

Title: *The Spirit of Missions*, 1928

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The Spirit of Missions

A MISSIONARY MAGAZINE

PUBLISHED MONTHLY BY
THE NATIONAL COUNCIL
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

VOLUME XCIII

1928

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

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The Spirit of Missions



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NOVEMBER 1928

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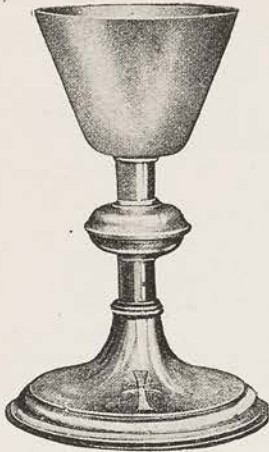
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THE SPIRIT OF MISSIONS, November, 1928. Vol. 93. No. 11. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 35c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.



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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCIII

NOVEMBER, 1928

No. 11

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MINUTE

☪ The distinct and clear objective of the Mission of the Church is the building up of the body of Christ in the extension, enrichment, and establishment of His Kingdom, to the end that the things which He began to do and teach may be perfected in the life of humanity. The high calling of God in Christ Jesus is not a burden, but a privilege in that we are thus permitted to share in perpetuating the sacrifice of the body of Christ, which is His Church, in giving itself, as He gave Himself, for the life of the world.

☪ In order, therefore, that the support given to the mission work of the Church may proceed from the highest motive, this Convention calls upon all Christian people to recognize the principle of Christian stewardship as expressed in regular, proportionate and sacrificial giving, to the end that the objective of the Church shall not appear to be the raising of a financial quota, but the consecration of the giver to the fulfillment of our Lord's will in the extension and establishment of the Kingdom of God upon earth.

ADOPTED BY GENERAL CONVENTION
WASHINGTON, D.C., OCTOBER, 1928

Great Service Opens General Convention

Open-air theater at the Cathedral is a beautiful setting for the Convention's largest public gathering, addressed by the President

ONLY THE AIRPLANE humming across the deep blue sky had a really adequate view of the throngs gathering for the opening public service of General Convention in the amphitheater of the Cathedral in Washington on October 10th. A golden October morning gave the last touch of perfection to the setting, the open hillside, with seats for 15,000, the Cathedral showing the promise of its future splendor, the Peace Cross, the towering oak trees, and, for those who were near the Bishop's Garden, the mingled fragrance of roses and box, brought out by the warm sunshine.

While the chimes were playing the seats filled, and people discovered friends from near and far. Mississippi, Milwaukee, Texas and New York found themselves on adjoining benches. There were probably 18,000 there, from every part of this country and from many other lands. Hundreds without seats filled the grounds and lined the roped-off lane down which the procession came. A crucifer, and a long, long line of choir boys, singing gloriously, older choristers, more crucifers, clergy from the Washington diocese, and clerical delegates. Even coming four abreast they took a long time, and many hymns, to fill the spaces reserved for them.

Then came the bishops, the newest ones first, Oklahoma, Maryland's coadjutor, Kyoto, Mexico and

others "new" since last Convention. One thought of Bishop Gilman and Bishop Huntington in China, Bishop Winchester and Bishop Kinsolving, ill at home, Bishop LaMothe, taken ill on the way to Washington, and others who were not there, but it seemed incredible that there could be more bishops than were in that long line, with their gorgeous hoods and varied head coverings. Whatever conformity has been required in bishops it has certainly not extended to head coverings. The people in the outside sections were grateful to such as Bishops Reifsnider, Gray, Tucker and Hall, for being tall, for their heads, apparently floating down the aisle, were all that many could see of that wonderful procession. Finally came the Bishop of the diocese, and last of all, preceded by his chaplain and crozier, the Presiding Bishop, Dr. Murray.

Then a little pause, and a flurry at the top of the hill when the President's shining car drove up and he and Mrs. Coolidge were escorted by the secretaries of both Houses down the long aisle to the platform.

