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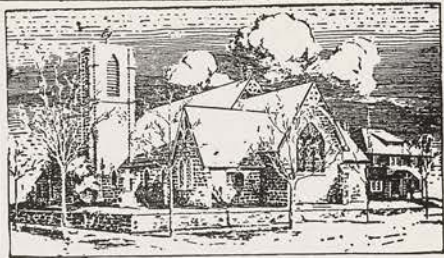
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MAY, 1931

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JAMES DEWOLF PERRY

The Spirit of Missions

MAY
1931



VOLUME XCVI
No. 5

What of the 1931 United Thank Offering

Four months until the presentation of fifteenth offering give Churchwomen a chance to make it the most beautiful gift ever presented

By Grace Lindley

Executive Secretary, The Woman's Auxiliary

WHAT CAN MAKE the next United Thank Offering especially interesting? Will it be just another United Thank Offering because another triennium is over and each one is marked by an offering? It is to be hoped that the answer to the last question is such an emphatic *no* that it will indicate the answer to the first one as well. The United Thank Offering, full of poetry and romance, need never become mechanical. There are figures in it which in themselves hold possibilities of romance and poetry. Here is an offering begun in a simple way thirty-nine years ago, continued ever since, never decreasing, so that the \$2,188.64 in 1889 was \$1,101,450.40 in 1928. Yet the fact that such an increase occurred in thirty-nine years, so that its fourteen separate offerings make a total of \$4,709,736.97, is really less striking than the story of its steady

growth. That growth was not uniform and four months before another offering is presented may be an appropriate time at which to take account of the jumps in the gifts as shown by the accompanying table.

Present indications do not promise such an increase as that attained in 1925 or even in the last offering. In answer to questions, ninety-one diocesan branches report as follows: forty-four show an increase in the amount they had in the bank at the end of 1930 as compared with the

amount they had at the end of 1927. Thirty-one report a decrease and some fifteen or sixteen fail to compare the two figures. The net increase in money reported is \$51,881.28. Twenty-one branches have not been heard from. The eight months of 1931 may make many changes, but if the present rate of growth is maintained, the Offering of

Growth of the U. T. O.

YEAR	TOTAL OFFERING	TRIENNIAL INCREASE
1889.....	\$ 2,188.64	
1892.....	20,353.16	\$ 18,164.52
1895.....	56,198.35	35,845.19
1898.....	82,742.87	26,544.52
1901.....	107,027.83	24,284.96
1904.....	150,000.00	42,972.17
1907.....	224,251.55	74,251.55
1910.....	243,360.95	19,109.40
1913.....	306,496.66	63,135.71
1916.....	353,619.76	47,123.10
1919.....	468,060.41	114,440.65
1922.....	681,145.09	213,084.68
1925.....	912,841.30	231,696.21
1928.....	1,101,450.40	188,609.10

THE SPIRIT OF MISSIONS

1931 will show less increase than any of the last four offerings.

So much for the figures of the past. Let us turn to the use of whatever figure the Offering of 1931 attains. From that offering ten percent must be taken for pensions and at least \$200,000 for buildings. In 1929, 1930, and up to the present time in 1931, ninety-two women (including replacements and resigned appointments) have been appointed on the 1928 Offering. These funds are running low and not many more volunteers can be appointed this year. The only new appointments which can be made in the following three years will be on funds over the amount needed to take care of those women already serving or to be appointed on the present funds, except as those now serving may have to be replaced.



AFTER ALL WHAT is most needed is givers. Romantic as totals of offerings in dollars can be, the romance furnished by the number of givers is greater, but far less easy to tabulate. It is possible to say that there will be hundreds, probably thousands of women in Denver on September 17. They will represent many thousands who cannot be there, but who have sent gifts from all the dioceses in the United States, from Latin America, Africa, China, Japan, and the Islands, from the women glad to be able to give large checks to the women glad to be able to give small amounts. These givers will make thank offerings for blessings

which again cannot be tabulated, for joys bestowed and sorrows comforted and strength imparted. If they could be stated, what a list the reasons for thankfulness would make!



IT IS EASY to speak cant. Is it true that givers are more needed than larger amounts? Let us imagine two possibilities. Suppose that on Thursday night, September 17, in the city of Denver, one of two announcements could be made: either that the largest increase in the United Thank Offering ever reached had been attained, or that every woman in the Church had had a share, big or little, in the gift presented. Which would we choose? There are four months in which to answer the question. Suppose that there is undertaken in every parish a definite systematic effort to ask personally every woman to give something to the United Thank Offering. Suppose that in every parish a committee to do this gets to work immediately. Suppose that before September there are held all through the Church, Corporate Communion of the women in each parish as the United Thank Offering is presented. Suppose that then those offerings are taken by the diocesan United Thank Offering treasurers to Denver and are presented at the great Eucharist on the morning of Thursday, September 17. Then it might be made the most beautiful, the most complete, united, thank offering ever presented by the women of the Church.

The Prayer for the United Thank Offering

O LORD, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom through Jesus Christ our Lord. Amen.

An Approach to Chinese Mohammedans

Ten million Sons of Ishmael, largely concentrated in the cities of China, now welcome, as never before, Christ and His missionaries

By the Rev. Claude L. Pickens, jr.

Evangelistic Worker, Missionary District of Hankow

SOMETIME BETWEEN the fall of the western Roman Empire and the ascent of Justinian I to the throne of the eastern Roman Empire, the Arabs had permanent trading posts in China at Canton, Ningpo, and Hangchow. These antedated the teaching of the Arabian prophet, Mohammed, by a hundred years. Consequently when Mohammed's teaching about the One True God spread throughout Arabia his influence naturally spread to these Chinese ports. Less than thirty years after the Hegira (622) Islam was officially known in China. In 651 an embassy from the Caliph Othman presented itself at the Imperial Throne. In 758 the Moslem Arabs burned Canton and massacred some five thousand Chinese. At that time also the Turkomans had begun to settle in Kansu and Shensi in the northwest. When Jenghis Khan and later his grandson Kubla Khan made the roads of central Asia safe for travel the followers of the Prophet spread into central and eastern Asia.

Today as we look at the map of the vast Chinese Republic we are not accustomed to think of her as a Moslem problem, yet within her borders there are as many Mohammedans as there are in Turkey or Persia and nearly as many as in Egypt. Here some ten million Sons of Ishmael are so important that when the republican five-bar flag of 1911 was designed the white bar was inserted to represent the Moslems as one of the "five races forming the Republic of China."

Of course when we compare the number of Moslems in China with the total population of four hundred million the problem of reaching them at all adequately seems tremendous. Essentially a city

people, they are congregated where business flourishes. In the city either they gather in large enough numbers to have a mosque, or there are likely not to be any at all. I recall the experience of my Moslem friend who for six months came to me an hour a day to read some of the Chinese-Moslem books. When I left Hankow to go to Ichang he asked me to secure for him a position with some foreign firm. The company sent him to a small place of ten thousand people below Hankow. He was the only Moslem. Now a good Moslem cannot eat pork, which is the favorite dish of the Chinese. As a Moslem cannot eat anything cooked in a dish in which pork has been cooked, he is at a disadvantage in eating with a Chinese family or in a restaurant. My friend found that all he could eat was bread sent to him by his wife from Hankow. It is such circumstances as these which have led the Moslems to concentrate in the cities. Thus they become accessible to Christian evangelization.

Over the great trade routes of old, which cross and recross China, Moslem traders ply their trade. From Canton to Hankow and on to Peiping (Peking); from Shanghai up the Yangtze to Hankow, thence up the Han River to Sianfu and Kansu; from Canton to Burma; from Peiping to the west; Moslem communities will be found administering to the traveling merchantmen of their own faith. In every one of the large cities in the Yangtze Valley where our Church has a mission, there is also within that city wall a Mohammedan mosque.

Shanghai has one thousand Moslem families and eight mosques. An excellent one was completed in 1926, while

THE SPIRIT OF MISSIONS

the one in the International Settlement is to be replaced by a building with all the conveniences which western civilization can give. Nanking has some ten thousand Moslems with twenty-seven mosques. Its present situation as the capital of the nation is bound to add to the community, commercially and politically. Yangchow, Wuhu, Anking, Kiukiang, and Kuling all have mosques and a large number of worshipers. Wuhan (Wuchang, Hankow and Nangyang) has six mosques for men and one for women. About twenty *li* inland from Wuchang there is the shrine of Ma Sz Ba Ba. He was a very devout and important sage who lived over two hundred years ago. His shrine is a famous place visited by many pilgrims from far and near. The number of gift boards in the mosque and shrine witness to his efficacy. Going up the river to Shasi and Ichang we find mosques in both cities. Ichang has two, one for the old sect and one for the new. Changsha in Hunan also has its quota. In our three dioceses there are about half a million Moslems.



WHEN I FIRST went to Hankow and wished to locate the different mosques of the city, I walked about until I found a Moslem restaurant. Now when you go down the street of your city and see a restaurant or a delicatessen shop with three little Hebrew characters on the window you do not have to be an Orientalist to know that it is a Jewish shop and that the meats bought there will be ceremonially clean for a Jew to eat. In China a restaurant or meat shop with the characters *Ch'ing* and *Chen* on the sign board and sometimes a teapot is a Moslem one in which Moslems may eat. On one street in Hankow in one city block there were sixteen such places. The Moslems live together. I enquired for the mosque; it was just around the corner.

The mosque is a vital factor in the lives of the Chinese Mohammedans. Around it their activities center. It is the

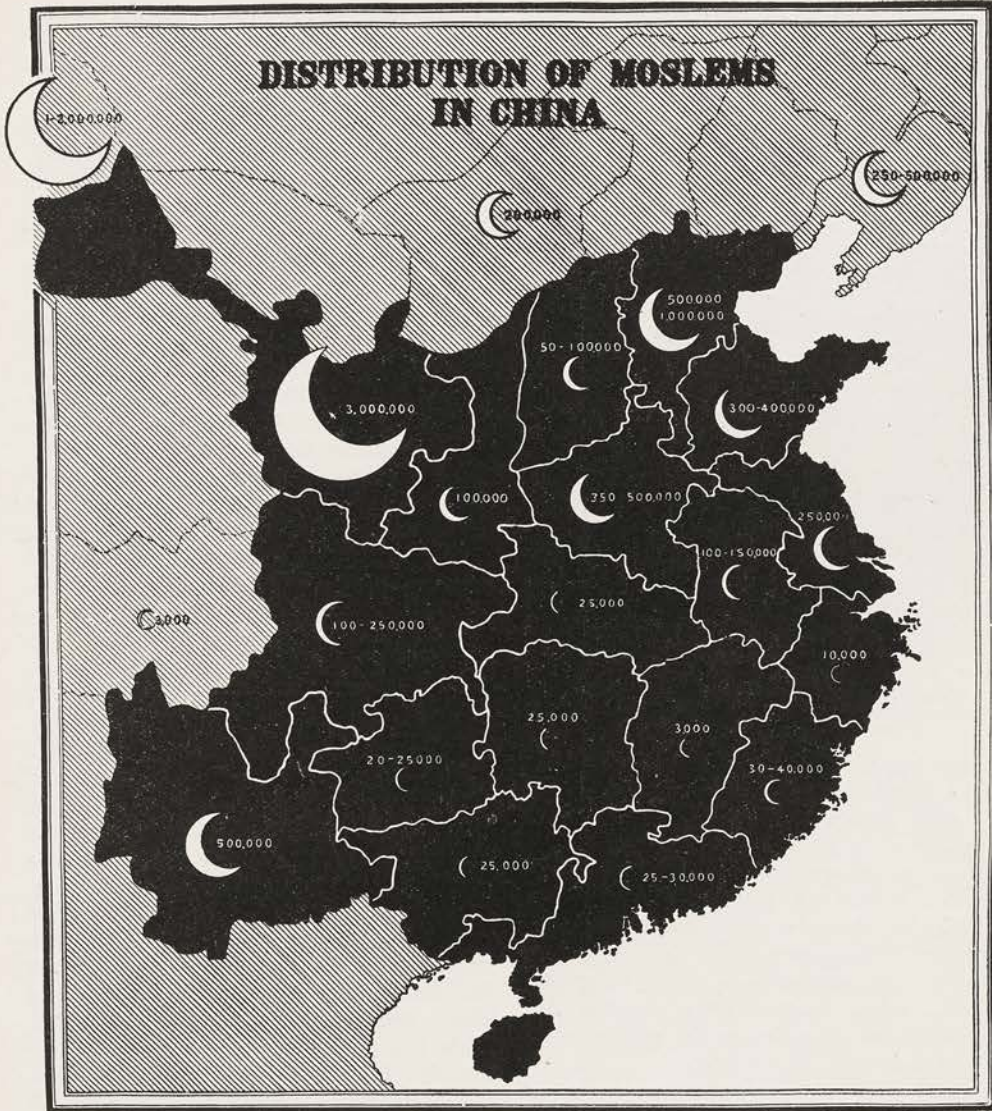
center of their religious, social, and educational life. The mosque proper is a large room with only one piece of furniture, the pulpit. In one part of the room is the prayer niche which gives the direction of Mecca toward which the Moslem prays. Inside this niche and written on the adjacent walls are many inscriptions in Arabic. On the floor is a mat covering; in some places in the cold weather sheep skins are used for kneelers. All worshipers must remove their shoes before entering. There, five times a day throughout the year, the faithful come to worship. Before each service they must wash hands, face, teeth, and feet, while for the important service of the week on Friday at noon it is necessary to take a complete bath.

Because of this need for cleanliness before worship every mosque is equipped with a bath house. In the center is a sunken floor around which are benches for the faithful to sit while performing their ablutions. These minor ablutions are performed with the use of a tea kettle of warm water. This is the reason for the tea pot on many of their restaurant signs. Along one side of the bath house are a number of small cubicles, each large enough for one man. Here they perform their major ablutions. The Chinese Moslems must have invented the shower bath. At least every mosque in China has a few of a most primitive type, very simple but effective. It consists of a large pail with a small hole in the bottom, plugged with a cork. Water is poured in; the bucket is hung above the cubicle; the worshiper prepares for the ceremony and when he is ready the cork is pulled out. If he is a fast worker the job is well done.

The mosque acts as a rendezvous for the Moslem when he is socially inclined. Before and after the prayer time they gather to pass the time of day with one another. Attached to the bath house there is often a social room, other than their guest hall, in which in a leisurely manner they discuss the topics of the day.

The women ordinarily worship in the home of one of the faithful, and only

AN APPROACH TO CHINESE MOHAMMEDANS



MOSLEM POPULATION OF CHINA BY PROVINCES

This map reproduced from *The Christian Occupation of China* graphically shows the number of Moslems in each of China's eighteen provinces. Christian missionaries are arousing the Chinese Church to its responsibility for the evangelization of these people

come to the mosque on very special occasions, such as the anniversary of the birthday of Fatima, the daughter of Mohammed. In Hankow as in other parts of China, there is a special mosque for women with a woman leader.

Attached to the mosque there is usually a school, where the Moslem children learn

Arabic in addition to the subjects taught in the Chinese government school. Although the Mohammedan may not understand what he is saying still he must say his prayers in Arabic. The Koran is not recognized in any language but Arabic, though the Moslem be a Russian, an African, a Moro, or a Chinese. It has

THE SPIRIT OF MISSIONS



KUANG I CHIAO MOSQUE, HANKOW

One of the six mosques in Wuhan where on special festivals Russians, Persians, Indians, Arabs, and Chinese worship together

been translated superficially into Chinese, but the Moslem *ahung* (*mullah*) to whom I have shown my copy refuses to have anything to do with it. So the children learn to recognize the Arabic characters and to repeat their prayers. In northwest China on the other hand the Moslems in many cases know only Arabic. This makes the approach to them very difficult. Really to meet them on their own ground one must know the rudiments of Arabic as well as Chinese.

The Mohammedans have a literature which is peculiarly their own. Mr. Isaac Mason in his pamphlet, *Notes on Chinese Mohammedan Literature*, records some 328 distinct works published in China. In this religious literature they use terms which are different from the ordinary Chinese religious terms or the Christian. Jesus, who is recognized as one of their prophets, has a name transliterated from the Arabic. This is true of most of the prophets. Their term for God is not the same as that used by Christian Chinese. This makes any ap-

proach through the printed page a serious problem and necessitates a special literature to appeal especially to the Moslems.

The Moslem conception of God is essentially that of an eastern potentate whose arbitrary will must be obeyed. They do not know Him as revealed to us in His Son our Lord Jesus Christ. The God of love is not a part of their lives. Several years ago a group of us were visiting the largest and most important mosque in Hankow. While the ladies were in the women's mosque close by several of us heard a most pitiable cry from one of the alcoves in the rear of the building. Upon investigation we found an old woman who looked to be ninety, but who was probably not over sixty. Dressed in filthy rags, she was not much more than skin and bones. She was blind and deaf, lying there to die. I enquired of my Mohammedan friend the cause of this. She had been a Russian Moslem who had fled from Siberia when the Communists took control and had come to China with thousands like her. The life she had led or been forced to lead probably was not very virtuous. But here she was thrown into the corner to die. Their duty was performed when they had given her rice and tea twice a day and allowed her this place to die. It was a duty to perform, but there was no love. Some speak of the wonderful brotherhood of Islam. In the United States Moslem missionaries are approaching the Negroes in Chicago and New York on the plea of there being no racial barrier in Islam. It is true that in Islam there is no race barrier, but this is only for "the faithful." All non-Moslems are anathema. It is no sin according to Moslem tradition for a believer to kill a non-believer. A brotherhood that does not step across this barrier is not a true one.



WHY SHOULD there be an appeal for work and prayer for the Moslems in China? There are three very important reasons:

First, there has never been any ade-

AN APPROACH TO CHINESE MOHAMMEDANS

quate facing of this problem. A half dozen or more men and women have faced the problem in China and just when they have begun to do effective work, for one reason or another, they have been called away. The report of the China Continuation Committee, *The Christian Occupation of China*, gives a most adequate picture of the needs. The need is great. Imagine Turkey or Persia without a missionary; yet China with as many Moslems has only a few who are definitely doing this work.

Second, the way is open now as it never was before. The Moslems in China are most friendly to the Gospel and the missionary. Special literature for the Moslem has been prepared in such varied quantity through the assistance of the American Christian Literature Society for Moslems that there is no excuse to hold back from this angle. What is needed is young men and women in several parts of China willing and ready to distribute it. The need is not so much for many highly trained workers but a few who are willing to broadcast this literature to the Moslems in the several cities in their area. There is a special urgency for young Christian Chinese to dedicate their lives to carry the Gospel to their Mohammedan neighbors. Miss C. E. Padwick, who is the editorial secretary for the Central Literature Committee for Moslems throughout the world has just written a stirring appeal for someone to carry on the preparation of further literature for the Moslems in China, as Mr. Isaac Mason is due to leave China this year. He is the only one who knows Arabic and Chinese well enough to prepare this literature.

Third, a new way has been found to carry forward this work. When the early missionaries to the Moslems went to the field, controversy was the order of the day. The Rt. Rev. J. H. Linton, Bishop of Persia, has been trying a new way that is very old. The way of love and Chris-



THE CREED IN ARABIC

Christian literature especially prepared for Moslems is one of the most effective means of reaching the followers of Mohammed

tian example. Controversy is put aside and love and sympathy is taking its place. As this method is being used to spread the Gospel to Moslems in Persia, so do we wish to use it to further this work in China.

Under the guidance of Bishop Molony a group of interested missionaries from different communions in China bound themselves together to work and pray for the Chinese Mohammedans. With the help of the American Christian Literature Society for Moslems we have been able to prepare literature which we have been using in our daily contacts with Moslems. Through the Society of Friends of the Moslems in China we are endeavoring to keep before the Chinese Church the need for reaching their Moslem brethren, and when they become Christian to receive them into the Church.



A Devoted Friend of the Sioux Indians

For nearly sixty years, on the plains of South Dakota, Archdeacon Ashley, pioneer Indian missionary, guided the Red Man's development

By the late Ven. Edward Ashley

Missionary to the Sioux Indians, 1874-1931

I WAS BORN IN England December 12, 1854, the son of Jacob Wheeler and Charlotte Watts Ashley. In infancy I was baptized in the Church of England but through circumstances not under my control I was sent to a Congregational Body for instruction until I was eleven or twelve years old, when the opportunity came to attend the services of the Church of my Baptism.

While born in the County of Wilts, my boyhood was spent in the adjoining County of Somerset in the town of Frome, Selwood, thirteen miles from Bath. Here I attended the town school for such education as I received but I had to go to work early to help out with living expenses. At sixteen, according to the English custom I apprenticed myself to a master carpenter. This followed trying a variety of tasks in search for my life work, and a realization that our Lord had worked as a carpenter in the village of Nazareth. When at twenty-one I should become a Master Workman, my future vocation would be assured. Events, however, soon gave a different course to my life.

In Frome, the vicar of the Church of St. John the Baptist was the Rev. W. J. E. Bennett, one of the leaders in the Tractarian Movement, who was much

persecuted for his *Plea for Toleration*. Under his guidance I became successively a chorister, altar boy, etc., thoroughly in love with the Church. St. Andrew's Day,

WHEN on Monday morning, March 30, death summoned the Ven. Edward Ashley, LL.D., D.D., a great missionary career was ended. Dr. Ashley was the last of the pioneers; his fifty-seven years as missionary to the Indians spanned the Church's entire ministry to the Indians of South Dakota reaching from the earliest days of Bishop Hare's episcopate to the very present. And he was active to the very last. When Bishop Burleson returned home after conducting Dr. Ashley's funeral, he found a letter awaiting him in which the Archdeacon outlined his plans for the following week.

THE SPIRIT OF MISSIONS is fortunate in being able to present to its readers Archdeacon Ashley's own account of his missionary labors. This narrative will be followed, in an early issue, by a descriptive appreciation of Dr. Ashley's recent labors for the Indian by the Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson, D.D.

1872, was designated by the Church of England as a time for the clergy in every parish to appeal for men and means, especially men to forward the missionary work of the Church. The Church of St. John the Baptist was no exception and at the evening service Mr. Bennett made the appeal. He asked those who would offer themselves, to see him in the sacristy after the service. I sensed a call and after service I told Mr. Bennett about it. He encouraged me in my new purpose and soon friends began to contribute towards my preparation at St. Boniface's Mission College, Warminster. The Diocesan Missionary Society accepted me as a candidate, but as I had no knowledge of Latin or Greek it was suggested that I spend a year under private instruction. One of the curates took me in hand and gave me regular instruction, but before the year was up other things presented themselves. My father, who had spent some years in Canada, returned to England. Feeling, however, that he could do better in America, he went again to the New World, this time to the United States, finally locating in

A DEVOTED FRIEND OF THE SIOUX INDIANS

Muskegon, Michigan. My mother soon followed him, leaving me alone in England, bound by my indentures of apprenticeship. Wages being good in the new home, my parents constantly urged me to join them. At last released from my bonds, money and tickets having been sent to me for the journey, I left England.

In September, 1873, I landed in New York. That fall and winter I worked at my trade earning good wages. Nevertheless I could not forget that I had offered myself as a missionary. On leaving England Mr. Bennett had given me letters of recommendation to any clergyman that I might meet. In Muskegon, the Rev. W. A. Snyder was in charge of St. Paul's Parish. The congregation had as yet no church building, but worshiped in a hall. Mr. Snyder received my letters and soon became a friend. I told him what had happened in England and how I desired to be used somewhere in the mission field. When during that winter the Bishop came for his visitation, Mr. Snyder told him about me, and inquired if there was any work that could be given me to do. He had none, but suggested that Bishop Hare needed men in his new work among the Indians. Would I be willing to go? Of course I said that it did not matter where or among what people, so long as it was God's will that I should do it. Mr. Snyder wrote to Bishop Hare about me and soon we were

writing to each other, with the result that I was invited to join the other few missionaries in the work in the Dakota Territory.

Yankton was then the terminal of the Dakota Southern Railroad. It was also the point from which to take the stage for up-river points. Outside of Sioux Falls and Yankton there were no towns or villages, except along the Missouri River. I reached Yankton late on May 7, 1874. The stage had left that morning, necessitating my laying over two days for the next outgoing stage. Early on May 9 I left Yankton for the Yankton Indian Agency, sixty miles away, where I arrived late that afternoon. As I passed through this new country I realized how different it was from my native land. I remembered that in my school days my geography had referred to it as the Great American Desert. I little realized then that I should ever see it and become a part of it while watching an empire grow and helping to civilize the Indian. At Yankton Agency, the Indians, with painted faces and feathers in scalp locks, had just finished a game of shinney. Some were walking and some were riding horseback, with guns and shinney sticks across the pommel of their saddles. I wondered if it would be possible to change such people: to turn the savage into a Christian. Was it possible that I had come to assist in such an impossible job?



