

The **WITNESS**

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WHY I AM A MISSIONARY

By

E. STANLEY JONES

Methodist Missionary to India.

I WAS at lunch at the American Embassy at Buenos Aires last summer when a prominent lady turned to me and said, "I have been waiting to ask you why you do it? What impels you to go as a missionary among other people?"

There is perhaps much misunderstanding as to the motives of a missionary. Let me say here that we do not go because the nations to which we go are the worst in the world. Paganism is not something that can be pointed to on the map, it is something in the spiritual realm. Frontiers today are not geographical but moral. We go to the East because it is a part of the world, and what we believe in for ourselves we believe is valid for the rest of the people of the world. We are not presenting western civilization to the East, for western civilization is only partly Christian. We tell the East to take what it finds good in our civilization, but we do not make it the issue.

Neither do we impose our ecclesiasticisms upon the East, for we have built up around Christianity some things that are Christian and some that are not, some that will stand transplantation and some that will not. We put our ecclesiasticism at the disposal of the East and say "Take what is good and will fit into your own national life."

What we are trying to do is to give them Christ and to let them interpret Him through their own genius and life. If the East can show us something better than the Christ then we will sit at the feet of the East.

One of the first things that impels us as missionaries is a basic belief in men. The missionary enterprise believes in people, apart from race, birth, and color. It says there are no permanently inferior peoples. There are undeveloped races, but there are untold possibilities in every human personality. A Negro preacher to the American Indians laid the foundation

of the missionary work of the Methodist Church. A Mohammedan looked at some of the outcastes of India who had been lifted out of their lowly condition by Christian missionaries and said, "Here you have turned animals into men." There is possibility in every person no matter how humble his present state.

We believe that each nation has something to contribute to the life of human race. It would be a poor thing indeed for us to try to Anglo-Saxonize the world. It takes many instruments to make up a symphony; and many peoples to make a harmonious world. There is no mere giving nation and no mere receiving nation any more. All must be giving, all receiving. We expect to get back from the East as much and more as we give.

As we believe in the people of the world we want them to develop economically, politically, socially, and morally. We do not believe the non-Christian faiths can produce this development. No nation can rise higher than its inmost thinking; no nation can be lifted until you lift the ideals that paralyze the life. The bloodclots that paralyze the soul of India are Kismet and Karma. The Hindu gets under difficulty and says, "My Karma is bad." It paralyzes him and he sits down. The Mohammedan gets under difficulty and he says, "My Kismet is bad." Both tend toward fatalism; both tend to produce that fatalistic conception of life that has made the East non-progressive.

I do not believe that India will permanently rise until Kismet and Karma are replaced by the Cross. The cross stands for that optimism won out of the heart of pain. I have looked into the soul of the East; I have let the non-Christian speak at his highest and best, but I have come to the conclusion that these faiths are bankrupt. But they have very great assets; one can still have assets and be bankrupt. They have not sufficient resources to pay off the obligation they owe

to their devotees. Every economic and social evil in the East is rooted in religion, and you cannot raise the people in other realms until you change the religions.

Christ in life is inescapable. An Indian said "Begin at India and her needs and you come out at the place of Christ." It was Henry George who said, "I love the people and was led to Christ as their best friend;" and it was Cardinal Manning who replied, "I loved Christ and was led to love the people for

whom Christ died." It was a Hindu who said to me "No one but Christ is seriously bidding for the heart of the world. There is no one else in the fields." The modern man knows he must be religious after the mind of Christ or not be religious at all.

Everything is changing and being modified in the East. "All our customs are in the cooking pot", as an Indian said. Everything is changing except Christ. He stands unmodified forcing modification upon everything.

BOOKS IN BRIEF REVIEW

Edited by

WILLIAM B. SPOFFORD

HARRY WARD'S *Our Economic Morality and the Ethic of Jesus* is at the top of the list as far as I am concerned. Here is a book which shows pretty conclusively that our economic morality and the ethics of Jesus cannot continue to live together in the same world. Harry Ward knows his subject as few men, at least in this country, know it, and this book surely is to be ranked with his *New Social Order* which is the standard on social Christianity. It is a Macmillan publication and costs \$2.50. *The Warrior, the Woman and the Christ* by G. A. Studdert-Kennedy gets down to hard pan on the sex question. He says quite rightly that you can't divorce that problem from the others that are agitating mankind, the economic and the international and the racial, and in his own unique and fascinating way he shows their relationships. It is a profound book, written as only Woodbine Willie could write. Doubleday, Doran, \$2.50.

The Authority of the Bible by C. H. Dodd (Harpers; \$3.00) is a thoroughly modern and scholarly book, written by the successor of Professor James Moffett at Oxford. The average layman will hardly be interested in it, but it is a dandy book for the parson who has been out of the seminary for a time and wants to catch up a bit on Biblical scholarship. Rev. Phillips Osgood of Minneapolis is, I suppose, the leading dramatist of the Episcopal Church; the head of the school of pageantry at the Wellesley Conference. In *Pulpit Dramas* (Harpers \$1.75) he presents a group of dramatized sermons which will pep up the service if that is what you seek. I am sure too that the layman will greatly enjoy this book.

And Was Made Man by Professor Leonard Hodgson deserved a long review and would get it if we only had a bit more room, for Joseph Harvey, friend and comrade, has sent in a dandy, but I have just got to pass the word on to you that in his opinion it is a book to be read by everyone who means to keep up New Testament scholarship. Pretty heavy reading of course. Professor Hodgson says that he finds St.

John's Gospel like "reading a detective story in which the clues point in such directly opposite directions that the reader is baffled." But in reading Joe Harvey's nice review I take it that my Southern friend didn't find the book exactly a bedtime story; after all the college and seminary professors get thrills from strange sources. No you will have to work with this book. Longmans Green; \$3.50.

