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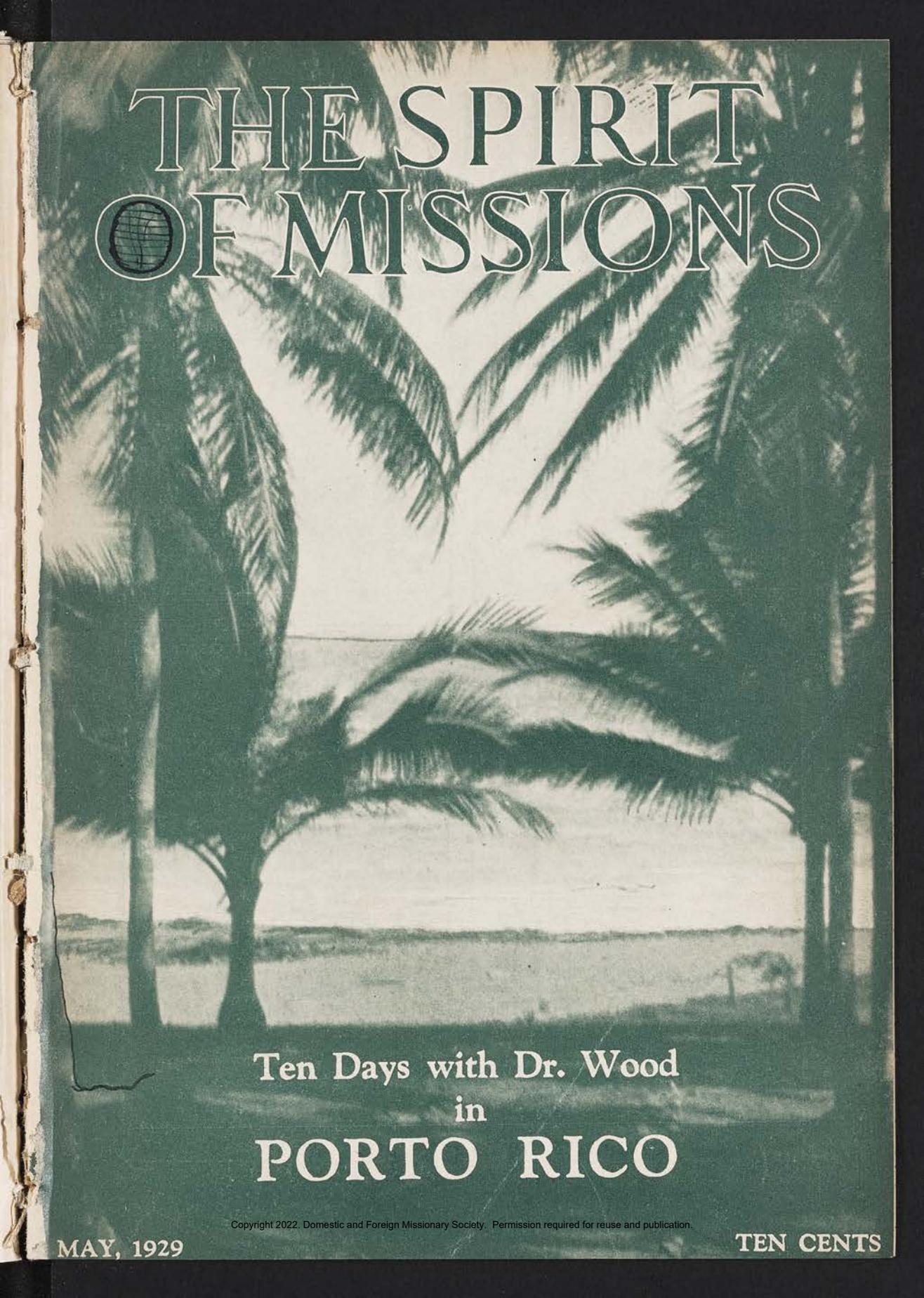
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THE SPIRIT OF MISSIONS

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in
PORTO RICO

MAY, 1929

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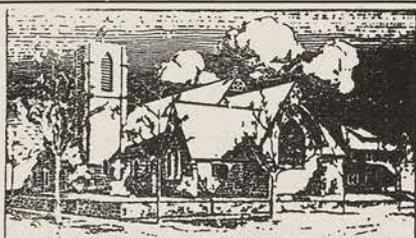
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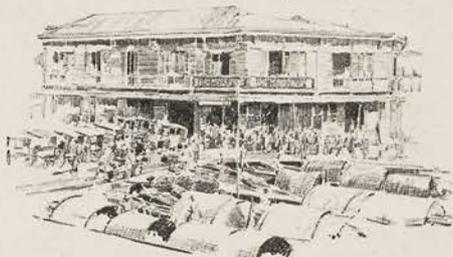


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The Spirit of Missions

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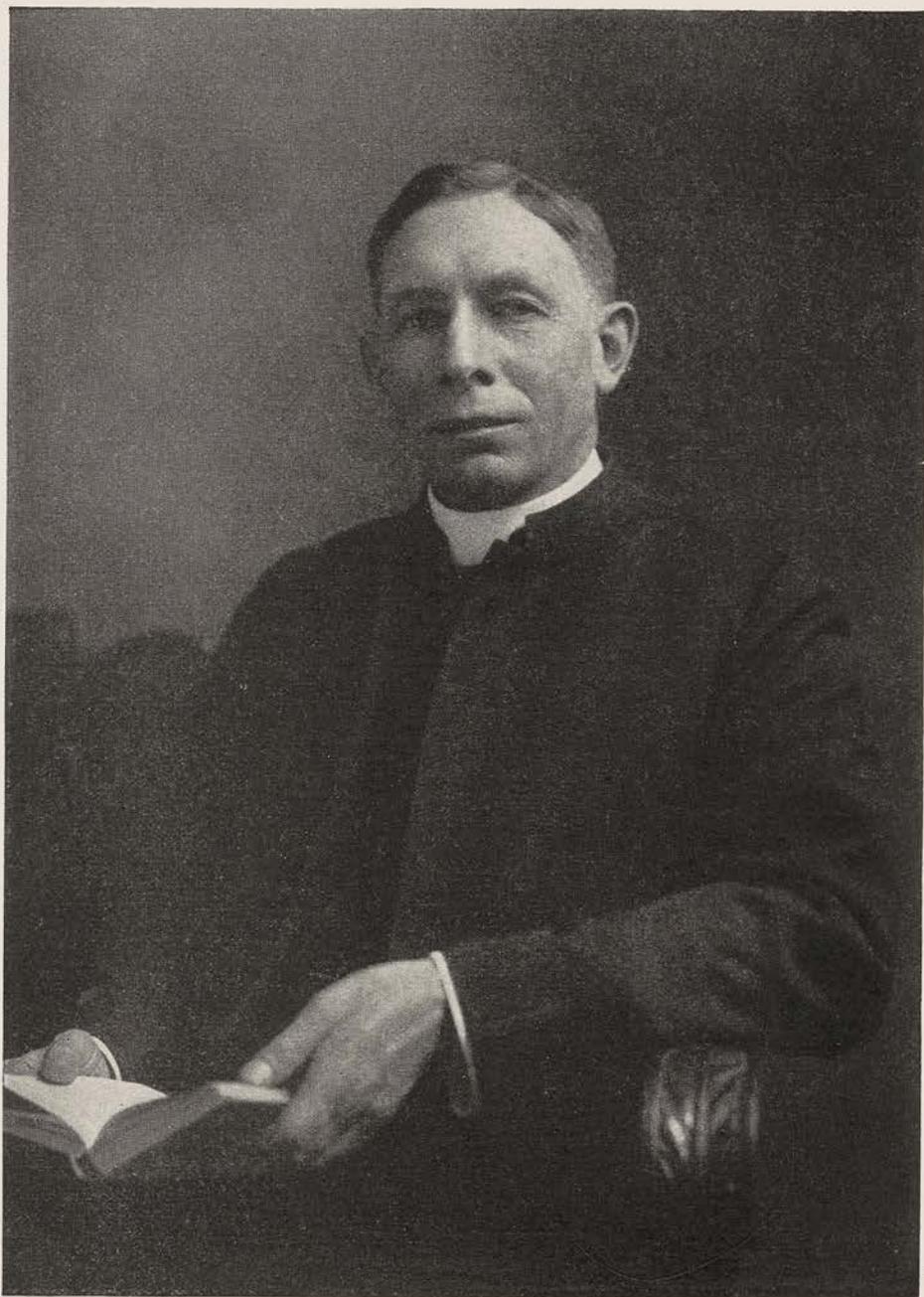
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THE SPIRIT OF MISSIONS

VOLUME 94

MAY, 1929

NUMBER 5

Ten Days in Porto Rico with Dr. Wood

Dr. Wood shares his impressions of Porto Rico Mission and urges us to provide means for strengthening and extending the work

By John W. Wood, D.C.L.

Executive Secretary, Department of Missions

EARLY ON the morning of the fourth day from New York the *S. S. San Lorenzo* entered San Juan harbor. A narrow and tortuous channel leads from the heaving Atlantic to the quiet waters of the land locked bay. It is guarded on the east by the grim Morro of Spanish times. On the west is a foam marked reef.

It was Monday in Holy Week. My visit was made partly to fulfill a long standing promise to Bishop Colmore but more especially to confer with him, Miss Ellen Hicks and the advisory committee of St. Luke's Hospital, Ponce, concerning its future.

One of the undeserved blessings of a secretary of the Department of Missions is the heartiness of the welcome he receives at his journey's end. This San Juan welcome lacked nothing in warmth, either from the genial March sun or from Bishop and Mrs. Colmore and the other friends, both Porto Rican and American, who were waiting on the hot pier when the ship finally came alongside. It was not long before the secretary was installed

Dr. Wood says:

"My hope is that my visit of 1929 will result in a new St. Luke's Hospital, Ponce, that will continue its ministry by proclaiming through word and deed, that our Lord is the Master and the Inspirer of all good life."

To assure rebuilding \$30,000 is needed at once. \$20,000 must come from the United States. The Church must not take a backward step. We believe it will provide the needed \$20,000.

in the hospitable episcopal residence, with nothing but the horizon to obstruct his view from the porch at the seaward end of the house to New York.

On the unoccupied land next to the bishop's house were scores of prostrate cocoa nut palms, mute witnesses to the fury of last September's hurricane. The house itself sustained only minor damage, chiefly the

disappearance of a few sections of the hopelessly unpicturesque galvanized iron roofing, so general in the tropics and only tolerated because of its relative cheapness, its resistance to deterioration under the tropical sun (it passes the heat on to the people beneath!) and its ability to shed water.

I

As my visit was limited to ten days no time was to be lost. The new plans for concentration of our San Juan work claimed first attention. Conditions have changed completely since 1901. Then practically everything of importance, civic, social and religious, was centered in the ancient walled city. St. John's

THE SPIRIT OF MISSIONS



STUDENTS AT ST. CATHERINE'S TRAINING SCHOOL, SAN JUAN
These girls are in training for positions of leadership as parish workers, teachers, social workers, etc. in the Church in Porto Rico

Church was established there, facing rather aggressively, though not menacingly, the Roman Catholic Cathedral. It was a little like a fox-terrier, *vis á vis* a mastiff. That, at least, was my impression on a visit years ago. More than half of San Juan's resident population is now outside the walls in the Santurce, Condado, and Miramar sections. A few years ago in the heart of this region and on one of its main thoroughfares' land was secured, on which a new St. John's Church and St. Catherine's Training School for Porto Rican young women are now being built.

The former has funds obtained from the sale of the down town property, supplemented by a \$10,000 gift from a New York layman. The amount in hand is insufficient to complete the church according to plan. At least \$8,000 more will be necessary. My suggestion to the vestry was to organize a local effort as soon as possible to secure the amount from San Juan friends. A difficulty, not fully appreciated by most of us in this country is the fact that St. John's, so far as Americans are concerned, ministers to a constantly changing constituency. Three or four years seem to be the average stay. People hesitate to give towards the building of a church which may not be completed by the time they leave the

island due to the requirements of military, naval or commercial life. The plan also includes a parish house, but there is little in sight for that at present.

Besides ministering to Americans the new St. John's will provide a church home for a large number of English-speaking black people from Jamaica and other neighboring islands. They have been wonderfully trained by the Church of England. It is also planned to transfer part at least of the Spanish-speaking congregation now using St. Luke's, Puerta de Tierra, to St. John's. Thus every Sunday there will be separate services, five or six in all, for congregations representing three national groups.

The Rev. Kenneth O. Miller, who became rector of St. John's in November, 1926, is doing excellent work. If he finds it possible to carry on for at least three years after the new church is completed next December, the congregation will be in a stronger condition than ever before. It has suffered much from short rectorships and relatively long interregnums. Besides leading the American congregation, Mr. Miller is much interested in caring for the English-speaking blacks, and plans, if he can get satisfactory assistance, to make that a regular part of his work.

St. Catherine's is being built with the

TEN DAYS IN PORTO RICO WITH DR. WOOD

fine gift of \$25,000 from the United Thank Offering of the women of the Church, made in Washington last October, supplemented by the gifts of a few generous hearted friends. They recognize the immense importance of training young women as teachers and parish workers. The first St. Catherine's graduates of which there are only three or four, are already at work. They are doing splendidly, fully justifying the patient and wise care Miss Ethel Robinson, as head of the school, has given them. The young women now in residence may be counted on to sustain the record of the pioneers.

Bishop Colmore hopes some day to have a school nearby where Porto Rican candidates for the ministry may be trained. He finds it dangerous to send them to the United States, partly because American parishes have been known to allure them even from Porto Rico, and partly because training under American conditions is not always the best preparation for home work. Fundamentally it is the same difficulty that western missionary districts experience with respect to eastern dioceses. During my stay an excellent house, exactly suited for the purpose, was offered to the Bishop. It is ideally located. The price is low—

\$12,000, but neither bishop nor secretary could command the amount. And yet that house ought to be secured. It would be good even as an investment.

II

Early on March 26, we started by motor to visit the stations to the west and south of San Juan. The excellent road led first through a fruit region, then through a cane country, both of them on the low and comparatively level lands near the coasts, north, west and south. Many marks of the September storm were to be seen, yet one marvelled at the recuperative power of nature in the tropics. In crops destroyed, coffee was the worst sufferer as forty percent of all agricultural land, according to one man, is devoted to its cultivation, and this year's crop is an almost total loss. The low price of sugar is another hard blow to Porto Rico's economic existence, not to mention prosperity.

Our first stop was at El Coto de Manati where the Rev. and Mrs. John F. Droste have become the good angels of the whole country side. Besides the spiritual work done in the Church of the Resurrection, Mrs. Droste turns her experience as a nurse to good account. One need not penetrate deeply into the mys-



CHURCH SCHOOL AT BARAHONA

This mission is in the center of a large rural neighborhood. All of its buildings were entirely wiped out by the September hurricane

THE SPIRIT OF MISSIONS



NABOTH'S VINEYARD OF ST. ANDREW'S MISSION, MAYAGUEZ
The mission owns the two buildings to the right which house the craft shop, clinic and school. The upper story of the school is used as the mission residence

teries of Porto Rican country homes to realize what a blessing Donna Maria is to all that region. In the school Miss Ethel A. Stevens and Mr. Villafane carry on the grades, while two Porto Rican young women care for the kindergarten. It is just as alluring and useful as other kindergartens the world around.

A few miles south of Manati is Barahona, on one of the north and south highways of the island. Everything we had there in the building line was just about wiped out on September 13. So much so that the Rev. Esteban Reus and his family had to come to San Juan until a new home can be built. It is now under way.

Barahona is a rural neighborhood. The Roman Church, as a rule, has intrenched itself in the cities. In the past, at least, it has done little in the country. Rural religious and social conditions are on a sadly low level, yet more than one-half of Porto Rico's million and a half people live outside of the cities. If Bishop Colmore can get that training school for the ministry, he plans to place the Porto Rican clergy of the future chiefly in the country, each man having to care for from three to six stations. Barahona is a pioneer in one such chain of country stations. In Porto Rico, as elsewhere, the

drift of population is toward the towns. By caring for the unshepherded country people of today it may be possible to prepare the foundation for many a future parish in both town and country.

III

Leaving Manati we pushed onward through Arecibo, Aguadilla (where Columbus is said to have filled his water casks on his second voyage to the new world) and several smaller towns, to Mayaguez where at 3:30 we pulled up before the gateway of St. Andrew's compound. Here has been developed under the guidance of the Rev. Frank Saylor, one of the most complete mission stations the Church has in Porto Rico. The attractive church, with frequent services, is the center of the mission life. The nearly 100 children of St. Andrew's School (all-day pupils) have their brief service there every morning after the setting up exercises in the court-yard. Then Miss Hilda Cronshey from Newark and Miss Fitzsimons from Iowa, take them in hand for the day's work, ably assisted by Miss Garcia, a St. Catherine's graduate, and other Porto Rican colleagues.

Meanwhile the young women of St. Andrew's craft shop have been starting their day on the beautiful embroidery

TEN DAYS IN PORTO RICO WITH DR. WOOD



WORKERS IN ST. ANDREW'S CRAFT SHOP, MAYAGUEZ
Here handkerchiefs, doilies, napkins, tea cloths and other drawnwork are made under the direction of Miss Mildred Hayes

and drawn work they do so skillfully—handkerchiefs, doilies, towels, tea cloths and other things about which mission secretaries are supposed to know very little. During the past winter Miss Mildred Hayes, the director of the shop, has been in the United States. Her place has been admirably filled by a volunteer, Mrs. H. A. Brown of St. Mary's Church, Burlington, N. J. It has meant a very real, but joyfully made sacrifice for her and Mr. Brown, but without such aid the shop would have been badly handicapped during Miss Hayes' absence. She may have to be in the north next winter. The question that is troubling St. Andrew's is: "Where can another good friend be found who will do what Mrs. Brown has done?"

Other features of St. Andrew's work are the daily clinic conducted in one tiny room by a young Porto Rican nurse, the printing shop with a constantly used equipment provided by a Philadelphia Church woman, and the manual training shop where instruction is given chiefly in wood working. There is an opening in the manual training shop for a young American qualified to teach Porto Rican youth. Most of this work so far has been done by Mr. Saylor himself, but he has many other duties. St. Andrew's never would have reached its present range of

work and good equipment without his varied practical abilities. He has directed building operations, laid out a small but much used playground, supervised composing and press room and done a multitude of other things. Mrs. Saylor as head of the household department, keeps everybody comfortable and happy and is the gladly acknowledged head of the St. Andrew's family.

Like most other mission stations St. Andrew's has a "Naboth's vineyard". The mission owns the whole square on which it stands, save one corner. That really ought to be secured. A good building stands upon it that could be used for the clinic, giving it a much better location than the present one and relieving the pressure upon space next to the craft shop. The property has been offered for \$2,500 and might be secured for a little less. But without even \$2,000, Bishop Colmore and Mr. Saylor still look at "Naboth's vineyard" and hope no other purchaser will appear.