PROCESSION OF CLERGY, NIOBRARA CONVOCATION, SOUTH DAKOTA
As Archdeacon of Niobrara, Dr. Ashley had a leading place in these annual Indian gatherings which brought together the Church's Sioux communicants for fellowship, worship, and mutual counsel

THE SPIRIT OF MISSIONS



THE LATE ARCHDEACON OF NIOBRARA
Dr. Ashley whose whole ministry was spent
in South Dakota and witnessed the Church's
growth there

The headquarters of the mission was St. Paul's School. The next day being Sunday we went to church in the old cedar log chapel, the Pro-Cathedral of the Missionary District of Niobrara. The service, conducted by the Rev. J. W. Cook, assisted by the Rev. L. C. Walker, was in a tongue unknown to me. Here was another problem. Could I ever learn this strange language? Could I get along without learning it? I soon realized that to be able to reach the Indian I must do it in his own language, and I realized my difficulties. Bishop Hare was away on a visitation when I arrived, but when he returned I found a friend; a friend whose friendship lasted until his death.

May, June, July, and August of 1874 were spent on the Yankton Reserve, to get acquainted with the work and workers. At Convocation in September, I was transferred to the Crow Creek Reservation to assist the Rev. H. Burt, who had recently started work there. In Mr. Burt I found a brother; a relationship which lasted during his life time.

For a time our Crow Creek Mission headquarters were at the Agency, in a

government adobe building. Later I was sent to what was then known as the lower camp and lived in a building made of cottonwood frame boards and dirt roof. At this time the Government, despite treaty obligations, had not established any schools for the Indians, but the existence of schools in connection with the various missions soon led to the development of the contract school system. Under this scheme small boarding schools conducted by the missionaries were started at Crow Creek and other agencies. My home was used on Sundays for church services and on week days as a day school.

The Hunkpate Sioux were living in camps under their chiefs, White Ghost at the lower camp, and Wizi at the upper camp. There were also other chiefs with their bands, Bad Lodge, Drifting Goose, White Bear. Each chief had his soldiers with whom he governed the Camp. Woe be to him who disobeyed orders. Rations, beef, and annuities were issued by the agent to the chiefs for distribution to the people presumably in equal shares. Often it was otherwise. Frequently when rations were brought to the lower camp I would go there to watch the distribution. A few Indians who had become members of the Church were invariably passed over and did not receive their rightful share because they were Christians. On several occasions I called attention to the discrimination and was agreeably surprised to find that a brother of White Ghost, Don't Know How, supported me.

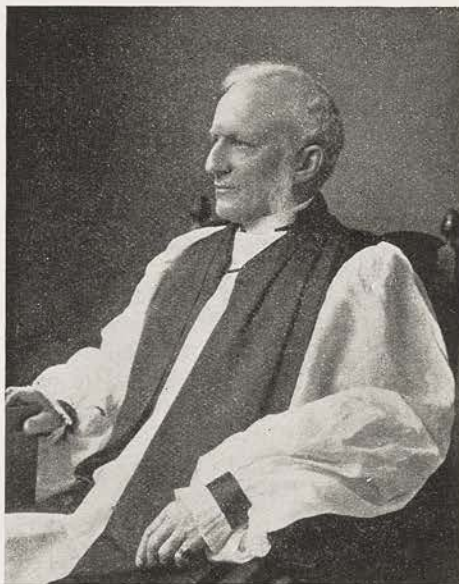
During 1876, the Black Hills Treaty was negotiated. Sometime previously, General Custer, in company with geologists from the East and a band of Santee Scouts and soldiers, had gone through the Black Hills exploring for gold. Some ore was found and immediately whites from everywhere poured into the new El Dorado. Although troops were used to keep back the adventurers, the Government found it necessary to make a treaty with the Sioux for the cession of the Black Hills to the United States. A commission, among whose members was Bish-

A DEVOTED FRIEND OF THE SIOUX INDIANS

op Whipple, was sent. From the very start the commission was divided as to the manner in which the cession was to be attained. One party believed that its duty was to obtain the consent of the Indians by an honest explanation of the treaty; the other party contended that their duty was to get the treaty accepted by hook or by crook. While the commission was in our territory, Mr. Burt and I were permitted to attend their councils as interpreters. Our presence was to insure that an honest interpretation of the treaty was made to the Indians. For many years the Sioux Nation contended that the Black Hills Treaty was obtained by fraud and in violation of previous treaty stipulations. Indeed Custer himself in entering the Black Hills violated a solemn agreement between the United States and the Sioux which later cost him his life.

At this time nowhere in the great Sioux reserve was there any law by which an individual Indian could claim for his own a piece of land on which to make his home and farm. The first attempt to do this was made by the Indians at the lower camp on Elm Creek. My advice was sought by the more progressive Indians and we went together to Crow Creek. There each Indian picked out a piece of land, with grass, wood, and water on which he intended to make his future home. Notwithstanding the opposition of some of the chief headmen, many persecutions, and attempts at poisoning, these Indians stood firm and later had the privilege of receiving their allotments as originally selected. The chapel which had been built on Elm Creek was moved to the new center and the congregation known as St. John's became the largest and strongest in the Crow Creek Mission.

At odd moments during these early years I was trying to learn the Sioux language and studying for deacon's orders. After my ordination to the diaconate in November, 1877, Bishop Hare suggested that I continue my preparation for the priesthood at Seabury Hall, Fairbault, Minnesota, where I spent the winters of 1879-80 and 1880-81. In June,



THE FIRST BISHOP OF SOUTH DAKOTA
The Rt. Rev. William Hobart Hare, D.D., under whose leadership Archdeacon Ashley began his work for South Dakota Indians

1881, I was graduated with my degree of B.D. having completed three years' work in two. The next month, on July 4, having returned to Dakota Territory, I was advanced to the priesthood in the Church of Holy Fellowship, Yankton, the same place where four years earlier I had been made a deacon.

During my preparation for the priesthood it had been expected that I should return to Crow Creek Mission; but the imperative need to begin church work among the Sisseton Indians led Bishop Hare to appoint me priest-in-charge of the Sisseton Mission. I began work there in July, 1881, living until a small residence could be erected in borrowed quarters. While a house for the missionary and St. Mary's Chapel were being built, services were held regularly in a brick school house near the Agency. On Easter Day, 1882, the first service was held in the new chapel. During my eight years among the Sisseton Indians, St. James' Mission at Enemy Swim Lake, St. John Baptist Mission near Lake Travare, and St. Luke's Mission near the present town of Veblen, were established.

THE SPIRIT OF MISSIONS

In 1885 I was appointed rural dean by Bishop Hare and continued in that office until the time of Bishop Biller.

The Rev. H. Swift who had been in charge of the Cheyenne field, having become an army chaplain was succeeded by the Rev. J. H. Hanford. Unfortunately, in 1888, he lost his life in a mowing machine accident, leaving the mission for months without a head. The Christian Indians of the mission petitioned Bishop Hare to appoint me as his successor. While I was reluctant to give up the Sisseton Mission which I had begun, I realized the great need on Cheyenne and accepted the call. The Cheyenne Mission was then comprised of five stations: St. John's, St. Paul's, St. Andrew's, St. Stephen's, and Ascension. Later six more were founded: Emmanuel, St. Thomas', St. Mark's, St. Barnabas', St. Mary's, and St. Luke's.

When on July 1, 1889 I took charge of my new work, the Crook Commission was holding councils with the Indians at old Fort Bennett to obtain their assent to the Act of March 2, 1889. As a listener it was interesting to hear the proceedings and the statements of Indians and white men. General Crook, in addition to the provisions of the Act, made certain other promises which had he lived might have been carried out. Unfortunately his death prevented and the seeds were sown for what was afterwards known as the Ghost Dance or Messiah Craze.

The Messiah Craze culminated in the Wounded Knee battle, when Chief Big Foot and his band were almost entirely wiped out. This band was from the Cheyenne River Reservation and by their deaths the Cheyenne Indian population was reduced four or five hundred. Many of those who escaped wounded or otherwise, were ministered to by the Church and afterwards several were baptized by me. When Big Foot and his band went from Cheyenne to Pine Ridge all the Indians living up and down the Cheyenne River were in one camp near the mouth of the Cheyenne River under the surveillance of the military authorities. With

some Christian Indians I frequently visited the camp for religious services and to show my friendly feeling toward them. During the Messiah Craze, as is well known, Sitting Bull was killed on the Grand River on the Standing Rock Reservation and the members of his band fled southward to the Moreau River near St. Thomas' Mission. There the Christian Indians did everything they could to promote peace among them, urging them to go back to their own country. But blood having been spilled they said they could not return and continued southward to Cottonwood Creek, where the military authorities took charge of them. They were taken to old Fort Sully where they remained the following winter. During the winter I visited them and in many interviews counselled with them for their future good. Later when they were released they recrossed the Missouri River to the Cheyenne side on the way back to Standing Rock. Before their departure many were baptized.

At another time a scourge of small pox broke out among the Indians on Cherry Creek and the Cheyenne River. I made frequent visits to the detention camp established to care for the stricken, to minister to the many church members who were confined there. Of course, I did not enter their tents but from my buggy or on foot I prayed for them and gave them Christian consolation.

On going to the Cheyenne River Reservation in 1889, I became acquainted with Chiefs Charger, Swift Bird, Four Bears, No Heart, White Horse, Hump, and White Swan, all of whom were friendly and loyal to the Government. All of them except White Swan and Hump were good leaders and members of the Church. Chiefs Charger and Swift Bird were members of the Fool Band who rescued the Minnesota captives for which they personally never received any recognition from the United States. During my early days at Crow Creek the Agent, Dr. H. F. Livingston, told the story of some medals and some money having been sent to the Agency for some Indians. Those for whom they were sent

A DEVOTED FRIEND OF THE SIOUX INDIANS

apparently could not be found and they were returned. This was at a time before separate agencies had been established and when the country was known as the Upper Missouri River Reservation. It may be that these medals and this money was intended for the members of the Fool Band.

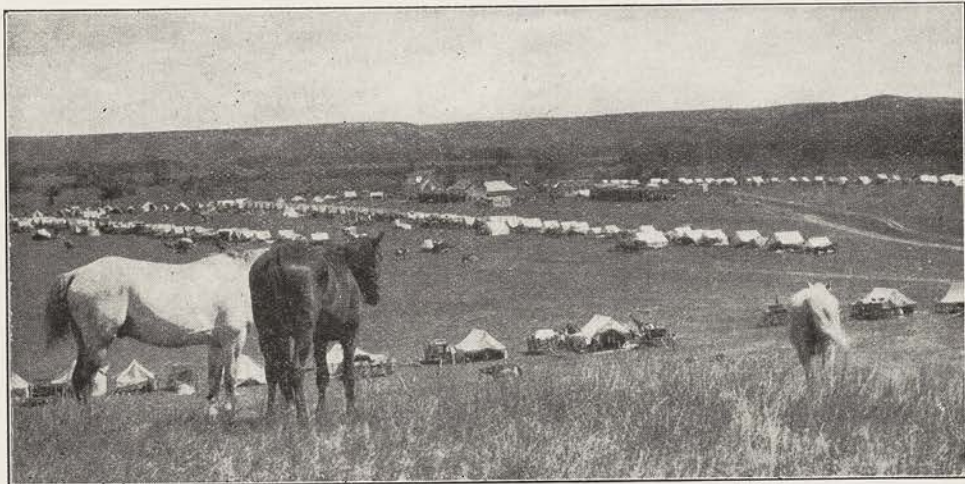
In 1902 the question of leasing a portion of the Cheyenne River Reservation to cattlemen came up before allotments were fully completed. After much dispute Major McLaughlin, the veteran Indian Inspector, was sent to settle the difficulties. There being practically no Indian head with whom to do business, Major McLaughlin and I drew up a few simple rules providing for a tribal council and a business or executive council. I translated these rules into Dakota and read them to the Indians in Council. They were adopted and guided the procedure of the Indians in their Tribal Council where the question of leasing was considered. The rules providing for tribal and executive councils worked well for eight years and became the norm for similar assemblies on other reservations. Unfortunately superintendents coming and going suggested many changes so that today a tribal council and business council have been greatly modified to the det-

eriment of the Indians. As a mark of confidence in the Tribal Council and Business Council they elected me a quasi-member of both bodies and as such, for four or five years, I was able to aid them materially.

During my thirty-four years as priest-in-charge of the Cheyenne Mission, I also for a time had charge of the Standing Rock Mission, but was relieved of that care upon the ordination to the priesthood of the Rev. P. J. Deloria.

While in charge of Standing Rock Mission I frequently met Chief Gaul and John Grass. Chief Gaul's two married daughters were members of the Church and while Gaul himself was not, he would come to the church, stand outside, and listen through the window. This had occurred a number of times, when one Sunday morning after service I said to my helper, let us go to visit Gaul this evening. That evening according to Indian custom Gaul filled the pipe and we smoked together. I talked of common things leading up to a question I had planned to ask him.

"My friend," I said, "you have two good daughters both members of the Church and good workers in the women's society, but you yourself are not a member of the Church. I want to ask you



CAMP SCENE, NIOBRARA CONVOCATION, SOUTH DAKOTA

Each Mission in turn acts as host to this annual summer gathering of South Dakota Indians. It brings together Indians from all over the State, and is an important factor in the development of a corporate spirit among our people

why you stand aloof; you seem to be interested in coming to church and standing outside listening to the services. As a leader of your people I think that you ought to take a stand and become a Christian."

He was a big man of fine physique and drawing himself up he said, "I understand that when a man becomes a Christian he must among other things become humble. I am a man who in the past has been fearless in expressing my opinions. If I become a Christian I must have humility."

This was all that was said at the time, but apparently the good seed had been planted for the next July he was baptized by the army chaplain, a clergyman of the Church, at Fort Yates. Later Bishop Hare confirmed him and for the rest of his life he was a conscientious Christian.

With the consecration in 1912 of the Rev. George Biller as Bishop of South Dakota, my position was changed from rural dean to general missionary, the duties of which I performed until the coming of the Rt. Rev. Hugh L. Burleson. He created the office of archdeacon and appointed me as the first Archdeacon of Niobrara with general supervision of the Indian work.

On June 8, 1911, the University of South Dakota in recognition of my work among the Indians along literary and educational lines, granted me the honorary degree of LL.D. Later the Indians in Convocation by resolution to the State

Board of Regents, showed their appreciation of the honor which had come to their friend. Five years later, on May 23, 1916, Seabury Divinity School, my alma mater, gave me the D.D. degree.

For many years I was editor of the Indian Church paper *Anpao Kin* or *Day Break* during which time I translated and printed *Helps to the Study of the Bible from the Oxford Sunday School Teachers Bible*, Dr. Shinn's *Brief History of the Christian Church*, Mrs. Weston's *Catechism of the Doctrine, Worship and Discipline of the Episcopal Church* and many articles on the Church and Prayer Book. I also published an edition of the translation of Newton's *King's Highway* a book of instruction on the ten Commandments. I was one of the committee to revise the Dakota Hymnal. In the early days of the mission the Prayer Book of 1789 was translated and published, but later a Dakota-English Service Book was authorized and published by Bishop Hare. When in 1892, the Prayer Book was revised, I translated all amendments and printed them in *Anpao Kin*. In this form they were distributed for the use of the clergy, catechists, and helpers in the Niobrara Deanery. Later when a revised Prayer Book became necessary, I was chairman of a committee to make the revision.

During the world war I translated the Conservation Card and other literature issued by the Government to interest the Indians in government war work.

Religious Education in Indian Schools

ONE OF THE cooperative enterprises of the Home Missions Council is its support of directors of religious education in government boarding schools for Indians. During the past year, seven directors, serving in eight of the largest schools, have guided the religious growth of approximately 2,800 Indian young people. Emphasis has centered upon the development of week-day courses of religious education and the training of older students, through special classes and practice work in the Sunday school, for reli-

gious leadership among their own people. Vocational guidance and securing scholarships for students of marked ability have also been important features of the year's work. Outstanding have been those recreational and service activities with white young people of local or nearby communities in the effort to help each group understand and enjoy the other. At least two other government schools where about twelve hundred boys and girls are now receiving no religious instruction are in need of such directors.

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)

[REVISED EDITION]

Supplement to the May, 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.

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.

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.

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 (via Mich. Cent.)...	12:40 p.m.	.....	11:50 a.m.	.....
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 (via Mich. Cent.)	5:00 p.m.	.....	12:00 Noon	.....
Lake Shore Ltd.	5:30 p.m.	.....	3:30 p.m.	.....
Western Express	6:10 p.m.	.....	9:15 p.m.	.....
Western Express (via Mich. Cent.)	6:10 p.m.	.....	9:05 p.m.	.....
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 (via Mich. Cent.)..	11:50 p.m.	.....	7:30 p.m.	11:40 p.m.
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 Marysville, 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 Grand Canyon National Park is directly reached by a branch line of the Atchison, Topeka & Santa Fe Railway extending 64 miles northward from Williams, Arizona.

The Union Pacific delivers tourists for the north rim at Cedar City, Utah, and the Denver & Rio Grande Western, at Marysville. The former is ap-

proximately 176 miles from the Grand Canyon, and the latter approximately 204 miles. Regular stage service 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 Marysville, 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 Region, Pueblo and San Isabel National Forest are points of interest easily reached from Denver.

THE MILWAUKEE ROAD AND UNION PACIFIC ROUTE

Special through train on "THE MILWAUKEE ROAD" September 14th, 1931.

Lv. Chicago	4:00 p.m.
Ar. Denver (Next day)	5:00 p.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.

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.	

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

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.

CHICAGO, BURLINGTON AND QUINCY RAILROAD

"Burlington Route"

	Aristocrat	Overland Express
Lv. Chicago	10:30 a.m.	11:30 p.m.
Ar. Denver	1:10 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 AND NORTHWESTERN AND UNION PACIFIC ROUTE

	The Columbine North American	Special Train Sept. 14th	M't'n Bluebird The Mondamin
Lv. Chicago	10:30 a.m.	4:00 p.m.	11:20 p.m.
Lv. Minneapolis	9:20 a.m.	.....	10:15 p.m.
Lv. St. Paul	9:55 a.m.	.....	11:00 p.m.
Lv. Sioux Falls	11:30 a.m.	.....	8:15 a.m.
Lv. Sioux City	7:15 p.m.	.....	.....
Lv. Omaha	11:50 p.m.	4:30 a.m.	4:25 p.m.
Ar. Denver	1:10 p.m.	5:00 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.

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. & W., Wab. or N. K. P.	90.12
Albany, N. Y.	88.20	Newark, N. J., via Penn., L. V., D. L. & W., M. C.	92.83
Albuquerque, N. M.	32.80	New Haven, Conn.	95.58
Atlanta, Ga.	71.85	New Orleans, La.	65.85
Baltimore, Md.	85.45	New York, N. Y., via B. & O., L. V., N. Y. C., or Penn.	93.32
Baton Rouge, La.	62.10	New York, N. Y., via D. L. & W. or Erie	90.12
Billings, Montana	47.25	Norfolk, Va.	90.25
Birmingham, Ala.	62.00	Omaha, Neb.	27.85
Bloomington, Ill., via Chicago....	45.43	Pendleton, Oregon	67.20
Boise, Idaho	57.70	Peoria, Ill.	38.65
Boston, Mass., via B. & M. or via Montreal	102.36	Philadelphia, Pa.	88.14
Boston, Mass., via B. & A., or N. Y. City	102.66	Phoenix, Arizona	59.70
Buffalo, N. Y., via Erie, Nickel Plate or Wab.	68.70	Pittsburgh, Pa.	68.01
Buffalo, N. Y., via M. C., N. Y. C.	71.10	Portland, Oregon	67.20
Champaign, Ill., via St. Louis....	42.79	Prescott, Arizona	59.70
Charleston, W. Va.	68.00	Providence, R. I.	102.58
Chattanooga, Tenn.	64.20	Raleigh, N. C.	89.30
Chicago, Ill.	43.05	Reno, Nevada	62.20
Cincinnati, Ohio	55.85	Richmond, Va.	88.85
Cleveland, Ohio, via N. Y. C., C. C. 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 Erie	77.15	San Francisco, California	67.20
El Paso, Texas	42.90	San Diego, California	67.20
Erie, Pa., via N. Y. C.	66.12	Sandusky, Ohio	57.20
Erie, Pa., via Nickel Plate....	64.15	Savannah, Ga.	87.25
Evansville, Ind.	45.85	Schenectady, N. Y.	87.25
Fort Wayne, Ind.	49.53	Seranton, Pa., via D. L. & W., Buffalo, 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

Cuban Children Need a Chance to Play

Our missions in Guantanamo provide play facilities for their pupils, but many street urchins are without any opportunity for wholesome play

By Sarah Ashhurst

Principal, All Saints' School, Guantanamo, Cuba

IN THIS PERIOD of business depression, when the whole world is suffering from an excess of leisure which in its effects on character is a more serious menace even than the poverty and suffering entailed by the economic situation, it is indeed timely that the theme for the 1931 Lenten Offering was *Play*.

Here in Cuba where we see the streets filled with idle young men and boys, the problem of play or other recreational activities suitable for their age becomes acute. Many of the children of our Sunday school come from small homes which have no yards in which they can play; their playground is the street. There they are thrown into contact with the street-boys who grow up literally in the gutters and offer all sorts of attraction to the young, as well as real danger as a playground.

The children of All Saints' and St. Cyprian's Schools in Guantanamo, have all the advantages of large school patios in which they can play, while the front porch of All Saints' School offers a free playground for all the neighborhood. They arrive on the front porch before we are up in the morning and play there until nine or ten o'clock at night. Sometimes they make so much noise one can hardly think, but we have the satisfaction of knowing they are out of the way of automobiles and happy and much better off than most of those who play in the gutters.

Now hop-scotch, called *Peregrina* (pilgrim) here, is the rage and every piece of chalk which a

teacher unwittingly leaves in the classroom disappears in the cause.

We have developed a small lending library, with children's books in English and Spanish, which are in constant circulation. The great difficulty in obtaining proper reading matter for children and young people in Spanish makes the problem of encouraging a love for good literature a real one. Some of our pupils who cannot yet understand enough English to enjoy reading it, have read my little collection of Spanish books and look so disappointed when they find nothing new to borrow for home reading. One of the crying needs in our work in Latin-America is proper literature to give our children and young people.

Occasionally we have a picnic or an excursion which makes a break in the monotony of the lives of our students. At the same time it is a real step forward in their education. On our national holiday, February 24, while the *Los Angeles* was stationed at the landing field at Fisherman's Point, we took a party of our older boys and girls to see it. It was a wonderful experience and a glorious time. The manager of the railroad kindly put a special *guagua* (an omnibus which runs on tracks) at our disposal, and a special launch from Boquerón to the Naval Station. The *Los Angeles* proved as great a thrill at close range as when on the day before we had seen it sail majestically over the school. One of the officers kindly explained its



TOMASITO PLAYS
IN THE GUTTER

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workings to us, so that we all, old and young, now understand much more of the wonders of lighter-than-air craft than before. It was a never-to-be-forgotten experience; equal to our excursion last year to see the united Atlantic and Pacific fleets.

Our Young People's Society varies its program with socials held in the school, at which we play Going-to-Jerusalem or musical chairs and various stunt games in the school patio which even at night can be lighted sufficiently. The great favorite is lotto which never seems to pall. We also have had various travelogues illustrated by postals used in a stereoscope.

But all this leaves the problem of the children of the streets quite unsolved. After all the children with whom we come most in contact are, for the most part, from good homes, with better environments than the gang of boys who daily make our lives miserable by hanging around the school and throwing mud through the windows and open doors, hitting our children on the heads, "sassing" the teachers who protest, and generally making themselves a nuisance. One of the worst is Tomasito, a little waif who every night used to sleep on the school porch curled up like a little puppy. He had run away from home and earned his living by begging. We gave him clothes and the Rev. J. H. Townsend found him a job in a restaurant, where he could sleep and be fed and earn ten dollars a month; but he promptly ran away again, and ever since has lived in the streets. There are other boys of the delinquent class, who are rapidly following in Tomasito's footsteps. But this class of boys cannot be handled in the same way and at the same time as the normal child. All our time is necessarily taken up with our All

Saints' boys and girls of whom we have about four hundred counting both Sunday and day schools.

One who hated missions and was angry with the Church, once told me that we had not more than scratched the surface of the problems of youth in Cuba. I have been "scratching the surface," according to his ideas, for eighteen years, and the Church has been planting good seed, so that the returns are at least twentyfold, and in time I am convinced will become an hundredfold. But I can hear our Lord say "These ought ye to have done, and not to leave the other undone."

The Tomasitos of the streets are our responsibility also. When will we be able to create such a public opinion that municipal playgrounds with supervised play, such as our children at home enjoy and such as we have in connection with our mission schools, may be conducted for the children of the poor, whose only playground at present is the street?