The Green Wall of Mystery, Father Hughson O. H. C.; Holy Cross Press and no price given. Says Brother Irving Goddard; "Father Hughson made a distinct contribution to our knowledge of Africa in this very charmingly written book with the felicitous title of the Green Wall of Mystery. It is a fascinating record of impressions received during a six hundred mile journey in Liberia. These impressions are fresh, stimulating and illuminating and will give you an added zest to the study and appreciation of the African problem. The women of the Auxiliary are extremely fortunate in having such a book to aid them in their prescribed study."

LIBERALISM AND ORTHODOXY.

Personally I like *A Wanderer's Way* by Canon Haven very much (Henry Holt, \$1.75). Our reviewer of it, a much better judge of books than I am, is less enthusiastic apparently. I let the lady speak for herself;

"It is often so much easier to write a note about a book before reading the book. I knew just what was to be said, before this book was received, and now, having inadvertently read it, I am not so sure. For the author's earnestness, humility and high motive, there can be but praise. He tells of the lack of a living religion in his own inward life during his school and college days, a trouble which was started very early by a kind of teaching in church in which the wrath of God was made to eclipse His love (a point of view which social case-workers frequently meet with today and which causes them a vast amount of trouble). Later on, God, especially in Christ, became real to him. It is a gallant and honest attempt to

declare and establish the reality of our Lord, for the benefit of all who deny it. Any teachers and clergy who feel that their own teaching lacks reality may be glad to read the book.

"A sad commentary on the sort of readers he expected is the fact that he must needs go back and qualify and support every divine experience by every modern term in the psychologist's vocabulary. It takes pages, for example, to argue the presence of Christ, when surely a sentence or two would have made his experience clear to most readers, and it is a question whether pages of intellectual argument will make it more convincing to anyone.

"All through his pages there appears again and again, grim and menacing, a gaunt spectre known as Orthodoxy, and oh, Orthodoxy, what crimes he attributes to thee! In the term he seems to include all things, both great and small. He speaks of "doctrines and ritual," "dogma and ritual," as though lighting the candles were as important as believing in God. He seems to imply that the creation of Eve from Adam's rib, the Virgin Birth, and the Atonement must be considered coordinate in importance. He implies that by magnifying one special means of grace, the Holy Communion, everything else is profaned. Surely the reverse is true. He says that liturgies and creeds sprang up when reality waned. He implies that orthodox beliefs and the fruits of the Spirit are mutually exclusive.

"But surely there is no Christian doctrine or creed or even form of service which does not definitely imply and inculcate love and service to all mankind. If these virtues do not appear in any given Christian, surely it is due to the abuse, and not the use of orthodoxy.

"Briefly, to say the creeds or to think of the great foundation truths of Christianity seems to be, for the author, like walking through a burned-over forest of dead trees, whereas surely it is more like walking through a blossoming orchard. Christian orthodoxy, straight thinking, is a living, growing tree, blossoming with all things beautiful, constantly producing the fruits of the Spirit, or it is not really 'orthodox'. Some preacher please write a sermon on 'The Creed, the Tree of Life.'"

Roger W. Babson, statistician and adviser to folks with cash to invest, has written a great big fat book called *Stowing Up Triple Reserves* which can be bought for \$2.00, paper covered; published by Macmillans. There may be folks who will like it but I think it is silly for a man to set himself up as an instructor in every department of life. He begins by telling you what to do with your money; what to buy and where, and I suppose this part of his book is worth the \$2, since he is supposed to be an authority there. Then he goes into health and medicine, tells his readers how to eat, bath, sleep, sit. I was playing golf the other day with a hard boiled printer who had taken a few wild swings and wasn't feeling any too well. A kind friend, who was himself a consistent 120 player, came over to instruct my printer. "Now you don't stand just right"—but he got no further

for the printer snapped out; "Say baby I didn't learn the printing trade in a barber shop, and when I want to learn this game I'll go to someone who know." That ended that lesson. I feel the same way about this book. Doctors don't know much about keeping us healthy, and clergymen may know little about curing our souls (the third part of the book) but at that I feel that they are more competent in these fields than is Mr. Babson.

You know, I am sure, that any of these books can be secured from WATNESS Books, 6140 Cottage Grove Avenue, Chicago. Then too there is an ad of WITNESS Books somewhere in this paper, and ads too from Harpers and Morehouse, all listing important books, many of which have all ready been mentioned under this heading in previous issues.

A New Confirmation Manual

A Review by

FRED W. CLAYTON

THE CATECHISM TODAY: *Instructions on the Church Catechism*; by Rt. Rev. G. Ashton Oldham, Bishop Coadjutor of Albany. Longmans, Green and Company, \$1.00.

WE have been waiting a long time for this book. I have in my library several treatises on the Church's Catechism, but none so clear, simple and concise, and at the same time profound as these one hundred forty-three pages from the pen of Bishop Oldham.

I note in many of our modern books on religion today, the emphasis on simplicity. For example, in Mercier's *Manual of Modern Scholastic Philosophy* he says, the simpler an idea the more general its application. "Now since simplicity and universality go together, it is easy to understand how it is that, in order to explain anything, we have to pull it to pieces, to split it up, into its simplest elements, with a view to putting it together (cum prehendere) and so understanding, comprehending, the complex thing by means of the simple."

This is what Bishop Oldham has done for us in his treatment of the Catechism. He has divided it into five distinct and clear parts: The Christian Covenant, the Christian Creed, Christian Duty, Christian Prayer, and Christian Sacraments. The Catechism, although simple in construction, yet deals with the most profound of truths. Bishop Oldham makes clear and distinct both for the scholar and the child the metaphysics of the Incarnation, the reality of prayer, the character that comes to us through Baptism, and the strengthening and life giving essentials which belong to Confirmation and the Blessed Sacrament.

When great men think they arrive at a similar system of truth. It is interesting to note the various writers of various schools of thought saying the same

things. For example, Vonier, a Roman Catholic writer, in his book *The Personality of Christ*, says, "Christian religion is in danger where legal observance of some sort begins to crowd out the personal element, when all spiritual efforts are directed towards the scrupulous carrying out of a system of observances for their own sake without a personal purpose." In his book, he emphasizes personal attachment to Christ, the need of individual responsibility, the fact that God knows us as individuals, that this sort of understanding brings us personal happiness.

