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Vol. XCV

JUNE, 1930

No. 6

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THE PRESIDENT OF THE NATIONAL COUNCIL WITH HIS ASSISTANT
At its meeting on April 30-May 1, the National Council confirmed Bishop Perry's (left) appointment of the Right Rev. Hugh Latimer Burleson, D.D., (right) Missionary Bishop of South Dakota, as Assistant to the President (see page 393)

THE SPIRIT OF MISSIONS

VOLUME 95

JUNE, 1930

NUMBER 6

Some Basic Ideas in Religious Education

Child study, pastoral care, and the newer education, are discussed by Mr. Suter in address at educational leaders' triennial conference

By the Rev. John W. Suter, jr.

Executive Secretary, Department of Religious Education, National Council

THE WORK OF THE Department of Religious Education touches so many fields that it is possible in a brief space to refer to only a few. For the present occasion I have selected three topics—child study, the emphasis on pastoral care, and the so-called newer education.

Why does the Episcopal Church have a national Commission on Child Study? The reason is that your Department of Religious Education feels that it is useless to advocate educational materials and methods for Sunday school pupils unless the people who do the advocating know exactly what kind of children they are dealing with. The Christian religion is nearly two thousand years old, and the Prayer Book is nearly four hundred years old, but the boys and girls in our parishes are young. All children are modern. We must find out what they think about, what they talk about, what words like *God*, and *reverence*, and *Church*, and *duty*, mean to flesh-and-blood children in America in 1930. Lacking this knowledge

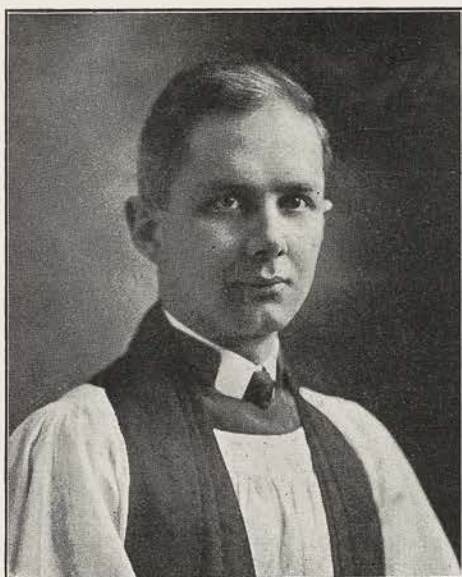
we might, with the best of intentions, recommend for these children materials and methods which would never reach further than their ears. Religion is a matter of

the heart and soul. It cannot be taught simply through sounds or by means of the printed page. It has to penetrate, if it is going to bring any results. There is a type of studying which may be described as taking place in the pupil "from the eyes out". This kind of studying is useless in any subject, but particularly in religion. We have

AT the opening service of the triennial meeting of the educational leaders of our Church, held under the auspices of the Department of Religious Education of the National Council, May 5-8, in St. Michael's and St. George's Church, St. Louis, Missouri, the speakers were the Right Rev. Warren Lincoln Rogers, D.D., Bishop Coadjutor of Ohio, and the Rev. John Wallace Suter, jr. A full account of the conference which brought together diocesan and provincial leaders from all over the United States appears on pages 376-8, while Mr. Suter's address is printed here.

to find out what is going on inside these children if we are going to influence their lives. The only way to find out is to study the children instead of theorizing about them and instead of spinning theological propositions. The watchword of the Child Study Commission is realism. The members of this commission do not first ask themselves what American children *ought to be* like. They first ask what American children *are* like. When they have discovered this, they will know by what means they can reach children where

THE SPIRIT OF MISSIONS



THE REV. JOHN W. SUTER, JR.
The Executive Secretary of the Department of Religious Education, under whose auspices the recent educational conference was held in St. Louis

they live. Having reached them, it will then be up to the parents, teachers, and clergymen to become friends with them and to walk with them in the Way of Life illustrated by Jesus Christ. This last-named factor, the Christlike life, controls all our endeavors and identifies our goal. But we must not merely contemplate this goal: we must help our pupils move toward it. And we fail to set them in motion whenever we fail to understand them.

RELIGIOUS EDUCATION includes a great deal more than the running of Sunday schools. It is the whole process whereby the Church helps to nurture religious growth in people, young and old. It uses public and private worship, family life, the wider aspects of social living, and many branches of intellectual study. It is as long as the life-span of an individual, and as wide and as deep as religion itself.

Suppose you were to study human locomotion, that is to say, the entire business of moving from one point to another. Such a study would necessarily include a great many different aspects: railway

travel, automobiles, horses, camels, dogsleds, walking, skiing, skating, flying, sailing, swimming, and a hundred others. The subject would also divide itself into different phases according to the different purposes that people have in moving from one place to another. Sometimes these purposes are recreational. Sometimes they have to do with health; sometimes with business, or other forms of necessity. Locomotion is a broad topic, involving both trivial and serious motives, both long and short distances. It has its individual and social aspects as well as those that are mechanical, financial, and mathematical. Suppose for some reason you were given exactly one year in which to complete your investigation. Would you spend ten months carrying on an exhaustive research into the mechanics of the automobiles? That would be out of proportion. The automobile is only one of many means of transportation.

Religious education is all-inclusive. To spend all the time studying the Sunday school, which is only one instrument, would be to exhibit a lack of balance.

In our theological seminaries there is a field of study known as pastoral theology, sometimes called pastoral care. It has to do with the relationship between the pastor and his people. By studying this subject the future clergyman is supposed to learn how to deal with people, how to nourish the religious life. He is supposed to discover the principles underlying the spiritual care of a congregation from birth to death. Pastoral care is therefore another name for religious education. The rector is the chief pastor or head teacher. His position is analogous to that of a president of a university. Associated with him are other adults, all of whom are supposed to continue learning on their own account at the same time that they help the young members of the parish to grow in religious life. Teacher and taught comprise a single unit like a family, all the members of which progressively acquire knowledge and power.

The Department of Religious Education of the National Council of the Episcopal Church exists to extend the

SOME BASIC IDEAS IN RELIGIOUS EDUCATION

teaching of the seminaries in pastoral care so that rectors may continue to receive stimulus and help after their seminary education is over. There has to be some central place to which clergy and laity alike may look for information, guidance, and research.

DO I BELIEVE in the project principle of teaching? In Christian religious education there is only one project, and that is God's project. The Christian Church is here on earth to do a specific job. Jesus Christ is the Head of the Church, and He has issued to its members an assignment of work, sometimes called a commission. This commission, or job, is at present very much less than half accomplished. Parishes and dioceses exist for no other purpose than to finish the job, to fulfill the commission. The work is to be done not by the clergy alone, but by all men, women, and children. It is the work of reshaping humanity after the pattern of Christ. The Kingdom of God has to be built. Human lives are the material and God is the architect. The best educational method is that which puts into execution God's project. In this sense it is absurd to think of religious education as anything but a project. Every Sunday school pupil and teacher should engage in a definite practical piece of constructive work which concerns himself and his neighbors, here and now. The entire Sunday school should be organized on this basis. Curriculum materials must be chosen for their effectiveness in helping men, women, and children put into execution God's project, to go forward with His job, to accomplish His commission.

The only reason for studying the Bible is to find in it facts and ideals which will make us better workmen in building God's Kingdom. The only reason for studying the Prayer Book is to find in its thoughts and practices which, when learned and put to use, will remake the world according to Christian standards. The Christian Church discovered the project method in this deeper sense long

before professional educators ever thought of it. The Church is engaged in God's unfinished business. This is a business which can be prosecuted only by creative spirits. It is both a creative business and a transmissive business; creative because each person who undertakes it must make an original contribution, transmissive because it has a great secret to pass on: the abundant life found in Jesus—a Life lived with Christ in God. It is missionary.

We do not believe in every new method. The newness of a method does not guarantee that method's usefulness. Neither does the oldness of a method condemn it. We have an independent criterion by which to test all methods, new or old, and this is it: Does this method, when used with actual pupils in the American Episcopal Church today, really promote in those pupils a vigorous growth toward that type of social living which we may properly call RELIGIOUS, CHRISTIAN, CHURCH-GUIDED, GOD-CENTERED?



THE RIGHT REV. PAUL JONES

Whose penetrating address on the Church's attitude toward changing conditions, was a feature of the St. Louis Conference

Jesus Christ and Modern Education

Diocesan and provincial educational leaders
consider practical problems of Christian edu-
cation at triennial gathering in St. Louis, Mo.

By William E. Leidt

Associate Editor, THE SPIRIT OF MISSIONS

JESUS CHRIST and Modern Education was the main theme of the triennial National Conference for Educational Leaders held May 5-8, under the auspices of the Department of Religious Education in St. Louis, Missouri, at St. Michael's and St. George's Church.

Modern education is one of the lively topics of the day. It cannot be ignored, and the Church does not wish to ignore it. Neither should it be swallowed whole. It must be tested by its agreement or disagreement with the mind of Christ. The truth as it is found in Christ Jesus is what the Church desires to teach; but pupils will not learn it unless they are dealt with in ways that really reach them—that is, in terms of their present life and their practical problems.

All this was in the minds of the diocesan and provincial educational leaders who came together in St. Louis to compare notes, to study their educational problems, and to give each other the inspiration and encouragement which come from unity of purpose and fellowship. It was the keynote of the presentation of the work of the national Department of Religious Education, of the work of the Child Study Commission and the College Commission which held meetings in connection with the general conference, of the work of the problem-groups, and of the general addresses. These last were few in number but of rare excellence.

A feature of the conference was the excursion to two progressive day schools, the Community School and the John Burroughs School, which gave our leaders an opportunity to see modern progressive education in action. The value of these visits was enhanced by the graciousness

of the respective school principals in coming to the conference and sharing with it their educational ideals, especially in their relation to religious education. Miss Virginia E. Stone, Director of the Community School, in speaking on "Creative Activities in the Elementary School," pled for the development of the creative faculty in children and said, "Not all children will be artists, but they will have a greater appreciation of beauty if they have the experience of feeling free to create, and if we are gradually leading them to love and to appreciate the beautiful in life, whether it be paintings or music or beautiful thoughts or fine living." Both Miss Stone and Mr. Wilford M. Aikin, Director of the Johns Burroughs School, emphasized the need for frequent conferences between Church and school leaders and urged that there should be in the day school an atmosphere favorable to the Church and its work, and that religious educators should recognize the deep significance to them of the school-day happenings in the child's life.

Mr. Aikin, who spoke on "The Application of the Principles of Progressive Education to the Problem of Religious Education," said, in part:

"It seems to me that any conception of education, secular or religious, must be based on the idea that it must go on always, and that there shall be no end. What a mistake that a boy should be allowed to think that his religious education should cease with Sunday school. I like the old term, *grow in grace*. It describes the process that should go on always through Church schools and secular schools, with the expectation that the boy shall continue to grow in spirit and in the richness of life as long as he lives.

JESUS CHRIST AND MODERN EDUCATION

Perhaps the most significant utterance of the whole conference was that of the Right Rev. Paul Jones, sometime Bishop of Utah and formerly secretary of the Fellowship of Reconciliation, in his address at the conference banquet. In speaking on the integration of unadjusted personalities in our modern life, Bishop Jones said, in part:

"Lack of adjustment is the characteristic of our age. It is not only that more people than ever before are personally in a poor state of equilibrium, but individuals are ill-adjusted to certain groups and to each other. In part, this situation is due to the fact, which John Dewey emphasizes, that we are tending today to do things on a collective basis in place of our old individualism, and consequently people are thrown in with others in a way which they never were before. Religion, however, still finds its characteristic expression too much in individualistic terms. Most of our hymns and most of our Prayer Book still express our concern with our own souls, so that it is no wonder that a world which is beginning to act in a collective way, and will soon begin to think in those terms, simply does not register when the Church uses the old language.

"If we can grasp that situation and rephrase some of our fundamental principles so that they fit current needs, religion may yet become a healing element, which is its true function. Among such changes the following may be suggested: That *faith* means not a belief about God nor an assumption that God exists, but life lived in terms of that assumption; that *forgiveness* is not so much a duty as a method of overcoming suspicion, hostility, and evil, and as such it is the only basis on which a world moving toward an ever-increasing interdependence can keep house with itself."

PRACTICALLY A FULL day was devoted to a presentation of the work of the national Department of Religious Education, by those most competent to present its ideals and plans—its officers.

After paying tribute to the zeal, enthusiasm, and intelligence with which the Rev. C. Leslie Glenn has directed the work among college students during the past three years, Mr. Coleman Jennings, volunteer Associate Secretary for College

Work, spoke on leadership as the great essential in this endeavor. "The cause for Christ will be won," he said, "only when there is a man in every college who has a strong contagious faith." The Rev. W. Brooke Stabler, who is about to assume his task as Secretary for College Work in succession to Mr. Glenn, described the peculiar danger of college life today in the words of Philips Brooks:

"The great danger facing us all—let me say it again, for one feels it tremendously—is not that we shall make an absolute failure of life, nor that we shall fall into outright viciousness, nor that we shall be terribly unhappy, nor that we shall feel that life has no meaning at all—not these things. The danger is that we may fail to perceive life's greatest meaning, fall short of its highest good, miss its deepest and most abiding happiness, be unable to render the most needed service, be unconscious of life ablaze with the light of the presence of God—and be content to have it so."

"In a sense," Mr. Stabler continued, "there is nothing new in this situation. Stanley Jones tells us that the oldest bit of writing in the world is a piece of papyrus in a Constantinople museum. On it is written, 'Alas, times are not what they used to be. Children no longer obey their parents and everyone wants to write a book.' Yet it is new inasmuch as the student population has multiplied so rapidly under an increasing complexity on life and thought, and we are not planting many of our strongest leaders, our 'seed-corn', where they can reproduce themselves most effectively. To militate against this danger, the Church as a whole must adopt the slogan, *Seven Years of Plenty*—plenteous planting of strong men in strong college centers lest famine approach our doors. 'Whoever moves the youth of America moves the world,' writes Canon Raven. They are being moved. Will they be moved in the way of the Master which leads to a Calvary?"

Miss Edna Eastwood, Secretary of Home Study for the Isolated, in answering the frequently asked question, "Why is the work for the isolated under the Department of Religious Education?" said:

"Religious education has been the greatest and most neglected need of these people in rural districts, city homes, or institutions, who are cut off temporarily or permanently from the group

THE SPIRIT OF MISSIONS



EDUCATIONAL LEADERS ATTENDING THE ST. LOUIS CONFERENCE, MAY 5-8

Diocesan and Provincial educational leaders, members of the Child Study Commission and the College Commission, enjoyed the hospitality of St. Michael's and St. George's Church, the Rev. Karl M. Block, D.D., Rector, St. Louis, for their triennial gathering

worship and instruction of the Church. The state is trying to care for their physical and mental welfare but only the Church can guide them to spiritual life. Without the help of the National Council to arouse interest in the work and give encouragement and suggestions from the wider viewpoint of experiments in the whole field, it is doubtful whether seventy-nine dioceses and districts would now be reporting appointed diocesan leaders for the work with the isolated.

"This quiet crusade has been during the last few years a very real and wonderful one. It has brought over a thousand children to the Church for instruction. It has given hundreds of families and individuals new Church contacts. It has provided the clergy with the means of interesting and instructing possible leaders and bringing many others to Baptism and Confirmation. It is building up a new consciousness of the need of religious education and worship as a definite part of family life by bringing Church news, home study courses, and opportunities for service and fellowship into isolated homes. It is building up new Churchmen for the city parishes of the future. The majority of the young people will leave the rural districts for educational or business opportunities in the cities. They will make their impression for good or evil on both. The decision rests with us."

A survey of thirty-four Church schools ranging in size from eight to seven hundred pupils raised certain problems which are being studied by Miss Mildred Hew-

itt, Secretary for Church School Administration. These include the need in every parish for a committee on religious education which shall coördinate the whole educational work of the parish and not overlook the Church school as a part of the parochial educational plans; the relation of the parents to the Church school, especially to help them recognize the home as a primary force for religious education; student participation in control of the school; the development of a more flexible program including such factors as a lengthened session, excursions, and the utilization of adult worship; the educational use of offerings; and the keeping of more careful records.

Deaconess Frances R. Edwards in charge of the Department's curriculum work spoke of the activities of the Child Study Commission and emphasized that "to help girls and boys face daily choices inherent in our American civilization, is the task of all concerned with curriculum building for the Church school."

Speaking of the national offerings, the Lenten Offering, the Christmas Box, the Birthday Thank Offering, and the Little Helpers' Offering, Miss Lily Cheston, Secretary for Mission Study for Young People, answered the questions, "What are the values of the four national offerings in the life of the Church school?" and "What are some of the dangers?" Among the values are: Providing an opportunity

JESUS CHRIST AND MODERN EDUCATION

for missionary education; developing responsibility for the Church's work; sharing in a common enterprise; and providing short units of study or activity. The dangers which must be guarded against include that mistaken loyalty which makes some leaders feel that they must participate in all of the projects; the placing of too much stress on money drives; and the blind acceptance of something imposed from without, with the consequence that the offerings do not develop alertness, creativeness or initiative.

Miss Mabel Lee Cooper, the veteran Secretary for Teacher Training, discussed the adjustment that teachers today must make, and emphasized especially the necessity for realizing that textbooks do not contain all their teaching material, and the necessity to secure and use fresh approaches in their teaching.

At the conference banquet, the Rev. Theodore R. Ludlow, D.D., Secretary for Adult and Missionary Education, discussed the general situation among adults in the Church today and indicated some of the needs which Christian education could fill and bring to the adults in our Church a more vital Christian experience.

Another whole day was devoted to the consideration of various aspects of religious education through small problem groups. These groups considered such topics as the national offerings, Church school administration, leadership training, worship, textbooks and materials, adult education, religious education for college students, religious education for young people, and religious education for the isolated.

THE CHILD STUDY Commission met as a whole during the conference for the first time since its organization two and a half years ago. The commission is divided into four age-group sections. Section one for pre-school children under the chairmanship of the Rev. William M. Bradner, Educational Secretary of the Diocese of Massachusetts, has prepared an observation sheet for the use, primarily, of the parents of pre-school children. This section is preparing materials

for parents and others dealing with this age group on such topics as ideals of parents, the religious training of the pre-school child, Baptism, and Christmas customs. Section two for kindergarten and primary school children, under the chairmanship of the Rev. Thomas Bellringer, jr., is studying curriculum materials for these grades. Section three, under the leadership of Miss Helen C. Washburn, the chairman of the whole commission, is studying the attitude of junior and junior high school children toward, and interest in, the Church, through more than twenty tests which are being developed. The preliminary use of some of these tests has revealed some interesting information. In the test on reasons for going to church, fifty-seven percent of over six hundred children tested, agreed with the opinion given by Church authorities. Of the children tested, ten percent said that they went to church in order to meet God, while only one percent said that they went because their parents made them. The same number went because the minister asked them to go, while nine percent went to secure help toward better living. The section has the help of an expert statistician in its testing, and looks forward to making a significant contribution through this medium to the understanding of present-day American children. Section four under the chairmanship of Mr. E. E. Piper, Diocesan Director of Religious Education in Michigan, is studying available material for senior high school boys and girls. It has developed criteria for judging courses and is also seeking the opinion of pupils on these same courses.

The conference sessions were supplemented by an excellent exhibit of the work of the national Department of Religious Education in all its phases. Throughout the four days that the conference was in session, there was apparent on the part of all the leaders of a very real devotion to our Lord and an eagerness to use the best in modern education to further a knowledge of Him, and a loyalty to Him among all our people, young and old.

Voluntary Religious Education in China

Survey of religious teaching at St. Hilda's,
Wuchang, reveals opportunity to enrich the
Kingdom through intelligent Christian women

By Deaconess Julia A. Clark

Acting Principal, St. Hilda's School, Wuchang, China

MANY HAVE BEEN distressed, and many more perplexed by the attitude of the Chinese Nationalist Government toward Christian schools, especially in its insistence that no courses in religious knowledge or attendance at any church service may be compulsory. There has been equal distress and perplexity among many Christian educators on the field, and some have decided not to reopen schools closed in 1927 at the general exodus of foreigners, while others have staved off registering with the government and thus coming to conformity with their requirements. But all feel the need for Christian education for the children of Church members, nor would any deny this education to non-Christians who ask for it.

There are many definitions of the purpose and scope of religious education. At St. Hilda's School, Wuchang, we are engaged in an endeavor to develop wholehearted, purposeful activity, proceeding in a social environment, an environment so fully social that it cannot be attained short of self-realization in terms of fellowship with God and man. To do this, we try to give the girls not only the necessary knowledge, but also to cultivate right attitudes and develop right skills, which involves every part of the school-life.

Of the 181 pupils, seventy-eight percent, at least nominally, are Christian. In this lies our strength. Our present entrance forms require for each girl a guarantor who pledges himself to three things: good behavior on the part of the pupil; financial responsibility in case the pupil's family shall fail; and personal responsibility, in taking care of the girl in

an emergency when the parents are not within reach.

St. Hilda's is a full junior and senior high school with one preparatory class. Through the Students' Association, in which all of the girls participate, aided by a faculty adviser, practically every school activity except the curriculum and class teaching, is carried on. To do this the Association is divided into five groups: the promotion of virtue, editorial, hygiene, civics, and good times; each with its own faculty adviser.

Class-order is entrusted to each class to plan with its teacher, while order in the dormitories is handled by the dormitory-leaders who meet biweekly with the matron of the school. A school council of teachers and pupils to handle questions of discipline is under consideration. All these activities help in the developing of right attitudes toward life, and in acquiring skill in meeting situations.

Definite Bible knowledge is more important than ever before and we try to give it through religious knowledge classes, sermons and talks, Church school classes, and Bible reading. Until a year ago, these were required, yet at the present time almost the only girls at St. Hilda's who consistently absent themselves from chapel exercises, and who show little evidence of living Christ-like lives, are girls in the first two years of the junior school who have been baptized as infants, brought up in Christian homes, and have studied the Bible during their entire primary school course. Those in the preparatory class and in the last year of the junior school, and nearly every one in the senior school, attend services with regularity, Christian and non-Christian

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alike. As formerly, courses are given in each class, in the Old and New Testaments, Church history, Christian ethics, and the like. These courses are now elective and any child in the junior or senior schools may take ethics instead. It rests with the teachers to see that they are of value and meet needs consciously felt by the student body. In the junior school, ethics is taught as a course in how to meet life situations as a morally-inclined person, without the help of religion, while in the senior school, it is a study of the general field of ethics, followed by a practical application to social conditions.