May the Church ever be mindful of the world's children at play. I suppose no truer test of character can be found than what and how we play. Let us never belittle the problem of giving proper scope to the play life, realizing the educational power of play.

When the neighborhood gang of our primary children who live near the school and play on our porch at night, sing the songs and play the games they learn in school, and I hear their little voices with their foreign accent singing the old English words, I think "Thank God for All Saints' and for its influence on the lives of the children." But then I think of the Tomasitos, and their curses and bad habits and my heart sinks—"These ought ye to have done, and not to leave the other undone."

Church Army Men go to Hawaiian Islands

AT NOON ON Monday, April 13, a special service was held in the Church Missions House Chapel for two English Church Army men, Captain Benson and Captain Roberts, who were en route to their new work under Bishop

Littell in the Hawaiian Islands. They sailed on April 25 from Vancouver.

Bishop Littell had to seek these recruits in England as the Church Army in the United States is not yet large enough to respond to overseas appeals for men.

A Rural Church of the Air Proposed

Religious broadcasts, specifically designed for rural folk, are a solution to the problem of ministering to our neglected isolated people

By the Rev. William Payne

Rector, Trinity Church, Madera, California

ONE OF THE most vital problems the Church is called upon to solve at this time is that of adequately ministering to the rural field. Upon its solution the future of the Church in the United States largely depends.

For more than two years I have been musing on a plan for carrying the Church's message to this rural field. The more I think it over the more feasible it becomes. It is a Rural Church of the Air.

Visualize rural America; its mountains, foothills, and prairies; its lumber camps, summer and health resorts, and large grain tracts. There is rarely to be found any religious body definitely ministering to its spiritual needs. For the most part it is virgin soil where the Church's best material is being allowed to go to waste for lack of ways and means.

Here and there throughout this vast area one is sure to find a radio, and within a few miles of the radio there are friendly neighbors. Then why not take advantage of this situation, organize little radio groups, and make them units of the Rural Church of the Air?

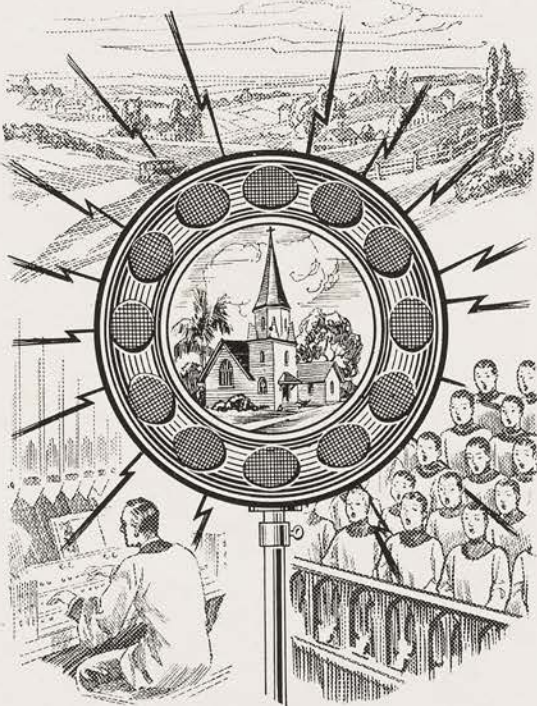
There are many lay people who could be interested in the work of organizing the groups. Let us enlist their services and call them Air Lay Readers. They

would run out in their autos on Sunday afternoon and start the little groups.

Here is Mrs. Brown whose husband owns a large ranch. The Browns live thirty miles from any church center but they have a radio. Mrs. Brown is willing to welcome to her home on a Sunday afternoon half a dozen neighbors who live within a few miles of her. These neighbors may have been in the habit of calling on Sunday afternoon anyway. Why

not spend a part of the time in worship?

Little groups like these are easily organized. Give the country folk evidence of genuine sincerity, carry along with you a genial smile, and their doors are always open to you. The headquarters of the Rural Church of the Air would send its program to the little organized group every week, in advance. This program shows the hymn numbers, the collect for the day, the psalter and the lesson. The little group assembles. The leader calls



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them to worship. They stand and sing, they kneel and pray, they read the responses. They do exactly what they would do if they were attending a service in a consecrated building.

The Air Lay Reader would quickly train his little group to do things decently and in order. He would see that they were registered at headquarters, and a responsible person placed in charge of the group. And having organized the group and instructed it in church usage, he would act as its sponsor, visit it occasionally and help to maintain its interest and promote its growth.

The broadcasting church of each region should be set apart for this specific work. Sermons should be prepared with these little rural groups in mind. And, except perhaps on special occasions, the services should not come from a cathedral or a large parish church, as rural problems must be studied, rural conditions known, and rural appeal understood.

But why add to the many church services already on the air on Sundays? It is true that many derive much benefit from them, and a few will write and tell you how much they appreciate them. But after all, these services are only incidental, and the Church is capitalizing very little for its effort. The audience is intangible, unidentified, and unorganized.

The plan I suggest would weld its audience, through its local groups, into one centralized unit. It would give both group and individual a definite status and relationship. Heretofore there has been no church affiliation for them, now they may be members of a real church group, the Rural Church of the Air, as their recognized means of grace; something definite has been created for them and they are an integral part of it.

Outstanding Churchmen, bishops, priests, and laymen, would occasionally deliver special messages to the Rural Church of the Air as they are assembled in their little groups scattered around. The family at the crossroad store would certainly appreciate hearing Bishop Perry's voice, after they had discovered that he was their own Presiding Bishop, and

when they had learned to use the same Book of Common Prayer that he uses.

Rural groups are looking for contacts and leadership. But the man who directs this work must be of the genial, sympathetic, liberal minded type, for he must find a common ground of contact, and know how to count the pulse beats of his invisible flock. He must be dignified, but broad and simple enough to hold a heterogeneous congregation by the intonation of his voice and the intense fervor of his nature.

A short time ago, Miss Edna Eastwood, Secretary for Home Study in the Department of Religious Education, visited California. Among the activities of the Department which she outlined was its correspondence home study course. This work would supplement admirably the Rural Church of the Air. My plan needs her follow-up course. Her plan needs my definite church center for corporate worship. The Rural Church of the Air would soon have hundreds of leads for the Home Study Secretary, and leads for parish priests where their services were called for in territory adjacent to their parishes. I think the Rural Church of the Air would soon become self-supporting. It would be an ideal method of carrying on definite and permanent work in state institutions.

Church schools would develop around these radio group centers. Children coming into the towns for school and college, or leaving home to follow their callings in the larger places, having received some background at their radio group services, would gravitate to the Episcopal Church.

If a priest, with the spirit of Christian adventure, were given the backing to make a demonstration, every province of the Church would soon be calling for a Rural Church of the Air. Who shall say that this means of reaching the remotest corner of the field may not be the divinely appointed way of comforting and inspiring God's children who are located in the bleak mountain, the scorching desert, and the broad prairie, of bringing new life of the best kind into His Church, and of winning rural America for Christ!

Race—A Major Problem Facing Christianity

Bishop Burleson in addressing Lambeth Conference stresses attitude of dominant races as greatest obstacle to helpful race relations

By the Rt. Rev. Hugh Latimer Burleson, D.D.

Missionary Bishop of South Dakota; Assistant to the President, National Council

RIGHTLY DOES THE matter of racial relations take its place as one of the major problems which confront the Christian community. It can by no means be ignored, and the difficulties which it presents cannot readily be overcome. There is something very deep-rooted about the cleavages of race, and I am disposed to give them much greater weight than are some of my brethren. What it is which makes the Indian, or the Negro, or the Chinese, differ in his outlook, his understanding, and his reactions from the Anglo-Saxon, I am not wise enough to state, but that he does so differ I am convinced. *Genus homo* we all are, no doubt, but in species there is great variation. It is a question whether racial misunderstandings and conflicts can be fully removed by any purely economic, political, or cultural adjustment.

The problems of race are accentuated by the daily shrinking of the world in which we live. It is a vastly smaller place than the world of our fathers. I can send a message across the world quicker than our fathers could have sent one across the Thames. From the days of Sir John Franklin, men struggled and starved and died in the effort to reach the North Pole, and then, early one morning, a young man, appropriately named Byrd, takes off from an Arctic base, flies around the Pole, and returns in time for late afternoon tea. Segregation can no longer be depended upon to stabilize race relations. God is rapidly making His world a neighborhood, and we must set about making it a brotherhood, for there is no greater threat and danger than a neighborhood which has not become a brotherhood.

Race mixture is proposed by some as a solution; but so deep are the underlying differences that the process must be slow, and its results are doubtful. I would assert, however, in answer to the glib saying that a mixed-blood has the worst qualities of each race, that such has not been my experience. The instances from which this generalization has been deduced may be due to social rather than to biological causes. The mixed-blood is frequently looked upon as an outcast by both races, and feels both inheritances warring within him.

We, of the United States, in addition to a polyglot population, which has come by immigration, have two serious race problems, which we created for ourselves, and for which we are paying the price: that of the Indian, whose land we wanted and took, and that of the Negro whom we needed to work the land which we had thus appropriated. I fear we must acknowledge that those problems arose from a callous disregard of human right. It is an historical fact, of shocking significance, that a Dutch merchant vessel, named (God save the mark!) *The Jesus*, brought the first cargo of African slaves into Jamestown in 1619, at the very time when the first representative assembly was deliberating in our old church there, and was solemnly declaring equal rights of freedom in the New World. This evil example, Yankee skippers were not slow to follow. If it was in the South, almost exclusively, that Negroes were purchased, their ruthless captors were men of New England, and the price of their lives and liberty built up the family fortunes of many a Puritan. Sincere and high-minded as was the later abolition senti-

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ment in New England, it must have seemed to some in the South like the pious horror of one who, having disposed of stolen goods to his own advantage, straightway exposes and denounces the unfortunate recipient.

We can none of us escape the consequences of the sins of our forefathers; but it is also true that "we find it hard to forgive those whom we have wronged."

May I state, quite frankly and without fear of being misunderstood what seems to me the greatest obstacle to pacific and helpful race relations? It is to be found in the attitude of the dominant races, particularly where a race, far advanced in what we call civilization, lives side by side with one more backward in experience.

We Nordics, or Anglo-Saxons, or what you will, are perhaps the chiefest of snobs. We feel that one who differs from us in color or speech is thereby inferior. We insist upon fitting everyone into our own frame, and making them over into our own likeness. The history of missionary endeavor abounds with sad instances of this blind conceit. I have always regretted that Kipling marred an otherwise noble poem by his allusion to "Lesser breeds, without a law."

It is here, rather than in matters economic or cultural, that the conflict comes between the Orient and the Occident. Our superb assumption of superiority is a deeply-rankling mischief. We are far too much, in our own minds, the chosen people. We say that we desire to establish the brotherhood of man, but if we would do so, we must abandon the attitude of the Elder Brother in the parable. This

task, like all great human tasks, demands patience, sympathy, courage, and loving-kindness. We must not only profess but practice, and really believe, that all men are brothers. Remembering, also, that even brothers may differ radically, and yet, each may have unique value for the Father's purposes.

Why should we expect that men of other races will see exactly what we see, or react as we react? We need not be agitated if this fails to be the case. Our missionary purpose is to introduce our Lord to those other brethren who as yet know Him not. What they will find in Him may be something other than we have found; His message to them may differ from that which has come to us from His blessed lips. It is always thus when you introduce one whom you love to another who is dear to you. They enter into a relation with one another which belongs to them alone, and which you cannot presume to supervise and direct without danger of intrusion. Each loves you still,—the more, perhaps, for having brought them together,—but they have also found one another, and in this, if you be a true friend, you will rejoice.

Is it not possible, then, to look with larger vision upon racial differences, and to find in them, not impediments, but enrichments; not factors to be cancelled, but values to be employed? When the long patience of the Chinese, and the cleverness of the Japanese, and the spiritual vision of India have been brought in tribute to the feet of the Christ-Child, like the gifts of the Wise Men of old, will not His whole Kingdom be thereby enriched?



How Shall I Learn to Teach Religion?

The Department of Religious Education offers help in training teachers through conferences, courses, counsel on problems, and materials

By Sarah Cadoo Leidt

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

MUCH DEBATE CENTERS in the efficacy of the church school to influence the growth of children in the Kingdom of God. Its brief time, its infrequent meetings, its usually poor equipment, its dependence for its staff upon fragments of time given by already busy people—all these make the odds heavy against its potency. Yet time and again we hear people say that the greatest influence in their Christian development has been that of their parents and of a certain Sunday school teacher. Usually these people are hazy about what that teacher taught, and we are driven to ascribe the credit to his personality or his character. But nowadays there is a tendency to question the value of these teachers who taught by "personality". We require more training and demand to know what method is used. Is it that we desire a different result to follow from the work? Or is it that the really successful teachers—measuring success by Christian fruitfulness—were few and far to seek?

Perhaps the scope of life as entered into by a Christian is somewhat wider than it was formerly held to be. Undoubtedly the social implications of the Gospel of Jesus are taken more seriously. But our real dissatisfaction is with the small success in leading the new generation to attain the full fire of spiritual zeal possessed by its forebears. Religious educators of today are awake to this problem and are prepared to describe the sort of teacher who is most likely to lead his pupils into their full heritage. Religious educators are laboring earnestly, through a variety of means, to raise up a corps of such teachers.

The primary requisite of the teacher of

religion today is that his religious life be vital, one that is progressively developing. He expects to learn more every year about God, worship, prayer; about how to deal with his family and his neighbors and the expanding life all about him. His is not a static personality, but one which is continually working out in his own life the problems of importance to him and to humankind. He has accepted Jesus as his life's guide and, if you will, authority. He seeks constantly to work out Jesus' way among the pathways of contemporary life. He has surrendered his will and desires to the greater will of God, and strives to wipe out the barriers to its full expression through him. He works to make the life within himself and all about him consistent with the fact of God's Fatherhood and has committed himself to the extending of the Kingdom.

The teacher discovers afresh the great Adventure which lies before the Christian man or woman. He explores the implications of the Gospel of Jesus and sees their relation to the civilization of today. He sets forth with the crusading spirit to find the wisdom to solve the vast range of difficulties in the way of the Kingdom, and to gather the courage to take his part in the struggle manfully.

A person whose own life is going on in this fashion may associate himself with a group of younger friends. Thus he and they form a social unit pursuing the quest together. The teacher is older and more mature, and he concerns himself with studying these younger, less mature friends who are his pupils. He notices their tastes and aptitudes, their intellectual progress and habits of thought, their social adaptability, their prayer life; all

At Your Service

THE officers of the Department of Religious Education are eager to help you with your teacher training problems. Address your requests to the proper officer, Church Missions House, 281 Fourth Avenue, New York, N. Y. The officers most intimately associated with this phase of religious education are:

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

MISS MABEL LEE COOPER, *Secretary for Leadership Training*

DEACONESS FRANCES R. EDWARDS, *Secretary for Child Study*

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MISS LILY CHESTON, *Secretary for Missionary Activities.*

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this not merely with a detached interest, but with a view to seeing how they and he can relate themselves to God. He works on the principle of the family physician of a former day who knew his patient thoroughly and was interested in his total well-being. He is not like the specialist who studies tonsils rather than his patients.

The teacher enters into this corporate adventure as a member of the group. He wins whatever superiority he has on his merits. He is not so much charged with a task of imposing on the pupil a portion of religious knowledge; he is a fellow-seeker in the way of Jesus. He is willing to admit his lack of information on a certain matter and to promise to secure the answer sought. He is prepared to stimulate his pupils to think along with him on the matters in hand. He endeavors to call to their attention all the important relevant material in solving their problem. He is willing to face fearlessly the lengths to which a frank unhampered inquiry will carry them. This is no light matter in many cases, for complete following of the leadership of Jesus

may bring people into places whither the rector and sages of a parish have not led the way. Yet it is a most important matter for the Christian growth of the pupils that their honest inquiry be honestly answered. Unless the teacher shows himself ready to face the pupils' questions, they will soon cease to come to him.

Such a situation arose when a certain primary class heard a story of one of Jesus' acts of healing: A small girl commented, "But we know those stories aren't true." The teacher replied, "Oh, but they are!"

It is almost certain that that child will never make a frank comment to that teacher again, and the chances that she will make them to other teachers are reduced. But much may be said for the teacher in such a case. She may foresee difficulty with parents, rector, superintendent, or others, if she faces frankly the child's comment and helps him to understand how the stories are true. Consider, for example, the potentialities of the following situation as regards the growth of the pupils. A class of rather sophisticated ninth-grade girls took the *Religious Ideas Test* (New York, Association Press). After the test had been marked they began to talk over their answers. They found that all were agreed on certain answers, but finally they came to this one: "Do you think of God as rather vague like a ghost?"

One girl said to the teacher, "Do you really believe in God, anyway?"

The teacher replied, "What do you mean by God?"

"Why, God!"

Here another girl intervened, "She means the God that's in the Bible."

And another said, "Of course we know that all the people around here say they believe in God, but do they really?"

Then the teacher said, "What about the God in the Bible? There are several descriptions of God in the Bible." After some elaboration of this she concluded, "If you can tell me what you mean by God, or pick out a passage in the Bible about God, I'll tell you whether I believe in Him."

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This so challenged the girls that the class determined to pursue a study of the ideas of God in the Bible. They embarked upon an elaborate task of making an index of the Bible passages descriptive of God. This incident is related by Deaconess Frances R. Edwards who, when asked to explain why the teacher had met the questions as she did, replied, "Because she had imagination to see the possibilities; she had a sense of being one with the girls as a seeker; she was turning over in her own mind her religious concepts, and so understood the questioning attitude of her pupils.

If these suggestions sketch a desirable sort of teacher it is our problem to ascertain how such teachers are to be secured, what training they require, and how they do their work. How should a parish go about securing this sort of teacher for its church school? At the outset we must notice two facts of significance in parochial life: In the first place, unless a parish is growing spiritually, it will not find any number of such personalities within its group. In the second place, unless a parish is growing spiritually it will not be concerned to seek such personalities to fill the office of teacher. Facing these facts pertaining to the vitality of the spiritual life of the parish, how shall the recruiting be done? Obviously the position of teacher must be presented as one of paramount importance in parish

life. Teaching must be described as a difficult piece of work, requiring much effort of spirit, consecration, a good amount of study, patience, and perseverance. Surely then it is impossible to issue a general call to all within hearing to come and fill vacant posts on the church school staff. This is a business for which the candidates must be as carefully selected as for any post anywhere. The rector,

then, will choose from among his flock those who are fitted by their spiritual attitude, their temperament, and their ability to deal well with children. "Let the request to teach," says Miss Lily Cheston, "come from the rector as a call to a high task. Let it be presented as a demand upon

the best in one, requiring sacrifice and effort, time and consecration."

When the consent of a group of individuals is won to undertake this work, they will be

presented as a demand upon the rector's spiritual leadership. He will find it his task to keep bright the light of inspiration, and to point the way to a closer comradeship with God in this endeavor.

In selecting those who shall be asked to serve as teachers, shall we expect to require any special preparation and training? The answer to this has been sug-

gested above. We shall choose only those who are prepared by their own growing spiritual experience to enter cooperatively into a group experiment in spiritual growth. We shall choose only those who are temperamentally able to



Miss Cheston



Miss Hewitt



Rev. John
W. Suter, Jr.



Miss Edwards



Miss Cooper

OFFICERS OF THE
DEPARTMENT OF
RELIGIOUS EDU-
CATION WHO
WILL HELP YOU
WITH YOUR TEACH-
ER TRAINING QUESTION

On the Teacher

The Teachers' Vocation by Evelyn Underhill. (Boston, Pilgrim Press) 15 cents.

Teachers need help in their religious growth. This little pamphlet serves as a reminder of the underlying purpose of the church school teachers' work.

How Shall I Learn to Teach Religion? by Blanche Carrier. (New York, Harper, 1930) \$1.50.

This is a vivid and non-technical presentation of the meaning of some aspects of the newer religious education.

Teaching Without Textbooks, edited by Frances W. Danielson and Jeannette Perkins. (Boston, Pilgrim Press, 1930) \$2.00.

This is a record of how some features of the newer religious education have been tried out by groups of teachers and children. The book is particularly useful for the teachers of pre-school, beginners, primary, and junior classes.

These books may be borrowed from the Church Missions House Lending Library, 281 Fourth Avenue, New York, N. Y., for periods of two weeks at no charge except postage both ways. Books may be bought at the prices noted from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

lead, and work with, children, rather than those who would only work *for* them. In addition, we might desire the widest possible background at the start; intensive information can be secured as needed by the alert leader. Beyond these essentials there are many desirable items of preparation and many pathways by which the candidate can become effective. A study of the psychology of learning, of child development, of teaching methods, of the Bible, Prayer Book, etc., may prove helpful. These and many others are suggested and described in the leaflet of the National Council, *Leadership Training Standards in the Church*. These are useful tools; by themselves they do not make a creative teacher. As soon as the teacher discovers the area in which the group is likely to work, it becomes his business to supplement his information just as fully as possible. He will be on

the alert for such help in understanding and leading his pupils as may be supplied by psychology, child study, educational theory and practice, observation of teaching and of recreation, individual case studies, etc., but above all by a study of the children themselves. There is no high and easy road to thorough preparation for the work of teaching. The only sound recipe is to start at the thing most needed at the moment, be it a study of the Old Testament or how to lead eight-year-olds and then continue adding necessary and useful bits of training as fast as opportunity permits. The beginning is simple; the end never comes to this work of preparation. As Miss Mabel Lee Cooper puts it, "There are no trained teachers, but we are all teachers in training." Again speaking of the N.A.L.A. which sets a very fine standard for leadership training, Miss Cooper says, "We must see that these standards are advanced, too. No teacher or project can be successful unless it is growing. Let us not be content with mastering the required subjects. Go beyond the diploma."

How will this teacher go about his work? The first step in a church school adventure is the development of a sense of comradeship within the group; enough, that is, so that the members can talk together about things that really interest them. The teacher will be on the alert for problems and for points of disagreement. These are the roots from which may come much progress and growth, for out of these interests will come the choice of the group's field of activity for a succeeding period. The selection of this area of work is the next step in the class enterprise. It may mean a choice of a large area which will occupy the group for a whole year, such as developed from the test question about God described above. It may mean merely the determination that at the following meeting the class will choose carefully and intelligently the hymns for the school's service of worship. The wise teacher will see that the choice has possibilities of further developments.

Usually the superintendent suggests to the teacher an area within which the

year's work of the class may profitably be spent. It is wise to select those areas which are indicated by such carefully gathered information as we have to be the areas of most general interest at the age concerned. Good preliminary work has been done on this point by Miss Edwards and the Child Study Commission. Tentative areas have been suggested for each age on the basis of three considerations:

1. Informally observed experience which indicates interest in that area at that age
2. Grade school curriculum
3. A survey of possible experiences in church life, such as Confirmation.

All these were considered in relation to children's interests and activities, and with reference to our religious heritage. The results of this work have been published in a pamphlet, *Curriculum Building in Your Parish*. In a majority of cases the interest of a particular class will be found to fall in the area indicated for their age. There is no tragedy to be anticipated if this should not happen, because there will be a later opportunity to enter that area. It is far wiser to choose a field which is of real interest to the children, for, as Miss Cooper says, "No teacher wants a competitor such as arises when trying to teach against the child's interest." It is helpful to recognize that the essentials are covered if a person in the course of his early religious training comes to know God the Father with all that that fellowship implies of brotherhood among men, to know Jesus Christ with an understanding of His life and the resultant devotion to Him and His way of living, to know the Holy Spirit with the inevitable experience of the Church in its fellowship and its sacraments.

If the work of the class is chosen in the way indicated, the teacher may be assured that the activity of the group and its members will have behind it the drive of a purpose to do something which is to them important. The next step is to see that the purpose is carried out. At this point the teacher will appear to be doing two things: First, he will help the group to discover the possibilities of their un-

On Religious Education

What is Christian Education? by George A. Coe. (New York, Scribner's, 1929) \$2.50.

Dr. Coe asks whether or not our methods of religious education result in creative Christian living, and suggests ways of making our work in the Church and the church school more effective. This book is as useful in adult education as in the education of children and youth.

The Missionary Education of Intermediates by Mabel Gardner Kerschner. (New York, M.E.M., 1929) \$1.00.

This book should be in every church school library. It not only helps teachers to make missionary education vital and challenging, but also is a valuable guide for general religious education.

Present-Day Trends in Religious Education by Edwin L. Shaver. (Boston, Pilgrim, 1928) \$1.50.

This is a brief introduction to recent movements in religious education and discusses such problems as the educational needs of the new day, changing methods and the curriculum, the use of the Bible, teacher training and week-day and vacation schools. It is written for rectors and superintendents.

dertaking; second, he will help them find sources of enlightenment. Besides these he will be occupied with many things less evident to the casual observer, some of which are described below.