From a Protestant point of view, William Adams Brown, in his *Beliefs That Matter*, says, "When we study the lives of the old saints, Saint Francis or Saint Theresa, we are impressed by the fact that their chief desire is to be left alone to enjoy something that they have found. With us, emphasis falls on the quest; with them, on the goal. Ours is the religion of the seeker; theirs, the religion of those who possess the object of their search. To be still and let God do for us what he will, that is to worship as Saint Francis and Saint Theresa understood worship. In worship, one is content to realize the fact of God and to give oneself up to the happiness which the realization brings."

And now Bishop Oldham. "God is interested in individuals, in persons. Among all the myriads of persons in the world and the multitude of worlds, I am a matter of concern to God. I can never be a matter of indifference to the infinite Deity. What a tremendous truth this is! Whatever I do or think or say really and deeply interests Him. The most tragic and dangerous position a man can ever be in is to be or feel so alone that 'nobody cares.' That position the Christian need never reach, for no matter what the attitude of men, every individual soul is an object of solicitude in God."

The book shows a wide reading and deep understanding on the part of the author. There are many quotations in it and they are used in an apt and convincing way. It would, perhaps, be better for the student if in another edition of this valuable book, footnotes were made and a bibliography included, because I am sure the author gives one much food for thought and an appetite for further study.

Men and Machines

An Editorial by

BISHOP JOHNSON

EASTER DAY with crowds of worshippers; its profusion of decorations; its wealth of music; its colorful processions and its generous offerings gives one a glimpse of what a powerful force the Church could be if Christians could transport the spirit of Easter into their whole lives.

"If ye then be risen with Christ," says St. Paul, "seek those things which are above where Christ sitteth at the right hand of God" and at Eastertide we make

a gesture toward and experience a sensation of what it could really mean if we could only set our affection on things above and not merely upon things on the earth; but we lose the spirit in a few days and Low Sunday comes to remind us that some have to keep grinding at the mill in order to ensure the coming of another Easter.

Unfortunately the Church has a large crowd of remittance men who appear at Easter for their annual annuity, but do little or nothing the rest of the year to produce the spiritual treasure which they annually appropriate.

Somehow one wonders how those who do appreciate Easter can feel the inspiration of the day and not see the necessity of the labor necessary to produce it.

After all, if one catches the Spirit of Easter, he knows something of what it is to seek those things that are above.

He knows that man is not merely a machine, for a machine can produce nothing above that which we feed into it.

You feed five gallons of gasoline into an auto and you get sixty miles of travel out of it, and when the machine is worn out it is good for nothing but the scrap heap.

That is where a man-made machine differs from a God-given organism.

In God's world a little seed can become a beautiful flower; a shapeless amoeba can become a leaping gazelle, and a bit of protoplasm can become the leading lady in our social set.

Organisms seek those things which are away above their origin.

If a corn of wheat fall into the ground and dies, it brings forth something greater than itself; but if an auto falls into the ditch and perishes, it becomes less and less of an auto every day.

If man were a machine made in a factory, the behaviorists would be justified in saying that life is merely a mechanical force; but if man is an organism no one can predict what he may become if buried in the ground.

That is the fallacy of the behaviorist school. They assume man is a machine which he isn't and then dogmatize about him as though he had been turned out of a factory. Whereas man is an organism belonging to a species and therefore something that no true evolutionist can dogmatize about, for how can an observer even have guessed that the white of an egg could have become a society belle?

Of course, no one living in the Mesozoic age could possibly have foreseen just what sort of human beings could come out of the reptiles who then inhabited the earth.

Applying the principles of behaviorism to alligators, all one could say is that they just didn't behave like machines and could not have been classified as mechanical products. Why an evolutionist should think that man is the last word in evolution, must be due to a conceit similar to that of a reptile who may have

fancied that he was the last word in God's creative genius.

Man is such a puny, silly creature, endlessly walking in circles on his two little legs, that he scarcely would be a very satisfactory last word in creation.

It doth not yet appear what we shall be, but if there is any intelligence in the ascending order of life, then I am sure we shall be something more than men, just as men are something more than reptiles.

The assumption that man is a machine is contrary to observation. He belongs to the order of mammals and mammals are not machines, but organisms, which have manifested an ascent which machines do not possess.

You just can't plant one Ford and take out a Rolls-Royce or even a Lincoln.

If their basic assumption is false, then all the deductions of behaviorism are worthless—and back of all the assertions of mechanical life is the fact that man belongs to an order of life which has gone from species to species without being once put into a machine shop to affect the change.

Easter would be out of place in a machine shop, but it fits into nature even though no man can foretell what the next step of evolution may be.

For it is the property of organisms that they develop new capacities without human aid, merely from a power instinctive within them.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in the United States

THE LAYMAN'S JOB.

THE purposes of the Church (in a single sentence) is to worship God and extend His kingdom. Everything which achieves this end is within the ambit of the Church's duty.

The Church exists, not to consolidate or defend its own fabric, but to defend God's Kingdom and extend its conquests. *The Church purely defensive is the Church petrified.* The Church exists to bring men to God. The main objective of the parish should be to make the Church the fighting force of God. The holy hobby of the layman should be making the Outsider an Insider, yet how few of us function at all in this.

I recall the late Dr. Watts-Ditchfield speaking to a largely attended gathering on "How to reach and retain men" and urging them to make plans for "catching men." Turning to the Vicar in his Stall, he asked, "How many communicants had you last Easter?" "1,272", was the reply. "How many men were confirmed last year from your parish?" "Five". "How many of these were brought by the 1,272 communicants?" "None". Then turning to the folk gathered there, asked "What do you think of yourselves?"

