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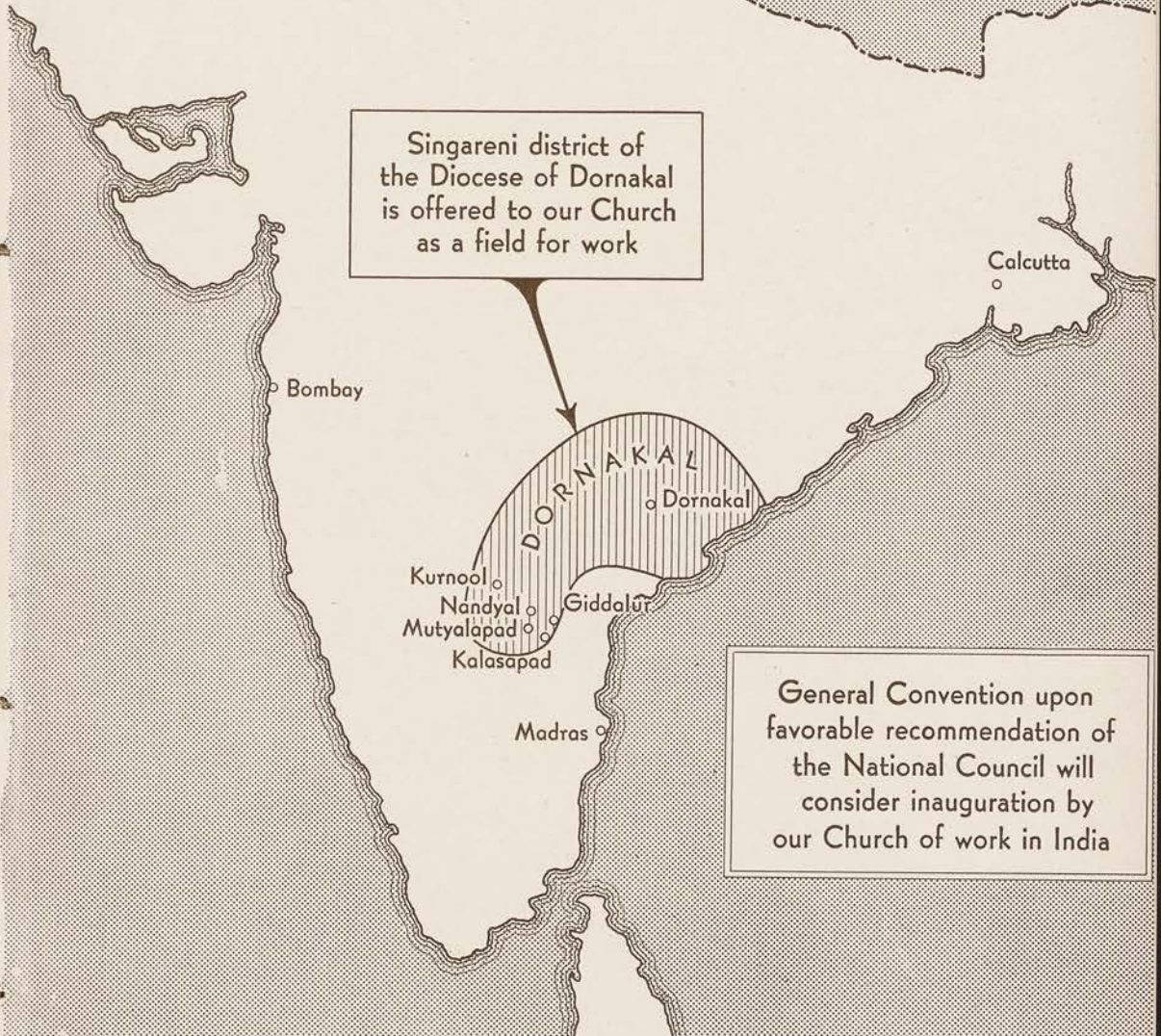
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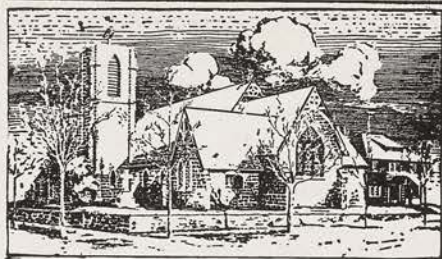
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Vol. XCVI

JUNE, 1931

No. 6

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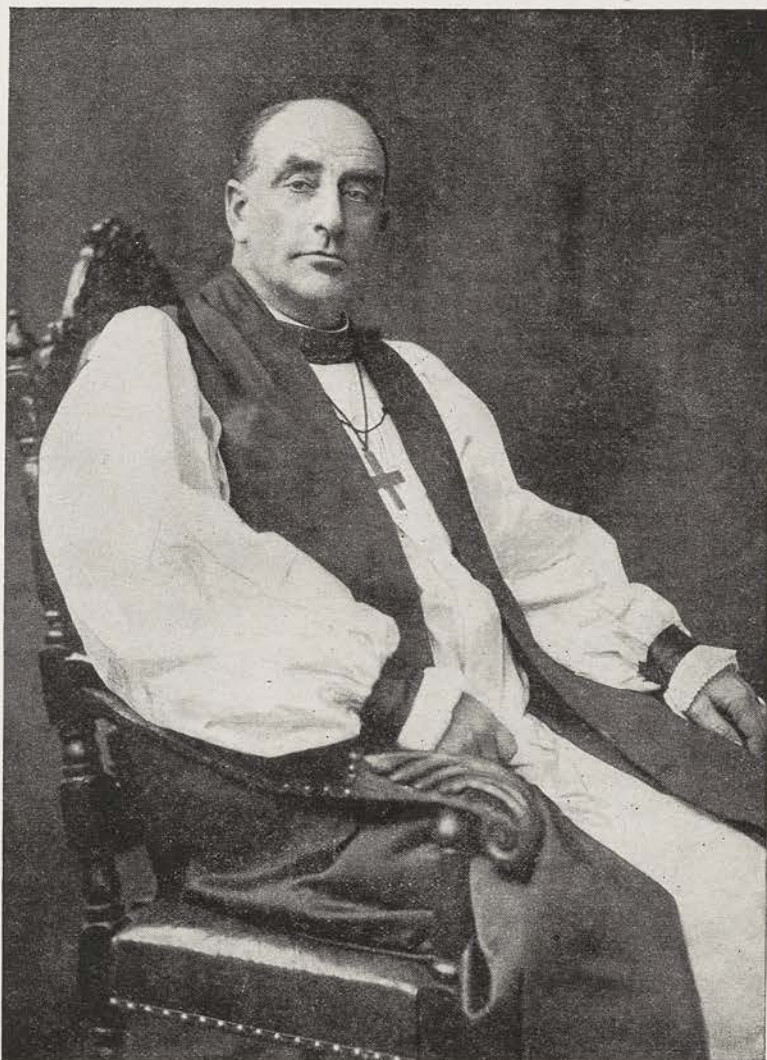
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Rt. Rev. Michael B. Furse, D.D., Bishop of St.
Albans. . . . "a giant in body and as big of soul,
whose statements are like sledge hammer blows"

The Spirit of Missions

JUNE
1931



VOLUME XCVI
No. 6

India—A Missionary Call to Our Church

General Convention will be asked to endorse plans approved by National Council for beginning work in Singareni area of Dornakal

By *John Wilson Wood, D.C.L.*

Executive Secretary, Department of Foreign Missions

A DEFINITE STEP toward the inauguration of work in India by our Church was taken at the April meeting of the National Council by the adoption, for reference to General Convention, of the report of the Committee on Work in India. This committee composed of the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, the Rt. Rev. H. St. George Tucker, Bishop of Virginia, Mr. William G. Peterkin, Mr. Samuel Thorne, the Rev. A. B. Parson, and Dr. John W. Wood, offered the following resolutions which the Council adopted:

WHEREAS: Within the past ten years repeated requests have been received from authorities of the Church in England and in India for the aid of the Church in the United States in making our Lord known in India, and

WHEREAS: Since the establishment in 1930 of the Church in India, Burma, and Ceylon, that request has been urgently renewed by the Indian Church, and

WHEREAS: The Archbishop of Calcutta heartily endorses the plea of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, that the Church in the United States begin work in a section of the Diocese of Dornakal:

RESOLVED: That the National Council believes that this call from the Church of India, Burma, and Ceylon should have an early and favorable response, and will ask that the consent of the General Convention be given to the

undertaking of the work outlined by the Archbishop of Calcutta and the Bishop of Dornakal, on condition that sufficient financial support can be secured to carry it on for a trial period of three years at an approximate cost, including capital expenditure of \$15,000 a year.

FURTHER RESOLVED: That the National Council is authorized to take such steps as may be necessary to bring this call to service in India to the attention of the people of the Church and to secure the offers of service and the funds required for the support of the proposed work.

The strategic importance of India in the evangelization of the Orient; the peculiar contribution which our Church can make to the development of a Christian India; the growing interest of our own people in India, intensified by the study in which thousands of Churchmen and women recently have been engaged; the increasingly urgent calls from India for our help; the recent change in the status of the Church in India whereby it became an independent national Church, an integral part of the Anglican Communion; all these factors enhance the importance of this action of the National Council which it is hoped will receive the enthusiastic approval of the General Convention. No other proposal coming before that body is of such vital missionary significance, not only to our own Church,

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THE BISHOP OF DORNAKAL
The Rt. Rev. V. S. Azariah whose invitation to our Church to work in India will be presented to General Convention

but to the spread of Christ's Kingdom throughout the world.

THE DIOCESE OF Dornakal, in which we are offered the Singareni area as a field of work, was erected in 1913 from parts of the Diocese of Madras. At first it included only the eastern corner of the dominions of his Highness, the Nizam of Hyderabad, but since 1922 it has included, also, the civil districts of Kistna, Kurnool, and Cuddapah in the Madras Presidency. This division of the Diocese of Madras was a natural development of the English Church's effort to deal effectively with the various peoples dwelling within its vast territory. In the city of Madras and southwards to Cape Comorin the people speak Tamil, while not far north of the Presidency, Telugu prevails among about twenty-three and a half million people. Of this number about five million reside within the Diocese of Dornakal. Five hundred thousand of these are Christians with more than 160,000 connected with the Church of In-

dia, Burma, and Ceylon, either as catechumens preparing for Baptism or as baptized Christians.

The work among the Telugus was one of the first enterprises of the Diocese of Madras. As early as 1841 two missionaries of the Church Missionary Society, Robert T. Noble and Henry Watson Fox, began work among them. A few years later, in 1854, the Society for the Propagation of the Gospel took over a work among the Telugus at Cuddapah which had been begun in 1842 by the London Missionary Society. Both of these missions prospered, new stations were opened, schools for the training of Indian leaders, notably at Nandyal, Masulipatam, Bezwada, and Dornakal were carried on, until today there are in the diocese over eighty-four priests, of whom not more than a dozen are foreigners, ministering to the large Christian population. Everywhere staffs must be increased and efforts expanded to meet the growing responsibilities of the diocese. This situation is, of course, merely the result of success, and consequently all the more urgent. It imposes upon Bishop Azariah a grave responsibility. He cannot shut the doors of the Church against this large mass of outcastes asking for admission. He dare not admit them and then leave them untaught and uncared for. The remarkable progress of the outcaste congregations, where they are properly taught and cared for, and the witness they bear not only to their fellow outcastes, but also to the caste Hindus and even the Mohammedans, is everywhere apparent.

This youngest diocese of the Church of India, Burma, and Ceylon has certain features that distinguish it from all of its sister dioceses: first, the large majority of Christians, in fact, more than ninety-nine percent, have come from the outcaste classes; second, the phenomenal growth in numbers during recent years; and third, perhaps of foremost importance, it is the only diocese presided over by an Indian bishop.

He is the Rt. Rev. Vedanayakam Samuel Azariah. When, in 1913, this most

attractive Indian was made a bishop at the age of thirty-eight, he had already done remarkable service for India. Born in a humble Christian home of Tinnevely, he early demonstrated his capacity for courageous Christian leadership. After finishing college he became a Y.M.C.A. secretary and was associated with Dr. Sherwood Eddy in the conduct of religious gatherings of students all over India. His ardent spirit, however, longed to see the Indian Church playing a larger part in winning the land for Christ. He was a moving force in the founding of the National Missionary Society, became its first secretary and started it on the road to its present success. Under his leadership his Tinnevely fellow Christians started a mission in the Telugu country, although their own language was Tamil. To this area, with Dornakal as its center, they sent seven missionaries. The work prospered, before long there were thousands of Christians, for whose better care he was nominated by Bishop Whitehead to the Metropolitan of India as the first Indian Bishop of the Anglican Communion. As Bishop of Dornakal, he has stimulated the Churches to express themselves in many effective Oriental ways.

TO THE DIOCESE of Dornakal under Bishop Azariah, our Church is asked to give its help. In a recent letter, endorsed by the Archbishop of Calcutta,

Bishop Azariah asks for our help in the Singareni area of Hyderabad. This area comprising three *talukas* or counties with a population of about three hundred thousand inhabitants has a Christian community of about six thousand. "Part of this field," writes Bishop Azariah, "has been handed over to us by the American Methodist Mission whose buildings are available for purchase. They had an evangelistic worker, a hospital with a doctor, and a boarding school. They have just withdrawn in our favor and the opportunity for taking over this area is urgent. The Singareni collieries are within half an hour of Dornakal. . . . This whole rural area in the Nizam's dominions is full of promise. It should be a separate diocese in a very few years."

The Diocese of Dornakal is unable to meet this new responsibility without aid both in personnel and money. In addition to the present small staff of Indian workers there should be one or two missionaries from abroad to strengthen and to cooperate with this Indian staff. Bishop Azariah estimates

Bishop Francis Endorses Plan

I AM strongly in favor of undertaking work in India, for several reasons:

First, because India presents to the Church one of the greatest opportunities for the spread of the Kingdom of God that is open to it today. The doors are swinging wider for the entrance of the Christ. My contacts with Hindus, though not extensive, have convinced me that there is a real and growing desire for Christ among them.

Second, because India, like China and Japan, is bound to play an important part in the future of civilization. Entirely apart from its vast population and in spite of its many and patent evils, India, in its thought and racial characteristics, is a great nation and has potentialities for weal or woe which are difficult of exaggeration. This fact seems to be overlooked by many. Our racial prejudices have caused us to underestimate and undervalue our Asiatic brothers. It is time for us to recognize their inherent greatness and their future influence on the world.

Third, because the Episcopal Church in the United States can render a unique service to the Church of India, Burma, and Ceylon. One with the Church of England in history, doctrine, and fellowship, it can go into India without the handicap under which the Church of England by reason of its connection with the State has labored. For though this connection has recently been severed, the old feeling of antagonism will die a hard death. Invited to work with our brethren of the Church of England in a diocese under a native Indian bishop, we are offered an opening into a field of large usefulness and high responsibility. The Macedonian call is sounding again: "Come over and help us."
—JOSEPH M. FRANCIS, *Bishop of Indianapolis; Chairman, Committee on Work in India.*

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that for the first two or three years an annual maintenance budget of \$10,000 would be adequate. In addition a capital expenditure of approximately \$7,500 would be needed for buildings to be purchased from the Methodist Mission.

This proposal offers the Church a tremendous opportunity. There is the possibility of developing a medical work, a strong evangelistic mission in rural sections, and of adding at least five hundred new Christians each year. The Bishop of Dornakal's proposal opens for our Church a most appealing sphere of work and, as the Archbishop of Calcutta writes, "One which would lead to the formation of a diocese at an early date."

Commenting on this proposal, Mr. Samuel Thorne, a prominent New York lawyer and a member of the Committee on Work in India, said:

One of the conditions for success and happiness in life is to recognize opportunities for growth and to meet them in a spirit of high endeavor. Such an opportunity now lies before our Church in the urgent call to take up work in India.

For many years we, as a Church, have looked upon India as Great Britain's especial responsibility, ecclesiastically as well as politically. During that time the English Church has been working faithfully and for us to enter India without her express invitation, would have been unthinkable. Since the World War, however, the situation in India has been radically chang-

ing. During this time our Church has received repeated invitations to go to India and now comes the challenge of a joint request from the Archbishop of Calcutta and the Bishop of Dornakal, expressly and urgently inviting our Church to begin work in the latter's diocese. We no longer have a valid excuse for not working in India. The field offers appealing prospects. The National Council has accepted the committee's report and recommends that General Convention approve the acceptance of this challenge.

The first effort proposed is only a modest one of fifteen thousand dollars a year for three years. But little as this first step is, it signifies action that may well be big with possibilities for the future. Our Lord's command to go into all the world and preach the Gospel is surely not fulfilled in limiting our work to China, Japan, Brazil, and the other countries where we are now working. In rising to this opportunity will not a new vision and a new power be given to all our work? The door lies open. Dare we refuse to enter?

Another member of the committee, the Rt. Rev. H. St. George Tucker, Bishop of Virginia, says:

India is one of the most important and interesting mission fields in the world. The Church of England has been responsible for the work in India, but is finding it difficult to take advantage of the wonderful opportunities that are presented in India at the present time. It will help the cause of Christianity in India very greatly if we are able to accept the invitation now extended to us. Both from the point of view of helping the Church of England and still more on account of the tremendous importance and interest of the work itself, I hope that we may be able to accept this invitation.

Bishop Creighton Sees Urgent Needs in West

CONCLUDING SOME notes about his visit in February and March to nine western missionary districts and dioceses, the Rt. Rev. F. W. Creighton, Executive Secretary, Department of Domestic Missions, says:

During the trip I traveled 12,700 miles. It was not intended to be a speaking tour, but I gave thirty-one sermons and addresses, in the twenty-five days.

Naturally, one carries away various impressions from such a trip. The first is a feeling of admiration for our missionaries, and especially for their wives, who are laboring in rural places against terrific odds, on salaries which do not average above \$1,800 a year.

A peculiarity of the West is the tremendous

influence of the large cities over enormous expanses of territory. San Francisco, Los Angeles, Salt Lake City, Denver, and Portland dominate great areas and become centers of culture and recreation. Naturally, too, they become the obvious centers of Church life.

Finally, such a trip convinces one of the imperative need of a missionary emphasis in our great West. Save in few instances other religious bodies far outstrip us in numbers and influence. I do not believe that any competition with Christians of other names is a part of our duty, or ought to be included in our program, but the Church has not yet caught up with its opportunities. The emphasis, it seems to me, ought to be put on strengthening existing churches and institutions, where they justify themselves, and a recognition of the fact that in the West there are dominating centers.

Colorful Denver is Convention Setting

Metropolis of Rocky Mountain region in the heart of historic West gives unusual environment for General Convention opening Sept. 16

By Edith Sampson

Editor, MUNICIPAL FACTS, Denver, Colorado

SPARKLING AND glistening in the sunshine, there flashes on your sight, across the plains, a jewel superbly set. This is the City of Denver.

Her towers and turrets gleam from the rising to the setting of the sun. There is never a month nor a season of the year when the great metropolis of the Rocky Mountain region is not blessed with scintillating color. In the autumn, that dreamy Indian summer of the Far West, a miracle takes place, and the whole city is dipped in golden topaz. Towards evening you ride along highways of copper under the blue of a mammoth turquoise sky. There is a feeling of unreality in the hushed, magic loveliness of a Colorado fall day. You seem to have stepped into the heart of an Oriental fable. Everywhere you look, at the end of golden pathways are jewelled palaces, while the very gardens hold jewelled flowers.

At night, at any time of the year, if you will look down on Denver from a mountain summit, you will see a necklace of jewels, thrown carelessly along the plains. From

a nearer vantage point the dome of the State Capitol and all of the high buildings of the city are clusters of ornaments, while in the luminous Colorado night, the stars become a part of Denver's jewelled diadem.

Perhaps because this city has a most dramatic background, and perhaps because of the very ornaments so generously bequeathed to her, Denver has become one of the beauty spots of America.

Let us go up for a few moments to Denver's Civic Center. Residents of Denver pass by this place in a great hurry almost every day, but I often think how seldom we take the time to come here and appreciate it. City planners and visitors from all over the world travel thousands of miles just to see this one place, but we who own it, give it far too casual attention. Our Civic Center has the great advantage of being the geographic center of the city and, with our new city building completed, it will be the political center as well. Including the site for our new building, it covers twenty-two acres of

Colorado at a Glance

AREA	- - - -	104,000 square miles
		Twelve times the size of Massachusetts; or equal to the combined areas of New York, New Jersey, Vermont, Delaware, Connecticut, and Massachusetts
NAMED MOUNTAIN PEAKS	-	47 over 14,000 feet
NATIONAL MONUMENTS	- - - -	Five
	Yucca House	The Hooverweep
	Wheeler Monument	The Holy Cross
		Colorado National Monument
NATIONAL PARKS	- - - -	Two
		Rocky Mountain National Park
		Mesa Verde National Park
NATIONAL FORESTS	- - - -	Fourteen
STATE HIGHWAYS	- - - -	9,000 miles
		The highest automobile road in the world, the Mt. Evans Drive, goes through Denver's mountain parks to the top of Mt. Evans, 14,259 feet
NATURAL AND OTHER RESOURCES:		
		About 250 different minerals
		Colorado ranks first for coal resources
		Leading sugar producing State
		A great live stock center
		255 varieties of curative mineral water

ground. When it was commenced back in 1912, none of us quite realized what a magnificent place this was going to be.

Today, as these plans are taking form, and as the Civic Center is emerging, we are dazzled with a certain splendor which so entirely matches the spirit and setting and colorful quality of Denver.

Here we have a formal focal point in the informal atmosphere of a growing city. Let us step across from the impressive Pioneer Monument and into the Voorhees Memorial. Opposite us is the open-air Greek Theatre with its Colonnade of Civic Benefactors. Just before us is the Fountain of the Sea Lions. I want you to notice some of the vistas from here. We look at the State Capitol and the Public Library several times a day, yet an artist could draw or photograph them from thousands of different angles from this very place we are standing. The murals in the Fifteenth Street entrance and in the Colonnade at the other end of this axis are well worth some careful study.

Let us step across the center and look back over the city from the Colonnade. What a vista we get of business Denver with the Civic Center in the foreground! Notice how our State Capitol Building is

set upon the brow of the hill above us. There is something about this very approach that gives this building its air of becoming dignity.

Welcome to Chicago

TO THE thousands of men and women who are going to the General Convention, Chicago is the natural assembly point for those from the East and Southeast as well as for many from the Middle West. For their greater comfort and convenience the Diocese of Chicago, through its Church Club, has made arrangements for a stopover entertainment on September 14 in Chicago.

The Bishop of Chicago, the Rt. Rev. George Craig Stewart, in his letter of welcome to those visiting Chicago *en route* to General Convention writes:

WELCOME TO CHICAGO ON YOUR WAY TO DENVER:

We are delighted that most of the deputies and their friends from eastern and southeastern points will find it convenient to spend at least a day with us while *en route* to the General Convention. And we are eager to be your hosts if only for a few hours, though we hope you may plan to extend your visit.

The Church Club of Chicago, on behalf of the Bishop and other clergy and the laity of the Diocese, invites you to be their guest on Monday, September 14. If you will but let them know they will have your train met, secure your accommodations on one of their special Church Club Convention trains, provide a delightful drive over our famous boulevard system or escort you to points of special interest like the Planetarium, the Field Museum, the Art Institute, the Shedd Aquarium, and the campuses of the University of Chicago and Northwestern University; the buildings of the Century of Progress; and entertain you as their guests at luncheon at the Hotel Sherman.

Most of the guests plan to leave Chicago Monday afternoon on one of our special trains due in Denver, Tuesday afternoon, September 15. And many of them are asking us to arrange their bookings from their home town to Denver via Chicago. This, the club will be glad to do for you. Any inquiry will receive instant and joyous response.

a part. And, as you look into these distances that spread themselves like a velvet carpet in the twilight of evening, you can see the procession of travelers that came along them seventy years ago. In the stillness of approaching night, you can al-

At the opposite end of the axis on which the Capitol is situated, we see taking form Denver's new City and County Administration Building. When this building is completed, we will have one of the most beautiful buildings of its kind in America and one that is completely in harmony with the classical architectural spirit of the entire Civic Center.

The City Building has a semi-circular court in its foreground. It adds what seems to us now a crowning glory to this Civic Center of ours, but in days to come, there will be still other structures added.