Let us see how the teacher goes about doing this. A class of choir children had planned to study the hymns of the Church because they were continually singing them. They led off by trying to understand the words of the hymns for the following Sunday. They said that they did not know what they all meant and felt that perhaps they could sing better if they did. "Stand up, stand up for Jesus" was not difficult when the words were read carefully without paying attention to the interference of the music. It was a nice picture of a battle with banners and trumpets and foes. Books about the crusades and knights were recalled, and one or two incidents related. All were happy and interested. In a mo-

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ment, however, the teacher put in a question or two: "Who are the 'unnumbered foes'? Who are the enemies of Christian people? What is 'the Gospel armour'?" And before long a busy group had planned a study of personal temptations, of social conditions which hinder the fulfilling of God's will, of the moral responsibility of nations. These were not the names given to their plans, but they were the fields covered. Shortly trips were being made to investigate social conditions, the Bible was being consulted to find the origin of figures used in the hymn, books and stories were found to tell about enemies of Jesus' soldiers, personal moral problems were being aired and being solved by consultation and prayer, a really zealous crusading spirit was growing up. At length a boy said, "We ought to tell the rest of the church school about this," and they chose the drama as the means of doing it. A pageant was written, prepared, and presented, first to the church school and later to their parents and friends. In this proceeding the teacher was busiest of all. First, he was helping the group to discover the possibilities of their undertaking; second, he was helping them to find sources of enlightenment.

Among many other matters on his mind the teacher was also keeping the various individuals in the group vitally concerned about its work. It is wise to remember that the children are individuals, different in temperament, background, and abilities. No two children are likely to see a matter in exactly the same light. The teacher will be alert to utilize the various individual abilities in the way best calculated to lead each one forward and to contribute to the group task. One child may take his part in the study of the life of Jesus by the collection of a satisfactory series of pictures illustrating the events. Another may collect poetry, another may write original accounts of what he thinks Jesus might say and do if living under modern conditions; still another may study and compare the Gospel accounts to see what added material comes from each. When all under-

stand and share in the work of each, the total result is broader, more illuminating, and more inspiring, than either each piece of work alone, or a sameness of activity for all.

The teacher will notice signs of waning interest or failing purpose and introduce new material or open up new approaches before these signs are turned into reality. Often a pause for the evaluation of what has been done serves to clarify the issues ahead and to stiffen the will to achieve. Review with a purpose on the part of the pupil is more valuable than review intended to show the teacher what the pupil has retained. This situation is one of those in which the meaning of prayer may be deepened and clarified. Suppose, for example, a group has been seeking light on modern social problems by means of a study of the prophets of Israel. Various methods of approach have been used: literary, dramatic, comparison with modern conditions, debates. A great deal of information has been unearthed and mastered. But just as the group starts to work on Jeremiah they show signs of becoming lost in the historical background. Dullness creeps in and the facts seem to be confused. There is a suggestion that Jeremiah was an unwise interferer in affairs of which he knew little. A few absences occur and one or two disciplinary problems arise. Work undertaken for accomplishment between sessions goes undone. What shall the teacher do? One method of meeting the impending crisis would be to tighten up on teacher directed discipline, to talk about the necessity for doing home work, and to urge the return of the absentees. Another method would be to let the crisis come, to agree that Jeremiah is uninteresting, and to let the work struggle off into a perfunctory consideration of Ezekiel and others. Still another method would be to stop all new work for a period of going over the whole enterprise from the beginning, recalling the original situation when the group became interested in the problem reviewing the purpose it had in undertaking the study, what progress had been made in achieving the purpose, and

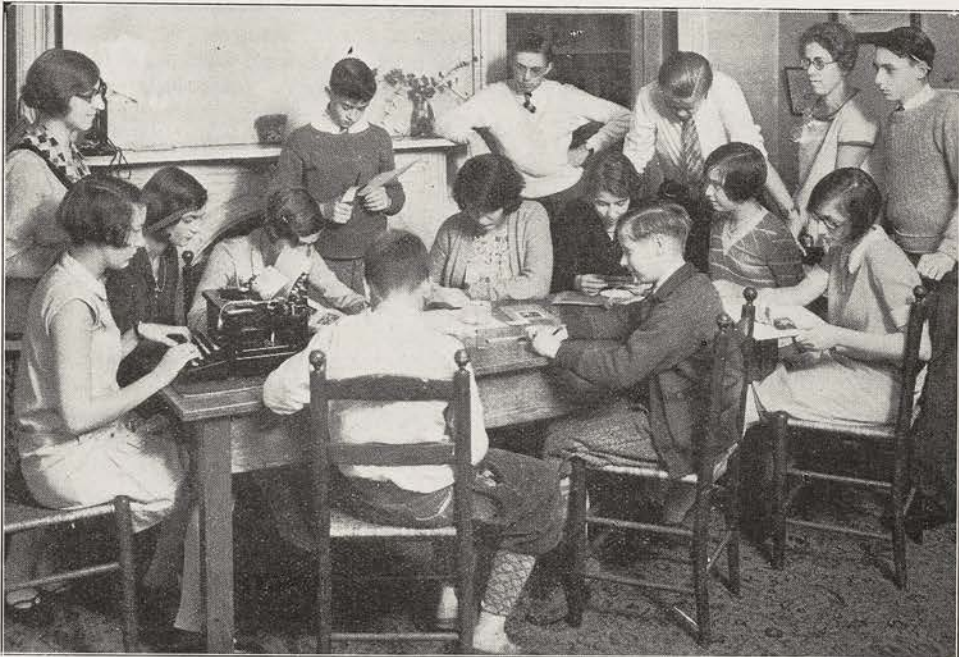
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what means had been taken to go forward. Quite likely the recalling of all this will clarify the matter, put details in their places in relation to the whole, and show the unfinished spots. It will give an opportunity for taking stock, for evaluation. What could be more fitting at this point than a period of prayer, devoted to thanksgiving for the progress made, a new dedication to the seeking of God's way of life, a reëxamination, in communion with Him, of the original purpose, and perhaps a rededication to its completion, with a petition for help in the task? Here is the possibility of every sort of prayer in a situation where the need is keenly felt, and the whole experience sure to be most vivid.

It seems scarcely necessary to point out that the teacher is continually watchful that the thinking of the group shall be clear cut, that it shall come to grips with the problem at issue and result in definite conclusions which have the force of convictions intelligently and wholeheartedly arrived at. These convictions

must represent the best which the group knows how to reach, and must be held as worthy bases of action until better are found. Having been forged out of desire and earnest searching which has revealed many ramifications and possibilities in each problem, they may be taken seriously but held open to correction by another similarly critical process. The teacher of this class wishes no nebulous fog in his pupils' minds as the result of the group's work, but he also desires that the minds shall be open to further growth.

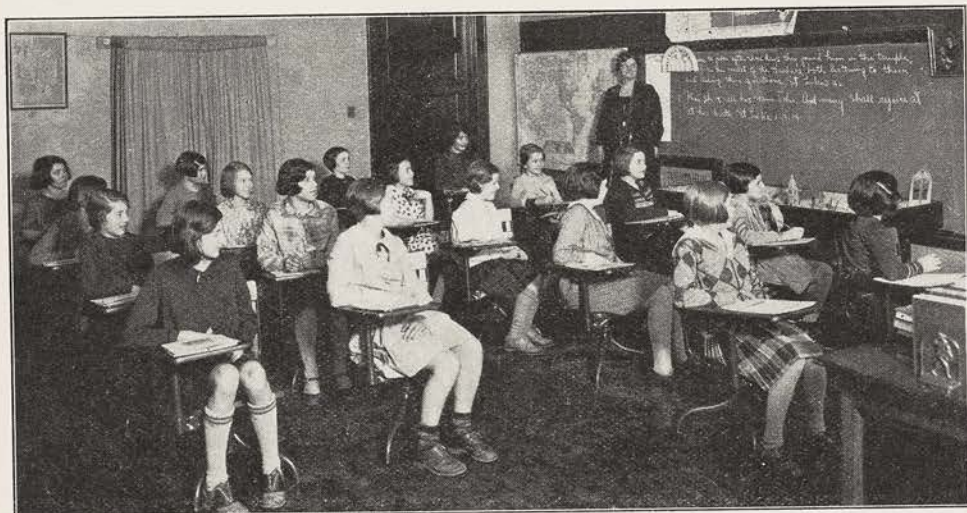
The teacher will see that the group shall pause now and then to consider the quality of their achievement. It is easy to be very busy about matters whose worth is questionable, the feeling of strenuous occupation filling the mind so that the flimsiness of the business is not observed. The danger in this is apparent and can be corrected by setting up standards and comparing achievements with them. Only thus can the pupils come to know whether their work is real-



HIGH SCHOOL STUDENTS ENGAGE IN A CLASS ENTERPRISE

"The teacher enters into this corporate adventure as a member of the group. . . . He is not so much charged with a task of imposing on the pupil a portion of religious knowledge; he is a fellow-seeker in the way of Jesus!"

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THIS FIFTH GRADE TEACHER HAS A WELL EQUIPPED CLASSROOM. Movable seats, blackboard, wall maps, sand table, easily available reference books, and class altar (behind curtain at left) all help this class to carry on effective work under the teacher's capable guidance.

ly of value, and only thus can they build habits of doing worthwhile things. They may come to see life, as it were, from the point of view of God, and that is the most illuminating experience they could have.

What is being done about securing teachers of this sort for the church schools of the Church? Obviously it is a task which rests primarily upon the parishes. The desire for this sort of teaching must be present there, the vitality of religious faith and life must be present there, the energy to pursue the ideal until it is attained must be present there. Much help, however, can be secured from diocesan and national officers of religious education. Since diocesan programs vary, let us examine the plans of the Department of Religious Education of the National Council which are available to all.

First, the Department and its officers hold high the ideal of vital Christian living and creative teaching. In word and practice they set this forward wherever the opportunity presents itself.

Second, the Department offers specific help in training teachers. Its officers are ready to go out so long as their budget for travel lasts, and beyond that if expenses can be met locally, to help in the

counselling and preparing of teachers. One officer, Miss Mabel Lee Cooper, Secretary for Leadership Training, devotes nearly all her time to field work of this sort. She goes out for institutes of diocesan or city-wide scope. This winter one of her typical trips was to Minneapolis, where she spent one week meeting a group for two hours each evening. Each student was expected to spend an hour in study for each hour in class. Besides the class, which was large (some of Miss Cooper's run to two hundred, although she considers twenty more desirable, for then the students may all participate) there were innumerable small conferences and individual appointments. Each of these began with a burden of problem and seeking and ended with help and inspiration. Often Miss Cooper conducts demonstration classes where she teaches a group of children in the presence of her institute class and later discusses with them the children's period. Many contacts are made with Parent-Teacher Associations of both public and church schools.

Teaching at summer conferences is one of the major activities of Miss Cooper and certain other Department officers during the summer. Here contacts are

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made and much help given. The National Accredited Leaders' Association, known as the N. A. L. A., is promoted by the Department with a view to inspiring teachers to procure better equipment for their task. This association is recognized by the educational authorities of the dioceses, and the designation of instructors is in the hands of diocesan authorities.

Third, the officers of the Department conduct a large correspondence with leaders, superintendents, and teachers. A recent study shows that during an average week 541 letters are received. An ample volume of this comes under the care of Miss Mildred Hewitt in what is popularly known as the Curriculum Clinic. All sorts of difficulties from all sorts of places and circumstances present themselves here. Frequently the correspondence with an individual lasts over a considerable period of time and involves many letters on each side. The usual reason for this is that the Department's officers ask for detailed information about the particular situation before making many suggestions. They write, "tell us your special problem, describe your church school, tell about that class of boys and what they do, what homes they come from and what sort of schools they go to and what are their interests and their problems of relationship to other people, and their needs, and what background the teacher has, and what sort of atmosphere the church school has—then we can make suggestions that will help, that will really fit the case, that will be constructive and far-reaching. Factory made clothing never fits as well as custom-made, and even ready-made things must be skillfully selected. Generalized advice may happen to suit you, but it misses so often that it seems wiser to be very general until we know just what problem is being approached." The work of fitting the recommendations to the case is so carefully done that sometimes an officer spends a whole morning preparing a reply to two

or three letters. Here is help for those who feel that the ideals of creative teaching are too far ahead of what can possibly be achieved. The Department's ideals involve leading each teacher, each school, forward toward the goal one step at a time. No matter where one is in the journey toward creative teaching, the Department is ready to help with the next step forward.

Fourth, the Department prepares and publishes articles in *THE SPIRIT OF MISSIONS*, and it publishes the quarterly magazine, *Findings in Religious Education*, both of which endeavor to promote the development of good teaching.

Fifth, books are evaluated and recommended for libraries. Two annotated book lists have been published in addition to those reviewed and recommended in *THE SPIRIT OF MISSIONS* and *Findings: For Perplexed Parents* and *Add These Books to Your Religious Education Library*.

Sixth, educational material is prepared for use in connection with the Children's Lenten Offering for missions, which embodies creative principles of teaching. By offering suggestions which are well suited to the purpose, the Department contributes another influence toward making good teaching easier. Much is hoped for also from the new courses now being prepared by the Christian Nurture Board of Editors.

Many other less direct influences of the Department on the problem of the teacher might be mentioned. Many needs are recognized by the officers, many demands are brought to their attention. Time and money are required to go further.

But the greatest single power in helping boys and girls to become vitally Christian, is the vitality of the Christian lives of their adult associates. "Come, Holy Ghost, our souls inspire."

This is the second of a series of four articles on the ideals and work of the Department of Religious Education of the National Council. In her next article, Mrs. Leidt will discuss the Department's conception of adult education.

St. Mark's School Has Outgrown Its Home

In the heart of the Negro population of Birmingham, Alabama, this Institute school serves as a great moral and spiritual haven

By the Rev. Charles Wesley Brooks

Principal, St. Mark's Normal and Industrial School, Birmingham, Alabama

A GREAT DEAL is heard of the Negroes of the South migrating north and west. It is true that each train leaving the South carries a few Negroes bound for northern and western points. But this sprinkling is as nothing when compared with the vast number of Negroes who remain in the land of their nativity. The overwhelming majority are in the South and will always be in the South.

Geographically they may be considered in two groups: those who live on the farm or cluster around small villages and hamlets, and those who have sought to better their condition by moving to industrial centers. The recent floods in the Mississippi Valley as well as the flood areas of other farm districts have been a factor in driving the progressive Negro to the industrial centers. A fair example of this latter group is found in the Birmingham district, where within a radius of 150 miles, the Negro population is estimated conservatively at two hundred and fifty thousand. Perhaps no section of the South except Norfolk, Memphis, and New Orleans, has a more thickly settled Negro population than Birmingham. They represent practically every station in life.

The eye of the nation has been centered upon Birmingham and the surrounding territory because of its great mineral resources and its production of raw products. While the commercial interests are centered upon the material development, the Church must concentrate upon the intellectual, moral, and spiritual development of this region, especially its growing Negro population. There is an increasing need for more high and industrial schools, especially with teacher training departments, to take up where the public schools

leave off. Christian education has been universally considered the best kind of education for all peoples, and it is beyond all question the soundest kind of education for the Negro.

To provide this kind of education, there is in Birmingham, St. Mark's Normal and Industrial School, one of the schools of the American Church Institute for Negroes, that deals with the individual pupil rather than the great masses. It has served as a great moral and spiritual haven in this great lump. It has turned out more than three hundred teachers, to say nothing of the large number of graduates and undergraduates who have found employment and service in all walks of life and have proved a credit to the institution as well as the community at large.

Apart from literary and industrial training, religion is made a vital part of the school program. The religious teaching is in conformity with that given by the Church; the Bible and Prayer Book forming the basic teaching in the school's religious program. While it is not specifically required, all of the teachers, who are required to hold state certificates as specified by the State Board of Accreditation, are members of the Episcopal Church.

The school has outgrown its present home. Its present site, however, consists of valuable property. The local trustees, all southern white men, have purchased a new school site consisting of twenty acres within the city limits and plans are being formulated for the building of a new St. Mark's with modern dormitories, academic buildings, and industrial plants, with adequate provision for social development.

10,000 Will Attend 55 Summer Conferences

From coast to coast, these gatherings will give Churchmen unusual opportunity better to fit themselves for a Christian life and service

By the Rev. John W. Suter, jr.

Executive Secretary, Department of Religious Education

THIS SUMMER OUR Church will conduct fifty-five conferences. Nearly ten thousand people will attend them. This number will include bishops, priests, deacons, deaconesses, other men and women, and children. Many organizations will be represented, such as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Order of Sir Galahad, the Church Army, the Daughters of the King. Ever since last October committees have been meeting to draw up plans, to select leaders, to make programs, and to offer prayers for the 1931 conferences.

What is it all about?

Each conference is like a composite parish. It has its chaplain, corresponding in some ways to a rector; its business managers, who play the part to some extent of the vestry; its altar guild; its choir; its religious drama enthusiasts; its rank and file. In some cases, to make the parallel still more realistic, there are children, and perhaps a bishop or two. Now and then at a conference the Order of Confirmation is held, and once in a while the Ordering of Deacons or Priests. The administration of Holy Baptism sometimes occurs, as well as services of admission into various church societies and guilds.

The fact that the "ten-day parish" is a composite one, representing many localities and usually many points of view, is what lends to the enterprise its special interest and its peculiar flavor. Everybody who is there has been temporarily shaken out of his rut. For ten days he has, as it were, a different bishop, a different rector, and a different schedule of life. He sings different hymns, goes to

somewhat different services, sits beside people who until then were strangers, reads different books, and often engages in different types of recreation from those to which he is accustomed.

Why do people do this?

Anyone who has been a member of several summer conferences knows that they differ from one another. Every conference has a personality of its own. Conference traditions grow up almost overnight. Even when a conference is in the middle of its second year it is not uncommon to hear a member say, "We always do it this way in this conference."

Yet there are certain features which make all conferences seem alike. Always there is the heightened pace; the long day tightly packed with appointments which follow each other closely if they do not overlap; the stimulating experience of making new friends, and seeing old friends in a new setting; the tremendous intellectual energy; the vast volume of conversation; the mutual discovery, which never ceases to surprise, that so-and-so who has always been merely a name is actually human.

In a very real sense the average summer conference is primarily a school. The people who go to it are for the most part bent on learning. They go as pupils, with alert minds, eager to put in ten days of intensive intellectual work. An outsider who visits one of these schools for a day or two is usually impressed, if not amazed, by the quantity and quality of studious work which goes on day after day. The purpose of the pupil in going to such a school is not only serious but definite: he goes to find out everything that he can along some particular line, and to

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equip himself for more intelligent service along that line in the life of his home parish. He attends the classes regularly, takes careful notes, does more than the required amount of outside reading, writes the assigned papers, and passes the examinations with credit. Honest intellectual effort is the backbone of many a summer conference.

Perhaps the by-products of a conference are more important than its main output. The services of worship, the courses of study, the conferences and other programmed activities, are often good, but not infrequently the incidental benefits of the experience are even better.

"It was worth the whole trip," I once heard someone say, "just to have that one illuminating conversation with Dr. A."

. . . . "I never knew what Miss Blank was really like until I had that game of tennis with her. From now on whenever I read one of her books I will have a keener insight into her spirit and plans."

. . . . "Whenever I see the name of B I will always picture him in his long robe sitting at the piano and regaling us with his inimitable songs."

One of the ways in which we make real contributions to college student work is by giving whole-hearted cooperation to the student summer conferences of the Y.M.C.A. and the Y.W.C.A. These take

place during the month of June, and are well distributed over the country. They afford an opportunity of reaching a representative group of students and helping them to consider seriously all sorts of everyday problems connected with life at home and on the campus. The object is to raise problems and to answer as many of them as possible, at least giving pointers and starting trains of thought which will lead the students to work them out for themselves. Everything is planned with the idea of creating an atmosphere in which the young men and women can make the practical experiment of living a Christian corporate life. They return home realizing that followers of our Lord stand for something definite, and that we have convictions about His way of life and all that it involves. Christ, the central figure, is the unifying element in all addresses, discussions, and interviews.

Again, what is the summer conference movement all about?

The truest answer is that it is a movement in which Christian people assemble for a brief period in order to practice a Way of Life. Worship, study, and recreation, as well as many other less formal enterprises, engage their energies in a definite attempt to deepen and enrich human relationships for the hastening of the Kingdom.

Bishop Littell Opens Missions on Molokai

ON JANUARY 8, the Rt. Rev. S. Harrington Littell, Bishop of Honolulu, in breaking ground for the erection of the Shingle Memorial Hospital at Hoolehua on the Island of Molokai inaugurated the Church's Mission on this island. The hospital, a gift of the Hon. Robert W. Shingle, a Territorial Senator, and Mrs. Shingle, in memory of their son, is being erected on part of a five acre tract allotted to our Church for community purposes by the Hawaiian Homes Commission.

Molokai is so generally associated in the popular mind with the leper settlement there, that it should be recalled that only a little over eight of the 270 square miles of the island are occupied by the

leper settlement which is at the west end of the north side of the island. It borders on the ocean and is isolated from the rest of the island by a semi-circular range of precipitous hills.

The remainder of Molokai has nearly five thousand inhabitants, nearly all of whom are Hawaiians. The new hospital is on the south side of the island where the Hawaiian settlement, largely engaged in growing pineapples, is constantly increasing.

At Maunaloa or Libbyville, also on Molokai, a work among Japanese also was begun in January. This work is in charge of a Japanese postulant for Holy Orders.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



ONE OF THE BABIES. ST. LUKE'S HOSPITAL, TOKYO

Prince and Princess Takamatsu, who recently visited the United States, are familiar with the work of St. Luke's. Before leaving Japan, they spent two hours at the hospital showing a great interest in its activities, especially in the facilities for training nurses



MISSIONARIES GATHER FOR ANNUAL CONFERENCE IN MANILA

In connection with the Philippine Convocation, Bishop Mosher (center seated) conducts a conference on missionary problems and policies. Workers from all over the islands attend and find it of great benefit



FISHING FLEET IN SITKA HARBOR, ALASKA

Our missionary in Sitka, Mrs. E. M. Molineux, has a wide influence throughout the community. She has built up the Sunday school from an almost negligible group to a school of 85 (See page 348)



CLÍNICA, HOLY TRINITY MISSION, LA GLORIA, CUBA

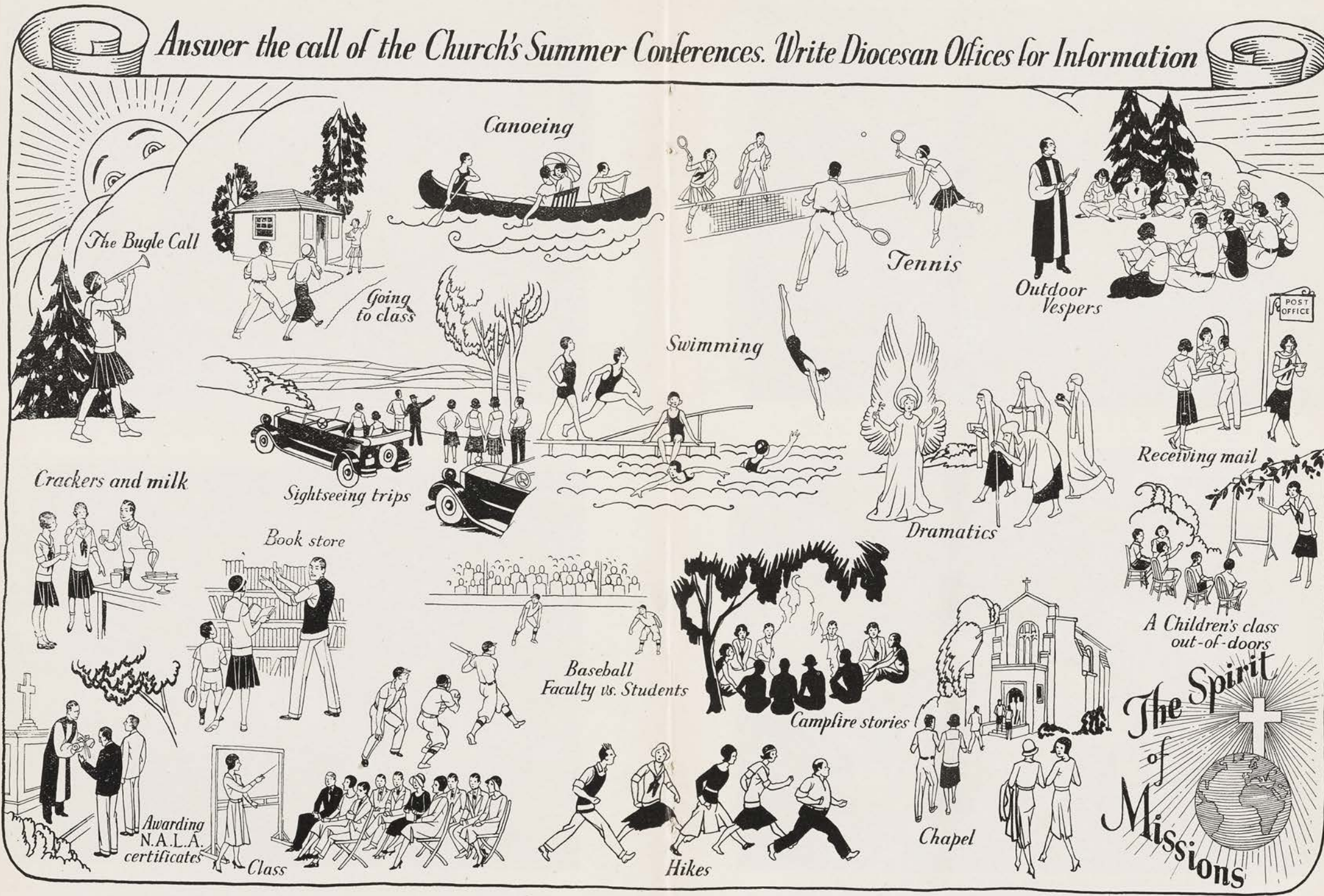
Through the interest of the Rev. F. S. Persons, II, in the physical well-being of his people, a Cuban doctor and dentist, Dr. C. Campos and Dr. A. M. y Escobar, now hold regular clinics at the mission



SERVICE, ST. PAUL'S UNIVERSITY CHAPEL, TOKYO

At this service one professor and six students were baptized. Under the direction of Bishop Reifsnider, the president of the University, St. Paul's is making a definite contribution to Christian living in Japan

Answer the call of the Church's Summer Conferences. Write Diocesan Offices for Information



The Bugle Call

Canoeing

Tennis

Outdoor Vespers

Going to class

Swimming

Receiving mail

Crackers and milk

Sightseeing trips

Dramatics

Book store

A Children's class out-of-doors

Baseball Faculty vs. Students

Campfire stories

Awarding N.A.L.A. certificates

Class

Hikes

Chapel

The Spirit of Missions



MISSION PARTY AT SAN MANUEL, ORIENTE, CUBA

San Manuel is one of the stations of which the Ven. J. M. Lopez Guillen (left rear) has oversight. Archdeacon Lopez Guillen has served the Church in Cuba for twenty-five years



MANY RACES MEET IN ST. JAMES' CHURCH, KAMUELA, HAWAII

On Hawaii, the largest island of the Hawaiian group, the Church has work in Hilo, Kohala, Kealahou, Paauilo, Papaaloa, and Waiahinu. Kamuela and Makapala are in the Kohala district in charge of the Rev. James Walker



BREAKING GROUND FOR SHINGLE MEMORIAL HOSPITAL, MOLOKAI, T. H.
 The Church's first work on Molokai is to be a hospital, the gift of Senator Shingle. In the group are the Rev. D. L. Ottman, Bishop Littell, and Senator and Mrs. Robert W. Shingle. Ground was broken January 8, 1931.