The word LAYMAN may be used in two senses,

(1) as the private Person, with no professional knowledge or responsibility, (2) as one of the people of God; in the old dispensation, the nation of Israel; in the new dispensation, the Church of Christ. The Laity ARE the Church. There is a sense in which the Ministers of the Church are included in the Laity, separated from them, not in membership, but only in office.

In Church matters we must somehow cancel that first definition of a Layman and cause him to cease to be a person with no responsibility.

Perhaps if our clergy gave the Layman a larger share of responsibility in the actual services of the Church, they might become more keen to recruit others. Workers should be evolved, first within the Church. Certainly where there is an Evening Service, a large degree of responsibility could be placed upon the Laity and, after a time, the whole Service and Address could be in the hands of a group.

As with the developing of prayer-groups mentioned in a former paper, so too the clergy might have a sample and experimental Service in Study or Vestry. One man announce the Hymns, (and have him do it over and over until he has made the opening words of that Hymn to *live*); another to take prayers. Instead of always having a lesson read by one, from the Lectern, why not have six or eight people in the pew announce a Text of Scripture? Or, to return to the Lectern-Lesson, a dialogue might be engaged in between Rector and Layman. "What did you understand by that last verse?" etc. etc.

Some clergy encourage young men to write out questions which they ask from the pew and which are answered from the Chancel Steps; or the Rector can ask chosen men such questions as, "What is your favourite hymn?" and "Why?" "What is your favourite Collect?" and "why?" "What is your favourite passage of Scripture?" and "why?"

Instead of the Magnificat a solo might be sung—a *solo with a chorus*, a chorus which will linger for days with those who hear it. Choruses sung over and over can be a great help.

Some of our readers will grunt in superior fashion and say, "This is all very trifling and unnecessary". Others may be willing to be fools for a season for Christ's sake and for the Church's sake, in order that some fine fellows may presently develop from the pew.

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WITNESS BOOKS

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

PHYSICIANS in Chicago are having difficulty with the word "ethics." It seems that one of their number associated himself with a clinic where patients with little of this world's goods are treated at small cost. After several meetings of the Medical Association they ousted their brother, an eminent man, and stated rather bluntly, so it seemed to me, that his action in serving the poor was "unethical" since he was getting less cash than they have agreed to charge for their services. One can admire them at least for their frankness, and could admire them still more if they would make no reference whatever to "ethics."

* * *

Reference has been made in these columns to what I termed the "Albany Rebellion" . . . the effort being made by a group of clergymen and laymen in that diocese to strengthen the position of the men in small places. Several letters of protest have come in from people who feel that no reference should be made in a Church paper to anything which smacks of dissension; the idea being that we should impress upon our readers that everything is fine and dandy everywhere in God's Household, even if we have facts in our possession which makes it difficult to leave this impression without being dishonest. Someday, I hope, there may be a conference between editors of religious journals and those in authority to determine just what our function is. As things stand now we are expected to play the Pollyanna part; "Dr. Jones preached a mission at St. Paul's. The church was crowded to the doors at every service to hear the inspiring and thrilling addresses of the eminent divine." That is the sort of stuff we are expected to print, even if we happen to know that the mission was a flop. Nothing that reflects on those in high places must ever appear. Whatever is done at 281 Fourth Avenue is to have our praise, the facts notwithstanding. As for me I have my moments of doubt. There are glaring injustices in our Church. There are men in small places slaving at wages below the scale for hod-carriers who will get even less if they make a peep. There are men in high places, draw-



PRESIDENT BARTLETT
Announces Gifts to Hobart

ing fine salaries plus expense accounts who are doing far less for the glory of God than their brothers in small places who are expected to raise the cash to pay the salaries of those on top.

It is not the job of this end of The Witness to preach a moral crusade. But it is our job to print the news, and I am beginning to wonder if we are either honest or courageous in refusing to allow anything to have the light of day that in any way reflects upon those in high authority. Not that anything that I have read about the little affair in Albany reflects upon anyone. As I see it an effort is being made by the men in small places to organize so that they may have a little better break. That is News. And in the last analysis its news value should determine whether or not a paragraph appears here.

* * *

The final steps have been taken making Christ Church, Springfield, Mass., Christ Church Cathedral. We

now present to you Dean McGann, Canon F. Vernon Losee, and Honorary Canons Latta Griswold, Arthur Lee Kinsolving and Henry W. Hobson. But not Dean McGann for long, for his resignation has been announced "to devote himself to another branch of Church work." Just what this other work is, I am sorry to say, I do not know.

* * *

Young People's Society of the diocese of Chicago are to dance for the Cathedral which someday will be built. A ball . . . a May Ball . . . is to be held shortly in a Chicago hotel, the cash taken at the gate going into the fund for the Cathedral. Upward of \$8000 has been raised in this way by the three dances so far held.

* * *

Mrs. Frederic Rhinelandt delivered a lecture on April 16th at Calvary House New York on the Cathedral in Washington. Bishop Satterlee once Bishop of Washington, was before that the rector of Calvary Church.

* * *

One hundred former members and friends of St. Paul's Church, Tombstone, Arizona, gathered there from all over the south west on Low Sunday to celebrate the 49th anniversary of this Episcopal shrine. St. Paul's is the first of our churches in Arizona, built by the Rev. Endicott Peabody, the present headmaster and founder of Groton School, who went to Tombstone in January, 1881, and completed the present edifice started by his predecessor. At that time Tombstone had 20,000 population, the largest in the state, drawn there by the rich silver mines discovered by Ed Scheiffelin, three years before. The famous prospector named his claim "Tombstone" because that was all his friends had predicted he would find. The local paper is appropriately named "The Epitaph."

The woman's guild records of 1882 tell how money was raised to wipe out the church indebtedness by making quilts for sale and giving suppers and shows. Two performances of "Pinafore" were given. For the first, \$137 worth of tickets were sold beforehand, \$121 was taken in at the box office and someone brought over \$82.50 from the saloons. For the second per-

formance, \$108 worth of tickets were sold before the show, \$142.50 was taken in at the box office and this time the saloons donated \$52. In such ways was met the total cost of the church, \$4,953.77.