Unlike many other great American cities, Denver dwells remote and alone. Like one of our towering mountains she stands apart. From her eastern boundaries you can look off into the tremendous, sweeping prairies of which she once was

W. A. WILL FACE VITAL ISSUES IN DENVER

most hear the rumble of their wagon wheels, the crack of a whip, and the beat of horses' feet.

In the yesterday of the West, these pioneers were traveling towards a city that did not exist. But they dreamed

great dreams as they journeyed towards the setting sun. Are the men and women of the Church dreaming great dreams and praying great prayers as they look to Denver where on September 16 the fiftieth General Convention will convene?

W. A. Will Face Vital Issues in Denver

By *Grace Lindley*

Executive Secretary, Woman's Auxiliary

THE TRIENNIAL MEETING of the Woman's Auxiliary to the National Council has been called to meet in Denver, Colorado, September 16-30. Each diocesan branch is entitled to elect five representatives and five alternates and as usual visitors will be most welcome. For the first time special seats will be provided for the alternates and it is possible that they will be given the privilege of the floor, though naturally only the delegates will have the privilege of a vote. The theme of the meetings will be *The Kingdoms of Our Lord*, which will be discussed under the five subjects: family life, property and economic conditions, interracial contacts, international relations, and religious thinking today.

The plan of using findings committees, which proved so helpful in Washington, will be employed again, and again addresses will be made to the whole group and the whole group will discuss the various findings. There will be, however, one new feature which should be a great improvement. After the presentation speeches are made, there will be sectional group meetings under expert leaders for the discussion of the subjects. As there happen to be five subjects, it is urged that the branches which have full delegations send a representative to each of the group meetings.

It is not yet possible to announce all the speakers and leaders for the triennial meeting, but among them will be the Rt. Rev. S. Harrington Littell, the Rt. Rev. William Scarlett, the Rt. Rev. W. Blair Roberts, Mrs. Harper Sibley, Mr. Spencer Miller, jr., Mrs. John M. Glenn,

Mr. Sterling Takeuchi, Miss Claudia Hunter, the Rev. D. A. McGregor, the Rev. Angus Dun, Miss Adelaide T. Case, and Miss Florence L. Newbold.

The meetings will be held in the Central Presbyterian Church at Seventeenth Street and Sherman Boulevard, and the Executive Board has nominated as presiding officer, Miss Elizabeth Matthews, who presided so effectively at Washington.

Besides the regular business meetings when these presentation speeches will be made and all other business transacted, there will be the Corporate Communion of the women of the Church at which the United Thank Offering will be presented, the mass meeting on the evening of that day, and a Day of Intercession, while a new and interesting feature will be four or five missionary lunches.

The Executive Board believes that the coming triennial meeting should be the best one ever held. If the five subjects are really faced and really acted upon, there may well be great results in the Church.

Final details are not ready, but the probable dates are listed in the tentative program as follows:

WEDNESDAY, SEPTEMBER 16

7:30 a. m.—Holy Communion
2:30 p. m.—Opening session:
Addresses and reports
Presentation of resolutions.

THURSDAY, SEPTEMBER 17

7:30 a. m.—The Corporate Communion and Presentation of the United Thank Offering of the women of the Church

THE SPIRIT OF MISSIONS

2:00 p. m.—Business session:
Address: Family Life
3:30 p. m.—Provincial meetings
8:00 p. m.—Mass meeting, United Thank Offering.

FRIDAY, SEPTEMBER 18

9:15 a. m.—Officers' conferences
11:00 a. m.—Joint Session of the General Convention.

SATURDAY, SEPTEMBER 19

9:30 a. m.—Business session:
Addresses: Property and Economic Conditions
International Relations.

MONDAY, SEPTEMBER 21

9:15 a. m.—National Council Training Institute
11:00 a. m.—Business session:
Addresses: Interracial Contacts
2:30 p. m.—Business session:
Address: Religious Thinking Today
Nominations.

TUESDAY, SEPTEMBER 22

9:15 a. m.—National Council Training Institute
11:00 a. m.—Group discussions
12:45 p. m.—Missionary lunch
2:30 p. m.—Business session

WEDNESDAY, SEPTEMBER 23

9:15 a. m.—National Council Training Institute
11:00 a. m.—Group discussions
12:45 p. m.—Missionary lunch
2:30 p. m.—Business session: Elections.

THURSDAY, SEPTEMBER 24

9:15 a. m.—National Council Training Institute
11:00 a. m.—Group discussions
12:45 p. m.—Missionary lunch

2:30 p. m.—Addresses by missionaries from the field.

FRIDAY, SEPTEMBER 25

9:15 a. m.—National Council Training Institute
12:00 noon to 4:00 p. m.—Day of Intercessions.

SATURDAY, SEPTEMBER 26

9:30 a. m.—Business session.

MONDAY, SEPTEMBER 28

9:30 a. m.—Business session:
Findings committees
Other business
12:45 p. m.—Missionary lunch
2:30 p. m.—Business session:
Findings committees
Other business.

TUESDAY, SEPTEMBER 29

9:30 a. m.—Business session:
Reports, resolutions, etc.
12:45 p. m.—Missionary lunch
2:30 p. m.—Business session:
Unfinished business.

WEDNESDAY, SEPTEMBER 30

7:30 a. m.—Holy Communion.
10:00 a. m.—Closing Quiet Morning.

A special leaflet has been printed which all who are interested in helping to prepare for those meetings, whether they expect to be present at them or not, are asked to use. This leaflet is (W. A. No. 72) *The Way of Renewal*. Another helpful one is (W. A. No. 71) *Prayers for the Woman's Auxiliary*. Both of these can be ordered through the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

The Church Goes Forward in Brazil

IN SPITE OF revolution and general economic depression in Brazil, offerings have fallen off only four percent. In the past three years church property valued at one hundred thousand dollars has been added to the equipment of the Church in Brazil.

* * *

DURING THE YEAR 1930, over eight thousand services were held by the clergy staff and catechists in Brazil. In the past three years 2,500 have been baptized and between 750 and 800 have been presented for confirmation. In 1921 the

communicant strength of the Church in Brazil was below two thousand. In 1931 it is very nearly four thousand, and would have reached that figure if it had not been for the conscientious pruning of parochial lists.

* * *

FIVE YOUNG BRAZILIANS have finished their preparation for the ministry at the Porto Alegre Seminary; they have been ordained and are now at work. This autumn two of them hope to enter upon post-graduate study in the Virginia Theological Seminary.

Day to Day Life of the Church in Haiti

Eagerness for nurturing care of Church is evidenced by its thoroughly Haitian character and largest native membership of any foreign district

By *John Wilson Wood, D.C.L.*

Executive Secretary, Department of Foreign Missions

MY VISIT IN MARCH to our missions in Haiti and the Dominican Republic was the fulfillment of a long standing promise to Bishop Carson to come to the field at a time when no special occasions or functions were planned; when one could see the life and work of the Church as it goes on from day to day.

Bishop Carson arranged to meet me in Santo Domingo City. This meant entering Haiti by what might be described as its back door, instead of through the magnificent portal that thrills the traveler, whose first sight of Haiti is from the sea. In the early stages of the automobile journey of 270 miles from Santo Domingo City to Port au Prince one has occasional glimpses of the sea to the south. Later one sees the ranges of hills in the north culminating in Mount Loma, towering ten thousand feet above the plains. Then come long stretches of arid lands, made still more unattractive by the thick growth of several species of cacti. Homes are few and scattered; the people primitive. Everything suggests some remote section of arid Africa. Finally, through a gateway, built just beyond the town of Commendador, on the border, the last ridge is reached, the border crossed, and the descent towards Port au Prince begun.

The Dominican Republic, occupying two-thirds of the Island Columbus called Hispanola, contains about eighteen thousand square miles with a population of 750,000; Haiti with about ten thousand square miles has a population of 2,500,000. The Dominican Republic is Spanish-speaking; Haiti is French-speaking.

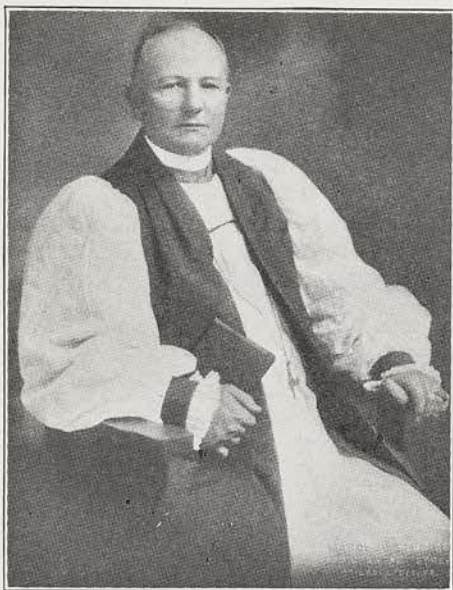
My first introduction to a Haitian congregation was at Mirebalais, about thirty miles from Commendador. The Rev.

Elissaint St. Vil and a number of his people, who could leave their work in mid-afternoon, came to greet us in the Church of St. Matthias. Though St. Matthias is really one of the better of the small-town churches it was simple beyond even my expectation. The floor of nave and sanctuary is just plain, none-too-well-leveled earth. Fortunately, the walls are substantial and the roof is good. St. Matthias' is the center of a group of missions stretched out along Haiti's eastern border, and as a town church is more accessible than any of the others. These can only be reached by hard journeys into the mountain country.

One soon learns that what the dog is to Alaska, the mule is to Haiti. Much to Mr. St. Vil's distress a Haitian variety of the American holdup man had stolen his mule. His activities must be limited, for although Mr. St. Vil is perfectly ready to make the round of his station on foot, it would take far more time than he has at his disposal. If some of our Church people can develop as much enthusiasm for giving an occasional mule for the service of the Haitian country clergy as in the past they have done for giving dogs for the Church's work in Alaska, it will not be long before Mr. St. Vil is relieved of the necessity of going all the way to his scattered missions on foot.

This first visit revealed that no Haitian clergyman has only one congregation to care for. Some of them have as many as eight. This readiness of the Haitian clergy to pioneer into and keep on visiting remote rural and mountain sections is largely responsible for the growth of the Church in Haiti, until today with an enrolment of nearly fourteen thousand bap-

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THE RT. REV. HARRY R. CARSON, D.D.
Whose work in Haiti is designed to develop
native initiative and capacity

tized members it has a larger native membership than any other foreign missionary district.

The early history of the Church in Haiti is of fascinating interest. It may be said to begin with the decision of a young Negro, born of free parents in the United States, to break away from the traditional family connection with the Roman Church. He found his way into our own Communion, became a clergyman, and in 1861, joined a group of American Negroes emigrating to Haiti. There he found abundant opportunity for sharing the Gospel and the life-giving and sustaining power of the Church's sacraments with spiritually hungry people. As the official agencies of the Church were unable or unwilling to enter the field into which he had pioneered, it was the American Church Missionary Society that had the honor of making the venture into Haiti possible, as in later years it helped to open the way to Cuba and Brazil. The General Convention of 1874 decided to respond to Haiti's plea for a bishop by arranging for the consecration of the young man, the Rev. James Theo-

dore Holly, who had been selected by his fellow Churchmen as their leader.

From 1874 to Bishop Holly's death in 1911 the Church in Haiti continued as an independent national Church, aided by the Church in the United States. After his death a period of anxiety followed. Bishop Knight of Cuba made a visitation of friendliness and good will, and upon the acceptance of the Church in Haiti at its own request, by the Church in the United States as a foreign missionary district, Bishop Knight under the appointment of the Presiding Bishop became bishop-in-charge. In later years Bishop Colmore of Porto Rico and Bishop Morris of the Panama Canal Zone, took time from their own exacting work to visit and care for the Haitian congregations. In 1918 a decided step forward was made, when the Rev. Albert R. Llwyd became archdeacon. With clear vision of the needs of the present and future he devoted himself to the work of training Haitian youths for the ministry. Some of the best of the native clergy today are among those whom he prepared.

It was not until 1923, through the consecration of the Rev. Harry Roberts Carson, then Archdeacon of the Panama Canal Zone, that Haiti again received a bishop of its own. Bishop Carson found a group of earnest clergy, somewhat discouraged by their long wait for an episcopal leader, but his first words to his new diocese brought new hope and determination. His sermon was based upon the words used by our Lord in speaking to his disciples: *Ye have not chosen me but I have chosen you.* Those words worthily represent the spirit of Bishop Carson's service to the land and the people to whom the Church has sent him. Recognizing fully the difficulties of the task committed to him, he is nevertheless buoyed up by the fine response of many of the clergy and laity to his leadership, and by the evident need of thousands of the Haitian people for what this Church has to share with them.

The new bishop found the Church poorly represented in material form in the capital city, Port au Prince. The cen-

DAY TO DAY LIFE OF THE CHURCH IN HAITI

tral church, known as Holy Trinity Cathedral, was an ancient, wooden building, small and unimpressive, and in bad repair. It presented a pathetic contrast to what was to be seen in Port au Prince with its broad streets, spacious plazas, and many fine buildings. Port au Prince is not Haiti, but it is an indication of what Haiti may become. To the capital the hearts of Haitians turn with justified pride and hope. So Bishop Carson decided that Port au Prince must be the center for a demonstration of what this Church really stands for in beauty of worship, sincerity of life, and intelligent service to the community. He also found that close by the capital the smaller towns were even more inadequately supplied with suitable places of worship. So he undertook the concurrent task of rehabilitating the Church in the capital and in the adjacent regions. Some of the smaller churches were built first, partly because of the limited amount of money required. Gradually the funds for the cathedral accumulated. A great step forward was made when the Woman's Auxiliary made the cathedral one of the objects of its Corporate Gift of 1926-1928. Today the result is seen in the attractive and spacious building standing in a commanding position in the city.

The only occasion when Bishop Murray left the United States during his service as Presiding Bishop, was when he visited Haiti to consecrate the new cathedral on the Feast of the Epiphany, 1929. The completion and the consecration of the building did more than any other single thing to rally and knit together the Church throughout Haiti. Its call to worship is finding an increasing response in Haitian hearts. Each Sunday there are three services, the first, one of the best attended, is at four o'clock in the morning, in French; the next, at seven o'clock, is in English, and the third, at nine o'clock, is again in French. The simple dignity and orderliness of the services are in striking contrast to much that one sees in Latin countries.

All through the day the cathedral stands open and is used by worshippers.



OUR CATHEDRAL IN PORT AU PRINCE
The consecration of which did much to rally
and knit together the Haitian Church

It is also the home of a modest training school for clergy, inaugurated by Archdeacon Llwyd and now carried on by the cathedral clergy, the Rev. George Benedict, the Haitian pastor, and the Very Rev. Leopold Kroll, as dean.

Behind the cathedral, and between it and the home of the Sisters of St. Margaret, is a spacious playground. On one side there is an abundant water supply, which the people of the neighborhood are welcome to share. Only those who know the long distances that water is carried in Haiti, even in some of its cities, can understand the significance of that free supply of running water on the cathedral grounds.

At present the former Holy Trinity is used as a day school for girls and small boys. Next to the present cathedral is a plot of land upon which Bishop Carson hopes to erect a permanent school for girls. As its Advance Work the Diocese of Mississippi has undertaken to secure the five thousand dollars necessary to purchase the land. A New York layman has promised, as soon as the land is secured, to give ten thousand dollars for a building in memory of his wife.

THE SPIRIT OF MISSIONS

The Children's Home also, under the care of the Sisters of St. Margaret, meets an urgent need of Haitian life. Everywhere are to be found young children, homeless from misfortune or neglect. Their only hope of protection and nurture is in the Christian Church.

With the capital thus equipped with a place of worship and with works of mercy, Bishop Carson has been extending the Church's ministry to other parts of Haiti. From Aux Cayes on the south coast to Port de Paix on the north the line extends. There is still much of the back country, especially the northeastern section, to be occupied.

One of our missionary tours carried us from Port au Prince south and west through the suburb of Thor, and then on to Leogane, Miragoane, Aquin, and Cavaillon, to Aux Cayes. The parish of St. Sauveur, Aux Cayes, is one of the most important in Haiti and has an almost unlimited opportunity for reaching out into the back country. One of its out-stations is Savanette. A glance at its present church on page 385 will indicate the justice of Bishop Carson's plea for a building. The people to whom it ministers are peasant farmers, poor beyond any possibility of our American experience to un-

derstand. With the five thousand dollars for which he asks, Bishop Carson hopes to build not only a modest chapel but a simple rectory and possibly a school building also. It is a project that can not wait. A church built there, as an evidence of American friendliness, will go far towards helping the Haitians of that region to forget one of the unfortunate incidents of the American military occupation.

It was a great regret to miss the Rev. Joseph Linder at Leogane. Our visit was unannounced and Mr. Lindor, whom Bishop Carson described as an indefatigable missionary, was away in the mountains visiting some of his distant mission stations. To the care of these he has added responsibility for the work on the Island of Gonave, some twenty miles from the mainland. Recently the Bishop has been able to lighten Mr. Lindor's burdens by arranging for the Rev. Edouard Charles Jones to take charge of the island. One day as we drove along discussing missionary plans, Bishop Carson remarked that La Gonave would be an ideal spot for a religious order or an associate mission to work out the evangelistic, social, and mental reconstruction of a fairly compact and homogeneous



HAITIAN WOMEN ON THE WAY TO MARKET

Market towns in Haiti are meccas for the whole surrounding countryside. Recent road improvements have made them an even larger factor in Haitian life

DAY TO DAY LIFE OF THE CHURCH IN HAITI

community. As an island Gonave is enormous, with a length of forty miles and a width of ten. It has a population of about twelve thousand, for whom very little is being done religiously. A recently published book, *The White King of La Gonave*, tells in somewhat unrestrained journalistic language what an American marine was able to do for the people along certain lines.

Another journey carried us from Port au Prince to the north. A short stop at L'Arcahaie made possible a brief conference with the Rev. Arthur Beaufils. Here is one of the new churches outside of Port au Prince, built early in Bishop Carson's episcopate. One can easily picture what it means to this quiet country town with three or four thousand people to have such a center of devotion. For a small place the congregation is a strong one. From L'Arcahaie, Mr. Beaufils reaches out to Casale and Delice, where there are organized and growing congregations. St. Marc, a large town with a fine harbor, through which Haitian lumber and coffee are largely exported, and where we paused for a nine o'clock breakfast, has not yet been occupied by our Church.

Still farther to the north, Gonaives, an

important seaport town with commercial connections in the United States and Europe, is a comparatively new station, with at present a small congregation under the care of the Rev. Etienne Gilles. A work by English Wesleyans did not prove successful, and through the gift of Madame Ignace, widow of the Wesleyan pastor, Bishop Carson received the church.

We had hoped to make Port de Paix on the north coast where the Rev. Elie Najac carries on effectively with only infrequent opportunities for intercourse with his fellow clergy. Heavy rains had carried away the bridges, so our northward journey came to an end at Gros Morne where, through a gift from a legacy, Bishop Carson is planning to build a church. It is needed sorely, too, as our inspection of the present old church clearly revealed. A study of the site, in company with Mr. Le Brun, the architect of Holy Trinity Cathedral, Port au Prince, enabled the Bishop to formulate plans for the early beginning of construction work.

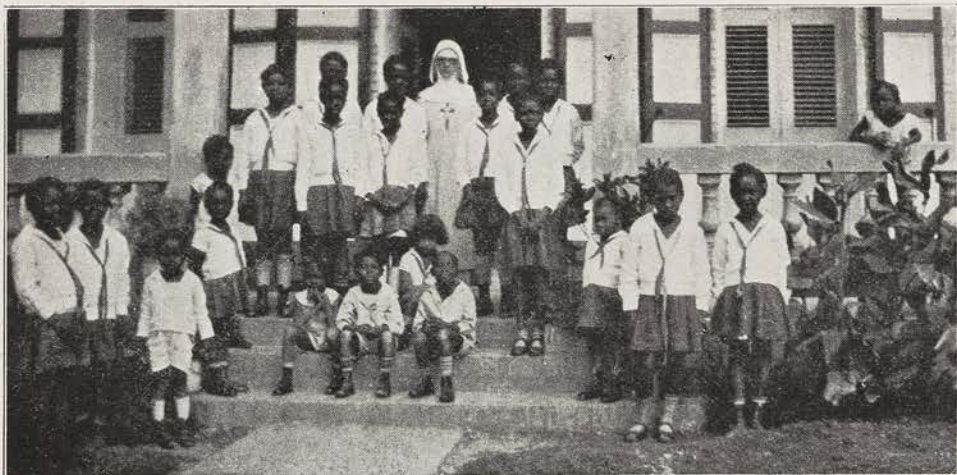
One of the vivid impressions one has of Haitian roads is the varied and interesting life to be seen. For many years the market has been a great institution in



ST. JOHN'S CHURCH, SAVANETTE, HAITI

An outstation of Aux Cayes, this chapel of poles and thatch, ministers to peasant farmers, poor beyond any possibility of Americans to understand

THE SPIRIT OF MISSIONS



THE CHILDREN'S HOME IN PORT AU PRINCE, HAITI

Under the care of the Sisters of St. Margaret, this institution meets an urgent need of Haitian life, where there are many children homeless from misfortune or neglect

Haitian life, and the market towns are meccas for the surrounding countryside. With the improvement of old and the building of new roads under the direction of Navy engineers, like Commander Duncan, the dynamo of the Department of Public Works, the market has become an even larger factor in Haitian life. On some of the main roads, in the course of a few hours, one will meet hundreds of people, chiefly women, *en route* to the nearest market town. Different towns have different days of the week for holding market. These women trudge along with fine carriage and a swinging stride that eats up distance rapidly. Every one of them has a load upon her head: a bundle of wood, garden vegetables, gourds that have been hollowed out to become water pitchers, eggs, bananas, chairs, tables—anything almost it would seem the Haitian woman can carry to market on her head. To visit a market like that at Leogane or Gonaives is to realize that it is a social as well as an economic institution. It brings together people from distant points, not only the smaller towns, but from the back-country. The gossip of the countryside is exchanged; wares are sold and purchased. As the day ends people weary with travel but refreshed by contact with those from other sections, start on their long homeward journeys.

The contribution of road builders to Haitian life has been enormous. It has meant relative ease, lessened delay, and greater security. A few years ago a journey along one of the mountain trails leading into Port au Prince required four days for the round trip. A road through Petionville has cut that time in half.

Journeys into the interior, far away from the main roads, revealed a most interesting and alluring phase of Haitian life. One day leaving the main southern highway we scrambled up the hill on the top of which one comes to St. Paul's Church, Palmiste-a-vin, one of nine stations under the care of the Rev. David Macombe. There in a region where no visitor to Haiti would ever suspect a church, one found not only a church but a school and many scattered country homes. The people of Palmiste-a-vin have not forgotten the gracious kindness of Bishop and Mrs. Murray in making that climb to visit them. The school building, like most of our church schools in Haiti is simply a thatched roof raised on posts to afford some shelter from the tropical sun. The school teachers seem to be most earnest in trying to share with their young pupils such limited academic attainments as they themselves have acquired.

Another day the trail led back into the

DAY TO DAY LIFE OF THE CHURCH IN HAITI

level country in the Grande Rivière region. When the roads became impossible we walked and finally reached the simple rectory of the Rev. Villevalaix Coulanges. Here, as everywhere one went, gracious hospitality was offered. Always, of course, there was the demi-tasse of Haitian coffee available at any hour of the day. It was sometimes supplemented by the refreshing fluid stored away in the coconut. A nimble youth climbs to the top of a palm tree, cuts loose a dozen coconuts. With amazingly precise strokes of the machete another cuts off the green outer shell, then opens the nut itself. It is still a mystery to me how the coconut palm manages to draw from somewhere the moisture that becomes the coconut milk.

One of Mr. Coulanges' eight stations is St. Luke's, Deslandes. But such a building! One wonders how often half of his ninety-six communicants can force their way inside. It is not much more than a corn crib. Its walls are wooden slats; rough earth for a floor, primitive benches for seats, a table for an altar. The fact that the congregation is invariably too large for the church is shown by the shelter built just outside, where late-comers may stand and secure a little re-

lief from the heat of the sun. St. Matthew's, a few miles away, with two hundred communicants, is under the care of the Rev. Ledoux Paraison, one of the oldest Haitian clergy of courtly manners and devout life. In spite of age he cares for five congregations. St. Matthew's, though one of the best of the Haitian country churches, is so simple that the Highlanders of our Appalachia would look upon it with some suspicion.