IV

Leaving Mayaguez on the morning of March 27, we went on through San German, turned the southwest corner of Porto Rico and hurried on past Yauco and Penuellas towards Quebrada Limon. Turning off the excellent main highway,

THE SPIRIT OF MISSIONS

Bishop Colmore during the next thirty minutes gave a superb exhibition of driving over a road that has a right to claim first place as the island's worst. What that road may be as it goes on northward into the mountains one is willing to leave to the imagination.

It is in this neglected hill country that Bishop Ferrando, after he had left the Roman priesthood, began work years ago. With the help of friends in the United States he secured property, built a church and residence and set about aiding the people to cultivate their land more intelligently and to enjoy the blessings of Christian instruction for themselves and their children. Bishop Colmore has given to Bishop Ferrando entire spiritual and administrative control of this mission, so that he may go on, as of old, as the leader of the people to whom he has given so many of the best years of his life.

Unfortunately, Bishop and Mrs. Ferrando had been called north by the serious illness of a daughter. We were hospitably welcomed by Mr. J. C. M. Valentine and his family, who came from South Florida in May, 1928, to help Bishop Ferrando in the agricultural and engineering phases of the work. Mr. Valentine's experience as a construction engineer qualifies him to meet many of the

requirements of such a pioneer mission. He resigned as a member of the Standing Committee of the Diocese of South Florida and one of its lay deputies to the last General Convention to take this post.

As an agricultural region Quebrada Limon would be a huge joke to a North Dakota farmer. One sees a smouldering fire climbing up a mountain and is told that corn is to be planted there. If that corn does not grow horizontally it will be because it hangs downward toward the valley. But the country folk are used to the hills. They know practically nothing but hills in all the interior region. Columbus was right when in answer, so it is said, to Queen Isabella's question, "What does Porto Rico look like?" he threw a crumpled handkerchief on a table and said, "It looks like that."

One wonders whether there are any people in a region like Quebrada Limon. Let the church bell, which is not in a tower but on a hilltop 200 feet above the church, ring and the people seem almost to spring out of the ground. The Church of the Atonement is built on a level spot laboriously cut out of the hill side. Bishop Ferrando has the assistance of four clergymen and those women workers whom he trained. Some of his people have moved into the towns and at least



NURSES OF ST. LUKE'S HOSPITAL, PONCE

Trained by Miss Hicks (at extreme right) these nurses are among the best in Porto Rico and are much sought after. Bishop Colmore is in the rear

TEN DAYS IN PORTO RICO WITH DR. WOOD

one has become a successful business man in Ponce with a country house among the hills where his early years were spent. In his prosperity he does not forget his Church.

Quebrada Limon offers an exceptional opportunity for the development of the rural work Bishop Colmore considers the chief hope of the future. It already has daughter missions and is likely to produce others.

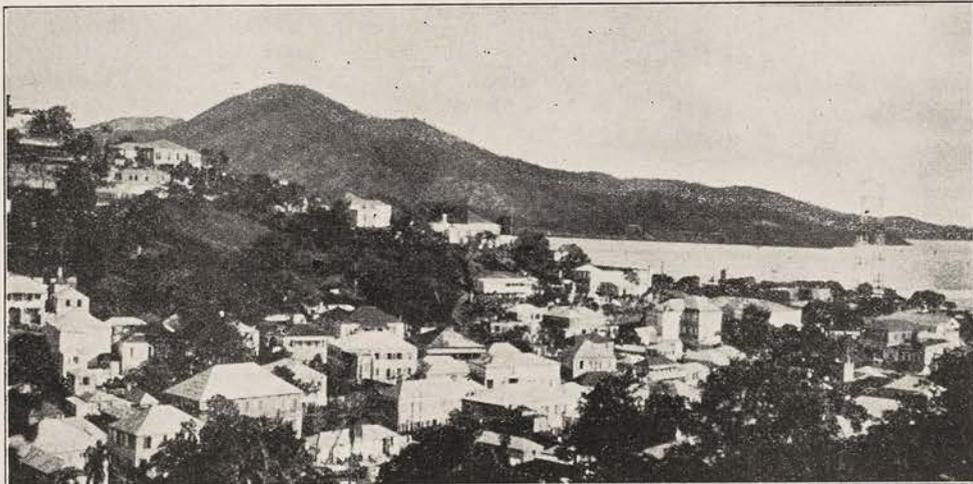
V

Late in the afternoon we reached St. Luke's Hospital, Ponce where Miss Ellen Hicks and Miss Lillian Owen, both formerly members of the Philippine staff are doing fine constructive work. In 1918, Miss Hicks, then retiring from the post of superintendent of St. Luke's Hospital, Manila, agreed to go to Ponce for three months to help tide over an emergency situation. She has been there ever since and has done wonders. An enthusiastic Ponce layman said to me: "Miss Hicks is St. Luke's Hospital."

That night a long and anxious meeting was held with the advisory committee of the hospital with regard to the future. When the hospital was built in 1906, the money available was made, naturally, to provide the very maximum of space. It was a case of sacrificing permanence to

immediate need. The earthquake of 1918, seriously damaged the building. It was repaired, but the character of construction could not be changed without tearing down the whole building. St. Luke's went on because human need was still insistent but with every storm warning, year after year, preparations were made to move the patients. Then came the hurricane of September 13, 1928, the most violent in the records of the weather bureau. Miss Hicks and the Porto Rican nurses saved the patients. The building was not demolished, but was so wrenched and battered by the storm that it is a constant menace to life. Patients still come to it. One of the charity wards and the maternity ward have been closed. Otherwise the hospital was full in Holy Week.

After examining the building, engineers say further repairs are futile. The hospital must be closed or rebuilt completely. The General Convention heard Bishop Colmore's statement last October and called upon every congregation in the Church to make an offering on November 18, or some other convenient date, to repair damages and replace buildings in Porto Rico and South Florida. Relatively few have done what the General Convention asked. Instead of the \$100,000 Bishop Colmore needs as a minimum, only about \$68,000 is available for St.



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Here All Saints' Church, under the leadership of the Rev. J. A. Swinson, ministers to over fifteen hundred West Indian communicants

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ADVISORY COMMITTEE OF ST. LUKE'S HOSPITAL, PONCE

This committee is undertaking to raise in Porto Rico one-third of the \$30,000 needed to insure the rebuilding of the hospital

Luke's. The situation was thoroughly discussed but no solution of the financial difficulty was found. It was agreed to have another meeting on April second.

Returning to Ponce that day, after a visit to the Virgin Islands we had the privilege of meeting nine Americans representing the other missions at work in the Ponce area. They were unanimous and emphatic in the opinion that hospital facilities were inadequate and in expressing the hope that St. Luke's would rebuild. Some generously offered to urge their home Boards to assist in the maintenance of the new hospital. Their statements, based on the experience of themselves and Porto Rican friends with local hospitals, accentuated the need for a place like St. Luke's where no test of race or creed is imposed and where efficient service for all is rendered in the name of our Lord.

As one went deeper into the situation other considerations for continuing St. Luke's took shape. The hospital has a record of more than twenty years of service. It has been largely responsible for improving hospital conditions in the city. Many Porto Ricans, as well as

practically all Americans on the south side of the island, prefer it to any other hospital. Bishop Colmore said that closing it permanently would have an unhappy effect on the Church's work throughout the island, as indicating that having started a good enterprise still needed, the Church could not or would not carry on.

The nurses' training school has an unrivalled record for usefulness. Its graduates are known throughout Porto Rico. Some of them hold important posts in the United States. Dr. Galbraith, director of the fine Presbyterian Hospital in San Juan said emphatically he hoped St. Luke's would go on and gave as one reason that it trained the best nurses in Porto Rico. And those young women are more than good nurses. One has only to attend the seven o'clock chapel service, as it was my privilege to do on three mornings, to realize that they are good Christians and carry their faith into their service. Over the front door of the training school are the words, "Enter to learn. Go forth to serve." The training school is an excellent building, as is the house for the American nurses. To close St.

TEN DAYS IN PORTO RICO WITH DR. WOOD

Luke's would mean to abandon a considerable investment of money upon which practically nothing would be realized for a long time, if ever. The only way out therefore seemed to be ahead.

In our meeting on April 2, it was clearly recognized that it would be necessary for part of the additional \$30,000 needed, to come from Porto Rico. The secretary agreed to secure \$20,000 if the committee and other friends would secure \$10,000. Although economic and financial conditions are far from satisfactory, partly as a result of the hurricane, the committee by unanimous vote accepted the offer and began to outline plans for accomplishing this purpose.

One wonders what readers of *THE SPIRIT OF MISSIONS* would have done under the circumstances. Would they have said: "The Church has done its best for St. Luke's. There is no use trying to go on. Better close up at once"? Or would they have said: "The Church must not take a backward step. It can do more. We believe it will. We will try to see that the needed \$20,000 is provided"?

The Church has other good work in Ponce. It was a joy to find the old sheet iron church replaced by the new Holy Trinity built of reinforced concrete. The simple dignity of its Spanish architecture appeals to many. The Rev. P. D. Locke has a Spanish-speaking congregation that already crowds the church seating about 200. He has occasional outdoor services as well, with lantern slides telling the story of our Lord's earthly life. A large Church school seems to insure a future congregation. Moreover, Mr. Locke has the only regular English-speaking service in the city, with a congregation of thirty or more. Sometimes it contains passing visitors like the good Methodist who appeared on a recent Sunday, expressed his gratitude for the help the service had been to him and left behind a gift of \$100. Mr. Locke is also chaplain of St. Luke's Hospital and is most helpful to nurses and patients.

In the western section of the city, a mission chapel, St. Mary the Virgin, is reaching many who could not come regularly to Holy Trinity. With two churches

in the city and St. Luke's Hospital on the hill overlooking the city, one feels confident of the future of the Church in Ponce.

Returning to San Juan on Good Friday morning, after the first visit to Ponce our way lay over the famous military road built in Spanish days. It was a holiday. The country people were taking life easily. In cities, such as Aibonito, where we stopped to enter the church on the plaza, large congregations were sharing in the solemn services of the day.

Reaching San Juan shortly after noon we were able to attend the passion service in St. Luke's, *Puerta de Tierra*. It was most helpfully conducted by Mr. Miller and was reverently participated in by a large congregation, chiefly West Indian blacks. The Rev. Aristides Villafane, pastor of St. Luke's, had gone to a country mission for a similar service.

VI

Good Friday night we sailed for the



ST. PAUL'S CHURCH, FREDERIKSTED, V. I.
*Part of the Easter morning congregation
leaving the church.*

THE SPIRIT OF MISSIONS



THE REV. E. A. ANSON

The rector of St. Paul's, Frederiksted, has the Easter offering in the bag which he is holding

Virgin Islands. The population of approximately 30,000 is predominantly black. The whites are nearly all Britishers—fine, wholesome men and women of English, Scotch and Irish birth or ancestry. For many years these families have operated the sugar plantations that produce the major part of the islands' income. Sugar in St. Thomas and St. Croix, as elsewhere in the West Indies, has fallen upon trying times. In spite of the radical changes from the old methods when each plantation went its own way, to coöperative plans for mass production, the growers are hard put to it to make ends meet. Nevertheless they go on doggedly, partly because they are so deeply rooted in their island homes and partly because they recognize that without the plantations the black population would have no visible means of earning a living.

Three parishes were established years ago and nurtured by the Church of England—on St. Thomas, All Saints', in the town of the same name; on St. Croix, St. Paul's, Frederiksted, and St. John's, Christiansted. They divide between them,

the 2,700 communicants. All of them were practically self-supporting when taken over by the Church in the United States after the purchase of the islands from Denmark in 1917. The economic changes occurring since then have made the continuance of full self-support, difficult, if not impossible. This is specially true if aggressive work is to be done in shepherding the black folk. Some of the white people give generously and the black people do wonderfully well, although few can give much from their meagre incomes, which are frequently only fifty or sixty cents a day. It seems inevitable that some increased aid must be given in the future.

Moravians, Lutherans and Roman Catholics are also at work in the islands. One Roman parish with four clergy and nine sisters has a larger staff than our three parishes combined. All Saints', our best equipped one, has two clergy and three sisters of St. Anne. The other two parishes have only a man each.

Easter morning was spent in Frederiksted with large congregations, both at St.



BISHOP COLMORE MEETS SOME FRIENDS

The old woman was returning from the market with some fish which the blind man identified as silver fish by touch

TEN DAYS IN PORTO RICO WITH DR. WOOD

Paul's and the mission chapel of Holy Cross. Easter hymns were sung with a volume and fervor rarely equalled, one may confidently say, by our mainland congregations. On the way back to San Juan we were able to share in the evening service at All Saints' with a congregation of nearly 500.

The few remaining hours of my all too brief stay in San Juan were used for another visit to St. Catherine's, a visit to St. John's day school, where one hundred young Americans and Porto Ricans from the more privileged families get a good start towards an education, for conferences with the rector and vestry of St. John's, and with a few individuals including Dr. Glines, the American physician, who gives invaluable aid in caring for the health of the staff, and for a gathering of the staff and other friends kindly arranged by Bishop and Mrs. Colmore.

It was possible also to squeeze in a run out to Trujillo Alto, a country neighborhood a few miles from the city. Practically nothing was done for these people until our Church undertook to care for them. There was no church or school, no house in which a service could be held. The only place affording even the rudest shelter from sun and rain was a cockpit. There services were held for several months, until a San Juan layman gave an acre of land and headed a successful effort to build a small church. Now St. Hilda's, thanks to the Rev. Aristides Villafane has regular services, a Church school and a growing congregation. And the cockpit, its owner proudly admits, has not been used for a fight since the day of the first Church service. In the same neighborhood is the insular asylum for lepers to whom Mr. Villafane gives pastoral care. Much to my regret, it was not possible to get to the Island of Vieques off the east coast where the Rev. Antonio Villafane is bringing new life into an old work.

During Bishop Colmore's episcopate there have been real gains in the Porto Rico diocese—partly through strengthen-



A CLASS AT ST. HILDA'S MISSION
The newest mission in Porto Rico now flourishes where a few years ago the chief attraction was a cockpit

ing and extending the Church's lines, partly through the acquisition of work first undertaken by others, such as Quebrada Limon and the Virgin Islands. Many possibilities lie ahead. We may continue to stimulate the ancient Church of the island worthily to meet its responsibilities. We can minister to thousands of unshepherded country people and to many in the cities who have little if any connection with other communions. We can develop the wisely diversified work now well established in San Juan, Ponce and Mayaguez. We can increase and improve our plans for training Porto Rican young men and women for service to their own people.

My first visit to Porto Rico in 1912, resulted in the closing of St. Luke's Hospital, Ponce, for nearly a year. My hope is that the visit of 1929, will result in a new St. Luke's that will continue its ministry by proclaiming, through word and deed, that our Lord is the Master and the Inspirer of all good life.

Minute on the Death of Bishop Brent

THE NATIONAL COMMISSION ON Faith and Order of the Episcopal Church, sponsor of the World Conference which met in Lausanne, Switzerland, in August, 1927, adopted the following resolution on the death of the Right Rev. Charles Henry Brent, D.D., who presided at that conference:

"To Charles Henry Brent, Bishop and Doctor, belongs the high praise of giving to the Episcopal Church the impulse which, for the past twenty years, has kept it seriously and constantly at prayer and work for Christian unity. At Richmond, in 1907, he stirred the heart and conscience of the General Convention by a passionate appeal for unity in view of the disastrous effect in missionary fields of the present divisions among Christians. His words lingered in many memories and undoubtedly prepared the way for the unanimous response which, three years later at Cincinnati, the Convention gave to his stirring call for instant action.

"It was then that this Commission was created, and we, its present members, do now thankfully acknowledge that to Bishop Brent is due not alone the origin of our work, but also the chief measure of success vouchsafed to it since its beginning up to the notable consummation of the Lausanne Conference in 1927, over which he was chosen to preside.

"Bishop Brent's influence and leadership within his own communion proved to be a prophecy of the influence and leadership which he was destined to exercise among those, who, representing almost every Christian group throughout the world, have had the cause of unity at heart. He had outstanding gifts of spiritual insight and devotion, of intellectual and moral courage, of ardent missionary zeal and of living human sympathy. These, joined to his wide and fruitful experience in international affairs, fitted him, as men are seldom fitted, to carry through to a high point of accomplishment the purpose which possessed him.

"In view of the great things wrought by the grace of God in and through the Bishop's life of arduous labor and sacrificial service, his death, however deeply mourned by multitudes in many lands, is rightly seen more as a triumph than a tragedy. For those associated with him in what was his absorbing aim and passion, especially for us who were privileged to be his fellow workers in this Commission, the memory of his dauntless confidence that, as our Lord wills unity, so unity shall be accomplished according to His will, must endure not only as an inspiration, but, even more, as a solemn and holy obligation."

Bishop Brent—Great Missionary Statesman

Bishop Brent's death in Lausanne removes world figure whose varied interests centered in the missionary enterprise as the greatest of all

THE RIGHT REV. CHARLES HENRY BRENT, D.D., Bishop of Western New York since 1918 and for over sixteen years pioneer Missionary Bishop of the Philippine Islands died suddenly of heart disease early on March 27, in Lausanne, Switzerland.

When advised of his election as bishop of our newly acquired possession, the Philippine Islands, the then assistant of St. Stephen's Church, Boston, was dining with friends. "Immediately," he later wrote, "we sought an atlas to discover where the Philippines actually were. Although the Spanish-American War had taught me a little distant geography, I should have hated to stand an examination on the subject. From the first I felt that it was my duty to go, though I greatly doubted the wisdom of the Church in selecting a bishop without making adequate provision for the work. . . . This is the only change of place in my whole career which I have made with a quiet mind."

This was in 1901. The next summer he sailed for the Islands via Suez. "Never," Bishop Brent recalled in after years, "was a more callow and unprepared bishop flung into a difficult situation. I knew nothing of Spanish, I had a violent distaste for working in a Roman Catholic country, and I was singularly innocent of many important things germane to the situation. However, certain duties shone out plainly. I felt that our first responsibility was for the American and English population. The ease with which the white man deteriorates east of Suez cannot be exaggerated. Then I knew that among the considerable pagan and Mohammedan peoples of the Islands there was ample room for evangelizing efforts which proved to be so beyond my expectations."

These then were the lines along which he laid the foundations of the Church's Philippine Mission. Among English-speaking people, the great opportunity was in Manila. To this end, he planned a strong religious and social center in the American residential quarter of Manila consisting of the Cathedral Church of St. Mary and St. John completed in 1907 and the Columbia Club founded in 1904 as a social center for English-speaking men in the city. Aware also of the lack of suitable schools in the Islands for the children of the American residents, he began, in 1909, as a venture of faith, a school for American boys in Baguio. A few years after he left the Islands the name of the school was changed to Brent School in honor of its founder and it continues today as a vital element in the life of the American residents of the Islands.