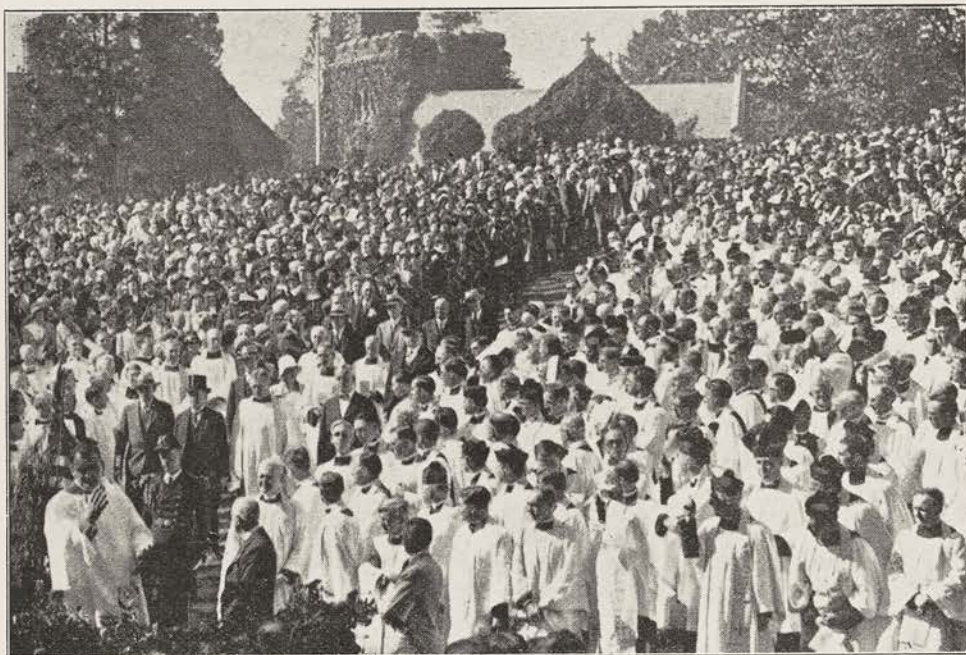
The service was Morning Prayer. Standing quite outside the packed amphitheater, many hundreds of people heard every word clearly, canticles, psalms, lessons and prayers, through the amplifiers. At the close of Morning Prayer, the President made an address. It is said to be the first time a President has attended a



GUESTS OF HONOR

President and Mrs. Coolidge arriving for the opening service of General Convention

THE SPIRIT OF MISSIONS



PRESIDENT COOLIDGE AND MRS. COOLIDGE ENTER THE AMPHITHEATER
*Dean Bratenahl and Canon Stokes of Washington Cathedral, Dr. Pardee and Dean Davis
are the escort as they proceed through an aisle in the midst of the vast gathering*

Convention service. He said in closing his brief but excellent speech:

"We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our government itself, all rest on religion. Its importance cannot be stressed too often or emphasized too much. . . . The debt this country owes to the men and women down through the ages who have been teaching and are teaching today the cause of righteousness is beyond all estimation. So long as the great body of our people continue to be inspired by their example, and to be faithful to their precepts, our institutions will remain secure and our civilization will continue in its increase of material and spiritual welfare."

After the President and Mrs. Coolidge departed at the close of his address, Bishop Anderson delivered the Convention

sermon, which was simply magnificent, finer even than the fine utterance that was confidently expected from him. It has been printed in the Church weeklies and most of it appears in the current *Church at Work*. It ended:

"I know a Name, a Name, a Name, will set these lives on fire.' It is the Name of Jesus Christ—that most magnificent and adorable Person, whose spiritual supremacy remains unchallenged, who loved to the death, who can conquer men's sins and obsessions and transform them into a passion for the Kingdom of God, who speaks with authority about God and the soul—that Person whom God hath so highly exalted that at the Name of Jesus every knee should bow."

After an offering for missionary work, and the benediction, Canon Peter, Master of Ceremonies, led the procession out. As if reluctant to come down out of the glorious atmosphere of the place and the occasion, they went away to continue the business of the Convention so auspiciously begun.

Gleaned from Notes Made at Washington

Items of personal and general interest gathered from the enormous volume of business transacted at General Convention

WASHINGTON PROMISED A great Convention. It achieved "the greatest." This was the testimony of the Presiding Bishop in an address at Epiphany Church at the closing session. It was echoed by thousands who as delegates or visitors shared a memorable occasion. The Convention opened on October 10th and adjourned October 25th. A splendid spirit of fellowship characterized every moment. It left no scars. It sent every participant home with renewed courage and zeal. Its decisions are historical. Many of the major ones are indicated in this issue. In successive months other phases will be dealt with.

ELECTIONS: The Rt. Rev. Charles P. Anderson, D.D., Vice-Chairman, House of Bishops; Lewis B. Franklin, D.C.L., Treasurer of the Church; The Rev. Z. B. T. Phillip, D.D., Rector, Epiphany Church, Washington, President, House of Deputies; The Rev. Charles L. Pardee, D.D., Secretary, House of Bishops and Registrar of the Church; The Rev. Carroll M. Davis, LL.D., Secretary, House of Deputies; The Rev. E. Clowes Chorley, D.D., Historiographer; The Rev. Franklin J. Clark, Custodian of Archives; Mr. William W. Skiddy, Treasurer.