Our visit to Taille-fer initiated me into some of the ruggedness of some of the interior mountain country. When progress by motor became impossible, the mule came to the rescue. We followed the stream, sometimes on the bank, sometimes in its bed, for several miles, and then began the ascent of a towering hill, winding on a narrow trail back and forth across its face, until, finally, we had climbed 1,500 feet to the ridge, only to find that we must go down the other side a thousand feet to Taille-fer. And such a trail! Nothing short of the worst of Philippine trails can begin to equal it.

A mile before reaching our destination fifty or sixty men and women met us on the narrow trail, assured us of a hearty welcome and then led the way down the hillside singing one of their favorite



TYPICAL COUNTRY HOMES NEAR DESLANDES, HAITI

St. Luke's Mission, Deslandes, is one of eight stations in charge of the Rev. Villevalaix Coulanges. The church is not much more than a corn crib utterly incapable of accommodating the nearly one hundred communicants here

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hymns, a devotion to the Holy Spirit. The building now called *Eglise Sainte Croix* only two years ago was a building in which voodoo rites were held.

Into this region the Rev. Felix Juste penetrated two years ago. By his steadfastness in making weekly visits, his patience, his courtesy, and his devout life, he has won almost the entire community from its voodoo allegiance. In the congregation was a woman who less than a fortnight before had brought her voodoo paraphernalia to Mr. Juste to be burned as evidence of her renunciation of the false and the acceptance of the true.

ONE WAS GRATEFUL for these journeys into Haiti's hinterland, for without them, the picture of Haitian life and the Church's work would be incomplete. One is grateful, too, for the occasional evenings on the veranda of the episcopal residence on the hillside overlooking the city and harbor. The attractive house is a memorial to Bishop Murray. During his visit in 1929, he saw clearly that a permanent home for the Bishop was one of the immediate needs and during the last months of his life, frequently presented the need whenever he told the story of his Haitian experiences. Here under the stars one could discuss with Bishop Carson, policies, plans, and methods, and so receive the kind of education that a missionary secretary always needs. My days in Haiti were all too few and short, although they left behind them well defined impressions.

The work of the Church in Haiti was well begun. Sound foundations were laid. That work is being faithfully carried on today.

Much territory still remains to be occupied. There is no question about the contribution this Church can make to Haitian life and no question about the eagerness of many Haitians for its nurturing care. Even, however, when urgent calls come as from Jacmel, an important town on the south coast, Bishop Carson wisely refrains from attempting permanent work until he has trained clergy to

lay solid foundations and to care for the young Church life.

The Church in Haiti is thoroughly Haitian and will remain Haitian. Bishop Carson has no plans for a large staff of American workers. He aims to develop Haitian initiative and Haitian capacity. That is one reason why the work of Dean Kroll and others in the seminary is of such vast importance. The girls' school may in time produce young women who will find their vocation in a Haitian branch of the St. Margaret's sisterhood or some other form of Church service.

There is evident need for a modest school to give boys and young men a simple but thorough manual and agricultural training. A well-intentioned effort along these lines, begun since the American occupation, has not accomplished what was intended, chiefly because, if one understands the situation aright, the effort began at the top on too elaborate and costly a scale. Bishop Carson wants his school, when the Church in this country makes it possible for him to have one, to begin among the people and in a region where training in agriculture and manual arts can really be given. The recollection of an aged wheelwright and his helper working laboriously in the making of an enormous wooden wheel for a country cart, suggests the direction that such an effort should take.

Bishop Carson and Dean Kroll are keenly alive to the help to be given Americans, not only through the English-speaking service at the cathedral, but through the care of the children of the families connected with the American Marine Corps. A fine Sunday school is held in the Marine barracks. It was a joy to meet those young people and find them sharing in the Lenten Offering of the Church's Sunday schools.

The memory of some of Haiti's shack churches is still vivid and will remain as an incentive to ask dioceses and parishes in the United States, through the Advance Work Program of the Church, to help the Haitians provide better buildings, and so put an end to what can only be a reproach to the Church.

Upi Mission has had Spectacular Growth

At the end of four years' work, mission has 910 members. Regular furlough of the Rev. L. G. McAfee leaves it without a resident worker

By the Rt. Rev. Gouverneur F. Mosher, D.D.

Second Missionary Bishop of the Philippine Islands

FOR EIGHT MONTHS this year, from Easter to Christmas, the Mission of St. Francis of Assisi at Upi on the Island of Mindanao, P. I., must get along without a single missionary in residence. That is the devastating thought which is now staggering those of us who are responsible for this remarkable and unusual mission station. New missionaries come too slowly to keep up with the growth of our work in the Philippine Islands. A young man who had expressed his desire, two years ago, to be appointed to Upi when he should have been ordained, changed his mind at the last moment and quite nonchalantly withdrew his application for appointment when it was too late for any one else to be found for that post. There are, at the same time, various reasons why it is absolutely necessary for the Rev. and Mrs. Leo G. McAfee, our missionaries at Upi, to take their furlough after four steady years of work in a remote and lonely place where living has not yet become easy.

Upi has been spectacular! For the past fifteen years a supervising teacher, Captain Irving B. Edwards, has devoted his life to the development of a peaceful, nomadic, primitive tribe of people known as Tirurai. He reached the point, a dozen years ago, however, where he felt that he had done all that could be done without the help of religion, of which the Tirurai had practically none. He asked our Mission to take up the work and in the first year of my episcopate I visited Cotobato, Upi, and the surrounding country with him and with the chief of the Tirurai, the old Datu Bandara who has since died and whose daughter is now taking training in our St. Luke's

Hospital in Manila. As a result of that visit I asked the Church to establish a mission at Upi. At that time, however, the Department of Missions felt unable to respond favorably.

But Upi would not down. During a period of a little over four years, while Mr. McAfee was stationed in Zamboanga, one thing and another induced him to go to Upi for occasional visits. A large part of the expense entailed by these visits was borne by Holy Trinity Church, Zamboanga. Then a Tirurai girl came to Zamboanga and lived with the McAfees while she studied to be an evangelist. Another came to study midwifery in Brent Hospital; a course which she later completed in Manila. Both of these girls, although married now, are still active on our mission staff. People prepared for Baptism and demanded it. The call to go to Upi was indeed strong!

In the end, we capitulated. In 1927, on the return of Mr. McAfee from his first furlough, he went to Upi to live; land was secured, and with money raised in the United States a small split-bamboo church, residence, and small dormitory for girls, were built. A new mission station was under way!

No one of our mission stations ministers to such a variety of peoples as does Upi. The Island of Mindanao, second in size and probably first in fertility of all the Philippine archipelago, is only now beginning to be extensively populated. We had foreseen this; it was one of the reasons for our wanting to have a strong station well under way when the influx of population came. It was certain that a strong Tirurai work could be the foundation for an extending Church

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that would be of vast importance in the growing neighborhood. Our dreams were not of things too large; they have proven to be too conservative. One unexpected development was the selection by the Government of Upi as the location for a large interprovincial farm school to which boys and girls have come from all directions.

The mission of St. Francis of Assisi is a throbbing, pulsing, living thing. Services are held mostly in English, but once a month there is a Communion in Tirurai, once in Visayan, and as soon as translations can be made there will be services in other dialects. There are 910 baptized members of whom 220 are communicants. They have come from all over the Philippine Islands, but of course the Tirurai are in the majority. In addition to the students in the Government school many of the settlers and their families who have come in and taken up the land for farming purposes are numbered among the Christians. There is no vacant land now in all the great Upi valley and if the Church had not put in its claim some years ago there would be quite no way now, of going in.

Recently I took a Friday evening instruction in the school; attendance was voluntary but there were 112 pupils and teachers present. Mrs. McAfee's choir which numbers about 125 comes to the church for practice one evening a week and I was interested to see the son of one of the greatest of all the Moro Datus, himself a teacher, helping her by leading the singing. Every Sunday the church is practically filled and on the special days that Mr. McAfee manages from time to time to find it is filled to the doors and crowded throughout. There is no place in all our mission where more enthusiasm is shown or where people take a more active part in the life of the Church. To have such a situation at the end of four years' residence and work is most remarkable.

Mrs. McAfee was probably the first white woman ever to go into Upi. Many of the farmers gave, each of them, a trip of their bull and the bamboo sled to carry the furnishings of their house over the twenty-two miles of trail from the river; the round trip taking at least two days. She was cordially welcomed by the wo-



MISSION OF ST. FRANCIS OF ASSISI, UPI, COTABATO

Although but four years old this is a throbbing, pulsing, living thing. Services are held in English, Tirurai, and Visayan, while other dialects will be added as soon as translations are available

UPI MISSION HAS HAD SPECTACULAR GROWTH



WINNERS OF BABY HEALTH CONTEST IN UPI

One father was so anxious to win first prize that he scrubbed his baby's head until a very red spot about the size of a hand appeared

men, who came out with *ganzas*, and since then some have become special friends and frequent callers.

The Tirurai are for the most part poor, being nomadic, and live in houses from which they can walk out and away without any great pecuniary loss. It is not surprising that sometimes they come and ask if the Church can give them some clothing and then the Supply Department of the Woman's Auxiliary is appreciated to the full, for what there is to give away has come through it. Government schools are centers for many things in life that have never been known to the people heretofore and the mission, of course, always takes part. Mrs. McAfee is a teacher of experience and a natural leader in things of this sort.

When we began we thought split bamboo was satisfactory as a building material, but experience has shown that it is not. We need now to put new sides on the church and the residence. The framework of the buildings is good except for a small amount of strengthening to carry the somewhat heavier material.

Mr. McAfee's great interest in making this an agricultural mission, supplement-

ing but never duplicating what is being done in the Government school, has elicited great interest as is evidenced by his election as vice-president of the Poultry Association of the Philippine Islands and by the aid given him at the Bureau of Forestry and Bureau of Agriculture. He needs now to have aid of agricultural associates at home.

We must increase our staff. All Mindanao is before us as a possible field. What response will the Church at home make? We should have at least one more priest, particularly for outstation work and the training in such work of our easily increasing native staff. We should have a priest or a layman in Upi to help with records and accounts and to train native boys to do that sort of work, and to take daily prayers when Mr. McAfee is away. A nurse with a genius for ministering to the sick in villages and by the roadsides could do a wonderfully useful work. A woman to teach, live with, and train in daily duties the girls who jump at every chance to learn a better way could do a great deal that is entirely in line with the Church's work of education and culture.

Mary E. Wood Founded Boone Library

More than any other one person Miss Wood was influential in launching and promoting the modern public library idea in China

By the Rev. Arthur M. Sherman, S.T.D.

Secretary for Missionary Education, Department of Religious Education

LAST year marked the thirtieth anniversary of Mary Elizabeth Wood's service to the Church in China. It was a triple anniversary as 1930 also marked the twentieth anniversary of the Boone College Library and the tenth anniversary of the Boone Library School which she had founded and developed. (See June, 1930, SPIRIT OF MISSIONS, page 309.) Her many friends both in China and the United States anticipated for her many more years of fruitful labor in making the Gospel available to the educated classes of China. Unfortunately she recently suffered another heart attack and on May 1 passed away. Born in August, 1861, in Batavia, New York, Miss Wood was a graduate of Pratt Institute and Simmons College. Going on a visit to China in 1899 she remained there and in 1904 was appointed a regular missionary. Her long missionary career is intimately known by the Rev. Arthur M. Sherman who, as Dean of St. Paul's Divinity School, Wuchang, and President of Boone College, was for many years her colleague and fellow worker.



MARY ELIZABETH WOOD's life and work in China is the record of an indomitable purpose and a great achievement. That which she accomplished in the midst of many and great discouragements is not only valuable as an abiding possession for the Chinese people but in its example and power, an enrichment to the race.

It is often most difficult to estimate and measure the actual results accomplished by able and earnest workmen. The best

results are often in the changing of lives and motives and purposes which cannot be numbered or weighed. To few people is there given the satisfaction of seeing a definite, tangible, permanent service in the world brought about by their endeavors. The movement which Miss Wood brought into being is yet in its beginnings but it is started and well on its way—and for all time.

The story of her life is a marvelous record of what one person can do if there is sufficient determination and devotion to the task. Like St. Paul the one who achieves must be able to say, "This one thing I do." Certainly this was true of Miss Wood.

The development of the idea was a matter of stages. It began with a particular need. Miss Wood had been a librarian in Batavia, New York, before coming to China to visit her brother, the Rev. Robert E. Wood, in Wuchang. Soon Miss Wood was a full time worker in Boone School, for she saw the opportunity and threw herself into meeting it with all her heart and strength. There was no proper reading room for the boys. She started first to supply this lack. It entailed a great increase of work in addition to her teaching. She wrote to many friends in America and secured from them magazines and books. The little library was a great success. Then Boone School developed into Boone College. A larger library with many reference volumes was needed. The college could not help her. She must do it alone. Again Miss Wood rose to the occasion. She canvassed her Chinese friends and she came to America. Soon the result appeared—a library building well stocked

MARY E. WOOD FOUNDED BOONE LIBRARY

with volumes in English and Chinese. It was the first modern library building among a quarter of the world's population.

But why stop there? Outside of Boone College was the great city of Wuchang, a center of the old learning and then rapidly becoming a center for students eager for the newly sanctioned Western and scientific education. Under her direction Boone Library became a public library to serve the whole city and Stokes Hall, comprising the entire second floor, became the center of a series of university extension lectures for the public.

The meeting of one need opened the way to another opportunity. There were schools of the new learning opening up in other cities of the province. Why not share with them the benefits of the library? So the traveling libraries came into existence and boxes containing a hundred or more books at a time were sent to schools far and near. Wuchang, too, was a widely scattered city. Boone Compound was in the northeast corner where the ancient city wall swept over the encircling hills. The public reading room of the library was well patronized but was too far from the busiest city streets for most readers. The next step was to open branch reading rooms in connection with St. Michael's and Trinity Churches and so reach the communities in which those churches stood. Again the public was served and knowledge of a more abundant life brought to eager readers.

What had served such a wide and use-

ful service for Central China would be a boon to the whole country. Why not libraries all over China? An impossible task it seemed, and who but Miss Wood would have conceived or have had the determination to follow up such a daring conception. No one person could accomplish it. No one lifetime could witness its fulfillment, but at least one could start and make ready the way. Two things were necessary: equipped library buildings and trained librarians. Here again was a herculean challenge and it met a herculean response. Two of Miss Wood's most promising students were sent after graduation from Boone College to the United States for library training. When they returned and were ready to assist Miss Wood in the teaching, a Library Training School was opened. This was just ten years after the opening of the first public library.

In the meantime the library idea was taking root. Miss Wood's work was noted and widely and favorably commented upon. Chinese students going

abroad became acquainted with the college and public libraries of the West. The mission colleges in China were establishing libraries in connection with their work. The newly opened government colleges also saw the need. The idea of library training caught; promising young men came forward to prepare themselves for this career. In the first ten years of its establishment the school trained and graduated sixty librarians, not only intelligent-keen men but impressed from their contact with Miss



MARY ELIZABETH WOOD
Whose thirty years' service to the educated classes of China cannot be overestimated.

THE SPIRIT OF MISSIONS

Wood with the spirit of useful and unselfish service. These men and, in the last class, women also are scattered throughout China in the new college and public libraries. They are not only in the Christian college libraries but in the libraries of the government institutions and in the Metropolitan Library in Peiping. Two are in the United States.

The greatest step of all now remained to be taken. All the great centers of China needed public libraries. Miss Wood could and did work with unflinching and untiring zeal to raise money for the original Boone Library building and then for the enlargement which doubled its size, but to raise money for twenty such libraries was beyond even the energy and resourcefulness which was hers. At this juncture someone made a suggestion to her which started her on another big field of service and endeavor. The suggestion was this: that just as after the Boxer Movement in 1900, the United States had returned part of the indemnity money to China for the education of Chinese youths in the United States, so now it might be possible to secure the remission of a part of the remainder of the indemnity money still owed to the United States by China for the establishment of public libraries as another help in China's giant task of modernization.

Miss Wood eagerly followed up this suggestion. When there was reason to think that the United States Senate would consider favorably such a suggestion, Miss Wood was summoned to the United States by cable and for several months remained in Washington working for this end. She purchased a new hat, one of the conditions on which she was allowed to return, visited every senator and four hundred members of the House of Representatives, many of whom remember her and speak of her persistence as she said she sat on their doorsteps. And it was not in vain. Congress voted to return the balance of the Boxer debt to China for educational and cultural purposes. Some of this has already been used to establish the chief library, the Metropolitan in Peiping (Peking), and when peace comes

again others will follow from this or other sources. Some of the money was voted as a yearly grant to the work of Boone Library School and the Library Association of China, another indirect result of Miss Wood's influence, while Boone Library School was recognized as the official training school for all China.

Such a record as this is easy to relate and quickly told. What has not been told and cannot be told are the years of hard, often discouraging work, the innumerable visits and interviews, the hundreds, thousands of personal letters all written by hand and many of them late at night, soliciting funds for building operations, for support of students, for the purchase of books and periodicals, for the yearly running expenses of the library and the library school. It was a tremendous load and for twenty years she carried this financial responsibility alone. It was only the power of a high vision which kept her going on her path of service to the intelligent classes of China.

As during the last two or three years her health broke under the long continued strain and she knew the evening soon must come when her work would be done, her chief anxiety was for the workers and the funds for the carrying to completion of the work she had begun. In her first pupil, assistant and colleague of many years, Mr. Samuel Seng, she has a worthy successor.

An incident connected with the dreary task of raising funds, shows her indomitable pluck. Once, while on furlough, she went to call on a wealthy woman to whom she sent in her card. On the card was inscribed:

MISS MARY ELIZABETH WOOD
WUCHANG, CHINA

The sight of the lady was somewhat impaired and she misread it "mending China". She sent a few bits of broken porcelain down to Miss Wood waiting below, with the message that if she did a good job with this repair work she would be intrusted with more. Miss Wood was equal to the occasion. "Tell your mistress," she said, "I *am* mending China, but not in this way."

Forty Years in Alaska with Dr. Chapman

Airplane and radio have transformed life and play an important part at Christ Church Mission, where sickness is an ever-present exigency

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

Missionary in Anvik, Alaska, 1887-1930

Part Five

WITH this chapter, THE SPIRIT OF MISSIONS completes the publication of Dr. Chapman's chronicle and takes pleasure in announcing that the complete story is now available in a single attractive pamphlet, FORTY YEARS IN ANVIK, at twenty-five cents a copy from either the publishers, Church Mission Publishing Company, 45 Church Street, Hartford, Connecticut, or The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

ON JULY 26, 1896, gold was discovered in the Klondike district of Canada. The Klondike River empties into the Yukon at Dawson. Dawson, the door to the Klondike, was therefore the magnet which, in 1897 and 1898, drew adventurers from all parts of the world in quest of gold. Part of these went over the difficult mountain passes near Skagway and made their way to the upper reaches of the Yukon, where they constructed boats or rafts and floated down the river to Dawson; but great numbers preferred the less laborious route from Seattle to St. Michael and thence up the Yukon upon the large river steamboats which were rapidly built and put in commission by the commercial companies, or by means of a weird assortment of steam driven craft which individuals or small groups of gold seekers contrived by some means to get into the mouth of the Yukon, hoping to make the sixteen hundred miles which still faced them, up the swift current of an unknown river. Some even embarked in poling boats, with which they ascended the river a distance of a few hundred miles. Many were compelled

to winter at various places along the river. In 1898 four parties wintered at Anvik or in the vicinity.

Disappointment and homesickness made this a gloomy winter for great numbers of men on the Yukon. At Anvik, after our new neighbors had "dug themselves in," we organized regular social meetings, beside the usual religious services. These meetings proved to be of great interest. One member of the little group had been a sailor upon the Great Lakes. Another had been a guide in the Yellowstone Park. A third was an artist trained in Paris who has since attained distinction. Another had been a grocer in New York, and still another had been a Pullman car conductor.

It was arranged that one feature of each weekly meeting should be an account of personal experiences by some member of the group. These informal lectures were of great interest. A neighboring trader whose delightful violin music was to us a treat of an unusual character, sometimes attended these meetings which helped to create a sympathetic and friendly feeling during that winter.

There was also a darker side to our experience during those years. Scurvy attacked some of our neighbors. One patient who was brought to the mission died of this disorder. Another, who was seriously sick, recovered. Three members of a party of five who had wintered some distance up the Anvik fell sick with scurvy, but they all recovered. I was able to visit them but once and their gratitude was altogether disproportionate to the slight service.

THE SPIRIT OF MISSIONS



THE DOG TEAM—FAITHFUL FRIEND OF THE ALASKAN MISSIONARY
Before the advent of the airplane, winter communication with the outside world was almost entirely by dog team—the semi-monthly mail and supplies of all kinds, coming to the mission in this way

Occasionally a man would be brought to us in serious need of help. One man had been accidentally tossed into the air and had landed head first on a rock. Another had his arm crushed in the machinery of a steamboat and was past help, but the other recovered. Twice patients were brought with severe gunshot wounds, which might easily have resulted fatally except for a little timely help which we were able to give. One extremely cold night a man was brought in whose foot was frozen, white and stiff, to the ankle. We had him keep it in a pan of cold water, throwing in a handful of snow occasionally to keep down the temperature. After two or three hours the color returned to the foot, and he had no trouble with it afterward.

During the winter of 1898 several groups of gold seekers wintered on the Yukon some eighty or one hundred miles above Anvik. We received word that one of them was desperately sick and wished to be brought to the mission. There was an unconfirmed rumor that he had been the victim of foul play. Three of us went to see him and brought him down. The physician who was wintering on the Anvik came down and extracted a bullet from his neck. He lived only a few days. Before his death he told us of the assault which had been made upon him and of the wanton murder of another member of the party. The murderer was arrested and he and his party were brought to Anvik. Word was sent to the military

authorities on the coast and a detachment was sent over to take the party in charge. The case was tried at Sitka and the guilty man was executed.

We have especial reason to remember with gratitude the services of several of our white neighbors of this period. Mr. Wallace Blain accompanied Mr. Black and myself when we brought down the wounded man referred to above. Later, Mr. Blain sent for his family and for some time they lived near us. Mrs. Blain and two of her children were baptized at the mission. We regretted losing them as neighbors when it became necessary for them to move.

Three others with whom our relations were unusually cordial were Messrs. Pickarts, Hendricks, and Van Note. Messrs. Pickarts and Hendricks were among the early arrivals of genuine prospectors. In the fall of 1906 they came out of the hills on the Innoko River, where they had been searching unsuccessfully in a region which has since become a gold producing district. There were two others in the party. They were in need of us and we were in need of them. Their provisions and clothes were reduced to the lowest terms; but their courage was unabated and they were hard as nails. On our side, the sawmill foundations had settled and the track was so badly out of line that we could not operate the mill. The usual verbal contract was made and the way that the mill was dismantled and set up again on secure foundations made us



THE AIRPLANE—INCREASINGLY USEFUL FRIEND OF THE MISSIONARY
When Anvik was recently threatened with smallpox, an appeal sent out by the mission radio brought the necessary vaccine by airplane in forty-eight hours and averted a serious epidemic

proud of our race. Two of the party went on in search of fresh gold fields to explore; but Messrs. Pickarts and Hendricks remained and we had the comfort of their helpful presence for several years. They made the altar which we value as a memorial of their good will. Mr. Hendricks was confirmed at the mission.

Mr. Edwin Van Vote joined our little community in the fall of 1897. He was a young Churchman who had had some training as a choir boy in a New York parish. He had come to Alaska with the approval of his family to look for a business opening, rather than as a prospector. His sympathies were naturally with us; and finding it necessary to remain at Anvik during the winter he became interested in the work that we were doing and asked if he might have a share in it. He had a remarkably good ear for the difficult sounds of the native language and learned to read the Commandments in Ten'a. With this equipment and with Isaac Fisher as a companion he spent three weeks on the Shageluk, going from village to village and teaching the people to memorize the Commandments. He found many glad to learn and was very successful. By teaching one Commandment to one individual and another to another, he was able to leave the whole body of the Commandments in each of three villages. He and Mr. Hendricks became partners in a business venture which took them to what is now Fairbanks. They engaged several men to

help them, promising to bring them down to Anvik in time to catch a late steambot for St. Michael. Mr. Van Note kept the promise, which involved long hours in an unheated pilot house. When he reached Anvik he was suffering from pneumonia, from which he died in December, 1899. The prayer desk and lectern in the church are a memorial given by his parents. His happy disposition and fine character made him many friends. Towards the end he realized the seriousness of his condition and spoke freely of himself. Christian ministrations to such a man are a privilege such as anyone might covet.