The presence in northern Luzon, the Mountain Province, of thousands of primitive pagan peoples was to Bishop Brent a call to their evangelization. "All I was able to see," wrote the Bishop, "was a well-defined racial group who were in danger of being taught the evils of civilization with no knowledge of God in His supreme revelation of Himself, by means of which to repulse them. . . . The American nation was responsible for dragging the Igorot into the market place of the world. The American Church, I argued, *ipso facto*, became responsible for giving them the equipment of manhood and womanhood." Accordingly, he began the occupation of the Mountain Province. In 1903, All Saints' Mission, Bontoc, was begun; the next year work at Sagada was opened, and finally two years later the mission to the Benguet Igorots around Baguio was inaugurated. From these three centers the Gospel was

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preached in an ever enlarging circle of outstations.

The Moros or Mohammedans on the Island of Mindanao, five hundred miles south of Luzon were the third group that attracted Bishop Brent's attention. Among these people, school and hospital work seemed simply indispensable as "the one means of exhibiting the Christian spirit among the followers of Islam whose only knowledge of Christian nations is that they make better weapons, and fight better, and exploit their neighbors more successfully than Moslems." Accordingly early in his episcopate, Bishop Brent began in Zamboanga, the capital of Mindanao, a Church hospital and Moro settlement house with a school for girls. A further development of Bishop Brent's interest in the Moros was an independent venture on the neighboring Island of Jolo. Through friends in the United States, the Moro Educational Foundation was organized to assume responsibility for the Moro Agricultural School at Camp Indanan, Jolo. It is now proposed to make this enterprise a memorial to Bishop Brent according to an announcement made a few days after his death by Major General James G. Harbord, chairman of the committee.

Although these three enterprises represented Bishop Brent's major interests, it must not be supposed that other neglected groups, such as the Chinese and Filipinos in Manila, failed to attract his attention. Early in 1902, St. Stephen's Mission for the Chinese was begun as a mission of the Cathedral, while a few years later St. Luke's Mission for Fili-

pinos was organized in the Trozo quarter of the city. The Settlement House around which this early work centered included the first kindergarten on the Islands and a dispensary from which developed St. Luke's Hospital.

Bishop Brent's residence in the Far East forcibly impressed upon him certain major problems, chief of which was the opium evil. To correct this evil he proposed an international conference. For two years also, he was a member of the committee appointed by the Philippine government to investigate the opium situation in the Orient. Later he was president of the American delegation to the International Opium Commission at Shanghai and, in 1923, he served as an American representative at drug traffic conferences in Geneva.

His attendance in 1910 at the Edinburgh International Missionary Conference led to his proposal for a similar gathering of all Christian bodies which later took form in the World Conference on Faith and Order. This leadership in the movement for Christian unity became more and more a compelling interest in his life especially after he left the Philippines to become Bishop of Western New York, to which post he had been elected while serving as chaplain-general during the World War. Throughout his whole life in all the variety and multiplicity of his interests, Bishop Brent gave positive expression to the conviction with which he went to the Philippine Islands, a conviction that ever grew stronger, that the greatest undertaking of the Church is the missionary enterprise.



BISHOP BRENT IN LUBONG

A part of the congregation in a small outstation in the Mountain Province at the time of the Bishop's visit for Confirmation

Windham House Completes First Year

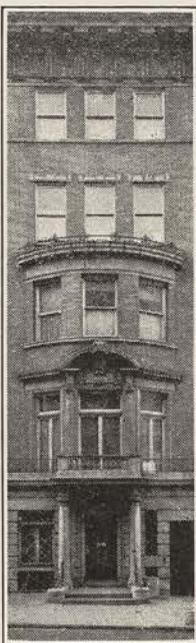
Bishop Tuttle Memorial provides a friendly atmosphere and dynamic spiritual influence for women preparing for Church service

By Adele Lathrop

Director, Windham House

WINDHAM HOUSE opened in September, 1928, and its first group of students entered into an inheritance made ready for them through several years of eager planning and months of concentrated preparation. The Woman's Auxiliary Special for the Triennium 1923-1925 was contributed for the establishment of two training centers for women workers in the Church as a memorial to Bishop Tuttle. One center, established at Raleigh, N. C., is called the Bishop Tuttle Training School. The remainder of the fund was designated for the residence in New York City which has been named Windham House, after Windham, N. Y., where Bishop Tuttle was born, baptized and confirmed. From there he went out to his work in the Church and in the world.

Windham House is a residence for a limited number of women students. Missionaries on furlough desiring special study, and college graduates taking definite training preparatory to work in the Church at home or abroad, are eligible for membership in the group. Students may register for courses at Columbia University, Teachers College, Union Theological Seminary, the New York School of Social Work, or wherever their chosen field of interest offers special opportunities for study. Pleasantly located near Riverside Drive, where fresh air and sunshine are abundant, and within a few blocks of Columbia, Windham House of-



fers a comfortable and attractive home life, sufficiently removed from the noisy centers of city activity, yet easily accessible by subway, bus and surface car routes.

Windham House is a five-story brick and stone house. On the ground floor are entrance hall, dining-room, kitchen, and chapel. The second floor contains the living rooms, library and director's suite, while on the floors above are the guest suite, six single and five double bedrooms with the bathrooms for students, and two maids' rooms.

The little chapel is very simple. Altar, prayer desk and chairs are of Flemish oak, the high wainscoting and other wood-work matching this dark color, while walls and ceiling are of rough-surfaced plaster

"like Caen stone". A brass memorial tablet bears the following inscription:

To the Glory of God
and
in loving memory of
EMILY COWLES TILLOTSON
Educational Secretary
of the
Woman's Auxiliary
to the
National Council
1914 1928

*"Through love to light!
Through light, O God, to thee."*

This Chapel
is given by her friends.

Among other memorial gifts enriching the

THE SPIRIT OF MISSIONS



THE TILLOTSON MEMORIAL LIBRARY, WINDHAM HOUSE
A quiet corner of the living room containing the books of the late Miss Tillotson

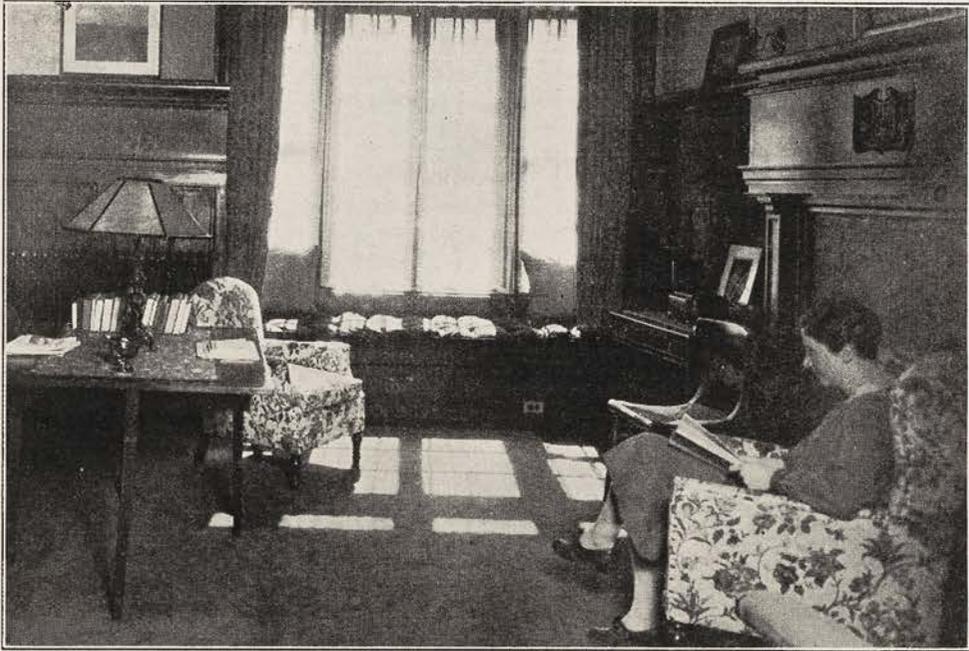
chapel with associations of affection and interest are the altar, altar cross, paten and altar linen from the Diocese of Southern Ohio; the prayer desk from the Diocese of Massachusetts; missal stand from Mr. and Mrs. F. E. Olney, in memory of their daughter, Frances Mildred Olney. The wafer box, candlesticks and chalice are also special gifts from friends. Mrs. William Lamb is giving a set of new prayer books and hymnals. We hope soon to secure a piece of brocade or tapestry to be used as dossal, adding a note of glowing color to the simplicity and dignity of the room which is already a beautiful and happy memorial to a much beloved leader.

The dedication and blessing of Windham House, on December 9, 1928, was a memorable occasion for the charter members of the household. Invitations were sent by the Committee on the House to members of the staff at the Church Missions House, and to members of all committees who had at any time the interests of the house in charge. About fifty friends gathered at four o'clock, and

Dr. John W. Wood, Chairman of the Committee, formally presented the house to the Presiding Bishop. Bishop Murray's words of acceptance included a noble tribute to Bishop Tuttle and forecast a significant service for the future of Windham House. Bishop Lloyd spoke reminiscently and beautifully of Bishop Tuttle's life in the Church, after which the company gathered in the front hall for the dedication of the house and blessing of the entrance, using a simple form of service compiled for the occasion. The group followed the bishops into the dining-room for the special blessing of the service-part of the house, and then the procession moved upstairs for the blessing of the living room and library, and again upstairs for the blessing of the sleeping-room floors. The dedication of the chapel came last, and at the close Bishop Murray gave his special blessing to the members of the house group, using a prayer written for Windham House and which he has had engrossed and framed for our chapel wall.

In the library, likewise a memorial to

WINDHAM HOUSE COMPLETES FIRST YEAR



THE OGDEN MEMORIAL LIVING ROOM, WINDHAM HOUSE

In this cheery room the students gather after dinner for talk, reading aloud or merely fun

Miss Tillotson, are placed her books, the gift of her sister, Mrs. Allison, to whose generosity we also owe the gift of Miss Tillotson's piano. The main living room is large and attractive, with plenty of comfort and color in the furnishings. The Woman's Auxiliary of the Diocese of Maine has provided a fund for the maintenance of this room as a memorial to Mrs. Ogden, and a brass tablet on the wall is inscribed as follows:

In Memoriam

ANNA B. OGDEN
1839 - 1921

Wife of the Rev. Canon Charles T. Ogden
Vice-President of the Maine branch
of the Woman's Auxiliary, 1888-1893
President, 1900-1910
Honorary President, 1910-1921

This room is furnished and maintained by the Churchwomen of Maine and their friends.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Daniel xii, 3.

Similar provision for the director's suite is made by the Woman's Auxiliary of

Massachusetts in memory of Mrs. Frances Cabot Lowell. It is hoped that other groups may be moved to provide for the upkeep of other rooms—the dining room, guest room, or perhaps student's bedrooms. Visitors speak of feeling at once as they enter Windham House, an atmosphere of homelikeness and charm and the absence of anything "institutional". It is indeed a friendly, cheerful place, given to hospitality and ordered living.

The residents this first year have included students registered at Columbia and in the Departments of Elementary Education and of Religious Education at Teachers College. Others are taking courses in the Bible, philosophy of religion, Christian leadership, etc. at Union Theological Seminary. Through the courtesy of the Deaconesses in charge, one student has been admitted to courses at St. Faith's House in New Testament, Prayer Book, and Church History. Two students entered for graduate study at the New York School of Social Work. There have been, altogether, thirteen Windham House residents, besides the di-

THE SPIRIT OF MISSIONS



THE DINING ROOM, WINDHAM HOUSE

rector, for all or part of the academic year. Owing to the newness of the enterprise vacancies in the house have been available this first year for Church workers who are not college students. The presence in the group of three of the younger secretaries at "281" has greatly enriched the social and spiritual life of the house, and the interpretation of the varied activities of the Church Missions House which has grown out of these daily contacts has been informing, stimulating and full of value.

Windham House presents two opportunities of primary importance to young women whose professional ambition has been directed into channels of Christian service by their devotion to the Church and through their sense of personal vocation: the opportunity for practice in corporate living based upon a common interest in religion and in the work of the Church, and the additional privilege of contact and acquaintance with leaders and workers in all fields of Christian service and general philanthropic interests.

The daily life of the house is regular

and simple, beginning at seven-thirty with family prayer in the chapel. Breakfast follows, after which the group scatters for class appointments or study or other work of the day. Luncheon at one o'clock brings some together again, but usually the group does not meet as a whole again until dinner time. Evening Prayer in the chapel comes immediately after dinner, and then with occasional half hours of quiet talk or reading aloud or genuine hilarity, the household separates and settles down to a long evening of study.

The chapel services become more and more our most uniting experience. In turn each member of the family plans and leads the daily services, but it is a joy to have our occasional guests take the service for us. It is further planned to have an early celebration of the Holy Communion once a week, and to arrange for occasional Quiet Hours of directed meditation.

Windham House is always available for groups of church workers who may find it a convenient place of meeting. One such group has used the house for a

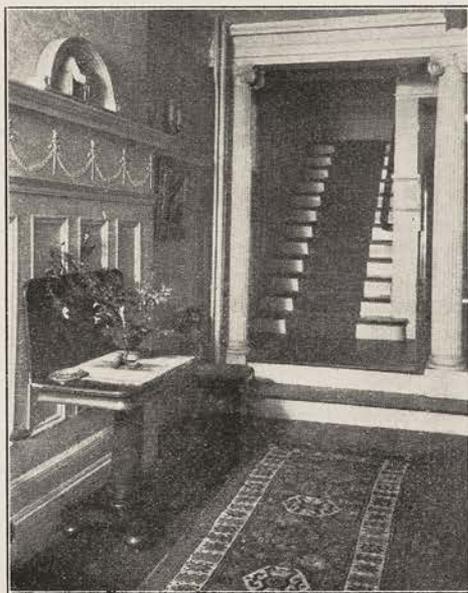
WINDHAM HOUSE COMPLETES FIRST YEAR

morning conference preceded by an early celebration and breakfast. We have been happy to welcome also for evening meetings the Phillips Brooks Club, composed of Church women students at Teachers College and Columbia. The Rev. Selden P. Delany, D.D., was the speaker one evening and at another meeting the Rev. Charles N. Lathrop, D.D., presented the work of the Department of Social Service.

The social life of the house group is varied and interesting. A constant succession of delightful personal guests enliven the dinner hour and introduces many diverse interests. Often we have the privilege of welcoming as guests of the whole group special friends who share with us their experience and interest in the life of the Church. Recently we have had a visit from Prof. Vida D. Scudder of Wellesley. One evening she gave us and a group of friends and neighbors an informal talk on Franciscan principles and practices in relation to modern life, a valuable by-product of her special study of the Franciscan movement. The following paragraph from a letter written after Miss Scudder's visit expresses what those of us who are living in Windham House feel regarding its possibilities—"Windham House seems to me full of promise, with more than hints of sweet fulfillment. No one can be in contact with the eager, chaotic, often bewildered life of students in New York, without realizing the need of such a center for them. Here is a house where young Churchwomen can find tranquil refreshment in the atmosphere of their 'true native land'; where life can be flexible and free, not only in relation to spiritual reality, but to the challenging forces both within and without the Church which are making in this great city for social righteousness and for fresh and vigorous thought. I think too that the experience offered of the subtle adjustments necessary in corporate life will be invaluable, especially to people headed toward the mission field. It has been a pleasure to share the devotional life of the house, and its happy opportunities for fellowship."

Windham House is a challenge and a promise: a challenge to the young college

women of our Church to enlist for service, and to use their trained professional abilities in the field of their special interests for the work of the Church in the world. The Church is embarked upon a tremendous and glorious enterprise that demands every type of high ability. Challenging opportunities for initiative and leadership are abundant, in education, social service, science, administration, and in the fields of artistic and literary expression. With the increasing complexity of problems arising in every area of human endeavor, standards of qualification for service have become insistently higher and college-trained women, as well as men, are needed by the Church if its full program is to be carried on. And to the women of the Church whose vision and generosity have made this place possible, Windham House promises to become not only a happy, normal home center, but a center also of educational productivity and dynamic spiritual influence, a connecting link between those who are directing the activities of the Church at home and abroad and groups of consecrated college women who are preparing themselves for lives of service in the Church of Christ on earth.



ENTRANCE HALL, WINDHAM HOUSE

Southern Cross School Tells Its Needs

Despite handicaps, only School our Church
has in Brazil renders a most valuable service
in contributing men to the ministry

By the Rev. Henry D. Gasson

Teacher, Southern Cross School, Porto Alegre, Brazil

SINCE THE DAY of its inception the dominant note of the Brazil Mission has been personal evangelism. It must ever be to the glory of those who so heroically founded this mission and of those who have none the less heroically written its forty years of subsequent history, that with one voice they have proclaimed the religion of Jesus as a continuation of that personal experience with God which the New Testament calls the Way of Life.

Enter any Brazilian Episcopal church. No one can miss the ring of the Life of God which seems to echo so simply and yet so genuinely in these little congregations scattered over the southern part of this great land. Talk with the Brazilian ministers or their people. Almost invariably you will find that the heart of their life and the secret of their joy is the Love and Power of God as revealed in our Lord Jesus Christ.

There has been one very obvious result of this extreme emphasis upon evangelism, and it is the greatest weakness of the present-day Brazilian Church: namely, a tendency to underestimate, almost to despise, any kind of institutional work. Ultimately, however, the fault, if fault there really is, must not fall upon the

IT was my privilege to visit Southern Cross School several times during a week spent in Porto Alegre in 1926.

The quality of its work, the character of its students (they are wonderfully fine boys) the record of its graduates put it in the front rank. Successful clergymen, teachers, business and professional men have come from it. The leading spirits in some of the parish vestries are former students.

What Mr. Gasson says about its cheap and crowded buildings and poor equipment, is unfortunately true. No other mission school I know anywhere in the world is more deserving of our help at this time.

Bishop Thomas asks for \$25,000. He ought to have it.

JOHN W. WOOD, *Secretary,*
Department of Missions.

Brazilian Church, but upon the Church at home. Probably this mission is unique in that it has but two institutions, and they are in reality but one,—the Southern Cross School and the Theological Seminary, both in Porto Alegre. For years the Brazilian Church has asked for help to build a small but efficient hospital. It has not asked this totally as a gift, but it has asked assistance in the undertaking, for alone the task is quite clearly too great. The Mother Church has never heeded its plea. And tomorrow may be too late.