DAY SCHOOL FOR INDIANS, NOPALA, MEXICO
 One of Mrs. Salinas' many activities is teaching the Indian boys and girls of the village. The Mexican flag at the right was presented to the school by Bishop and Mrs. Creighton



BIOLOGY LABORATORY

St. John's University, Shanghai, is eager to improve its premedical training in the sciences



AN EXPOSURE VICTIM

Mrs. Salinas in Nopala, Mexico, cares for this child who fell ill watching crops on cold nights



©Publishers Photo Service

ON THE WAY TO MARKET

The Haitian peasant rides into town with a load of country produce



HOLY APOSTLES' CHURCH, HILO

Our principal church on the island of Hawaii, T. H.

Mountain Workers Confer on Problems

Annual meeting, under the leadership of the Rt. Rev. F. W. Creighton, is held in Knoxville, Tennessee. Twenty-four missionaries present

By the Rev. Franklin J. Clark

Secretary, The National Council

NINETEEN YEARS AGO the first Conference of Mountain Workers was held at Atlanta, Georgia, with nineteen present. The nineteenth annual conference has just been held (March 24-26) in Knoxville, Tennessee, with over two hundred present. Nineteen years ago Mr. John C. Campbell was Director of the Highland Division of the Russell Sage Foundation with an office in Asheville, North Carolina. With his wife, he visited every part of the Appalachian Mountain area in the eight states from Virginia to Alabama. They traveled by train, by automobile, by wagon, and by muleback—for some of the more isolated places could only be reached on horse or mule. His contact with workers in every part of the highlands persuaded him of the need of an opportunity for them to meet at least once a year for exchange of ideas, for discussion of kindred problems, and more than anything else, for mental and spiritual refreshment.

The conference was a success from the start. Here all the various types of religious organizations met with no thought of the things which divided them, but with only one dominant idea: how best to share with the splendid people of the mountains the fullness of Christ. The conference has always been exceedingly practical. These workers are facing problems of health, education, and morals all intensified by the isolation of the people and yet simplified by their homogeneity. All such problems are discussed fully and freely between the workers and officers of mission boards and of Federal and State organizations. And finally in order to have accurate and reliable information of this whole region a survey par-

ticipated in by every interest represented in the mountains is under way.

Our Church has happily been interested in this conference from the beginning, and for the past ten years has brought together its own workers for a day, preceding the general conference. This year our meeting was held on March 24 with twenty-four workers representing thirteen different schools and agencies under our Church present. This was the first of our conferences conducted by the Rt. Rev. F. W. Creighton as Domestic Secretary. The Rt. Rev. Hugh L. Burleson, Assistant to the President of the National Council, charged with the supervision of missions, religious education, and social service, also found it possible to be present. The conference opened Monday evening, March 23, with a missionary service at which Bishop Creighton made a short address while Bishop Burleson was the principal speaker. The Rt. Rev. James M. Maxon, Bishop Coadjutor of Tennessee, honored the conference by his presence and gave it his message of welcome and encouragement. A daily celebration of the Holy Communion in St. John's Chapel was especially appreciated by the workers, many of whom are deprived of this Sacrament except at infrequent intervals when a clergyman visits their stations.

Bishop Creighton in opening the conference on Tuesday morning gave vividly the impressions he received in a trip, just completed, to Wyoming, Idaho, Utah, Nevada, California, Oregon, and Washington in the western mission field. The addresses of Bishops Burleson and Creighton lifted the horizon a bit for all of us, especially for those face to face

THE SPIRIT OF MISSIONS

day in and day out with their own particular problems as they carry on in the isolation of the mountains. They made us realize a bit more our sole aim in this great work, whether in the mountains or on the prairies or on the plains, in highlands or lowlands the object is one—to make Christ known.

The program of the Church in its general aspects was discussed by the Rev. D. R. Covell, one of the general secretaries of the Field Department of the National Council. Mr. Covell began his ministry in the mountains of North Carolina, being stationed at the Appalachian School at Penland, North Carolina.

The question of clothing sent to all parts of the mission field by the Supply Department of the Woman's Auxiliary is a perennial one at these mountain conferences. There is generally a difference of opinion as to the wisdom and value of such work. It was fully discussed at this meeting under the leadership of Mrs. T. K. Wade, Supply Secretary. Some workers feel that instead of the clothing its equivalent in money would be much more helpful. While others feel that not only material good is done by the disposal of clothing and other supplies sent by the Woman's Auxiliary but that direct and real spiritual results are obtained. In the discussions of the subject in the general conference the same opinion has been expressed from time to time.

Another subject that has had much consideration at the meetings of our own workers is the desirability of organizing the mountain work, especially the boarding schools, in some manner similar to the organization of the Negro schools under the American Church Institute for Negroes. The Rev. G. P. Mayo, D.D., principal of the Blue Ridge Industrial School, Bris, Virginia, who has for a number of years given much thought to this question, presented the subject definitely and clearly. The conference approved in principle his proposals and referred the matter to the Domestic Secretary of the National Council with the request that he appoint a committee to study the matter carefully, and that the inclusion

of rural work in the general plan also receive consideration. Such an organization has done so much for the Negro schools of our Church that the mountain workers covet the same help for their work.

The constant desire of workers in the mountains to coöperate with State and County organizations rather than compete with them was discussed by the Ven. W. R. Mason, Associate Archdeacon of the Blue Ridge.

The sub-normal child was discussed by the Rev. Edward W. Hughes, for twenty years a worker in the mountains and a close student during this time. Having studied medicine before studying theology, Mr. Hughes is especially equipped to make valuable suggestions on this rather difficult question.

Again Bishop Burleson took us out of our isolation to present some important matters which may come up at the next General Convention: The relation between our Church and the Eastern Churches, (See SPIRIT OF MISSIONS, December, 1930, pages 837-42; January, 1931, pages 41-4; March, 1931, pages 168-72; April, 1931, pages 257-60); the inauguration of mission work in India to which we have been invited urgently by the Church of England, (See SPIRIT OF MISSIONS, November, 1930, pages 725-30); the rural work of our Church; the status of missionary districts; and the future of Church boarding schools.

Our conference adjourned Tuesday afternoon after a session crowded with helpful suggestions and discussions. A most enthusiastic vote of appreciation was unanimously adopted for the hospitality of the rector, vestry, and members, especially the women, of St. John's Church. They provided entertainment for all our delegates. Each day they served breakfast and luncheon to all our members, including Wednesday and Thursday when we attended the general conference. As for a number of years they placed themselves and their parish unreservedly at our service. Without their help the conference would have been well nigh impossible.

Forty Years in Alaska with Dr. Chapman

Miss Sabine and Dr. Glenton, the first of a long line of effective women workers, arrive in Anvik. A girl's boarding school is begun

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

Missionary in Anvik, Alaska, 1887-1930

Part Four

IN THE SPRING of 1890 occurred one of those infrequent floods which occasionally accompany the breaking of the ice in the Yukon. These floods appear to be local, and to be caused by the ice jamming at some contracted point in the channel. At this time of my first experience with them it had seemed incredible to me that the water should rise forty feet higher than the low water level, although the natives had told me that it might do so. It has occurred three times during the forty-three years of my residence in Anvik. The water remains at the high stage only a day or two and then goes down, leaving everything covered with a layer of mud. The loss to the mission from this source has been comparatively slight; but the annoyance has been great; and on this account we have found it expedient to raise the ground on which the mission stands, by washing down earth from the hills which stand directly in the rear. The strip of land between the hills and the river is so narrow that it is necessary to do this in order to secure room for building.

On this occasion, when the water went down, the machinery of our new sawmill was covered with slimy mud. Two prospectors who had wintered near us offered their help, and before the summer was over, the mill was running and turning out lumber. This was due to Mr. Marcus O. Cherry, a layman who came out during the summer. Mr. Cherry had considerable ability as a mechanic, but he remained only two or three years and his work was continued by Mr. Maurice Johnson, who was a seasoned Alaskan.

In 1893 he built the church, the first one built in Alaska under the auspices of the Episcopal Church. It was twenty-five feet square, made of spruce logs, squared at the sawmill. The men of the village helped to put them in place, making that their contribution to the building. The weight of the church was supported upon sections of large spruce logs, set upright in holes sunk into the perpetual frost. These foundations lasted for over thirty years, when decay set in. In 1926 the building was taken down, removed to a better site, a few yards distant, and rebuilt upon concrete foundations. The old site is marked by a cross. The original logs are retained in the new building, although they are covered with shingles. The remodelled church, as well as all our buildings, was done under the direction of a good neighbor and skillful mechanic, Mr. William C. Chase, whose patience and kindness are inexhaustible.

The church, as originally built, cost twelve hundred dollars, one-half of the first United Thank Offering of the Woman's Auxiliary.

Six years of pioneering passed, with its lights and shadows. At the end of that period, one might be forgiven for being uncertain whether or not he would be fit to present himself in civilized society. The "perils of the wilderness" are not solely or even chiefly physical, and they are intensified by solitude. As I look back, I can see and be thankful for two great sustaining factors of that period. One was the day's work, with its human contacts, especially the care and training of the boys. I usually had half a dozen

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INDIAN FISH CAMP ON THE YUKON NEAR ANVIK

Fishing is a profitable occupation in the Yukon Valley. The racks for the drying of salmon may be seen on the beach

or more living in the house with me. The other was the constancy of the Church and of those at home with whom my relations were closest.

When I recall David's warning to "put not your trust in any child of man," and his estimate of the love of woman, it has often seemed to me that the contrast between the effect wrought upon society by the institution of polygamy and the effect upon character resulting from the institution of Christian marriage was something which was far beyond the scope of his vision. Those cautions may have been well enough for the conditions which produced Saul and Joab and Absalom, but they are no kind of watchword for the Christian missionary who hopes to associate others with him in the work of advancing the cause of Christ. If there is one thing which has been conspicuous in the life of the mission at Anvik, it is the fidelity of a group of Christian women.

There never has been a time when it has not been possible to regard the work of the Church, either at home or abroad, either as a hazardous experiment or as a glorious opportunity. This is especially true of the work of the Church in the Alaskan field as late as 1893. There was at that time prevalent in the United

States, an impression that life in Alaska was attended with extraordinary risks. As late as 1900 I was unable to get life insurance on ordinary terms. Previous to 1890 a letter reached a member of our family from one who had been associated with missionary effort in the territory, containing the expression that "Alaska was no place for a woman to live." My mother's comment upon this was, that it did not show a right spirit on the part of the writer.

These conditions were well known to Mrs. Chapman, Miss Bertha Sabine and Dr. Mary Glenton when they returned with me in 1894, after my first visit home on furlough. I wish that it were in my power to give adequate expression to my appreciation of the resolute spirit and cheerful devotion with which they and many others with whom I have been associated at Anvik, both men and women, have adapted themselves to the conditions of a life which has made great demands upon them.

Deaconess Sabine served at Anvik and elsewhere in Alaska twenty years and retired at the age of seventy. Later, Mrs. McConnell served fourteen years. Miss Farthing, after her service at Anvik, went to Nenana, where she died, as Bishop Crimot of the Roman Catholic

FORTY YEARS IN ALASKA WITH DR. CHAPMAN

Mission said in speaking to me, "Truly a martyr to duty." Two others who are still in Anvik after serving not less than ten years in Anvik and elsewhere are Deaconess Anna G. Sterne and Miss Margaret Bartberger. Not less devoted are others whose terms began more recently with whom I have recently been associated. Alaska is, like all other countries, a good or a bad place for a woman, depending upon the woman.

Deaconess Sabine, "Sister Bertha", was the only woman who has served at Anvik to make any considerable headway in learning to speak the native language. She was an indefatigable visitor in the native homes and acquired quite an extensive vocabulary, to which she constantly made additions. She delighted in telling the scripture stories and made great use of pictures for that purpose. This was one means by which she learned many native words and expressions.

Both she and Mrs. Chapman came to look upon Anvik as home. Dr. Glenton helped us at Anvik, was godmother to our son, helped Mrs. Prevost at Tanana, helped a trader on the coast who sent for her in time of critical need. This made it necessary for her to camp out on the trail in midwinter. For making this trip she was decorated with an elaborate set of fur garments, made as only the expert Eskimo women of the coast know how to make them. Afterwards she went to China and was decorated by the Chinese government for humanitarian services and for her courage.

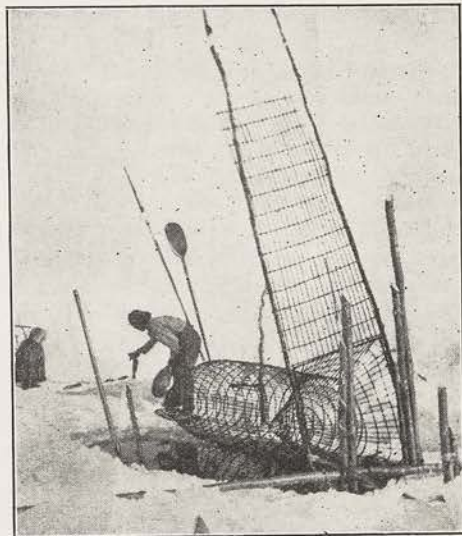
With the coming of these ladies began the development of a girls' boarding school. A house was provided for Sister Bertha and several girls were put under her charge. This work has continued until the present time, when we are caring for thirty pupils, twenty-four of whom are girls. Two of the former pupils of the school are in Florida, one is in New York, and two are in the State of Washington. Others are living in various places in Alaska. These pupils, almost without exception, have a good report from those among whom they are living. Sixteen of the children whom we now

have, are children of former inmates of the mission.

Housing these children has been one of our major problems. Generally speaking, the house room has been inadequate, and it is so at present. Twice we have built, only to lose the buildings by fire. Another fire deprived us of our dwelling house. In every case we have been able to rebuild but it has been a real struggle to keep ahead of our requirements.

Other problems of the first importance are providing food, fuel, and water. Our children are clothed, mainly by the devotion of the Woman's Auxiliary. Most of our provisions are purchased in Seattle; but we are able to help out materially by fishing and by cultivating gardens. Several of our ladies have been enthusiastic gardeners. For a few years past, until last year, our energies have been taken up with building, and gardening has not received the attention that it should have had, and that it previously received; but under Miss Hazel Chandler's direction it was successfully revived. The fishing, under her direction, has also given good returns.

Plowing is done by means of a tractor. Potatoes are an uncertain and a rather



WINTER FISH TRAP

The Alaskan Indian cuts a hole in the river ice and sets his nets. The catch is abundant

THE SPIRIT OF MISSIONS

unsatisfactory crop, but turnips, rutabagas, carrots, beets, and cabbages can be depended upon, as well as the vegetables grown more especially for summer use. Fishing is profitable. Salmon are taken in nets and are salted and canned, or dried for the use of the dogs. Berry picking is also profitable. Blueberries, cranberries, and raspberries are usually abundant and are preserved by the usual methods.

Since 1918 we have been able to supply ourselves with reindeer meat, for which we now pay at the rate of twenty cents per pound for whole carcasses. If I mention reindeer someone is sure to take it for granted that we own our own herd. This is not the case. I have steadily declined to have anything to do with the industry, on the ground that we cannot give a herd the attention that it requires. The herd which supplies us with meat is located in the Shageluk country, thirty miles to the east of us, and has been of great benefit to this section. It is owned in part by the government, but mostly by a trader and several Indians. During the twelve years since its introduction it has been a source of considerable profit to the owners and has increased from three hundred, the original number, in 1918, to more than one thousand at present, in 1931.

An experiment in keeping cattle several years ago warned me of the danger of keeping stock without sufficient help. We acquired two or three cows and a bull and for a few years we enjoyed the milk and the meat from them and their increase; but the difficulties were so great that the venture was not worth while. Native grass grows in abundance, but the rains of July and August make it extremely uncertain whether it can be cured. Native help cannot be depended upon for the milking or for intelligent care and feeding, unless under the most constant supervision. Grain cannot be raised here

and it is expensive to import it, but it is necessary if satisfactory results are to be secured. If these conditions can be met, as they are at the Roman Catholic Mission at Holy Cross, a herd may be made a valuable asset to the school.

The problem of a water supply is an important one, and as yet we have found no satisfactory solution. The experiment of sinking wells has been made, but without success. One well was sunk to a depth of forty feet through solidly frozen ground, when bedrock was struck without reaching a layer of gravel which might have contained water. Another attempt was made nearer to the river bank. At a depth of forty feet water was encountered and for a short time we hoped that we had been successful, but a little later the water proved to be not only hard, but of such offensive quality that we were unable to use it. At present we are hauling water from the river and melting snow and ice in the winter. During the summer season the problem is less acute.

During the past few years the spruce growing along the banks of the Yukon has been cut for the steamboats plying on the river, to an extent which has seriously reduced the supply available for fuel. Prices were rising and it was becoming uncertain whether we should be able to get a sufficient supply at any price which we were able to pay. The prospect was rather alarming, for I have not yet heard of any satisfactory way of living in the Yukon valley without fuel. At this juncture, coal began to be produced in the neighborhood of Fairbanks. For the past two years we have burned Alaskan coal and we have found it not only better fuel than any other except the limited quantity of birch, but cheaper and easier to handle than birch at the present price of eight dollars per cord. It was to me a matter of profound relief to find that the price of coal was not prohibitive.

To be continued.

THE Christian life is the life of courageous freedom, the life of security in peril, the life of abundance in the midst of want, the life of peace in the midst of care, the life of large fellowship in the heart's loneliness. . . . Let none dare pity the missionary.—CHARLES HENRY BRENT.

Shanghai Thankful for a Peaceful Year

Foremost among many encouraging events during the past year was the advance in self-support. Need for women workers still urgent

By the Rt. Rev. Frederick R. Graves, D.D.

Missionary Bishop of Shanghai since 1893

FOREMOST AMONG THE events of 1930 in the work of the Missionary District of Shanghai (Diocese of Kiangsu), was the study of the question of self-support. Action followed hard upon study, for at a special Synod held on December 18, plans were adopted to become effective January 1, 1931. These plans were embodied in canons, the essential features of which are:

1. The creation of a Sustentation Fund, derived from offerings of Chinese congregations, to be used to help defray running expenses of congregations that have not yet reached self-support. This fund would be administered by the Chinese Standing Committee of the Diocese in consultation with the Bishop and in close coöperation with the Department of Missions of the Church in America.

2. *Congregation* is defined by canon as any group of at least thirty communicants doing the work of the Church in China, and of the Diocese of Kiangsu. *Parish* is defined as a congregation able to maintain a church building, pay all parish expenses, an assessment of five percent on its annual budget to the Sustentation Fund, as well as the assessments for the general work of the Church in China and the diocese.

3. Provision is to be made for representation in the Diocesan Synod on the basis of self-support, each parish being entitled to four delegates, and each congregation to one delegate, with an additional delegate for each additional twenty-five percent of congregational expenses provided for by the congregation.

The aim of these canons is to insure continuing increase in diocesan and local

church income until such time as help from abroad shall be unnecessary.

No notable advance has been made in our effort to secure ten American and ten Chinese women for a forward movement in evangelistic work among women. So far only one American woman has volunteered. We are trying to enlist educated Chinese women capable of holding meetings for instruction and devotion. The need is acute, the opportunity is great!



IN THE FIRST half of the year the Chinese educational authorities gave us a good deal of trouble by pressing for the immediate registration of schools, but in the second half year they have left us alone for the most part and our work has gone on quietly and efficiently.

Under Mr. James Pott, as Inspector of Day Schools, we have had twelve schools in operation. The regular examinations and a common course of study have improved the standard of all the schools and better equipment and more capable teachers have been provided.

Soochow Academy has gone on with its regular work though with a smaller enrollment and much hampered by the lack of teachers in English, as a result of which Mr. McNulty had to undertake much extra work to keep up the high standard which this school has always maintained. The thoroughness of the Christian teaching at Soochow Academy is especially noteworthy.

St. Mary's Hall has had an excellent year with 234 pupils. The principal

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and faculty devote themselves unreservedly to the work and the results are most satisfactory. Here again the Christian character of the education is the center of the school life and work.

St. John's University and St. John's Middle School have also passed a quiet and fruitful year. The students have been anxious to work and there have been no internal disturbances or political party feeling to cause trouble. It is here however that our principal difficulties with the Chinese authorities occur. St. John's is constantly pressed to register both by the educational authorities and by the majority of its alumni; who, not being in most cases Christians, cannot understand our refusal to compromise Christian principles. It is probably due to influential friends and alumni that this matter has been pressed less vigorously this year, but it is quite possible that 1931 may find the authorities less favorably disposed. Fortunately the National Council has vigorously reaffirmed the principles upon which it has been acting for the past three years. Why any one should conceive it worth while to spend the Church's money and the time of missionaries in carrying on institutions which, as registered, become practically parts of the government system and in which Christianity cannot be publicly and freely taught is hard to understand.



OUR MEDICAL WORK grows steadily and is a great influence and blessing. During the year our three hospitals and two dispensaries cared for a total of 7,697 in-patients and 158,733 dispensary patients. It must be a satisfaction to those who help maintain this work to realize that through their gifts an average of 425 persons are helped every day in the year.

As usual our greatest need is for doctors from the United States, who like those already in service, A. W. Tucker, H. H. Morris, J. C. MacCracken, will come to China not only for the love of

their profession but for the love of Christ. These American doctors have the coöperation of as fine a staff of Chinese physicians as is to be found, I think, in any hospital in China.

The return of Dr. Walter H. Pott to work in St. Andrew's Hospital, Wusih, has greatly strengthened our medical work there.



IN ALL OUR stations the regular work of teaching, preaching, and ministering the Sacraments has gone on steadily. It is an inadequate view of this spiritual work, to which the educational and medical work is really an auxiliary, which can be conveyed by the figures in a statistical table. But it is worth noting that in spite of these difficult times in China progress has been made under almost every head so that the figures for 1930 are better than those for 1929. Baptisms numbering 611 bring the total number of Christians to 7,999. There have been 332 Confirmations which means that there are now 4,198 communicants. Sunday school pupils total 2,669.