Early in January, 1930, 170 pupils answered a questionnaire on their attendance at religious services and their study of the Bible, with the understanding that it was given to them in order to make a conscientious report of the actual present condition and to help those in charge in providing for needs not being met. Among the reasons reported from the junior school for taking ethics were, "to study social obligations," "more interesting," "something new," "too much Scripture already." There are nine in the class, one from junior I and four each from junior II and III, all non-Christian, while nineteen of the eighty-seven in these three grades are non-Christian. In the senior group of sixteen, seven are from senior I and nine from senior II, while senior III all take Christian ethics. There are only eight non-Christians in the two classes out of forty-eight, and two of them take Church history. Some of the reasons given in this group for the study of Christian ethics were "a new study," "for proof of the value of Christianity," "to understand non-Christians," "because I do not wish to consider religious questions."

St. Hilda's provides for fifteen minutes of quiet every morning, when forty-five girls keep the morning watch of Bible reading and prayer with regularity; sixty-five more attend occasionally, while thirty-eight of whom twenty-two are in the two lower junior grades alone, never go. Twenty-two did not answer so it is probable that they do not attend. Daily

Evensong, led by six of the teachers in turn, with members of the senior class reading the Bible lessons, is regularly attended by 135 girls. Twelve more say they go sometimes, and twenty-three stay away. Again, it is junior school members who refrain.

On Sundays, the chaplain celebrates the Holy Communion at eight o'clock and conducts Morning Prayer with sermon at ten-thirty. Then the girls themselves have a young people's service in the afternoon, planned for by the group for the promotion of virtue. The older Christian girls teach some of the women from the village outside the gates before this service, and the younger ones take the children who come with them. As to Church attendance, thirty-five of the fifty-three communicants, come regularly and eighteen occasionally, while twenty-six of the other children attend with some frequency. These are usually at the preparation service on Saturday evening, if they intend to make their communions. According to their own statements, 131 come to Morning Prayer on Sundays regularly, and sixteen occasionally. By frequent count of those present, it would seem that from twenty to thirty are absent every Sunday morning but not more than ten from Evensong daily. Only a few of the younger girls ever stay away from the students' service.

In talking with one of the girls, she said, "I used to take my body to Church because I had to, but I always planned something to think about while there and was seldom interrupted in my thoughts by the service. Now I usually go and when I do, I pay attention to see if I am getting what I go for." And when asked what that was, she said, "To get help in living as we have to live."

From such a survey as has been made, it is fair to say that those carrying on the work feel fresh courage and the conviction that the way lies open as of old, but always new; that an opportunity is present and that St. Hilda's may help in enriching the Kingdom of God in this generation as in the years to come, in the intelligent Christian womanhood offered to China.

A Kaleidoscopic View of the Philippines

Annual Convocation portrays bewilderingly different spheres of work in our far eastern possession. Plans made to train native priests

By the Rev. Vincent H. Gowen

Missionary-in-charge, St. Anne's Mission, Besao, P. I.

HAD THE DELEGATES to the recent Convocation of the Philippine Islands done business in their native tongues, six languages and two or three minor dialects would have been recorded in the minutes of the frantic secretary. There were present representatives of both the Amoy and Cantonese congregations from St. Stephen's Chinese Mission, Manila; a Filipino deacon soon to be in charge of the Tagalog congregation of St. Luke's Mission, Manila, two young Igorots from northern Luzon, a Tirurai catechist from the highlands of Mindanao, ten degrees further south, and English-speaking Americans representing churches of varied groups from the American and British residents of Manila to the traditionally feared Bontoc of the mountains, less belligerent these days, though he still may be seen carrying his head-axe and wearing a gee-string in streets lined by stores and garages. In one small room of the Cathedral of SS. Mary and John could be viewed at a glance the various racial and geographical problems with which the Church in the Philippine Islands is faced in its efforts to stretch the ministrations of sixteen clergy over a group of islands almost numberless and spread a thousand miles from Borneo to Japan.

In the less formal conference which interlocks its program with that of Convocation could be understood still better the assortment of interests comprised in this single unit of the Philippine Islands under a bishop who is a member of the Eighth Province and yet required to keep in touch with the doings of the General Synod of the Chinese Church, a link between Nevada and California and the pirate-infested waters of Canton.

There were five speakers dealing with bewilderingly different spheres of work. To begin, the Rev. E. H. Studley spoke of his two Chinese groups in Manila, each needing services in its own dialect, groups divided not only by speech but by outlook, the older generation still facing the old China whence they sprung while the younger takes on western styles of thought and conduct faster than they can digest them. In helping these Chinese select the best and refuse the worst of these importations from across the Pacific few influences count for more than the training in St. Stephen's School.

The second speaker was the Rev. L. G. McAfee who, with his wife, has deserted the comforts and even necessities of civilization to work among nomadic Tirurai tribesmen in the grassy hill-country of Mindanao. For years these people have wandered from place to place, exhausting the soil by their primitive agriculture before shifting to virgin land, never stopping long enough to acquire the rudiments of civilization. Their American governor, Captain Edwards, had been trying to teach them the value of a more stable life and, although then not a Churchman, asked the help of the Church. So effective was this help, in the person of Mr. McAfee, that Captain Edwards himself was baptized and confirmed. In this remote district the McAfees have set up their home, a hazardous existence at times threatened last year by raids from a savage cult nearby and with the evidence of physical peril in the skins of two pythons which Mrs. McAfee killed at her doorstep.

Mr. McAfee, however, did not refer to these things but to the careful choice of methods he has made in training his con-

A KALEIDOSCOPIC VIEW OF THE PHILIPPINES

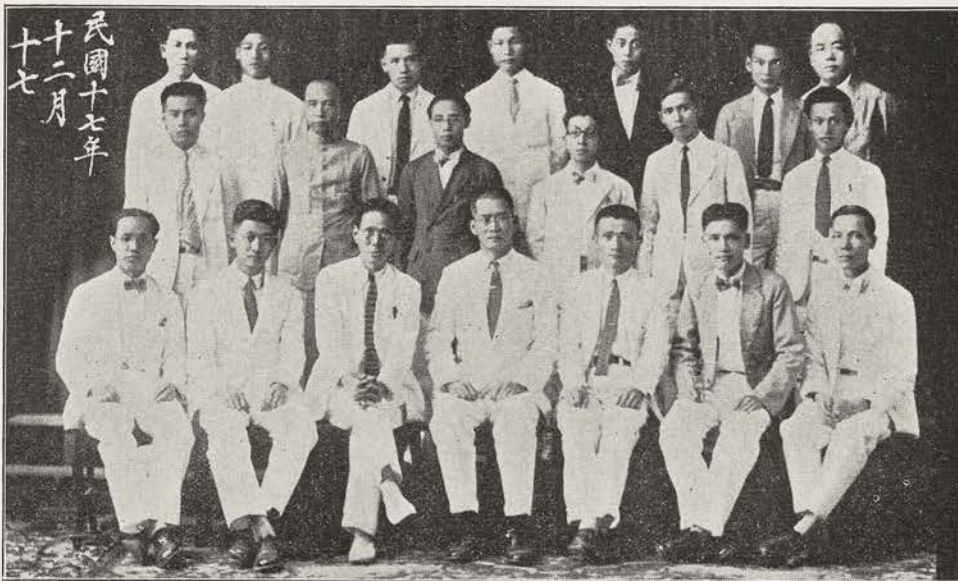
verts, men with a scant Christian background traceable to the sporadic teaching of Jesuit missionaries many years ago. A mark of his success was the presence at Convocation of the Tirurai catechist, Bernardo.

Mr. McAfee expressed a warning that must not be forgotten if the mission is to succeed. Primitive people cannot be treated with condescension. The best appeal will be made to them through eye and ear, by dramatic and beautiful services, by processions, pageants, a glittering liturgy, by much singing and brief topical sermons. But the thoughtfulness of the primitive man is not to be despised. He has his own philosophy of life and the not unfounded belief that many westerners live on a lower plane where they are less sensitive to real values than himself. Native workers in whom the Tirurai habit of thought is inborn will be needed before the Church really can penetrate the fringes of the great non-Christian population that surrounds Upi.

Following Mr. McAfee, the Rev. B. H. Harvey, Canon Missioner, spoke. His duty is to shepherd the isolated Americans

scattered through the islands, to let them know the Church has not forgotten them. It may seem extravagant for a priest to undertake long and exhausting voyages, often in an odd mixture of craft from greasy inter-island steamers to native *vin-ta*, in order to visit one lonely American. But it will not seem extravagant to any who know the influence, for good or bad, which that American can wield over a native community in which he is a marked man, his every act, every word as public as though performed on a stage. One evil-living white man can undo the work of an entire mission station and the temptation to live evilly is overwhelming in the lassitude and obscurity of the tropics. The man's standards must be built on his personal character and it is Canon Harvey's task to help conserve those standards.

The Rev. L. L. Rose, head of the Mission of St. Mary the Virgin at Sagada, told of a people without Christian background. The Igorot's religion is fear, fear of the evil spirits waiting to destroy him. The whole course of his day may be changed if a bird fly across his path. His



THE EXECUTIVE COMMITTEE OF THE HU TEK CHUAN

The Philippine Chinese Christian Virtue Promoters is a flourishing men's organization connected with St. Stephen's Chinese Mission, Manila. The Rev. H. E. Studley is missionary in charge of this mission to Manila's large Chinese population

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life is cramped by the whims of the old men who govern each village, binding people to a squalid, unsanitary existence through the power of traditions as unexpanding as cold steel, traditions of which they claim to be the single oracle. Among this proud, conservative people our Church was the first Christian agency to make headway, succeeding where even the Roman Church had failed. Time was when the field was ours without a rival, but the Roman missionaries have returned, tiny Belgium supplying recruits enough to outnumber us thirty to one.

Yet the field still is large, not so large as it might have been had we had men in the past to occupy the towns now marked by the tin steeples of the Belgian churches, and Mr. Rose's most interesting contribution to this conference was his account of the boys he is preparing to be priests to their own people, to minister in villages where our few American priests seldom, if ever, can come.

From the lonely mountain valleys, basking in almost perpetual spring five thousand feet above the sea, the conference jumped back to the slums of Manila where every high tide floods the streets and washes the stilts of slatternly houses where people hive like bees. The Rev. Crispino Salustiano, the Filipino deacon, who is abandoning a successful business career for less remunerative work in the Church, told of his duties at St. Luke's, duties toward a host of Tagalogs living in crowded poverty, people who have lost acquaintance with Church and religion, duties toward the staff and patients of the neighboring St. Luke's Hospital, duties toward the children among whom St. Luke's led the way in opening a kindergarten so effective as to bewilder their parents who "could not understand how three- and four-year-old children could understand what they themselves did not know."

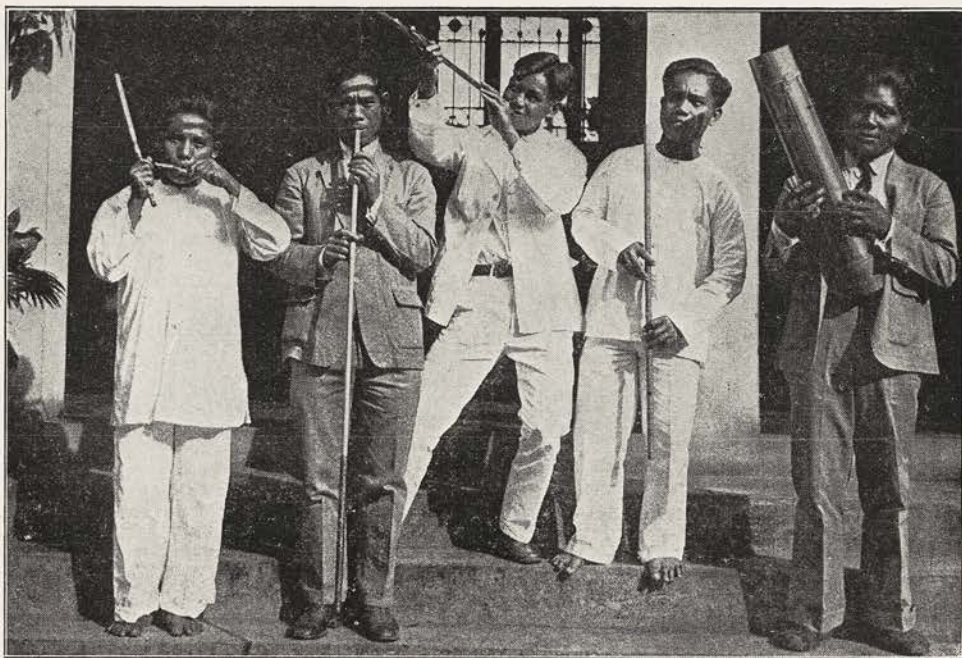
This kaleidoscopic glimpse of the Diocese was as bewildering to the conference as it must be to the reader. And even then it should be remembered that there was no spokesman for the work being done with infinite tact and caution among

the Moro children at Zamboanga. These are the children of Moslem parents so fanatical in their prejudices that any direct appeal would cause the recall of every girl from the school. Those in charge have to wait years for a single Baptism. There was no spokesman for the work that ought to be done, that cannot even be started with the present staff and resources, among the large Japanese population of Mindanao, or among the Negritos, the dwarf aborigines, secluded in the mountains of Luzon.

As it was, enough material was presented for the conference to be at a loss where to begin its discussion. Debate finally settled on the need to which both Mr. McAfee and Mr. Rose had called attention, the need of native clergy. Mr. Rose spoke for Sagada and Besao alone. Even without the figures of our long-established Igorot work at Bontoc and Baguio and our newer station of Balbalasang, his statement was sufficiently impressive: eight thousand baptized persons; over three thousand individual communicants; Christians in thirty villages of which but fourteen can be visited with any regularity. Even were it physically possible for the three priests of the mission to cover these thirty villages, the words of Mr. Rose still remain true that the Igorot is teachable chiefly through his own people.

For this reason Mr. Rose has selected one or two promising boys and trained them as volunteer catechists. He schools them in the subject matter of sermons which they preach in their own words. He has taught them to catechize congregations, to give instruction, to argue with the men in their community sleeping-huts or *dapay*. But more is demanded. They need the prestige and authority of priests, need to be able to bring the Sacraments to remote towns where no Christian worship has been heard. To this end the conference recommended training on the simple yet thorough outline which the late Bishop Weston of Zanzibar provided for his Africans. Priests educated in this way will not meet the doubts of New York or Philadelphia, they will not read

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VARIED MUSICAL INSTRUMENTS OF OUR PHILIPPINE ISLANDS MISSIONS
Boys from many mission stations exhibit their native instruments; blow gun from Upi, Colabato; a Jew's harp from Balbalasang; nose flute from Sagada; a flute from Besao, and a bamboo harp from Upi

Hebrew or Greek nor wear an urbane collar, but neither will they imitate the folly of a young Chinese deacon who mystified a congregation of country-folk by his defence of the Johannine authorship of the Fourth Gospel. They will be men trained to live in Igorot villages and to transform the life of those villages, freeing the people from superstitious fears and from the real tyranny of the old men, who play on these fears to exact their tribute of pig and chicken.

For such training a school is needed but the supply of candidates is too uncertain to call for the formality of buildings and equipment. So it was that the conference recommended an informal school under the presidency of Mr. Rose with the four other priests of Sagada, Bontoc, and Besao as his colleagues. They will prepare a course of study so planned as to enable the candidates to go to these different men for specified portions of their curriculum. By association with them they can acquire varied methods of practical work while brief

residence in Bontoc and Besao as well as Sagada will widen their horizons without subjecting them to the corrosive luxury of westernized cities like Manila and Baguio. The most hopeful feature of this plan was the willingness of Mr. McAfee to send his Tirurai many hundreds of miles by sea and plain and mountain-road to join in their studies with the Igorot young men who, at present, are as complete strangers as though born on another continent. The scheme is still in its infancy but here perhaps may be the beginning of a great training-school for native clergy in the non-Christian regions and the first effective measure for unity in a diocese that baffles one by the complexity of its problems, its need to appeal to a dozen different races, speaking different languages, living in widely diverse environments, barren mountainsides, humid forest, scorched highlands of tall grass, on widely diverse planes of existence, and separated by barriers of arduous travel harder to cross than the great ocean that divides these tropical islands from America.



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AT THE DEDICATION OF CHURCH ARMY VANS, NEW YORK

The Church Army Discovers America

From Vermont to South Carolina, from Rhode Island to Utah, the two-year-old Church Army in U.S.A. is witnessing to underprivileged groups

By Captain B. Frank Mountford

Evangelistic Secretary, Church Army in the United States

WILSON CARLILE, the founder of Church Army, reached the Church of England after conversion from agnosticism. After his ordination he became junior curate of the Church of St. Mary Abbots, Kensington, and was assigned to preaching to the smallest of evening congregations. He soon found that whereas sermons in church attracted tens, live open-air meetings attracted thousands. In the early eighties the apostolic idea of using keen working men to win their fellows was thought to be somewhat revolutionary inside the Church of England.

Young Carlile went to the streets and so successful were his open-air services, that his vicar, acting on the urgent advice of the police, stopped the meetings for a time. But Carlile had gone too far to turn back. Several of the very worst characters in the locality had been influenced. The outsiders thus won shared with Mr. Carlile the great difficulty, a

longing to win other definite outsiders and an unfortunate lack of opportunity for aggressive work within the Church organization. Such opportunity was essential if the converts were to save their souls alive; the alternative was to drift into undenominationalism.

This, in brief, is the origin of the Church Army. A mission to win the outsider, conducted largely by outsiders, who had themselves been won.

The hottest center of the Skeleton Army, then rampant with its black flag and skull and crossbones, was at that time in Westminster; the founder planted his Church Army flag there. He held the fort in spite of all forms of opposition, which did not exclude active personal violence. He aimed to combine dash and push with humility and modesty, zeal with order. Conversion, consecration and churchmanship were and are the society's basis.

The great feature of the work was the

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personal testimony of the converts. Nothing seemed to increase the violence of opponents more than the complete reformation of some of the most notorious characters. Most of the early workers suffered severely by personal attack. On two occasions the leader was treated so violently, that rest for six months was necessary. All this opposition, however, demonstrated that Church Army was bang up against the Evil One. Bishop Lightfoot became a particularly keen supporter, and he was wont to say that the sweetest sound he had ever heard in his ministry was the sound of clogs (wooden-soled boots) of Church Army converts on the stone floors of some of the north-country parish churches.

Open-air effort by Church of England workers was practically unknown in England in those early days. That method needs no apology now and I have had such Churchmen as the Bishop of London, and Father Waggett, speak from his stand in Hyde Park while the present Bishop of Winchester has hiked with Church Army gleemen, and the Bishop of Woolwich haunts Tower Hill in London, and regularly makes a coster's barrow his pulpit.

THE FIRST TRAINING home was opened at Oxford in 1883. Training has always been on very practical lines, a great deal of field work, in addition to intensive study courses in the Bible, Prayer Book and Church History.

Almost from the first, Dr. Carlile offered equal opportunity to women and to men. Today the society has something like five hundred trained women in its ranks, working as sisters in slums, in rescue homes, in the streets all night, and as

parish workers under the clergy. All have a certain amount of hospital training. The Bishop of London gives each a certificate admitting her to the office of mission sister in his diocese, which certificates are usually endorsed by the bishops in whose dioceses the sisters go to work.

No record of the early days of the Church Army would be complete without reference to the growth of the social evangelistic work. Social work is a proper part of evangelism. As a child,

Wilson Carlile had a wooden doll, known as Jolly Billy, who never really won his childish heart until arms and legs, hair and clothing had all been lost. Then the battered head and trunk, wearing only a red flannel petticoat became chief favorite. Perhaps Jolly Billy was the real founder of Church Army, for he taught the Chief to love poor broken disreputable things.

Church Army was out to win the most degraded back to Christ, and it was inevitable that sooner or later, this aggressive body should encounter the problem of

the destitute and unemployed. Every social evangelist knows how easy it is to obtain professions of conversion for the sake of food and shelter. From the first, the principle of work-aid was adopted in the labor homes, and by this means thousands of the very poorest have been helped back to decent citizenship. Social work provides fine evangelistic opportunity, and the Gospel is needed in every miscellaneous collection of social wreckage. Today our working-men evangelists are engaged in parish work and labor homes. Specially gifted men are set aside for preaching missions, in churches, in prisons, in theaters, and on sea beaches. Nearly sixty caravans itinerate through



CAPT. B. FRANK MOUNTFORD
The leader of the Church Army in the United States, at his desk in the old Diocese House, New York

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the English countryside eight months in the year. We are strongly represented in the police courts. Fresh air homes, dispensary help, nay, the departments are too many to enumerate for they are now sixty in number; with a regular uniformed full-time staff of nearly one thousand devoted workers, with an income last year (1929) of over a million dollars, and that was insufficient. Church Army evangelists are at work in India, Jamaica, New Zealand, South Africa, Canada, and the United States.

IT WAS IN BOSTON, Massachusetts, that we first touched American soil (and we had no tea party!) and one of the first things seen was the statue of the late Bishop of Massachusetts, Phillips Brooks, with the figure of Christ standing with His right hand upon the Bishop's shoulder. Life has taught us that ours is not only the God of the right hand, but of the left hand also.

The Latin word for right hand is *dexter* suggesting favorable, propitious; whereas the word for left hand is *sinister*. The left hand has always and everywhere typified what is undesired. It is oftentimes the region where prospects are poor. There are many in this United States, who, through no fault of their own, find themselves on the left hand of things. The dwellers on the east side in our large cities, mill operators in certain sections, the isolated in all the rural states, miners and lumbermen

and others have oftentimes to be numbered among the underprivileged.

Instinctively we feel that we need a God and a Gospel for such. And we have; as well as societies which are not unmindful of the needs of the depressed, or the scattered, or the stranger within our gates. Our city missions, our departments of Christian Social Service, rural missions, work among the foreign-born, etc., etc., are all giving much thought and service to bringing the Gospel to all sorts and conditions of folk who are, somehow or other, on the left hand of things.

Among these societies, now number Church Army in U. S. A. Though only a two-year-old society, our evangelists have worked in thirty-three dioceses, and we have commitments in 1930 in twenty-five dioceses already. (This is written in February.) They worked in 375 parishes and held 3,130 evangelistic services with an estimated attendance of 157,000. Lose not sight of this, 212 out-door services were held, reaching nearly fifteen thousand people. This coming season will see yet more out-of-church witnessing. Representatives of Church Army are stationed as far east as Vermont, and as far south as South Carolina, and in Utah in the west. Our only sister is located among the semi-permanent in mill towns of North Carolina. Church Army is in existence to be one of the handmaids on the left hand. Fifteen Americans are on the staff. Many more are needed.