Isaac Fisher's death, three years ago, deprived me of a companionship which had lasted more than thirty-five years. He grew up in the mission from childhood and was a loyal adherent. He was extremely patient and helpful in making translations. His perfect familiarity with the native language and his skill in interpreting the meaning of the native idioms made his help invaluable in making the many revisions upon which we worked together. His genuine good sense and good nature expressed itself in many ways. He was an excellent hunter and trapper and it was characteristic of him that the attractions of the native feasts were not sufficient to keep him from attending to his trap lines. He took great pride in having a good dog team and in having his harness and sled in good condition. His dogs were well trained. He accompanied me on more journeys than anyone else.

THE SPIRIT OF MISSIONS

Once, while on a trip with him, I saw him unhitch his team of seven or eight dogs from the sled and direct them by his voice which way to go, to lie down at command and to get up and come to him when he was ready for them.

He was an excellent provider for his large family and was devoted to his children. He had the fault, common to most of the natives, of being willing to go into debt for unnecessary articles. I have sometimes thought that this is not so much the fault of the natives as of the competition among the traders, most of whom think it necessary to give credit on an extensive scale in order to secure as many customers as possible and especially to attach the best trappers to their interests. But out of kindheartedness they sometimes extend generous help in times of emergency, which the natives do not sufficiently appreciate.

Isaac was preparing to go out upon the usual spring hunt in 1927, when an epidemic of influenza reached us, and soon the survivors were hardly able to bury the dead. He put aside his own plans in order to help, in marked contrast to several individuals who left the neighborhood, and within a few days he fell sick and died. Towards the end he imagined himself on the trail, hauling provisions to his camp in the wilderness, and in that imagined effort to provide for his own, and with an expression of the cheerful courage which formed so great an element in his character, he passed away. May he, who had learned how to forgive those who had injured him, find mercy of God in that day.

As the events of more than a generation pass in review through my mind, I realize how great a part sickness has played among the vicissitudes of the mission.

Major accidents among the natives have been surprisingly few, considering that our people depend so largely upon their guns for a living. It is true that I have had to set broken bones and to deal with a few serious gunshot wounds. There have also been several drowning accidents, but the mortality from these causes is trifling compared with the ravages

caused by tuberculosis, with its ever-present drain upon vitality, and of various epidemics.

Infection from tuberculosis meets us daily and in whatever direction we turn. It is so general throughout the region that it would probably be within the bounds of truth to say that there is no native who has not been or who is not almost certainly destined to be affected by it in some form. It is, doubtless, owing to this fact that epidemics have been so fatal. Twice, during my recollection, we have had destructive epidemics of influenza and once of diphtheria; beside less fatal visitations of scarlet fever, whooping cough, mumps, and measles. On two occasions we have vaccinated the entire population of this vicinity, native and white.

The story of our recent experience with smallpox is of interest, as illustrating the methods of dealing with emergencies now available to isolated missions. At the close of the year 1928, rumors reached us of smallpox having appeared in the vicinity of St. Michael. Some time previous to this we had established an amateur radio station at the mission and I was in almost daily communication with one or another of several Alaskan amateurs in various parts of the territory, through whom I was able to keep check upon the progress of the epidemic. One of these, Mr. Oliver, was a government teacher on St. George Island, one of the seal islands in Bering Sea; another was Mr. Robinson, at Nenana, and a third was Mr. Pence, in Iditarod, one hundred miles east of Anvik. All of these gentlemen were competent operators. Through Mr. Robinson I was in touch with Fairbanks, where the health officer for this section had his headquarters. From him I learned that the supply of vaccine had been exhausted, but that a fresh supply was on the way and that some would be sent to us by mail as soon as it should be received. As soon as it became evident that the disease had gained a foothold on the Yukon, and was gradually coming nearer to us, Mr. Oliver gave me a daily schedule and secured special privileges for my messages from the authorities of the

FORTY YEARS IN ALASKA WITH DR. CHAPMAN

Naval Telegraph System in Alaska. Thus I was enabled to keep in touch with the health officer at Juneau, who was responsible for the entire territory. Mails reach us in winter only twice a month, but on one occasion at least, one of my radio messages was in Juneau within two or three hours after it left Anvik.

At length smallpox appeared in an Indian camp two miles below Anvik. The vaccine which was expected by mail had not arrived and I had learned that it was less than would be required for our needs. I made a positive identification of the disease and a message was sent to Governor Parks, at Juneau, and in less than forty-eight hours a plane arrived from Fairbanks with a supply of vaccine, in compliance with orders from him. A radio message from him in reply to my message reached me through Mr. Oliver, twenty minutes before the mail carrier arrived with a copy of the same message which had been sent through the regular channels of wireless and mail communication.

On the arrival of the vaccine, Miss Amelia Hill set to work, and within a few days, with the help of our neighboring traders furnishing transportation and helping with the vaccinations, our entire section was covered, with the fine result that no new cases appeared. This was

in marked contrast with the other communities between Anvik and the coast, none of which escaped without a severe attack of the epidemic. On this occasion, the native population cooperated in all quarantine measures and welcomed our assistance, a striking contrast to their conduct in 1904 during the diphtheria epidemic, when they attempted to evade restrictions and gave their cooperation only when they were thoroughly alarmed by the number of deaths.

The havoc which has been wrought among our people by the various epidemics which have visited us since the summer of 1900 may be estimated from a brief account of the vital statistics of the communities for which we have a more direct responsibility. In January, 1900, I made an enumeration of the natives living on the Innoko River and the Shageluk slough, and of those living in Anvik and Bonasila on the Yukon. In January, 1914, another enumeration was made, and in April, 1930, still another. Some few individuals have moved to other localities, and on this account in a few instances full statistics are not available, but the following summary may be depended upon as approximately correct. Only those in the original list and their lineal descendants are included in the estimate.



CHRIST CHURCH MISSION, ANVIK, TODAY

This material fabric, built up during forty years by Dr. Chapman, is now passed on to his successors who, with the continued support of the Church, will carry forward his notable work

THE SPIRIT OF MISSIONS

Living January 20, 1900.....	565
January 20, 1914.....	452
April 30, 1930.....	440

It will be noted that there was a decrease of 113, or twenty percent, between 1900 and 1914. This was caused by a great influenza epidemic in the summer of 1900, followed by diphtheria in 1904 and by whooping cough and measles in a violent form. During the period from 1914 to 1930 the decrease has been less than three percent, notwithstanding a severe epidemic of influenza in 1927. This would appear to indicate that the population is likely to recover from its losses.

Other statistics are suggestive. Of the 440 now living, eighty-nine, or twenty percent of the whole number, are children of white fathers and Indian mothers. Most of these children are members of large families and are better cared for than the average of the children of pure native stock.

A comparison of the births and deaths in the families of pure Indian stock and in those of mixed blood may be made as follows:

Pure stock:	
Born since January 20, 1900.....	391
Died	163 41.3%
Mixed blood:	
Born since January 20, 1900.....	120
Died	13 12.7%

Apparently, a child of mixed blood has three times as good a chance of surviving as one of pure Indian stock.

From this our appeals for a nurse may be understood and our joy when the appeal was answered. This means an intelligent effort by the Church to help the native people to recover from the losses inflicted by the epidemics, especially by reducing the mortality among the young children. I am happy to give my testimony to the faithful work that has been done by our nurses, albeit with great handicaps.

What the future of our little communities may be it is impossible to say. To many, perhaps to most of those who have passed their lives in a more temperate climate, Alaska still seems a forbidding region. To the Frenchman or the Englishman of three hundred years ago,

Canada and even New England must have been regarded in much the same light.

The popular impression of Alaska today is not unlike that regarding the Canada of that earlier period. To regard it as a land of homes seems visionary. But it is already a land of homes to many who have found compensations in the stern discipline which it demands of those who are capable of loving it. Strangely enough, the rigorous climate, which has been reckoned as one of its most forbidding features, is now being spoken of in respectful terms as one of its great assets.

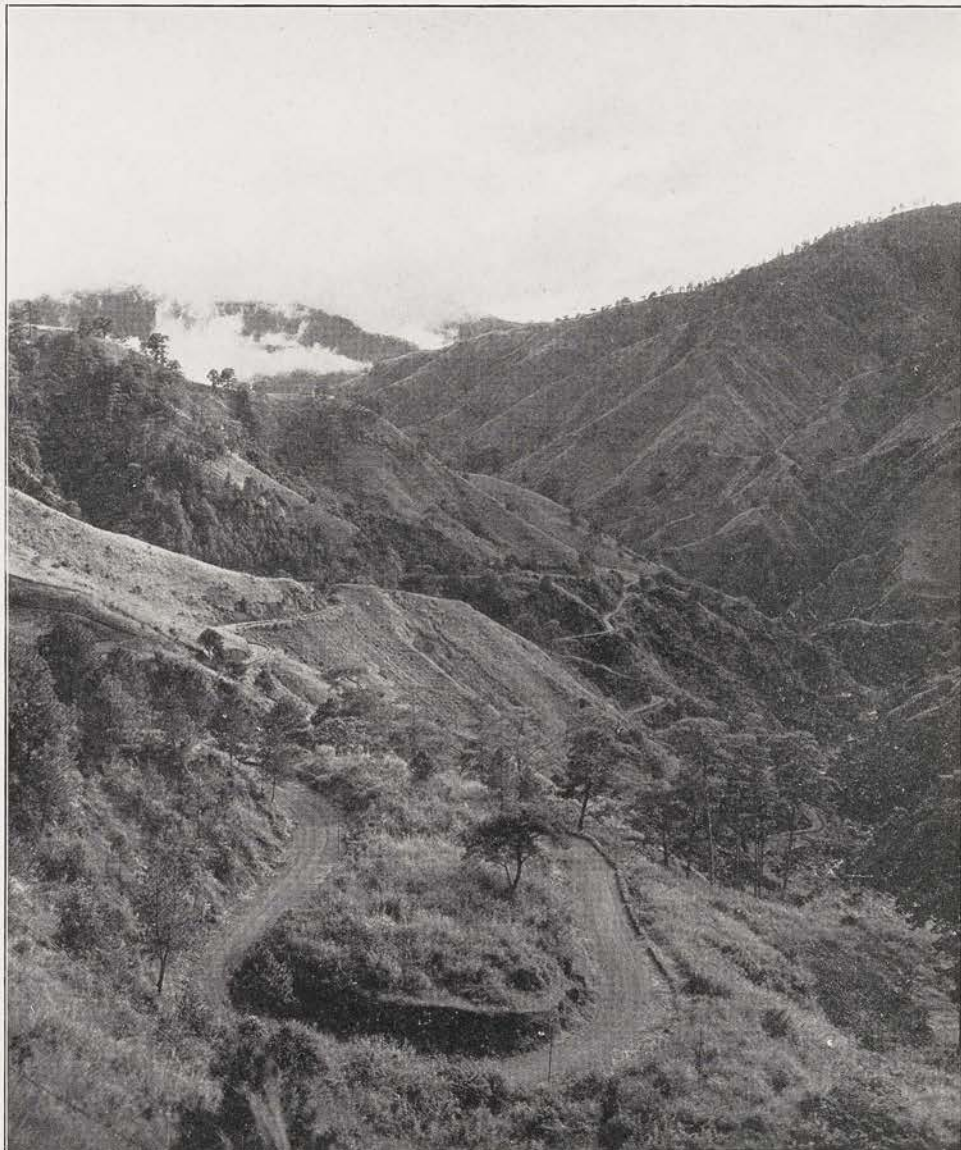
As I leave the country to which I owe some of the greatest satisfactions which I feel that life can afford, I cannot help believing that there is good reason for the hope that what has already been attained is but a promise of what is yet to come. Of late years, especially, my associations with those who have been sent out by the Church to work with us at Anvik have been such as to give me great confidence that the spirit of adventure for Christ is a living force among us, disposing us to accommodate ourselves to one another and to go forward together to make it possible for others to share in the blessings with which He has sustained us.

A great sustaining force during the long period of my service in Alaska has been the spirit of Christian fellowship which has been constantly manifested by individuals and organizations throughout the Church. Some whom I have met for the first time have told me that they had remembered me daily in their prayers. Others, whom I have never seen, I know have done the same. The faithful support of my Bishop and of the personnel at the Church Missions House and the magnificent benefactions and blessed ministrations of many church groups have been inexpressibly comforting. The greatest consolation of all, perhaps, is the knowledge that others are ready to take up the work in my place. I could ask for them nothing better than the spirit of unity among themselves and the support of the Church which has been so unstintedly given to me.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



Photo, Philippine Tourist Association

ON THE WAY TO BAGUIO, PHILIPPINE ISLANDS

The Benguet road winding up the Bucid Canyon from sea level to an elevation of five thousand feet connects Baguio with the rest of the world. Five distinct levels are visible from one point on this fine example of mountain road building



CLERGY OF A DOMESTIC MISSIONARY DISTRICT: EASTERN OREGON

In the center is the Rt. Rev. William P. Remington who has been Bishop of Eastern Oregon since 1922. The district reports 2,536 baptized members of whom 1,814 are communicants



THE LITTLE PILGRIMS AND THE BOOK BELOVED IN CHINESE

On April 10 in St. Paul's Cathedral, Hankow, the Junior Auxiliary of St. Lois' School presented a Chinese version of this mystery play which long has been familiar to American Churchmen



MONTANA PARISH PRESENTS ITS LARGEST CONFIRMATION CLASS
 On Easter, the Rt. Rev. W. F. Faber, Bishop of Montana, (extreme right) confirmed the largest class ever presented at St. John's Church, Townsend, the Rev. R. P. Skinner, Rector, (extreme left)

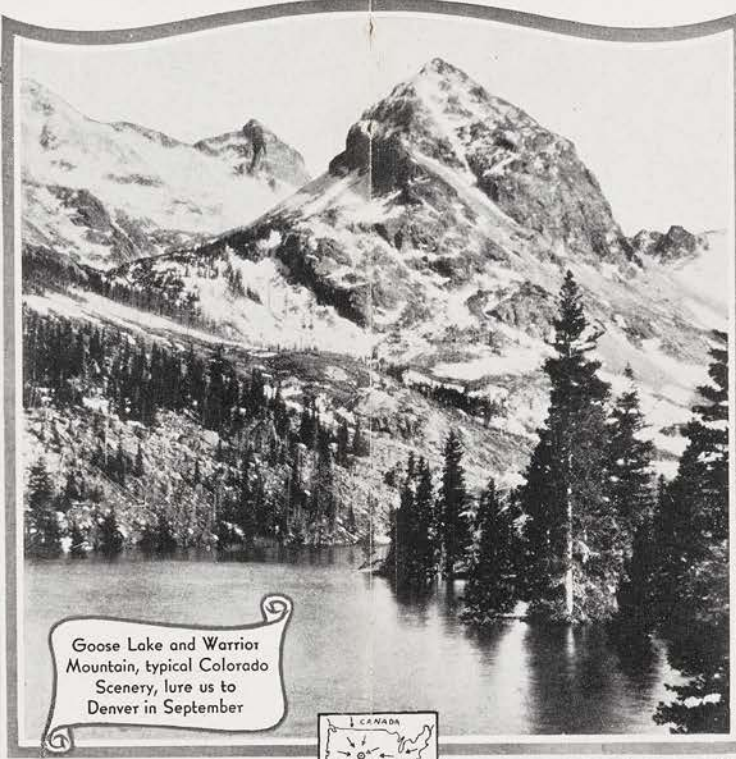


ST. THOMAS' CHURCH, ARCAHAIE, HAITI
 The Rev. A. R. Beauflis is in charge of this mission near Port au Prince whose beautiful new building was one of the churches built early in Bishop Carson's episcopate

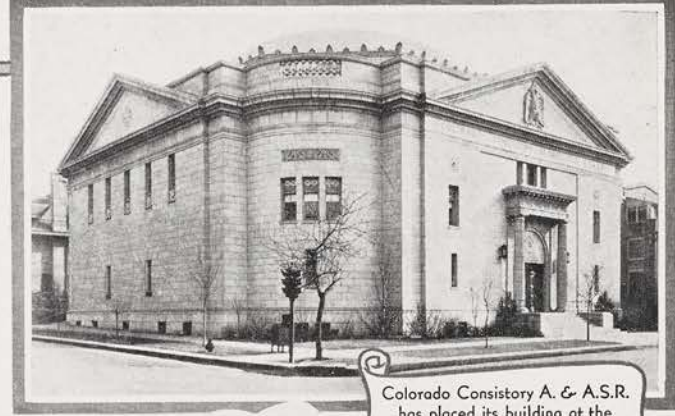
Denver Ready to Welcome General Convention Meeting there in September



State Capitol, where House of Bishops will meet, seen through Civic Center Colonnade



Goose Lake and Warrior Mountain, typical Colorado Scenery, lure us to Denver in September

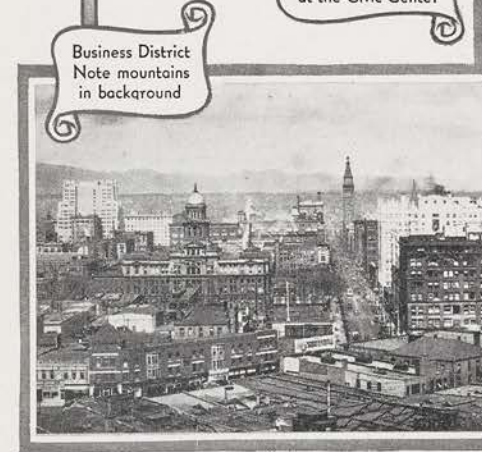


Colorado Consistory A. & A.S.R. has placed its building at the disposal of the House of Deputies

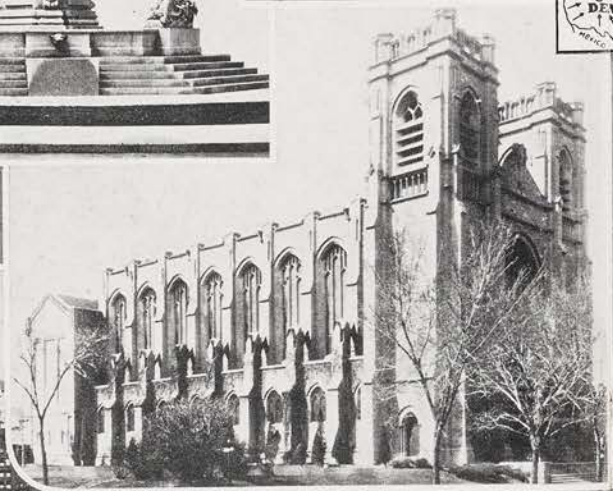


The Cosmopolitan where many churchmen will stay

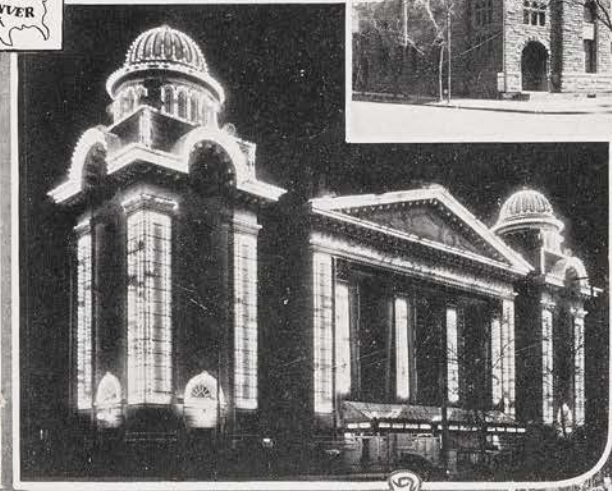
Pioneer Monument, a point of interest at the Civic Center



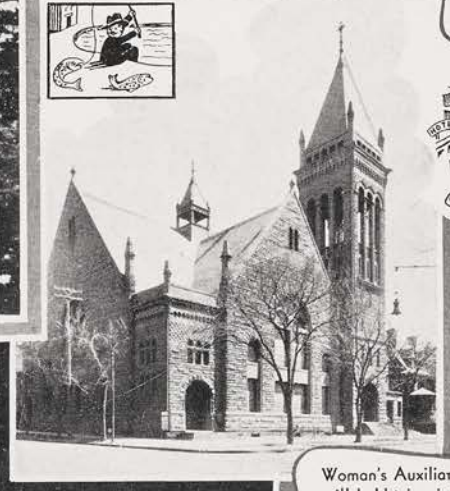
Business District Note mountains in background



St. John's Cathedral will be the scene of many important Convention services



The opening service of General Convention will be in the City Auditorium It seats 12,500



Woman's Auxiliary will hold triennial meeting in Central Presbyterian Church



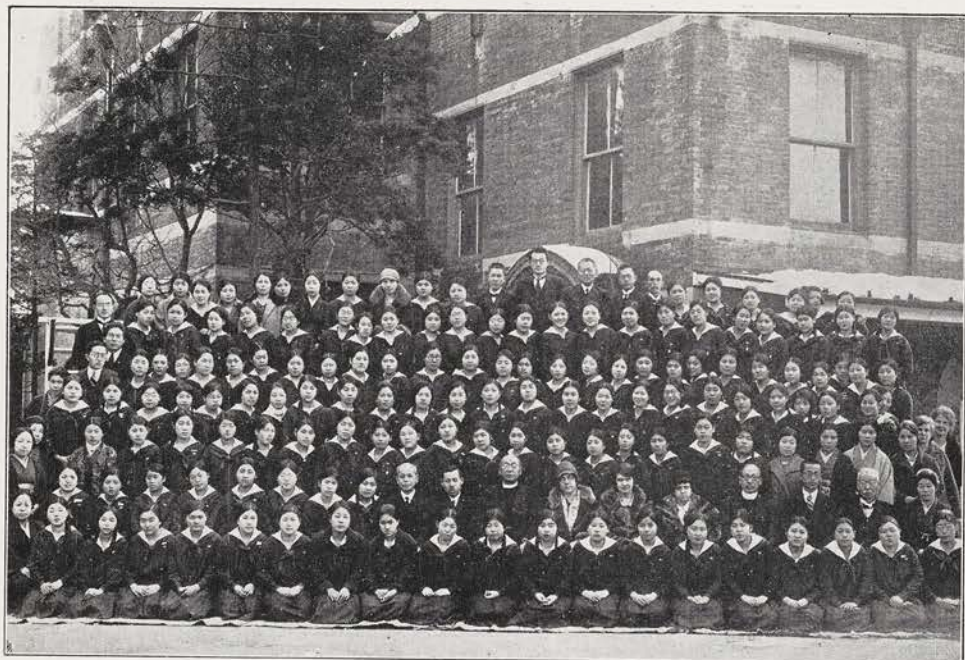
Convention Headquarters-Brown Palace Hotel