Other encouraging incidents of 1930 are:

The opening on Whitsunday of the new Church of the Holy Spirit in Tsao-ka-tu.

Grace Church in the native city of Shanghai has raised nearly \$9,000 for a new building to be erected this year.

The Christians in Shanghai and outstations have given \$1,200 for a chapel at Koosan.

In Kao-li-tien, near Nanking, a simple building has been put up without expense to the mission.

The Women's Missionary Service League gave \$1,700 for various enterprises, chiefly connected with woman's work.

Contributions for the year were \$25,840 as against a low in 1927 of \$18,737.

I think the feeling of everybody in the diocese is thankfulness for a year of peaceful work.



GOLDEN GATE MISSION FOR MEXICANS NEAR PHOENIX, ARIZONA

Arizona Cares for Its Mexican Residents

Casual encounter with a crippled child opens the way for a much needed ministry among Mexicans in settlements adjacent to Phoenix

By the Ven. James R. Jenkins

Archdeacon of Arizona

SEVERAL YEARS AGO, a crippled and deformed three-year-old baby was living in the little Mexican settlement in Alhambra, a few miles north of Phoenix, Arizona, when a young lad from Phoenix saw her dragging herself along the ground. He told me about her, knowing that I was particularly interested in crippled children. Moreover, the Phoenix Kiwanis Club (of which I am not a member) was then interesting itself in crippled children. It had asked me if I knew a child that the club could care for. Thus it was that a Kiwanis official and I went to the Mexican settlement; found the child, Maria de los Angeles Ruiz; won the interest and confidence of the family, and brought her to the Kiwanis doctor. He has been most successfully treating her until now she runs and plays with the other children.

Again, some five years ago, the Bishop of Arizona, the Rt. Rev. Walter Mitchell, D.D., expressed the hope that some day we might begin an organized work

among Mexicans. He himself had been a missionary in Porto Rico, knew the Spanish language, and realized the big opportunity that our Church possessed in dealing with Spanish-speaking people. But for a time Bishop Mitchell's hopes had to be side-tracked. They seemed to involve the securing of a specially trained Spanish-speaking worker who was then neither obtainable nor affordable.

A year ago last winter, however, an idea was born: In our public schools there are many Mexican children who, in order to be there, must understand English. Why not organize some Sunday schools among them conducted in English? I was enthusiastic over the idea. Bishop Mitchell said, "Go to it!"

Where were we to begin? In Phoenix other communions already had a goodly number of Mexican missions but there were outlying settlements with nearby public schools where nothing was being done. We might select one of these as a starting point.

THE SPIRIT OF MISSIONS

Driving home one day from a long week-end trip, I was meditating along these lines, when I came to the Mexican settlement in Alhambra: "Now, why not begin right here? I have an entering wedge by my interest in little Maria. I know her family and neighbors in a very friendly way." The Bishop readily gave his approval.

The next step was a conference with Robert Steggall, the keeper of a small store on the edge of the settlement, who has been our constant friend and helper. He is an elderly and genial Bedfordshire Englishman, who having lived for years among Mexicans knows them well. He approved heartily of our idea and gave us the use of an unoccupied building. He even agreed to make a survey of the Mexican families to see how many children would be available. We also obtained the interest of the officials of the box factory near Alhambra. They promised to make and to donate all the necessary benches while kind friends in Phoenix contributed to the other equipment.

Our next concern was a staff of work-

ers. Mrs. F. C. Green,* the superintendent of Friendly House, a social service headquarters for Mexicans in Phoenix, gladly promised to help all she could. Then there are Mary and Ethel, two college girls with special musical abilities, members of the cathedral parish, who had done considerable work at St. Andrew's Mission. They had had Spanish in high school which, as we soon found out, was very useful. Among the others who promised to help us was the Rev. Fred McNeil, vicar of St. Andrew's.

The actual beginning was made on Sunday afternoon, January 26, 1930, with twenty-eight children present. Then came the discoveries, which by the next Sunday were decided revelations. Very few of the children went to school, and of those who did, only two or three could speak or understand English! If we had known this before, I fear we should never have started. Nevertheless we were not going to stop now although we had to change all our plans to a Spanish-speak-

*Since this was written, Mrs. Green has suffered a breakdown and will have to rest for at least a year.



GIRLS' FRIENDLY SOCIETY, ALHAMBRA MISSION FOR MEXICANS

Miss Isabel Beauchamp (rear left) is in charge of the work for women and girls at both Golden Gate and Alhambra Missions for Mexicans. This new venture in outlying settlements of Phoenix has met with marked success.

ARIZONA CARES FOR ITS MEXICAN RESIDENTS

ing basis. How fortunate that we had Mrs. Green and the two college girls! As for me, I did not know a word of Spanish, except *chile-con-carne* and *mañana*. I simply had to learn Spanish. Meantime we secured some Spanish gospel-song books and had printed on large cards the Lord's Prayer and other brief portions of the church service. Afterwards we had a short form of Morning and Evening Prayer printed on manila cards. These were very useful. Soon we were confronted with another difficulty. We found that the children could not read their own language; they had never had a chance to learn it. This necessitated teaching them everything by rote, but they learned fast and we were encouraged.

In spite of our many difficulties, including having to close for a month at Easter time due to a smallpox epidemic, we went ahead steadily and found many opportunities for friendly and pastoral contacts with the people.

Then came the Rev. José H. Pagán, a native of Porto Rico and a well educated Presbyterian missionary. He was just

concluding a term of service in Phoenix and wished to work with us. He liked our methods and our ways. We needed him. The Bishop received him, not yet as a postulant and not asking him to give up his connection with the Presbyterian Church, but with the friendly consent of the Presbyterian officials. This was late in the spring. Now everything was to boom all through the long, hot summer. In addition to our regular work in Alhambra, we had week-night meetings and services in outlying country places, some of them over twenty miles away.

Then came another helper—Mrs. Faith K. Carman, a school teacher who had had experience as a nurse. During the summer there was much sickness among our children in Alhambra. After she nursed back to life a very sick baby, I decided to keep her as our special visiting nurse for the rest of the season. Friends in Phoenix provided the means, and "Nurse" as the Mexicans called her, saved more than one little life, and did many other fine things, having a powerful influence among the people. When the summer was over my funds for



ALHAMBRA SUNDAY SCHOOL FOR MEXICANS

In a little more than a year, our first work for Mexicans in the vicinity of Phoenix has met an enthusiastic response. The cross is the work of Alfredo, the uncle of Maria, who had an important part in beginning this work

THE SPIRIT OF MISSIONS



GOLDEN GATE SUNDAY SCHOOL FOR MEXICANS

The physical equipment at Golden Gate has recently been improved by the removal to its property of a building which formerly was used by the primary department of the Cathedral Sunday School

her support were exhausted and she had to return to her school. But we still needed her. Moreover we could not drive her away; she was so devoted to her little friends. So outside of school hours, she has continued as our visiting nurse.

One of the places we had visited during the summer was Golden Gate, a settlement southeast of Phoenix, which presented a distinct call for regular work. A new addition to our staff made a response to this call possible. Miss Isabel Beauchamp, also a native of Porto Rico, came to us in the fall under appointment of the Department of Missions of the National Council. Then things began to happen at Golden Gate. We secured two little buildings on one lot, fitted one as a chapel and the other as a parish house and began work, which included a daily kindergarten. Going ahead somewhat gradually, Miss Beauchamp organized the women and the girls in both Golden Gate and Alhambra while Mr. Pagán organized the men and the boys.

A catalogue of our present activities tells the story of what we are doing. First let it be understood that everything has

a religious basis and that the center of our work in each place is a Sunday school plus a regular Prayer Book service. We have graduated from our manila cards to the delightful little *Libro de Oficios* with its bright blue covers. This official abbreviated edition of our Spanish Prayer Book is our regular book, with the larger Prayer Book for special occasions. We have a good supply of each, given us by the Margaret Coffin Prayer Book Society.

Here then is our schedule:

ALHAMBRA MISSION

Sunday: 9:30 a. m., Sunday school.

7:30 p. m., Shortened Evening Prayer.

At this service Mr. Pagán preaches effectively. The congregation fills the building. Nearly all the Sunday school is present plus the fathers and mothers and others.

Monday: 7 p. m., Boys' Club.

8 p. m., *La Sociedad Literaria Mexicana* (Men's Club).

Studies English and History, and does all sorts of things, helping materially to keep order in the community. If we want to do anything big, we get the Men's Club to put it over.

Tuesday: 2 p. m., Mothers' Meeting.

4 p. m., *Jovenes Amigas* (Girls' Friendly).

GOLDEN GATE MISSION

Sunday: 11 a. m., Morning Prayer and Sunday school.

ARIZONA CARES FOR ITS MEXICAN RESIDENTS

Wednesday: 2 p. m., *Jovenes Amigas*.

4 p. m., *Jovenes Amigas*.

Friday: 2 p. m., Mothers' Meeting.

Saturday: 10 a. m., Boys' Club.

Every school day morning: Kindergarten.

All these services and societies are conducted in Spanish with some teaching of English in the societies. I conduct the services, assisted by Mr. Pagán who does all the regular preaching, while I make occasional brief talks suited to my growing acquaintance with the language. Constant calling and friendly pastoral work is being done by the entire staff. Through the hearty coöperation of the county and city health officials we receive help in ministering to the sickness which is all too prevalent among our people. The serious financial condition and appalling lack of work during the past year have presented many problems of relief. The people are really appreciative and as a rule respond to our ministrations in gratifying ways.

One Sunday, when we had just begun again after the smallpox epidemic, as we were closing the building to go home, there appeared suddenly a much excited woman with three children. Old Mr. Steggall interpreted her message. She had brought her children all the way from the Brick Yard, a mile down the road, because she had been hungering for the Word of God which she heard that we had. She was weary and disappointed to be too late for our meeting. She wanted to come regularly, but it was too far to come with her little ones. We took them into our car and drove them home,

promising to call for them every Sunday. We have done this, and not only this family but several others from the same neighborhood have been active workers ever since.

Last fall the cathedral carpenter made crosses to place on top of each of our two mission buildings. I had just put the one in place at Golden Gate and had painted it and was on my way to Alhambra with the other. I had said nothing at all definitely to the people about putting up crosses, if I had even mentioned it. What was my surprise, then, when I arrived at Alhambra to find a cross already on the buildings! It was larger than the one I had brought and was typically Mexican in design, long and narrow pieces of wood with sharp pointed top and arms. It was rather cheaply made, was not quite symmetrical or in the center of the top of the building. Remove it? No indeed! Someone had put it there as a sincere offering. I made inquiries, but nobody seemed to know who had erected it. Taking one of the older boys with me, I climbed to the roof and, finding that the cross had been only tacked on, I carefully took it off, straightened the arms and nailed it on the front of the roof in the exact center, and then painted it. Everyone who saw it seemed pleased. It was a week later that I found who had made the cross. It was Alfredo, an uncle of little Maria! At our next service I called him forward and announced his gift, the congregation applauding heartily. Alfredo himself being much pleased.

Christians are Leaders in Japanese Life

MISS LORETTA SHAW, an English missionary in Osaka, and author of *Japan in Transition*, says that in Japan, a country of some sixty million, the 200,000 Christians have inaugurated and carried on almost every forward-looking national movement. The three outstanding movements in Japanese life today are the labor movement, the women's movement, and the growth of the international outlook.

Thirty years ago, who could have believed that every one of these great movements would be directed by Christians? Yet, it is the Christians who have led the way all along.

In Osaka, particularly, three Church women, Mrs. Naide, Miss Hayashi and Mrs. Kabashi, head of the Church orphanage, are three of the strongest leaders in the city and foremost in every good work.



Jottings from Near and Far



THE SPIRIT OF MISSIONS regrets that the caption of the frontispiece in the April issue contained an error. The three men in the front row of the group who participated in the dedication of Good Samaritan Mission, Honolulu, were Bishop Restarick, Bishop Littell, and Bishop T'sen of Honan, China.



ON MARCH 16 in the St. Ansgarius Chapel of the Cathedral of St. John the Divine, New York, the Swedish Consul General on behalf of the King of Sweden, conferred upon the Rev. J. G. Hammarsköld, D.D., the Knighthood of the Order of Vasa, in recognition of his forty-seven years' service to Swedish people in the United States. Until his recent retirement Dr. Hammarsköld was in charge of the Church's work among Swedish Churchmen. In that office he has built churches, assisted Swedish clergy, and in many other ways rendered memorable service. (See SPIRIT OF MISSIONS, October 1929, pages 657-62.)



MARCH 21 WAS Commencement Day at St. Paul's University, Tokyo. In Japan the academic year begins in April. All graduating exercises and other activities that are associated with June in the life of educational institutions in the United States, occur in March in Japan. The attendance, especially of parents and friends, was the largest in the history of the university. The graduating class numbered 140, including eight divinity students. The Commencement orators were Bishop McKim and the American Ambassador, the Hon. Cameron Forbes. In spite of the serious business depression in Japan, one-half of the St. Paul's grad-

uates have secured good openings in professional and commercial life. This is an indication of the high esteem in which the university and its graduates are held by the public, and is especially striking when it is remembered that only fifteen percent of the students graduating from the Imperial Universities this year have been able to obtain immediate positions.



ELENA MANJARREZ, a Hooker School girl, graduated in February from the nurses' training school of St. John's Hospital, Brooklyn. In spite of the handicap of studying in English, she has stood high in her class and has become a fine nurse. After a few months of special nursing, she will return to Mexico City to take charge of the new infirmary at Hooker School.



IN A RECENT letter, the Rt. Rev. William M. M. Thomas, Bishop of Brazil, says:

The general financial conditions here are most depressing. There have lately been two bank failures in this State. When the *Banco Popular* failed, only one church, so far as I know, lost anything. This was Calvary Church at Santa Ritz. They did not lose much, for they had little to lose.

This week the *Banco Pelotense*, one of the largest in the State, failed. The Church at Pelotas had on deposit about \$2,000; one of the missions had one-half of its building fund; Mr. Severo da Silva had some of his private savings, and our Typography a small deposit of \$200. It strikes our church at Pelotas very hard, and possibly many of our church people there.



A RECENT EXPERIMENT in the Bell Telephone laboratories is of interest as the two men who did it are Church-

JOTTINGS FROM NEAR AND FAR

men. Dr. Thomas Fox, senior assistant at a New York school for the deaf, who has been deaf nearly all his life, "talked" with his son in sign language by television, over the telephone. The Rev. H. C. Merrill, one of the Church's missionaries to the deaf, who is constantly using the sign language in conducting services, is looking forward to the time when he can stay at home and hold services by television instead of traveling, as he did last year, over eighteen thousand miles. Knowing him, however, one knows that he would not be content to do it that way.



NEARLY FORTY YEARS ago some eighty Chinese women arrived in Honolulu to join husbands or fiancés who had preceded them. One of these women, Mrs. Fook Tshin Young, in the following years when she was bringing up a family of six sons, became a teacher and visitor, in St. Elizabeth's Chinese Church. During the past quarter century she has been godmother to nearly every child baptized in that congregation. She was an untiring Auxiliary woman. Recently she has returned to China to spend her old age with her oldest son, a doctor. In her honor, St. Elizabeth's is erecting a new pulpit.



FROM EAGLE, ALASKA, the Rev. A. G. Fullerton writes:

This has been a most remarkable winter, with very little real cold, and so much above zero weather. Only three times has it been fifty or more degrees below zero. The Indians have been blessed with a plentiful supply of caribou meat, which is a real help when fur has been so hard to get. They did not get many moose, which is unfortunate as they need the skins for moccasins, etc., as well as the meat for food. Moose meat is better than the usual caribou. These Indians also do some gardening, and in that way many had carrots and turnips, and nearly all had potatoes.

One of our greatest joys this winter was a visit from Archdeacon Bentley. During his several days with us he visited our several congregations, celebrated the Holy Communion, and spoke to the children of our church schools.

St. Paul's Church is small and when the congregation numbers twenty-five or thirty, it seems quite well filled. Imagine, then, how it seemed with sixty-five, two-thirds of whom were Indians. They were so anxious to see and hear him that they had come the three miles to church. Everyone here is in love with him.

To the call for aid in the Advance Work Program, we were able to send \$26.60 to the National Council.



A REVISED edition of *THE SPIRIT OF MISSIONS* Supplement concerning transportation to General Convention appears in this issue. Inadvertent errors suggested this second Supplement. The words *Revised Edition* appear in conspicuous type on the first page.



CONTRARY TO ALL precedent, a group of leading women in Japan a few weeks ago, arranged to hold in Osaka a public meeting of protest against licensed prostitution. Over four thousand men and women filled the hall. On the platform were six Japanese women and one foreigner. All around the hall and in the wings off the platform were policemen. In front of the platform were squads of strange-looking men with folded banners. Their faces looked hard and some looked vicious. They were the owners or represented the owners of licensed houses, and were there to break up the meeting if possible. Hence the police.

Miss Hayashi, one of the strongest church workers, presided and was tremendously applauded. One by one the other women on the platform spoke, each one emphasizing the subject of the child and the protection of the childhood of the nation from every undesirable influence. The audience grew more and more enthusiastic, newspaper reporters shot flashlights and clicked cameras, and the bullies from the licensed quarters, evidently astonished at the temper of the audience, looked more and more sheepish and uneasy. When copies of a petition were given out to be signed, hundreds of hands were held out for them.

THE SPIRIT OF MISSIONS

The meeting closed without a sound from the opposing deputations. Clergy and other keen Christians went up to congratulate the speakers, and the Bishop of Osaka, the Rt. Rev. Y. Naide, held a short service of thanksgiving. The police were delighted and considered the meeting a great triumph. The women themselves knew that they had behind them the prayers of all Japanese Christians.



BETWEEN December 1 and March 10, Archdeacon Bentley of Alaska traveled 1,260 miles on snow shoes, driving his dog team ahead of him. The actual number of traveling days in that period was fifty, so he made an average of 25 miles a day.

"For the most part," he says, "the weather was fine and the trails good. There were two marriages, thirty-nine Baptisms, and countless services conducted in many out-of-the-way places. Next winter I hope I may be able to cover more ground and so reach more people."



THE REV. VICTOR LYLE DOWDELL, Ph.D., who recently has gone to Porto Rico as a missionary, spent last summer in Sitka, Alaska, relieving Mrs. E. M. Molineux. Of Sitka and Mrs. Molineux, Dr. Dowdell writes:

Six of Mrs. Molineux's fourteen years of faithful missionary work in Alaska have been spent in Sitka. When she first came to Sitka there were but two or three children in the Sunday school. Now there is a nominal enrollment of fifty-three girls and thirty-two boys, many of whom have had their whole training under her and have been confirmed by Bishop Rowe.

On Sunday mornings throughout the year Mrs. Molineux reads Morning Prayer and gives a brief explanation of some part of the Christian Faith. Afterwards, there are separate classes of instruction by teachers of Mrs. Molineux's own training. On such days as Good Friday and the greater festivals there is a large congregation of adults. Among these are a number of Lutherans who have made Saint Peter's-by-the-Sea their home.

But the missionary's labors do not end here. The Indians call her *maht* (the Russian word for mother), for she is a model Christian in respect to the corporal works of mercy. Although the religious teaching and services are for white people only, every Indian in town

will bear witness as to her faithfulness in seeking out those in distress of any kind or in any place, in their homes, or in the jail.

The Russian Orthodox Church was planted here more than a hundred years ago and has ever been watchful over her hundreds of Indian communicants. For this reason Bishop Rowe made it a rule not to establish a mission among the natives. Moreover, the Presbyterians here have a very flourishing school for natives from all over Alaska.

The care of the churchyard and buildings is no slight task. Except for mowing the lawn, Mrs. Molineux does nearly everything, including the management of the furnace and stoves. In addition she finds time to do many other things. Her musical knowledge has stood her in good stead, for the choir can sing *Te Deum* and many chants very creditably. She has directed sewing classes in connection with the public school and has been a substitute teacher in the government school for Indian children, as well as in the Sheldon Jackson Presbyterian School. She is at hand when the tourists' boats arrive and hundreds remember her welcome at See House, as the parsonage is called.

Nothing too extravagant has been written of Sitka's natural environment of forests and mountains, of the sea and the archipelago, of bears catching fish in the streams, of deer so plentiful that they would ruin the strawberries at See House if stout fences had not been built. Sitka is called Portal of Romance by Barrett Willoughby. It is a Christian romance as well, for here is a trysting place of the eastern and western Churches, each bent on propagating the Faith, until all shall sing, "The earth is the Lord's, and all that therein is; the compass of the world and they that dwell therein."



"IT IS HARD TO REALIZE," said the Japan *Advertiser* recently, "as one looks on the Japanese Church of today, led by Japanese leaders, largely financed with Japanese money, that it was only seventy years ago that such Christians as existed had to conceal their beliefs, when notice boards were to be seen on all hands forbidding the Evil Sect, and many of those who dared to confess their faith had to pay by imprisonment and other persecution."



THE SPIRIT OF MISSIONS will be glad to furnish at cost copies of the summer conference cartoon published in this issue, to any diocese or summer conference. Address the Business Office, The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

SANCTUARY

CHRIST IS SAYING to us all, Go, work in this vineyard of mine . . . where there are so many hopeful signs of the glorious beauty that can be produced in it, which will be produced as soon as I have fellow workers enough.—E. L. STRONG, *Oxford Mission to Calcutta*.

MY MIND GOES in thought to the many men, women, and children, leading earnest Christian lives, laboring faithfully for Christ and His Church, abundant in good works and gracious kindnesses; thoughts of homes over which Christ presides, of churches in which devout congregations worship God, of clergy fulfilling the duties of their priesthood toward God and their fellowmen, and all gathered together in one great family in the Church, a glorious company. Here is the challenge to go on, to bring our loved Church to those places where it is not yet known.—BISHOP MIZE.

LET US PRAY:

For the Holy Catholic Church from one end of the world to the other;

That it may be established in peace, immovable and unshakable upon the rock of its faith;

For churches that are persecuted and suffering;

For the faithful in every land, that they may be strengthened in sacrament and prayer and in every good work;

That the bitter grief of a sundered Church may pass away.

O GOD OF UNCHANGEABLE POWER and eternal light, look favorably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation; through Jesus Christ our Lord, who ever liveth.

INTERCESSIONS FOR MAY

From the May issue of *The Prayer Leaflet* (Field Department, fifty cents a year), which contains daily thanksgivings and prayers under each subject

ERIE AND PITTSBURGH
MEDICAL MISSIONS

HAITI
THE WOMEN OF THE CHURCH

HANKOW

EASTERN OREGON
RURAL WORK

The National Organization of the Church

The General Convention

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

THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

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 is Board of Directors of

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THE RT. REV. H. L. BURLESON, D.D. *Assistant to President* MR. CHARLES A. TOMPKINS *Assistant Treasurer*
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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

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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

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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.

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RELIGIOUS EDUCATION
CHRISTIAN SOCIAL SERVICE
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PUBLICITY
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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.

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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

AS THIS IS READ Bishop Burleson, Assessor to the Presiding Bishop, is a passenger on the *S.S. Mauretania*, on the way to Europe for visitation of our churches on the Continent. He represents the Presiding Bishop, who in a particular way, has assumed personal responsibility for national Church contact with our European parishes and is completing arrangements which will unify the churches themselves, and will insure far more direct, constant, and helpful contact than heretofore. Bishop Burleson will return on June 4.



THE FACT THAT the April meeting of the National Council occurred on the twenty-ninth and thirtieth of the month prevented a report of the proceedings from appearing in this issue of THE SPIRIT OF MISSIONS. A full report will appear in the June issue. The April session will adopt the tentative budget for the first year of the new triennium which begins January 1, 1932. The final budget will be adopted at Gen-

eral Convention in Denver, but the action of the April meeting of National Council will have an important bearing upon the final form both of the Maintenance Budget and of the Advance Work Program.



THE APRIL MEETING of National Council brings the work of this body to a close except for a brief session which will be held at Denver immediately before the opening of General Convention. The terms of eight members expire with the close of 1931, while two other *ad interim* elections also require action at Denver. Members whose terms expire are: Bishop Manning, Bishop Burleson, the Rev. H. Percy Silver, D.D., the Rev. R. S. Chalmers, Mr. Harper Sibley, Mr.

Samuel F. Houston, Mr. William G. Peterkin, Mr. Z. C. Patten, jr. Bishop Rogers and Dean Dagwell of Denver are filling unexpired terms. The only actual vacancy in the National Council at present is that occasioned by the death of Bishop Garland, who was the representative of the Third Province.