The One Threefold Mission of the Church

OUR Lord defined His mission as that of bringing to mankind a superabundant life; and the gospels afford proof of the fact that, in applying His mission, He ministered to physical and mental well-being as well as to spiritual. These three objectives are closely interwoven. His works of healing were in most cases a means of reaching the soul through the body, but sometimes they seem to have been done out of sheer pity for human suffering. His thought-provoking teaching was given to all who would listen, but most of His time during the period of His active ministry was spent in arousing the mental activity of twelve ignorant men along religious lines. His mission was a mission of life, but it was man's threefold life which interested Him. Wholeness was His aim. Church people think of the visible Church as Christ's body on earth. If this is so, then her mission cannot be in any sense or degree different from His. It is one mission, yet threefold. The Church, as a body, must have the ideal of one mission composed of the three essential elements—Christian social service, Christian education, and Church extension—physical well-being, mental well-being, spiritual well-being. This was the principle of the Apostolic Church; there it was lost to sight. It came to light again in the Church of the Middle Ages; then was obscured by the Reformation. Once more it emerged in our Church which recognized, accepted, adopted and adapted herself to the fundamental principles of a threefold mission, and embedded it in her very constitution and organization.—WILLIAM C. STURGIS.

Impressions of Our Caribbean Missions

Miss Ward, recently returned from Porto Rico, Haiti, and the Virgin Islands, emphasizes their vital connection with our own Church life

By Marian DeC. Ward

Secretary, Conference for Church Work, Wellesley, Massachusetts

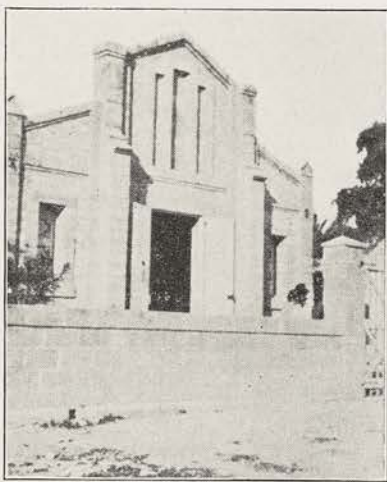
THE FIRST THING that strikes one who is not familiar with the tropics, on arriving at Porto Rico, is the beautiful vegetation. No! the first thing is the cordial hospitality of the missionaries, as Bishop and Mrs. Colmore are seen standing on the dock at San Juan waving their greetings across the lessening space. And neither impression is allowed to weaken as the well-planned busy days pass. To sit on the Bishop's porch looking through the palms at the surf rolling in at the foot of the lawn is very refreshing after five days of sea travel, and while one regrets that sea bathing is too dangerous to indulge in where sharks and barracudas share the beach, it is pleasant to be by the sea instead of upon it.

As to the weather in these islands, it is truly where winter is summer. July moves into January, although January never moves into July. The unsurpassed beauty of the royal palms impresses itself deeply upon all who go to the tropics, but there are also the cocoanut palms, mangoes, almonds, mahogany trees, gorgeous flowering trees of several varieties, and oranges and grapefruit everywhere; bourgainvillea and other vines cover the houses as do rambler roses at home in New England, the poinsettia is a tree in-

stead of a potted plant, the sugar plantations with their acres of waving plumes emphasize the tropical character of the landscape, and coffee, pineapples, tobacco, and many other things flourish abundantly. With oranges at three cents a dozen one need not hesitate to eat, and for a change there are grapefruit, bananas (especially the little ones that are so sweet), cocoanuts, which make a delicious ice cream), papayas, mangoes, which also make a delicious ice cream, and the occasional luxury of the heart of a royal palm. What more can one ask? Some of us, at least, would not dream of asking so much, but nature is generous and the inhabitants of the islands have caught her spirit, and the guest gratefully accepts the good things provided.

Perhaps one even says Grace before meals with an added thankfulness.

The city of San Juan is quite extensive and very attractive. There is a state university, with fine buildings, and the educational advantages are considerable. The new Church of St. John for the foreign residents is far on its way toward completion. It will in future include Spanish services as well as English ones. All our work here is promising and such buildings as we have are good. As interesting as anything



ST. THOMAS', ARCAHAIE, HAITI
This new brick chapel, made possible by the mission study classes of Pennsylvania, was consecrated in 1927.

THE SPIRIT OF MISSIONS



ST. CATHERINE'S TRAINING SCHOOL
The recently completed building in which Miss Ethel Robinson is helping Porto Rican girls to become leaders in the Church

in the island, however, is the rural work which Bishop Colmore is developing so successfully. Dotted over the country are many little missions, cared for by native Porto Rican priests and often including a school and dispensary as well as a chapel. Small affairs, these, but doing untold good among people who have no one else to turn to in their need. The government can only provide schools up to the third grade, which leaves the children with just enough education to forget and not enough to be of practical use. Our mission schools are designed to carry the children as far as the eighth grade, and if any show definite promise they are then sent to San Juan for further study. The girls go to St. Catherine's Training School, where they have a thoroughly Christian home under the devoted care of Miss Ethel Robinson and Deaconess Hilda Dieterly and can attend whichever school in the city will best fit them for work in the Church. Nurses' training is given at St. Luke's Hospital, Ponce, under Miss Ellen T. Hicks and Miss Lillian M. Owen.

One of Bishop Colmore's immediate needs is the opportunity to educate and

train the native clergy. There are fine men ready for the call, but the means are lacking. Many more country stations could be opened if there were men to carry on the work, and it would be ably done. Salaries for women workers trained at St. Catherine's are also needed and there can be no more satisfactory way of helping the people of this island than by providing a teacher or nurse for a rural mission. While it is impossible to mention all the missionaries by name, we must speak in passing of the Rev. and Mrs. John Droste, Don Juan and Dona Maria, as they are affectionately called by all. They have put all they are and all they have into the work, and the little settlement, church, school, and dispensary at El Coto de Manati is doing a great deal for the neighborhood. After seeing the chapel we were shown the school in Overland Hall, a large name for so small a building, but named for the packing-cases of Overland automobiles, from which it was built. There is no waste in this part of the world.

St. Andrew's Mission, Mayaguez, is one of our high-spots. The industrial work done there is well known through the beautiful embroideries which Miss Mildred Hayes exhibits so widely. Woodwork in mahogany and *lignum vitae* is done under the direction of the Rev. Frank A. Saylor. Speaking of mahogany, it actually hurts to see the uses to which this precious wood is sometimes put. Imagine the fence-posts of a cockpit being made of mahogany! But it has worthier uses, for most of the church furnishings are made of it and are very beautiful. The buildings at St. Andrew's are admirably adapted to the purposes for which they exist. During the winter conference (See April SPIRIT OF MISSIONS, page 233), school is closed so that the rooms can be made available, and the bright, airy recitation rooms and dormitories house the conference most comfortably. Near Mayaguez, far up in the hills, is *Quinta Tranquila*, the Rest House of the mission secured through the persevering efforts of Mrs. Colmore. A more beautiful spot could hardly be imagined, far up

IMPRESSIONS OF OUR CARIBBEAN MISSIONS

among the hills, with gorgeous views, including a glimpse of the Caribbean Sea to the south, and with invigorating air for the refreshment of the tired missionary. A site has been selected, just back of the house and a little higher up the slope, where a chapel can be built later, thus making the House of Tranquility complete.

Another place very familiar by name is St. Luke's Hospital, Ponce. The Nurses' Home is a large building with every comfort that can help the nurses to do their best work, but the hospital itself is a sad sight! The hurricane damaged it to such an extent that it hardly seemed safe, and we were thankful to hear while we were there that the new one will soon be begun.

CROSSING FROM ONE island to the other is not always easy. Bishop Carson flies over; through the kindness of the American manager of a large sugar *centrale* we were taken to San Domingo on the sugar boat as the guests of the company. We started at sunset, watching the beautiful colors fade from the sky and the twinkling lights appear on the receding shore, and then sat on the deck in the moonlight until it was time to turn in to the comfortable staterooms allotted to us.

Santo Domingo City, where the hospitality of the Rev. William Wyllie was unbounded, has special interest for us because, dating back to the days of Columbus, it is the oldest city in the western world. Very little remains of the original buildings, even in ruins, but the cathedral in which the great discoverer lies buried is old and beautiful, and associations with his memory are preserved even where nothing but a probable site is left. The fine new Church of the Epiphany, given through the Corporate Gift last year (See June, 1929, *SPIRIT OF MISSIONS*, pages 369-370) is nearly finished and stands on high land overlooking the city and the southern sea.

It was interesting to visit the schools and to see the children hard at work over their books. They were always ready to recite or to sing for the visitors and gazed at us as earnestly as we at them.

From Santo Domingo we followed the road through the island from the Caribbean to the Atlantic, crossing two mountain ranges *en route*. The scenery among these mountains is magnificent and the tropical vegetation blends marvellously with the brilliant coloring of sky and sea. Puerto Plata, on the north shore, is a place of great promise. If land can be bought now, before the price becomes prohibitive, there can be an expansion of the work which will bear abundant fruit later. The people are eager for what the Church has to give, but they are not able to give money in return.

IN THE NEIGHBORING Republic of Haiti the mountains rise as high as ten thousand feet and some of the finest scenery is passed just as the long road across the island from east to west approaches Port-au-Prince. The town is happily situated in the curve of a large bay, with hills all around it and running out into the sea on each side. When a good road is built up into the hills behind the city it will be possible to have a rest house here also, near enough to be easily reached and yet among the mountains where it is cool and quiet. Many of our little missions are



ST. ANDREW'S MISSION, MAYAGUEZ

This mission which is famous for its industrial work, is the scene of the annual winter conference for Church workers in Porto Rico

THE SPIRIT OF MISSIONS

far from the beaten track and must be reached on horseback or on foot, and yet the people gather in large numbers and are most responsive to the Christian message. We were present on two occasions when the Bishop laid the cornerstone of a little mountain chapel, and the eager interest of the people was striking. The zeal of the Haitian clergy is great and they meet with a glad welcome wherever they go.

In Port-au-Prince the Sisters of St. Margaret are doing much fine work. As soon as the means are supplied an orphanage and a school for girls will be built on the cathedral property. The present buildings are altogether inadequate. The cathedral is dignified and beautiful and the services, held in French and English at different hours, are well attended. Convocation was in session while we were there and as Bishop Carson wished to introduce his guests to the assembly we had a unique opportunity to see and meet with the whole body of clergy and lay delegates, some sixty in all. Port-au-Prince is a picturesque city and any leisure time was spent in walking about the streets, going to market and visiting the shops. There are both covered and open markets and the display of fruits and vegetables piled up on counters and floors, pottery, baskets, bright-colored kerchiefs for turbans, cotton fabrics and many other things, made a gay picture.

THE VIRGIN ISLANDS, which have an atmosphere all their own, charm one by their very difference from other places. We visited St. Thomas and St. Croix, taking the regular Friday to Monday boat and stopping at St. Thomas, Frederiksted, and Christiansted. At the first-named place the Sisters of St. Anne are at work. Sister Augusta has developed a Sunday school of one thousand! We had the pleasure of seeing a dress rehearsal of their Christmas pageant, to be given on Candlemas Day, which was beautifully done. In the Cathedral at Port-au-Prince we also witnessed a pageant and realized that conditions there, where so many can-

not read, are quite similar to those in the Middle Ages and that religious plays are still an excellent way of conveying the Christian message. The daily life of the people in the Virgin Islands is somewhat similar to that in the others with differences that make it even more picturesque. We noticed that the women wore turbans surmounted by hats, with baskets or bundles perched upon the hats. In all parts men, women, and children carry everything on the head. We saw one woman bearing a wooden box that must have been more than two feet square; in Porto Rico we met the funeral of a little child where the father carried the small coffin, made of the hollowed trunk of a tree, on his head. There is also the story of a boy who had a postage stamp to carry and put it on his head with a brick to keep it from blowing away! Donkeys and ponies are used a great deal, both as mounts and as burden bearers, often both at the same time.

The congregations in all the islands are refreshingly large and very reverent. It was a real joy to worship with the native people and to share their deeper experiences in this way. At Frederiksted they have a beautiful habit of bringing the incidents of daily life into the church; birthdays and other anniversaries will find them there, kneeling at the chancel rail in prayer for God's help and blessing. There is a simplicity in their religion that must be like the childlike spirit commended by our Lord. The friendliness of the people was marked. Often we were expected to shake hands with the congregation after service and sometimes had an opportunity to give them a message from the Church in the United States to show that the far corners of the earth are not forgotten.

Much more might be said of each island, but the best suggestion is that more of our Church people should go to see for themselves what is being done and what still remains to be done in this part of the field, so near, and yet, to many of us still so far that we cannot visualize it nor realize its vital connection with our own Church life.

Bishop Perry Presides Over Council

**First meeting of National Council under our
new Presiding Bishop advances work of reor-
ganization and completes important business**

UNDER THE CHAIRMANSHIP of our new Presiding Bishop, the Right Rev. James DeWolf Perry, D.D., our National Council met on April 30 and May 1 in the Church Missions House, New York; its meetings being preceded as usual by the meetings of the several Departments on April 29.

Bishop Perry made a graceful address upon the opening of the session in which he referred to the "changed relation" by which from a member he had become the presiding officer of the Council because of his election by the House of Bishops as Presiding Bishop of the Church. "We are continuing our work together," he said, "with common understanding and a common purpose." He cited canons showing that the National Council is both a deliberative and an executive body, and should be fully informed of the plans and purposes of its several Departments.

Bishop Perry insisted further that the National Council and its Departments were agents on behalf of the organized authority of the Church centered in the bishops, priests, and deacons, indicating that final verdict or action upon the work of any department of the Church's work should be achieved through the bishops in their dioceses and the clergy in their parishes. The intent of the Church as expressed through the House of Bishops was that the Presiding Bishop should also be the active diocesan of one diocese, which he declared to be an eminently wise provision, aiding a presiding bishop to work more intelligently because conscious of the duties and needs of parishes in his diocese. After an experience of one month, he said that both interests could be served by an equal division of time between his own diocese and the national headquarters of the Church in New York City. In conclusion, he said:

I ought to say a word about the organization in this building. For fifteen years and more I have been a member of the Board of Missions and of the National Council, yet I never have realized as I have in the past month what a complete and devoted organization of men and women doing exacting and successful service we have at the Church Missions House. It is an organization in which the Church may well take pride.

Referring to the work of reorganization and coordination in the Church Missions House conducted by a committee of which he has been chairman, Bishop Perry said that he would look to a continuation of this work and the achievement of a complete and conscious unity among the various officers and Departments of the National Council. "We have as our executive body," he said, "and as a working force in the Church Missions House an organization upon which we may depend with gratitude and with perfect trust."

In accordance with the plan of reorganization adopted at the February meeting of the National Council, a number of changes in personnel were acted upon at the meeting.

To the newly created position of assistant to the president of the National Council, as officer in charge of the four sections on foreign missions, domestic missions, Christian social service, and religious education, the Presiding Bishop appointed the Right Rev. Hugh L. Burleson, D.D., who also continues as Missionary Bishop of South Dakota.

The following resolutions were presented by the Finance Department, in accordance with statements received from the Presiding Bishop and Bishop Burleson, and were adopted:

RESOLVED: That the Department of Finance

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THE REV. CARROLL M. DAVIS, LL.D.
The retiring Domestic Secretary of the Department of Missions who has served the National Council for nearly a decade

takes pleasure in reporting that the Presiding Bishop has stated that he will receive no salary beyond that which he has as Bishop of Rhode Island, but will draw upon the amount appropriated for salary and expenses by the National Council under order of General Convention only to such extent as may be necessary to meet expenses incident to administering his office as Presiding Bishop.

RESOLVED: That the Department of Finance takes pleasure in reporting that the assistant to the president of the National Council has announced that he will receive his salary as Bishop of South Dakota and one-half of the sum appropriated for the salary of the assistant to the president.

Dr. Franklin was reappointed vice-president, to be officer in charge of the sections on finance, publicity, and field.

RESIGNATIONS AND APPOINTMENTS

THE FOLLOWING resignations from members of the headquarters staff were accepted with deep appreciation of the splendid work done by them:

The Rev. Arthur R. Gray, D.D., Educational Secretary to the Board of Mis-

sions, 1911-17, and Secretary for Latin America since 1917—"for nineteen years a loyal and efficient officer of the Board of Missions and of the National Council, now unable to carry on the important duties of Secretary for Latin America because of physical disability." The Department of Missions elected Dr. Gray a consulting member of the Department, "in order to continue the benefit of his extensive and detailed knowledge of the field whose interests have been so long under his care."

The Rev. Louis G. Wood, General Secretary in the Field Department since 1920. "Since the formation of the National Council he has labored indefatigably as a general secretary of the Field Department and in that service has spent his strength to such an extent as to require rest and recuperation."

The Rev. Thomas Burgess, D.D., Secretary in the Foreign-Born Americans Division, Department of Missions, since 1920. The Council placed on record its great appreciation of the "pioneer service which Dr. Burgess has rendered in a diffi-



THE REV. HAROLD HOLT
The Assistant Secretary of the Department of Christian Social Service, who has resigned to become rector of Grace Church, Oak Park, Illinois

BISHOP PERRY PRESIDES OVER COUNCIL



THE REV. LOUIS G. WOOD

The veteran General Secretary of the Field Department, whose indefatigable labors have made it necessary for him to resign to seek rest and recuperation

cult task." He has been called to All Hallows' Church, Wyncote, Pa.

The Rev. Carroll M. Davis, LL.D., Domestic Secretary for the Department of Missions since 1921, "having faithfully served the Church in its ministry for forty-nine years and having reached the age of seventy-two, is entitled to a well-earned rest from his arduous task as Domestic Secretary."

The Rev. Harold Holt, Assistant Secretary, Department of Christian Social Service, since 1927. The Council placed on record its grateful appreciation "of the faithful and intelligent work done by Mr. Holt, especially in connection with the important work in the organization of the Family Relations Institutes." Mr. Holt has accepted a call to Grace Church, Oak Park, Illinois.

Dr. Burgess and Mr. Holt will continue their work for the National Council on a part-time basis until September.

As head of the newly created section on domestic missions, the Presiding Bishop appointed the Rev. Frederick Bethune Bartlett, who since 1926 has been a gen-

eral secretary of the Field Department. Mr. Bartlett is a native of Connecticut, born in 1882; he graduated from Trinity College, took a Master's degree at Harvard, graduated from the Episcopal Theological School, Cambridge, Massachusetts. Since his ordination in 1908, he has served in Oregon, Long Island, New Jersey, South Dakota, and Missouri. He was active in the early years of the Nation-Wide Campaign movement, 1918-23, and as a field secretary has made a thorough study of much of the Church's work throughout the country.

The Rev. Charles Henry Collett was elected a general secretary of the Field Department. He was born in 1888, in Quebec, Canada, and following his graduation from Trinity College and the Berkeley Divinity School, he was ordained in 1917. He has since served in New Hampshire, Massachusetts, Pennsylvania, and North Dakota.

The Rev. Samuel S. Drury, D.D., headmaster of St. Paul's School, Concord, New Hampshire, was elected a member of the Commission on the Ministry of the



THE REV. ARTHUR R. GRAY, D.D.

A familiar figure in the Church Missions House since 1911, first as Educational Secretary and later as Secretary for Latin-America, who has resigned

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Department of Religious Education, while the Right Rev. Theodore I. Reese, D.D., Bishop of Southern Ohio, resigned as chairman of the Commission on College Work of the same Department, and was succeeded by the Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, Massachusetts.

The following missionaries were appointed through the Department of Missions:

ARKANSAS—Miss Lois Lockhart
NORTH DAKOTA—Miss Alice M. Bennett
SOUTHERN VIRGINIA—Miss Laura A. Hankins
Miss Mildred C. Edmonds
PORTO RICO—Miss Ruth Johnson
LIBERIA—Miss Pearl E. Keller
SHANGHAI—Miss Frances D. Mackinnon
NORTH TOKYO—Miss Helen K. Shipps
TOHOKU—Miss Bernice Jansen.

The following workers among college students were appointed through the Department of Religious Education:

UNIVERSITY OF WASHINGTON, SEATTLE—
Miss Ruth Loaring-Clark
UNIVERSITY OF ILLINOIS, CHAMPAIGN—
Miss Irene Couper
SMITH COLLEGE, NORTHAMPTON, MASSACHUSETTS—Miss Helen E. Brown (part time)
PROVINCE OF THE PACIFIC—Miss Leila Anderson
SECOND PROVINCE—Miss Alice M. Young
PROVINCE OF SEWANEE—The Rev. Thomas Wright (part time)

Mr. Robert Fay and Mr. Charles Boynton were also appointed part time secretaries for college work, the former with headquarters at the Episcopal Theological Seminary, Cambridge, Massachusetts, and the latter with headquarters at the General Theological Seminary, New York.

ADVANCE WORK PROGRAM

THE ADVANCE WORK PROGRAM now being presented to the bishops of the Church, claimed attention in the regular meetings of the Field Department, the Woman's Auxiliary Executive Board, and the National Council itself.

The Rev. C. E. Snowden, Executive Secretary of the Field Department, announced gratifying progress in that sixty-six dioceses and districts out of the eighty-seven in continental United States already had agreed to take part in the enterprise. These dioceses have undertaken to raise nine hundred thousand dollars or about sixty-four per cent of the million and a half dollars needed. The whole program includes 170 separate items and the effort now under way is to secure acceptance of all of these. Mr. Snowden conceded the size of the task. He said, however, that to achieve complete success, the cause needed "the loyal and enthusiastic coöperation of leadership throughout the Church." He asked every member of the Council to help. The May SPIRIT OF MISSIONS (page 359) supplies details of the program as outlined by Mr. Snowden in his report.

The nearest approach to apprehension concerns the total of \$425,000 allotted to the American Church Institute for Negroes. Certain generous gifts have been proffered by the General Education Board which are contingent upon the raising of a larger total than thus far has been pledged for this part of the program.

TAYLOR HALL

TAYLOR HALL, Racine, Wisconsin, leased to the National Council for a Church center for conference and devotion, where for the past six years an important and growing work has been carried on under the direction of Mrs. George Biller, is now needed by its owners, and the Council's use of the building is to end in June. Twenty-eight conferences were already scheduled here for the remainder of this year, in addition to the constant valuable but less formal work which goes on. Several generous offers of temporary quarters or suggestions for future permanent location have been received. The Woman's Auxiliary reported to the Council its deep interest in the continued development of the work. The National Council adopted a resolution which called for the appointment of a special committee, consisting of the Right Rev. Hugh

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L. Burleson, D.D., the Rev. George Craig Stewart, D.D., the Rev. Robert S. Chalmers, D.D., Mr. Lewis B. Franklin, D.C.L., Miss Grace Lindley, Miss Elizabeth Matthews, and Miss Frances Bussey, "to investigate and report to the Council as to the possibility of securing another location," and also provided "that the Council's appropriation for 1930 be continued, the services of Mrs. Biller retained and her work continued, and the balance of the appropriation expended under the general direction of the executive officers of the Council and upon the advice of the committee."