A duck pond - one of Denver's charming spots

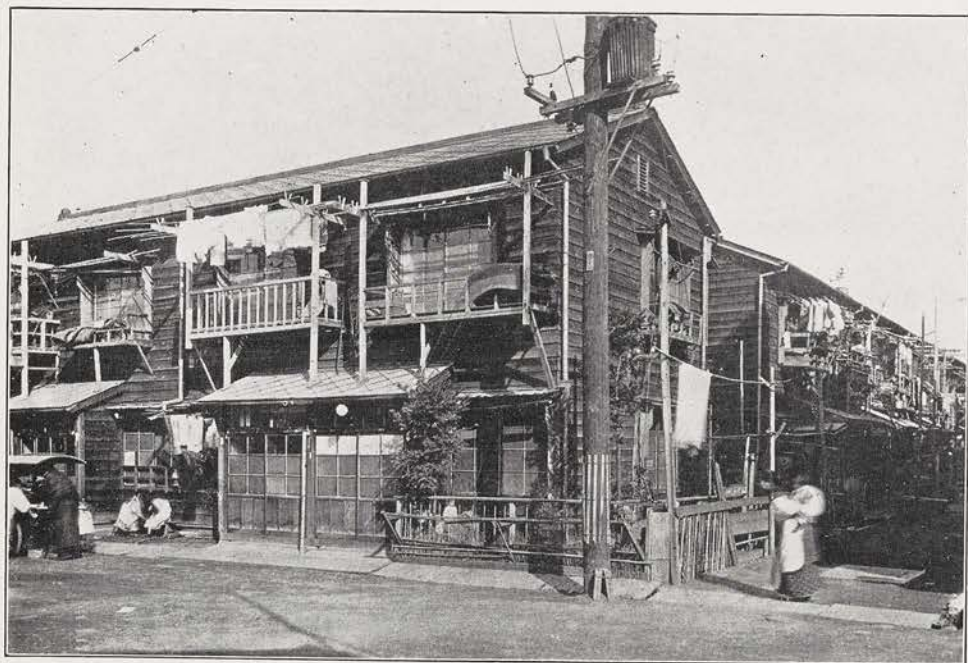


Photos, Courtesy Colorado Association and Denver Convention Bureau



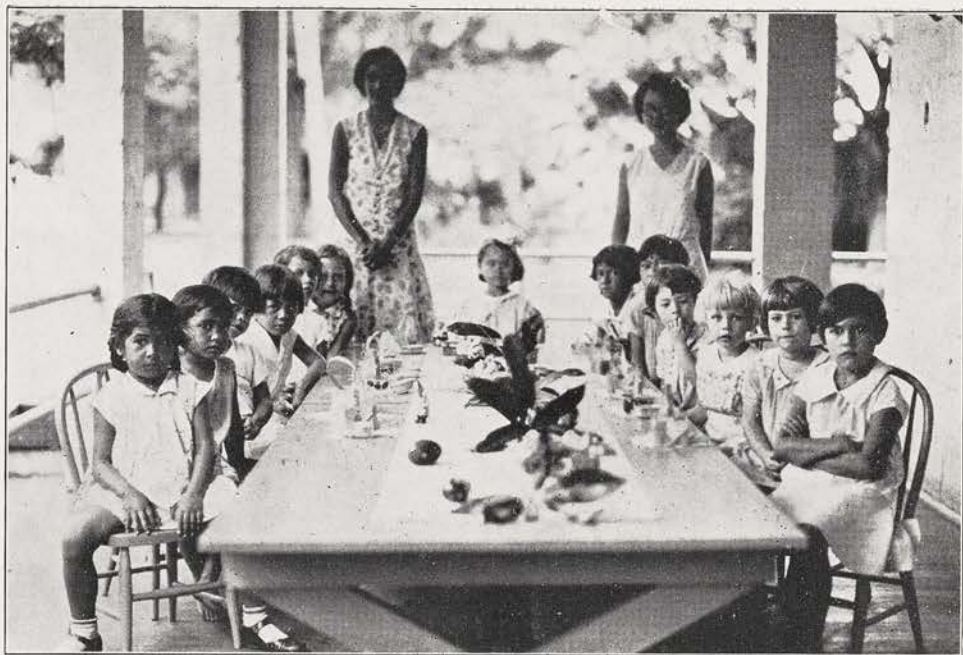
GRADUATING CLASS, 1931, ST. AGNES' SCHOOL, KYOTO

Included in the group are (second row center, left to right) Dr. H. K. Hayakawa, principal, Helen Disbrow, Sallie Rembert, Lera E. Dickson, (third row extreme right) Hallie Williams, and (top row) Margaret Paine



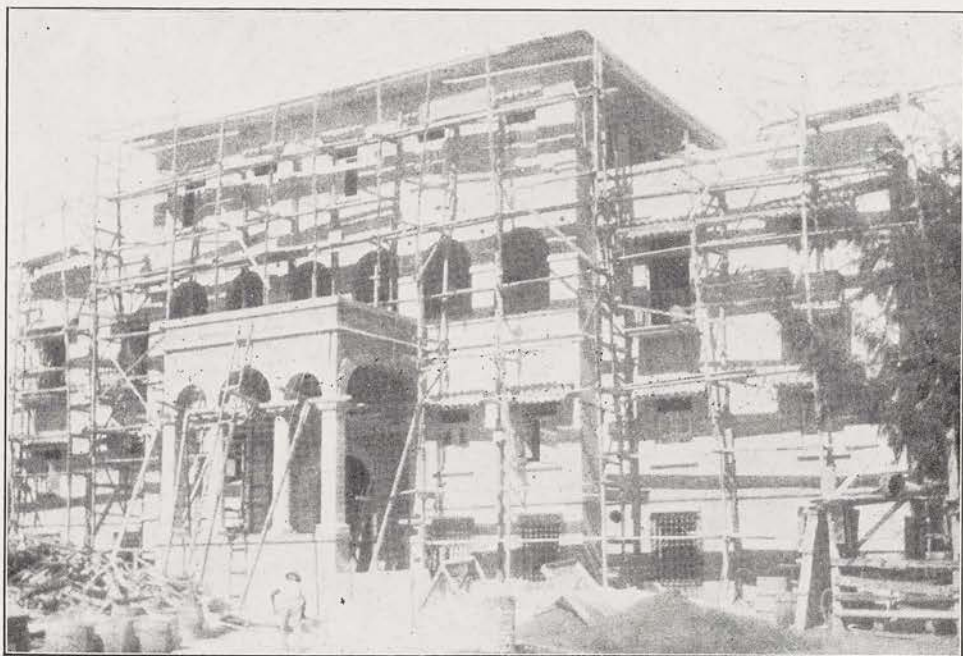
ST. LUKE'S HOSPITAL, TOKYO, MINISTERS IN TSUKISHIMA

A typical tenement near our medical center in Tokyo where the hospital's visiting nurses make calls. See page 417 for the latest report on efforts to complete the material fabric for this work



KINDERGARTEN, ST. ANDREW'S PRIORY, HONOLULU

One of the attractions of the kindergarten is the youngest pupil who dances the hula in a charming way. The Priory offers to girls of all races a Christian education from kindergarten through high school



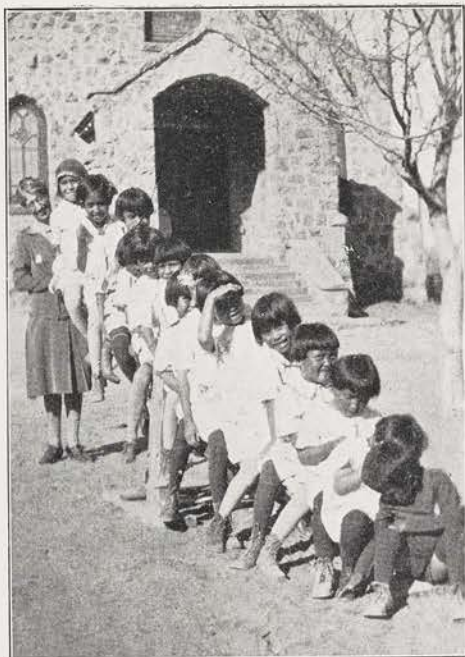
THE NEW ST. LUKE'S HOSPITAL, PONCE, PORTO RICO

Replacing the old building destroyed in the hurricane of 1928, this fine new structure for our ministry of mercy in Porto Rico, made possible by the hurricane relief funds, was opened on May 12



BOYS IN UPI

Ask Mrs. McAfee for clothing. See Bishop Mosher's story, page 389



NAVAJO GIRLS IN ARIZONA

Receive Christian training in our Mission of the Good Shepherd, Fort Defiance



HAITIAN WATER CARRIERS

In Savanette where Bishop Carson needs a chapel for our work among the peasant farmers



NAVAJO WOMAN WEAVING

A craft which flourishes among the Indians on the desert near our Fort Defiance mission

Old Catholics are Essential to Reunion

Development of Eastern contacts temporarily eclipsed Old Catholic cause but reunion with them now seems to have reached final stage

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

Secretary, Advisory Commission on Ecclesiastical Relations

IN 1902, Henry Codman Potter, the then Bishop of New York, addressing the Church Club, said: "I have great hope in our relation to the Old Catholic Movement. It is of far wider importance than any other which has so far appeared on the horizon." Bishop Potter had been appointed by the House of Bishops at its meeting in April, 1902, to carry the greetings of the House to the Synod of the Old Catholic Church to convene at Bonn.

Since 1902 other movements towards unity have had a more conspicuous place in the foreground, but to many farseeing ecclesiastical statesmen the Old Catholic Movement has held its conspicuous place on the horizon. While laborious effort has been directed by Anglicanism and Orthodoxy to pave a way towards reunion, the remaining obstacles in the way of reunion of Anglicanism and the Old Catholic Movement gradually have disappeared. To all appearances progress toward such reunion seems to have reached its final stage.

While consideration of questions arising from union with the Old Catholic Church are of ecclesiastical importance elsewhere in the Anglican Communion, in the United States and Canada it is a matter of intimate concern. Affiliated with the Old Catholic Movement and deriving its orders from the Church of Utrecht is the Polish National Church of America with a membership of from seventy to one hundred thousand.

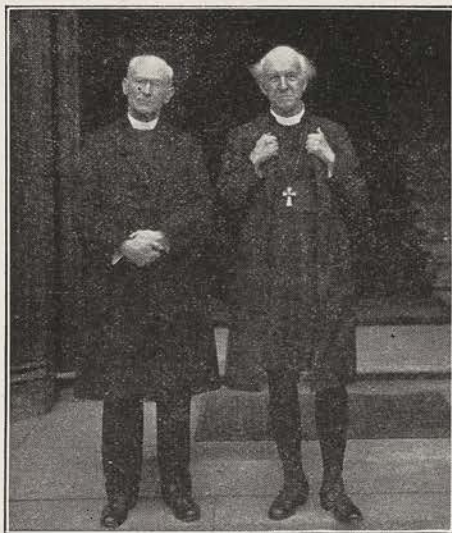
The Old Catholic Movement traces its origin to two sources. Although the Council of Trent determined questions relating to the doctrine, discipline, and polity of the Church of Rome, it was

not in a position to anticipate the trend towards individual and national emancipation set in motion by the Renaissance and only partly expressed by the Reformation. In France the Gallican spirit kept alive a spirit of independence among the diocesan bishops despite the patronage of regularity and strict conformity displayed by the Crown.

In Germany many prelates had acquired a princely position which they guarded jealously against any untoward display of autocracy by the Pope. The Slavic countries, especially Bohemia and Croatia maintained an *ex anima* submission only when coerced. The Curia aided by political pressure had been able to control any concerted move to restore to the dioceses their historic right to independence. In Holland the turn of political events led not merely to the creation of a policy of diocesan independence but to an autonomous Catholic hierarchy independent of the Papacy.

Following the triumphs of William of Orange and the expulsion of the Spaniards from Holland, the Roman hierarchy was also expelled. Unable to have her nominees accepted by the government, Rome had recourse to a method of election of vicars-general through a collegiate body known as the Chapter, who were consecrated as bishops *in partibus*.

Toward the end of the seventeenth century a vigorous persecution drove French clergy tinged with Gallicanism and Jansenism into Holland, where they were welcomed. Gradually the influence of these refugees colored the religious life of Holland. After two successive vicars-general had been removed because of Jansenism Rome tried to stifle the movement



Photo—Russell, London

THE ARCHBISHOP OF UTRECHT

Head of the Old Catholic delegation to the Lambeth Conference with the Archbishop of Canterbury

by withholding bishops. In 1713 the Papal Bull *Unigenitus* drove large numbers of French Jansenists to Holland. Among these was Dominique Varlet, Bishop of Babylon *in partibus*, who had been deposed for Jansenism. At the request of the Chapter, Varlet consecrated two successive Archbishops of Utrecht (1724-1725). Since then Holland has retained this succession. The Roman Church made no effort to reestablish a Dutch episcopate until 1851.

Another movement that led to the present Old Catholic Movement, began in 1870 after the proclamation of the doctrine of papal infallibility. During the eighteenth and early nineteenth century the growing consciousness of a church that was to express its universality by the consent of the national elements and correlation of efforts caused the recoil from papal autocracy that we have already noted. This movement was for a long time tolerated and often encouraged by the several governments. The shock of the French Revolution drove the world powers into a reconsideration of their policy. Led by Metternich and Alexander of Russia a program

of absolutism gained ascendancy in Europe. The Papacy was found a willing handmaid of this movement. As the trend towards democracy developed in the middle of the century and absolutism ceased to color European politics, the Papacy realized that her power was slipping. The Curia was too remote from public opinion to accept the new conditions and use them for her own well being. In despair she allowed the ultramontane or the extreme reactionary party to dominate her policies. The climax was reached at the Vatican Council convened in 1870. The council was called to consider the condition and needs of the Church. Much mystery surrounded the real program of the council, although it was anticipated that an effort would be made to enhance papal authority.

In the council the enlightened European episcopate strongly combated an effort to accept the proposition proclaiming infallibility. When however the decree was accepted under strong Spanish and English influence the entire episcopate conformed. This did not prevent opposition in the academic centers especially in Germany, including Bohemia. Under the leadership of Dr. Dollinger, the dissentients of the Vatican Council marshalled their forces. University professors led by Dr. J. F. von Schulte of Prague, recorded their dissent and prepared for a free council north of the Alps. In September, 1871, a congress assembled in Munich composed of about five hundred delegates from all parts of the world. Reunion with the Eastern Orthodox and an approach to the Anglican Communion were proposed. In the meantime a breach between the Prussian Government and the Roman Curia encouraged the movement. A second congress was held in Cologne, February, 1872, which was attended by the Bishops of Ely and Lincoln representing the Anglican Communion.

The breach with Rome was made final by the election of Professor J. H. Reinkens of Breslau as bishop and his consecration by Bishop Heykamp of Deventer, August 11, 1873, thus establishing a

OLD CATHOLICS ARE ESSENTIAL TO REUNION

federation with the independent Church of Utrecht, and laying the foundation for an international Old Catholic Movement.

The movement in the meantime extended to Switzerland with such encouraging results that an international conference was called at Constance in September, 1873. This led to the establishment of a synod as the legislative and executive organ of the Church. The synod held its first session in September, 1874. This was followed by the first Bonn Conference attended by Anglican and Eastern Orthodox delegates.

The questions considered were those which led to the return to the principles of the ancient undivided Church, and the essential conditions of union with the Anglican and Eastern Orthodox Communions.

The synod which preceded the conference (May 27-29, 1874) emphasized the tendency to reject the unscriptural traditional and canonical practices of Rome. At this and several succeeding synods confession and fasting were made optional, the vernacular was permitted in public worship, priests were permitted to marry, and provision made for administering the Communion in both kinds to members of the Anglican Communion.

Since then there has been a marked tendency towards closer association with the Anglican Communion. Like the Anglican Communion, it has developed along national lines. The Archbishop of Utrecht holds a relationship to the whole movement similar to that of the Archbishop of Canterbury and the Ecumenical Patriarch.

The Church in Switzerland has displayed a greater tendency to accommodate itself to the conditions that lead to reunion. Under Bishop Herzog it worked in close association with the Episcopal Church. In Lucerne the Old Catholic services and the services of the Episcopal Church share the same building and minister each to the other. In England, America, and parts of Germany, Old Catholics attend and make their communions in the Anglican Church, while the Anglicans accept the same privi-

leges from the Old Catholics. In Italy there was for a time an Old Catholic movement responsible to the Bishop of Long Island. Later a movement in the rural districts of Italy was under the direction of the Bishop of Salisbury. The Old Catholic Church of Holland has been more conservative, but since 1925 all altars have been open to Anglican communicants.

The validity of the Anglican ordinations has been recognized by all branches of the Old Catholic Church, and promises given that no bishops will be consecrated whose jurisdictions conflict with those of the Anglican Communion. This was made necessary by the consecration of Bishop Mathew for work in Great Britain. When a protest was made by the Archbishop of Canterbury the action was reviewed and found to have been based upon misrepresentation. Bishop Mathew was repudiated.

The Old Catholic Movement now extends to eight countries: Holland, Germany, Austria, Czecho-Slovakia, Switzerland, France, Jugo-Slavia, and Poland. A Polish branch more loosely affiliated with the movement exists in America, and ministers almost entirely to Poles. What promised to be an interesting associated movement known as the Maria-vites is also found in Poland. This is a body of zealots who won great praise for their steadfastness during the World War. Recently they have developed along unusual lines, including a priesthood of women and many questionable practices. A delegation recently visited America, which while gaining some newspaper notoriety, was unable to obtain a following from among the Polish people. At present it is not considered an integral part of the Old Catholic Movement.

A movement of much promise was established in America toward the close of the nineteenth century under Bishop Kozlowski, a Pole of marked piety and devotion. Bishop Kozlowski made definite proposals for affiliation with the Episcopal Church at the General Convention of 1901 in San Francisco. The question was referred to a committee of the House

THE SPIRIT OF MISSIONS

of Bishops. Kozlowski's cause was ably championed by the Bishop of Fond-du-Lac, the Bishop of New York, and the Rev. William R. Huntington. Before definite action could be taken Bishop Kozlowski died.

Old Catholic approaches to reunion have not been confined to the Anglican Communion. Equally friendly relations have been maintained with the Eastern Orthodox. It is doubtful whether Eastern Orthodoxy conceives of a scheme of union with the West that does not embrace the Old Catholics. The late Patriarch of Constantinople, Constantine V, in his last message to the Anglican proponents of amity, expressed his fear of the loss of completeness in the approach if Anglicans were dazzled by the glamour of orthodoxy and warned them "not to forget the Old Catholics." In the synods of the Old Catholic Movement that are held annually the presence of Orthodox as well as Anglicans is always noted.

In 1889 the Old Catholics realizing that they were an essential part of the first logical move towards reunion, offered to the Anglican and Orthodox com-

munions a synopsis of essential doctrine known as The Declaration of the Church of Utrecht (See *Lambeth Conference Report*, 1930, pages 142-4) as a possible basis for reunion. This was immediately forwarded to our General Convention, then in session, but did not arrive until the last day. It is printed in the *Convention Journal* without comment.

For many years the Old Catholic Church received much attention from the advocates of Christian unity. Under the leadership of Bishop Coxe of Western New York, Bishop Huntington of Central New York, Bishop Seymour of Springfield, Bishop Potter of New York, Bishop Grafton of Fond-du-Lac, Bishop Littlejohn of Long Island and the Rev. William R. Huntington, the hope of immediate union with the Old Catholic Church was kept alive. With the passing of these leaders and the development of closer contact with the Eastern Churches the cause of the Old Catholics was eclipsed.

This is the first of two articles on the relation of Anglican and Old Catholic Churches. The second will appear in an early issue.

The United Thank Offering in Action

1. TRAINS WOMEN FOR CHURCH WORK

Through scholarship awards for specialized or graduate training

Tuttle House
Windham House
St. Margaret's House
Deaconess training schools
Other specialized training
Hospital
Kindergarten, etc.
Brent House
Director's salary

2. SENDS WOMEN TO DO CHURCH WORK

Abroad	At home
Evangelists	Evangelists
Social workers	Social workers
Teachers	Teachers
	College workers
	Field workers

3. PROVIDES A RETIRING ALLOWANCE

For 33 former women missionaries whose average length of service was over 18 years each

4. BUILDS BUILDINGS

Offerings prior to 1928 provided

Two churches, nine school buildings, one dormitory, and one nurses' home in widely scattered points at home and abroad—Alaska, Japan, Mexico, China, Cuba, and United States.

1928 Offering provided

Vocational School, Cass Lake, Minn.
School Building, Penland, N. C.
St. Paul's Church, Delray Beach, Fla.
St. Catherine's School, San Juan, P.R.
St. Margaret's Training School, Berkeley, Cal.
Nurses' Home, St. Agnes' Hospital, Raleigh, N. C.
Chapel, St. Margaret's School, Tokyo, Japan

1931 Offering should provide

\$200,000 for buildings in the mission field of which \$50,000 has been appropriated for Brent House.



Jottings from Near and Far



A CASE for Foreign Missions by Henry

A. Perkins, Professor of Physics at Trinity College, Hartford, Connecticut, which originally appeared in *The American Mercury* for February, has been reprinted in pamphlet form. Copies are available upon request to the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

* * *

ON MAY 1 THE Church Pension Fund together with its subsidiaries and affiliated corporations moved to the City Bank Farmers Trust Building, at 20 Exchange Place, New York, N. Y. The Church Pension Fund, the Church Life Insurance Corporation, and the Church Hymnal Corporation, will use the Exchange Place address, while the Church Properties Fire Insurance Corporation, and the Church Finance Corporation will use 22 William Street, New York, N. Y., as its address.

* * *

MISS ELIZABETH O. ROBINSON of Dumbarton Court, Washington, D. C., informs us that several rooms have been endowed at the Church Cottage in Chautauqua, N. Y., for the free use of any woman working or preparing to work for the Church, and for the use of daughters of foreign missionaries. Further information may be secured from Miss Robinson.

* * *

AT THE HOUR OF sunset on April 28, Mrs. Luke C. Walker, who for fifty-seven years was the loving friend of Indians and white settlers in South Dakota, died at Fort Thompson on the Crow Creek Reservation. Born in Hamburg, Germany, she was brought to Covington, Kentucky, when she was two years old. She lived there until 1873 when she went to South Dakota to visit her brother. Going to the Yankton Reservation in 1874, the year after Bishop Hare came

into Dakota Territory, she worked under his supervision first as a school teacher and later as the wife of one of the foremost Indian priests. She married the Rev. Luke C. Walker in 1875. Three years later they went to live among the Brule Sioux, who had settled on the west bank of the Missouri River. Here she went through the period of transition with the Indian people from the days when their homes were in buffalo-hide tepees until the time when they were established in houses on Indian allotments; from the days of the old religion to the time when every member of the tribe had become a Christian, chiefly through the efforts of her husband and herself. Always her cheerful, generous, and brave spirit endeared her to everyone; no other woman gave so many years of steadfast, devoted and generous service to the pioneer work of the Church among the Dakota people. Mrs. Walker, who was eighty-four years old, is survived by her husband who has ministered to his own people for sixty years.

* * *

MISSIONS IN THE Diocese of Indianapolis, aided by the National Council, made on the whole a better record than the parishes last year. As far as it can be expressed in figures, the missions with one exception gained six and one-half percent in communicants, fifty-one percent in baptisms, and 114 percent in confirmations. The missions are in farming and manufacturing communities.

* * *

MOVEMENT IS under way, sponsored by a group of Brazilian clergy for the establishment of an orphanage. A beginning has been made on a building fund which it is hoped will amount in the near future to at least ten thousand dollars.

SANCTUARY

THREE saints of June: Barnabas, John the Baptist, Peter. Barnabas, "full of the Holy Ghost and of faith," the first foreign missionary; John the Baptist, humbly preparing the way of our Lord in the sure hope of His coming; Peter, contrite, serving with passionate love.

LET US PRAY to the Father, around whose throne of mercy we are united as one family though time and space divide us, that the strong faith, the certain hope, the fervent love, of the great saints of old may also be ours in fuller measure.

Let us praise Him for all who in any part of the world have served Him in their place and generation.

Let us thank Him for the prayers of many intercessors and for the gifts of rich and poor.

LET US PRAY

For our bishops throughout the world; for all missionaries and chaplains; for all clergy and workers in national Churches; "that they may ever proclaim, not their remedy for the world's ills, but Christ Jesus as Lord."

For courage and endurance and good cheer to those who work in solitary places, and a deeper sympathy with them on the part of those at home.

For all medical, educational, and agricultural missions, that they may above all things seek His honor and glory.

That the Church may be endued with new powers for the tasks that lie before it.

That many missions now straining to meet opportunities larger than their resources may be enabled to extend their work.

LET US PRAY

For a right understanding of our duty to other nations and races.

That all church people may be aroused to a greater sense of their responsibility to the non-Christian world.

That the clergy may take their rightful place as leaders in the missionary cause.

WITH the approach of General Convention and the Triennial Meeting of the Woman's Auxiliary, let us pray, in the words of a sixteenth-century prayer:

Lord, temper with tranquillity our manifold activity,
That we may do our work for Thee with very great simplicity.

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. BURLSON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

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

Meeting of the National Council

TWENTY-THREE OUT of a possible twenty-five members attended the regular spring meeting of the National Council held April 29-30 in the Church Missions House, New York. This number has been exceeded at only one meeting in the past.

The Presiding Bishop, opening the first session following the celebration of the Holy Communion, spoke of the Council's keenly felt loss in the death of its member from the Third Province, the Rt. Rev. Thomas J. Garland, Bishop of Pennsylvania, whose consecrated devotion to duty and unceasing service in every relationship he held, in the Church, in General Convention, and in the National Council, were a record which will be inspiring always. A formal memorial was later received from a committee of which Bishop Reese of Georgia was chairman.