The church is built of adobe brick and shows no cracks after nearly half a century. The interior is lofty with steep-pitched roof of open timber work. The pews and chancel furniture are of solid walnut. It is a beautiful monument to the early residents of Tombstone who brought law and order into the west of cattle rustlers, bandits, open saloons and gambling halls.

Today the church is a missionary center, the vicar, Rev. Henry B. Moore, preaching on alternate Sunday afternoons in Benson and Fort Huachuca, twenty-five miles away on either hand, between morning and evening services in Tombstone.

* * *

During the remodeling of the present school rooms in St. Paul's Church, Duluth, and the building of the new Parish House, the Church School is compelled to hold a joint opening service, and many of the classes assemble in the Church edifice.

In order to hold the interest of the children during this trying time, interesting and instructive tableaux have been arranged each Sunday. New Testament stories were used with one exception, when the older boys and men from the Bible Class represented Bishop Murray and the members of his Council. The Council assembled in the Chancel—the Chairman, Treasurer, and Secretary seated at a table—other members occupying the choir stalls.

Three Missionary Bishops who had been invited to sit with the Council, presented the needs of their respective fields—Bishop Rowe of Alaska, Bishop Campbell of Liberia, and Bishop Creighton of New Mexico.

The rector, the Rev. B. T. Kemerer, also a visitor at this session of the Council, afterwards carried the appeal from the Missionary Bishops back to his children in St. Paul's, Duluth, with a special plea for an increased Lenten offering.

* * *

Close to a thousand received communion Easter at Grace Church, Oak Park, and the offering was in the neighborhood of \$3000. This is one of the strongest and most beautiful churches in the diocese of Chicago.

* * *

Sometime back we ran a little item in this paper setting before you the plan which Dean Day has adopted for the Cathedral in Topeka. He says that to his way of



DEAN DAY
Has a Good Idea

thinking confirmed members of the church should be made familiar with the life of the Church outside the parish to which they happen to belong. He goes further and says that they can hardly be expected to be good strong parishioners if their vision is limited to the parish. So he asked the vestry to present each member of his confirmation class with a yearly subscription to *The Witness*. Naturally we think it a grand idea. Maybe you will want to do the same; I should think any vestry made up of good business men would see the advantage of starting their new communicants off with a Church weekly. Will you ask them? It may be a bit embarrassing for you know I have a hunch that a very small percentage of the vestrymen of Episcopal Church take a Church weekly themselves. Don't let that fact hold you back. Who knows; maybe they will subscribe for themselves too while they are at it. Anyhow we will accept all such subscription for 50c less than \$2, which is the annual cost of the paper.

* * *

"Crusada Episcopal" was an event in All Saints' Mission, Guantanamo, Cuba, where the Rev. Jack Townsend is the rector. Archdeacon Thornton of Camaguey was the missionary helped out by Angel Ferro, who gave most of the addresses in Spanish, though the Archdeacon by no means limited himself to the English language. There were a couple of hundred folks at each one of the sixteen services held during the week, and 800 people attended the conference

on religious education held in a theatre.

* * *

The annual children's fair was held at St. James', New York, on the 6th.

Several groups put on one-act plays and tableaux prepared and simply costumed by themselves, and based on what they have learned during the year of customs in Alaska, the Philippines, Mexico and the various nationalities passing through Ellis Island. Dramatized stories from the Bible were the contribution of other classes. The "Missionary Mother Goose Pie" held amusing surprises for visitors.

* * *

Under auspices of the department of religious education of Florida, of which the Rev. Ambler M. Blackford of Jacksonville, is the chairman, a very successful series of educational institutes were held in Florida during the Lenten season. Miss Annie Morton Stout of the Department of religious education of the province of Sewanee was the leader of these institutes and has expressed herself as being most pleased and satisfied with the attendance and results obtained.

In St. John's Parish, Jacksonville, where church school teachers from all of the city parishes, and several of the near-by congregations, met for a course on "The Teacher," some thirty teachers were regular in their attendance and 18 of this number took examinations for credits in the National Accredited Teachers' Association.

In St. Mark's Parish, Palatka, among the 30 teachers who gathered for five consecutive evenings, were the teachers of St. Paul's Mission, Federal Point. This mission is twelve miles distant from Palatka, but this was no hindrance to the devoted body of teachers of that little school—100 per cent of whom were present every night. Eighteen of these students likewise have taken their examinations for the N. A. T. A. credits. The closing institute of the series was held in St. James' Mission, Lake City. Eleven teachers attended from the local church school and 5 have taken their N. A. T. A. examinations.

* * *

Two large and important windows are now in process of construction in the studios of Henry Wynd Young, Inc. These windows are to be placed in the chapel of St. James', Cathedral of St. John the Divine, to occupy positions right and left of the one already in position on the south wall, the subject matter of which deals with the story of St. James' of Compostella, the patron

saint of Spain. The new windows will represent a careful study of the history of Spain from its earliest days introducing in the first, as the five central figures, Sts. Ildefonso, Ferdinand of Castile, the brothers, Sts. Leandro and Isidoro and St. Hermengildus. While the smaller panels will be devoted to the Heroes, Philosophers, etc. The design of the second window will be based largely on the Spanish Mystics and outstanding Spanish characters of the 15th century.

* * *

Plans for a million dollar endowment fund for the Transfiguration, New York, were announced last week by Rector Ray. The time has come, he said, for the establishing of a permanent endowment fund to continue the famous parish of the Transfiguration in its present site.