WORK AMONG THE FOREIGN-BORN

The Rev. Thomas Burgess, D.D., retiring Secretary of the Foreign-Born Americans Division of the Department of Missions, presented his decennial report. In outline, it is as follows:

A decade ago, in accordance with a vote of General Convention, the Episcopal Church took up the hitherto neglected task of trying to do its duty to the thirty-five million foreign-born and their children. This work has been on entirely uncharted lines. It has had a very simple policy, yet one never before tried nationally; namely, to bring about a new attitude and new action throughout the Church with a studied avoidance of organization and with a minimum of money. The desired results are being attained, as are also some far-reaching by-products. The Church is now the acknowledged leader in this work in the United States, and what we have done is known and commended throughout Europe and the Near East.

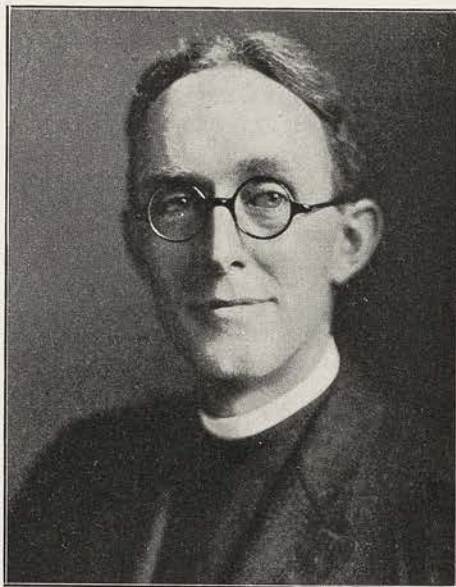
Two elements which are sometimes mistakenly supposed to represent the main part of the program are entirely subordinate, foreign-language missions and subsidies to dioceses. From almost the beginning our policy has been that foreign-language missions are wrong, except for Latin Americans and Orientals. Of subsidies there have been but eight instances in these eleven years.

Our primary aim and work have been to awaken and guide the Church to min-

ister to the millions of unshepherded foreign-born and their children through the ordinary parish everywhere. The method is understanding and proper following through of racial and ecclesiastical relations.

The fundamental problem which the National Council through the Division has solved effectively has been the awakening of the Church to the obvious. It is obviously the duty of the national Church, the diocese and the parish to minister to the inhabitants, whoever they may be. The only special difficulty in dealing with those who are foreign-born is that we need to take special pains to understand and appreciate them in order that we may deserve and win their confidence.

Two by-products which grew out of the Division but are directly responsible to the National Council are the work of the Committee on Ecclesiastical Relations and the Committee on Educational Chaplaincies in the Near East. Of both, the Rev. William C. Emhardt, Ph.D., is the wonderfully effective and wise executive officer.



THE REV. THOMAS BURGESS, D.D.

The pioneer head of the Foreign-Born Americans Division who has resigned to accept the rectorship of All Hallows' Church, Wyncote, Pa.

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Four other parts of the work are the publications, the beginning of a follow-up system of Anglican immigrants, a small and conservative plan of work among Jews, and the training of seminary students in understanding the special problems of the foreign-born.

UNDESIGNATED LEGACIES

THE SPECIAL COMMITTEE on the distribution of the 1929 undesignated legacies presented a supplementary report through the Department of Missions. Upon its recommendation the Council rescinded its previous action of reserving \$25,000 for the work at Norman, Oklahoma, because of changed conditions there, and made the following appropriations to work in Oklahoma:

Miami—New building and equipment (total cost \$15,000).....	\$ 5,000
Cushing—New building and equipment (total cost \$9,450).....	7,450
Muskogee—St. Philip's (colored) Mission (total cost \$10,750 of which \$5,000 has already been appropriated from un- designated legacies and \$3,400 has been raised locally)	2,350
Tulsa—St. Thomas' (colored) Church (total cost \$11,000 of which \$3,000 has been raised locally)	3,000
There was also appropriated from a designated legacy for colored missions in the domestic field, \$5,000 to com- plete the building of this church.	

Other appropriations from undesignated legacies were:

Fond du Lac—Oneida Indian Reserva- tion—Mission house to replace building recently destroyed by fire (see Febru- ary SPIRIT OF MISSIONS, page 101).....	7,500
Kansas—Manhattan—to enlarge St. Paul's Church and parish house.....	10,000
This appropriation is contingent upon the raising locally of the balance of the amount needed to complete the project.	

UNEMPLOYMENT

THE MEETING OF the National Council coming as it did toward the close of the grave unemployment crisis, it was fitting that it should record its own conviction of the seriousness of the situation

and the significance of the work of one of our parishes (see page 409) in the following words:

The National Council of the Protestant Episcopal Church desires to record its deep concern for the recurrence of the serious and far-reaching condition of unemployment in the United States today. Unemployment is more than a problem of individual needs; it has become a national problem and is a challenge to our conscience and our capacity for intelligent co-operative action.

The National Council commends the efforts of all Church groups, social agencies and philanthropic bodies that are responding to this emergency, and in particular the splendid pioneer work of the Church of the Transfiguration, in New York City. The National Council further urges that every practical effort should be taken by our government and those charged with the management of industry to respond in the spirit of Christian fellowship to the present needs and to eliminate from our industrial world these periods of demoralizing unemployment.

THE CHAPEL

THE REV. H. PERCY SILVER, D.D., presented the fact that the chapel in the Church Missions House is the only place of worship which is particularly the Presiding Bishop's own church. Besides this, the chapel is in a number of ways, the center and heart of the Church. Here it is that the missionary going out to the field has his last service, and here also the return-missionary comes for his thanksgiving. It is used twice daily for the service of Holy Communion and for a service of intercession for the whole of the Church's work. Dr. Silver asked that the matter of refurbishing the chapel be taken up.

A committee was appointed by the Presiding Bishop consisting of the Rev. H. Percy Silver, D.D., the Rev. George Craig Stewart, D.D., and the Very Rev. Milo H. Gates, D.D., to take over the matter of refurbishing the chapel.

Mr. Hobart Upjohn, an architect, has made a study of the possibilities for beautifying the chapel, and has made some valuable suggestions which it is hoped may be carried out through memorials

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given by those who are interested in beautifying the chapel of the Presiding Bishop.

MISCELLANEOUS

THE COUNCIL'S ATTENTION was called to a photograph of a portrait of Bishop Murray recently placed in the board room, the gift of the parish of the Incarnation, New York, through Dr. Silver. Mr. Chalmers offered to provide a similar photograph of Bishop Garrett, Mr. Houston one of Bishop Talbot, and Dr. Franklin one of Bishop Gailor; the Executive Secretary of the Department of Publicity was asked to secure these. Dr. Stewart is giving a photograph of Bishop Anderson.

Word was received from Dr. John W. Wood, who had recently been in Japan and was in China at the time of the Council meeting. The Rev. W. Brooke Stabler, incoming Secretary for College Work, was presented to the Council. Among visitors to the sessions were the Right Rev. F. W. Creighton, D.D., Bishop of Mexico, who made a brief but stirring and encouraging speech, and the Very Rev. William Ault of St. Andrew's Cathedral, Honolulu, who spoke with unbounded enthusiasm of the new Bishop, the Right Rev. S. H. Littell, and also expressed deep gratitude for Bishop Burleson's care of the district during the interim between bishops.

The Executive Board of the Woman's Auxiliary

THE IMMEDIATE FUTURE of the great work which has been carried on at Taylor Hall, Racine, Wisconsin, under Mrs. George Biller, was probably the most urgent matter discussed at the meeting of the Executive Board of the Woman's Auxiliary in New York on April 25, 26, and 28.

Other subjects receiving attention included the development of Tuttle School for Colored Workers, on the campus of St. Augustine's College, Raleigh, North Carolina, scholarships for women church workers at Windham House, the advance work of the whole Church, approval of several appointments of missionaries and college workers who receive salaries from the United Thank Offering, appropriations from the Corporate Gift, the Emery Fund, and the Emery Legacy, endorsement of the work of the Commission on International Coöperation (an independent organization with headquarters in Atlanta, Georgia), reports from the staff secretaries and the standing committees.

Chief among visitors was the Presiding Bishop, who spoke warmly of his appreciation of the Auxiliary, and received assurance of its complete loyalty to him. The Very Rev. and Mrs. William Ault of St. Andrew's Cathedral, Honolulu, in New York on their way to England for a much needed holiday, visited the meeting

and expressed great appreciation for the Auxiliary's appropriation from the Corporate Gift of this triennium of ten thousand dollars to Trinity Japanese Mission, Honolulu. Dean Ault spoke with unbounded enthusiasm of Bishop Littell and the future of the work in Hawaii. It was also a somewhat unusual pleasure to have present the heads of three training centers in which the Auxiliary has a special interest, Mrs. George Biller of Taylor Hall, Miss Bertha Richards of Tuttle School, and Miss Adele Lathrop of Windham House. Other visitors included the Right Rev. and Mrs. Thomas Casady, Miss Elizabeth Matthews, Mrs. Spencer H. Smith of Los Angeles, Mrs. E. T. Boyd of Denver, and Mrs. Hunt of Nashville. All the members of the Board were present except Mrs. Charles H. Boynton, who is in Palestine, and Miss Helen C. C. Brent.

At its February meeting the National Council made an appropriation to the Tuttle School, at Raleigh, North Carolina, of three thousand dollars from undesignated legacies, to complete the third floor of the building, which has been left unfinished until the growth of the school demanded it. As the school has had to put two students in some of its single rooms and give up its guest room to two students, the added space is now needed,

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and even with it there will be little room for expansion. The Board recommended to the Committee on Tuttle School that the work be done. Miss Richards mentioned the positions now filled by the nine graduates of the school and the excellent work they are doing. She spoke of several prospective students who are of the high standard which the school hopes to maintain. The monthly housekeeping expenses of the school, exclusive of salaries, coal, and other general items, are \$13.51 per capita, due to the exceptionally fine work of the matron, a young woman graduate of Hampton, who recently refused a position at more than twice her present salary in order to stay with the Tuttle School. She is also teaching dietetics in St. Agnes' Hospital training school, and her work has been rated by a visitor from the General Education Board as the best in her field.

There is, as many know, a Commission on Interracial Coöperation, with headquarters in Atlanta, Georgia, the object of which is "not amalgamation of the races, but their amicable adjustment in mutual helpfulness." It works for "the correction of interracial injustices and the betterment of conditions affecting Negroes," and for "the improvement of those interracial attitudes out of which unfavorable conditions grow." A detailed study of the Commission was brought to the Board by its special committee on the subject, and the Board endorsed the Commission's work and the committee's recommendations for a fuller measure of coöperation with it. The Board also moved the appointment, next fall, of a committee on race relations, the present special committee to be retained as a sub-committee.

The committee on appointments under the United Thank Offering reported on five workers for foreign districts, five for the domestic field, and five for work among college students, whose appointments the Board recommended to the National Council; several others are awaiting the completion of their papers.

The treasurer of the Corporate Gift reported total receipts from the dioceses of \$59,263.40; interest received, \$2,871.74;

disbursements, previously reported, \$52,000; appropriated for Trinity Japanese Mission, Honolulu (an Advance Work project), \$10,000; balance, \$135.14.

The present state of the Advance Work Program was reported to the Board by secretaries of the Field Department (see National Council report, page 396).

Miss Edna Beardsley, in charge of field work, Miss Margaret I. Marston, educational secretary, and Miss Adelaide T. Case, educational adviser, reported on work in their respective fields and the increasing need for further activity. Miss Case emphasized the need of well trained college girls of the highest type for educational work in the Church.

The Executive Secretary reported on her recent trip in the Eighth Province. In the forty-one days she was absent, she made fifty-two speeches, at thirty-seven gatherings. In a few places she was the first visitor ever to come from any office at headquarters. She spoke of the greatness of the Eighth Province, with its special problems in connection with the large Oriental population, the Mexicans, the Indians, the Mormons, the hopeful opportunity for student work; with the added difficulties of tremendous distances, lack of sufficient numbers of clergy in many places, and often pioneer conditions as far as the Church is concerned. Speaking of some missionaries she saw, Miss Lindley said, "I know the depth of humility when I am with the missionaries. There are few physical hardships nowadays and many joys, but there is often much anxiety and there are many problems to meet, and in some places the strain of constant contact . . ." The report noted not only a growing emphasis on the fact that church work belongs to every woman in the Church, but also a better understanding of the bigness of the Church's work, and concluded with the statement that "what is needed everywhere is an intense devotion to our Lord Jesus Christ. No organization, no methods, are going to be worth talking about unless we help the members of our parishes discover what it means to be His disciples. . . ."

The Spirit of Missions

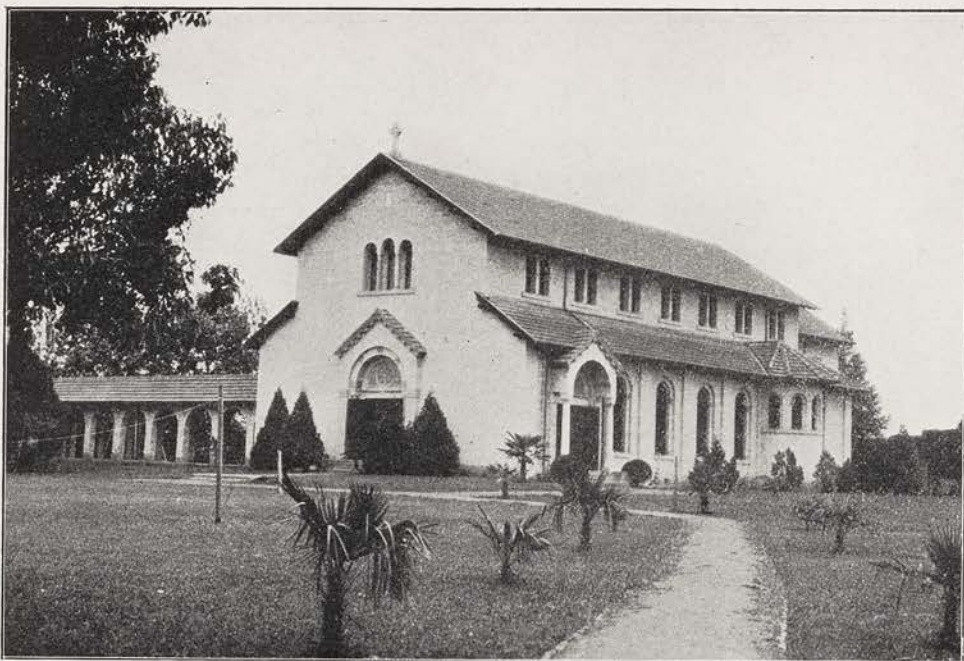
PICTORIAL SECTION

Eight Pages of Pictures from the Field



DESIGN FOR PROPOSED CHAPEL, CHURCH MISSIONS HOUSE

The Church Missions House Chapel as the Presiding Bishop's own church and the center of the corporate worship of the Church, is sadly in need of refurbishing. Hobart Upjohn has presented this design to show how it could be done. (See page 398)



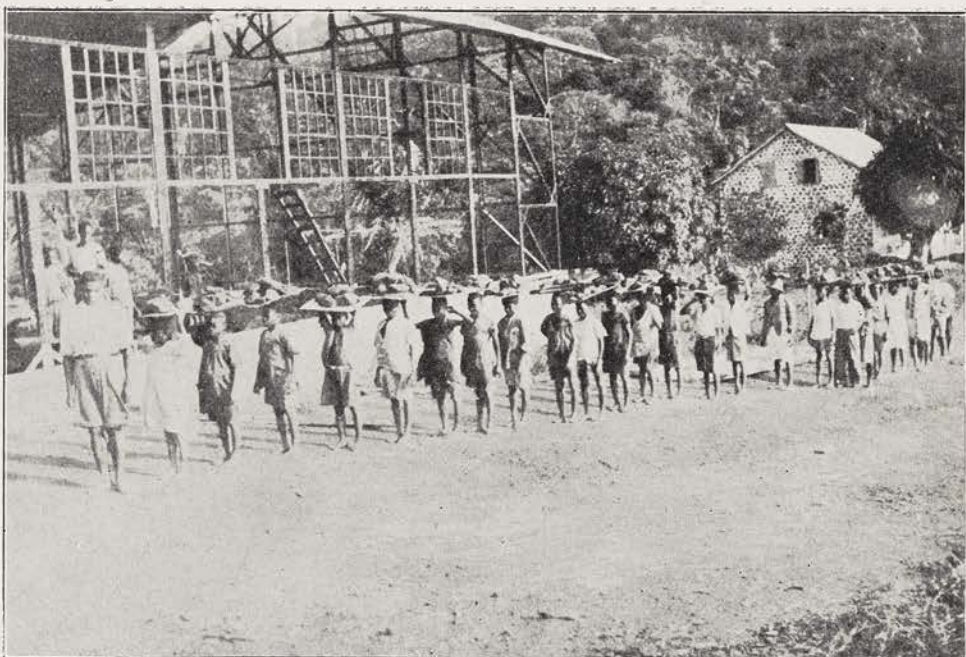
CHAPEL, ST. HILDA'S SCHOOL, WUCHANG, CHINA

Under the direction of Deaconess Julia A. Clark, this school is definitely training Chinese girls for intelligent Christian leadership. The story of its method of voluntary religious education is told on pages 380-1

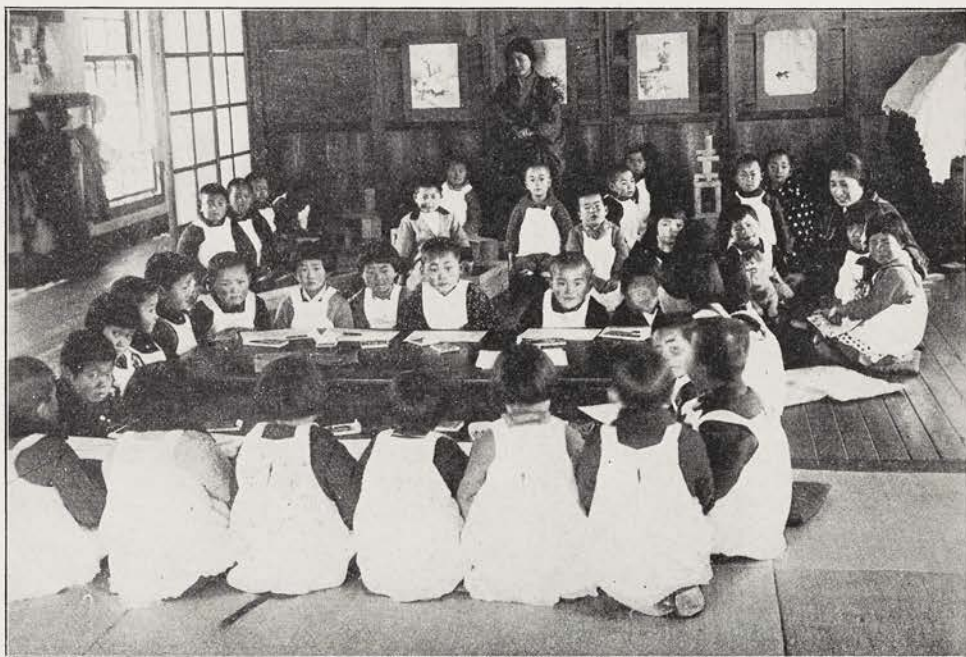


THESE CUBANS BELIEVE IN APPEARANCE PUBLICITY

A group of Churchmen of Holy Trinity Church, La Gloria, the Rev. Frank S. Persons, II, Rector, cleaning the block around the church building. They are using machetes to make their church grounds tidy



A NEW BUILDING FOR ST. JOHN'S SCHOOL, CAPE MOUNT, LIBERIA
Boys carrying stones to the new industrial building which is of steel construction from plans drawn by the Rev. W. Josselyn Reed, principal of the school. It is being erected under his supervision



KINDERGARTEN, ST. JOHN'S CHURCH, UTSUNOMIYA, JAPAN
Classes are held in the church, the chancel being hidden by the screen in the background. On Sundays the screen is removed and chairs replace the kindergarten equipment

Laying the Cornerstone of St. Luke's Medical Center, Tokyo, Japan

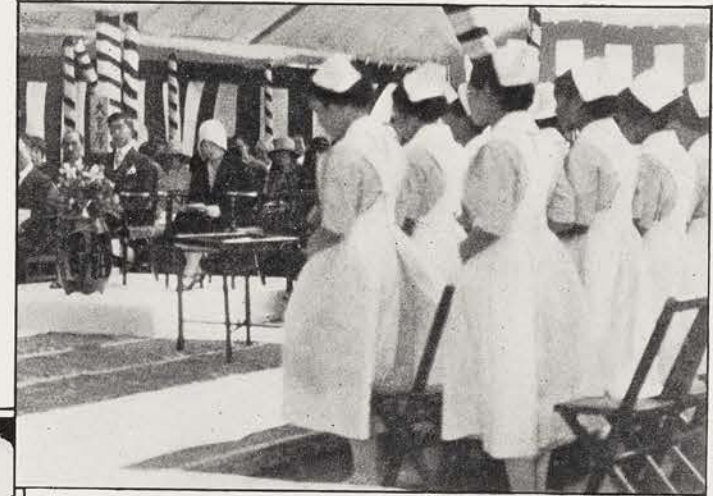


Above: PROCESSION, CHOIR AND NURSES ON THEIR WAY TO SCENE OF THE CORNERSTONE LAYING. Below: PART OF THE CROWD LEAVING THE ENCLOSURE AFTER THE CEREMONY

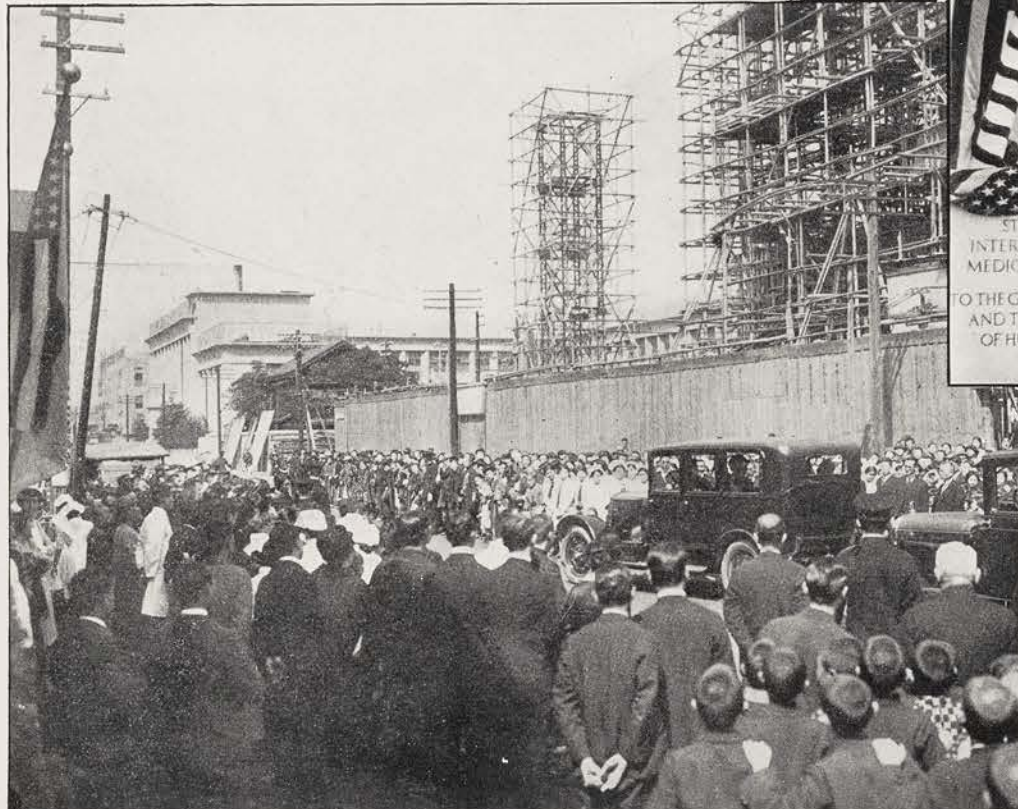


DR. R. B. TEUSLER SHOWING PRINCE AND PRINCESS TAKAMATSU THE HOSPITAL

The story of the cornerstone laying was told in the May SPIRIT OF MISSIONS, pages 343-5



Above: GRADUATING CLASS OF NURSES BEING AWARDED THEIR DIPLOMAS. Below: BARON SAKATANI, PRINCE AND PRINCESS CHICHIBU LEAVING AFTER THE CEREMONY



THE CORNERSTONE





CHOIR AND CONGREGATION, ST. MARY'S
INDIAN CHAPEL, FLANDREAU, S. D.