PERSONNEL

THE COUNCIL WELCOMED to the headquarters staff the Rev. Bartel H. Reinheimer, D.D., as Executive Secretary of the Field Department, and the Rev. C. Rankin Barnes, as Assistant Secretary and Acting Executive Secretary of the Department of Christian Social Service. In making his first report to the Council, Dr. Reinheimer outlined comprehensive aims and plans for his Department. Mr. Barnes reported current projects and ex-

pressed his and the Department's appreciation for Bishop Gilbert's help as special adviser. He also announced that the Social Service Department is to sponsor a memorial volume to the late Charles N. Lathrop, under the editorship of the Rev. John W. Suter, jr., and Mr. Spencer Miller, jr., which will contain a sketch of Dr. Lathrop's life and selections from his writings and speeches.

The President of the Council announced that he had received the resignations of the Rev. Frederick G. Deis as a General Secretary of the Field Department, effective May 1, and of the Rev. Theodore R. Ludlow, D.D., as Secretary for Adult Education in the Department of Religious Education, effective June 1. The appointment of the Rev. Frederick P. Houghton, rector of St. John's Church, Lancaster, Pennsylvania, as a General Secretary of the Field Department was confirmed.

Other appointments included:

ASSOCIATE SECRETARIES, FIELD DEPARTMENT:

The Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, Pa.

The Ven. Frederick G. Deis, Archdeacon of Chicago.

COLLEGE WORKERS:

Miss Ilione E. Baldwin as student worker in the North Texas State Normal School

Miss Hope Baskette as student worker in the Province of Sewanee.

Mr. Richard Beaseley as a part-time secretary for college work.

THE SPIRIT OF MISSIONS



THE REV. FREDERICK P. HOUGHTON
Has become a General Secretary of the Field
Department

The Rev. Robert Fay as part-time secretary for college work in the Province of New England.

COMMITTEE TO STUDY WOMEN'S WORK:

Deaconess Gertrude Stewart
Deaconess Frances R. Edwards
Miss Charlotte R. Tompkins
Miss Grace Lindley
Miss Margaret I. Marston.

ADDITIONAL MEMBER, PUBLICITY DEPARTMENT:

The Rev. Charles E. McAllister, D.D., rector of St. Luke's Church, Evanston, Illinois.

The resignation of Miss Eva D. Corey of Boston, Massachusetts, from the Windham House committee, was accepted with great regret. Mrs. John W. Suter, jr., was appointed a member of this committee.

MISSIONS IN THE ORIENT

THREE ITEMS OF surpassing importance to Christian work in India, China, and Japan, received careful attention.

The report of the Committee on Work in India, which is discussed in detail on pages 373ff, was favorably received and referred to General Convention.

As the result of negotiations extending over two years, the Department of Mis-

sions presented to the National Council, a plan for the affiliation, in Wuchang, under the name of Hua Chung (Central China) College, of the work of higher education hitherto conducted in several cities in Central China.

The following institutions will be affiliated:

Boone College, maintained by the Episcopal Church; Wesley College, maintained by the English Methodists; Griffith-John College, maintained by the English Congregationalists; Lakeside College, maintained by the Reformed Church in the United States at Yochow, and Yale-in-China, maintained by the Yale Foreign Missionary Society, at Changsha.

Hua Chung College will have a Chinese president, and a Board of Directors resident in China, two-thirds of whom will be Chinese. A Board of Trustees in the United States responsible for the general administration and the holding of property not already owned by the affiliating institutions, contains among its members:

The Rt. Rev. Joseph M. Francis, Bishop of Indianapolis

The Rt. Rev. H. St. George Tucker, Bishop of Virginia

The Rev. Anson Phelps Stokes, Canon, Cathedral of St. Peter and St. Paul, Washington, D. C.

Mrs. Harper Sibley of Rochester, New York
William G. Peterkin of Parkersburg, West Virginia

John S. Newbold of Philadelphia, Pennsylvania

John W. Wood, D.C.L., Executive Secretary, Department of Foreign Missions

The Rev. Arthur M. Sherman, S.T.D., formerly, President, Boone College, now Secretary for Missionary Education, Department of Religious Education.

The Department of Missions presented three documents as follows:

A constitution of the Board of Trustees, known as the Board of Founders, a constitution of the Board of Directors, and an agreement between the Board of Founders and the Board of Directors. Attention was called to the fact that the only fundamental change in these documents as compared with similar documents that had previously been placed before the Council was in the statement

THE NATIONAL COUNCIL

of purpose of the college. The Preamble to the Constitution of the Board of Founders and the Statement of Purpose are as follows:

Preamble

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, the Board of Foreign Missions of the Reformed Church in the United States, the Wesleyan Methodist Foreign Missionary Society of London, the London Missionary Society of London and the Yale Foreign Missionary Society of New Haven, having agreed to affiliate at one center the work of higher learning, at least of senior college grade, maintained by them in Wuchang, Hankow, Yochow, and Changsha, hereby join in setting forth the following constitution which outlines the basis of their affiliation in a Board of Trustees for the Hua Chung College, this board to be known as the Board of Founders.

Declaration of Purpose

The purpose of Hua Chung College shall be to provide for the youth of China a college education of high standard with a view to developing character and intellectual capacity in its students, in order that they may become loyal and useful citizens of China, and may be prepared to aid in building up and strengthening their respective communities along moral, intellectual, and humanitarian lines, and to promote the general purposes had in mind by each of the several Missionary Societies mentioned in Article I hereof in establishing its educational work in China.

This statement of purpose and the three documents containing it were approved by the National Council.

Dr. Rudolf B. Teusler, our Director of St. Luke's International Medical Center, Tokyo, appeared before the Council to announce an anonymous gift of \$500,000 to the building fund of St. Luke's. This gift, together with one of \$250,000, another of \$25,000, both announced in February, and others recently added, equals a total of \$800,000 received in the past few months and brings the whole enterprise within about \$400,000 of its original objective. That objective has been enlarged since it was first adopted, but from now on, appeals are to be made only to small groups or individuals, not generally through the Church. Dr. Teusler has now returned to Japan.

The National Council learned with deep interest and hearty approval of the plan of the American Executive Commit-

tee of St. Luke's to organize itself under the membership corporation laws of the State of New York into a permanent organization to be known as American Council for St. Luke's International Medical Center, Tokyo. The purpose of this Council will be to foster the interests of St. Luke's in the United States, to maintain and further the international good will and friendly coöperation between the United States and Japan which has become an important factor in the development of the Medical Center, and to continue to assist in securing funds for it.

The members of the American Executive Committee, now to be the American Council, are the Hon. George W. Wickersham, chairman; Mr. Samuel Thorne, secretary; Mr. Thomas W. Lamont, treasurer; Mr. Stephen Baker, Mr. William C. Breed, Mr. Norman H. Davis, Mr. Martin Egan, Hon. W. Cameron Forbes, Mr. Lewis B. Franklin, Mr. Jerome D. Greene, Hon. Augustus H. Hand, Mr. Robert C. Hill, Hon. Charles MacVeagh, Mr. Samuel Mather, Mr. S. Van B. Nichols, Mr. William Walker Orr, Mr. Frank L. Polk, Mr. Allen Wardwell, Mr. John W. Wood, Mr. Eugene C. Worden. Additional members are the Hon. Roland S. Morris, Philadelphia, Hon. William R. Castle, Washington, Hon. George Wharton Pepper, Philadelphia, Mr. William Cooper Procter, Cincinnati, Mr. James Lawrence Houghteling, Chicago, Mr. Henry M. Robinson, Los Angeles, Mr. Wallace Alexander, San Francisco, Mr. James R. Page, Los Angeles.

There is to be also a technical (medical) committee, on which several prominent American physicians and surgeons have accepted service. They will assist in securing young American physicians and surgeons to serve on the staff in Tokyo; they will seek to promote the interchange of prominent physicians between Japan and the United States with the object of developing centers where they may demonstrate their specialties for the advancement of medical science; and in other ways assist in building up a cordial understanding between the medical profession in Japan and the United States.

THE SPIRIT OF MISSIONS

The present members of the Technical Committee are Drs. Frank Billings, Arthur F. Chace, William Darrach, Ransom S. Hooker, George Canby Robinson, J. Bentley Squier, John B. Walker, Allan O. Whipple, Ray Lyman Wilbur, Linsly Rudd Williams. The committee is to be enlarged.

FINANCE

THE COUNCIL adopted for recommendation to the General Convention a budget for 1932 of \$4,225,000.

As a matter of convenience, almost of necessity, to the dioceses, General Convention will be asked to determine the total amount (not the details) of the budget for 1935 as well as that for 1933 and 1934. At present, the dioceses cannot learn until October, 1931, after General Convention, the amount of their quotas for 1932. This difficulty would be eliminated if each General Convention determined the budget for the first year after the succeeding Convention.

A further recommendation of the Council will be that, beginning with 1933, General Convention include a two and one-half percent increase in the budget each year over the year preceding, and establish the principle of a two and one-half percent increase as a normal rate of growth. It is believed that the Church as a whole would welcome such a determination. The missionary work of the Church has been practically static since 1923; the missionary budget for 1931 is less than that approved by General Convention for 1923. If the Council's recommendation is adopted, the slight increase in the budget, amounting to about \$100,000 annually, would care for growing needs in the mission field. In announcing this action, Dr. Franklin said, "We are tired of standing still, we are not going ahead and we feel that the proposed annual increase is warranted by the hopeful economic outlook."

The treasurer's report on the state of the trust funds brought welcome news to the Council. In 1930, despite the difficult financial conditions, there was no default in interest on any of the

\$10,500,000 worth of securities comprising the trust funds. There had been a slight delay in the payment of interest on one real estate mortgage, but these arrears are now being made up. Since January, 1931, there was one default in interest on one one-thousand-dollar bond which had been received through an estate and which the Committee on Trust Funds has been trying to sell for five or six years.

PROPOSED CHANGES IN CANONS

THE TENTATIVE report presented at the February meeting of the Council, recommending to General Convention certain changes in canons, was discussed in detail and accepted at the April meeting. The changes, if adopted by General Convention, will provide for two vice-presidents, and will make ineligible for immediate re-election any member who has served a full six-year term. A third provision has to do with the date on which a Presiding Bishop's term begins or ends. The present constitutional and canonical provisions with regard to the election of the Presiding Bishop and the date of his taking office, and particularly the provision with regard to an *ad interim* election, have resulted in the condition that from the date of the assembling of next General Convention to January 1, 1932, the Church will be without a Presiding Bishop. Suggested changes provide that the Presiding Bishop elected next September take office immediately. In the future, General Convention may provide that the Presiding Bishop take office in January following his election and retain the office until the end of the year in which his term expires.

REORGANIZATION

ACTING UNDER the provisions of Canon 61, empowering the National Council "to organize and define the duties of such of the Departments as the work may demand," the Council took final action on the recommendation of its Committee on Reorganization and Coördination, by completing the organization of a Department of Domestic Missions and a Depart-

THE NATIONAL COUNCIL

ment of Foreign Missions. The allocation of certain missionary districts which are foreign in some aspects and domestic in others, was referred to the Assistant to the President for study and report to the Council in September.

CHURCH ARMY

DEEP APPRECIATION of the work and aims of the Church Army was expressed in the following statement, unanimously adopted:

RESOLVED: That the National Council, having received a request from the Church Army for an annual appropriation for the maintenance of its work, especially the training of men and women for service, deeply regrets that it cannot act favorably upon the request. The Council records its admiration for, and confidence in, the work of the Church Army, and the wisdom and care constantly manifested by those responsible for the administration of its affairs, and assures the Church Army that it will gladly give all the aid in its power to place its work before the Church in the confident belief that the Church when fully informed of such work will provide adequately for its maintenance. The National Council believes that in this way it can aid the Church Army more effectively than by making an appropriation, even if that were practicable at the present time. And be it further

RESOLVED: That the Church Army in the United States is hereby included among the official Coöperating Agencies of the National Council, with full right to all such assistance from Departments of the National Council as this relationship implies.

DEACONESSES

A COMMUNICATION regarding the retiring fund for deaconesses was received by the Council and referred to a committee consisting of the Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, the Rev. Robert S. Chalmers, and Mr. Lewis B. Franklin. The committee brought in the following report which the National Council adopted for reference to General Convention:

The National Council has heard with deep interest the memorial from representatives of the deaconesses of the Church reciting the necessity for the establishment of a pension plan for deaconesses, and heartily concurs in the recommendation of the memorial.

The National Council has also in mind the necessity for providing similar protection for lay workers in the mission field, and the Woman's Auxiliary has already made a fine start in providing protection for United Thank Offering workers.

We, therefore, ask General Convention to give careful consideration to this whole question, and empower the National Council to take such action as may seem necessary and advisable.

GRATEFUL THANKS

AT THE FEBRUARY meeting the Council appropriated from the undesignated legacies the last fifteen thousand dollars needed for a new plant at St. Mary's Japanese Mission, Los Angeles, California. In acknowledging the gift, the Rev. John M. Yamazaki, in charge of the mission, wrote, in part:

Your letter informing me of the good news that the National Council has granted us \$15,000 towards St. Mary's new church buildings was received with a great joy and thanksgiving by myself and the whole members of the mission. I can hardly express how this good news gladdened our hearts and gave encouragement to all who love the Church. The National Council saved St. Mary's Mission in her crisis. The whole members are giving thanks for their answered prayer. We will soon confer with Bishop Stevens about starting the new buildings and I will inform you of its progress.

WASHINGTON BICENTENNIAL

AT THE SUGGESTION of the Department of Publicity, the National Council took cognizance of the two hundredth anniversary of the birth of George Washington occurring next year, and adopted the following resolution:

WHEREAS, The bicentennial of Washington will be celebrated throughout America at intervals during 1932.

WHEREAS, The first President was a life-long member and communicant of this Church, and numbered conspicuously among those who effected its administrative reorganization following the Revolutionary War, Therefore, be it

RESOLVED, That the National Council calls upon its officers to draft and to report at its next session, December 8, suggestions for a nation-wide observance to evidence appropriately its gratitude for the life and service to Church, to the Republic, and to the cause of freedom everywhere rendered by George Washington, patriot and Churchman.

Next Month--ADULT EDUCATION IN THE CHURCH. Another article on Religious Education by Mrs. Leidt

Domestic Missions

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

MISS ANNE E. CADY, our worker among the Navajo Indians in Arizona, reports that there are now thirty children living at the Good Shepherd Mission, Fort Defiance. Six of these are orphans, ten are half orphans, fourteen have both parents living. The oldest child in the mission is twelve years old, seven are five years old or younger. During the past year it has been necessary to refuse to admit many children, including two babies in arms.

In addition to her work at the Good Shepherd, Miss Cady has made many trips among the Navajos caring for the sick and injured. At a trader's store twenty-five miles from the mission, a weekly clinic has been established and twenty-five miles away in another direction a clinic is held twice a month. Miss Cady and her helpers hope to have more time to devote to instruction in the care of children and homes, a brand of the work whose surface has been scarcely scratched.

* * *

WHEN I VISITED Tonopah in the desert gold country of Nevada, I was taken to see a house built entirely of bottles, beer, wine, gin, and whiskey. It was an interesting affair and seemed quite snug and habitable with the bottles laid side by side with mortar between. Some days later, on a train, I was talking with a fellow-traveler who was reminiscing about the early gold field and especially Tonopah. I asked him if he knew the bottle house. "I ought to," he replied. "I built it and also built and owned the first saloon and gambling joint there." The West is still young.

* * *

DURING MY RECENT visit to the north-western missionary districts I had the pleasure of meeting five young volunteers for service in the mission field: one young man, a student in the University of Wyoming in the Cathedral at Laramie; two

student nurses in St. Luke's Hospital, Boise, who hope to go to St. Luke's Hospital, Tokyo; and two high school students in the Church of the Redeemer, Pendleton, Eastern Oregon. There are years of study ahead for most of them, but their lives are directed toward missionary service. It is a hopeful sign that our missionary districts are producing missionaries.

* * *

ON SUNDAY, APRIL 26, the Rt. Rev. H. L. Bureson ordained Vine Victor Deloria a deacon, in St. Luke's Chapel, (Trinity Parish), New York. Mr. Deloria, a Sioux Indian, is a grandnephew of the famous Indian warrior, Sitting Bull, and the son of the Rev. Philip Joseph Deloria, a member of Bishop Bureson's staff, who was a Sioux chief before entering the priesthood. The Deloria family have an enviable record in South Dakota, and Vine Victor may be depended upon to uphold its best traditions.

* * *

OUR ISOLATED MISSION at Hawthorne, Nevada, may find itself ministering to a larger group than the people in that village. Only a few miles away the Government is erecting an enormous ammunition base. This has made it necessary to build a small city for the officers and men in charge. Already contacts have been made, and whenever a clergyman comes he has a congregation composed of officers and their wives who are grateful for the services.

* * *

ONE DAY A Bannock Indian and his wife arrived at the Good Shepherd Mission on the Fort Hall Reservation carrying a dead child. They had walked twenty-two miles with their sad burden. They explained that they were not Christians, but that their child had been baptized at the mission church, and they wanted her to have a Christian burial.

Foreign Missions

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

THE REV. T. M. CHANG, of the Diocese of Shanghai, died on April 5 in Wusih. He was born in 1857, was baptized in the Church of Our Saviour in 1873, and in 1879 went to St. John's as a student for the ministry. On November 2, 1884, he was ordained to the diaconate by Bishop Boone and served at Nahkong, Ying-ziang-kong, and San-ting-ko until 1902, when he went to Zang-zok for a year and then was transferred to Wusih, where he has been ever since. On January 29, 1915, he was ordained to the priesthood.

Across the Secretary's Desk

THE SHANGHAI Commercial and Savings Bank has founded a scholarship in St. John's University, Shanghai, yielding \$150 Mex. a year.

+ + +

DURING THE PAST year Kyoto has had a number of men volunteering for the ministry. The motives and qualifications of each have been carefully examined and considered and all of those who have volunteered seemed to be desirable recruits. Because of insufficient appropriations for theological education, Bishop Nichols has found it impossible to accept all the volunteers. But three most promising men have been selected and they, with one other, who will pay his own way through the seminary, entered the *Shin Gakuin* in Tokyo at the beginning of the new academic year.

+ + +

SENORITA JUANA MARIA ORTEGA, one of the pupils of our day school at Nopala, Mexico, has received an appointment from the Director General of Education of the State of Hidalgo to have charge of one of the government schools in that State.

+ + +

ST. MARY'S HALL, Shanghai, needs an English teacher. The principal, Miss Caroline Fullerton, writes:

But she must not wish to specialize too much. She must be ready to do as she would necessarily do in a small high school at home; teach in places where she is needed without feeling she is insufficiently prepared, except in her special subject. A teacher who joined the staff a year ago and was specially prepared to teach biology has, as a matter of fact, during the year, taught algebra, modern history, advanced classes in religious instruction, English literature and composition, and has prepared for press the students' annual, *The Phoenix*. Besides this she has studied Chinese one or two hours a day. She understood the exigencies of the situation and filled in where she was most useful. A new teacher joining the force is liable to find a similar situation and should be prepared for it.

As in a boarding school in America, a teacher will find that she cannot command her time absolutely outside of classroom work. Her value as a missionary teacher is largely dependent on her attitude to student activities outside of the classroom. For this reason a young and enthusiastic teacher is very desirable. Three hundred girls in residence cannot be left to their own devices, but are under constant supervision. Every resident teacher has her share in this responsibility.

We deeply need a consecrated Christian lady who will come to St. Mary's, not a seeker of an exciting adventure in a new environment, but one who realizes the duties and responsibilities she faces as a missionary teacher in a group of girls from a heathen civilization.

+ + +

ECONOMIC CONDITIONS in Cuba have dealt hardly with the Havana Cathedral congregation. More than half the families on the parish list have left Cuba since June, 1930, and the exodus still continues. Three families left late in March; three more went early in April. The latest departure has included the Sunday school superintendent. Bishop Hulse wonders whether there will be anybody left in the congregation by October.

+ + +

GROWTH IN POPULATION is the order of the day in the Hawaiian Islands. The 1930 census shows an increase of forty-three percent for the islands as a whole, while in the city of Honolulu, the growth has been sixty-four percent. All through this period, there has been a steady influx of Filipino people brought

THE SPIRIT OF MISSIONS

from their former homes as laborers on the sugar estates. There are 63,000 of them in the Hawaiian Islands already and more coming on every American ship. Bishop Littell has put into practice his determination to lay greater emphasis upon the work of the islands other than Oahu and during 1930 succeeded in visiting every mission station at least twice, some of them three times. Two Japanese, one Chinese, and two Anglo-Saxons have been admitted as postulants or candidates for Orders. Iolani School is being developed as an institution expressive of the best Church life of the diocese, and is, in turn, feeling the impress of that life. Bishop Littell and all other friends of Iolani School look forward with confidence to the coming of Mr. Alfred H. Stone as headmaster. For years, Mr. Stone has headed the Kuling School for American children in China. He is now a candidate for the Church's ministry. Work among the Japanese has been especially developed, both in Honolulu and on the Island of Hawaii. A new mission has been opened in Molokai, (see *MAY SPIRIT OF MISSIONS*, page 324) the last remaining island for the Church to enter.

* * *

THE OTHER DAY there came to me a letter from my friend, the Bishop of West Texas:

I received this sum at the baptism of an infant. I told the father that I would pass it on to you for St. Luke's Hospital, Japan.

I am happy to touch the other side of the world in thought and love in this way on the seventeenth anniversary of my consecration. It is wonderful to feel the all-embracing arms of Christ and to see the civilization of the world growing more confident of His love and of His power.

A check for ten dollars was enclosed.

* * *

ST. JAMES' HOSPITAL, Anking, was occupied by soldiers of the Chinese armies in the spring of 1927. They worked enormous damage upon the building and its equipment. Whatever was left after the soldiers vacated, was looted by the rabble that swarmed in almost on the heels of the last departing soldier.

In May, 1930, during a brief visit to Anking, I spent part of a morning going over the hospital from cellar to garret. In the men's wards, women's wards, chapel, operating room, drug room, kitchen, everywhere, not a bit of furniture or equipment was to be found. The only thing left in the whole hospital was an ancient safe once used in the hospital office. It was standing upside down in the center of the men's main medical ward and showed signs of having been battered and banged by soldiers in a vain hope of finding money.

Now better days have come to Anking and there is hope of repairing and re-equipping a part, at least, of the hospital. Dr. Harry B. Taylor, with Miss Sada C. Tomlinson and Miss Emeline Bowne as chief nurses—and there are none better—are making a brave effort to get a hospital under way again.

A recent letter from Miss Tomlinson says:

"At present the most necessary thing seems to be mattresses. We use bamboo shavings. The mattresses cost about \$2.50 gold each. If one ward in the men's hospital and one in the women's were opened, thirty-six mattresses would be needed. There should also be twelve for the nurses' beds; forty-eight in all. Everyone now has a bag of straw which becomes exceedingly flat and hard in five or ten days."

Knowing, as I do, what the readers of *THE SPIRIT OF MISSIONS* think about such matters, it is easy to visualize forty-eight gifts of \$2.50 each flowing across the secretary's desk to St. James' Hospital.

With Our Missionaries

CUBA

The Rt. Rev. H. R. Hulse arrived in New York, May 1.

HONOLULU

The Rev. and Mrs. Hollis H. Corey and child of Hilo, T. H., arrived in Los Angeles on regular furlough, April 20. They are visiting in Canada until August.

JAPAN—NORTH TOKYO

Miss Marion Humphreys, returning home on furlough, via the Panama Canal, arrived in New York, May 9.

Miss Grace Reid of St. Luke's Hospital is in this country on furlough. She arrived in New York, April 17.

Religious Education

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

HOW MANY OF THE members of your parish—children, young people, and adults—are taking part in some program of religious education?

2. Is there a definite program for the religious education of the whole membership of the parish, planned each year? Is the curriculum of the church school recognized as a part of this program?

3. Has your parish made any attempt to reach the unchurched in your community by participating in community surveys, or by other means?

4. Do you have a parish committee, council, or board of religious education, representing all of the agencies for religious education in the parish?

5. How many of the following share in the planning of your parish program of religious education: the rector, the church school superintendent and other officers, parents, church school teachers, boys and girls?

6. What percent of your parish budget is appropriated to the promotion of religious education, including the support of the church school? What percent of this appropriation is spent for materials, for books, for permanent equipment, for salaries of leaders? What percent for parties, for picnics, for prizes? What is the average amount spent on one pupil each year?