* * *

A Rural Conference is to be held June 11-21 at All Saints' College, Vicksburg, Miss., pretty much the whole province of Sewanee co-operating to make it a success. And, take it from me, when the province of Sewanee sets out to make a thing a success it is a party worthy of serious attention. Besides Sewanee we have the dioceses of Arkansas and all the dioceses in Texas pulling with those in charge of this conference. The Rev. H. W. Foreman, secretary of rural work is to be there, as is also Professor R. J. Colbert of Wisconsin, who seems to be at about every rural conference held from June to October. Then there is to be Dean Lathrop of the department of social service; Dean Noe of Memphis, Professor Wilmer of Sewanee, Canon Nelson of Louisville, Bishop Bratton of Mississippi, Rev. R. E. McBlain of Aberdeen, Miss., Mr. J. B. Snider, Jr., of Mississippi, Rev. E. W. Mellichampe of Sewanee, Rev. Charles F. Blaisdell of Memphis, Professor Kolp of Wisconsin, Mr. Albert Croft of Wisconsin, Rev. H. E. Bush of Mississippi, Rev. J. M. Stoney and Rev. W. E. Gamble of Alabama, Rev. C. F. Penniman of Mississippi, Rev. Gardner L. Tucker of Louisiana, and several others yet to be appointed.

* * *

Marguerite Wilkinson, writer and critic of poetry, bequeathed one-third of her estate to the Berkeley Divinity School in New Haven. She specified in her will that one-third of all royalties received from the sale of her books should go to help Berkeley train men for the future ministry of the Church. Mrs. Wilkinson was an Associate of Berkeley and during the later years of her life took a great interest in the work of the school. This may have been

largely due to the fact that she owed a spiritual debt to Berkeley. It was during her attendance at a summer course in divinity for women at Berkeley in the year 1923 that she experienced a spiritual awakening which had a profound influence upon all her later writings. In the introduction to her collection of Christmas poems known as "Yule Fire" she reveals something of her own religious experience. She had passed from an agnostic position to that of an ardent disciple of Jesus Christ. Another book of religious poems entitled "The Radiant Tree" dealt with our Lord's passion and resurrection.

Mrs. Wilkinson's untimely death was a great loss to American literature. She was a very keen critic and a gifted writer of poetry. Born in Halifax, Nova Scotia, in 1883, she was educated in American schools and graduated from Northwestern University. She began writing for magazines both as poet and critic while still a college student and was in the public eye during the rest of her life. One time she was the leading critic of poetry for the "New York Times." She lectured extensively before schools, colleges and women's clubs. She was a firm believer in all rights for women, and, in fact, was a champion for the rights of the individual to the good and ennobling things of life regardless of sex or class.

* * *

The young man who adorns our cover this week is the Rev. Oliver J. Hart, who is the rector of St. Paul's, Chattanooga. Mr. Hart was born in South Carolina in 1892, graduated from Hobart in 1913 and from the Union Seminary in 1917. He was the rector at Macon, Georgia, for a spell where he did fine work. Went to Chattanooga a few years back when Dr. Wing was elected Bishop down in Florida.

* * *

Rev. T. D. Martin has resigned as rector of St. Peter's, Hebron, Conn., also Calvary, Colchester. He has been made rector emeritus of the former.

* * *

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TWO weeks ago our first BOOK CHATS appeared in The Witness, and the advertising manager, or whoever does such things (perhaps it was none other than Mr. Spofford himself), put them on page 13. But are we downhearted? No! Your Correspondent hopes they may appear on page 13 this week also, and sell at least 13 books to every 13th reader.

☞ Is a Parson a Person? In the old days he was the Person of the parish—hence the word parson. In **THE HUMAN PARSON** (\$1.00), "Dick" Sheppard tells just what kind of person the parson is, or should be, today. The book will be a mental tonic for the parish priest, and will prove an eye-opener to many laymen who have no idea how many different problems have to be met daily by their pastor.

☞ Bishop Murray says of **THE RELIGIOUS EDUCATION OF ADULTS** (paper 75 cts., cloth \$1.25), by Leon C. Palmer: "I commend it most heartily to the study of the whole Church, with a prayer for the full accomplishment of its worthy purpose." This book goes out with the imprimatur of the Teacher Training Commission and the Department of Adult Education of the National Council of the Church, and is destined to be an important influence in the rising movement of adult religious education.

☞ Your Correspondent will deem it a personal favor if you enclose or mention these **BOOK CHATS** in ordering any of the books that he recommends.

☞ "A penny for your thoughts!" How often have you been thrown into confusion by this challenge at an unexpected moment? In **THE ART OF THINKING** (\$2.50), the Abbe Ernest Dimnet tells how to make a sudden mental volte face and see just what we are thinking, and why. And, as Professor Bliss Berry aptly characterizes the book, it is "delicate and straight and light as an arrow, and it is winged, like an arrow, with wit."

☞ A pound of feathers actually weighs more than a pound of gold! And a gallon of vinegar weighs more in winter than in summer! Is it possible? Not only possible, but true, as are the myriad of other strange and unbelievable facts recorded in **BELIEVE IT OR NOT** (\$2.00), by Robert L. Ripley, whose cartoons are familiar to thousands of newspaper readers.

☞ How many, please? Just check the books wanted in the margin and send this column to the address below, and the books will come to you by return mail.

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of New York, were dedicated in Christ Church, Glen Ridge, N. J. Easter; all memorials and very nice, of the lantern type, bronze frame and translucent glass.

* * *

Over \$100,000 has been given to Hobart College already for the endowment which is being raised as a memorial to Bishop Brent. Two million is being asked for.

* * *

St. Luke's Church, Scranton, Pa., always noted for the rather unusually large weekly attendance upon the early celebrations, was marked this Lent by such numbers as surprised the rector himself. Passion Sunday at eight o'clock, 171 out, mostly young people; ninety odd stayed for breakfast; Palm Sunday over 140 same hour. All other services well attended.

* * *

Bishop Coley dedicated the Children's Corner in Calvary Church, Utica, New York, his old parish, Easter evening. This Easter made a record, having the largest Easter offering, during the present rectorship.

* * *

The Rev. "Ted" White, rector of the Holy Communion, St. Louis, is to be the next rector of the Redeemer, Chicago, succeeding the Rev. G. H. Hopkins.