*This chapel ministers to 500 boys and girls who
attend a nearby Government Indian School*



THE VEN. FREDERIC W. GOODMAN

*The Archdeacon of Arctic Alaska is standing
on a huge snowdrift on the roof of St. Thomas'
Church, Point Hope*



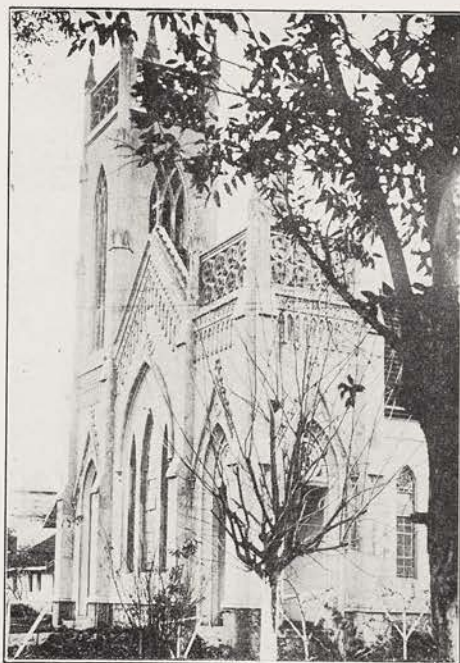
FREE PAROCHIAL SCHOOL, CESPEDES, CUBA

*In spite of an increasingly serious economic situation, the congregation of Santa Maria
de la Gracia is carrying on this school for children who have no other opportunity
for an education*



A TIRURAI GIRL

A representative of the people among whom the Rev. and Mrs. L. G. McAfee are working at Upi, Cotabato



ASCENSION CHURCH, PORTO ALEGRE

The thirty-second annual council of the Brazilian Episcopal Church was held here late in February



International News Photos, Inc.

THE BREAD LINE, CHURCH OF THE TRANSFIGURATION, NEW YORK

During the recent serious unemployment crisis, the Little Church Around the Corner, under the direction of its rector, the Rev. J. H. Randolph Ray, D.D., took definite steps to meet the situation. (See page 409)

A Whitsuntide Message

TO THE BISHOPS AND OTHER CLERGY OF THE CHURCH:

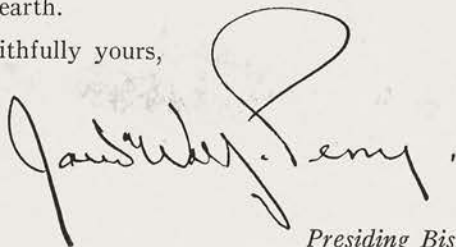
WHITSUNDAY, the perpetual witness to the Church's spiritual heritage, will have unusual significance this year. By common consent it marks the nineteen hundredth anniversary of Pentecost. The season will call for more than commemoration. It will declare once more the "promise of the Father" which Christ said, "Ye have heard of Me" . . . "Ye shall receive power after that the Holy Ghost has come upon you."

The coming of the Spirit to the disciples gathered together with one accord in one place has become the universal experience of Christendom through all time. He has come in answer to our prayers, in the inspiration of our counsels, in the laying on of hands, in the realization of a fellowship which is the Body of Christ on earth.

I ask that the congregations of the faithful gather in their churches at the Whitsunday Eucharist with special observance of the Feast and offer the sacrifice of praise and thanksgiving with gratitude to God for His manifold gifts of grace. May we feel anew the sense of His presence and hear again His call to service. There will be corporate acts of self-dedication made on the part of many, notably by members of the Young People's Fellowship, who have named Whitsunday as the time for receiving together their Communion. To them I send a special word of blessing. They are the heirs of promises as yet unrealized, witnesses of Christ to a new age.

For old and young let this Whitsunday be a season of renewal. Stir up the gift which is in you by the laying on of hands. The Church enters upon the twentieth century of its pentecostal life in the power of God the Holy Spirit, sustained by His presence, led by His light into all truth, charged with the proclamation of the Gospel to the uttermost parts of the earth.

Faithfully yours,



Presiding Bishop

29 April, 1930.

The Church and Unemployment Crisis

Little Church around the Corner, New York
makes a practical demonstration of how the
Church can meet grave social emergencies

By Gladys W. Barnes

Editorial Correspondent, THE SPIRIT OF MISSIONS

UNEMPLOYMENT IN THE City of New York and in many other urban centers was more acute in the winter of 1929-30 than for many years past. The resources of all the social agencies, philanthropic bodies, and public relief stations in New York were taxed to the limit. Faced by the seriousness of this crisis, the Rev. J. H. Randolph Ray, D.D., Rector of the Church of the Transfiguration, took definite steps to meet this situation within the limits of the resources of his parish. What began as an effort to provide food for the needy, turned out to be a significant demonstration against the moral and economic disaster of widespread unemployment!

The parish carries on at all times regular work with individuals, to meet certain emergency needs, and for purposes of relief. Money is not given, but meals or lodging tickets sometimes are. The normal method is to refer them to the City Mission Society where the parish provides part of the salary for one of the staff of social workers, with the understanding that all applicants for relief at the church may be referred to this mission. The City Mission Society thereupon investigates, gives what is needed, and sends the bill to the parish.

In the acute situation which developed last winter, this regular parish work grew until the church staff was having to deal with six hundred people a day and it became impossible to continue. To make some provision, in the name of the church, for the most urgent immediate need, arrangements were made with a Third Avenue restaurant to provide a good meal for twenty cents—soup or stew or other meat, plenty of bread, coffee and pie. Meal

tickets were given out at the church, and the bread line took form.

The bread line began on March 7 and continued until May 2. Six to seven hundred men were in line in the early days, and the number increased to twenty-five hundred a day. In all about eighty thousand meals and nearly five thousand lodgings were provided. The available church funds were quite inadequate for this work. An appeal was accordingly sent to the newspapers. While the press was a bit reluctant to take it up at first, a thousand men standing in line for food became news, and contributions began coming in. During the two months nearly twenty thousand dollars was expended for relief of all kinds.

The majority of the men in the bread line were laborers, but there were also artisans, chauffeurs, civil engineers, musicians, etc. Again and again, men who were too weak to stand fainted or fell out of line and were sent off in an ambulance.

In addition to this relief work which Dr. Ray regards as a degrading measure to be used only in a grave emergency, it became possible for the parish under his leadership to do a considerable amount of employment work. A friend of the parish loaned a store nearby, and here two employment agencies were set up, one conducted by eight or ten City Mission workers and the other by men supplied by Heywood Broun, a newspaper man, who interested himself in the whole undertaking. Work was found for numbers of men, clothes were taken out of pawn, contributions of clothing were received and distributed. The City Mission office cleared some two hundred men a day, probably the largest volume of work ever

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put through by a social agency in the same period of time.

With the coming of spring work outside opened up and the line grew smaller. When it was discontinued on May 2 there were still some six hundred unemployable men on the rolls whom the City Mission workers found after investigation either too old, crippled or unwilling to work, or otherwise problematic. Upon the discontinuance of the line printed slips were given out referring all applications to regular agencies, such as the City Mission, Salvation Army, Bowery Y. M. C. A. and Joint Application Bureau.

The distinctive thing of value about the line at the "Little Church around the Corner" was that the work was done definitely in the name of the Church, to demonstrate the Church's interest in the bodies of men as well as their souls, to counteract in some degree the feeling that the Church was not interested in a grave national crisis. The clergy themselves gave out the meal tickets and tried to make it as human as possible. A number of the actors who had had for many years a special interest in the "Little Church" also helped distribute the meal tickets. The clergy uniformly were treated with respect, and

when the men were told that the line would be discontinued the notice was received without protest and with appreciation for the work that had been done. The

rector believes thoroughly that modern social methods are right, but feels keenly the need to Christianize them by the direct touch of the Church.

So much for the past. The emergency is relieved, but things are far from satisfactory. Dr. Ray feels that the whole effort will be wasted unless "the Church makes it its business to make bread lines impossible. If the Church is indifferent we shall have conditions such as prevailed in Russia, here."

As proposals for dealing with similar situations in the future, Dr. Ray suggests that first the parish have a general clearance agency to work through the City Mission; second that the city government be induced to use unemployed men to clean up the city; third that these men be lodged in the municipal lodging houses which should be in-

creased to three times their present capacity; and efforts be made now to stabilize industry and not wait until the need is so great that emergency relief is needed. "One thing is clear," he asserts, "there should not be starvation in America."

THE man who is able to work and willing to work but unable to find work to do, is one of the most perplexing problems in human relations which society is called upon to meet. When the company of such men and women numbers three or four millions in the United States we have a serious unemployment crisis, such as we have just experienced. During this winter the condition was particularly serious. There was a coincidence of what the economist calls seasonal and cyclical as well as technological unemployment. The effect was to strain every agency of relief in the community.

How many were unemployed in this country we do not know because, to our shame, no unemployment statistics exist. But we do know that there were literally hundreds of thousands of able-bodied workers who were seeking work and were unable to find it. After their savings were gone, they turned to the merchants to give them credit, then to their friends and relatives for loans, and lastly to social agencies of all kinds for relief. It has been a pathetic story which was enacted again and again all over America.

One of the valiant efforts on the part of the Church to deal with this emergency was the work done by the Church of the Transfiguration in New York. Under the leadership of Dr. Ray, this parish made a demonstration of the Church—as a representative of the religious community—for this problem. An account of this splendid piece of social service is given in the accompanying pages, while the action of our National Council on this problem is recorded on page 398.

The problems of modern industry are in essence, problems in human relations. Unemployment is one of the most serious of these problems. How can the Church which has proclaimed human worth down the ages, fail to be concerned with these recurring crises in our industrial life?—SPENCER MILLER, JR., *Consultant on Industrial Relations, Department of Christian Social Service.*

Otey Parish and Associate Missions

A visit to the several stations comprising the Associate Missions reveals the opportunity presented by this Sewanee mountain parish

By Margaret J. H. Myers

Editorial Correspondent, THE SPIRIT OF MISSIONS

Part Three

BUT ENOUGH OF history, let us fare forth upon the highway that leads us to these missions. It is Sunday morning in the early spring. The deep woods are misty with early green. Redbud and dogwood stand out in bold relief against the haze of tender leaves, and the first azalea fills the air with its sweetness. Violets carpet open meadows and woodland glades, and maidenhair fern and partridge berries fringe the little pools. All is astir in Otey churchyard. The center of attention is the Gospel Missioner, to be used today to transport the students to their various fields. As the well filled truck finally rolls out of the churchyard and down the hill, lingering children file into the church and late-comers hurry to their seats. The last bell is ringing for the nine-thirty service which combines Church school and morning service very successfully for those who live at Sewanee and attend the parish church. But our way lies with the truck. Down the mountainside we slip along the winding Dixie Highway. At the foot of the mountain, there are a few miles of fertile farmlands, and then Cowan, the railway junction well known to any who have traveled to Sewanee by train. Here two of the students leave the truck. They are to hold service in the little wooden church where Cowan Church people are already gathering. The work has been going on at Cowan for some years. The town is increasing in importance. New houses are being constantly built. A priest in residence at Winchester would be able to develop the Cowan mission.

The truck keeps on. In the distance on

both sides of the valley extend the flat tablelands of the Cumberlands which run for miles in unbroken lines against the sky. The Gospel Missioner rolls into the quiet streets of Winchester, the county seat of Franklin County. Winchester is an old town, built like other southern towns around the court house square, with ante-bellum houses in spacious yards jostling elbows with trim little modern homes. There are old families in Winchester, whose members have played their part in history, and a new generation that is taking its own place in the life of the country. The Church has been in Winchester since long before the virgin forest on the crest of Sewanee's mountain was disturbed. Trinity Church, one of the organized missions of Otey Parish, is an attractive brick edifice; adjoining is a rectory. It should have, however, its own resident clergyman with charge of the district immediately surrounding Winchester and Cowan. Such an addition to the clerical staff would greatly strengthen the western end of this extensive mission field.

After depositing the Winchester student-missionaries at the door of Trinity Church, the Gospel Missioner proceeds through the little town of Decherd up the valley to Alto. Until the opening a year or two ago of the new road from Mont-eagle to Nashville, Alto had been completely cut off from the main arteries of rail and motor traffic. It is scarcely more than a group of stores set down in the midst of fertile farms, in a valley of the Cumberlands twelve hundred feet above sea level. At the crossroads that form the

THE SPIRIT OF MISSIONS

center of the town, tall and powerfully built mountain farmers lounge at the door of the general store or the post office on week days. The blacksmith is busy at a third corner shoeing a pair of mules. Muddy Fords, heavy farm wagons drawn by big mules, and saddle horses are drawn up by the fence behind the post office. Small boys in jeans busy themselves with varied activities. Women and girls are noticeable by their absence. No mountain father permits his womenfolk to idle in public.

But today is Sunday. The stores are shut and the cross roads quiet. A few hundred feet along the highway is the old schoolhouse, and opposite the well-built wooden church.

One of the roads that pass the Alto post office will take the Rowarks Cove missionaries to their destination unless the weather is so wet that the Gospel Missioner cannot cope with the red mud.

Instead of descending the usual stony road, we went by Mooney's trail, and dropped down the side of the mountain through the dripping April woods. At the foot of the mountain we followed the little river that waters the valley, through woods out into the farmlands crossing, and recrossing the streams swollen by the recent rains.

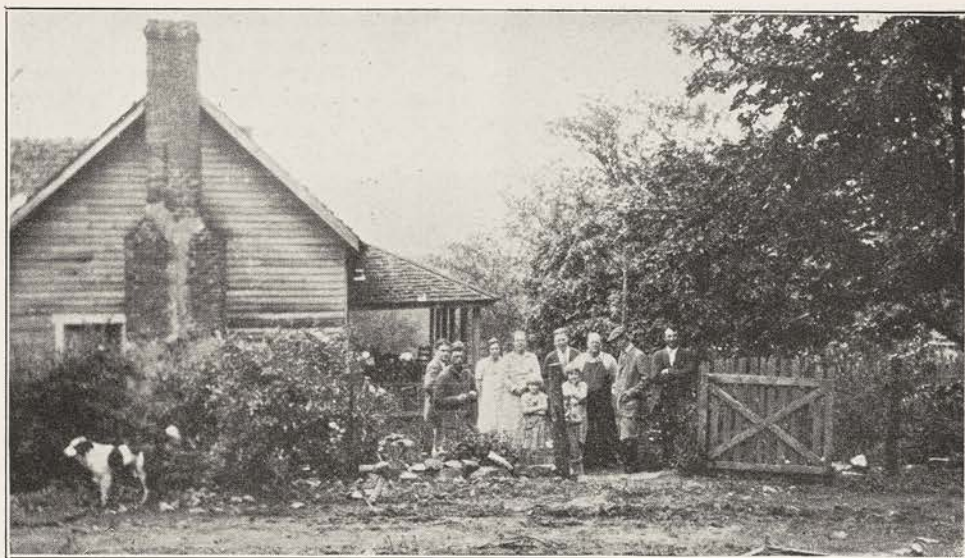
Rowarks Cove is a fertile valley with well kept farms. The young corn was showing its first tiny shoots. Fields of crimson clover—acres and acres of them—amazed the eye. We forded the last stream in front of Aunt Doll Long's cabin, ploughed through the red mud that often came well above the shoetops, and reached the friendly farm where we were to dine. The house was substantial and well kept, an old log house but covered now, in places, with shingles and boards. In the yard were yellow roses, locusts, calendulas, and large broods of chicks and ducklings. We washed up on the back porch, and then sat down to an ample country dinner. Only the men folks sat down with us. The women and children waited until we had finished. After dinner, the men harnessed the mules, which

have the reputation of having hauled more people to church than any other mules in the cove. They have been at it for eighteen years! As the mud reached to the wheel hubs, and the water in the branch nearly washed the floor of the wagon, we were thankful that we had not had to walk the last few miles of our trip.

A few boys had already collected when we arrived at the new stone church built on an eminence dominating crossroads. Nancy showed her mother the flowers she had set out in the churchyard the afternoon before, and discussed their plans for beautifying the grounds surrounding the church. We inspected Kirby-Smith Hall where box suppers and fiddlers' contests and other social gatherings of the community are already taking place. Down the mountain road came the other students accompanied by a visiting student from Alexandria. The service was informal, but hearty. It was Sunday school today, rather than a regular preaching. The singing from the *Mission Hymnal* was fairly spirited but there was no one to play the organ. After service some of the women stopped to discuss the possibilities of a week's mission. This is a yearly event, much looked forward to, and usually well attended.

ON ANOTHER SUNDAY, the rector's car stopped for me and a senior theologian at the University chapel just after early service. We were bound for Gruetli, the Swiss settlement beyond Coalmont. Before we had left the bounds of the University, the rector stopped to telephone back to the rectory. There was a family on the other side of the mountain that was in trouble. Would the rector's wife please get word to the students who visited this town to stop at the house of the afflicted family for prayers, and a few words of solace. He himself would see them early in the week. The next stop was at DuBose School to pick up the students in charge of the missions on the ridge of the mountain extending from Monteagle to Beersheba. We dropped one at Tracy City, a new man just entering upon his duties as assistant to Mr. Adamz. Tracy

OTEY PARISH AND ASSOCIATE MISSIONS



A SEWANEE MOUNTAIN FAMILY

It is to such folk as these that Otey parish and its associate missions minister. They are of sturdy stock, proud, conservative, frequently illiterate, and patriarchal in their attitude toward women and children

has an excellent church and a good rectory. Since Bishop Maxon assigned Mr. Adamz to Tracy to combine study for the ministry at Sewanee with active mission work, the parish has developed and the work among the young people taken on new life. Mr. Adamz is a notable scout master and the Tracy troop one of the best in the district.

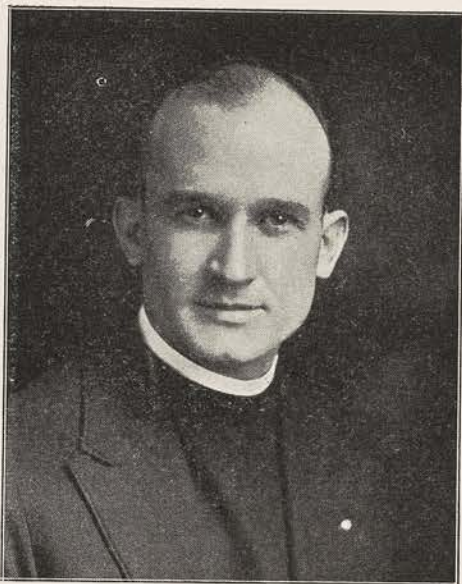
Our next stop was at Coalmont. The church stands on a hill surrounded by trees, and commands a view of the great coke ovens and the highlands beyond. As we waited for the DuBose school car into which we were to change for the rest of our trip to Gruetli, the children began to gather for Sunday school. One of the women of the congregation came up with her hands full of flowers for the altar. When I told her that I was writing up the missions, she said, "People think that we mountain people are different from other people. But we aren't, except that we are of purer American blood than most other people in this country."

We heard the spitting and choking of a Ford down on the highway, and soon the students from DuBose who were in charge of Coalmont appeared, and we

took passage in the Rambling Wreck for the trip to Gruetli.

About the year 1870 there arrived one day a band of pilgrims from Switzerland, pioneers from the mountains of the old world come to plant a colony in this untouched forest of the Cumberlands. Certain prospectors had painted in glowing colors the beauty, the fertility and the assurance of prosperity that these rich tablelands of the New World offered them. They omitted to mention the fact that the tract of land they offered the Swiss farmers was in the midst of a virgin forest, miles from any city, without roads, and with small mining settlements as the only near market for their produce. So a number of families of the better class, sold everything they owned at home and prepared to set forth on their pioneer quest. Great were their preparations and high were their hopes. Their trunks were filled with warm new clothes. Each child was outfitted with several pairs of shoes. Plants, slips and seed were gathered to start the new farms. They sailed for New York, and there they met friends who were a little less confident about the rosy hopes held out to the travelers.