Here let us consider the Southern Cross School: something of what it has done and is trying to do. It is not necessary to enter into the details of its history. Founded in 1912 by the present Bishop Thomas, it took immediately its place among the best in the large and populous state of Rio Grande do Sul. Together with the Rev. E. Arnaldo Bohrer, the present headmaster, Bishop Thomas soon developed what was for that time in Rio Grande do Sul a thoroughly efficient school, among the best of its kind in spite of lamentably inadequate equipment. From the first the school combined with its teaching a Christian and evangelical tone. The obstacles and difficulties which

SOUTHERN CROSS SCHOOL TELLS ITS NEEDS



SOUTHERN CROSS SCHOOL, PORTO ALEGRE

The school is fortunate in having this large playing field for its games but in inclement weather there is no place for the boys to play except the corridors of the school building. A gymnasium is urgently needed.

Bishop Thomas and Mr. Bohrer faced and overcame, God and they alone know.

To the writer, who has lived and taught for the past two years in the *Cruzeiro* (as the school is affectionately known among its old boys), it seems almost impossible to believe that, with such broken-down equipment and faulty support, the school could ever have played so useful and leading a part in the education and Christianization of this state, as it has done. The name of the *Cruzeiro* is known and honored not only in the cities, but in the country districts as well. Evangelical Christianity has penetrated slowly and with difficulty in the country districts of Brazil. Indeed it has not yet really begun but many a prosperous young *fazendeiro* is seriously trying to pattern his life after the example of Jesus because as a student in the *Cruzeiro* he learned, in the words of the school song, "to be virile and virtuous," and that Jesus was worthy of his life.

The course of studies followed compares very favorably with that of the best preparatory schools in the United States. In the study of languages it is undoubtedly superior. The teaching is of course all done in the language of Brazil, Portuguese. At least four years' study of English and French are required for graduation. Not a few of the boys are able to

converse intelligently in either of these languages, as well as in German, while many of the older boys are able to make their way in Spanish and Italian.

The study of the sciences has been somewhat weak, due partly to the lack of equipment, partly to the difficulty of obtaining first-rate teachers for these subjects. The present income of the school makes it impossible to pay the price that good science teachers demand, while the former handicap was partially met in 1927 by the installation of a small chemical and physical laboratory. As a result, the study of these two sciences has been greatly stimulated.

The students are drawn from three classes. Some are from our own Church families, the second generation of Brazilian Episcopalians. A few are from Roman Catholic homes. A large number are from homes where the religious attitude is at best indefinite or indifferent. These people have felt the unreality of the dominant religious system and the inadequacy of its morality. Their interest in a vital and evangelical Christianity has not been awakened.

Probably the greatest service that the school has rendered the Church has been its contribution to the ministry. In the past eight years, eight "old boys" have given their lives to the ministry of Christ

THE SPIRIT OF MISSIONS



THE REV. E. ARNALDO BOHRER
Mr. Bohrer assisted Bishop Thomas in developing the Southern Cross School and is now its headmaster

and all of the six young men now studying in the seminary are products of the *Cruzeiro*. In addition, one of the teachers expects to enter the seminary next year. Surely few schools can show such a record! And in almost every case, the boys who have gone on to the ministry in these last few years have been ones who as students in the *Cruzeiro* were the leaders in its various activities. In 1927 eight splendid young men were graduated, of whom four resolved to dedicate their lives to the ministry. It would be difficult to find anywhere eight boys of such character and promise. Certainly without the *Cruzeiro* the future of the ministry of the Brazilian Church would be dark indeed.

The outlook for such a school should be very bright. As a matter of fact, the opposite is true due to a lack of adequate support and resources. The school is marking time. It simply cannot go forward with its present equipment and income. Mr. Bohrer, the Brazilian headmaster, who understands the Brazilian boys and does wonders with them, is sustaining marvelously well the high note of the past, but his hands are tied for real advance.

The school's enrollment is 100, about one-half of whom are boarders. Everything is crowded into one small building really adequate only for the dormitory and dining-room, but under the present conditions, classrooms, etc., must be cramped in as well. The school on the other hand is fortunate in possessing plenty of ground. Nevertheless on rainy afternoons, that is, almost every afternoon during the four or five winter months, the corridors must be used as a sort of improvised gymnasium. An adequate gymnasium is an urgent present need.

The *Cruzeiro* has justly won its place among the best in southern Brazil, but it cannot hope to maintain this position any longer, unless it is adequately supported. Surely it is not expecting too much of the Church that she should equip respectably her only institution in this country. Without such minimum equipment the school cannot continue its work of building Christian manhood in Brazil.

It is impossible to expect as yet much material help from the native Church, still a very struggling mission whose resources are small though steadily growing.

Since the *Cruzeiro* was started it may be well to remember that the Methodists have founded and equipped in this state alone three very up-to-date boys' schools, any one of which is larger than ours, in addition to their two fine girls' schools. These schools were all built with the future in view and they have ample building space for development.

We are not asking for teachers primarily, although there is a unique opportunity for a young unmarried layman who can teach science and is willing to invest his life among these boys. His salary, as well as his expenses would be small, but the chance to serve the cause of Christ in Brazil would be illimitable.

What the Southern Cross needs, and what it cannot long do without, is a new building which would contain the classrooms, a modest auditorium and gymnasium. These things it must have, or it will continue to mark time, and eventually take a very secondary place in the life of these people.

St. Andrew's Hospital, Wusih, Reopens

Real missionary institution in Kiangsu Province closed for over a year is again caring for many sick without any show or advertisement

By Gertrude Selzer

Nurse, St. Andrew's Hospital, Wusih, China

ON ARRIVING IN Wusih, I received a cordial reception from Chinese friends and the only two foreigners in our station at that time,—Dr. Claude M. Lee and the Rev. E. R. Dyer. Dr. Lee thought that the hospital would be ready to open as soon as I arrived, but he soon found out differently. However, the hospital building was in excellent condition, walls and floors having been painted and some new improvements made. In passing through the hospital corridor leading to my compound I was confronted with twenty large packing boxes containing all of our ward equipment which had been stored in Shanghai for eighteen months. When our hospital chaplain, the Rev. T. Y. Yang, heard that soldiers were planning to occupy St. Andrew's Hospital, he visited stores in Wusih and managed to purchase sufficient packing boxes in which to pack all our supplies. These were shipped to Shanghai just before the soldiers entered the hospital, and thus our equip-

ment was saved.

To unpack these boxes was no small task; the contents had to be sunned, sorted and returned to their proper places. As assistants I had two coolies who worked for me whenever they could spare a bit of time from their regular work. This was not all there was to be done before opening the hospital. There

was not a bit of furniture for the men's wards, as the soldiers had used it for fuel or disposed of it in some other manner. The men nurses' home had also been occupied by soldiers and was left in sore need of attention. All of the furniture had to be either discarded or repaired and painted. Our classroom equipment also was found to be in a badly damaged state. For several weeks I kept carpenters, painters and coolies busy in the process of restoration. Although our women nurses' home had not been occupied, it had been closed for more than eighteen months and was in sore need of renovation.



MISS SELZER WITH TWO OF HER PATIENTS

The children are very proud of the dolls given to them by a Y. P. S. L. in America

THE SPIRIT OF MISSIONS

Besides restoring the hospital to order, applicants for admission to our school of nursing had to be interviewed and entrance examinations given. Accepted applicants were instructed in the simple elements of nursing so that they would have some idea as to how to care for patients when the opportune moment came.

Finally, the long expected day arrived; carpenters and painters had finished their tasks and our wards which had been closed for more than a year were again opened. The patients who had been housed in several of our residences which had formerly been occupied by soldiers, were moved into what presented the appearance of a new hospital.

With the reopening of St. Andrew's, a new plan was instituted. Only women nurses are used to care for the patients instead of both men and women as heretofore. Thus far the plan has been most satisfactory without any complications.

Although in 1928 St. Andrew's was open for only nine months, it cared for over 900 in-patients and thousands of out-patients. Its receipts of approximately \$20,000 Mex. were truly wonderful when it is remembered that there are usually five free patients for every one pay patient. Gratifying also has been the most cordial attitude of the Chinese people, many of whom have expressed their joy in again having the hospital open.

Haitian Ministry is Increased

By the Very Rev. Leopold Kroll

Dean, Holy Trinity Cathedral, Port au Prince, Haiti

THE NEWLY CONSECRATED Cathedral of the Holy Trinity, Port au Prince, Haiti, (See March SPIRIT OF MISSIONS, pages 141-8) was the scene on the second Sunday in Lent of the ordination to the priesthood of two young Haitian deacons, Louis Jean Felix Dorleans Juste and Jean Derice Abellard, who had been in training for the past six years.

From childhood, both have been connected with the Church. In 1916 at the age of twelve, Pere Juste was taken by his mother, at that time a member of the African Methodist Church, to a Good Friday service. He was so impressed that he decided to attach himself to our Church. Previously, it had been planned that he should become a Methodist minister, but all pressure to change his intention of attaching himself to the Episcopal Church was fruitless. He was the first boy to enter the choir at the pro-Cathedral, which, up to that time, was composed entirely of women and girls. Later he became the first acolyte.

Pere Abellard, born in 1902, entered the Church from the Roman Communion at the age of ten. He came to the Sunday school and under the guidance of the Rev. Pierre E. Jones, was led to

study for the priesthood. The influence of service in the sanctuary strengthened his conviction that he had a vocation. During Bishop Colmore's supervision of the work in Haiti, they were confirmed.

One of the first things Bishop Carson did, when he came to Haiti in 1923, was to send young Juste to the United States to perfect himself in English. Previous to this he had studied at the Church school for boys and the Lyceum in Port au Prince. In the United States he attended the New Brunswick, (N. J.) High School, and later graduated from the Berean Commercial School in Philadelphia. During the summer he worked in Asbury Park and returned to Haiti in September, 1924. He then took up his theological studies at the Church's Seminary in Port au Prince and was ordained deacon in 1926 by Bishop Carson.

Pere Abellard received all of his education in the schools in Port au Prince. He and Pere Juste studied together and were assigned to work in the various missions within easy traveling distance of the capital, so that they could return during the week for their Seminary classes. During the past year they were on the Cathedral staff.

A Parson's Sunday in La Gloria

Cuban, Jamaican, Haitian, American, all receive Church's Ministrations in busy day's work of Cuba's newest missionary

By the Rev. Frank S. Persons, II

Missionary in Charge, Holy Trinity Mission, La Gloria, Cuba

JUST AS THE SUN ROSE over the distant outer islands, the parson was in the little white church celebrating the Holy Communion. Mocking birds roused by the sound of the bell made wondrous music and the morning breeze through the cocoanut palms just outside made obligato suited to the song. After the service the parson lingered for half an hour to advise a faithful Jamaican family in trouble. Then around the corner to the little rectory for breakfast, pausing a moment amid blossoming orange trees and colorful shrubbery to examine a favorite orchid and inquire into the health of some newly planted roses.

At ten he was back in the church conducting a Cuban Sunday School, taking for the first time the service in Spanish, and thoroughly enjoying his Bible class, an interesting group of young men and women who know English.

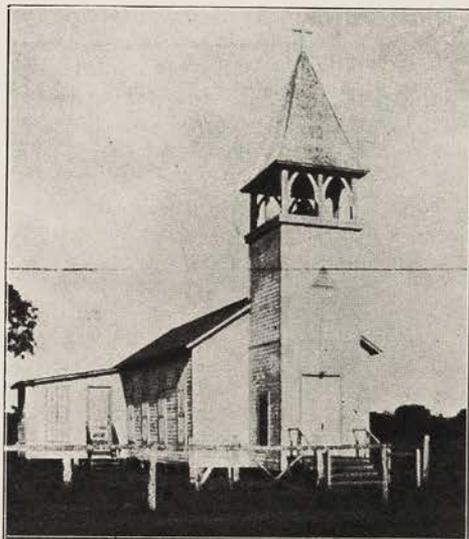
At one-fifteen the parson and his wife were going over the rough road to Sola, the nearest town and railway station. At two, his wife was beginning a Sunday school service with thirty-odd children of color. One might say also colorful, for all were spotlessly clean and wore an array of colors that contested nobly with the afternoon sun for brilliance. There

were Cuban Negro children who spoke little English. Jamaican children and Haitian, some with more than a dash of Chinese and a few with something of all. Then followed Evening Prayer with sermon and the parson reveled in the hearty singing by well-trained men and women from Jamaica.

But it was a trifle startling, just before the benediction, to see a young Negro slide in through the full-length window and place within arm's reach of the parson a bottle, apparently full of gin. There is no church in Sola and we are generously given the use of "Liberty Hall" where hangs a large portrait of Marcus Garvey, "First Provisional President of Africa" and where waves the huge black, red and green flag of that imaginative "empire". The bottle might have

to do with mysterious rites to follow the Christian service! When the bottle was followed by a tin wash basin, the mystery was solved. The dramatic entrance of a huge Jamaican woman, the inevitable heavy, hand-beaten silver bracelets dangling from her wrists and in her arms a clean and gorgeously-dressed babe, heralded the baptism to come.

That over, parson and wife mounted "Old Joe", the rick-



HOLY TRINITY MISSION, LA GLORIA
This mission is the center of a growing work

ety mission Ford, and drove on toward La Gloria and home. Passing the local cockpit where some fifty-odd saddled ponies patiently awaited their masters and deafened by the frenzied yells of the spectators, they were stopped by a man who tried to sell some lottery tickets, presumably to finance more betting.

The next stop was made in La Gloria, for a chat and a service with an old American woman, twenty-one years a bed-ridden cripple.

Just as that service closed, a car drove up bringing the news that an American had died suddenly the night before in Garden City, a nearby colony. For some hours they had been trying to locate the parson. As Cuban law requires burial within twenty-four hours, the service had been set for five o'clock. It was then 4:20. Hurrying to the rectory, that two hungry babies might have a mother to prepare their evening meal, then picking up a Cuban friend, the parson reached the cemetery a little before five. After an

hour's wait a truck passed with the casket which had just been finished, so it was twilight when a little group of men stood over the closing grave of a compatriot who had died far from home and friends. A brother was the only relative present.

A rush back over the eight miles and there was still time for a bite before the evening service. A goodly number of colonists and Jamaicans were within the church, and despite the wheezy, asthmatic sounds which emanated from the ancient organ, the quiet evening hymns were restful, the simple talk on practical religion helpful, and at the close the parson and his good wife returned to the rectory quite ready for an easy chair and a good book. A "rattling good story," a few pages of the beloved "Autocrat of the Breakfast Table," then lights out and peace at eventide. The wind sighed through palm branches, the odor of orange blossoms stole across the faces of sleeping babes, the "tom-tom" beat of a distant all-night *fiesta* failed to disturb.

Fund for St. Luke's, Tokyo, Reaches \$800,000

THE total raised for St. Luke's International Hospital, Tokyo, in the present nationwide campaign by April 15, has passed the \$800,000 mark, with \$792,166 reported from the various sections of the country. The results obtained thus far indicate that the campaign has very general support throughout the United States but that nevertheless this support has not been on a sufficiently adequate basis to assure the success of the undertaking.

The Presiding Bishop, the Rt. Rev. John Gardner Murray, and the Rev. C. E. Snowden, head of the Field Department of the National Council, have urged that a renewed effort be made in all the dioceses and that an endeavor be made to conclude the work for St. Luke's by Whitsunday, May 19.

While many of the larger dioceses thus far have not contributed as much as they are able there are examples of encouraging and sacrificial giving in some of the less prosperous dioceses such as Erie where, under the chairmanship of Mrs. C. F. Mackey of Franklin, Pa., the workers started with an objective of \$5,000 but have raised considerably over \$8,000.

The committee in Philadelphia is active and by the middle of April the total for this city was \$51,540. Chicago by this date had raised \$33,855, Boston, \$27,040, and Providence, R. I., \$19,263. Ohio has reached a total of \$93,888.

Many of the gatherings during the last month in the interest of St. Luke's have received inspiration from the addresses by Dr. Mabel E. Elliott, head of the pediatrics department at the hospital, who came from Japan recently to aid Dr. Teusler in carrying the story of the institution's work and needs to as many groups as possible. Dr. Elliott spoke at a number of meetings on the Pacific Coast and then came East.

The campaign is not without its instances of real personal sacrifice. One of these is told in a letter to the campaign headquarters by a parish treasurer in one of the suburban towns near New York:

"One of the checks is from a waitress at the Y.W.C.A. here, who I know gets a very modest wage and yet sends fifteen dollars and 'wishes she could send more.' No one would have dreamed of asking her; she merely heard the story of St. Luke's. If other people gave in proportion we should raise millions."



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CHAPEL OF LELAND STANFORD UNIVERSITY, PALO ALTO, CALIFORNIA

Social Service Conference Meets in June

**Annual gathering in San Francisco to discuss
under expert leadership important questions
facing Christians in social relationships**

THE PROGRAMS FOR THE National Conference on Social Service of the Episcopal Church which meets at the Hotel Whitcomb, San Francisco, California, June 26-30, have been mailed to all the people on the Pacific Coast and to others throughout the Church who might be interested.

Since they were printed and circulated we have been fortunate in securing Mr. Tam Deering, Director of the Home Recreation Bureau, San Diego, to give a paper on "The Church and Recreation." If Dr. John Dewey is right in saying that recreation is an important moral agent, then the Church should seriously consider a program of recreation which will include the entire family. We have recreation for boys and girls as a part of the program of most parishes, but in so doing do we tend to cause a further split in the

family? It is time to consider what the Church can do using this means of cementing the family into closer unity in itself, by organizing means by which the whole family can enjoy programs together as a unit. We hope that out of this paper will come some ideas and discussions which will suggest programs for parishes.

Mrs. W. H. Allison, Secretary of the New York School of Social Work, who is known to a great many of the Woman's Auxiliary as the sister of the late Miss Tillotson, will give a paper on the opening day of the conference on "A Program of Social Service for the Woman's Auxiliary." Mrs. Allison not only knows thoroughly the work of the Auxiliary through many years close association with her sister, but she is also one of the leading authorities in social work in the country.