* * *

Rev George Wood of Sistrerville, W. Va., was advanced to the priesthood by Bishop Strider on March 27th. He will continue as rector of the joint parishes of Sistrerville and St. Marys.

* * *

In March, 1918, Miss Ellen T. Hicks, just home from thirteen years of service in the Philippine Islands, went to St. Luke's Hospital, Ponce,

Porto Rico, to meet an emergency call, agreeing to stay three months. She has been there ever since.

Her work in Ponce, as it was in Manila, has been of the highest character. Miss Hicks and the Porto Rican nurses whom she has trained, have been carrying on ever since the hurricane of September 13th, in the old St. Luke's building, so badly wrecked by the storm that engineers declare it must either be entirely rebuilt or abandoned.

On March 12th, the eleventh anniversary of Miss Hick's arrival in Ponce, the graduates of the Nurses'

Training School, and the pupil nurses, arranged a surprise party. There was a birthday cake with eleven candles, flowers galore and a check for \$150 to help in the rebuilding of the Hospital. It was enclosed in an envelope reading, "For St. Luke's Hospital building fund. Looking forward to a new and modern building."

* * *

Under the heading "Can We Afford to Die?" the Rev. Alva Taylor of the Disciples Church writes this bit in his interesting little magazine *Social Trends*: "The Metropolitan Life In-

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are eligible to apply for the insurance offered by this Corporation at net rates. The Trustees of The Church Pension Fund established this Corporation for the benefit of the Church. It is operated under their direction and under the supervision of the Insurance Department of the State of New York. It differs from other sound insurance companies only in that its rates contain no "loading" and are reduced to the lowest basis consistent with safety. The Directors have also adopted a policy of paying annual refunds which still further reduce the cost of your insurance.

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Insurance Company has had a study of the cost of funerals made and the findings issued in a book called 'Funeral Costs.' They find them a great burden, not only upon the poor, but upon that great class whose incomes are moderate. A casket that it costs \$50 to manufacture is sold at from four to six times that price. The writer knows of a cemetery association that is making 40% annually by selling lots two miles from the edge of the city for \$200 on ground that cost them less than \$500 per acre. The undertaking business is not the most inviting, but it is one of the most profitable and, over-supplied as it is, it is the source of rather extravagant income for the amount of time given to the service. Paul Blanchard, who has investigated thoroughly, finds that in Frankfort, Germany, where the municipality supplies funerals at cost, the maximum charge is \$67.12. In Vienna the maximum is \$300 for the most elaborate service. Cologne supplies its poor an entire funeral service for \$19. In all three cases the charge covers the cost. It is, to say the least, anomalous to put the business of conducting funerals and cemeteries upon a profit-making basis with the presumption that competition and bargaining will stabilize prices. People do not bargain when in grief, nor do they shop around. Is it not carrying our American dogma of private enterprise to a ridiculous, not to say an almost abhorrent extreme, to allow grief and sorrow to become the victims of overcharge and of extravagant profit-making. Cemetery associations could be made mutual, non-profit-making, and funerals and burial expenses could be cared for through a form of mutual insurance that would guarantee service at the lowest possible cost."

* * *

A correspondence school of inestimable benefit to our Indian clergy has grown up during the past two years, through which the Rev. Paul H. Barbour of Springfield, South Dakota, has given instructions to more than seventy men, including several in North Dakota and one in Arizona.

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Ashley House, the little Indian divinity school, is headquarters for the work but the number of students in residence must of necessity be very small, in some years none at all. But there are many married helpers, catechists, deacons and even priests, some of them middle-aged men, who are eager to make up for the deficiencies of their training for the ministry. About two years ago one of them, who lives twenty-five miles from Springfield on the Yankton Reservation, appeared, begging that some way might be found for him to study. Since then, rain or shine, in mud and snow, his rickety old Ford has driven up once a week for an afternoon of lessons. Once he did not arrive until

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Old Testament, From Moses to Christ, A Study of Hebrew Theism, Dr. William H. DuBose, The Theological School of Sewanee.

New Testament, Apostolic Ideas and Customs, Prof. MacKinley Helm, B.A., S.T.B., Nashotah House, Nashotah, Wisconsin.

Church History, The Church Since the Reformation, Rev. Harwood Sturtevant, S.T.B., Rector, St. Luke's Parish and Racine College School, Racine, Wisconsin.

The World Mission of Christianity, Mr. William E. Leidt, National Department of Religious Education, New York City.

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half-past ten in the evening, but he came just the same, hoping for the bed and board which of course he found, and lessons in the morning.

Courses are given on the Prayer Book, Church history and the Bible, in English and Dakota, according to the desire and ability of the student. At the end of each quarter a report is sent to the men themselves and to the priests in charge of their reservations, to the bishops and Dr. Ashley, while their grades and the number of lessons they have sent in is printed in *Anpao*, the Dakota Church paper. Two Indian priests now help with the translation, also by correspondence, a white boy from the parish at Springfield runs the duplicator, and the rural mail carriers are the rest of the office force!

* * *

In his rural parish 35 miles long and 17 miles wide, in Vermont, the Rev. W. J. Brown, assisted by Captain Wilde of the Church Army, between Ash Wednesday and mid-Lent had driven 1,300 miles, making visits, holding services, etc. He has been publishing, in his parish paper, some Meditations on Mother Goose, and not as jokes, but deriving and illustrating most serious religious truths from the situations in which Humpty Dumpty, Simple Simon and other old friends find themselves.

* * *

Rev. H. W. B. Donegan, assistant at All Saints, Worcester, Mass., has accepted the rectorate of Christ Church, Baltimore.

* * *

An unusual and most interesting demonstration and lecture was given at the Church of the Redeemer, Merrick, N. Y., on a recent Monday night. The occasion was the regular bi-weekly meeting of the Church School teachers of the parishes centering on Merrick; but the usual program was set aside to listen to the Rev. Harry G. Greenberg, of the House of the Holy Comforter, Brooklyn, who spoke on "The Jewish Feast of the Passover and its Relation to the Christian Eucharist." More than a hundred people from Grace Church Massapeua; St. Mark's, North Bellmore; Redeemer, Merrick; Transfiguration, Freeport; St. Paul's, Roosevelt; and All Saints', Baldwin were present.