THE SPIRIT OF MISSIONS



THE REV. CHARLES L. WIDNEY

The new rector of Otey Memorial Parish, Sewanee, Tennessee, who, on May 1, began his work in this mountain center

However, they continued their journey. They claimed their new farms, and in spite of bitter disappointment, they settled down to their task. Soon the lands were cleared, roads of a fashion built, bridges like those they had left behind them in their mountains spanned the streams, the farm-houses were busy with the tasks familiar at home. To this day, Swiss cheese made in the old way is to be found in the Gruetli kitchens. They raised stock and planted gardens and vineyards. And in spite of all their disappointment, others joined them. Later some of the families moved from the original settlement above Coalmont to Tracy City, to the newly founded University at Sewanee, and elsewhere. One of the most faithful vestrymen of Otey Parish today is John Bonholzer who came as a child with the original band to Gruetli. At Gruetli they still speak German at home, and often the children do not learn any English until they go to school. From time to time, services have been held by clergymen and students from Sewanee. But it is only recently that a mission has been organized.

It was on a warm Sunday in early June that I visited Gruetli. As we came out of the woods into the clearing where stands the schoolhouse and the cemetery, we found the local Redmen, each carrying a miniature tomahawk, conducting their memorial day ceremonies and decorating the graves with laurel and red roses. I talked with one of the older men who had come as a youth to Gruetli some years after the original band. He had returned to Switzerland and drawn by the lure of the New World, come back again with his young wife to make a home in the warmer, milder mountains of Tennessee. I knew the tragedy that had overtaken him in the past winter, the death of wife and little daughter due to malignant influenza, battled unsuccessfully in his isolated farm house; of the paralysis which had followed influenza in the case of his two sons, lads of ten and fourteen. They had been carried by him to the hospital at Sewanee, and there skill and care had wrought the miracle of recovery. One of the seniors at St. Luke's had befriended the boys, and for weeks had made daily visits to their bedside, carrying books and toys from my own nursery. And now the boys were standing near their father, still frail but fully recovered, discussing a little holiday this same theologian was planning with the younger.

After the ceremonies of the Redmen were concluded the greater part of the company passed into the schoolhouse for service.

One detail interested me, the dress of the girls in the congregation. Some wore fine cambrics and embroidered swisses, quite evidently recut from the store of clothing that had come over in the chests brought by the early settlers. Others were dressed in more modish, but far less elegant costumes purchased through the catalogues of the mail order houses.

After service we retraced our steps, picking up students as we went. On reaching Sewanee, the rector did not, however, pause even for dinner. He kept right on to a new destination, this time beyond Winchester, where at an all-day out-of-door meeting that was in progress

OTEY PARISH AND ASSOCIATE MISSIONS

he was scheduled for the afternoon preaching. This was virgin territory for the Church.

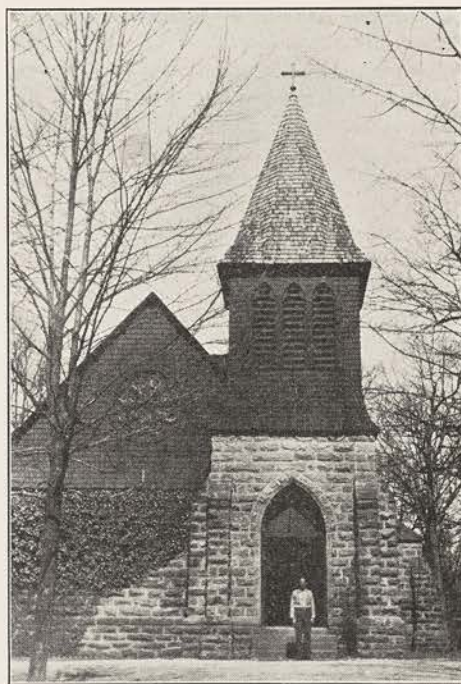
I should like to carry the reader with me on a visit to all the missions. Each has some distinctive characteristic and interest and appeal. Take the community house at Summerfield where work has grown up as the natural result of the friendliness and neighborliness of a trained nurse, her husband and her family who live on a farm a few miles east of Monteagle. Just recently a house near Summerfield station has been purchased, and here center the community activities which mean so much to a farming people. Dramatic performances, social meetings, box suppers, take place at the community house, while the parish church at Monteagle is near enough for services and Church school. Or take the missions at Pelham, at Paine's Cove, at Foster Falls where students from DuBose hold service regularly. At these points there are as yet, no churches, but services are held in the school houses. At Dove, in Battle Creek, there is a church served by the Holy Cross Fathers from St. Andrew's. At other points such as Wonder Cave, out-of-door services are sometimes held in summer.

THERE ARE TWO missions, however, which we must visit in person before concluding our survey of the Otey mission field. One is Jump Off, picturesque alike in name and in setting; the other is Sherwood, unique in character and opportunity.

We must dine early on the Sunday that we are to visit Jump Off. The students call for us soon after twelve. It is five miles to the new church. The church is hardly complete, but the congregation, a small one now that Jump Off has been lumbered over and the inhabitants have diminished accordingly, is proud of it.

Sherwood can be reached by a mountain road from Jump Off. But we visit it directly from Sewanee. Sherwood is situated in a typical cove which the railroad enters by a tunnel. There is only one natural opening into this shut-in

valley, and until the construction of the excellent new highway which leads in dizzy windings down the southern slope of the mountain, one had to traverse some forty miles of road instead of the twelve now necessary to reach Sherwood. The town is cut in two by the railroad. On the eastern slopes of the hills, rise the lime kilns and the company buildings. At their foot, lie the village streets, the shops, and many of the smaller houses. On the other side of the tracks, on the wooded slopes of the western hills, are many pleasant homes with gardens and well kept lawns. I visited Sherwood with Mrs. McDonald, for four years resident missionary at Sherwood. Mrs. McDonald now lives at Sewanee, and comes down to Sherwood from Friday to Monday, where she still stays at the little mission house built on the hillside, and gathers her people for their week-day and Sunday activities, dispenses medicines and advice, and assists the student missionaries who conduct services on Sunday. There is a



OTEY MEMORIAL CHURCH

The parish church on Sewanee Mountain to which the various missions look for leadership

THE SPIRIT OF MISSIONS

new stone church on the residential side of the track, well planned and well built.

At Sherwood the position of the Church is now assured and respected; the mission is well organized, and services are well attended.

THE OPPORTUNITY presented by Otey Parish and Associate Missions is an unusual one. The parish covers a territory with a radius of twenty-five miles. The rector of Otey has seventeen missions under his jurisdiction. The faculty members, and those with best church training are affiliated very largely with the University or the school chapels, and although they support the work of the parish, their bond with Otey is not so close as that which usually links a rector with his people. For assistants, the rector depends almost entirely upon a changing student body. To be sure, Otey Parish and Associate Missions has been organized in this particular way by Bishop Gailor largely in order to create a laboratory for the students of St. Luke's and of the DuBose Training School. This organization has been developed and unified by the efforts of Bishop Maxon and Mr. Mellichampe during the four years of his rectorship. The vestry of the parish church at the request of Bishop Maxon has undertaken the financial direction of the entire field. Each mission has appointed a committee consisting of a vestryman of Otey as chairman, a member from the mission itself, and the student missionary. Regular reports, financial and missionary, are required, and the support, direction and supervision of the field is better systematized than in the past. But more important, the responsibility, especially the financial responsibility, is now placed upon the members of the parish and of the missions themselves, and the danger that diocesan and individual help should pauperize the members of the parish church and of the missions, is gradually being lessened.

Such is the work of Otey Parish and its Associate Missions. Much has been said of the mountain people of the South, part of it true, part of it totally untrue. For the most part they are people of sturdy English stock, who, having fled civilization and sequestered themselves in the heretofore almost inaccessible mountain fastnesses of the Cumberlands and the Smokies, have escaped both the blessings and the attendant banes of civilization. Proud, conservative, frequently illiterate, patriarchal in their attitude towards women and children, preferring their age-old habits to those presented to them by visitors from the lowlands, but with a rigid code of honor and morals of their own, they have until recent years held themselves aloof. The advent of the automobile, the rural free delivery and the far-reaching service of mail order houses, the extension and improvement of rural schools, the radio, the telephone, and above all the opening up of new highways, have entirely changed conditions. Where the Church has penetrated, a noticeably gentler attitude prevails; greater consideration is shown towards the women; feuds are less bitter.

The mountain people of today are much like other people anywhere. Perhaps they are a little more conservative than the farming people of the West. Certainly they are of purer stock than the country people of most parts of the East. They have been brought up in the tradition of the Methodist, Baptist, and "Christian" Churches and of their allied brethren. Even now, occasionally, the rector leads his candidates for Baptism at their request to some clear mountain stream or to the pool lying under a waterfall for immersion. But take it all and all, they are just folks, and like other folk they need the Gospel, with its message of joy and peace, of abundant life and the Way by which such life is lived. This Otey Parish is trying to give.

The End.

Impressions of American Student Life

Noted English interpreter of Indian life and aspirations comments on American college life in the light of his experience in India

By the Rev. C. F. Andrews

Former S. P. G. Missionary in India

MY EXPERIENCES in North America while participating in student meetings of a religious character have given me certain very vivid impressions. In a singular manner the life of the student world in this new hemisphere differs from that which I have been accustomed to in India. The speed at which life is lived is far greater than anything I have known before. At first it was so rapid that it confused me and made my own inner life a bewilderment to me.

I could not get times for peace or leisure or quiet meditation and if it had not been my practice to get up very early in the morning I can realize now how impossible it would have been to maintain the inner calm which is of vital importance if active work is to be fruitful.

Thus my first impression is one of time and space values. What Einstein has been telling us concerning relativity has its parallel in the contrast between the old world and the new. Indeed, it seems to me not unlikely that if matters proceed still further in this direction there will be a division between East and West that does not depend at all on color or race but rather on the different valuations of time and space. These obviously affect the inner character and produce on the one side in the East a leisurely view of life which seems to the West almost stagnant while on the other hand there is produced in the West a restlessness and nerve-racking activity which to the East seems almost to border on madness of speed and suicidal destruction of inner quiet. Un-



C. F. ANDREWS

doubtedly the East needs to be stirred from stagnation. But equally certainly the West needs to be saved from the overthrow of all that makes for peace and quietness in its almost inhuman effort to get further and further rapidly in its transaction of outward affairs.

My second impression is that of the standard of comfort which is regarded as necessary for a healthy life in this part of the world compared with the standard of student comfort in

India. It is true that in the colder climates of the north, life cannot be lived with the extreme simplicity of the tropical regions where food and clothing can both be at a minimum without serious danger to health. Nevertheless the western student life appears to me to have gone far beyond the range of outward simplicity and to have become almost obscured and stifled by the excess of comforts which in many cases tend even to luxury. I know well that in America there are thousands of students who have very little money of their own and that many of these do actually suffer hardship in order to carry out their educational careers. But the universities which I have seen, especially along the Atlantic seaboard, have constantly appeared to me to be suffering from a superfluity of wealth which endangers that inner spirit associated with "plain living and high thinking". Perhaps here again the contrast with India is not altogether one-sided; for student life in India has really gone in many directions below the minimum requirement

THE SPIRIT OF MISSIONS

for health and intellectual vigor. Therefore, we have on one side of the world superabundance leading to luxury while on the other side of the world we have almost a famine condition leading to starved intellectual energy. Perhaps a dramatic picture may bring home the thing that I have felt. I turn to the newspapers and find that there are over two million human souls actually perishing from hunger and cold in the northern provinces of China while in the same newspaper I find wealth almost always recorded in millions of dollars wherever any great undertaking is advertised, and such an item as cosmetics running over the billion mark.

One further point has struck me. The student life in the greater colleges of North America is obviously going through a period of reaction against the religious motive as the dominant principle of human affairs in some such manner as we find in Russia, religion being declared to be the "opium of the people." At the same time, my experience equally shows that in many universities, and especially among the smaller colleges, this reaction against religion among students is by no means widespread. If I may hazard a generalization, it seems most to be felt in

universities which have grown immense in size and vast in capital expenditure. I have wondered sometimes whether the decrease in interest concerning the things of

the spirit has coincided with the increase in huge endowments and expenditure upon material things. For the truth is still evident in the world as it was in Christ's own day, "How hardly shall a rich man enter the Kingdom of Heaven. It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the Kingdom of God."

Though I have felt this with sadness to be a somewhat prevailing attitude at certain centers of educational life in America, I do not believe for a moment that it is a permanent feature or that the future will reveal a further decadence in this direction. For already I have found young groups of high intellectual ability who are determined once more to express in their own lives and through their own characters that spiritual idealism which Christ brought into the world and gave

to His disciples. There has been, I believe, one of those times of the removal of "the things that can be shaken, so that those things which cannot be shaken may remain." For the heart of man is eternally restless until it finds its rest in God.

About C. F. Andrews

CHARLES FREER ANDREWS was born at Carlisle, England, in 1871. After studying classics, history, and theology at Cambridge University, he became a fellow and lecturer of Pembroke College, Cambridge. From there, early in 1904, he went to the Punjab University, joining the staff of St. Stephen's College, Delhi, India, as Professor of History and English Literature. He was appointed fellow of the Punjab University and a member of its governing body. He was a member of the Cambridge University Brotherhood.

In 1913, he went out to South Africa and helped Mahatma Gandhi in his passive resistance struggle. Upon returning to India, he joined the staff of the International University at Santiniketan under Rabindranath Tagore. He is now a vice-president of this university and a member of its governing body.

During the past few years he has visited on different occasions South Africa, Fiji, British Guinea, Malaya, and the Far East. He had much to do in the abolition of indentured labor emigration from India and the suppression of the opium traffic.

He has been for many years a correspondent of the *Manchester Guardian* on Indian social and educational matters and has published many books on Indian affairs, including *Renaissance in India* and *Christ and Labor* which have been very widely studied in the British and American Christian Student Movements. The more recent books which he has edited include *Letters from a Friend*, containing the correspondence over a large number of years from Rabindranath Tagore, and *Mahatma Gandhi's Ideas*. His close friendship with Mahatma Gandhi has made it possible for him to write of him with first-hand knowledge, and this fall Mr. Andrews will publish a second volume called *Mahatma Gandhi's Autobiography*.



Jottings from Near and Far



HERE IS A letter recently received by the National Council:

I feel we do not do enough to support our foreign missions. We are only poor people, yet not many of us are too poor to go to the movies or afford other little luxuries, the money for same if sent to missionaries would soon count up. I am enclosing \$5.00. Do not acknowledge it as my husband does not approve of missions.



THERE IS ONE THING about the Conference for Church Work held annually at Wellesley, Massachusetts, which calls for special mention. This is the emphasis placed upon the missionary aspect of our Church work, not only in the subject matter of the classes, but in the living personalities met there. You who read stories of the work in the field and of the lives of our missionaries can get them at first hand during the ten days at Wellesley, for every man or woman on furlough who can possibly do so, is there.

One class under the leadership of Miss Laura F. Boyer, Vice-President, Woman's Auxiliary, Diocese of New York, is specifically on the recommended study of India. One evening meeting in the early part of the ten days is used to introduce the missionaries present. This makes possible the friendly contacts which are after all the most valuable thing in the experience, those half-hours where two or three gather together beside the lake, under the trees, on the steps of Tower Court terrace, and learn a little more of this great business of the Master.

If you are interested in this opportunity, write for the program of the conference to Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston, Massachusetts, and plan to spend those ten days, June 24-July 5, in Wellesley, enjoying the hours of study, of fellowship, of inspiration, which may be truly for

you the threshold of opportunity into a larger life, a greater measure of usefulness for God than any you have known.



THE RECENT registration of Bishop Creighton to conduct services in Guadalajara made possible the holding, on Sunday, March 23, for the first time in ten years of a service in English. It had been Bishop Creighton's intention to have but one service for both the English and Spanish-speaking people but so many of the American and British residents indicated their desire for services that it was necessary to have two services, one in Spanish for the Mexicans and another at a later hour in English. Bishop Creighton hopes that this resumption of services may be the beginning of a permanent work in Guadalajara.



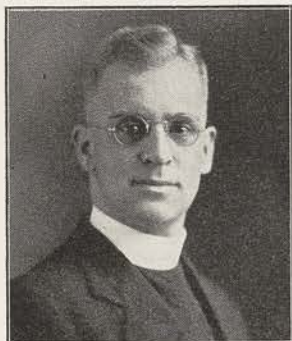
THERE WAS MUCH excitement in Kienning in the Province of Fukien, China, not long ago when the local government board sent soldiers to destroy the hundred idols in the city king-god's temple. A scene of desolation, idols large and small lying about, the king-god himself hacked up and his red satin embroidered robe strewn on the ground. An awed onlooker observed to a Christian, "If nothing happens after this, I shall know that your God is the true God!"



IN JAPAN THE Vice-Minister of the Imperial Household is one of the most distinguished officials of the Court. His wife and children have been Christians for some time and he himself has become a catechumen. His son, a graduate of the Imperial University, and a student at the Church's Theological School, Ikebukuro, goes next fall to England to continue his preparation for the ministry.

Newcomers in the Mission Field Abroad

Recent additions to the Church's staff in Liberia, China, the Philippines, Cuba and Haiti, include medical, educational, and evangelistic workers



THE REV. W. HERBERT BIERCK
Philippine Islands



EVELYN MAY ASHCROFT
China



THE REV. FRANK S. PERSONS, II
Cuba

HARDLY A MONTH passes that there is not recorded, under "Arrivals and Sailings of Missionaries" (See page 424) the departure of a new missionary appointee to his (or her) post of service. Most of these men and women will be heard from again, frequently through the columns of THE SPIRIT OF MISSIONS. It is with considerable pleasure that we continue the introductions begun in the January SPIRIT OF MISSIONS and present to our readers this month a few more of those who have gone forth during recent months as our representatives in the widespread stations of the Church.

To CUBA have gone two experienced missionaries, the REV. FRANK S. PERSONS II, and the REV. R. WILLOUGHBY FERRIER. Mr. Persons, who has been put in charge of Holy Trinity Mission, La Gloria, is a native of Greenfield, Alabama, and a graduate of the Virginia Theological Seminary. He has served in the Virginia mountains and in New Jersey. Mr. Ferrier was born in Ireland and educated in its public schools, and the University of London. Having previously served in Nassau, the tropics will not be an entirely new experience for him.

LIBERIA, especially St. Timothy's Hospital, Cape Mount, has rejoiced in the coming of a doctor, FRITZ RONNEFELDT, M.D. A German, a graduate of the Universities of Munich and Hamburg, he has had experience not only in his native land, but also in Portuguese Guinea, where he was physician-in-charge of the Plantation Hospital. He has studied African languages, ethnology, and other aspects of tropical life. During a recent month Dr. Ronnefeldt treated 158 patients in the hospital. His presence there is not only a great benefit in furthering our medical mission among the Liberians but is a guarantee of more adequate protection of the health of our staff at Cape Mount. Another newcomer to our staff in Liberia is MISS SUSAN S. MITCHELL, who has gone to be a teacher at Balomah. Liberia is not altogether new to her as she served for three years on the staff of James L. Sibley, the late supervisor of education. A native of Kansas she has studied at Eureka College, Teachers' College, the College of Missions, and the University of Illinois, and has had a varied teaching experience.

Connecticut and California have contributed two recent workers to CHINA. MISS GLADYS MARY ROSS, a communicant of Christ Church, Bridgeport, Connecticut, and

NEWCOMERS IN THE MISSION FIELD ABROAD

a graduate of the Bridgeport High School and the Bridgeport Nurses' Training School, has been appointed a missionary nurse in the District of Shanghai. Miss EVELYN ASHCROFT, who has gone out to teach at St. Mary's Hall, Shanghai, has lived in California for some years, where she received her education in Pomona College and the University of California. She has taught in California schools and has had experience in religious education. Her desire to undertake missionary service dates back to her college days when she decided that she would like to share the values of her Christian education.

Newcomers to St. Luke's Hospital, Manila, PHILIPPINE ISLANDS, include Miss EDITH M. HASLAM, Miss INA BOYD JACOBS and Miss KATHRYN KELLER TEMPLE. Miss Haslam, who has had considerable public health nursing experience, as well as industrial social work, saw service during the war in Palestine. She is a native of Rhode Island and hopes to take to the Philippines the results of her wide and varied experience. Miss Jacobs is a Texan who became interested in the mission field through reading the books of the late Archdeacon Hudson Stuck. She wished to go to Alaska, but in the absence of a vacancy there, she consented to go wherever she was most needed. Miss Temple, who received her training in the Rhode Island Hospital, Providence, is a native of Greenfield, Massachusetts. The staff in the Philippine Islands has lately been strengthened by the going out of three priests, the REV. W. HERBERT BIERCK, who goes to the Mission of St. Mary the Virgin at Sagada, the REV. WILLIAM HENRY WOLFE to Baguio, and the REV. HENRY MATTOCKS to St. Stephen's School for Chinese in Manila. Mr. Bierck, who is a comparatively recent graduate of the General Theological Seminary, was a rector of St. James' Church, Oneonta, New York, at the time of his appointment. Mr. Wolfe received his education in Lehigh University and the Philadelphia Divinity School. Most of his ministry prior to his appointment was spent in Wisconsin, where he was Archdeacon of Milwaukee and of Madison, and also priest-in-charge of five rural missions. Mr. Mattocks secured his education in the DuBose Memorial Church Training School and the Berkeley Divinity School, and through special course at Yale University. In April, he married Miss Dorothy Latham who, for the past six years, has been principal of St. Stephen's School for Chinese girls.

Bishop Carson's work in HAITI has been much strengthened by the going to Port au Prince of the REV. LEOPOLD KROLL as rector of Holy Trinity Parish and Dean of the Theological Seminary. Mr. Kroll has had a varied missionary career, having worked among the Oneida Indians in Wisconsin and in Honolulu. He is a graduate of Trinity Church School, New York, St. Stephen's College, and the General Theological Seminary.



INA BOYD JACOBS
Philippine Islands



FRITZ RONNEFELDT, M.D.
Liberia



OLIVE MEACHAM
Liberia



EDITH M. HASLAM
Philippine Islands

SANCTUARY

For Whitsuntide

I CALLED upon God, and there came to me a spirit of Wisdom. I preferred her before sceptres and thrones, and riches I esteemed nothing in comparison of her. . . .

For there is in her a spirit quick of understanding, holy, alone in kind, manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying, and penetrating through all spirits that are quick of understanding, pure, most subtil. For Wisdom is more mobile than any motion; yea, she pervadeth and penetrateth all things by reason of her pureness. For she is a breath of the power of God, and a clear effluence of the glory of the Almighty. . . .