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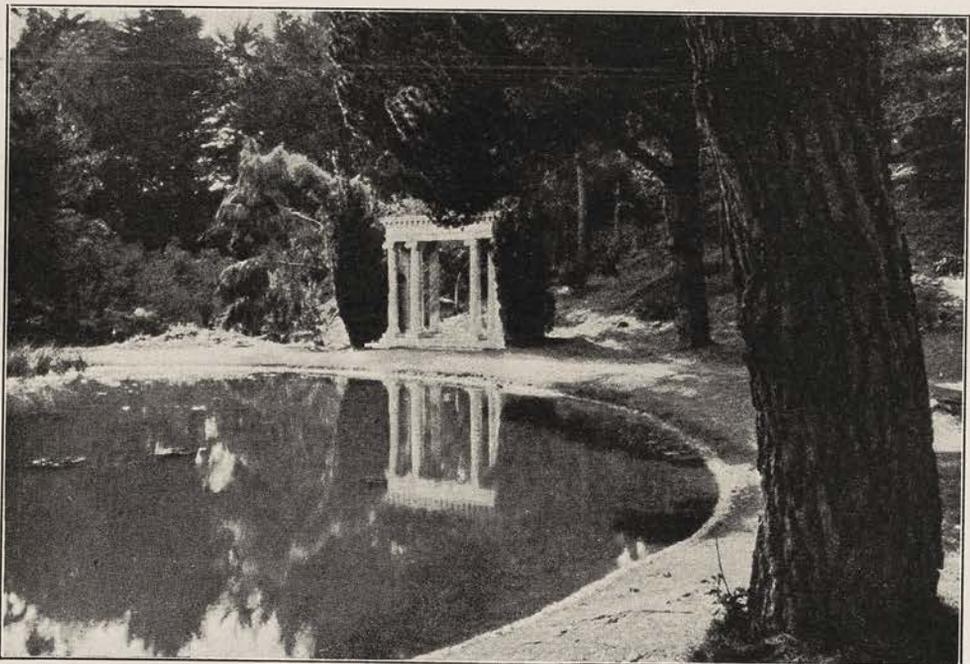
Again we take up the "Church and Family Life" from a new angle in a paper by Miss Belle Boyson, head of the Department of Sociology of the University of Cincinnati, Ohio. The subject of the family trained by the Church for family life is occupying a more and more important place in the thoughts of the Department of Social Service. In conjunction with a sub-committee of the Commission on Marriage and Divorce, the Department hopes to launch a definite project for organizing in the dioceses institutes on family relations. If the Christian family is to stand fast in the present unrest, the Church must definitely educate its young people as well as its present families in a true Christian conception of what family life can be.

We have already mentioned (See April SPIRIT OF MISSIONS, p. 218) the two very important papers by Dr. H. V. Emery of Los Angeles and the Rev. C. Rankin Barnes of South Pasadena, on "The Relation of the Clergy, Psychiatrist, and Social Worker," and "Religion as a Force

for the Rehabilitation of the Individual." In addition to these subjects there will be papers on the program for social service in the rural community by the Rev. Harold P. Kaulfuss of Granville, New York, "The Problem of Old Age," and "Who Should be Directors of Institutions," by Mrs. W. A. Holt, President of the Home for the Aged, Alhambra, California.

Daily celebration of Holy Communion will be held at the Church of the Advent, with a corporate Communion on Sunday at the Cathedral. Bishop Parsons will act as chaplain of the conference and will preach at the great service, 11 o'clock Sunday morning. An unusual topic to be taken up at the conference will be "Publicity and Social Service," by the Rev. G. W. Hobbs, of the Department of Publicity.

In glancing back over the program we feel that this is one of the best and most important conferences on social work that the Church has ever held and hope that everyone who can possibly do so will attend.



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"PORTALS OF THE PAST" IN THE GOLDEN GATE PARK, SAN FRANCISCO

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



© Ewing Galloway, N. Y.

A MODERN CHINESE SCHOOL, SAN FRANCISCO

Chinese girls of today attend both public schools and Chinese schools. They rank well with American girls and outdo many of them in their studies



BIRD'S-EYE VIEW OF ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO, JAPAN

Covering three city blocks of approximately eleven acres, the center includes: A. Main units now under construction. B. Present Hospital Barrack buildings with a 200-bed capacity. C. Block for residences. D. Present College of Nursing Dormitories. E. Primary School where medical care is given by the hospital. F. Tsukishima Island where the city maintains a Baby Clinic and Welfare Station officered by the hospital



JAPANESE CHILDREN BUYING SWEET POTATOES AT A TOKYO STREET STAND

Teaching mothers the dangers of allowing their children to eat germ-laden food is one phase of the public health work of St. Luke's International Hospital, Tokyo



THE STABLE THAT BECAME A CHURCH

The Chapel of St. Nicholas at Brent School, Baguio, P. I., that was recently converted from a stable. (See page 332)



LAOYAN HALL, TRINIDAD AGRICULTURAL SCHOOL, P. I.

Built under the direction of the Rev. Edmund L. Souder, this hall named in honor of donor of the site, provides a center for our Church boys and girls attending Trinidad School



PANORAMA OF THE PROCESSION AT THE CONSECRATION OF THE REV. P. LINDEL TSEN AS ASSISTANT BISHOP OF HONAN, FEBRUARY 24, 1929

The Bishops in the upper section are Bishop Roots (extreme left), Bishop White of Honan, Bishop Huntington of Anking, Bishop Sing of Chekiang, Bishop Gilman, Suffragan of Hankow and Bishop Tsen, (right of the white banner)

The procession included the men and women of the vestry of St. Paul's Cathedral, Hankow, the foreign and Chinese delegates from the Dioceses of Anking, Chekiang, Hankow and Honan, and St. Paul's Choir. (See page 332)



DR. WOOD IN QUEBRADA LIMON, PORTO RICO
Mr. J. C. M. Valentine is in the center between Bishop Colmore and Dr. Wood. Two of the Porto Rican clergy are at either end



ALL SAINTS' PARISH DAY SCHOOL, ST. THOMAS, V. I.
A typical group of Church children in the Virgin Islands. Mother Rose is on the left and Sister Jeannette at the right

The College Girl and the Church

The concluding part of this study analyzes the college girl's yearning for an abundant life which only the Church can satisfy

By Winifred Kirkland

Author of "The Inescapable Galilean," a series now in The Century Magazine

THE LEADERSHIP SHE WANTS

The kind of leadership the college girl wants must be intrepid. Her chief criticism of the Church is that it is supine before living issues. She demands, of whatever man or woman shall lead her, the same courage for honest thinking that she herself practices, and the courage for action such as she herself longs to adventure. She longs to follow people who are themselves examples of Christianity in action. The Church would attract her if it dared to go not with but against current tendencies, or, far more accurately speaking, if it dared to go with those oncoming tides now forming in the future. The Church might boldly exhibit its faith in immortality and its reliance upon that manner of religious education practiced by its Founder, if it would give to the college girl concrete examples of its courage to be quiet, its courage to be small, its courage to prefer quality to quantity, and to put personality before organization.

Let the Church show its confidence in the methods of its Founder by concentrating on the individual rather than on the mass. Let it help with the conferences of college girls. Let it find some way at once to single out and appeal first to its own college girls, those few or many in each rector's congregation. Find some way of strengthening and illuminating the faith of each one of these individual girls, and then try to send each one out to her campus inspired for her individual duty to stand as bravely for Christ as each separate Christian once had to stand for his faith in those first days of its founding. In every congregation let there be a club of Christian college women vowed to

do all in their power to share and to elucidate the religious puzzlements of the student. Let each rector try humbly, courteously, as Paul might have done, to understand not that vague thing, college religion, but rather let him seek to know Ann or Janet, Christine or Marion, actually sitting during her brief vacations in the pews of his own church. One conversation might prove as quickening for the spiritual life of the campus as a whole conference. It is the method Jesus would employ to leaven the lump of college agnosticism.

If the Church is to assume the leadership of young people, a primary concern is to provide leaders. It is high time to perceive the crying need of college-woman leadership for the college girl. It is high time that the religious energy of women was more freely and intelligently employed by the Church. The moment has arrived when the Church should permit its women to be not worshipers only but sharers in its policies and in their execution. Let the Church put some of its bravest preachers into the strategic pulpits actually located near the campus, and let it at the same time give these preachers the pastoral assistance of highly educated, highly consecrated women.

The Woman's Auxiliary is now beginning to make this possible through the United Thank Offering by placing in college communities women who can minister to students.

There is a somewhat neglected type of apostle to whom the college girl would turn. Nothing, I found in talking with her, interests her so much as instances of Christianity in action. No one could win

THE SPIRIT OF MISSIONS

her so instantly as those who are actually giving their lives to some high cause. Let the Church search out in their scenes of obscure sacrifice those men and women who are pouring their souls into some Indian reservation, some mountain school, some personal solution under Christ of interracial problems, industrial injustice, international relations. The college student is densely ignorant of many a high endeavor. She has never so much as heard of the share a clergyman took in creating the interracial committee now functioning in many a Southern town. Let the Church search out its saints who are the active, if little known, *doers* of their creed. Let it bring them out of their loneliness to the college-student conferences for a few weeks of contact with eager, appreciative youth. No one could calculate the force of the mutual inspiration thus released. A beginning was made last June by sending leaders from the Church to all the student conferences. Last Christmas Bishop Remington and others went to the student conference at Asilomar.

THE MYSTICISM SHE WANTS

Let the Church give youth the mysticism it is craving. They are strangely ready for mysticism. The present-day girl is conspicuously free from all self-consciousness. It is merely protective coloring that makes youth sometimes appear bold, assertive, iconoclastic. Today youth's self-consciousness is gone, its self-confidence is going, but its God-confidence is not yet come. Those who have led the college girl can lead her no farther. Both she herself and that over-intellectualized religion on which she has relied are heavily handicapped by the spirit of this age, the mind of this present day, dissolving into panic at the mere thought of reaching any conclusion about anything. Look for God, yes, by all means, we are advised, for that is scientific, but beware of finding Him, for that is basely unscientific! The college girl, however, is beginning to probe this facile refusal to come to grips with conclusions. Science has made her critical even of science, so that she penetrates to the es-

sential cowardice of that scientific religion in which she is steeped, she sees that it avoids convictions because convictions imply actions. There is evidence that the girl student is even now both ready for conviction and resolute for that active responsibility which conviction may exact. Unlike the humanitarian experimental religion, which is still fashionable, the Church boldly announces *arrival*. "Verily," it says, "we have *found* the living God."

There is, I reiterate, a turning point now in the world's thinking, which is reflected in the student's thinking. Too proud to perceive its threatened decline, science is becoming just a bit boresome. To seek and seek and seek, that is at first exhilarating, but to seek and seek and seek and never *get there*, that becomes exhausting. Of this pregnant moment of the turning tide, let the Church take advantage, for never in two thousand years has it had a holier opportunity. Today eyes strained with too much microscope, too much telescope, are longing for those restful vistas of the unseen which the Church alone can reveal. Let the Church remember, however, that while it must supersede the ephemeral importance of scientific discoveries, it must pay all tribute to that method with which science has forever enriched the human mind. Hypothesis, experiment, proof,—no educated intellect of today can safely follow any other manner of approach to any subject. Let the Church give the college girl its mysticism with patient concession to the habits of her mind and time. Jesus did not hesitate to let Thomas touch His hands, recalling perhaps that Thomas, alone among the twelve, had been capable of a devotion that had begged to die with his Master.

In its presentation of its faith it is possible for the Church to defer not only to the authority of scientific method but to add to this the authority of tradition. The girl of the present is not so averse to the force of tradition as she was a while ago. The essence of Jesus's influence is His fusion of the traditional with the experimental. His acceptance of the spiritual adventure to the past as a clue to the spir-

THE COLLEGE GIRL AND THE CHURCH



THE STUDENT'S FORUM, UNIVERSITY OF PENNSYLVANIA

This international group meets monthly at the home of Mr. and Mrs. John Frazier, Rydal, Pa., to discuss religious and moral subjects

itual adventure of the future. This is what the Church tries to do, but it is what all purely experimental religion fails to accomplish. That intellectualized religion on which the student had depended is too near her own experience and her own concerns to win any real reverence. That intellectualized creed still dominating student campuses and conferences has lost the authority of the old, and has not the flaming conviction, the emotional depth, the humble consecration which alone can bring new life to faith. The student of today is becoming conscious of the limitations of the rationalist approach to God. The revolt of youth has largely spent itself, and to the monotony of rebellion there is succeeding a desire for the established, the immemorial, the traditional, as if it were a call of the spirit back to its ancient home.

THE ADVENTURE SHE WANTS

To the ethical, practical emphasis on religion so conspicuous in student circles no tribute too high can be paid. Faith

expressed in action, that is what the world most needs, what the Church most lacks, what the college girl most wants. But in this emphasis, there are certain dangers. There is a profound, ironical peril in arousing youth to the need of moral effort against the portentous evils of our era, and at the same time failing to provide her with the only weapon that can sustain her effort. The prosperous, comfortable girl of today is singularly sympathetic toward the needs of those less fortunate than herself. She longs to right wrongs, to assuage injustice, to share actively and at once in the establishment of a holier social order. Her scientific scrutiny of conditions has convinced her of the bitter need of the world for kindlier opportunities. She stands eager, a young crusader, never dreaming how quickly disillusionment and disappointment and sheer exhaustion will conclude her brave efforts. Only a burning, blazing, mystical sense of God beside her, nerving, directing her, sustaining all ambushed despair, can carry this young cru-

THE SPIRIT OF MISSIONS

sader to victory. But she does not know this, nor do the conferences which reveal to her the world's evils know this. Too long has the invitation to enter the precincts of the Church been that of ease and entertainment. Hungry youth is craving austerity, bold sacrifice! From Jesus' day to ours the most coercive appeal to youth has always been that of grim difficulty, adventure in some holy, desperate cause. Never was moral adventure so alluring to youth as today in these materialist United States. May the Church lead that adventure, but may it first establish in all youthful followers that burning devotion to an unseen God that alone can support them through a life-long battle.

It is needless to say that in order to guide youth upon its adventure, the Church must first boldly take that adventure itself. It must no longer compromise with popular evils. That compromise is the basis of youth's deep distrust. For what did God create His Church except that it should be the depository of an ark to be borne down the ages in the van of human progress? In every fiber eager for high endeavor, youth is standing poised for action, ready to encounter all the menace of an unknown desert, but it lacks a Moses; it lacks a shining pillar of fire.

The girl of today demands a new knowledge of Jesus. She refuses to look at Him wrapped in any ceremony of dogma. She feels that He has been long obscured. She wishes first of all to go back to first-century Palestine and examine the historic Jesus under instruction as liberal and as honest and as courteous

as that with which her professor leads her into the presence of Socrates or of Shakespeare. She feels herself densely ignorant of the real Jesus.

Two currents of energy are flowing far apart. Shall the Church take no measures to fuse two such holy streams as its own age-old faith and that new faith springing today from the spiritual hunger in our colleges? Does no new thrill, no new humility, no new reverence come to us older ones when we read convictions like the following, uttered only a few months ago by college girls?

"Is there anything greater in the world, I ask you, than the desire to understand Jesus and to follow Him? Personally, I think there is not, and I firmly believe that if we would have a supreme desire to understand Him and to follow Him, He in His way would do the rest. Therefore I am not afraid to say Jesus. This is a Christian purpose because we have the supreme faith in Jesus Himself."

Need I argue that there is in our girls' colleges a hunger that the Church alone can satisfy when a college girl can say this to us, older ones?

"We are so painfully conscious of our weakness and our dullness, our slowness and our shallowness, and yet we come to you and ask you to believe that those things which we seek, and which we are beginning to find, are eternal truths of the spirit. So I believe that those of you who have already gone far down this road of understanding Jesus and following Him will feel only blessed surety for the outcome of the student associations as they determine simply and steadily to follow that same way."

First Corporate Gift Objective Attained

AS WE GO TO PRESS, announcement is made of the attainment of the first goal of the Woman's Auxiliary four-fold Corporate Gift. On April 20, the amount of the Gift had reached \$27,500. This means that the church in Santo Domingo City, Dominican Republic, is assured. (See THE SPIRIT OF MISSIONS for October, 1928, p. 647.)

Above the Clouds in Mexico

Bishop Creighton, in keeping Easter engagement, discovers the joys of flying when revolution makes other means of travel unsafe

By the Right Rev. Frank W. Creighton, D. D.

Missionary Bishop of Mexico

AS THE TIME drew near for me to keep an engagement to make an address on Easter night before the Tampico Commandery Number 1, Knights' Templar, I became somewhat alarmed as reports reached me of dangers on the road due to the revolution. I wrote to Tampico saying I would come if I could get there. A reply came, saying "Come down by airplane and bring Mrs. Creighton." Neither of us had ever traveled by air before, but we had heard about the splendid service the Mexican Aviation Company is giving with its Ford trimotor planes, so we decided to fly.

Promptly at seven o'clock Maundy Thursday morning, we were ready at the Puerto Central Aereo. A half-hour later, we and our baggage were weighed and soon we were ready to take-off. Besides ourselves there were seven passengers in the cabin which was equipped with comfortable chairs.

Our route took us over Lake Texcoco and then directly towards the *sierra* beyond Pachuca. The *mesa* with its farms and little villages, its tiny churches and thread-like roads melted into the *sierra* as we mounted higher and higher to clear the peaks. Over the entire center of the mountain range there was a huge bank of clouds in which pilots sometimes lose their way, but our pilot took us to an al-

Our Flying Bishops

I.

BISHOP CARSON OF HAITI

First flight, 1924

II.

BISHOP ROWE OF ALASKA

First flight, 1927

III.

BISHOP BURLESON OF SOUTH DAKOTA

First flight, 1929

IV.

BISHOP CREIGHTON OF MEXICO

First flight, 1929

titude of ten thousand feet, far above the clouds. For three-quarters of an hour we flew over them. They stretched out on every side as far as the eye could see. At times they were impenetrable, the earth was entirely shut off and then the cloud area seemed like a great arctic waste with mountains and valleys and rolling banks of ice and snow. After a while we began to see real mountain peaks far below us and forbidding *barrancas*

whose steep sides and rocky ledges would afford no landing place for an airplane. Then quite suddenly we dropped from our great altitude to find ourselves flying over the coastal plane. Palms and banana trees could be distinguished. There the Pánuco wound its sluggish way to the sea. Catching sight of the lovely Tamesí, a shutting down of the motors and then the bump as the earth came up to meet us! The next day, Good Friday, I conducted the Three Hour Service at Christ Church and later assisted at a funeral. That morning a woman had died from frightful burns, the result of an accident in her home. Her husband was mixing paraffin and gasoline over an electric stove to water-proof canvas. The mixture exploded and covered him, his wife and his wife's grandmother with the blazing fluid. The husband and grandmother are still in precarious condition. When I

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was told about this accident and death, I was asked to attend and "say a few words" and have a prayer and blessing. At first I said I wouldn't. I am temperamentally opposed to funeral sermons under any conditions. These were quite unusual. But finally I decided to go—and I am glad I did. I found over three hundred grief stricken friends assembled and, although I was tired from the Three Hour Service, I spoke as I was moved by, what I regarded, a God given opportunity.

As we were returning in the early evening from a restful motor-boat ride on the Tamesí River, our attention was attracted by an intrepid aviator whose evolutions in a small plane, indicated exceptional skill and courage. The next morning he crashed on the other side of the river while dropping the Transcontinental Oil Company's payroll from over the refinery and was killed instantly. His two companions, the paymaster and a passenger, escaped. No pilot who flew out of Tampico was more respected, admired and loved than this boy, Hubert McLean. He had been an instructor during the war and had made an exceptionally fine record. I was invited to participate in his funeral which was arranged for Easter afternoon.