The lecturer was provided with a table set in the usual way for the observance of the Feast of the Passover, and with the food items essential to it. As the lecture proceeded, there were frequently striking and illuminating references to incidents of the Last Supper, or corresponding parts of the Holy Eucharist, or to matters of Christian doctrine, which made the presentation of this Feast

?Did You Know?

HENRY A. MACOMB, senior warden of Grace Church, Merchantville, N. J., has served as warden continuously for 57 years—he is now 84 years old—the junior warden, Arnod H. Moses, has served on the same vestry continuously for 45 years—Epiphany, Concordia, Kansas, has one of the best equipped small plants in Kansas—they finished a fine parish house, fully paid for—and there are but 25 active families in the parish—last year the Charity Organization Society of New York spent more for the relief of the destitute than in any year for 46 years—in spite of the newspapers, they are not convinced that we are in an era of prosperity—Miss Adelaide Landon, assistant to the rector of Grace Church, New York, is a frequent preacher—next Sunday evening she is to preach at Holy Trinity, Brooklyn.

extremely interesting and profitable to those present. Following the lecture, a brief statement was made of the objects and methods of the House of the Holy Comforter, and an offering was taken for the work. It was explained that this offering would be used to provide unleavened bread for certain poor families whom the missionary knew, thus giving him an

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* * *

"While Gandhi has undoubtedly lost the political leadership which he had a few years ago, he has not lost his moral leadership among many, many people," declares Miss Mabel E. Emerson, who is on a deputation for the American Board of Commissioners for Foreign Missions in India and the Near East. Miss Emerson visited the Ashram of Gandhi at Sabarmata, where she found the Mahatma had gathered

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Weekdays, 8 A. M. and Noonday.
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 9:30, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. M.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

about 125 people from all over India. Each had a share in the common life of the community. All learned the trades which are taught—spinning, weaving and carpentry. The day Miss Emerson visited Gandhi he was helping to settle a strike in one of the mills in Ahmedabad. Promptly at four o'clock, the time of her appointment, the representatives of the employers and the employed, who were gathered in conference with Gandhi, were politely bowed out and Miss Emerson, with her associate, Miss Ruth Isabelle Seabury, also of the American Board, were ushered in.

"And there the forceful little man was," says Miss Emerson, "very much like his pictures, except that his face lights up as he talk, and has varying expressions. He asked if we would mind if he 'plied his trade' as he talked. Of course we urged him to do so whereupon he sat on a very low stool and went on with his spinning. We talked of many things . . . We discussed conditions in Turkey, where Gandhi feels the changes going on are very superficial. . . . We discussed conditions in India. We asked him about the conditions among the millions of depressed classes and the forces at work for their uplift. It was rather thrilling to have him compare that condition with that of the negro in the United States. He thinks that legally the outcast in India is better off than the American negro, and that socially even, the outcasts are treated with less 'inhumanity.' India, he said, has nothing like lynching! !Food for thought, at least, he gave us!"

It is interesting to note that in this interview Gandhi cited Rev. C. F. Andrews—the English missionary now in this country—as the missionary who has come closest to the Indian people, not merely because he had adopted Indian ways in outward life, but because of his spiritual understanding of them. Gandhi acknowledges his debt to Jesus, and especially to the principles in the Sermon on the Mount, but he is repelled by much that he sees in "organized Christianity."

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The Incarnation, New York
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Daily, 12:20.

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Daily, 7:15, 12 and 4:45.

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Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
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Daily, 12:30, except Saturday.
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played automatically from specially prepared reproducing rolls, calls to mind the important part that historians of the future must assign to this man in chronicling the popularization of Tower Chimes in America. It was he who, in his quest for perfection of pitch and tone in Tower Chimes, saw the possibilities of tubular bell Tower Chimes. As a result, Tower Chimes are now tuned with scientific accuracy to the exact pitch of pipe organs. These Tower Chimes never change in pitch or tune, have more than ample carrying power and are truly musical. It was J. C. Deagan who revolutionized the method of playing Deagan Tower Chimes by the perfection of electric keyboard operation; he too, eliminated the age-old defect of Tower Chimes music—the disturbing intermingling of tones—by the development of patented dampers that silence each note at the precise instant the succeeding note is sounded.

* * *

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Consequently, the rector, the Rev. Val. H. Sessions, is dreaming bigger and better dreams for the future. A few of the things now on his mind are an assistant rector, a social worker, a parish house, three community churches, Eucharistic lights on every altar, a really good library for each place. He already has four libraries. The beautiful little Chapel of the Cross, Madison County, in need of repair, was built in 1851.

* * *

Bishop Creighton of Mexico went with one of his newly ordained priests, Samuel Ramirez, early in March, to the mountain mission, San Miguel el Alto, where Mr. Ramirez is in charge. He is assistant at Toluca. Leaving Toluca in the morning, they arrived in the afternoon at Colorado where they waited nearly an hour for their horses which they could see coming down the mountain side, little specks in the distance. They rode at once to the Church, long unused, but found in excellent condition except for the

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roof, where the shingles had rotted away.

The Indians about here are all agriculturists, working little plots of one to three acres. They live in huts in a very primitive way. The place is somewhat isolated. To reach it, one rides across two huge wadis, one of which is a torrent in the rainy season. In the mountains, riding is difficult and dangerous. The paths are made by pack animals who always travel as near the outside edge of a steep slope as they possibly can.

"About five," the Bishop writes, "we reached the home of our host. Many Indians came to see me. They told me how 'triste' it was without the Church, and thanked me for sending Ramirez, whom they affectionately called Samuelito. San Miguel is his home. When he was a small orphan boy, one of our clergy took him into his own home, and the Church has educated him. Now that he is educated and is a clergyman, he is the joy and delight of his people. They are inordinately proud of him."



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