And she, being one, hath power to do all things; and remaining in herself, reneweth all things; and from generation to generation, passing into holy souls, she maketh men friends of God and prophets. . . .



O GOD of the fathers, and Lord who keepest thy mercy, who madest all things by thy word; and by thy wisdom thou formedst man, that he should have dominion over the creatures that were made by thee, and rule the world in holiness and righteousness, and execute judgment in uprightness of soul: Give me Wisdom . . . Send her forth out of the holy heavens, and from the throne of thy glory bid her come; that being present with me she may toil with me, and that I may learn what is well-pleasing before thee. . . .

For the thoughts of mortals are timorous, and our devices are prone to fail. . . . Hardly do we divine the things that are on earth, and the things that are close at hand we find with labor; but the things that are in the heavens who ever yet traced out? And who ever gained knowledge of thy counsel, except thou gavest Wisdom, and sentest thy Holy Spirit from on high?—*The Wisdom of Solomon, VI.*



SPIRIT of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

I ask no dream, no prophet-ecstasies;
No sudden rending of the veil of clay;
No angel-visitant, no opening skies;
But take the dimness of my soul away.

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and thy love the flame!

—George Croly.

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

June 5—Luncheon, Clergy Club of New York.

June 12—Fellowship Dinner, Social Service Conference, Boston, Massachusetts.

June 21—Sails for Lambeth Conference, England.

Department of Missions and Church Extension

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

Across the Secretary's Desk

"CHINA IS NOT WHAT it was," says one of my correspondents, and then goes on to explain how it has changed in the matter of taxes that are imposed on all foreign goods coming to the country.

"We are informed in the press that complete tariff autonomy goes into effect February first. We thought something had gone into effect already, judging from the duty we pay. However, there are still some good friends at home who think that by declaring a high value and then insuring it they are doing the wisest thing in case the parcel is lost. As a matter of fact they are doing a very unwise thing.

"One of our staff received a box of candy today. Value declared was G\$2.50. Very reasonable. The duty was almost Mex. \$2.00. On the other hand another member of the staff received a Christmas parcel a few days ago and it was greatly overvalued. It contained some talcum powder and one or two other toilet articles. The value given was G\$5.00. The customs exchanged that by the daily rate prevailing, about \$2.70, then added another ten per cent for carriage, insurance, etc., and then put the whole thing under the classification of "perfumery" and taxed it twenty-two and one-half per cent. On top of this comes a parcel tax. Mr. Brown himself went to see about the matter and after

much talk refused to take delivery and it was finally revalued at Mex. \$5.00.

"I hope you can make these facts known in such a way that people will understand that we do not want to hurt their feelings by begging them not to send us presents. But the damage that is done through these heavy taxes to our slender bank accounts!"

A Christmas gift seems to be an expensive luxury in China in these days, especially for the recipient.



ST. LUKE'S HOSPITAL, Shanghai, located as it is in the manufacturing section of the city, renders an inestimable service to workers in the various mills who are all too frequently injured by modern machinery. The managements of many of the mills recognize this service and are glad to contribute towards the support of St. Luke's. The other day there came a gift of one hundred dollars from one of the mills accompanied by this letter:

"We have been told for a long time that your public-hearted work, towards the poor patients, mostly of workmen, workwomen, and coolies, is very great. Thus we appreciate very much your success, and this trifling sum of money will only cause a little push to your charitable service."

Another contribution of one hundred dollars comes from a Chinese lawyer. He began making this contribution about three years ago, when his gift was accompanied by a note explaining that he had meant to give a birthday party, but

had decided to send the money to hospitals instead. On the list at the same time were St. Elizabeth's Hospital and Shantung Road Hospital, each down for another hundred dollars. "It would have been quite a party," writes a member of St. Luke's staff. "But the nice part about it is that ever since he has been sending us one hundred dollars each year."

Arrivals and Sailings of Missionaries

CHINA—ANKING

Sister Helen Veronica, C.T., sailed from Shanghai, May 18 and was due at Vancouver, May 30.

CHINA—HANKOW

Miss M. G. H. Tetley and Miss Winifred E. Steward arrived in Shanghai, April 14.

CHINA—SHANGHAI

Miss E. M. A. Cartwright, going home on sick leave, sailed from Shanghai, March 4 and arrived in London, April 12.

Miss Sarah H. Reid, coming home on furlough, sailed from Shanghai, May 18 and was due in Vancouver, May 30.

HAITI

Mrs. W. R. Royce arrived in New York, April 21.

HONOLULU

The Very Rev. and Mrs. William Ault arrived in New York, April 29 *en route* to England.

JAPAN—KYOTO

The Rev. J. Kenneth Morris and family, coming home on furlough, sailed from Kobe, May 20 and were due in Vancouver May 30.

JAPAN—NORTH TOKYO

Mrs. Claude D. Kellam, returning home on sick leave, sailed from Yokohama, May 22 and was due in Vancouver, May 30.

JAPAN—TOHOKU

Deaconess Anna L. Ranson, coming home on regular furlough, sailed from Yokohama, May 13 and was due in San Francisco, May 28.

MEXICO

The Right Rev. F. W. Creighton, D.D., arrived in New York, April 30.

PHILIPPINE ISLANDS

Miss Ethel A. Jarvis arrived in Manila, April 20.

Miss E. J. Ridgway, retiring from the Mission, sailed from Manila, April 4.

Miss Lillian J. Weiser, returning after regular furlough, sailed from San Francisco, May 9.

Mrs. G. C. Bartter sailed from Manila, April 13 and was due in San Francisco, May 17.

Religious Education

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

AN EDUCATOR RECENTLY stated in order to know where we are going and what truths we are trying to bring to life in our children, we must build a concept, a picture or plan, by which to steer. Such a concept is the Summary of the Law. In this we find a picture of the Kingdom of Heaven where each one loves God with heart, mind, and soul, and where the brotherhood of man is a reality. Having established this concept, we must strive to build toward it. In order to build anything we must have not only the pattern but the materials, and the materials in this case are the children and their interests. We know that children are always interested in all other children.

The boys and girls of the Church have been learning how to be Christians during this past Lent. They have talked and read about children in other countries, and have found out how they spend some of their time. They have also discussed their problems and their work; have prayed for them; have shared with them their money and their gifts.

The Church is not the only organization that endeavors to give children opportunities to learn by experience the Christian Way of Life. The Committee for World Friendship among Children offers similar experiences. Their present project they describe as one which strives to cultivate understanding and goodwill between the children of the United States and those of the Philippine Islands. The symbol of this friendship is a treasure chest. The desire of the committee is to promote world friendship and to abolish race prejudice, misunderstanding, and unfriendliness.

Though this project is not under the auspices of the Church, interested groups or schools may secure additional information by writing to The Committee on World Friendship among Children, 289 Fourth Avenue, New York, N. Y.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

ONE SUNDAY NIGHT a group of young people sat around a table discussing "What has the Church done in Japan?" and "What can we do?" During the few weeks that this subject had been under consideration there had been much information gleaned about the churches, schools, the hospitals, the needs and customs of the Japanese people, and the activities of the missionaries. Religion, education, industry, and international relations had all been discussed and debated. As a means of service the group had decided to do certain things for Japan and her missions. The worship part of each meeting had centered around Japan and her people. At this, the concluding meeting of the series, the nineteen year old chairman quite unexpectedly said, "Now let's bring this down home. Leonard, what would you do if a Japanese family moved next door to you?" An embarrassed silence followed. The question was repeated, "What would you do?" "I'd hate to tell you," was the reply. "Well, if you can't be honest in church, where can you be, so you might just as well tell us," said Jimmy, the chairman. "Come, tell us what would you do." "I'd move out," answered Leonard. "Then," said Jimmy, "our discussions, our prayers and pledges have not done us any good."

This June many groups, as they end their work for the year, will want to ask themselves what the experiences of the recent months have meant to each individual member of the group. How far have we accomplished our purpose to seek Jesus who is in the world, and through a growing companionship of worship and service with Him, to follow Him bravely in an adventure of Christlike living which of its own joy and truth and grace shall bring others to Him?

Can we see signs of growth in living as

Jesus did? How can we know whether or not we have grown any? Some helpful ways of answering this question are here suggested.

INDIVIDUAL GROWTH RECORDS

AS MOST YOUNG people are eager to discuss their own problems, there is always an active interest in self-analysis charts, rating scales, records, marks of attainment, grades of advancement, and achievement itself. *My Quest for Individual Growth* is the title of a chart and record of progress which can be purchased for twenty cents a dozen. *How to Study Individual Growth* is the name of a bulletin describing how to use the charts. The pamphlet, which costs ten cents, together with the charts, may be secured from the International Council of Religious Education, 5 South Wabash Avenue, Chicago, Illinois.

TESTS

IN THE SPRING number of *Findings in Religious Education* is a list of tests which reveal ideas of God, attitudes toward personal and social behavior-problems, knowledge of the life of our Lord and of the Bible. Those, which are of special value for young people's groups are:

Opinions on International Questions, Form A. (For senior high school and young people's groups.) Sample set, 65 cents.

Opinions on Race Relations, Form A. (For junior and senior high school students.) Sample set, 35 cents.

Test of Religious Thinking, Advanced, Form A. (For high school students.) Sample set, 50 cents.

Advanced Bible Knowledge Test, Form A. (For high school students.) Sample set, 35 cents.

THE SPIRIT OF MISSIONS

All of these tests may be secured from the Association Press, 347 Madison Avenue, New York. Upon request a descriptive announcement may be secured of this series of character and personality tests.

Some of the most thought provoking public opinion tests have been those which a group has prepared as a result of their discussion or common experience. An illustration of this is where a group which had been studying "World Relationships" brought in statements they had heard people make as "War is justifiable when it is fought for a good excuse," or "Immigrants ought not to expect more than they now get, for we do not ask them to come, and as a matter of fact, their wages are better than they get at home." To this list of opinions was added clippings from newspapers and magazines describing situations that reflected both right and wrong relationships. In making up the test which they called *And Who is My Neighbor* their own ideas and opinions were incorporated. The discussion by the young people of the statements and situa-

tions not only showed them how far their own attitudes and actions corresponded to the teachings of Jesus, but indicated the basis for program material later on.

EVALUATION MEETINGS

IN SOME DIOCESES it has been customary at each spring conference to have reports on "The Best Thing We Did This Year and Why." At first the idea was just to exchange methods, but later the real value was found not in the thing done, but in what happened to the members. This led to many groups setting aside their last meeting as a time when they could evaluate the year's work, seriously and honestly asking themselves, "How has what we have been doing together helped me to be more like Christ, and how have I helped others?" Often these services have been held out of doors on a hill top or around a glowing fire. Wherever they have been held there has always been a spirit of consecration and a determination to do better the next time, to keep on growing.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

WHY CONFERENCES ON MINISTRY?

SOME OBJECT to such a conference as is planned for June 21-25 at St. Paul's School, Concord, New Hampshire, maintaining that we should first find churches for our unemployed clergy. This is somewhat beside the point. We have enough clergy, perhaps, but not enough of the best men. As George Wharton Pepper once wrote to the vestries, an ounce of energy expended to get the best is worth a ton of pew-regret that a second-rate man must occupy our pulpit. Only when the seminaries are flooded with applications so that they can hand-pick their men, will the calibre of our ministry be raised. Let us therefore send our best boys to this conference.

SYNODS

COLLEGE WORK was again presented at the Synod of the Pacific in May, the Right Rev. W. P. Remington, the Rev. Carter Harrison of South Dakota, the Rev. Penrose Hirst of California, and others being present. In conjunction with the Synod was a meeting of college workers.

The other provinces are in the process of making their programs for their synods in the fall; and it is hoped that a place will be given to college work. The Church as a whole should be kept informed since upon it rests in large measure the future of rural work, missions, social service work, and the other fields in which the Church is serving.

THE NATIONAL COUNCIL

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE SERIES OF terrible tragedies culminating in the holocaust in Columbus, Ohio, has drawn the attention of the people throughout the country to our state penitentiaries and prisons, a major concern of this Department for the last six years. We have had a few encouraging results reported to us, though one hopes that there are many more throughout the Church that are not known outside the local parish.

The problem, however, that is facing us today is not only the local county jail; it is the state penitentiary. One feels that the diocesan departments of Christian social service throughout the country ought to be alive to their responsibility, and to be doing their utmost to draw to the attention of the people of the states the problem of the state penitentiary. One feels that there must come in many states much building of new state penal institutions. It is therefore the business of the social service people to be informed.

The first subject is parole. There is no opportunity in our limited space here, to go into this important side of penal work. The State of New York has just passed an admirable parole law. The best way to get information on this subject will be to obtain a copy of the New York parole law, which this office will be glad to furnish gratis to anyone who wants it.

Beyond parole is the building of new institutions. The temptation is to build units that are too large. No penal institution ought to be expected to take care of more than six hundred prisoners. An institution built to care for a larger number immediately compels a regimentation of the men. The men cannot stand out as individuals. They have to be treated as a mass. Unfortunately at the present time, in our states where new institutions are being built, they are being planned to care for from four thousand to six thousand men. This in itself almost inhibits

any advance in the care of the men, and is certain to be a scourge in the future.

It ought to be possible in a populous state to build a number of institutions to care for different types of prisoners. Only a very small proportion need the kind of prison that is now built for all. Certainly not more than twenty per cent of the prison population need tool-proof, steel cells and high walls. Besides this prison, there ought to be one that might be called an intermediate building, where men can be kept congregated. The balance of the prisoners should be cared for under conditions that make for reasonable freedom in road camps and on farms. Unfortunately there are no standard books of architecture on these various types of prisons. There are, however, today a number of people at work on this problem and if anyone is interested in getting information about architecture for these various types of prisons, the Department of Christian Social Service is in a position to refer him to men competent to give advice.

There is a very common idea that there is an enormous increase in crime in our country; that indeed we are in danger of being submerged by a great crime wave. There is no proper basis for any such conclusion. Crime has not increased out of proportion to the increase of population. Some kinds of crime have very markedly decreased. There is probably a decrease in juvenile crime, although people need to remember that crime has always been in large part juvenile. It is and has always been to a large degree the anti-social pranks and vicious, wild adventures of young men.

However, certain kinds of crime have increased. The organized activity of the wholesale bootleggers is a new and serious menace. The other kind of crime is robbery. The familiarity with modern firearms that the war gave, plus the remarkable opportunity for a getaway with the high-powered automobile have given society a new kind of crime that has increased in leaps and bounds.

There is a very real opportunity for effective and helpful work on the part of

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our diocesan social service departments in dealing intelligently with more or less panic-stricken people and with legislators whose only conception of penology is increased severity. The wave of increased severity and blind force in our country today holds greater danger for the problem of crime in the future than an imagined crime wave of the present. Intelligent consideration of the practical problems in our local situations, and common-sense advice in dealing with them can at the present time be most helpful for the good of our country and of the thousands of individuals who are prisoners in our penal institutions.



THE DIVISION for Rural Work has just issued a leaflet entitled *Prayers for Rural Life and Work*. It contains a litany for the Church's work in rural fields, appropriate hymns, and fifteen prayers for special objects, such as for vision and zeal in rural work, for those who sow and reap, the isolated, and the rural fellowship. The leaflet is the exact size of the regular Prayer Book and is easy to carry and handle. The Division hopes that the prayers will be used in private devotions, meetings of organizations and in the services of the Church, as opportunity and the bishops' consent permit. Thanks partly to the generosity of certain individuals, copies of the leaflet may be obtained free from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.



THE REV. HAROLD HOLT, Assistant Secretary of this Department, has written a new book *Building Family Foundations* intended especially for use in family relations institutes. It is being published by the Morehouse Publishing Company and we hope that it will be out in time for summer conferences. We regret very much to say that this is his last contribution to the work of the Department, as on June first he takes up his work as rector of Grace Church, Oak Park, Illinois.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

AS THE NATIONAL Department of Publicity is anxious to serve the whole Church up to the limit of its ability, it is desirable that the clergy and active workers throughout the Church shall know the functions of the Department, that they may call upon it for service when the need arises.

All activities of the Department are outgrowths of its five basic duties as stated in the May SPIRIT OF MISSIONS (page 359). No list of departmental activities can be complete, for new opportunities for service are arising constantly; just as at this time the Department has shouldered the somewhat heavy responsibility of preparing publicity material for the entire Advance Work Program.

The following may be considered the major operations of the Department, in the "unification, development and prosecution of the work of Church publicity":

1. Publications

- a. Bulletins, books, pamphlets, leaflets and miscellaneous printed matter issued by the National Council, its Departments, and the Woman's Auxiliary.

The Department advises as to text, format, illustration, and binding; secures estimates, places contracts, buys photographs, drawings and engravings, reads proofs, and is responsible for complete production.

b. THE SPIRIT OF MISSIONS.

The Department is responsible for editing the magazine, for building its circulation and advertising patronage, as well as for its technical and mechanical production.

c. *The Church at Work*.

This quarterly paper circulated freely throughout the Church is edited, published, and distributed by the Department.

2. News service.

- a. To the secular press.

THE NATIONAL COUNCIL

The National News Bureau supplies to newspapers and press associations, news and feature stories dealing with our Council and its Departments, the General Convention and its Commissions, and the work of the Church at home and abroad. It covers and secures publicity for important meetings and conferences, and provides a service of photographs for newspaper use. The News Bureau operates directly through the larger newspapers and press associations, but requires in addition a correspondent in each diocese and district, through whom it may make contact with the local press.

b. To the religious press.

Reports of activities of our Council and its Departments and news stories from mission fields are sent regularly to the Church weeklies. A regular service of mimeographed notes is supplied to diocesan and weekly papers, papers of the co-operating agencies, diocesan secretaries, and educational secretaries of the Woman's Auxiliary. A service of shorter items is supplied for parish paper use.

3. *Photograph service.*

The Department maintains a cut and photograph loan service, making it possible for diocesan and parish papers to have illustrations at little or no cost.

4. *Advertising.*

Paid advertising, within a limited appropriation, is placed in the Church weeklies, to promote activities of the various Departments, with special effort to present the Church's Mission at the time of the annual campaign.

5. *Publicity consciousness.*

The Department endeavors to develop publicity consciousness and to promote the use of publicity in all the dioceses and districts. It provides plans and programs for diocesan use and advises as to methods. In some instances, with the approval of diocesan officials, it aids in the solution of specific publicity problems in parishes as well.

6. *Cartography.*

As a means of visualizing facts and fig-

Read a Book

THE Practice of Prayer by William C. Sturgis, Ph.D., with an introduction by the Right Rev. Philip M. Rhinelander, D.D., Warden of Washington Cathedral College of Preachers. (Milwaukee, Morehouse, 1930) \$1.

The many friends of Dr. Sturgis will welcome this little volume which puts in easily available and permanent form the substance of his informal lectures on prayer, given at the National Council Institute during the General Convention of 1928 in Washington, D.C. Intended primarily for the novice, *The Practice of Prayer* sets forth in lucid and convincing style, the author's belief in God as the ultimate reality manifested everywhere and always in His world as law and order, and of prayer as a force which must be and is governed and directed by ascertainable laws. The reading of this book and the practicing of the principles set forth cannot but help to intensify and make more vital our individual prayer life.

ures in connection with the work of our Council and its Departments, the Department staff includes a cartographer, who is able to produce at small cost maps, graphs, charts, and posters. There is an increasing demand for this service, both in dioceses and parishes.

7. *New publicity methods.*

As new methods of publicity are found, the Department studies them with a view to their application in the Church's work. Such applications in recent years include the radio and the motion picture. Modern developments in printing and photography, direct-mail and outdoor publicity, are applicable to Church publicity needs and the Department is able to distribute information pertaining to their application and use.

8. *Special activities.*

The Department handles the manufacture and distribution of the more than a million pledge cards used by the Field Department each fall, and coöperates in the production of the annual campaign literature. It has produced two notable motion picture films, picturing the work of the American Church Institute for

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Negroes, and the Church's Mission in the Hawaiian Islands. It acts in an advisory capacity for all Departments in the development of promotion plans, and is actively interested in the whole subject of Church publicity.

Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

THE POLICY of the Advance Work Program has been to enlist those persons in the Church of larger means by providing for them an opportunity to make special and direct gifts to special projects. The method by which this policy can be realized is suggested as follows:

1. *Organization of diocesan committee*

The chairmanship of this committee is the most important detail in the whole plan of organization. The chairman should be, preferably, a layman of sufficient standing to command the respect and attention of other prominent laymen of the diocese, to arouse their interest and to enlist their support. The committee should include in its membership representatives of the Woman's Auxiliary.

2. *The Time of the campaign*

We urge that the time for the campaign be established at the earliest possible moment and notice given to the Director of the Advance Work Program.

3. *A list of special givers*

This list should be obtained from the rectors by the Bishop and kept in his office as a permanent record. Once our people as a whole learn the joy of giving, they will want to have the opportunity of doing so again. These lists should not necessarily contain only the names of the five hundred dollar and one thousand-dollar-and-up special givers, but also the names of those who can make any special contribution to a missionary object.

4. *Speakers*

A speaker from the field in which the item lies is promised by the Field Depart-

ment. However, as one speaker may have to cover several dioceses, it is necessary that arrangements be made well in advance. Please inform the Rev. Robert P. Frazier in time to secure the speaker, who may be in the foreign field and must have time to reach the United States.

5. *Dinner for men*

The speaker should be present at this dinner and present the appeal. Secure men for the dinner by the personal invitation of the Bishop, the chairman, and other prominent men. These invitations must be carefully followed up to secure an attendance as large and as representative as possible. It is the opening gun of the campaign and should be well primed and loaded. Effective and immediate action should follow the dinner in order to obtain results before the appeal grows old.

6. *Tea for women*

Under the auspices of the Woman's Auxiliary leader. The special speaker should be present. Plans similar to those for the men's dinner will be effective.

7. *Publicity*

Publicity before, during, and after the dinner for men and the tea for women should be carefully arranged for. Capitalize the personality and the work of the speaker as well as the appeal of the item. See that newspapers are informed regarding the dinner and tea, and of any interesting developments during each event.

8. *Routing the speaker*

This should be carefully done so that the strategic points in the diocese will be covered. It will be better if no offering is taken at the services or meetings at the time of the speaker's visit, as this may preclude larger gifts later on.

9. *General offering*

The campaign in most dioceses will conclude with Epiphany, 1931. It is therefore suggested that, where this is the case, the general offering in all parishes and missions for the item on the Advance Work Program be taken during Epiphany, 1931.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE HOLY SPIRIT: AN OUTLINE STUDY

THE YEAR 1930 is being observed by many Christian communions as the nineteenth centennial of Pentecost. As Whitsunday approaches in this pentecostal year, the national Executive Board of the Woman's Auxiliary, with the approval of the Presiding Bishop, is suggesting to the women of the Church the use of the following outline study.