Easter Even I baptized two children in Christ Church. When I arrived at the church I found it filled with children who had come for an egg hunt on the lawn. They remained for the baptisms and were a most reverent congregation of little people, just the right setting for a baptismal service.

Easter, I celebrated the Holy Communion twice for large congregations. In the evening I preached at the Knights' Templar service in the Masonic Hall for which I had especially gone to Tampico. There was a splendid congregation, predominantly men.

On Monday I felt the need of a little rest and we were glad to go fishing on the Tamesí. Mrs. Creighton distinguished herself by hooking a one hundred-pound pargo and a five-foot tarpon.

Both were safely landed.

Tuesday we left Tampico by plane for Mexico City. While our plane was taking on gas we saw Colonel Lindbergh fly over the field on his way to call on Miss Morrow. He didn't stop, however. He seemed to be in a hurry and kept right on towards Mexico City. We left the field accompanied by a beautiful Boering bi-plane having on board the vice-president of the Boering Aircraft Company of Seattle, who is studying air routes in Mexico. This great plane followed us to Mexico City. Several times we lost it in the clouds and, as we were piloting, we came back in long curves until we had it in sight and then we straightened out for the capital.

At times as our trimotor and the Boering flew side by side, the impression was of complete unreality, especially when the clouds shut the earth away from view. We did not appear to be moving and our companion plane, perhaps a mile or two away, looked for all the world, like a toy airship suspended from the ceiling of a shop. After we left the *sierra* we took a different route from the one we followed going down. At one point, we saw something suggestive of Mexico's beauties as well as problems. Far below us was a lake entirely surrounded by bare and terrifying mountains. Not a speck of vegetation of any kind could be seen. The banks of that inaccessible lake, whose water is probably pure alkali, were as clearly defined and unmarred as if the whole thing were artificial. We turned back over the lake, to hunt our Boering for the last time. Then we flew directly for Puerto Central Aereo, the civil field in Mexico City. We made a beautiful landing just a half-hour after Lindbergh had landed across the road in Balbuenna, the military field.

The trip each way was delightful. Both Mrs. Creighton and I enjoyed it immensely, and neither of us felt any discomfort from the air bumps. Usually it takes me sixty hours to make the return trip to Tampico. By airplane we were exactly four hours and fifteen minutes.

Two Unusual Summer Conferences

Vicksburg Regional Rural Conference in June
and Racine School of Religion in July offer
unique study opportunities on Church topics

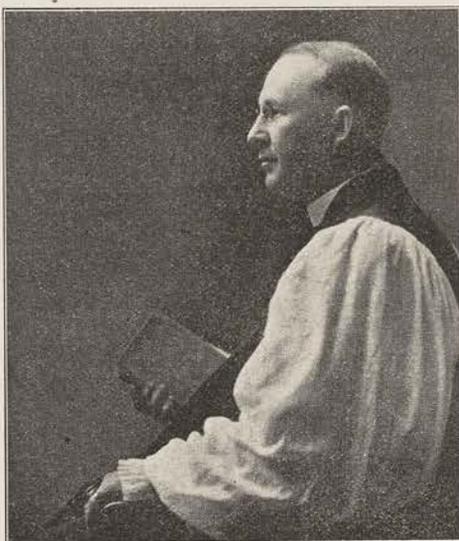
VICKSBURG

*By the Right Rev. William M. Green, D.D.,
Bishop Coadjutor of Mississippi*

THE GENERAL INTEREST in rural work manifested throughout the Church, together with the fruitful results garnered from the Rural Church Summer Schools, conducted under the auspices of some of our leading universities, such as Wisconsin and Cornell, practically demanded the setting up of a Regional Rural Church Conference to consider our own special problems and methods of rural work. A committee consisting of the Secretary for Rural Work of the National Council, the Bishop Coadjutor of Mississippi, the Rev. Messrs. J. H. Walker and V. G. Lowery, of the Diocese of Alabama, and the Rev. Val H. Sessions of the Diocese of Mississippi, was appointed to consider the matter. This committee recommended the holding of a Regional Rural Conference and are the directors of the first conference to be held at All Saints' College, Vicksburg, Mississippi, June 11-21, 1929.

The Conference in no sense is intended to compete with rural summer schools, conducted along interdenominational lines. Much of its inspiration has come from them and its fruits will supplement and be supplemented by their work. The close relationship between the Regional Conference and the summer schools is

evidenced in part by two members of the Conference faculty—J. B. Kolb, professor in the Agricultural College of the University of Wisconsin, is Dean of the Madison Summer School, and R. J. Colbert, assistant professor of economics in the same university is also a prominent lecturer at the Madison School.



BISHOP GREEN

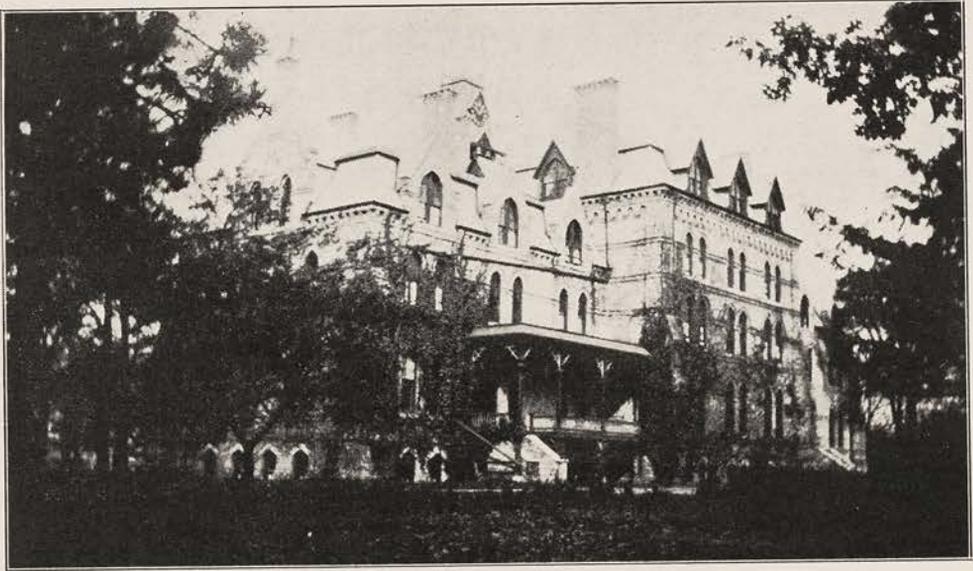
In addition to the two daily lectures which Professors Colbert and Kolb will give, three hours each day will be devoted to research studies in methods of Church extension covering such subjects as personal evangelism and preaching missions, the use of the press, correspondence, and the radio, parish house activities and spiritualizing group organizations, population shift and its kindred problems, coöperation between

town and country forces, and educational problems.

There also will be conference hours for the consideration of various activities in the Church's life. Representatives of the National Commission on Evangelism, the Rural Church Fellowship, the Departments of Religious Education and Christian Social Service, including the Rev. Charles N. Lathrop, D.D., the Rev. H. W. Foreman, Miss Edna Eastwood, the Rev. F. D. Goodwin, D.D., and the Rev. Paul Engle will be present.

The Conference will be a ten-day study of the methods and opportunities of rural

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THE NATIONAL CENTER FOR CONFERENCE AND DEVOTION, RACINE, WIS.
Taylor Hall is the scene of a variety of Church activities, among which the School of Religion is an important annual event

Church extension and of the general problems of the Church and the rural life of America. It should be a conference of vast importance to the Church and stimulate other such conferences throughout the Church.

The importance and possibilities of the Regional Rural Conference are reaching the imagination of our leaders. The Presiding Bishop expresses his approval in the following words:

"All branches of the Church's work are difficult but none more so than that of the country church. It is a day of transition, and exacting leadership here as elsewhere. Consecration, vision must play their part as well. You are helping to develop all of these qualities in the Conference and School you are planning. I trust God will bless your efforts richly. Also, I trust many of the Church's clergy and people will be able to attend."

Dr. Lathrop of the Department of Christian Social Service says:

"I am deeply interested in the plans and program for the meeting you are arranging. . . . My personal interest is so great that I am planning to be present at the Conference and to do every-

thing that I can to help in promoting it."

The expense of the Conference from its administration standpoint will be met by the Dioceses of Arkansas, Texas, and the Fourth Province associated in its conduct. The expense of room, board and registration, by the generous coöperation of the housekeeping staff of All Saints' College, will be only \$18.00 for the ten days. The dioceses are planning to give some assistance on the traveling expenses of those attending.

It is hoped that this first Regional Conference will make one of the most constructive contributions to the life and work of the Church in extending itself and its influence in American life that has been made in recent years.

RACINE

By William E. Leidt

Less than a year ago, the head of the religious book department of a large New York publishing house made a survey by personal interview with more than a hundred men. Each man was asked: "If you could order the publication of religious books for intelligent men, what would you order? What problems would you like to

TWO UNUSUAL SUMMER CONFERENCES

have considered?" Their replies could be summarized in the six following questions, with more than sixty percent concentrating on the first two:

1. What kind of a God can a man believe, in this scientific day?
2. How should a man think of Jesus?
3. What is left of the Bible, after criticism has done its worst?
4. Is prayer anything more than auto-suggestion?
5. Why is Christianity supposed to be superior to other religions? And what right has one religion to wage a campaign of religious imperialism?
6. What is the function of the Church in modern society?

Intelligent men and women are asking these questions and all too frequently fail to find satisfactory help toward an answer. For young men seeking Holy Orders, the theological seminary provides the way to an understanding. But for the average layman or woman, what facilities are there for him to grasp the vital forces of religion in the light of the modern world? What help can he get to make himself a first class amateur theologian? The Adult Division of the Department of Religious Education is seeking to help meet this need. One of the important agencies coöperating with the work of the Adult Division is the Racine School of Religion, now in its fifth year, held for three weeks each July at Taylor Hall, Racine, Wisconsin.

Five years ago under the leadership of Mrs. George Biller, the capable director of Taylor Hall, and the Rev. M. Bowyer Stewart, D.D., this experiment was begun in adult religious education. The ex-

periment aimed to provide lay men and women with the fundamentals of the Christian religion. To this end courses in the Bible—Old and New Testament, Christian Doctrine, Church History, Christian Morals, Liturgical Worship, and Missions were offered by a well qualified faculty drawn from our theological seminaries and the staff of the National Council. This was five years ago. The experiment is no longer an experiment. The growing interest in the school evidenced in part by the increased enrollment has demonstrated the great need for such a school.

This year the school which meets from July 8-25 at Taylor Hall, Racine, Wisconsin, will offer the following courses:

1. The Church's Faith from the Modern Orthodox Point of View.
2. Old Testament from Moses to Christ—A study of Hebrew Theism.
3. New Testament—Apostolic Ideas and Customs.
4. Church History—The Church Since the Reformation.
5. The World Mission of Christianity—A study of the contemporary Christian Movement around the World.

Compare these courses with the questions asked at the outset and it will be apparent how well the Racine School of Religion is meeting the current need as expressed a short time ago by over 100 intelligent men. To present these subjects a faculty drawn from three seminaries and the National Council has been selected. A descriptive circular and further information concerning the school may be secured from Mrs. George Biller, Taylor Hall, Racine, Wisconsin.

Arizona Tubercular Work Impaired by Cut

A STATEMENT in the January SPIRIT OF MISSIONS concerning a chaplain to minister to tubercular patients at St. Luke's in the Desert, Tucson, Arizona, may have given some readers of THE SPIRIT OF MISSIONS the impression that an additional appropriation for that purpose had been made. In view of the action of the General Convention and the impending further reduction of the budget after reports of expectations from the dioceses had been received, it was not possible to make an additional appropriation. Bishop Mitchell was, however, authorized to use a portion of the appropriation made by the General Convention for the salary of the chaplain. He has since notified the Department of Missions that it is not practicable for him to follow this course, partly because of the further reduction in the Arizona budget made necessary by the failure of the dioceses to assure the National Council that they would give the full amount of their respective quotas.



A Chinese Interpretation of the Ascension

THE ASCENSION CHURCH

From that Mount whence the wondrous word had pealed
 When the Great Offering for the world was done,
 Ascends Our Blessed Lord to Highest Heaven,
 To stand at God's Right Hand, the Saviour Son.

For us a home He opens there,
 To us His Spirit here He sends,
 That world and ours which parted were
 In unity His Love now blends.

This shrine to our Ascended Lord we raise;
 Here filled with Heavenly Peace, His Name we praise.

ON A RECENT VISIT TO Pittsburgh, Pa., Dr. John W. Wood discovered the above scroll on the walls of the parish house of the Church of the Ascension. As he read the English translation he was sure that many American Church people would appreciate knowing this interpretation of the Ascension which an unknown Chinese scholar wrote and himself translated into English. It was composed in honor of the Church of the Ascension of Pittsburgh. The scroll itself was made and presented to Judge Joseph Buffington during his visit to China in 1921. Judge Buffington presented it to the Church of the Ascension of which he was for many years a vestryman. His judicial duties in the United States Courts now oblige him, however, to be away from Pittsburgh most of the time.

The photograph from which the above reproduction was made was secured through the kind coöperation of the rector and one of the laymen of the Church of the Ascension.

SANCTUARY

A Thanksgiving for Ascension Day--Whitsunday--Trinity Sunday

(From Bishop Andrewes' Devotions)

O GOD the Father, of Heaven,
who didst marvellously create the world out of nothing,
who governest and sustainest Heaven and earth with thy power,
who, for our sakes didst give thine Only-Begotten to be put
to death:

O God the Son, Redeemer of the world,
who didst deign to be born of the Virgin,
who didst wash us from our sins in thy precious blood,
who rising from the dead didst ascend Victor into Heaven:

O God the Holy Ghost, the Comforter,
who, in the form of a dove didst descend upon Jesus,
who didst appear upon the Apostles like cloven tongues of fire,
who visitest and confirmest with thy grace the hearts of thy
saints;

Holy, Supreme, Eternal, Blessed, and Glorious Trinity,
ever laudable, yet ever ineffable;
Father of goodness, Son of love, Spirit of bounty,
whose Majesty is inscrutable,
and Power incomparable,
and Goodness inestimable,
whose Work is life,
whose Love is grace,
whose Contemplation is glory;

Deity, Divinity, Unity, Trinity,
thee I adore, thee I invoke, thee with the whole affection of
my heart,
I bless now and ever;

Thou, who art Lord of both quick and dead,
Whose are we, whom this present world yet retaineth in the flesh,
Whose are they also, whom the life to come hath already received, freed
from the body,
give to the quick loving-kindness and grace;
give to the dead rest and eternal light;
give to thy Church truth and peace;
and to us sinners penitence and pardon.

Notes from At Home and Abroad

THE NATIONAL COUNCIL and its Departments met on April 23-25, too late for the usual detailed report of proceedings to appear in this issue. A full account of the meetings will be published in THE SPIRIT OF MISSIONS for June.



In the old days in Baguio in the Mountain Province of the Philippine Islands there was no transportation except ponies, consequently Brent School had to have a stable for the ponies of the masters and the boys. Now the situation is entirely changed. There is not a pony anywhere. During the past few years the Government has constructed excellent automobile roads throughout the mountain country and all of the travel is by automobile. Outside of the headmaster of Brent School, however, no one has one of these. As the need for a stable had passed, Mr. Heck while headmaster changed the barn into a chapel. On February 17, when Bishop Mosher went to Brent School for Confirmation, he dedicated this much needed chapel in honor of St. Nicholas, the patron saint of children. (See page 315.)



The Conference of Southern Mountain Workers held at Knoxville, Tennessee, April 3-4, brought together some two hundred workers of the Appalachian region. Twenty of our Church people met the day previous and considered our own more immediate problems. The need for a survey covering the kinds of work and the methods used was stressed. The outstanding topic of discussion at the conference was education. Much that has been done in the past has, in the nature of things, tended to remove the more intelligent young people from the mountains. If the condition of those who remain on the land is to be improved, a larger life must be made possible. Coöperative industries, training in handicrafts, mutual organizations, and good roads, are all proving helpful but there is still much to be done. The greatest influence for good is still that of the workers who have

gone into the mountains to share in the lives of the people. The John C. Campbell Folk School reported that the new building will be finished and full time work begun in November. Part time activities were carried on this past year and as a result of the fine coöperation of the community, the school has already launched three community undertakings, a hatchery, a creamery, and a farmers' credit union.



Readers of Bishop Overs' account of the work of the Rev. Sturgis Allen, O.H.C., in the February SPIRIT OF MISSIONS (page 109) will regret to learn of his death in Liberia on March 28. An hour before the cable announcing his death arrived, Father Huntington O.H.C., received a letter from him written just four weeks before, in which he said that his heart was failing and that he was making his preparations for the end. During the more than five years in which Father Allen labored among the tribesmen of Liberia, he had suffered hardly a single day's sickness.



On St. Matthias' Day, February 24, 1929, the Rev. Philip Lindel Tsen was consecrated Assistant Bishop of Honan in St. Paul's Cathedral, Hankow. He is the first product of the American Church Mission in China to be elevated to the episcopate. His consecration now gives the *Chung Hua Sheng Kung Hui* (Holy Catholic Church of China) three Chinese bishops, thus making it possible for new Chinese bishops to be consecrated without any foreign participation. Bishop Roots as Presiding Bishop of the Church in China was the consecrator, assisted by Bishop Huntington of Anking, Bishop White of Honan, Bishop Sing of Chekiang and Bishop Gilman of Hankow. The offering was designated for work in Shensi supported by the General Board of Missions of the Chinese Church, a work in which Bishop Tsen had long been active, especially during his six years as Secretary of the Board.

The National Council

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

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

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

Appointments of the Presiding Bishop

- May 1—Consecration of the Rev. Frank E. Wilson, D.D., Eau Claire, Wis.
May 3-5—St. Paul's Church, Milwaukee, Wis.
May 9—Ascension Day Sermon, Centennial Year, St. James' Church, Philadelphia, Pa.
May 12—Annual Diocesan Council, Lexington, Ky.
May 15—Consecration of the Rev. H. P. Almon Abbott, D.D., Lexington, Ky.
May 22—West Virginia Annual Council, Martinsburg, W. Va.
May 29—Commencement Address, St. Paul's Normal and Industrial School, Lawrenceville, Va.

Department of Missions and Church Extension

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

Across the Secretary's Desk

Here is something to think about. Among all the major Christian communions of this country Churchmen stand No. 1 in the amount of their per capita gift for congregational expenses. The amount is \$34.11 per year. They stand No. 13 in the amount of their per capita gift for "budget benevolences"—missions, religious education, etc. The amount is \$3.62 per year. The figures are compiled by the "United Stewardship Council." How can we explain the drop from first place to thirteenth?