Appointments of Presiding Bishop

- May 1—Consecration of the Rev. Wyatt Brown, D.D., as Bishop of Harrisburg, St. Stephen's Church, Harrisburg, Pa.
May 5—Diocesan Convention, Central New York, Syracuse, N. Y.
May 12—Address, Diocese of Newark, East Orange, N. J.
May 13—Meeting of Church Army Board.
May 14—Trinity Church, New York, N. Y.
June 4—Address, Virginia Theological Seminary Commencement, Alexandria, Va.
June 11—Commencement, Episcopal Theological School, Cambridge, Mass.
June 12—Fortieth Reunion, University of Pennsylvania, Philadelphia, Pa.

Missions and Church Extension

Foreign Section

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

Across the Secretary's Desk

MISS GEORGIE M. BROWN, who returned to Zamboanga a year ago to carry on the school for Moro boys and girls during the furlough of Miss Frances Bartter, asks wistfully whether there is any possibility of securing an assistant to Miss Bartter. "No person," she says, "can do this amount of work without getting tired out, and I would also say no person can do it all as it ought to be done. I am working eighteen or nineteen hours out of the twenty-four, and would work more if I could keep awake. But still I am neglecting a lot of things just because I can't find time to do them."

Mr. Parson will gladly supply details to any one willing to think of going to Miss Bartter's aid. Does some one ask: "Where is Zamboanga, anyway?" Turn to the map of the Philippines. Mindanao is the big island in the extreme south. A long finger-like peninsula juts out from its southwest corner. Zamboanga is at the tip of that finger.

ONE OF OUR mission staff in the Orient, starting back for the field after furlough, writes to express his thanks for what has been done "to make our first furlough a most pleasant and enjoyable one; and I think a profitable one for our work. I think the way our missionaries are treated on the field and on furlough is a fine example of how a big Christian organization should treat its employees. In my five and one-half years there has been nothing of which to complain. There are some heartaches as we turn from our loved ones for another five years, for many changes will take place among them, but knowing the personnel that makes up headquarters over here, and seeing and knowing at first hand the cal-

ibre of our laymen, as well as clergy, in five dioceses where we have seen them at work, we go back with confidence and assurance that the organized Church is behind us and supporting us with prayer and a helping hand at all times."

ST. JOHN'S UNIVERSITY and Middle School re-opened for the second semester of the present academic year on February 9 with a total enrollment of 512. During the China New Year holidays Dr. F. L. Hawks Pott addressed a letter to the parents of all present and prospective students, reminding them of the fact that St. John's is a Christian institution and proposes to give Christian instruction to the students in both the university and the middle school. The figures for the enrollment indicate that this statement had no deterring effect upon the return of students.

THE REV. HOLLIS S. SMITH of Zangzok, Kiangsu, China, says:

"The people of one of my out-stations are now planning to build their own chapel. They are raising twelve hundred dollars, the sum needed, and it looks like they will have it this year. Every cent is from the Chinese. When they came to me with the proposition three years ago I told them plainly that the money must come from them. They went ahead and raised the money and bought the land and now have the money for the chapel in sight. I did promise them that I would see that they had a catechist's house to go with it. I had no idea that they would be so soon about the matter, so it looks now like I would have to come across with my promise a good deal sooner than I expected. That's something for me to worry about!"

BISHOP ROWE has received a petition signed by forty-six Eskimo members of our Church now living at Kivalina, south of Point Hope:

"We, Eskimos, dwelling at and about Kivalina, on the coast of Arctic Alaska, earnestly beg you to send us a resident priest as soon as possible.

"We pledge ourselves to continue faithful and loyal to the Church of which many of us are

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baptized members and some of us are communicants.

"We will try to do our part to help the priest whom you will send us."

The Ven. Frederic W. Goodman, Arch-deacon of Arctic Alaska, endorses the petition and urges its immediate consideration. Some of the signers formerly lived at Point Hope and knew the blessing of the Church's ministry there. Bishop Rowe is unable to do anything because in common with all other missionary bishops he was obliged to cut the Alaska appropriations for 1931.



THE SON OF Dr. H. H. Kung, Minister of Labor in the Nanking government in China, is enrolled as a student in St. John's Middle School, Shanghai. Dr. Kung is a lineal descendant of Confucius and an earnest Christian connected with a Congregational church in North China.



ST. LUKE'S HOSPITAL, Shanghai, sadly needs a new building. One of the staff asked me to present the situation to friends in this country in this form:

"HOW CAN YOU QUADRUPLE YOUR MONEY? SEND A CONTRIBUTION TO THE CHINA MISSION—WHERE ELSE CAN A DOLLAR GIFT TURN INTO FOUR DOLLARS? WHERE ELSE CAN YOU BUILD A MILLION DOLLAR HOSPITAL WITH A GIFT OF A QUARTER OF A MILLION?"

It is all true, too. At the present time the Chinese silver dollar is worth about twenty-two cents in gold, so that every gold dollar will buy approximately four silver dollars. It will not always be so. It would be a great thing, however, to have our gold gifts for St. Luke's Hospital, sent to China in the near future and converted into silver at four for one, even if we do not build immediately.

With Our Missionaries

CHINA—ANKING

The Rev. Lloyd R. Craighill and family of Anking, returning after furlough, sailed on April 30 from San Francisco.

JAPAN—NORTH TOKYO

Miss Ruth Barbour, a new appointee, sailed

April 30 from San Francisco to take up work at St. Luke's Hospital, Tokyo.

Mr. J. Van Wie Bergamini sailed on April 18, from San Francisco for Tokyo, after a short business trip in this country.

HONOLULU

Captain George Benson and Captain W. A. Roberts of the Church Army, sailed from Vancouver on April 25 to take up service under Bishop Littell.

PORTO RICO

The Rev. and Mrs. Victor Lyle Dowdell, new appointees, sailed April 9 for San Juan.

Domestic Section

THE RT. REV. F. W. CREIGHTON, S.T.D.
Executive Secretary

EVERY YEAR volunteer workers go into the Associate Mission Fields of the Diocese of Southwestern Virginia to do summer work among our mountain people. There are some expenses connected with transportation and maintenance which are taken care of by the diocese. Money for this purpose was in the hands of the Rev. H. H. Young, Dean of the Associate Missions, and deposited in three banks, all of which were under one control. Unfortunately they have all failed, and the small fund for our summer workers is gone.

Meanwhile applications are in from splendid young people who ought to be sent into the mountains. The cost of taking care of them will be about \$258. I shall be glad to transmit any sums sent to me for this purpose to Bishop Jett.

In writing of this volunteer work, Mr. Young says:

"Of the 206 volunteers we have had in this field since the summer of 1913, twenty-seven have served as regular workers here, six of the present staff having come originally as volunteers. Thirteen of these twenty-seven are in church work elsewhere. Nine of the 206 have gone as workers to the foreign field."



THE REV. ALWYN E. BUTCHER, rector of St. Paul's Church, Salt Lake City, Utah, reports that since 1924, every class which he has presented for Confirmation has had some Mormon candidates.

Religious Education

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

HAVE YOU TRIED and found successful some method of interesting people in the Church's Mission? If so, let us share it. Will you not write to me and tell me what you have done so that I may pass it on to others? From time to time I receive inquiries concerning successful methods to awaken missionary interest in a parish. I would like to be a clearing house for the transmission of those methods to other parishes. Will you help?—ARTHUR M. SHERMAN.



WHAT NEW MISSION study material is there for children? Fortunately we may turn to a fine new set of Missionary Education Movement publications on the theme, *Christianity and Rural Life Around the World*.

For Intermediates

Treasures in the Earth by Fred Hamlin. (Cloth, \$1.00; paper, 75 cents.)

A book of interesting stories about Christian leaders, both missionaries and nationals, who have helped the rural peoples of the Orient, Africa, and Latin America in improving the conditions of their lands and villages, and who at the same time have brought them the Christian gospel. Ready in July.

The Church and the World's Farmers by Mary Jenness. (Paper, 35 cents.)

A course for leaders of intermediate groups studying Christianity and the rural life of the world. Suggestions for six sessions, including topics and questions for discussion, activities, devotional programs, and background material for the leader.

The Adventures of Mr. Friend by Harold B. Hunting. (Cloth, \$1.00; paper, 75 cents.)

A series of short, engaging stories all based on the work of real persons who through the Church and its allied agencies have brought happiness and larger opportunities into the lives of country boys and girls and their families throughout America.

For Juniors

Wheat Magic by Marguerite Harmon Bro, Ruth E. Murphy, Adah Kieffer. (Cloth, \$1.00; paper, 75 cents.)

A Friendship Press text on rural life in other lands. This course contains stories of farm life in various countries, dealing with such problems as health, education, progressive farming, and the country to city movement. Practical suggestions to leaders, such as background material, suggested activities and enterprises, comprise a very important part of this course. Based on experimental work with several junior groups. Ready in June.

Out in the Country by Hazel V. Orton. (Cloth, \$1.00; paper, 75 cents.)

A Friendship Press text on rural life in America. This course contains a series of stories dealing with some of the problems of farm children in this country. Possible teaching procedures containing background material, suggested activities and enterprises, will be helpful to the leader. The material and activities forming the basis for this course were used with a group of country children who met in a farmhouse every day for a week in the middle of winter. Ready in June.

Open Windows by Mary Entwistle. (Cloth, 75 cents; paper, 50 cents.)

Another book of delightful stories by the well-loved English writer. If you would like to know about farm children in India, China, Africa, and many other places, just read these stories. Published jointly by the Central Committee on the United Study of Foreign Missions and the Missionary Education Movement.

Primary Material

The World on a Farm by Gertrude Chandler Warner. (Cloth, \$1.00.)

A runaway pig and a swimming race, together with delightful experiences in world friendship, complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming story book. Illustrations children will love. Attractively bound. Contains part of the stories used in *The Friendly Farmers* and several additional stories. Illustrated by Adrienne Adams.

The Friendly Farmers by Gertrude Chandler Warner and Elizabeth Harris. (Cloth, \$1.00; paper, 75 cents.)

A Friendship Press text. The stories of this course tell of Janet, Polly, and Ted at Pleasant Valley Farm as they became friends with some other farmers of the world. Possible teaching procedures containing background material and suggested activities make this course book invaluable for the leader. This book is for use by both home and foreign groups. Ready in September.

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For Beginners

Babo: A South Seas Boy by May Pateman. (Boards, 50 cents each.)

This is the most recent addition to the very popular "Nursery Series." The other titles are *Ah Fu: A Chinese River Boy*; *Kembo: A Little Girl of Africa*; *The Three Camels: A Story of India*; *Esa: A Little Boy of Nazareth*; *Mitsu: A Little Girl of Japan*.

Maps

Picture Map of the World.

Another of the Picture Map Series. A decorative map in outline form to be completed by the children. (50 cents.)

Pictures

Picture Sheet. "Farmers in Many Lands."

A folder containing twelve pages of pictures of farm life around the world. Invaluable for use with the course books. (25 cents.)

Teaching Pictures on Rural Life Around the World.

The first of a new series of pictures selected to accompany the course books. A set of 8 pictures averaging nine by twelve inches. (50 cents.)

Friendship Paper Dolls.

Just what you have been looking for. These dolls are like real children of Korea, China, Japan, and India. Clothes that can be taken off and put on make them a delight. There are four dolls, eight inches high, in three colors, with a change of costume for each. (25 cents.)

This material may be ordered from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Adult Education

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

ST. PAUL WAS speaking of his official position as a minister of Christ when he said to the Corinthians: "Let a man so account of us as stewards of the mysteries of God." The Lambeth Conference has called attention to the present neglect of the teaching function of the Church and has summoned clergy and laity alike to a new effort to achieve and to pass on to others an understanding faith. Therefore, whether we belong to the clergy or to the laity the responsibility rests upon us of living as becomes stewards of the mysteries of God. It is

Read a Book

THE *Clash of World Forces: Nationalism, Bolshevism, and Christianity* by Basil Mathews. (New York, Abingdon, 1931) \$1.50.

Mr. Mathews is at his best in this vivid and authentic account of present-day world conditions. The various countries, Russia, India, China, Italy and other lands, that are today the centers of political, economic, and social agitation, appear upon the pages of this book as do pictures upon a screen. The narrative, brilliantly readable, is centered around specific and commanding personalities: Lenin, Gandhi, Sun Yat-sen, Mussolini, Masaryk, and others. Over against these are placed the adequate personality and message of Christ Jesus. The definitely Christian convictions of Mr. Mathews plus his well-balanced observations of current world trends, make this a missionary volume of real significance.

required of stewards that they be found faithful.

As stewards of the truth of God we are dispensers and not hoarders of it; agents for its dissemination and use, not owners of it for our own personal enjoyment. Too many times our missionary responsibility becomes identified in our minds with sums of money. But our real missionary duty is to share with others the truth of God as we have experienced it. Money is merely the extension of ourselves in the discharge of that responsibility. Thus in a very vital sense all religious education is missionary education, for it should be fitting us for the privilege of sharing with others the mysteries of God, those great truths of God which He reveals to us, and through us to others.

Obviously we cannot share with others the truth of God unless we have an understanding of it ourselves. Unhappily, there is in the popular mind a tendency to identify spiritual truth with dogma, and dogma is immensely unpopular. It is un-

popular because it is wrongly understood as requiring acceptance of that which is not true according to human reason. Rightly understood and used, it is a means to missionary achievement.

Here is a great mission field which lies at the very door of every member of the Church. It is both our responsibility and our privilege to so clarify our own thinking that we may help our neighbors get rid of their popular prejudices. Only as they get rid of them will they be in a position to receive the new truth which will enrich and strengthen them in the face of life's problems. We must use our minds upon the content of our own spiritual experiences, under the tuition of the corporate experience of the Church's fellowship, or else religion will become a mere emotional experience.

Without the critical judgment of reason, so tutored, religion becomes a matter of private, personal day dreaming.

When Christianity ceases to be dogmatic it ceases to be an effective missionary force, for unless we formulate our own beliefs we are not in position to win others to an acceptance of them. The present wane of missionary enthusiasm has as one of its causes not too much but too little use of reason. As soon as the disciples sped forth with eager steps to spread the news of the resurrection, they inevitably began to dogmatize about it. They had to in order to make others understand their Good News.

The early Church did not spend a good part of its vitality in hammering out definitions merely because of intellectual pride, but because it was fighting to fulfill its mission and to maintain its very

existence. The early Councils were not efforts to split hairs but to preserve and propagate truth. Dogma is the inevitable and necessary result of an effort to express spiritual reality in terms of human experience. Of course those terms savor of the time in which the experience is had. Inevitably man speaks in the lan-

guage of his own day when he is struggling to pass on to his contemporaries the realities he has experienced. Those realities never become obsolete although their word-vehicles do. We should test the truths of spiritual experience not by the calendar but by their permanent worth as evidenced in corporate spiritual experience and verified by our own.

Dogmas are also quite as valuable for what they omit as for what they contain. The next time some person in your pres-

ence impatiently brushes aside the dogmas of the Church as hindrances to Christian living, follow through to the "dogmas" which are in that person's mind. Many times you will find that the basis is some presumed dogma concerning theories of salvation, or heaven, or classifications of sins, which has no basis in actual fact. The Church dogmatizes about the facts of experiences but not about theories or classifications of those facts.

Here is where the conference or study group is invaluable in a parish. It is the meeting ground where we can clarify our own minds and go forth fitted to help others to the same clarification. There is a world-wide seeking for truth. Therein are both our opportunity and our duty. It is required of stewards that they be found faithful.

A Call to Our Young People

AGAIN the call goes to the young people of our Church to make together their corporate act of Communion on the morning of Whitsunday. For many it will be an anniversary of their Confirmation and of their first Communion: For all it will be an occasion for the renewal of their vows of Baptism and Confirmation. It will bring them into His presence Who promised, "Lo, I am with you alway even unto the end of the world." It will be for them the realization of the gifts bestowed upon them in the laying on of hands, the knowledge and understanding and power which come from Christ alone. May the young people in our dioceses and missionary districts throughout the world accept this opportunity to strengthen the bonds which unite them in the fellowship of the Holy Spirit.
—JAMES DEWOLF PERRY, *Presiding Bishop.*

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College Work

The Rev. W. Brooke Stabler, *Secretary*

A SERIES OF MEETINGS which will be of great moment to all interested in college work is being planned for General Convention. These will include:

Corporate Communion.

Conferences on the Ministry.

Joint meeting on college work.

Classes on college work, September 21-25.

General mass meeting on September 21.

Special exhibits. (Material for display should be sent to the Secretary for College Work at once.)

The triennial Student Assembly, which brings together representatives of student work groups from all parts of the country, will meet at this time. Each college and university having a group belonging to the National Student Council is entitled to send one delegate, and as many non-voting delegates as it chooses. All college groups wishing to invite delegates to visit during or after the Convention should make their requests known immediately. For further information, please write the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

UNION SEMINARY

UNDER THE JOINT AUSPICES of Union Theological Seminary and Yale Divinity School, special courses will be offered this summer for those engaged in religious work with college students. The dates are July 6 through August 14.

All inquiries concerning admission, credits, expenses, rooms, etc., should be addressed to Gaylord S. White, Dean, Union Theological Seminary, Broadway and 120th Street, New York City. Applications for scholarship aid should be made to Dean White before May 15.

COLLEGE VISITORS

FUNDS STILL REMAIN for the expenses of visitors to colleges. An outside voice may do much in bringing the college year to an effective close. Mr. Edward Welles, General Theological Seminary, 175 Ninth Avenue, New York,

N. Y., will gladly make all necessary arrangements. These college visitors expect no honorarium!

WHAT ARE SUMMERS WORTH?

ATTENTION IS ONCE MORE called to the climactic experiences of summer conferences, a list of which appeared in the April SPIRIT OF MISSIONS (page 276). The coöperation of all college pastors and student groups is urged.

Outstanding among the leaders who will attend these conferences is the Rev. F. R. Barry, rector of the University Church of St. Mary's, Oxford, England. He is eminent in student work and the author of *One Clear Call*, *St. Paul and Social Psychology*, and *Christianity and Psychology*.

Some other leaders from our Church will be: Bishops Cross, Stevens, Scarlett, Hobson, and Dallas; the Rev. Messrs. Karl Block, John Hart, Penrose Hirst, Moultrie Guerry, Thomas Wright, Charles Sumners, Joseph Ewing, Henry Lewis, Carter Harrison, Alexander C. Zabriskie, Robert Bull, Arthur L. Kinsolving, John Crocker, Charles Cadigan, Arthur B. Kinsolving, C. Leslie Glenn, W. Brooke Stabler; Mr. Coleman Jennings; Deaconesses Anna G. Newell and Claudine Whitaker; and the Misses Leila Anderson, Ellen Gammack, Hope Baskette, and Elizabeth Willing.

There will also be an employment bureau conducted by the Secretary for College Work.

Please write if further information is desired.

SEWANEE

STILL ANOTHER of the conferences on the ministry has become history, and most valuable will be its results. Fifty-five college students representing sixteen colleges of the Fourth Province, faced squarely the challenge of Christ's ministry as presented by many outstanding leaders of the Church. The two remaining conferences of the college year are now being held at Bexley Hall, Gambier, Ohio, for the Fifth Province, and at Stanford University, Berkeley, California, for the Eighth Province.

Christian Social Service

THE REV. C. RANKIN BARNES, *Assistant Secretary*

OUR PLANS FOR the eleventh Conference on Social Service to be held at Minneapolis June 14-20 are now complete.

Each day will begin with a celebration of the Holy Communion with the Bishop of Minnesota, the Rt. Rev. F. A. McElwain, D.D., serving as our chaplain. He will also be the preacher at the Service of Preparation on Tuesday evening, June 16, in Gethsemane Church, and celebrant of the Corporate Communion the next morning.

The business meeting will be held Tuesday at dinner, when officers will be elected, committees appointed, and credentials presented.

Speakers have been secured for our joint luncheon meeting on Wednesday at which Bishop Gilbert will preside. Miss Marguerite Marsh, executive secretary of the New York Branch of the Church Mission of Help, will present that organization's part in the discussion of *The Family: The Spiritual Background and Motivation that Influence the Behavior of the Abnormal Girl*. The Rev. C. Rankin Barnes, acting executive secretary of the Department will present for the Girls' Friendly Society these same aspects in the life of the normal girl.

At dinner on Wednesday evening the president of the National Conference of Social Work, Richard C. Cabot, M.D., will give our group a word of greeting which will be followed by a statement from the Rev. C. Rankin Barnes on the future program of the Department.

On Thursday afternoon at three o'clock we are planning an informal get-together for a discussion of General Convention plans or rural work, or both, as the group may decide. In the evening at eight o'clock our group will gather together again for a statement by Spencer Miller, jr., Consultant on Industrial Relations, on the plans and program of this division of the Department.

Friday, at three o'clock is the hour set for our part in the program of the conference of the Federal Council of Churches. We have secured Mr. George R. Bedinger, Executive Director, Public Association of Pennsylvania, as speaker on our topic: *The Spiritual Effects and Values of Community Chests*. Dr. Lathrop had long felt the need of a close examination of the community chest idea. He deplored the tendency toward regimentation and the consequent lack of contact between the donor and the recipient of benevolences. Mr. Bedinger is admirably fitted for this task as he has had a long and wide experience in the promotion and administration of community chests.

As many of our people will have to be back in their parishes by Sunday, many will be leaving Friday evening. With this in mind we have planned a last dinner for our group at six o'clock. The topic for discussion has been left to the group to choose.

The program of the National Conference of Social Work is well worth consideration, as is that of the Conference of the Federal Council. We have chosen from these programs as of interest to our group many sessions, including topics on Children, Delinquents, The Family, Industrial and Economic Problems, Mental Hygiene, etc. We have left the mornings free as usual to give our group the opportunity to attend these and other sessions.

Our housing arrangements give promise of a happy and comfortable time. We have taken over rooms in the Hampshire Arms Hotel, which is directly opposite Gethsemane Church, where our meetings are to be held. The rates are:

- \$1.50 for single room—without bath.
- \$2.00 for single room—with bath.
- \$3.50 for suite—bedroom, sitting room and bath—for two, double bed.
- \$4.00 for suite—bedroom, sitting room and bath—for two, twin beds.

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Reservations should be made directly through Miss E. Egard, Manager, Hampshire Arms Hotel, Minneapolis, Minn.

Suggested programs have been printed which may be secured upon request to the Department.

FOR THE ROGATION DAYS

FOR CENTURIES PAST, the fifth Sunday after Easter has been observed as a day of special prayer to God for his blessing on "the labors of the husbandman." Prayers and litanies and processions have been said and held all over the world. Usually these Rogation prayers have been said with soil and fields and herds in mind. During the year just past the need in America for such prayers has proved most poignant.

The greatest and most important crop in country life is not wheat or corn or barley, but children; the greatest need in rural life is not more fruits of the ground but more fruits of the Spirit, love of joy and peace; the most difficult problem of farm life is not the breeding of virile beasts and cattle but the training of virile characters and minds. Indeed, the real riches of rural life lie not in their marketable products but in their spiritual values.

With splendid vision General Convention in 1928 sensed the real needs of rural life and passed a resolution urging all bishops, other clergy, and people to make special mention of rural life in their Rogation Sunday services, sermons, and prayers. The next year the Home Missions Council, the Federal Council of Churches, and the American Country Life Association urged churches and people everywhere to observe Rogation Sunday. This movement received general approval, expressions of commendation coming from President Hoover, the Hon. Arthur M. Hyde, Secretary of the United States Department of Agriculture, C. J. Galpin, member of the Department of Agriculture and our own Joint Commission on Rural Work. Last year the governors of ten states added their influence through proclamations urging their people to observe Rural Life Sunday.

The response by the clergy and people of the Church has been notable. Parishes everywhere have observed the Rogation Days in a new and larger way. In Ohio a rector wrote an article for the local papers and asked the dean of the State College of Agriculture to speak to his congregation on what the farmer does for the Church. A Wisconsin parish planted trees and had a Rogation Procession with appropriate hymns and prayers. A sermon on *The Sower* went forth to Sow, was the feature of a special service of prayer and intercession held by a Kansas rector. He had also decorated the church building appropriately for the day.

In addition to the ways described above the following may prove suggestive for the observance of the Rogation Days this month:

Give a sermon or address on some such subject as *The Importance of Rural Life, Coworkers with God.*

Give an address to the church school on *Our Lord as the Good Shepherd.*

Have the Young People's Fellowship present a program appropriate to the event.

Use the Litany for Rural Life in the *Prayers for Rural Life and Work* (available free from the Department of Social Service, 281 Fourth Avenue, New York, N. Y.) during a church service and in the church school.

Secure special speakers such as extension leaders and specialists on rural life for addresses in church or meetings.

Invite farm organizations to attend services in a body and to take some part in the service.

Hold a diocesan or regional pilgrimage to some rural church.