This exercise may result in a quickened desire for the help of the Holy Spirit; in a deeper study of the Bible for the promises of this help, and for examples of its effect, and in a fuller appreciation of our heritage in the teaching of the Prayer Book concerning the Third Person of the Trinity.

THE GIFT OF THE HOLY SPIRIT

I. *The Holy Spirit Promised Through the Prophets—*

To cleanse and renew Israel—Ezekiel 3:25-28; 37:1-14.

To inspire all flesh—Joel 2:28-32.

To show forth in the Messiah His seven-fold gifts—Isaiah 11:1-5.

II. *The Holy Spirit Received by Jesus Christ at His Baptism—*St. Matthew 3:16, 17.

III. *The Holy Spirit Promised by Jesus Christ—*

As the Author of spiritual life—St. John 3:5.

As the Gift of the Heavenly Father to those who ask Him—St. Luke 11:13.

As the Inspirer of the words of the Apostles—St. Matthew 18:18-20.

As the Comforter (The Paraclete or Advocate, "called to one's side to help")—St. John 14:16-26; 16:7-14.

As the Spirit of Truth—St. John 14:17; 15:26-27.

As the Source of Power for witnessing to the nations—Acts 1:8.

IV. *The Holy Spirit in the Church—*

Outpouring the promised power for witness—Acts 2:4, 14-17, 41, 42.

Making bold the men who had forsaken and denied their Master—Acts 4:5-22.

Filling the multitudes that believed with the love that shares—Acts 4:31-37.

Inspiring the seven who were ordered deacons—Acts 6:1-6.

Upholding the first Christian martyr—Acts 7:55-56.

Directing the work of Philip, the Deacon—Acts 8:29-31.

Falling upon those who were confirmed—Acts 8:14-17; 19:1-6.

Commanding St. Peter to answer the call of the Gentile, Cornelius—Acts 10:19-48.

Sending out St. Paul and St. Barnabas as missionaries—Acts 13:1-4.

Bestowing upon every man the spiritual gift needed for his work—I Corinthians 12:8-13.

Sorrowing over the sins of believers—Ephesians 4:30.

Perfecting the lives of Christians—Galatians 5:22-25; I Corinthians 6:19-20.

Giving warnings and promises to the Seven Churches—Revelations 2 and 3.

Inviting all mankind to drink of the water of life—Revelations 22:17.

V. *The Holy Spirit in the Book of Common Prayer—*

In the Prayer Book the Church emphasizes the need for the constant guidance of the Holy Spirit, as will be clearly seen by an examination of the several services.

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In Morning Prayer such an examination shows:

A promise in the sentence for Whitsunday.

A call to prayer for the Holy Spirit in the Absolution.

An ascription of praise to Him in the Glorias, the Whitsunday Antiphon, and the Te Deum.

An assertion in the Creeds of belief in the Third Person of the Trinity.

Petitions in the Versicles and Prayers for the presence, the grace, the governance, and the fellowship of the Holy Ghost.

In the Order for Holy Communion our attention should be directed to the first Collect, the Proper Prefaces for Christmas Day, Whitsunday, and Trinity Sunday, the Invocation and to the Collects for—

Christmas Day

St. Stephen's Day

The Circumcision

Quinquagesima

First Sunday in Lent

Sunday after Ascension

Whitsunday (two collects)

Monday in Whitsun-week

Tuesday in Whitsun-week

The Nineteenth Sunday after Trinity

St. Barnabas' Day

Ember Days.

The fact of the dependence of the Church upon the power of the Holy Spirit will be revealed even more clearly by a study of—

The Baptismal Service

The Offices of Instruction

The Confirmation Service

The Ordering of Deacons

The Ordering of Priests

The Consecration of Bishops

The Institution of Ministers

"The Holy Ghost, Whom God hath promised to them that obey Him."

—Acts 5:32.

VI. *The Holy Spirit in the Hymns of the Church—*

(A devotional use of the following hymns has been found most helpful):

Come, Holy Ghost, our souls inspire.

Come, Holy Ghost, creator blest.

Come, Holy Spirit, heavenly dove.

Our blest Redeemer, ere He breathed.

Spirit Divine, attend our prayers.

Gracious Spirit, Holy Ghost.

O Spirit of the Living God.

Come, gracious Spirit, heavenly dove.

Breathe on me, Breath of God.

This outline is meant to be suggestive, and it is hoped that it may lead to a more extensive and deeper study of the subject.

BOOK LIST

The Holy Spirit and The Church by Charles Gore. (New York, Scribners) \$2.25.

The Life of the Spirit in the Life of Today by Evelyn Underhill. (New York, Dutton) \$2.50.

The Holy Spirit by Raymond Calkins. (New York, Abingdon) \$1.50.

Meditations on the Office and Work of the Holy Spirit by Joseph G. H. Berry. (New York, Gorham) \$2.00.

Copies of this outline may be obtained in leaflet form from The Church Missions House, 281 Fourth Avenue, New York, N. Y., by asking for W.A. 25, price two cents each, or \$1.50 per hundred.



SUMMER READING ON INDIA

THE FOLLOWING LIST of books on India is suggested in answer to many requests for books for summer reading on this subject. These are available through the lending library at 281 Fourth Avenue, New York. Many of them will be found in public libraries:

GENERAL

Living India by S. Zimand. (New York, Longmans, Green) \$3.

A well balanced picture of present day India with sufficient historical background to give meaning to the modern problems.

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Understanding India by Gertrude M. Williams. (New York, Coward-McCann) \$3.50.

A vivid and fascinating account of an American woman's travels in India. Mrs. Williams made most of the journey alone and her experiences refute many generally accepted theories.

India and Her Peoples by F. Deaville Walker. (London, E. H. P.) \$1.

A brief readable treatment of the characteristics of the country and of the people of India.

An Indian Approach to India by a group of Nationals. (New York, M. E. M.) \$1.25.

This book gives a clear expression of what Christian Indians are thinking. The authors have been given absolute liberty to express their real opinions and have been urged to write freely and fearlessly.

BIOGRAPHY

Mahatma Gandhi's Ideas by C. F. Andrews. (New York, Macmillan) \$3.

The story of the great Indian leader interpreted by one of his closest friends.

RELIGION

India and Its Faiths by J. B. Pratt. (Boston, Houghton Mifflin) \$4.

An interesting account of the religions of India for those who wish to make a special study of this subject.

The Christian Task in India. Edited by John McKenzie. (New York, Macmillan) \$3.

A series of essays on different phases of the opportunity confronting the Christian Church in India. The introduction is written by the Bishop of Calcutta and the closing chapter on unity by the Bishop of Bombay.

Church Union in South India by E. H. M. Waller, Bishop of Madras. (New York, Macmillan) 80c.

An explanation of the processes by which the proposed scheme for union in South India was arrived at.

STORIES AND TRAVEL

An Indian Day by E. Thompson. (New York, Knopf) \$2.50.

A penetrating story of the beauty, customs, character and temperament of India.

Daughters of India by M. Wilson. (New York, Harper) \$2.

An entertaining story of a mission compound.

Kim by Rudyard Kipling. (New York, Doubleday, Doran) \$1.50.

An inimitable story.

Freedom by Welthy Honsinger Fisher, missionary in India. (New York, Friendship Press) 85c.

A delightful book giving the story of two young students, a brother and sister, belonging to a high-caste Hindu family in Bengal as they meet the new forces of nationalism, western education, and Christianity that are working revolutionary changes in Indian society today. Especially suited for reading by young people and adults. Illustrated with drawings by Indian artists connected with Rabindranath Tagore's school.

PERIODICALS

The Living Church (Morehouse Publishing Company, Milwaukee, Wisconsin, Weekly, \$4 a year.)

October 19, 26, November 2, 1929.

The South Indian Union Scheme by the Right Rev. Edwin J. Palmer, D.D., retired Bishop of Bombay. A discussion of the proposed scheme for union and Bishop Palmer's evaluation of it.

The World Tomorrow (52 Vanderbilt Avenue, New York, N. Y., Monthly, \$2 a year.)

March, 1930.

This issue is devoted to articles on India by C. F. Andrews, Kirby Page, and others.

Asia (468 Fourth Avenue, New York, N. Y., Monthly, \$4 a year.)

October, November, December, 1929; January and February, 1930. These five issues contain Romain Rolland's biography of the Hindu saint, Ramakrishna.

NOTE: The books recommended for the study of India during the coming year are: *India on the March* by Alden Clark, and *India Looks to the Future* by Oscar Buck. Both are obtainable from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y. at 60 cents a copy. Further information may be had from either the Rev. T. R. Ludlow, D.D., or Miss Margaret I. Marston, 281 Fourth Avenue, New York, N. Y.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE NEW GIRLS' dormitory at St. Paul's Normal and Industrial School, Lawrenceville, Virginia, is nearing completion. This is the building towards which, a few years ago, the Woman's Auxiliary contributed fifteen thousand dollars. It was originally expected that the building would cost seventy-five thousand dollars, but, because of the rapid growth in student enrollment, the plans were changed so as to enlarge the building and so greatly increase its usefulness. Upon completion it will have cost more than one hundred thousand dollars. It is a beautiful, modern building of concrete and reinforced steel, and has been erected entirely by student labor under the supervision of an able architect. The architect and members of the General Education Board have expressed surprise at the thorough training received by the boys in the industrial departments of St. Paul's School.

Another of the new, modern buildings recently erected as a result of the Advance Work Program during the last triennium, and which was recently dedicated, is the dining hall and domestic science building, at St. Augustine's College, Raleigh, North Carolina, called the Cheshire Building in honor of the Right Rev. J. B. Cheshire, Bishop of North Carolina, for many years president of St. Augustine's Board of Trustees.

FROM THE Fort Valley High and Industrial School, Fort Valley, Georgia, comes the statement that last November the Julius Rosenwald Fund appropriated one thousand dollars towards the purchase of books for the Carnegie Library at this school on the condition that two thousand dollars more be secured. Later the Rosenwald Fund agreed to give five hundred dollars when one thousand dollars should have been raised. These conditions have

been fulfilled and fifteen hundred dollars worth of new books will soon be installed in the fine library building at Fort Valley.

ONE OF THE graduates from the University of Pennsylvania this spring is Mr. Lee G. Barnwell, an old graduate of the Voorhees Normal and Industrial School, Denmark, South Carolina, one of the Institute schools which is to share in the Advance Work Program of this triennium. Mr. Barnwell had raised all except a few hundred dollars of the money for his college course by working nights in the Pullman yards in Philadelphia. Feeling that he owed a debt of gratitude to his old school, he will return to Voorhees next fall as an instructor, although he could get much more remunerative work in the North, thus once more exemplifying the fact that the Negro boys and girls trained in Institute schools have a deep sense of responsibility for passing on to others the benefits they have themselves received.

AMONG THE CONDITIONS requisite to the maintenance of an Institute school are:

There must be, generally speaking, only one in any state.

It must be strategically located with reference to the Negro population in that state.

It must not be a competitor of a public school, but supplementary to and coördinate with the public school system.

It must have a constituency able and willing to support it on a scale justifying its existence as an institution rendering a service to Christian education which cannot be rendered equally well by other agencies. To secure this, the majority of the board of trustees of each school is selected by our Church authorities in the state in which the school is located.

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The Coöperating Agencies

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

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X A NATIONAL convention of boys from fourteen to twenty-two years of age is being planned by the junior department of the Brotherhood of St. Andrew, to be held at Oberlin College, Oberlin, Ohio, August 26-29.

The three-day program of recreation, devotions, and discussions on problems of vital interest to boys and young men which is being planned, will include nationally known leaders, both from within the Church and from without. The Rev. C. Leslie Glenn, who has been Secretary of College Work of the National Council, has been appointed chaplain and will give daily talks to the group.

Delegations to the conference are being organized in Los Angeles, Olympia, and San Francisco on the west coast, and New York, Baltimore, and Newark on the east coast; indicating the diversified sections from which the young men will come. There will also be representatives in attendance from Alaska, Japan, and other foreign countries. The officers of the conferences are: General Chairman, Dudley B. McNeil, Elgin, Illinois; Business Manager, Harold C. Barlow, Milwaukee, Wisconsin; Secretary, F. D. Aldrich, Cleveland, Ohio; Athletic Director, Douglas C. Turnbull, jr., Baltimore, Maryland.

A registration fee of two dollars payable when application is made, and a charge of ten dollars for room and meals from Tuesday noon to Friday evening, covers the cost of attending the convention. Registrations should be sent to Mr. Harold C. Barlow, 1801 Fond du Lac Avenue, Milwaukee, Wisconsin. Further

information may be had from Mr. Leon C. Palmer, 202 South Nineteenth Street, Philadelphia, Pennsylvania.



DURING THE SUMMER months the Brotherhood of St. Andrew will conduct a number of camp conferences in various parts of the country, some of these being under the direct control of the national office and some under the auspices of diocesan Brotherhood assemblies and diocesan departments of religious education. These camp conferences are a definitely educational activity, the recreational features being subsidiary to the chief purpose, which is the training of boys for leadership in the Church.

Some of the camp conferences are for the younger boys (twelve to fifteen years of age) and others for older boys (sixteen to twenty or twenty-two years old). For each of these camps a three-year curriculum is planned; the two together providing six years' consecutive training. In this way a boy who comes to the same camp year after year will be given a connected course of study and training, covering such subjects as:

The principles and methods of Brotherhood work, the life of Christ, the Bible and how to read it, the Church year, the Apostles' Creed and its present-day meaning, Church history and missions, life stories of Christian leaders, the Prayer Book and how to use it, principles and problems of Christian living for boys, religion and science, older boys' activities in the Church school, and young people's work in the Church.

In addition to the educational features of the camp conferences, careful attention is given to the devotional life through the chaplain's period, the Holy Communion, and informal personal conferences. The


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afternoons are devoted to athletics and recreation, while in the evening a camp fire brings the day's program to an impressive close.

All camps are run at a minimum expense and the amount charged covers only the bare cost of operation. Full information about the program and leadership of each camp may be secured by writing to the national headquarters of the Brotherhood.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

 ELEVEN YEARS ago CMH was established in the Diocese of Newark. During these years the work has grown enormously and now there are four offices with headquarters in Newark. The whole diocese, which contains the seven northern counties of New Jersey, is covered by CMH workers who have increased in number from one to sixteen. The work is financed under the direction of a trained financial secretary in a three-fold manner: by a diocesan apportionment; by appeals; and by the Community Chest of Newark. After years of struggle to get established, the society has emerged as a thorough going and efficient social organization, thanks to the backing of a loyal group of Church men and women.

The work in this diocese is both urban and rural and the problem of the Negro girl figures largely in the daily urban task. In the hills of the extreme northern part of the state, conditions among the isolated population are comparable to those of our mountain people in the South. These counties have few facilities for bettering social conditions and it takes years to bring about changes. Recently the North-western District Secretary, Miss Olive S. Judson, so ably demonstrated the needs of a county family case worker to the Grand Jury of Sussex County that the Grand Jury drew up a presentment, which recommended that a trained social worker for this position be engaged as soon as possible. This presentment was put be-

fore the County Board of Freeholders and the County Judges. Public sentiment was so aroused that at the Sussex County Conference of Social Work, which held its first meeting this year, half of the program centered around this Grand Jury presentment. It is gratifying to know that a committee has been appointed with the Rev. E. S. Ford of the Western Counties Mission, Diocese of Newark, as chairman, to study the details of the situation and to aid the Board of Freeholders in the plans for and choice of a family case worker for Sussex County. It is hoped that the county will be able to undertake this added expense in its budget for the year 1931.

The Church Periodical Club

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



HOW MAY THE C.P.C. be included in the summer plans which every one is now busily making? The first and most obvious suggestion is for some arrangement regarding the magazines we forward to insure their regular receipt by those whose plans cannot include travel or change of any kind. A second, and kindly plan, would be to obtain from the parish C.P.C. secretary, or where there is none, direct from the C.P.C. office an address to which to forward the occasional periodical or book that is so easily left in hotel room or train. Yes, surely this will entail a bit of trouble, but what is that compared to the joy at the other end of the line? And thirdly, all who believe that the C.P.C. is worthwhile, can tell someone else about it and thus widen the circle of simple friendly service. Leaflets describing the work are available to any who wish to use them.



HERE IS A VERY big want presented in a spirit of hopefulness. For some years the C.P.C. has had the privilege of passing on to the clergy in Brazil sets of *The Pulpit Commentary*, given by owners who were willing to spare them. The late

THE NATIONAL COUNCIL

Bishop Kinsolving felt that this commentary was most useful to priests who had little access to books and infrequent contact with their fellow-clergy. Appeals for these sets have almost always brought response. The last came from northern California; a long trip to Brazil. Now a request has come direct from one of the clergy. Is there an unused set somewhere that could be put to use? If one could reach the C.P.C. office by July first it could be transported to Brazil without expense.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



A MARKED increase from year to year in the number of summer schools and conferences, and in the attendance of young people and adults, testifies to a growing recognition of the importance of these gatherings as a factor in the life of the Church. Training in evangelistic methods is now included, and courses especially designed to further preparation for service, are given. That such a course is listed as an L. T. Unit, means that it leads to credit in the National Accredited Leaders' Association. Any student doing the required class work and passing a satisfactory examination, will receive a certificate.

Members contemplating attending conferences are asked to learn if such a class is included in the conference program. If it is not, it may be advantageous to select a conference where one is provided. The name of the course varies at different conferences. At Gambier this ten-hour course is termed Religion in the Home, while at Sewanee it is Evangelism, L. T. Unit 624, with the notation on the program:

"This course will be especially helpful to Daughters of the King and the Brotherhood of St. Andrew, and will be open to all interested."

Arousing sufficient interest for attendance to be so large as to call for a conference in every diocese, is, it is under-

stood, the goal toward which those in charge are working. Until that ideal will have been reached, it is hoped representatives of the Order will attend the summer conferences to be found in each province, information regarding all of which may be found in the *May Royal Cross* and in other Church publications.

The Girls' Friendly Society

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



EIGHTY-SEVEN LEADERS and members of The Girls' Friendly Society from seventeen dioceses registered for the associates' and older members' annual spring conference held in New York City, April 27-29. There was an even larger attendance at the evening meetings, which presented an opportunity for the members in and around New York to share in the discussions.

The second national conference for teen-age girls is to be held at the Newark G.F.S. Holiday House, Delaware, New Jersey, June 26-July 3. This is the result of the success of last year's experiment in which it was demonstrated that girls could plan and carry through their own conference with the faculty and college girls acting as counselors. This year, as last, classes and activities will center around the theme "Adventurous Living." This year an opportunity is to be given a limited number of associates to attend the conference and observe the methods used.

There will also be two provincial conferences for girls of high school age. In the Sixth Province the first provincial conference for younger members in the middle west, will be held at Blue Jay Inn, Buffalo, Colorado, June 28-July 3. The Eighth Province will have its conference at Camp Johnson, the Bishop's School, La Jolla, California, June 29-July 3.

Eight diocesan summer conferences, four of which are for younger members, will be conducted by the Girls' Friendly Society in Connecticut, Lexington, Maryland, New Jersey, New York, Northern Indiana, Rhode Island, and Virginia. The

THE SPIRIT OF MISSIONS

last named which will be held at Chatham Hall, Chatham, will be for rural girls.

In addition to its own conferences, members of the G.F.S. staff will participate in other summer conferences. Courses on girls' work will be given at the Blue Mountain Conference, the adult division of the Sewanee Conference, the Young People's Kanuga Lake Conference, the Madison Rural Work Conference, Brownell Hall, the West Virginia Summer School, and the Arkansas Young People's Conference.

The G.F.S. will also be represented at the following conferences where staff members will be available for personal interviews: Wellesley, Newark Young People's Conference, Young People's Division, Sewanee Conference, and the Southern Ohio, Michigan, North Dakota, Minnesota, and Nevada Conferences.

The Seamen's Church Institute

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



FROM TIME TO time we have perhaps over-emphasized that phase of our work which provides sleeping accommodations for the seamen using our buildings. If this is true, we would ask those who think our institutes are mere seamen's boarding houses or hotels to pay a visit to the waterfront or Sailor Town in any of our American seaports. Here would be found an environment peculiar to that part of the city where seamen are compelled to live while ashore.

Besides the docks and warehouses which go to make up so large a part of the landscape there are also the innumerable unattractive and cheap lodging houses designated by such names as "Sailors' Rest" or "Seamen's Home," too often unsanitary and more often run by those who would appeal to the baser nature of the seamen. Sailor Town is also the mecca for the small shops of every description

where cheap articles from clothing to jewelry are sold at prices far in excess of their value. Cheap eating places, pool rooms, gambling dens, and speakeasies, all add to the color and attract our seamen, who when ashore, are naturally seeking the recreation and pleasures they have been deprived of aboard ship. Most of these places are run in conjunction with rooming houses.

When we say that 599,907 seamen have slept in our institutes during the past year, we not only mean that these men have slept in light, airy dormitories and rooms and in clean, comfortable beds, but we also mean that they have been delivered from the temptations to which they would have been exposed in the cheap waterfront lodging houses in the constant company of crooks and human parasites, who, under the guise of friendship are awaiting an opportunity to exploit them. The Seamen's Church Institute knows from experience that her efforts are of little worth, if after trying to help these men to see the better things of life and to recognize some moral obligation to God and man, they are turned out to seek a place to sleep in the midst of conditions where every temptation known to man prevails and every power of evil is at work to destroy whatever work for good the Institute may have accomplished.

Therefore, the Seamen's Church Institute does not maintain sleeping quarters for the purpose of running boarding houses or hotels for seamen, but by conducting seamen's boarding houses and hotels within our institutes, we are protecting them from the temptations prevailing in so many of the so-called seamen's hotels and lodging houses. Our effort is to offer a substitute for an existing evil, a condition not produced by the seamen themselves, and by so doing create an environment in which at least the merchant seamen stopping in our American seaports may be spared from the temptations ever present along our waterfronts.

Who? What? When?

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

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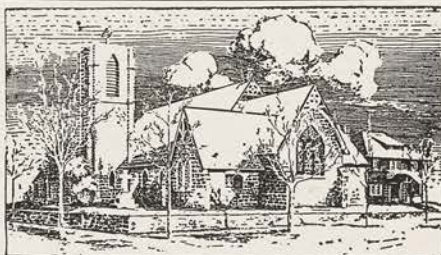
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