One of the mainstays of St. Luke's Hospital, Manila, is its Women's Board. Without it and without the devoted work the members have done in securing support, the hospital would certainly have closed years ago. With a record of fine achievement behind it the Board is now undertaking this year to raise \$25,000

to be used for the erection of a new surgical ward and for the purchase of X-ray equipment. Both of these are urgently needed for the proper and efficient operation of the hospital. Most of this amount will be secured in Manila, but I am sure of two things: First, from my observation of St. Luke's in February, 1928, both improvements are greatly needed. Secondly, the Women's Board will welcome the aid of any friends in this country.



A few days after he had started for a trip to Honolulu, Bishop Burleson of South Dakota received word of the destruction by fire of St. Elizabeth's Church at the Indian mission at Wakpala. One of the places on the Islands which he visited shortly after was a Chinese mission at Makapala, Island of Hawaii. The congregation was deeply interested when told of their Indian brothers living in a place of almost the same name. Bishop Burleson has recently received a gift of \$10 from three Chinese Christians to purchase an altar book for the new St. Elizabeth's which is shortly to be built. It is surely the touch of Christian fellowship that makes the whole world kin.

ALL OF OUR BISHOPS abroad are much troubled by the small number of men volunteering for the mission field, especially clergy, doctors and teachers. One of them, disappointed at our delay in finding men for particular posts now vacant asks the question:

"Is not that the natural effect of the pay-as-you-go policy, and the tremendous importance we have placed on money and machinery? Both absolutely necessary but useless unless we can get some power other than money to run the machinery. Unless we can keep the ranks of our workers full, our work cannot progress."

Is the Church at home forgetting those two searching requests of our Lord, "Lift up your eyes and look" and "Pray the Lord of the harvest"? Is it turning its attention too much towards money and machinery and laying too little emphasis upon the consecration of individual life? Is it in danger of placing its trust in might and power rather than in the Spirit of God?



A few months' experience in Porto Rico has impressed upon Mr. J. C. M. Valentine, the layman connected with our Quebrada Limon Mission, that there is one great difference between Porto Ricans and a good many people in the United States. It is this: "They turn out in such numbers for the services in our church that we are positively overwhelmed."

The hurricane of September, 1928, made many of the people homeless and destitute and destroyed the coffee upon which the mission largely depended for its agricultural work. The result of this destitution bears hardly upon the children. They are frequently miserably undernourished. Many are too weak even for play. "Fortunately," says Mr. Valentine, "some friends in the United States have been sending us a little money that we can use to furnish a quart of milk per day to twenty-eight youngsters. The improvement in a short time is most noticeable."

Mr. Valentine says that three dollars will provide milk for a month for one Porto Rico "kiddie."

Arrivals and Sailings of Missionaries

ALASKA

The Rev. E. M. McIntosh, a new appointee, sailed from Seattle with his wife and daughter April 6.

CHINA—ANKING

Miss Alice Gregg arrived in Shanghai March 11.

CHINA—SHANGHAI

Miss Anne Lamberton, returning after furlough, sailed from Los Angeles March 25.

JAPAN—KYOTO

Bishop Nichols and family arrived in Kyoto March 18.

The Rev. P. A. Smith and family arrived in Kyoto March 19.

Miss Caroline Schereschewsky arrived in Kyoto March 28.

Miss Etta S. McGrath, arrived in Kyoto April 2.

JAPAN—NORTH TOKYO

The Rev. A. R. McKechnie, coming home on furlough, sailed from Yokohama March 19 and arrived in San Francisco April 3.

LIBERIA

The Rev. H. A. Donovan arrived in New York April 3.

PHILIPPINE ISLANDS

The Rev. W. L. Ziadie arrived in Manila March 18.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary.*

AN ITALIAN HYMNAL, a remarkable and helpful work which the Foreign-Born Americans Division has long desired to make available is now ready. *Innario*, a unique anthology of Italian hymns is the scholarly labor of many years of the Rev. Thomas Edmund Della Cioppa, of the Diocese of Pennsylvania. These 210 hymns are not translations from the English, as in other Italian hymnals published in America, but a compilation of the greatest Italian hymns, the translation into Italian from Latin and other lan-

THE NATIONAL COUNCIL

guages by well known Italian poets and by Dr. Della Cioppa, and also original hymns by the latter.

The music edition of these hymns is also a unique work. It has been very carefully compiled with the aid of the Rev. N. Herbert Caley, Canon Winfred Douglas, Mus. Doc., and Edmund Goldsmith, an English authority. These three spent much time on the work. The melodies have been fitted to the Italian accent.

This hymnal is now available for our Italian congregation and will also be used by other Italian missions outside our Church.

The selling price of this first edition, words only, which was printed by private contributions, is put at 18 cents a copy. (A second edition will cost probably 50 cents.) The music edition is made by a photographic process and sells at \$6.00 a copy.

The music edition also contains the choral services of the Church, and these are bound separately in a large edition,—price to be announced later.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

I AM DISTINCTLY disappointed with the figures disclosed in the statement of receipts to April 1, 1929. The total is \$53,574 less than was received last year in the same period. After allowing a full month for the collection and remittance of the money there should have been paid by April 1, one-sixth of the budget quota or at least one-sixth of the amount which each diocese told the Council to expect during the year. On the basis of the budget quota only four dioceses and districts have sent in the proportionate amount due. This compares with thirteen on the honor roll on April 1, of last year.

The most disappointing fact of the statement is that from thirty dioceses and districts nothing or only small individual gifts have come. Something is wrong in such cases because it is inevitable that

during the three full months of the fiscal year many parishes have sent in their missionary offerings and yet no part of these has reached the national treasurer. One of the reasons why we have so much difficulty in collecting what is due in the last month of the year is that we take things too easily at the start.

An unpaid pledge is hurtful to the parish and to the missionary work of the Church, but far more important than this is the fact that an unpaid pledge is frequently hurtful to the individual members. In many cases people remain away from church because they are behind in their pledges. Much good would be accomplished if every parochial treasurer would send frequent reminders to all who are in arrears on their pledges. Equally good results would come from a prompt remittance to the diocesan treasurer of all missionary money coming into the hands of the parochial treasurers.

Most of the diocesan treasurers are regular in their remittances, but as indicated by this statement some considerable improvement can be made. The Church instead of lagging behind business in matters of this kind ought to lead the way.

Religious Education

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

MEASURING AN OFFERING

TWO PEOPLE WERE walking home from a great service in the Cathedral. It was a Sunday afternoon, and on the high altar there had just been laid a bundle of checks representing the annual Lenten Offering of the children of the diocese.

"That was a wonderful service," exclaimed the man, the superintendent of a suburban Church school.

"Yes," replied his companion, a kindergarten from a foreign section of the city, "this must have been a very successful year for the Lenten Offering."

"What do you mean by a successful year?" asked her friend. "What would you say were the signs of success in a Lenten Offering?"

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This was a good question. More and more the Church is coming to see that in any organized enterprise of self-giving the most important factor is found in what the effort does to the pupils who engage in it. That Lenten Offering is the most successful which is responsible for the greatest amount of spiritual and religious growth in the lives of the givers.

How far did the boys and girls in our Church schools acquire new and more Christian habits of thought during this past Lent? How far did they achieve world-mindedness? What new habits of sympathy and generosity did they acquire? Have they grown in their capacity for creative social living? Are they better neighbors in our Lord's sense of the word? Questions like these suggest the kind of measurement which we may properly apply to the success of any year's Lenten Offering.

It has been a pleasure to receive from different parts of the country letters of appreciation regarding our 1929 Lenten Offering suggestions. An increasing number of parishes are catching the vision of the earthwide family. Every year more of us are entering into the joyful experience of extending Christian brotherhood through this enterprise of mutual friendship.

The following comments have already come from a parish in a large industrial city in Massachusetts; the headquarters of the Diocese of Ohio; the Cathedral in Little Rock, Arkansas; parishes in Wheeling, West Virginia; Hastings, Minnesota; Stoneham, Massachusetts; Tariffville, Connecticut; Brockport, New York; Cincinnati, Ohio; Oshkosh, Wisconsin; Whitemarsh, Pennsylvania; Diocesan headquarters in Central New York; and a parish in Syracuse, New York:

I want to congratulate you upon the material which has come from your office in regard to the Lenten Offering. It is by far the best that I have yet seen. . . .

Everyone seems delighted with the materials this year. We were contemplating working up a scheme of our own this year but your materials being

so fine made that unnecessary—so we concentrated on a leaflet of week-day services and a personal religion folder for young people.

Through the Lenten Season, the Church school has used the series of programs on Good Will as set forth on page 21 of the Winter Number of *Findings*. Quite a good deal of interest was inspired and today it was my pleasure to count the mite box offerings, which, with the proceeds of an entertainment given by the Church school, represented the largest offering our Church school has ever had—something over \$500.00. . . .

We have two schools in our parish and I want both of them to have the advantage of your splendid Lenten material. I am enthusiastic over your whole program. . . .

We received your Lenten Offering material for 1929 and we are using it. It is excellent. . . .

I like the material and the suggestions for this year. They are simple and practical and surely every school will find something helpful. . . .

Please send me about thirty-five of the prayer cards *Our Prayers for Good Will*. Let me also say how fine I think they are and I will be glad to have something so good to give to my Church school people. . . .

I like the general plan of your Lenten Program for this year and think that this Prayer Leaflet is the best that the national Department has given us. . . .

I think the material to be used this coming Lent is splendid and I am learning how best to use it by reading *Findings in Religious Education*. . . .

Could you take half a moment of your time just to let me know who wrote the Litany which was printed on the little blue folder and sent to us for use in the Church school in connection with the Lenten mite boxes? It is one of the finest things of its kind I have

ever seen and I am really interested to know who framed it. Someone has suggested that it might be a very happy thing to use it in the regular Sunday morning congregations in order to reach the grown people themselves!

The stories are going well in our diocese, and the prayer cards are adored. In one school last week a child about nine years old said, "Wish I could have another little blue prayer book, I might lose this one." The wish was granted.

Your suggestions for the Lenten Offering and its accompanying activities are refreshingly vivid and part of life.

Adult Division

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

The Bible Class Quarterly. (George W. Jacobs & Co., 1726 Chestnut St., Philadelphia, Pa. Price 28 cents a year.) This series of lessons for adult Bible classes follows the International Uniform Lesson of Religious Education, on which the Department of Religious Education of our Church is represented.

It is to be remembered that these lessons are for Bible classes. They are essentially a study of the Bible, not about the Bible. This means that the Bible itself should be used by teachers and members of the class, both in the preparation of the lessons and in the class teaching and discussion. Assuming that this will be done, the Scripture text itself is not printed in the *Quarterly*, but only reference made to it; therefore, the lesson notes and comments will not be intelligible to the reader unless he has the open Bible before him. The assigned Bible text should be read first, then the text with the "Notes" in the *Quarterly*. Scripture references in the Notes should always be looked up. References and quotations are based upon the American Standard Revised Version.

It is hoped that these lessons will be found capable of adaption for use by three different types of Bible classes, namely:

(1) Those composed of persons sufficiently interested to do serious study

Read a Book

**Japan and Christ.* By M. S. Murao and W. H. Murray Walton. (C.M.S. 1928) \$1.00.

With and Without Christ. Being incidents taken from the lives of Christians and non-Christians which illustrate the difference in lives lived with Christ and without Christ. By Sadhu Sundar Singh. (Harper's, 1929).

**A Wanderer's Way.* By Charles E. Raven, D.D. (Holt, 1929) \$1.75.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

and use Bible Dictionaries, Commentaries, and other helps. Such classes or individuals will study the Introduction, Notes, Questions for Class Discussion, and one or more of the Topics for Further Study in each lesson.

(2) Those who do not have the time or facilities for thorough study but will make some preparation and will be interested in a class discussion of certain leading applications of the lesson to present-day problems. These will use the Introduction, Notes, and (especially) a selection from the Questions for Class Discussion.

(3) Those who have little time for study and do not care to take part in class discussion but do desire a simple exposition of the lesson by the teacher, who will find a practical application to every-day Christian living in the abundant concrete illustrations. The students will be interested especially in the Introduction and the Notes.

The teachers will need *The American Church Sunday School Magazine* which gives teaching helps on the lessons each month (\$1.50 per annum) and *Peloubet's Notes on the International Sunday School Lessons*, a book of about four

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hundred pages giving seven or eight pages to each lesson, including general information and teaching outlines (\$2.00 per copy).

The Religious Education of Adults by Leon C. Palmer (Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wisconsin. Price, paper, 75 cents; cloth, \$1.25).

Emotionalism, unchecked by sound knowledge and increasing spiritual capacity, breeds nationalism, class consciousness, sectionalism, race prejudice and religious intolerance. The methods of cheap journalism flourish because of our lack of mature critical judgment. Reason plods, but propaganda races. All because we have not carried education, and particularly religious education, into the mature, reflective years of life. American emphasis in education has been on earning a living rather than on learning for living. The adult has his own capacities and characteristics which are not available at any other time of life. To fail to "bring them forth" at that age is not only to cripple that adult, but to rob others of the unique contribution of truth which God has entrusted to that individual for our common advancement.

Many rectors and others want to know how adults can continue their religious education. This book is a compact and very practical handbook for accomplishing that purpose.



Two hundred and eighty-seven men and women scattered throughout the United States recently received a copy each of *Short Meditation on the Lord's Prayer* and a small leaflet on *St. Margaret's House*, Berkeley, California. These 287 received these two publications without any effort on their part because their names are on my special mailing list to receive new publications of the National Council as issued. Frequently, too, they are sent other literature of a missionary and educational interest. During the past year the material distributed included *Sketches in Ebony and Ivory* by Bishop Overs, *Liberia Today*, *Mexico Today*, *Pen Pictures of St. Paul*, *The Centre*

of Gravity in Religious Education by the Rev. John W. Suter, Jr., etc.

If you wish to receive new missionary and educational leaflets promptly as issued send me your name and I shall be glad to add your name to my list. Of course, this service involves some expense. If anyone wishes to assist in meeting it by contributing one dollar, I will send them free a copy of any one of the following books: *A Mind for the Kingdom* by Hilda T. Jacka, *Roads to the City of God*—A world outlook from Jerusalem by Basil Mathews, or any one of the Handbooks on the Missions of the Episcopal Church: I China, II Japan, III Philippine Islands, IV Liberia, V West Indies, VI South America, VII Mexico, VIII Hawaiian Islands.

Send your name to Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y., and specify the book which you wish to receive.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

WE ARE BEING constantly surprised to find excellent pieces of social service work being done very quietly here and there in the Church. The long careful unnoticed work of many diocesan and provincial departments and commissions seem to be securing results in unexpected and, often unknown, places. We are sometimes embarrassingly flattered by being complimented on work of which we knew nothing, so quietly has it developed. Other Christian bodies have a way of referring to us as a Church that is in the forefront of the battle for social righteousness. It is good for our modesty, therefore to hear of one diocese whose bishop has frankly recommended that the social service department of his diocese be discontinued because it has never been active. In his report he says that "as usual" the department reports nothing done during the year, and asks that the canon be revised so that the Executive Council will have only the Departments

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of Missions, Finance and Religious Education.

We agree with the bishop that it were better to have no department than a mere paper one. A paper department is our greatest handicap for it rapidly becomes a standing joke of the diocese and the very idea of social service degenerates into a hazy, indefinite something which robs the Gospel of all of its social content. Yet we understand very well how these inactive, or paper departments, have arisen, and are being perpetuated. The very creation of them in 1920 witnessed to an interest in the social gospel, and they are kept in existence due to a dislike of admitting defeat.

There are many reasons for such departments never becoming more than names. The principal one is, perhaps, that when the executive council of the diocese is elected by the convention certain men are always elected because they have demonstrated an active interest in certain phases of diocesan activity. After election these men become the chairmen of such departments as missions, finance, and religious education because of their known interest and fitness for the work. But too often no one has been elected who has an aggressive interest in social service. This creates a situation in which the bishop has no one to appoint chairman of this department who will promote the work in the diocese.

Now it takes more than a man who is doing a social service work in his own parish to be a good diocesan chairman of a department. It takes a somewhat aggressive man, with a great deal of imagination, to "put over" a diocesan social service program. He must be somewhat of a fanatic about bringing the Kingdom of God on earth; a person discontented with our present civilization yet patient enough to slowly educate the people in the ethics of the Kingdom; abreast of modern psychology and sociology; and above all able to command the confidence of his fellow clergy and to win their cooperation. When such a man is found and is elected to the executive council, and is made chairman of the social service

department, the matter of programs, and what to do, almost solves itself. We, of course, have some interesting suggestions and ideas which have proved successful in dioceses that have already found such a man, and stand ready to help.

Until this happy day comes, as it is more and more coming in diocese after diocese, perhaps the best thing that can happen is for the bishop frankly to recommend the discontinuance of the department, to avoid having a paper organization, and a diocesan joke in his council.



An interesting book which has been added to the library through the courtesy of Alfred A. Knopf, Inc., the publishers, is the *Genesis of the Social Gospel* by C. McCown, Professor of New Testament Literature in the Pacific School of Religion. The book traces the "conceptions of poverty and wealth, of democracy and social betterment" from the dawn of written history to our Lord in order to find "a scientific basis for the interpretation and application of His teachings." The author has gone back to Gudea Mr. Kagina in Sumar, and comes up through ancient Egypt and Persia evaluating all the cultural and climatic influences which conditioned the thinking of the Jews. While not much new is contributed to the interpretation of the social gospel the author does vindicate our teaching of a Kingdom of God as a righteous social order on earth. He sums it up well as "Can we make it possible for the shepherds and the magi to live together in the world? That is the will of God for the world, to speak theologically. That is the Kingdom of God. That is what Jesus meant when He blessed poverty."

Everyone interested in the social gospel should read the book. The scholarship is sound, foot notes very adequate and a very full bibliography is appended. The book is the best of answers to the attacks of popular comparative religion on the Christian religion. It reinforces Dr. Gowen's thesis in *The Universal Faith* that the teachings of Christ are the capstone and completion of all the gropings

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and strivings of mankind through history.



Booklist No. 2 of the Fellowship of Reconciliation has been recently issued. This library is very inclusive and loans books on the same terms as our own Missions House Library. The list can be secured from them at 383 Bible House, New York City.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

ON THE ROAD FROM Jerusalem to Jericho a man was assaulted and left to die. Three men were making the same journey. Eventually, one by one, they came to the place where the man lay. The first looked at the man and passed by. The second also saw him and made a cursory examination of his wounds. Then he, too, passed on. The third traveller saw the man, carefully examined him and ministered to his need.

All three met on a common ground. All three saw a man in need. All were equipped to administer first-aid and only one took advantage of the opportunity. Their conduct exemplified a disagreement in mental and spiritual reactions. The first two did not care enough to help. The third applied the principles of Christian humanity. He learned the need. He was resourceful in providing relief, and his love bound his knowledge and ability into an effective deed of human kindness. He could make only a pledge of his love, but that was sufficient.