Present a play or pageant on rural life. Three very good plays and pageants—*Rogation Days Across the Years* by Ethel Bain; *The Earth Shall be Filled with the Glory of God* by Louise H. DeWolf; *The Third Throw* by the Rev. T. C. Maxwell, can be secured from the Book Store, Church Missions House, 281 Fourth Avenue, New York, at twenty-five cents each.

—VEN. H. W. FOREMAN.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

THE MONTH OF May is a good point from which to view the results of the Every Member Canvass of last November. Only the financial results are apparent when the effort closes in November. If you review the results in May you will find much convincing evidence that the annual canvass is identified not merely with the financial well-being of a parish, but is vitally associated with its social and spiritual effectiveness.

There is the parish where both the rector and the vestry recognized the spiritual and the social implications of the canvass as well as its practical and financial value. They know now that the educational preparation for the canvass not only created an interest in the parish program and the program of the national Church but it unified the thinking of the parish. And that capacity for unified thinking will run all through the year. The question of numbers also entered into it and the educational effort brought out something like the representative strength of the parish weeks before it would have been realized if there had been no promotional effort. Finally the successful canvass set a standard of achievement which made it practically impossible to accept anything less than success in all that the parish has since undertaken.

There has been more joy, more fellowship, more real accomplishment, more religion in that parish than its members have ever known before. There has been a song in the heart of the rector because he has been free to throw himself wholeheartedly into the educational and spiritual possibilities of ministry. The vestry too has been emancipated from an atmosphere of deficits and arrearages. There has been an opportunity at the vestry meetings to give some time to discussions of an educational character and to cultivate a statesmanlike and businesslike attitude towards the prob-

lems and the opportunities of the parish. There have really been discussions of stewardship and evangelism, on the purpose and significance of General Convention, and the work of the National Council. Some of the joy has been restored to the office of vestryman in that parish. But the joy has gone all through the parish. There is more joy and beauty and power in the services of worship. Even the community at large senses a new spirit in the Episcopal Church and is drawn by it.

But there is that other parish where last November the annual Every Member Canvass was either sidestepped, or attempted half-heartedly and failed. It is interesting to see how it fares in May. It was weeks before the attendance at services and participation in the various activities reached representative proportions. Nothing seemed to be equipped with a self-starter. In the absence of the rallying effect of the canvass organization and preparation, it meant that the rector had to do endless personal calling to get people back into line and their interest revived. The parish now has been operating for five months on a budget that is considerably in excess of its assured income. Folks were expected to continue their pledges on the old basis if they were not disturbed by a canvass. Of course the total of these pledges did not nearly cover the budget but there were the loose offerings and the Christmas offering and woman's guild and even the church school.

But it will soon be the first of June. It has taken the Easter offering to pay the deficit accumulated since the first of the year. Now the summer months, the lean months for church offerings are just ahead. There will be no incentive to attend the vestry meetings in that parish for the balance of this year. The rector's spiritual activity is going to be hamstrung because of personal financial

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anxiety. It is going to become increasingly difficult for the rector and the vestry to meet on a basis of confidence and fellowship because this thing is sneaking in between them. The whole congregation stands to be cheated of the joy and beauty of worship and personal religious experience will inevitably suffer a privation.

It is a tragedy and a pity that the association of our lives with the parish which ought to be fraught with joy and beauty and power should be spoiled and nullified because we will not settle in November each year the question of adequate support.

There is no better time than the month of May to resolve that there will be a real Every Member Canvass in our parish next November and to cinch it by signing up with the layman who is to be the chairman or director of the canvass. There are other interests competing for the kind of man you need and if you don't catch him early, he will be "all sewed up" by the time you can get a quorum together for the first vestry meeting next fall.

ADVANCE WORK

THE ATTITUDE OF dioceses and individuals toward the current Advance Work Program has clearly demonstrated to the National Council that this form of missionary giving should be continued in the next triennium. Therefore, at its meeting last October the National Council appointed a committee composed of the Rt. Rev. H. St. George Tucker, Bishop of Virginia, the Rev. A. E. Knickerbocker, D.D., and Mr. William G. Peterkin, to prepare a program to be submitted to General Convention. The Field Department was requested to secure the askings from all dioceses and missionary districts and present them to the committee.

The amount of the new Program for the coming triennium, which the National Council will present to General Convention, is \$1,500,000.

As this is written, askings have been received from a number of dioceses and

with one exception, from all missionary districts. Thus the first step in planning the new Program is practically completed. The foreign items will be reviewed by Dr. John W. Wood, as head of the foreign section of the Department of Missions, while domestic items will be scrutinized by the Rt. Rev. F. W. Creighton, as head of the domestic section. They will present their findings to the National Council committee, who will report to the National Council. When action has been taken on this report, the Advance Work Program of definite objects will be presented to General Convention.

The advanced stage of this preliminary work will allow the Program to be launched on the first day of the new triennium. This will give three full years for the dioceses to do the same amount of work for the Advance Work Program as many attempted, in this triennium, to do in one year. No one interested in this Program wants it to become a burden on any diocese, and it is quite certain that a Program of this size spread over three years will have a beneficial effect on the giving to the diocesan and general Church programs.

But, do not forget the Advance Work Program in which we are now engaged. It runs until December 31, 1931. The efforts made to complete it should not slacken. There is still plenty of time for any diocese to complete its undertakings, so that there will be no items running over into the new Program.

The present Program stops at the close of this triennium. If items remain unfinished, they may be reëntered in the new Program and must be reaccepted by either the diocese which has started them or by another diocese. This will mean, however, that some new item must be stricken out of the new Program in order to keep the total within the boundary set by General Convention.—R. P. FRAZIER, *Director of Advance Work*.

NEW FREE LEAFLETS

*Eight Thousand Master Churchmen.
Winning Souls Through the Canvass*
by Lewis B. Franklin, D.C.L.

Speakers Bureau

Mr. J. M. Miller, *Secretary*

THERE IS REASON to anticipate a considerable extension of the Speakers Bureau's service during the closing months of this year and the early months of next year.

This cheering statement is based on assurances that a number of speakers will be available from the foreign field following the General Convention. There is also prospect of the availability of more workers from the domestic field.

Some of these speakers will be used on itinerary engagements. It is the Bureau's hope to arrange schedules covering dioceses which have had infrequent opportunity to hear the missionary story direct from the men and women who are its living exemplification. Other speakers will be used on single engagements, dependent upon the time they are able to give. Appointments will be arranged for them in answer to requests from the various group sources or on suggestions by the Bureau to these groups.

With the idea of making its service as useful as possible, the Bureau is looking ahead. It knows that many requests will be received and that a large proportion of them will be so delayed that speakers who might have been available will have been booked for conflicting engagements or may have personal appointments which cannot be broken.

Having these things in mind, it is advisable that officers of conventions, conferences, or other groups which will hold meetings after October 15 and for the early months of 1932, file their requests as early as possible.

With such requests should come the following definite information: date and hour; city and meeting place; occasion or kind of meeting. It would help materially if a statement of the approximate number of persons expected to attend the meeting could be given.

It must always be remembered that the capacity of the Bureau for service to parishes and dioceses depends entirely upon the availability of missionary speakers.

Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

1. How can every woman in the Church help to make the United Thank Offering of 1931 the most beautiful and the most complete offering ever presented by the women of the Church? p. 293.
2. What special opportunity do the ten million Moslems of China offer to the Chinese Church today? p. 295.
3. Whose missionary career has spanned the entire history of the Church in South Dakota? p. 300.
4. What place has play in the evangelization of a Latin-American country? p. 307.
5. How can the Church utilize the radio in its ministry to rural peoples? p. 309.
6. What is the greatest obstacle to neighborliness in the world today? p. 311.
7. How can the Department of Religious Education help you to do more effective work in your church school? p. 313.
8. Where will ten thousand Churchmen be this summer? p. 323.
9. What are some of the contributions of women missionaries to the Church's work in Alaska? p. 335.
10. What plans has the Diocese of Kiangsu made for the attainment of self-support? p. 339.
11. Identify Bertha Sabine, F. W. Creighton, Edward W. Hughes, G. P. Mayo, and James R. Jenkins.
12. Six articles in this issue have a definite bearing on the topic for next year's mission study. What will you do with them? pp. 300, 309, 311, 322, 333, 341.
13. When do our young people have their annual Corporate Communion? p. 356.
14. How can my parish fittingly observe the Rogation Days? p. 359.

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

THE PUBLICITY DEPARTMENT continues its insistence on the value of the radio as a medium of church publicity. Striking confirmation of this Department's opinion comes from the National Advisory Committee on Illiteracy of the U. S. Department of the Interior.

Recently the Secretary of the Interior, the Hon. Ray Lyman Wilbur, conducted a test to ascertain the most popular radio programs heard by people ordinarily classed as illiterate.

The experiment was made back in the hills of Tennessee by Lincoln Memorial University at Harrogate through the co-operation of Secretary Wilbur, the United States Bureau of Education, the United States Chamber of Commerce and the Radio Corporation of America, which donated a number of receiving sets. The results are now obtainable. Tests were made among people who had never before heard broadcasting. About one hundred sets were placed in carefully selected areas. Lincoln Memorial University was allocated twenty-five sets, one set was placed in a country store, another in the village restaurant, two in high schools, two in rural elementary schools, and nineteen in private homes. It was found that sermons were the most popular of all programs, the National Farm and Home Hour ranked second in popularity, while business talks and news flashes were third.

Certainly a test of broadcasting among illiterates is not a barometer for the whole population of the United States, but the reactions of relatively primitive people are significant as reminding us that even in metropolitan areas thousands of people have not progressed any considerable distance beyond the primitive; and among the most highly cultivated, primitive instincts linger.

Remembering the mental age of adults, which various schools of thought place at fourteen to nineteen, it is highly probable that this test among illiterates who

had never before heard radio programs, is of greater significance than might at first appear.

The Department of Publicity would welcome reports from parishes or dioceses which have made radio experiments.



A COURSE IN Church Publicity will be given by the Department during the General Convention at Denver as a part of the National Council Training Institute. There will be five daily sessions in St. John's Parish House, under the direction of the Rev. John W. Irwin, Assistant Secretary of the Department.

The course will stress organization, program and method, so that it will be of practical value to clergy, members of parish and diocesan publicity organizations, executive secretaries, officers of parish and diocesan organizations, and editors of church papers.

Later announcement will be made of topics to be studied, but now is the time for Churchmen and women interested in the use of ink, air, and other publicity media, in the promotion of the Church's activities, to determine that they will enroll for the course, and thus take home from Denver a by-product of the visit that will be advantageous to the work of their home parishes as well as that of the Church at large.



WHEN THE SPIRIT OF MISSIONS issued its appeal for an increase to 50,000 readers before General Convention, one of the people who took the subject seriously was Mr. Paul P. Moore, a layman of the Church of The Saviour, West Philadelphia. He proceeded with a carefully planned and forceful canvass of one hundred and fifty selected members of his congregation. THE SPIRIT OF MISSIONS has had the very great pleasure of recording *one hundred* subscriptions as the result of this effort. There is a moral.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

B*BUILDING a Christian Nation* has been chosen as the special theme for mission study in 1931-32. As has generally been the custom in the past we shall coöperate with the other communions, having selected the subject which will turn our attention to geographical areas and racial groups within the United States, and will stress the necessity for making Christian every area of life in our own land.

The importance of such an emphasis has become increasingly clear during the last three years as we have studied Africa, the World Mission of Christianity, and India. Significance is given to the study also by the fact that in December, 1930, there was held in Washington the first Home Missions Congress under the joint auspices of the Home Missions Council and the Council of Women for Home Missions, on both of which our Church is represented.

The Missionary Education Movement is publishing a group of interesting books on the call to the Churches from this Congress. We, however, are having prepared for our special use a symposium edited by the Rt. Rev. Frank Hale Touret, retired Bishop of Idaho, on the work of the Church in city, town, and country; in colleges; and among certain racial groups, notably the Indian, the Negro, and the Oriental.

We have an opportunity to make a searching analysis of contemporary American life against the background of our history; to discover the contribution the Christian Church has made to the building of the nation, and the steps which our own communion along with other communions must take if we would create a completely Christian society.

For summer reading in preparation for next year's work the following may be suggestive:

The Rise of American Civilization by Charles and Mary Beard. (New York, Macmillan, 1930). \$3.00.

America Comes of Age by A. Siegfried. (New York, Harcourt, Brace). \$3.00.

Vivid impressions of American life written by a visitor from France, who describes the religious, economic, and political growth of the country.

Three Hundred Years of the Episcopal Church in America by George Hodges. (Out of print but available from the Lending Library, Church Missions House, 281 Fourth Avenue, New York, N. Y.)

A brief history of the expansion of the Church in the United States.

The United States Looks at Her Churches by C. Luther Fry. (New York, Institute of Social and Religious Research). \$2.50.

An illuminating study of the 1926 census of religious bodies in this country.

The Challenge of Change: What is Happening in Home Missions, by Dr. John M. Moore. (New York, Missionary Education Movement). 60 cents.

A fresh and comprehensive interpretation of the home mission enterprise.

Roving with the Migrants by Adela J. Ballard. (New York, Missionary Education Movement. Ready in June). 60 cents.

A short reading book which pictures the migrating procession roaming over the States, harvesting the crops and working in other seasonal labor fields.

North American Home Missions Congress: I. Data Book, Vol. I and II. (New York, Home Missions Council). 80 cents.

A series of illuminating papers on every aspect of the task of the Church in America.

II. *Reports of Commissions, Addresses and Findings.* (New York, Home Missions Council). 20 cents.

TWO NEW LEAFLETS

Prayers for the Woman's Auxiliary, W.A. 71. Free.


The Way of Renewal: An Intercession in Preparation for the Triennial Meeting of the Woman's Auxiliary. W.A. 72. Price \$1.25 per 100, 2 cents each.

The Coöperating Agencies

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

Church Mission of Help

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

 THE CHURCH HOME SOCIETY, CMH's affiliated agency in the diocese of Massachusetts, has just completed a New Name Contest, the object of which was to find a more descriptive title than the name which the society has borne during its seventy-six years of service to children of the Church in Boston and the surrounding diocese. Although more than two hundred interested people sent in suggestions for a new name, the judges decided that none was more descriptive of the work of the agency than that decided upon by its founders.

The CHS was founded in 1855 and incorporated three years later as an orphanage, the Church Home for Orphan and Destitute Children of the Episcopal Church. In 1895, forty years after its founding, it had a house capable of caring for one hundred children in South Boston, and Stanwood School in Topsfield housing twenty-four boys. Very early the Church Home realized its responsibility for finding desirable homes for the children when they were ready to return to the community, and developed its system of investigating homes applying for children to be sure that each of its wards should have the best economic, social, and religious training obtainable.

Thirty years ago, CHS was also considering the advantages of private foster home care for all children as contrasted with the institutional system, and in 1904 it closed Stanwood School in favor of the boarding home plan, though, as the report says, "with considerable anxiety as to the future." So well did this plan succeed, however, that in the spring of 1913 the Board of Managers decided to

close the institution which had been sheltering children for nearly sixty years, and in accordance with the most modern standards of child care to place all children in carefully supervised boarding homes. "Believing," says the report announcing this change, "that the religious upbringing of a child in the faith of its parents goes hand in hand with good physical surroundings, and that the two elements are mutually dependent, the society provides this care exclusively in Episcopal homes."

The Church Home Society has throughout its long history cared for not only those children of the Church whose parents are dead, but also for those who are delinquent, sick, or otherwise in trouble. Under the leadership of Miss Katherine P. Hewins, and more recently of Mr. Ralph Barrow, it has sought to serve as the wise parent for any Episcopalian young person needing help of any sort. In 1926 the CHS and the CMH National Council entered into an arrangement whereby the former became the representative of CMH in the diocese, thus giving "an increased significance to our work for the unmarried mother, and for the unadjusted girl".

On May 9, 1931, the CHS will hold its annual service for foster mothers and children at St. Paul's Cathedral, Boston, with the Rev. William E. Gardner, D.D., as preacher. The cathedral service is the one occasion of the year when the family of the Church Home Society comes together as a congregation. Over 166 children with their foster mothers, the children's relatives, together with the 120 associates of the society, the clergy of the diocese, the staff and the Board of Directors of the Society meet there in this service. It is the high point in the religious life of the children under the society's care. The service will be followed by a luncheon.

The Church Periodical Club

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



TO THE PERSONS who think of the C.P.C. merely as a convenient agency for the disposal of old magazines, the following letters will be something of a shock. They seem, however, quite normal to C.P.C. officers who have faced requests for stage costumes, choir vestments, and a buggy and harness. After all, jig-saw puzzles are but pictures cut into pieces, while motion films are pictures *in extenso*:

From a southern city:

If you can bother with me to this extent please help me to get some jig-saw puzzles. One was sent me in a mission box about ten years ago. It had one piece gone when I got it and when I tell you only six pieces are gone now after lending it hundreds of times, you will know how good care has been taken of it. This winter of flu, etc., has nearly worn it out, so many of the playground workers got sick staying in the parks in all weather—one of my daughters being a playground teacher is my contact with them. To any one who would hand a few on to me I would be truly grateful and put them to very, very good use, besides enjoying a new one myself.

From a doctor in the Orient:

I brought back with me a small moving picture machine which uses 16 mm. film. My idea was to use it a great deal for the education and instruction of the patients in the wards, but later I found that the films were so expensive that I did not feel that I could afford them. For the last two nights, as it is China New Year and a time for jollification, I have shown the patients films of my own taking. They seem to enjoy them so much that I write to ask if it would be possible to get some of these films. We could use old films, of which there must be hundreds in the homes of church people, especially those of travel and clean fun, such as Felix the Cat, etc. If any Bible subjects are available, they would of course be especially useful. They are the regular Cine-Kodak films made by Eastman.

The call for films is new, but is quite in line with modern recreational development. For years, however, the C.P.C. has been begging for the puzzles. They were made ardently by patriotic persons during the Great War, but no one seems to care now for the sick and lonely to whom they would bring cheer.

The Girls' Friendly Society

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



SUSTAINING MEMBERSHIPS have, as THE SPIRIT OF MISSIONS goes to press, provided one-third of the amount needed to complete the 1931 budget of the Girls' Friendly Society. This year sixty-seven per cent of our budget is being met by the members who voted to increase their dues. Formerly dues provided only forty per cent of the budget. The remainder is being met by interest on investments, the sale of Christmas cards, and sustaining memberships from generous people interested in the work of the society.

It is encouraging to find such a generous response not only from Episcopalians but also from members of other communions. Sustaining memberships are now being both paid and pledged for the triennium of 1931-33. In this way we hope to realize most of the budget difference for these three years during the current year. This done, finances may be placed in the background and complete attention given to our program activities.



THE FIRST Girls' Friendly Society conference in Porto Rico was held February 21 at Mayaguez, with representatives from all the six branches on the island. In writing of the conference program, Miss Ethel M. Stevens of Manati says:

"After the evening service quiet reigned until seven o'clock the next morning. Perhaps this statement is not quite true as we were very much disturbed for a moment about two o'clock in the morning by a nice little earthquake; but that really wasn't part of our G.F.S. program. . . . The most impressive part of our whole program was the candlelight admission service on Sunday evening, when three Porto Rican women and one American were made associates. At the end of the service we marched out into the patio carrying our lighted candles, the clergy leading the procession, followed by the G.F.S. members dressed in white and wearing white veils; and they in turn were followed by the candidates, who were also dressed in white but wore blue veils. As we

THE NATIONAL COUNCIL

marched we sang the G.F.S. hymn. When all were in the patio, we sang taps and blew out our candles."



THIS SUMMER the Girls' Friendly Society conferences will be held in the dioceses of Connecticut, Iowa, Los Angeles, Newark, New York, Rhode Island, and Tennessee. G.F.S. also will be represented at church conferences in Brunswick, Maine; Frederick, Maryland; Hillsdale, Michigan; Faribault, Minnesota; Hendersonville, North Carolina; Gambier, Ohio; and Saltsburg, Pennsylvania.

The Daughters of the King

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



THE TRIENNIAL convention of the Order will be held in Denver, Colorado, in September, immediately preceding General Convention. Founded upon prayer and a personal relationship with God, the Order depends upon the prayers of its members for great accomplishments. Two prayers, one for the convention written especially for our forthcoming meeting by the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D.D., and for the National Council of the Order, follow:

For the Convention

Almighty and Everlasting God, by whose power we are sustained in all our work, and by whose wisdom we are led, give thy blessing, we beseech thee, to the Convention of the Daughters of the King. Renew in its members the manifold gifts of the Holy Spirit, and grant that our service rendered in thy Name may be ever acceptable unto thee through Jesus Christ our Lord. Amen.

For the National Council

O God, bless our National Council members, we pray thee, with a sense of thy presence and companionship, that in the strength of it they may walk as children of light. Open wide the windows of their spirits, O God, and fill them with light; open wide the doors of their hearts that they may receive thee as the Guest and Master of their lives. Take their lips and speak through them; take their minds and kindle them with thoughts of thee; take their hearts and wills and set them on fire to do thy will and to serve thy children; through Jesus Christ our Saviour. Amen.

Brotherhood of St. Andrew

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

X**T**HIS SUMMER some five hundred boys and men are to spend seven days together in an intensive course of training for personal service in the spread of Christ's Kingdom. The triennial national convention of the Brotherhood of St. Andrew, at which this program will be offered, is to be held at the University of the South, Sewanee, Tennessee, from Thursday, August 27, to Thursday, September 3.

There will be, in fact, two simultaneous conventions, with occasional joint sessions—the Advance Division convention for boys and young men under twenty-five, and the Senior Convention for men over twenty-five. In both conventions the daily program will be planned on the summer conference basis, with regular daily periods of fifty minutes each on certain subjects, extending through the convention, with inspirational meetings and business sessions in the evening. In some cases there will be three or more simultaneous courses on the same subject, conducted by different leaders, each delegate choosing courses and leaders in accordance with his own interests and needs. Among the subjects on which regular courses will be given are the following:

The Technique of Christian Living
The Technique of Personal Work
Chapter Work and How to Do It
Work Among College Students
Reaching and Helping Our Rural Folk
Church Work with Boys
Meeting Intellectual Difficulties in Religion
Lay Reading and Church Extension
Religious Experiences.

The Presiding Bishop, the Rt. Rev. James DeWolf Perry, will conduct the Preparation Service and will be the celebrant at the Corporate Communion on the closing day of the convention. The Rt. Rev. W. B. Stevens, Bishop of Los Angeles, will be chaplain of the Senior Division convention, and the Rev. Gordon M. Reese of Vicksburg, Mississippi,

THE SPIRIT OF MISSIONS

chaplain of the Advance Division. The Rt. Rev. C. S. Reifsnider, Suffragan Bishop of North Tokyo, will preside on International Night, when representatives from many nations will be present and take part.

A rate of fare and one-half for the round trip has been granted by the Greyhound Bus Line and a similar rate is expected from all points outside of the Southeastern Passenger Association. It is hoped that a special rate of one fare plus one dollar for the round trip will be available from all points within the Southeastern Passenger Association. Information regarding rates and routes may be obtained from Frank R. Fortune, Chairman, Transportation Committee, 204 Hippodrome Building, Cleveland, Ohio.

Registration for the convention is \$3.00, and room and meals for the seven days are \$15.00. Registrations must be made in advance in order to assure accommodations, and should be sent to Leon C. Palmer, General Secretary, 202 South Nineteenth Street, Philadelphia, Pennsylvania.

Seamen's Church Institute

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



AMONG THE many interesting activities carried on by the Seamen's Church Institute, the most unique is the work of the Department of Missing Men.

The seaman because of his roving disposition is very often cut off and lost to his family and friends. Young men dis-

couraged with conditions ashore or disappointed with their chances for advancement too often surrender to the romance of the sea as an outlet for what they look upon as their misfortune and failure. Boys discontented with the environment of their homes or unable to carry on satisfactorily their work in high school are lured by the call of the sea as a panacea for their many trials and tribulations. To break with the past seems to extend to them a new hope for the future. Innumerable appeals come to us seeking information as to the whereabouts or welfare of a father, husband, or son.

Each month the Seamen's Church Institute of New York prints a list of missing men, which is mailed to every organization working among seamen. These lists are posted in conspicuous places where at all times they may be seen by the seamen using our institutes. Seeing one's name on such a list brings the seaman to make inquiry as to who wants him and why he is sought.

Since this department was inaugurated in January, 1920, many thousands of seamen have been located and each year this means of contact finds many a father homeward bound to renew a family tie long broken, a wayward son speeding to a distant port to bring a little joy into the life of a mother fast passing into the world beyond, or a thoughtless husband to a wife who has been faithful through his long absence and neglect.



THE SEAMEN'S CHURCH INSTITUTE of Tacoma, Washington, has just received a radio, which adds much in solving the problem of entertainment and is being enjoyed at all times by the seamen at the Institute.



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