Every parish should include all of its members in its program of religious education, which should be planned each year with the particular needs of children, youth, and adults in mind.

Responsibility for the unchurched in the community rests with each parish in cooperation with other churches in the community.

An effective parish program of religious education, coordinating the activities of all groups, can best be planned by a parish council, board, or committee of religious education, representing the vestry and all the potential agencies for religious education within the parish, such as the men's club, the Woman's Auxiliary, the altar guild, parents and other adult groups, the Girls' Friendly, the Brotherhood of St. Andrew, the church school, work for the isolated, pre-school groups, and other organizations for children and

youth. This council will benefit by including in its membership educational leaders in other fields who are members of the parish.

The value of the church school will be greatly enhanced if the parents of its pupils understand and sympathize with its program. Therefore it is advantageous for the church school to seek the cooperation of the parents, through a parents' committee or otherwise, in planning and carrying out its activities.

The members of the church school, both teachers and pupils, should share in the purposing and planning of the curriculum, as well as in carrying it out. This is best provided for through a student council, junior vestry, or some other scheme for pupil-participation. The important thing to remember is that boys and girls have a right to share in planning activities in which they are to take part.

The church school is an integral part of the parish program of religious education. The parish should provide in its budget, or through some other source, a sufficient amount of money to support its program of religious education, and should not depend for this upon the offerings of the children. The church school offerings should be directed by the vote of the teachers and pupils toward the support of the parish and of missionary and social service objectives. Money appropriated by the parish for church school expenses should be budgeted annually, and spent only for purposes which really foster the Christian education of children and youth.—*Administering Your Church School* by Mildred Hewitt, in the Spring number of *Findings in Religious Education*.

Other subjects covered in this article are the Curriculum of the Church School, Leadership Training, Environment and Equipment, and Record Keeping. Reprints may be secured by writing to me at the Department of Religious Education, 281 Fourth Avenue, New York, N. Y.—MILDRED HEWITT.

* * *

THERE IS NOW available a new lantern slide lecture about people who have been and are making church history in the lonely places of our country. It is the story of parishes in the making and of other parishes awake to their nearby evangelistic opportunities. Groups wishing to use this lecture should address the Lantern Slide Bureau, The Church Missions House, 281 Fourth Avenue, New York, N. Y.

Adult Education*Secretary*

OUR HELP TO people who are feeling the pressure of modern life must be immediate. They are challenged by international, national, economic, social, and ethical problems, which have as their bases moral judgments and call for every bit of physical, mental, and spiritual strength which they have. Therefore, merely intellectual exercise, delightful as it may be by itself, seems inadequate and almost a waste of time in the face of these very real problems which will not be denied or postponed.

And we must fit our method of approach to their need. It has been my experience that these same people eagerly accept an opportunity to confer with the rector and with one another on life's problems. Our task, therefore, is not to argue but to confer with them and help them to a solution of their problems. In the process we shall have to do much studying and reading, as well as discussing, but the center of gravity will be where it belongs, on the problem, and not on the means used to solve the problem.

Having established our contact, we can then turn our attention to the means which can best be used to make these life problem conferences fruitful for all of us.

The fundamental aim in getting such a conference under way is not numbers but genuine interest. A quiet and personally gathered group of interested conferees is infinitely preferable to a general, public invitation. Let increase in numbers come as a natural fruit of interest.

Having gathered an interested group together, ask them to list five of their most pressing life problems in the order of their importance to the person who makes the list. It is very important that the group should understand what is meant by problem. Sometimes it is better to use the word difficulties or needs. These lists should be gathered by the leader and tabulated in the order of importance as indicated:

a. by the order of choice of the greatest number of members of the group.

b. significance for Christian teaching.

c. suitability for discussion.

Give a copy of the tabulated results to each member of the conference, and, after discussion, secure from them a decision as to the order in which they desire to consider these problems. When this decision has been made, and the conference chairman or leader has had an opportunity to do so, assign to a small section of the conference the problem chosen for first consideration, together with a list of source materials. Be sure that the Bible is in continuous use as a source book, although not the only one.

At the first meeting thereafter, let the group chosen at the previous meeting present its findings, not merely as book facts but as affecting every day living. After discussion of the findings try to secure a group opinion as to the manner of conduct on the part of the individual members which, in view of the findings, will best secure a solution of the problem considered; and then have the group members pledge themselves to make every effort to live in accordance with that manner of conduct until the next meeting of the group. Make their individual experiences in this manner of conduct the basis of discussion at the next meeting and at such subsequent meetings as may prove profitable, but not to the point of boredom. When the experiences and discussions on this problem seem to have reached a point of clear understanding on the part of the members of the group, invite the group to make a group decision concerning the problem; but do not compel such decision. Let the members of the group go as far as they can together, and then carefully avoid the impression that those who do not agree in the final decision are wrong.

When one life problem has been faced and carried through together in this way, take up the next in the agreed order and proceed in the same way.

There are certain definite advantages in this method of procedure. It adds to the knowledge of the group, but, even better, it enables those who may differ radically as to the wisdom of any pro-

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posed solution to feel that they are, nevertheless, at heart one with those who differ from them. There is engendered a sense of fellowship which fosters an open mind and a trust in human nature. It creates a spirit of tolerance and understanding which destroys prejudice and other divisive forces. It gives practice in real thinking and that, too, under Christian auspices and for a Christian purpose. It gives the conferee confidence to face other life problems because he has acquired a method by which he can face them. Life becomes an adventure with God.—THE REV. THEODORE R. LUDLOW, D.D.

Young People

Consultant

PENDING THE APPOINTMENT by the Presiding Bishop of a consultant on young people's work to succeed Mrs. Pierre Buhlmann (formerly Miss Clarice Lambright), Miss Marion Macdonald, a member of the National Commission on Young People's Work, at the request of the Department of Religious Education, has cordially consented to answer inquiries concerning this phase of the Church's work. Such inquiries and requests should be addressed to Miss Macdonald at 673 Richmond Avenue, Buffalo, New York.

* * *

FROM THE REQUESTS which are coming in it appears that there is a renewed interest in Bible study. There seems to be no ready answer as to how to learn more about the Bible, for there is no apparent short cut on the royal road to biblical information. Sometimes, however, it is helpful to know just where the group stands before the instruction or course of reading is entered upon. There are several tests that may be given to determine objectively the group's information on the Bible, the Old Testament, New Testament, and Acts and Epistles, as well as some which test the applications and teaching of the Bible. The tests are easy to give and fun to take, and they may be given and graded in a single meeting. Some of the better-known tests are listed here:

Whitley Biblical Knowledge Test prepared by Mary T. Whitley (New York, Teachers College, Bureau of Publications):

Series A—Old Testament
Forms A and B—New Testament.

A Test of Liberal Thought prepared by Adelaide T. Case, Ph.D. (New York, Teachers College, Bureau of Publications).

Bible Information Tests (Evanston, Illinois, Northwestern University School of Religion):

Series A, Test 1—Old Testament Times and Teachings
Test 2—The Life and Teachings of Jesus
Test 3—The Acts and Epistles.

* * *

IN PREPARATION for the National Conference of Young People, to be held at Faribault, Minnesota, August 26-31, report blanks have been sent to all diocesan young people's organizations. These should be returned whether or not the diocese is to be represented at Faribault, as they will form the basis for a summary of the numerical growth of the movement and will give a helpful indication of the various fields in which young people's interests lie and in which they are working. Parish blanks have also been prepared, and will be distributed as soon as an adequate mailing list is available. Any group which has not received its report-form may obtain it by writing to Miss Bernice Becker, 311 Alexander Street, Rochester, New York.

* * *

COPIES OF THE new *Worship Bulletin*, issued as a supplement to the *Young People's Handbook*, are now available from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., at fifteen cents a copy or, in lots of ten copies at ten cents a copy. The *Bulletin* is arranged so that it may be used for group worship, for personal devotion, and as a handbook for training in worship.

College Work

The Rev. W. Brooke Stabler, *Secretary*

TWO POINTS ARE mentioned again and again in letters, from more than forty leading college visitors throughout the Church, which recently have come to the Secretary for College Visitations:

The first is the importance always of paying close attention to the individual and personal side of the work with students. Young men and women cannot be effectively helped to grow in the Christian life by sermons alone, especially when the visiting preacher rushes for his train during the last hymn. Four of the ten bishops who contributed letters were keenly conscious of just this lack of personal contact. One suggested the retreat movement as being most helpful for individuals in small groups. A western woman has been using the major portion of her time in making personal calls on college women, and although the slowness of the progress is lamentable, she is still firmly convinced of the wisdom of such a course in view of the permanent results achieved. As a young clergyman of the Middle West writes: "There is no possibility of wholesaling religion in — University!" Thus there seems to be a widespread conviction of the need for working with individuals and small groups. But most of us are still too anxious to achieve big results quickly in spite of the fact that individual contact has suffered much from high pressure methods in college work. If only we could see the futility of aiming for numbers who have acquired only a surface-rash of Christianity. Let us rather aim to cultivate half a dozen students deeply to the end that they will become so on fire with the Christian Way of Life that they will in turn bring their fellow-students to the same experience. The combination of a college worker and six inspired and enthusiastic students is incomparably more effective than a college worker plus a hundred lukewarm supporters. We must win and train a nucleus of leaders before we can hope to penetrate and convert the masses.

The second point stressed by many of the college visitors is the need for exercising great care in the selection and placement of college chaplains. So very much depends upon the college chaplain: the personal work with the student (initial approach and the day-to-day follow-up), the coöperation with the faculty and administration of the college, the arrangement of and preparation for visitations; all this can be "killed" by a man who is not carefully trained and fitted for the post. One leader writes: "I do think that the placing of thoughtful, forward-looking younger men in the colleges is most essential to the strengthening of the Church and to the better interpretation of real religion to the students." "Enthusiasm" and "personality" are mentioned as vital prerequisites for the college chaplain.

Several college visitors felt the need for closer connections between college workers and chaplains "for the exchange of ideas and the maintenance of elan." The efforts of the National Council's workers were felt to be helpful, needing only to be expanded and extended.

The effectiveness of sending college visitors to colleges for missions, especially in the Middle West, was held to be great, the keynote in general being enthusiasm. Proper preparation by the local chaplain, together with the active coöperation of the faculty and college authorities, were both stressed. It was pointed out that the college visitors should be made available for personal and informal interviews.

One writer emphasized the need for making clear to the students what the Episcopal Church stands for: how and why it differs from other Christian bodies. Many intelligent college students wonder why the Episcopal Church maintains independent work, and are not attracted to it, as they would be if they knew its purpose in the scheme of things. This writer concludes by stating that he has found college authorities who are of this opinion and who have more respect for our Church when its representatives take a clear-cut stand as to what the Church really is and is doing.—EDWARD R. WELLES.

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FIFTH PROVINCE

A RETREAT AND conference for college workers of the Province of the Midwest was held at Bloomington, Indiana, April 22-26. The Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, conducted the retreat and the Rev. Henry Lewis, chairman of the College Commission of this Province, conducted the conference, which was held on the first two days.

Following the college workers' conference a student conference with representatives from various universities and colleges in the Province was held. Over eighty students attended, coming both from state universities and from the smaller colleges within the Province.

BEXLEY AND PACIFIC

THE HIGH STANDARD of conferences on the ministry was maintained at the last two gatherings at Bexley Hall, Gambier, Ohio, and Stanford University, California. The former was attended by twenty-five men from eighteen colleges, over and above a number attending from Kenyon. The latter had an attendance of twenty. Though smaller than other similar conferences, the leadership was of the best and the presentation of Christ's call exceptionally vivid and challenging.

CHURCH GROWTH

DR. G. L. KIEFFER, statistician of *The Christian Herald*, informs us that the increase in Church membership during 1930 is one of the smallest on record, a growth of only 88,350. Our Episcopal growth is 16,532 or over eighteen and one-half percent of the total.

In commenting upon these figures, Dr. Kieffer says:

"An age of doubt and question, of depression and lawlessness demands from the pulpits of the land a clear ringing statement. Religious education of the youth of America is a crying need. If there is a poverty of religion in the universities and schools of higher education, as is sometimes alleged, with its consequent pseudo-science, atheism and the like, the situation needs a searching analysis by the churches and a summary remedy. University pastors must be supplied, and work among the students must be carried on by various Church bodies."

Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

1. What missionary question of surpassing importance will the General Convention be asked to decide? p. 373.
2. How can men and women who have recently been studying the Christian movement in India give expression to their interest?
3. Where and when will General Convention meet? p. 377.
4. How can women who will not attend the triennial meeting of the Woman's Auxiliary participate in this great gathering? p. 379.
5. What are some of the outstanding characteristics of the every-day life of the Church in Haiti? p. 381.
6. Where is Upi? p. 389.
7. What is the missionary significance of Upi? p. 389.
8. What was Miss Mary E. Wood's particular contribution to the cause of Christ in China? p. 392.
9. What influence have the airplane and the radio had upon missionary life in Alaska? p. 395.
10. What significance has the Old Catholic Movement in present-day plans for Christian unity? p. 409.
11. What are four things which the United Thank Offering accomplishes? p. 412.
12. What proposals for the Hua Chung College were approved by the National Council? p. 416.
13. What recommendations concerning the budget did the National Council adopt for presentation to General Convention? p. 418.
14. What is the Church Army? pp. 419, 436.
15. Has your parish a program of religious education? p. 423.

Christian Social Service

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

“*SEE you in Minneapolis!*”

This is the call of social workers throughout the Church, anticipating the National Conference of Social Work and the National Conference on Social Service of the Episcopal Church to be held June 14-20 in Minneapolis. Owing to an unavoidable conflict, it has been necessary to change the date of the Church dinner meeting to Tuesday evening, June 16. It will be held at the Hampshire Arms Hotel at six p. m.

* * *

FOR THE NINTH consecutive year the Division for Rural Work will conduct its National Conference on Rural Work in connection with the Rural Leadership School of the University of Wisconsin, Madison, Wisconsin. It is arranged primarily for the rural clergy and women workers of the Church. The Rev. Val. H. Sessions, rector of St. Mary's Church, Bolton, Mississippi, and editor of *The Rural Messenger*, is to act as leader of the conference, while the Rev. C. Rankin Barnes will serve as chaplain. The conference will be held June 29-July 10.

The courses provided by the university cover such fundamental subjects as Sociology in Community Life, Family Social Welfare, Rural Sociology, Principles of Social Case Work, and The Rural Church in Modern Life. These courses are arranged in cycles so that persons attending through successive years have no repetition of work.

These university courses will be supplemented by a series of carefully arranged addresses by picked leaders among the Church's rural workers. These include the Rev. Randolph F. Blackford, South Florida; the Rev. R. R. Phelps, Southern Ohio; the Ven. Val. Junker, South Dakota; the Rev. Oscar Meyer, Newark; the Rev. Paul E. Engle, Texas, and the Rev. E. J. Pipes, Colorado.

The women's group will be under the direction of Miss Edna B. Beardsley.

Programs may be secured from the Division of Rural Work, Department of Christian Social Service, Church Missions House, 281 Fourth Avenue, New York.

* * *

THE ANNUAL MEETING of the Rural Fellowship of the Church will be held on Tuesday, July 7, at Madison, Wisconsin, in connection with the National Conference on Rural Work. The day will open with a Corporate Communion in St. Andrew's Church at seven o'clock, with the Rt. Rev. Frank E. Wilson, S.T.D., Bishop of Eau Claire and Honorary President of the Fellowship, as celebrant. At the noonday conference the Ven. H. W. Foreman, Archdeacon of Erie, will speak on Rural Surveys.

The annual business meeting of the Fellowship, with election of officers for 1931-32, will be held at three-thirty p. m. That evening the Fellowship's annual banquet will be held in Memorial Union.

* * *

DRAWN FROM A dozen different seminaries of the Church, between twenty-five and thirty students will assemble in Cincinnati on July 1 for two months' service in the Summer School in Social Service for Candidates for Holy Orders. The school is conducted under the direction of Dr. William S. Keller, and is made possible by appropriations from this Department and the Diocese of Southern Ohio.

Dr. Keller's only regret is that twice as many men have applied for admission to the school as can possibly be accommodated. The school does not in any way claim to train social workers. Its function is to give its students such a background of actual case work experience, under competent direction, in the social agencies of Cincinnati, as to enable them more fully to apply their religion to human needs when they enter upon parish work.

Department of Publicity

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

OUR BRETHREN IN Canada have started publication of a monthly magazine, *The Church Messenger*, to be distributed throughout the parishes of Northumberland and Durham, Ontario. The Department of Publicity of the National Council has so often called attention to the fact that our own papers need a definite purpose and objective, that it is gratifying to find *The Church Messenger* expressing its purpose as:

1. To advertise the Church; keep the public informed.
2. To increase attendance at church service.
3. To encourage auxiliaries, such as the W.A., Sunday school, A.Y.P.A., etc.
4. To act as an auxiliary to the clergy (pastoral visiting).
5. To please invalid shut-ins.
6. To help the Church financially.
7. To suit both the town and the country.
8. To keep informed those who have moved elsewhere.
9. To reach countless people otherwise neglected.
10. To break down narrow-mindedness and parochialism.
11. To act as a strong medium of instruction.
12. To increase prestige.
13. To encourage loyalty.
14. To spread the good news—The Gospel.

* * *

THE *Editor and Publisher* published in its issue of April 18, the following statement concerning news values:

THOUGHFUL views of small-city newspapermen indicate that newspapers are again anticipating a change in social values. The change is in fact here, though it is evident to newspaper readers principally in its economic phases. It is the end of the jazz age. Born a score of years ago in the early days of mass production, its tempo accelerated by the strains of war, it moved at increasing and insane speed through the days of post-war prosperity. It brought prohibition and "prohibition". It brought crime to the youth and youth to crime in an era devoted to the getting of money, no matter how. It made vastly increased profits for most business; it created new real wage levels for most workers, but it also created devices that have deprived hundreds of the benefit of higher wages. Many tangible, material benefits remain from jazz age, but the spiritual phases have largely faded to regrets for material benefits lost.

Front pages of today's newspapers confirm

the views of these editors and publishers that a change has come and is progressing rapidly. Banner headlines are no longer a daily "must". The constructive news of science, business, religion, education, is reported in detail. Crime is, always will be, a prime interest of mankind, but it is no longer the important newspaper topic that it has been. Possibly, the public is in repentant mood, with hopes of resuming the carefree march as soon as finances permit, but we doubt it. The prospect of a new boom is remote, but there is plenty of reason to expect an early adjustment of the nation's business to a rising economic gradient.

The change that news columns already indicate portends much of importance to those in charge of newspaper sales and administration. Possibly it means that newspapers will not in the next year or two equal their revenues of 1929; that will require a further adjustment of operating costs to income, with the danger that the necessary economy will cut into vital tissues. That there are wastes which the industry could well do without is undeniable, but the extension of editorial service to assist readers in appreciating their new social circumstances cannot be called waste. There are no general rules to be followed in effecting economies. Each newspaper has its own situation to solve and the success of editors and publishers in making ends meet is to be tested principally by the degree to which they maintain unimpaired their service to readers. That achieved, all else follows.

* * *

AT THE REQUEST of many diocesan editors, the Department has published a small pamphlet entitled *Suggestions to Correspondents of Diocesan Papers*. Diocesan editors who wish copies for their correspondents may obtain them free upon request to the Department of Publicity, Church Missions House, 281 Fourth Avenue, New York, N. Y.

* * *

HOW MANY Episcopal Churches lack anything to inform the passing public what kind of church it is, when services are held, and that the doors are open to those who would enter for meditation or prayer.

Bishop Jenkins of Nevada says:

"Churches which carry dingy notice boards, or none at all, and which fail to use to the full the privileges of the local press, should not complain if people fail to discover their presence or pass them by."

The Field Department

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

ONE NEEDS TO MOVE among the parishes and the dioceses only a little to come upon a most interesting and a most important bearing of the Church's Program on the Church's thinking. Acceptance of the Church's Program, recognition of the validity of the spiritual principles on which it is based and a wholehearted and persistent effort to apply those principles, has come to be identified with leadership and accomplishment.

At no place is this disclosed more strikingly than in the process of finding a rector for a vacant parish. There may be some people who are still so pessimistic as to think that vestrymen as a class are indifferent, if not opposed, to the Church's Program. This is far from the case and the proof is furnished by the letters which vestrymen write when they make inquiry about clergymen under consideration for the vacant rectorship.

"What has been his attitude toward and his record with respect to the Church's Program?" We have seen this question in twenty letters during the past year. This means that in the mind of the vestrymen of the Episcopal Church, loyalty to the Church's Program has come to be identified with the best leadership and the record of greatest accomplishment among the clergy.

This is confirmed by the mind of the clergy themselves when they find themselves involved in the same situation. The clergyman who "looks before he leaps" in response to a call, makes it one of the chief points to know what the record of the parish has been in the matter of the acceptance and the fulfillment of its part in the Church's Program. For in the mind of our clergy today, responsiveness to leadership, a progressive attitude toward the spiritual and social tasks of a parish, parochial enterprise and achievement, and joy and satisfaction in one's ministry are emphatically identified with those parishes which have manifested a

readiness and a willingness to accept and apply the principles of the Church's Program.

STAFF ACTIVITIES

THE NATIONAL COUNCIL, by assignments made through the Field Department, has been able to present the Church's Program to no less than seventy-three diocesan conventions held this year. The presentation covered chiefly the Maintenance and Advance Work Programs for 1931 and the proposed Programs for the next triennium as they will be submitted for the consideration of General Convention. Probably in no year since the beginning of the Nationwide Campaign has there been such a widespread presentation of this vital information before the official legislative bodies of the dioceses.

The Rev. Frederick B. Bartlett, besides much work in the interest of the Advance Work Program, has completed two surveys, one on the work among the Orientals of the Pacific Coast and another on the work of the Church in the Bay Cities of California.

The Rev. Charles H. Collett has worked in eight dioceses and has given a course on the Church's Program in the General Theological Seminary.

The Rev. David R. Covell, in addition to visiting nine dioceses, has given Program courses at Sewanee and Du Bose. He has given the remainder of his time to the Field Department of Province IV in the interests of the preparations for the province-wide teaching mission to be held next autumn.

The Rev. W. B. Crittenden, D.D., has completed a two months' survey of colored work in the Diocese of North Carolina and has also visited four other dioceses.

The Rev. Frederick G. Deis, who retired from the Department on May first to become archdeacon of the metropolitan

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district of the Diocese of Chicago, has given most of his time to the Advance Work Program in the dioceses of Province V, and has also given courses on the Church's Program at Nashotah House and Western Theological Seminary.

The Rev. Robert P. Frazier, Director of Advance Work, has not only had the direction of the present Program to be completed this year, but has assembled the askings from the dioceses and missionary districts for the National Council's Committee on Advance Work for the next triennium. This Program will be presented to General Convention. In addition he has visited eight dioceses.

The Rev. Robert W. Patton, D.D., has visited twelve dioceses on behalf of the Advance Work in addition to his usual work as Director of the American Church Institute for Negroes.

The Rev. Bartel H. Reinheimer, D.D., though literally flooded with demands for his presence in dioceses, has been compelled to spend the greater portion of his time since becoming Executive Secretary of the Department at his desk, where he has been endeavoring to lay the ground work of the Department's future activities. He has, however, filled engagements of long standing in five dioceses.

The Department has had the assistance in several dioceses of the Rev. Frederick P. Houghton, an associate secretary prior to May first and since that date a member of the staff; the Rev. Addison E. Knickerbocker, D.D.; Bishop Mitchell; the Rev. Richard M. Trelease; and the Very Rev. Edwin B. Woodruff, D.D.

Dr. Franklin, Dr. Reinheimer, and Mr. Miller attended the annual conference of promotional secretaries held in Atlantic City, March 16-18, under the auspices of the Federal Council of Churches. The Church and Department have been honored by the election of Dr. Franklin as chairman of the conference for 1932.

* * *

"OUR VESTRY IS enthusiastic about having an Every Member Canvass next fall and we have in line a good man for it." Thus writes, in early May, the rector of a parish of 325 communicants.

Not a bit too early to plan for the canvass! The actual canvass is the completion of a year round task for the whole parish and the chairman should be appointed at the beginning of the year. An enthusiastic vestry and a good chairman are indeed wonderful assets.