The membership of the Episcopal Church knows the need of the world for Christ and has the ability to meet that need. The Program of the Church is not a matter of quotas. It is a matter of men lying by the roadside. Knowledge of needs and conditions is not enough. Ability to correct or alleviate conditions is insufficient, but when knowledge and ability to do are transfused with love then we become co-workers with Him.

It is then that the Program of the

Church changes from a quota of dollars to a mission of love.

Proper Preparation for Speaker's Visit

THROUGH CONTACT WITH our speakers and with organizations we have learned some facts that may prove helpful to those planning for speakers in the future.

Adequate preparation for the meeting is most essential in making up a successful program. The Bureau is trying to help make the ordinary details simpler by sending an information blank to be filled out by the person in charge of securing a speaker. Such information as the kind of address, time allowed, kind of meeting, and how and when to get there are important and should be carefully given. In case of out-of-town appointments a train should be named and if possible the name of the person who will greet the speaker either at the train or at the place of meeting should be mentioned.

A personal letter accompanying the blank explaining more fully any points which may help the speaker in his talk has been found of value. It also serves to give the missionary a personal contact that cannot be obtained by merely sending the form.

We find that these minor considerations do much to put the speaker at his ease. It naturally follows that a better talk and a more successful meeting will result.

The Speakers' Bureau tries to complete arrangements in plenty of time for advance notice to be given out. This should be done through the local newspaper, parish bulletin, post card notices and from the pulpit. The speaker's name and mission station should be well-known to the audience before his appearance. The Publicity Department is glad to cooperate by giving as much information as they can about the speaker and his field. A wider interest naturally results from this effort, bringing out intelligent questions founded on a real desire to broaden their present knowledge of the Church's Work.

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up of an equal number of boys and girls elected by each dormitory or by the student group. This council, with its advisors, meets daily to discuss and plan for the recreation, all services and activities conducted by the young people, the conference newspaper and bulletin board, glee club, questions of discipline, suggestions for next year, thank you notes, etc. Such a council often helps to stimulate and foster a loyalty to the purpose of the conference, and tends to develop group coöperation in place of over zealous competition.

Another evidence of group coöperation are the pageants, projects and enterprises that have been developed, and decisions that have been made showing the relation of the things talked about to every day life. The pageant *Personal Evangelism* described recently in *THE SPIRIT OF MISSIONS* is an illustration of this type of creative dramatics. An example of a project or enterprise is a Young People's Crusade which has also been described in *THE SPIRIT OF MISSIONS*. A code for daily conduct was written by a group discussing personal relationships. This code, which was drawn up with the idea of helping the class members live a Christian life on the campus and back home, was shared with the entire student group. At another conference held on the edge of the city limits, the student council asked the students what they wanted to do about the observance of the Fourth of July. No fireworks were allowed in the city. Some suggested they just step across the boundary line and celebrate. Others thought a special privilege might be secured for the conference. Members of the group who were discussing "Good Will and World Relationships" called to mind the hospital nearby, and suggested that instead of a noisy Fourth, the conference consider observing the city rules, and that an evening outdoor service be planned on what the Fourth really means. After much discussion the conference chose this plan and through the student council a service with hymns, poems, music, talk and salute of the flags was held just as the sun was setting over the hills. Many was the person who said on

the way home: "Never before has the Fourth meant so much to me."

To help work out some of these enterprises and activities a conference library has proven to be a real necessity. Besides books for reference, conferences are now adding to these libraries books of personal devotion, prayers, hymns, poems, biographies and general reading which means that young people are becoming acquainted with and learning to use some of the best books and magazines on the subjects related to Christian living.

From their reading and class discussion young people have found many things they want to talk over with the faculty and their friends, some of whom are not attending the same classes. In order to allow exchange of ideas and sharing of experiences, some conferences have group meetings in the dormitories at night, others are trying to leave more free time during the afternoon for talks with individuals and groups; and still others are devoting the meal time to informal conversation on these questions and subjects instead of spending the time singing. A member of the faculty acts as hostess at each table while the young people move from table to table, thus getting acquainted with the different leaders as well as coming to know the other conference members.

The illustrations given above are only a few of the ways in which an effort is being made to help young people live a normal, natural, happy Christian life while at the conference. The early morning Communion service, the observance of a quiet time for individual or corporate devotions, the periods of silence in the services before and after the prayers for which young people more and more are asking; the writing or choosing of a conference hymn and prayer centered around the conference theme or aim; the using of prayers written by individuals and classes at the conference services; the singing of hymns; particularly those of the Church Army like "The Call of Christ" and "Stepping Out Together in the Ranks of Truth"; the sunset services; the ending of the day with Compline, group prayers or the singing of taps from

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house to house with the last note dying away in the stillness of the night; the service on the last day whether it be one of dedication in the chapel, a ceremonial of lights or a gathering around the fire under the stars to share the meaning of

the week's experience; all of these have been found to be opportunities for creating and practicing the spirit of true Christian fellowship which helps to answer the question, "Can a person be a Christian today?"

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

"PERSONAL RELIGION and evangelism; surely that is something to practice and not to read about." Such will undoubtedly be the thought of many who see this list. And they are in general right. Every bit of reading on this subject must be judged by its ability to make the practice of our religious life richer and more meaningful.

The books suggested here were chosen because they are eminently practical. Covering a wide range of interest and representing various points of view, they include a spiritual autobiography, a collection of poems, books for class use, and several volumes suggesting methods of private devotion.

The list is published as a leaflet and may be obtained from The Book Store, Church Missions House, 281 Fourth Avenue, New York, by asking for W.A. 4.

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

A candid and charming story of the development of Canon Raven's religious experience from his boyhood. He tells us how he came to know our Lord and what this knowledge means to him.

The Adventure of Prayer, by Mabel Thurston (Revell) \$1.00.

A book on prayer, for the individual or for use in classes on personal religion.

Spiritual Adventuring, by Bertha Condé (Cokesbury Press) \$1.00.

Studies in the character of the spiritual life and the teachings of Jesus in relation to practical service. Excellent for personal use or for group discussion.

Religion That Works, by Samuel M. Shoemaker, Jr. (Revell) \$1.25.

A group of sermons on vital subjects, such as The Importance of Self Surrender, How to Know the Will of God, and The Importance of Individuals.

Methods of Private Religious Living, by Henry Nelson Wieman (Macmillan) \$1.75.

A study of experiments in personal religion, for more advanced groups or for individual reading.

A Devotional Diary, arranged by J. A. Oldham (Doran) 60c.

Containing material for daily devotional use, pages for recording subjects for intercession, and other aids to the regularizing of the devotional life.

Self-Expression, by Father Vernon, S.D.C. (Morehouse). Paper 60c, Cloth \$1.20.

Father Vernon says in his preface, "Some people may be surprised at the title chosen for this book. But surely real self-expression must always be God-expression. And God-expression can only be attained by the surrender of ourselves in complete coöperation with the purpose of God. This in its turn can only be achieved through Prayer."

Christ in the Poetry of Today, compiled and reassembled by Elvira Slack (Womans Press) \$2.50.

An anthology of American poetry dealing with various aspects of the life of Christ.

Following Christ, by Charles Lewis Slatery, D.D. (Houghton, Mifflin) \$1.00.

A study of Confirmation as one of the ways in which people consciously enter into Christian discipleship.

Coöperating Agencies

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

Church Mission of Help

MRS. JOHN M. GLENN, *President*

27 W. 25th Street, New York, N. Y.

THE CHURCH MISSION OF HELP in Vermont recently began a small training school for girls at Rock Point, Burlington, of which one of the workers writes:

"From September until January most of our time was spent in making the house clean and livable, and gradually establishing a routine. You can imagine under what difficulties we labored as far as cleaning was concerned, when you remember this building had not been lived in for about a quarter of a century.

"In January nearly everyone had the 'flu' while the house was filled with painters in preparations for the retreats that Bishop Booth has planned to have here this year. The C.M.H. then moved into their comfortable and permanent quarters on the top floor.

"The schedule of classes has done much toward arousing fresh interest from the girls who come here for varying lengths of time. They are whole-hearted in their interest in the art class in which they are learning to color cards, to work with sealing wax and ink, and show promising aptitude in their attempts in silhouette painting. We hope some time to have an exhibition and sale of arts and crafts including handmade fancy articles patiently achieved in sewing class. We have a course in Dietetics, Personal Hygiene and Practical Cookery, as well as Baby Care (we have had three babies on which to practice), Home Nursing and Housekeeping. For those of school age, academic classes are pursued with regular public school textbooks.

"The days are arranged so that all household tasks are completed by one-thirty. Then comes an hour's recreation,

followed by classes and outdoor exercise until five-thirty. After dinner, in the evening, it is our custom to gather around the fireside and someone reads aloud while the others sew, or else we pop corn, toast marshmallows or play games. At eight o'clock everyone goes to Evensong in the Bishop's Oratory and from there to bed. One feels that the days are all too short to accomplish the dozens of things we plan to do.

"Just now we are busier than ever, as it is 'sugaring time'. We feel so important, actually gathering sap in true technical style, meticulously following directions given us by our children. There are three of us from Pennsylvania and we are grossly ignorant as to what to do in boiling down and are surprised to find that there seems to be a good deal of ceremony connected with the art of making maple syrup. The funny part of it is that we are tapping only *six* trees. Moreover we understand that one gallon of sap boils down to about half a pint of syrup, so our crop this year will be very small indeed!

"We try in every way we can to give our children a congenial home-life that will modify the formality of school routine with plenty of friendliness, personal interest, treats and parties every now and then to make up for all their life has lacked before they came to us. Rock Point is not primarily an institution, it is home (with a small 'h') for anyone who comes here, no matter what length of time they stay. We are all immensely grateful for the privilege of living here. Surely there could never be a more beautiful spot, for we have Lake Champlain at our very front door, woods and fields all around us, and a gorgeous view of the Green Mountains and the Adirondacks in the distance."

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The Church Periodical Club

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

IT IS A GREAT PLEASURE to announce that of the books, many of them out of print, that were asked for in the *MARCH SPIRIT OF MISSIONS* more than half were offered. Of the recent books for our missionaries in Japan listed in the April issue, three have been given already. Such a response gives the greatest encouragement to those who feel the responsibility of supplying the missionaries' needs.

When efforts are made from time to time to coördinate the work of various organizations it is discovered that the Church Periodical Club does not classify easily. In some dioceses it will be found listed under Religious Education, in others under Social Service, in few if any under Church Extension. Any such classification immediately limits its purpose. The scope of its activities includes the three departments mentioned above.

While there cannot fail to be overlapping in any attempt to classify work under the three Departments, it may be of interest to note under which one various forms of C.P.C. effort seems to fall. This month let us consider Church Extension.

It is obvious that this heading covers periodicals and books for clergy and lay mission workers that will in any way make them better able to do their work for the extension of the Kingdom. Periodicals are supplied personally and generally books, though in some cases a yearly grant of books to be circulated in diocese or missionary district is found more useful. Few of us care to own all the books we may wish to read.

Books for the parish bookshelf may perhaps fall under Religious Education as they are read mainly by members of the parish, but for those who work among the unchurched or who must spread their personal ministrations over a number of missions or wide stretches of country, nothing is so valuable as an adequate supply of books and pamphlets containing simple teaching about the Church and personal religion. The help the C.P.C.

can give in this line is limited by lack of funds, but it goes without saying that the missionary should be at least as well equipped with suitable literature as the insurance agent.

Music and musical hymnals for the choir may fall in this class, as rendering Church services more attractive. There can be no question about the large rolls of Bible pictures that are used in out of doors preaching in Liberia and Japan, or the smaller religious pictures whose message of love is found on many cabin walls.

Brotherhood of St. Andrew

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

THE BROTHERHOOD OF ST. ANDREW is extending its activities into foreign countries and encouraging progress is being made in chapter organization on mission fields. In addition to the chapter at St. Paul's University, Tokyo, Japan, plans are under way for the organization of similar chapters in other Japanese educational institutions, especially Buddhist schools. Paul Rusch of St. Paul's University has been elected member of the National Council of the Brotherhood for Japan, and has assured the headquarters office that before the year is over he will have at least half a dozen chapters in Tokyo. *The Ministry of Laymen*, a book on Evangelism by Leon C. Palmer, is being translated into Japanese for circulation among Brotherhood men and others in that field.

In Honolulu a fine chapter has been organized among the soldiers at Schofield Barracks, and there is every prospect for a further extension of the work in this field.

Bishop Creighton in Mexico has organized one chapter and writes that he is planning to organize others later. Arrangements are being made for translating Brotherhood literature into Spanish for use in this and other similar fields.

The national office has recently received a Brotherhood Handbook in Portuguese, for use in Brazil, and is in correspondence with a prospect for Brotherhood organization in Liberia.

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Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*
509 Southern Building
Wilmington, North Carolina

EARLY IN MARCH under the joint auspices of the College of Preachers and the National Commission on Evangelism, a three-day conference of laymen was held in Washington. The group discussed, under the leadership of Bishop Darst, Bishop Rhinelander and others, such topics as the conditions in the world, in the nation, and in the Church today, which make it imperative that the Church be more keenly conscious of the need of personal evangelism; and sin as an obstacle to personal evangelism becoming a dynamic force in the Church. The final session in which each member participated considered the impressions they were going to take back to their home communities and what they were to do about them. The conference requested the National Commission on Evangelism to commend to the serious consideration of the National Council the advisability of suggesting and planning some definite means whereby similar conferences may be adequately and continuously promoted and financed. It also unanimously adopted a resolution that evangelism represents the most important phase of the Church's activities at the present time.

The Girls' Friendly Society in America

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

THE G.F.S. HAS THIS year been working with a reduced appropriation from the National Council. To meet this situation the Society is endeavoring to become self-supporting. To achieve self-support is a gigantic task for an organization, two-thirds of whose members are under eighteen. The girls are making a valiant effort to meet this crisis and the National Church has approved an appeal to a selected group of people for their personal interest and support in the period of transition.

We have no deficit. We have always kept within our income and cut our budget to correspond. Of the total needed for 1929, almost three-fourths is assured. One-fourth, or \$20,000 remains to be found. We are, therefore, giving men and women interested in the Church and in young people an opportunity to help raise this sum through sustaining memberships of from \$5.00 to \$100.00.



The national headquarters of the G.F.S. has moved to 386 Fourth Avenue, New York City.

The advantages of this move are: first, that larger offices with more light and air have been secured for the same rent as was paid for the old cramped quarters in an inferior building; second, that the selling of Christmas cards can now be carried on without engaging an extra room during the Christmas rush; and third, that it is nearer the headquarters of the Church.

Will all who correspond with the G.F.S. national headquarters, especially those who yearly take advantage of its unique selection of religious and secular Christmas cards, please note this change of address?

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary
2103 Main Street, Jacksonville, Florida

THE MASTER'S FUND

WITH THE APPROACH of Whitsuntide, the attention of the Order is turned toward the Master's Fund, a fund given by the members at this season in loving commemoration of the coming of the Holy Spirit, through Whom the Daughters realize there is received power to cooperate in the extension of God's Kingdom on earth.

The Master's Fund is used to prepare Daughters of the King or other Churchwomen for the office of Deaconess or other form of Church work.

Inaugurated as a thank offering, it is becoming increasingly larger as members grow to understand its meaning and value. The amount received during the

THE SPIRIT OF MISSIONS

last triennium was sufficient to enable the committee for the distribution of the fund to grant fourteen partial and whole scholarships during that period.

All accredited Church Training Schools have graduated, and are still receiving, our candidates. Creditable reports are received concerning these workers, all of whom actively engage in work on graduation. In widely scattered fields of service, they are found in six of the eight provinces, serving in the special work for which training has fitted them. Whether as director of religious education in a Church school, as missionary in the home field, or set apart as Deaconess; whether in Virginia or South Dakota, in Massachusetts or California or Alaska, they are a help to us whom they represent in the field, a help to the Master Whom they and we joyfully serve.

May is here; Whitsuntide is fast approaching. Another opportunity presents itself of making an offering commensurate, in some degree at least, with our thankfulness that through His Gift at Pentecost we are permitted to be co-workers with the King.

The Seamen's Church Institute of America

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

THE THIRTEEN AUXILIARIES of Philadelphia and vicinity have not only maintained their interest in the Institute and support of its work during the past year, but in many ways they have extended their activities and have undertaken new efforts on its behalf. For example, in some Auxiliaries, endowments have been started which will help to make permanent the care of particular features of the work of the Institute provided by the Auxiliaries.

A typical evidence of the general and generous support given through the Auxiliaries is shown in the report of the Christmas gifts in which all had some part. Altogether, 405 ditty-bags were provided and over 700 knitted articles, including sweaters, socks and wristlets,

together with \$595, which included the cost of the Christmas dinner, and paid for the contents of 300 additional ditty-bags.

The Thanksgiving dinner was likewise a joint gift of the Auxiliaries, in which the State group participated, and books, magazines, clothing and many little gifts and comforts, entertainments, etc., were provided throughout the year. There were six public benefits, by agreement with the Welfare Federation, the proceeds of which apply to special undertakings of the Auxiliaries in relation to the Building Fund and the work of the Institute.

The gifts made jointly by the Auxiliaries during the year have provided a large part of the stipend of the Executive Secretary; and, in addition, \$1,650 has been applied to payment for a corridor, leaving \$3,350 yet to be contributed. The very encouraging and illuminating report of the Treasurer for the Auxiliaries will show how large a part they have had in securing gifts for the permanent funds during the year, over \$12,000 having been paid to Mr. Packard, Treasurer of our Board of Managers.

One of the outstanding features of the year has been the reorganization of the Coöperative Shop, which has been located in new quarters and, beginning with October, expanded its membership to ten beneficiaries instead of four. The Auxiliaries of the Institute continue as one of the ten beneficiaries and have been sharing in the operation of the Shop as well as in the profits, which are still very encouraging.

The Apprentice Room and the opportunity it has offered for additional contacts with the officers and cadets of the Schoolship "Annapolis" has been one of the appealing features of the work this past year under the direction of our Executive Secretary.

The loss by death during the year of some of our most active and interested officers and members has been noted with deep regret in each case.

It is interesting to observe that the Auxiliaries will begin the tenth year of their joint activities in the spring of the present year (1929).

The National Organization of the Church

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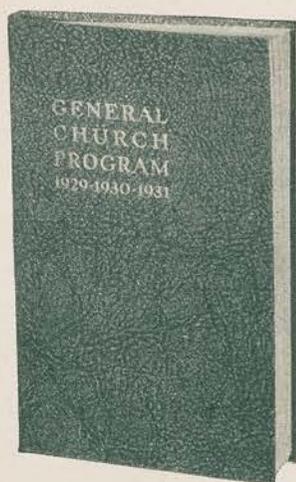
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