* * *

REDISCOVERY, a Reaffirmation of the Spiritual Basis and Dynamic of the Church's Program, (leaflet No. 2160) has been sent to all the clergy and diocesan leaders and is now available in limited quantities to parish leaders upon request.

Finance Department

LEWIS B. FRANKLIN, D.C.L.

Executive Secretary

THE REPORT OF the receipts from dioceses up to May first is far more encouraging than that for the previous month. The total receipts are now \$45,836 in excess of similar receipts last year and twenty dioceses and districts have paid one hundred percent of the proportionate amount due on the full quota.

The Diocese of Albany at its annual convention held May 5, passed a resolution instructing the diocesan treasurer to forward to the National Council each month the full proportion of receipts due the general Church and authorized him to borrow for diocesan expenses if necessary.

It is gratifying to note the steady increase in the number of dioceses which are adopting this businesslike method, but many dioceses are still paying out of the receipts from the parishes all of the diocesan expenses and then sending to the National Council what is left over. Such a system relieves the diocesan treasurer from any anxiety as to securing sufficient funds for diocesan expenses. The danger of such a system is that with this anxiety removed there is little incentive left for bringing pressure to bear upon parish treasurers to make prompt remittances.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

THE SPRING MEETING of the Executive Board, April 23-27, was occupied chiefly with plans for the triennial meeting, which opens in Denver on September 16. (The tentative program appears on page 380. A new wording has been chosen for the theme of the triennial. Instead of *The Way of Renewal*, it is felt that the idea is better expressed by the phrase from the King James' version of Revelation 11:15, *The Kingdoms of Our Lord*. Under this theme, with the implication of the rest of the sentence, *The kingdoms of this world are become the kingdoms of our Lord*, five subjects will be presented and discussed: the family, property and economic contacts, interracial relations, international relations, and religious thinking today. This will be the first time that the modern conference method of group discussion and corporate thinking has been so largely used in the triennial. In order that this group-thinking may be valuable and effective in the triennium to come, careful study and thought are necessary in advance as well as during the meetings. It is urged that every delegate and alternate as soon as elected will begin preparation, by studying some of the books suggested and by use of the intercession leaflets: *Prayers for the Woman's Auxiliary* (W.A.71) reprinted from the February *Prayer Leaflet* and *The Way of Renewal* (W.A.72), containing a section on each of the five subjects. Groups and individual women everywhere are entering the summer period of preparation for what, it is confidently hoped, will be the best of all triennials and one of the richest and most fruitful experiences in the life of the women of the Church. A note which appeared in *The Witness* the week of the Board meeting said of the Auxiliary's program, "There is social vision. . . . It's dynamite. It takes the women to go right to the heart of these things."

Whether attending as delegates, alternates, visitors, or not at all, all Churchwomen will be glad to unite in study and prayer through the summer, in connection with one or more of the vital problems to be considered.

The suggested list of books for summer reading was given much careful attention and will soon be ready for distribution. In order that those who are to discuss the problems may know as much as possible of what is being said by all kinds of people, the list will include books which are in no sense approved but are listed to provide information from every point of view.

Note one small detail in connection with the triennial: the change of one of the hymns announced for the United Thank Offering service. In response to request, No. 200, *Our Blest Redeemer*, will be used instead of No. 199, *Come Holy Spirit*.

Almost all of a long afternoon session was given to a committee of which Mrs. Charles H. Boynton of New York is chairman, discussing methods of finding and training missionaries. Deaconess Gertrude Stewart, Deaconess Jane B. Gillespy, Miss Adelaide T. Case, Miss Adele Lathrop, the Rev. C. H. Webb, and six or eight especially interested members of the National Council staff all contributed to the discussion of such questions as:

Where shall we look for recruits?

How can the Church's training centers be made effective recruiting agencies?

Is there a place for short-term service in the mission field?

How make the best use of furloughs to secure rest, refreshment, and study for the missionary, and inspiration and experience for the Church at home?

The committee is to continue its study.

The committee on interracial relations reported, through Miss Nannie Hite Winston, a meeting of the Interracial Com-

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mission, a community organization with headquarters in Atlanta, Georgia, on which Miss Winston serves as the Board's official representative. This commission does not initiate new or independent organizations, but works quietly through existing agencies. Its work is deliberate, practical, and essentially Christian. It relies chiefly on changing public opinion, a slow method of work but probably the only fully effective one. It is now making a special study of the cause and cure of lynching, hoping to secure information which will support and aid the Government in suppressing this inhuman evil.

Detailed reports from the other standing committees and from the secretaries were presented as usual, keeping the Board as a whole in close touch with all the work. Miss Lindley and Miss Beardsley reported recent visits in the Sixth and Seventh Provinces respectively. Two books were called to the Board's attention by the Educational Secretary: *How Shall I Learn to Teach Religion?* by Blanche Carrier (New York, Harper, 1930), and Harrison Elliott's *Group Discussion in Religious Education* (New York, Association Press, 1930).

A balance of a little over \$3,500 was reported in the Corporate Gift. The Board recommended to the National Council that this amount be appropriated to an Advance Work project which had not been taken, a chapel at Garden City, Kansas, in the Missionary District of Salina, and that the remaining sum plus interest accruing this summer be appropriated toward another Advance Work project, a chapel at Tucson, Arizona. The Council later approved both recommendations. In addition to these two items the Corporate Gift of this triennium has provided:

\$2,000 toward the new building for St. Catherine's School, San Juan, Porto Rico.

\$10,000 toward new quarters for Holy Trinity Japanese Mission, Honolulu.

\$25,000 for the Church of the Epiphany (since destroyed by hurricane) Santo Domingo.

\$10,000 for water supply, St. Michael's Mission, Ethete, Wyoming.

\$5,000 for church at Silver City, Panama Canal Zone.

\$10,000 for dormitory at Christ School, Arden, North Carolina.

A report from a committee of which Mrs. George Woodward was chairman, concerning a retiring allowance for deaconesses, was adopted for reference to the triennial meeting.

A number of appointments of missionaries under the United Thank Offering were approved for recommendation to the National Council. Announcement was made that Miss Adele Lathrop has resigned her position as head of Windham House, New York. She took charge when the house was opened nearly three years ago, expecting to continue in that office only until the preliminary work was accomplished. A leave of absence of more than ordinary interest is that of Miss Anne E. Cady, who is to have a year of rest and study after fifteen years of continuous work at the Good Shepherd Mission, Fort Defiance, Arizona.

The presence of Mrs. J. E. Kinney, president of the Colorado Auxiliary, at the meeting was a great help in planning for Denver. Other welcome visitors were Mrs. Hermon B. Butler of Winnetka, Illinois, Mrs. Edwin A. Stebbins of Rochester, New York, and Miss Helen G. Magill of Pasadena, California. All three were formerly members of the Board. A fourth former member, Mrs. Samuel Thorne of New York, sent greetings. Mrs. J. Denness Cooper of Geneseo, New York, was more than a visitor as she has succeeded Miss Brent as the Girls' Friendly Society representative on the Board. All the Board members were present except Mrs. Robert Burkham, who was going abroad, and Miss Lucy Sturgis, who sent greetings from Jerusalem. Miss Louisa Davis of Virginia, who had been ill, was present the first day but felt unable to remain longer. The Board sent greetings to the Western New York Auxiliary, celebrating its fiftieth anniversary, and to Lexington, about to celebrate its thirty-fourth. Nearly all of the members were able to accept the invitation of Mrs. George Woodward to spend Sunday at her home in Chestnut Hill, Pennsylvania, a happy interlude which contributed much to the effectiveness of the meeting.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

READERS OF THE SPIRIT OF MISSIONS will recall reading a year or more ago of the distressing local incidents in the town of Okolona, Mississippi, which caused the Institute to sever its connection with the Okolona Industrial School and to withdraw its support. Today the situation has entirely changed. At a recent mass meeting of the citizens of Okolona called by the Mayor, they pledged themselves "to defend and protect the student body, the faculty, and property of the Okolona School against any lawlessness whatever, so far as in our power to do, and to continue in the future as in the past, to help, aid, and sustain the Okolona Industrial School in every way possible." Accordingly, on April 27, the Trustees of the Institute restored the Okolona School to the list of Institute schools and authorized an annual appropriation for its support.

* * *

AFTER SEVERAL YEARS of careful consideration, the Board of Trustees of the Bishop Payne Divinity School, Petersburg, Virginia, on February 27, 1931, adopted a resolution calling for the removal of the school to a new site in the vicinity of St. Augustine's College, Raleigh, North Carolina. The school, for which new buildings are to be erected as soon as sufficient funds are available, will in its new location retain its identity and independence of government.

The women of the Diocese of Washington, are endeavoring to secure thirty thousand dollars for the Bishop Payne Divinity School in its new location, while committees of Negro Churchmen in the North and in the South are trying to raise ten thousand dollars from their own people to aid in properly establishing the new divinity school. It is hoped that from ten thousand to fifteen thousand dollars more will be secured in the Virginia dioceses. A generous friend of the Institute, as soon as he learned that it

was definitely settled to move the school to Raleigh, North Carolina, pledged the sum of twenty-five thousand dollars on the condition that the sixty thousand dollars authorized in the Advance Work Program for this triennium for the Bishop Payne Divinity School is secured.

* * *

ANOTHER INTERESTING news item was received from the Rev. William H. Milton, D.D., rector of St. James' Church, Wilmington, North Carolina, when he told the Trustees of the Institute, at the meeting on April 27, of the progress made in the effort to secure ten thousand dollars in his parish for the Girls' Trades Building at the Voorhees Normal and Industrial School, Denmark, South Carolina. This building is part of the present Advance Work Program. Dr. Milton said that, to date, over seven thousand dollars had been collected in cash and pledges, and that he felt confident that the whole amount would be available when needed. He reported further the remarkable fact that approximately ninety percent of his congregation had made individual pledges or gifts towards this building. No other single parish in the Church, since the Institute was organized, has made itself wholly responsible for an entire building.

* * *

DR. PATTON REPORTS that of the \$425,000 allotted to the Institute in the current Advance Work Program, he is reasonably sure of about \$325,000 and that about \$150,000 of this amount is available now for building operations. The new classroom building at the Voorhees School, to be known as the Massachusetts Building, was begun a month or so ago, while the girls' dormitory at St. Paul's School, Lawrenceville, Virginia, which is also a part of the Program for this triennium, is now nearing completion. Other buildings will be begun as soon as the necessary funds are in hand.

The Coöperating Agencies

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

Church Army in U. S. A.

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



WE WELCOME to our group of Coöperating Agencies this month, the Church Army in the United States. A venerable and effective evangelistic force in the Church of England for nearly half a century, the Church Army, in 1927, came to the United States. Three years later, in April, 1930, it was incorporated with a strong Board of Directors composed of seven bishops, two priests, and six laymen. A prominent New York layman, Mr. Samuel Thorne, is the president and Mr. S. Van B. Nichols is the treasurer.

Since coming to our shores the Church Army has been coöperating most effectively in both diocesan and parochial enterprises. Consequently it gives us keen satisfaction to report that at the April meeting of the National Council the Church Army was designated as a Coöperating Agency, and to welcome it as a regular member of the group represented in these pages.

The Church Army has recently issued a thirty-two page report of its work—*Church Army Blue Book*—which readers of *THE SPIRIT OF MISSIONS* may secure upon request from the secretary of the Army.—THE EDITORS.

* * *

THE PRESIDING BISHOP wrote recently of his appreciation of Church Army's lengthening record of service and wider opportunities for promoting the cause of Christ and His Church:

"I rejoice that the high hopes which have been felt for the work of this gallant body of men are being so richly fulfilled. They are meeting a need as evangelists in thickly settled communities and in rural districts. They are

filling a place to which they are peculiarly adapted and thoroughly trained."

The Training Center is situated in Providence, Rhode Island, where twenty-seven trained men are on the staff and six trainees.

* * *

INCLUDED IN OUR activities are preaching missions, rural evangelism, parochial evangelists, itinerant crusaders, hiking troubadours, prison missions, work in lumber camps, reaching the isolated, children's special missions, conference work and courses on evangelism for laymen, outdoor preaching missions, and a woman worker in the Indian field.

* * *

VISITING THE isolated and out-of-the-way folks is one of the most important functions of the Church Army evangelist. In the Diocese of Albany last year the Church Army captain at work there, linked up more than two hundred children in the Correspondence Sunday School, and children whose religious education was before neglected are now able to receive the nurture of the Church.

* * *

CHURCH ARMY workers are drawn from various occupations, from the mine and the plough, from the shop and the office and the factory. They are just plain lay-folk with a real zeal to win men for Christ. Any keen young Churchman or woman with the right characteristics may find a place for service in the many-sided activities of the Church Army, which are increasing in number and variety with each succeeding year. The training is free and on commissioning, the workers receive sufficient salary. Many more workers are needed. Men between twenty and thirty and women between twenty-two and twenty-eight are invited to apply to the Candidates Secretary, 416 Lafayette Street, New York, N. Y.

Brotherhood of St. Andrew

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

X A SPECIAL AND IMPORTANT feature of the triennial national Conventions of the Brotherhood of St. Andrew (See May SPIRIT OF MISSIONS, page 367), which are to be held at the University of the South, from Thursday, August 27, to Thursday, September 3, is a summer school for the delegates. Courses of intense interest to the men and boys of the Church will be offered throughout the conventions. As in other summer schools each course will be given at the same hour each morning, thereby leaving the afternoons free for recreation and the evenings for joint sessions of the conventions, the advance division and the senior.

The courses and leaders will include:

- THE PSYCHOLOGY OF RELIGIOUS EXPERIENCE—The Very Rev. William H. Nes, *Dean, Christ Church Cathedral, New Orleans, Louisiana.*
- INTELLECTUAL DIFFICULTIES AND EVANGELISM—The Rev. H. H. Lumpkin, Ph.D., *Rector, Grace Church, Madison, Wisconsin.*
- WORK AMONG COLLEGE MEN—The Rev. C. Leslie Glenn, *Rector, Christ Church, Cambridge, Massachusetts.*
- HELPING OUR RURAL FOLK—R. J. Colbert, *Professor in the University of Wisconsin.*
- THE WORK OF THE LAY READER—The Ven. Leonard P. Hagger, *Archdeacon of Michigan.*
- PERSONAL WORK—William F. Pelham of Chicago, and others.
- METHODS OF WORK FOR BROTHERHOOD CHAPTERS—H. Lawrence Choate, *President of the Brotherhood.*
- CHURCH WORK WITH BOYS—J. R. Marcum of West Virginia.

Registrations up to five hundred will be accepted in the order of receipt and should be sent promptly to Mr. Leon C. Palmer, 202 South Nineteenth Street, Philadelphia, Pa. The total cost for the combined conventions and summer school is eighteen dollars including a three dollar registration fee payable in advance upon registration and fifteen dollars for room and board payable on arrival at Sewanee. Information concerning railroad fares and routes to Sewanee may be secured from Mr. Frank R. Fortune, Chairman Transportation Committee, 204 Hippodrome Building, Cleveland, Ohio.

Church Mission of Help

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

CMH CMH WORKERS in the Diocese of New Jersey cover the nine southern counties of the State, which comprise the diocese, from three offices, the executive office at Trenton and the district offices at Camden and at Elizabeth. During 1930 three hundred and ten girls were given intensive care and help in serious difficulties; some service was rendered either to girls themselves, or to other social workers, or clergy in 175 other instances.

In addition to these actual contacts, CMH is exerting a positive influence on social conditions and social work in the diocese in various ways. Two county conferences have been established in southern New Jersey, each meeting at the home of a CMH board member and attended by the executive secretary, Miss Mary French, where problems confronting local social workers and citizens, especially those affecting young people, are discussed and plans made for their remedying. The secretary is the president of the Trenton Social Workers Club.

There is the closest understanding between CMH and the State Police and county and city officials, who are now turning over to CMH the most difficult cases; situations that involve race problems and social and religious complications. In turn, CMH has been actively interested in the framing and passing of such pieces of social legislation as that providing for juvenile courts so that very young offenders could be dealt with without the formality attached to courts for older delinquents.

That there is also constant contact with the Church and with church agencies in and out of the diocese hardly needs stating. The annual retreat for CMH in the diocese was held at St. Bernard's Church, Bernardsville, with the Rev. Leonard Hodgson of the General Theological Seminary as conductor.

Mrs. George Stengel has recently been

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engaged by CMH in the Diocese of New Jersey as financial secretary.

* * *

THE NEW YORK CMH announces that other plans will have to be made for vacations for CMH girls this year as McLean Farm will not be opened this summer. Major repairs which can not be put off any longer without serious damage to the property will absorb a large part of this year's income from the endowment fund which maintains the farm. The Third McLean Conference, scheduled for June 3-10, will therefore be held on those dates at Adelynrood, South Byfield, Massachusetts.

* * *

THE CONNECTICUT CMH arranged a luncheon on the Spiritual Viewpoint in Social Work, at the Connecticut State Conference of Social Work, with the Rev. Julian D. Hamlin as the speaker.

* * *

MISS DORIS K. WRIGHT, secretary of the Vermont CMH, will give a course on the work of the society at the Evergreen Summer School.

The Church Periodical Club

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



THE CATHEDRAL of St. John the Divine in New York City has a beautiful way of keeping the calendar. Intercessions are made on designated days for each parish, organization, or institution working in the diocese. Each is notified in advance and is asked to suggest special objects for intercession. The day assigned to the Church Periodical Club was May 2, a peculiarly fitting date as it is on the first Sunday in May that all friends of the Club are asked to join in prayer for its work. Pursuing the thought of intercession, one wonders what might not happen in the way of Christian advance should the more than ten thousand senders of magazines through the C.P.C. pray regularly for those to whom they send.

THE STORY of the South Dakota library in the April SPIRIT OF MISSIONS has met with gratifying response both in books and in money for new ones. The last letter from the mission contains this:

One of the rural teachers told me that on the strength of the books from here they had made a reading table in the school and each child had shared; some who had never read a book before learned to enjoy it.

* * *

FROM A SMALL community in Saskatchewan comes this account of the joy magazines bring both to the recipient and to those with whom she shares her copies:

Thank you very much for your letter. I do indeed appreciate all your kind interest in our little community, and I am sure all those who donate such high-class literature would feel gratified if they could only see the happy smiles of anticipation and pleasure when the various magazines are handed out to the readers, especially when many of them would have had no reading matter otherwise. *Child Life* is a wonderful children's book, and so unlike any other child's magazine I have seen. One of my juniors has developed quite a love of drawing and painting, and copied some of the pictures for her Christmas cards. I was especially pleased at her efforts. All the other magazines are also eagerly looked for, and regularly distributed. It is quite evident how much they are enjoyed by the care each reader takes in keeping her copy clean and tidy. I wish you much personal blessing in this wonderful work, it is certainly a farspread and wonderful organization, and I am sure your labor of love will not be in vain. I am selfish enough to keep THE SPIRIT OF MISSIONS for my own reading. Owing to my age and physical inability I am unable to mingle among the active workers of the great Divine Vineyard any more, but I always loved mission work, and this inspiring and educative work helps to keep me 'in touch', and I can still be like Aaron and Hur upholding those in active service with my thanks and prayer for them and those whom they are teaching and serving.

* * *

MANY C.P.C. MEMBERS in the Diocese of Massachusetts are sending books to children in the far west who are pupils in a correspondence church school. A letter from one of the youngest is copied from *The Confab*, the C.P.C. organ in Massachusetts:

I liked my books. I will be 3 in March. I have big brown eyes. Much love. Your little friend,
Margery.

P. S. I held her hand. *7/7/77*
Eleanor.

Seamen's Church Institute

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



IN THE MANY YEARS that have passed during which the Seamen's Church Institute of America has been working never was there a time when so many and so perplexing problems presented themselves as during the year just passed. The general depression so keenly felt throughout the country was no less keenly felt by most of our institutes in both the reduction and loss of many of our donations and contributions. Although we are thankful that most of our institutes were able to bring the year to a close without a deficit, nevertheless in the majority of them much necessary renovation and repair work so essential for the upkeep of our property had to be neglected.

Throughout the year shipping has been at its lowest ebb and thousands of worthy seamen have been forced to spend idle weeks and even months ashore. Our relief lines have increased and our institutes have been taxed beyond their ability by the many and pathetic appeals for food, shelter, and clothing. The terrible condition of the past year is also reflected in the increased number of seamen in hospitals, the result of exposure and undernourishment.

With so many men ashore every department of institute work has been developed to an unprecedented extent in order to serve and help in every way possible this host of homeless seamen. The following statistical report will give evidence of the value and importance of what the Church is doing for those who go down to the sea in ships:

Lodgings—	
Free	58,143
Paid	630,195
Mail received for seamen	98,280
Baggage checked	113,122
Religious services	1,119
Entertainments	1,079
Men shipped	12,045
Shore jobs	2,206

Hospital visits	265
Seamen visited in hospitals	6,026
Ships visited	10,580
Seamen visited in jails	176
Books distributed	76,123
Magazines distributed	488,184
Knitted articles distributed	4,679
Relief cases	104,182
Cases in clinics	6,049
Enrolled in nautical schools	198
Money deposited for safe keeping	\$750,576.63

The Girls' Friendly Society

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



THE MOST IMPORTANT change in the arrangements for the sale of The Girls' Friendly Society's Christmas cards this year is in the increased discount of forty percent. This is the largest discount that has ever been offered to those who sell our cards from a sample book. We hope that it will provide an opportunity for many groups and individuals to make money for Church or individual obligations.

A second innovation is that the sample book, which will cost only one dollar, will be ready for use September first. Orders for a sample book should be sent at once to our national office, so that enough books may be prepared during the summer. If an order for a sample book is not received until September, we cannot guarantee that a book will be available.

There is one feature of the cards which must be noted. Christmas, to Christian people, is a religious festival. Our cards consequently are planned to carry that message of Christmas. Many of the cards are imported from Europe, and many are especially designed or printed. A number of the cards, also, are not offered for sale by any other organization in this country.

A circular describing these plans and containing illustrations of many of the 1931 designs will be sent to any one upon request. Include a stamped, self-addressed return envelope with your request addressed to the national office, attention of Miss Sanborn.

THE NATIONAL COUNCIL

The Daughters of the King

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



CONSIDERATION OF important matters pertaining to the triennial convention to be held in Denver in September, and an address by the Rev. T. R. Ludlow, D.D., marked the eighty-seventh session of the National Council of the Daughters of the King held in New York City, April 14-17, 1931.

Following routine work, much time was given to discussion of plans and details for the triennial convention. Opening on Saturday, September 12, with a Quiet Hour as is the custom, the convention will continue through Tuesday, September 15. The program was given in outline by the program committee, Mrs. W. J. Loaring-Clark, chairman.

The triennial Corporate Communion, Renewal of Vows, and Memorial Service will be held at seven-thirty on Monday morning, September 14. Chapters everywhere are asked to make this day one of intercessory prayer. Meditations on God's Great Gifts will be given by bishops; conferences and discussion groups will form an important part of the program; a mass meeting will be held during the days of General Convention.

The encouraging outlook for junior work, as it is developing under the chairmanship of Miss Martha Kimball, was noted. Mrs. E. F. Kenyon was appointed to represent the Order at the Madison School for Rural Workers. The program of sending representatives to summer conferences, will be carried out as usual.

Dr. Ludlow addressed the council and led in a discussion on How the Daughters of the King Can Coöperate in Developing Religious Education in Parishes. He outlined a plan which will be printed in *The Royal Cross*.

The Guild of St. Barnabas

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



THE FORTY-FOURTH annual Council of the Guild of St. Barnabas for Nurses was held in Boston, May 5 and 6. The meetings were held at the Diocesan House and in the parish house of Trinity Church. Trinity Church was the scene of a special service at which the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, was the preacher, and of the Corporate Communion on the second morning, at which the Rev. Charles Henry Webb, Chaplain-General of the Guild, was celebrant. Important speakers at other meetings included Dr. Richard C. Cabot and Miss Elise Dexter.

* * *

SEEKING EVER to stimulate in the life of nurses the religious ideal, the Guild of St. Barnabas now numbers some four thousand members organized into forty-four branches. These nurses support a missionary nurse who is the superintendent of a missionary hospital abroad and maintain scholarships in graduate subjects for missionary nurses home on furlough. Correspondence, especially with a view to establishing new branches, is earnestly desired.



The National Organization of the Church

The General Convention

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(Next session: Denver, Colorado, September, 1931)

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

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