MISSIONARY BISHOPS: The Rt. Rev. William M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil, elected Bishop; The Rev. George H. Thomas, Rector of St. Paul's Church, Chicago, Missionary Bishop of Wyoming; The Rev. Norman S. Binsted of Tokyo, Japan, Missionary Bishop of the District of Tohoku in Japan; The Rev. Thomas Jenkins, D.D., of Oregon, Missionary Bishop of Nevada.

APPOINTED: The Rt. Rev. Hugh L. Burleson, D.D., Assessor to the Presiding Bishop.

NOMINATED: Miss Grace Lindley, by the Woman's Auxiliary to the Presiding Bishop and National Council for election as Executive Secretary of the Auxiliary.

PRAYER BOOK REVISION: Work completed. New Book ready by Easter. Thirty-Nine Articles Retained. See article this issue.

EVANGELISM: National Commission continued and Program covering Triennium organized. Many memorials urged insistence upon this movement throughout the Church.

ADVANCE WORK: Proposal adopted for Evaluation of a schedule of projects totalling about \$3,000,000. Raising of this sum to be the special feature of 1930.

CHURCH UNITY: Commission on Faith and Order continued. New Commission named to confer with Methodist and Presbyterian groups.

BUDGET: A Maintenance Budget totalling \$4,224,670 a year adopted.

U. T. O. SPECIALS: A part of each Triennial United Thank Offering is set aside for buildings selected from the Advance Work program. Those which are to be built from the 1925-28 offering are, a vocational school for Indian boys and girls, Cass Lake, Minn., \$15,000; a building at the Penland School for mountain children, Penland, N. C., \$20,000; a church for a white congregation at Delray Beach, Florida, \$5,000; a building for St. Catherine's training school for Porto Rican girls, San Juan, \$25,000; a building for the Church Training Center, Berkeley, Cal., \$20,000; a nurses' home at St. Agnes' Hospital for Negroes, Raleigh, N. C.; chapel for St. Margaret's, Tokyo, \$50,000.

CORPORATE GIFT of the women for 1925-28, undertaken for six specified projects in the Advance Work, in Haiti, Alaska, Brazil, Liberia, Japan and the Philippines, not only reached the desired \$100,000 but had a surplus of \$21,000, which was divided between Bishops of South Dakota and Arizona, for special needs of their Indian work. The immediate definite objective for the new triennium is a church in Santo Domingo for Archdeacon Wyllie.

NATIONAL COUNCIL: The following members of the National Council whose terms expire January 1st were reelected for a term of six years: The Right Rev. H. St. George Tucker, D.D.; The Right Rev. Wm. Lawrence, D.D.; The Rev. W. H. Milton, D.D.; The Rev. George Craig Stewart, D.D.; Burton Mansfield, D.C.L.; Samuel Mather; Louis F. Monteagle; Hon. Richard I. Manning.

THE DEFICIT: Definitely dead. Its demise, announced by the treasurer, Dr. Franklin, at the first joint session, brought the whole assembly to its feet, singing the Doxology.

ST. LUKE'S HOSPITAL, TOKYO: Commended plan of special committee to raise million dollar fund by March, 1929.

DEATHS REPORTED: The Rt. Rev. George Herbert Kinsolving, Bishop of Texas; The Rt. Rev. John D. LaMothe, Bishop of Honolulu.

YOUNG PEOPLE: Youth represented by message read at Joint Session by Miss Marion MacDonald. See this issue for text of message.

EDUCATIONAL WORK: Twenty-seven hundred persons registered in Study Courses. The Very Rev. Robert S. Chalmers, Dean.

MARRIAGE AND DIVORCE: Impressive report received and suggestion adopted continuing Commission with authority to make exhaustive study in new Triennium and to propose changes in present Canons.

RURAL WORK: Necessary machinery established to insure special steps toward expanding the Church's effort in this connection.

LABOR AND INDUSTRY: Commended that the Sunday nearest Labor Day be devoted to sympathetic observance. Adopted Report recommending conferences with representatives of Labor and Industry.

WORLD PEACE: Endorsed Kellogg Treaty and urged further effort toward permanent outlawry of war.

NEXT SESSION: Denver, Colorado, September, 1931.

General Convention Reviews the Program

**Adopts maintenance budget of \$4,224,670 and
makes many constructive suggestions--endorses
advance work suggestion of National Council**

THE COMMITTEE APPOINTED to consider the Report, Program and Budget of the National Council report that they have held four public hearings which have been widely attended and have brought forth many valuable suggestions. They have also considered and acted upon a number of resolutions referred to them by one or both Houses of Convention.

The Committee have studied the Triennial Report with feelings of gratitude. We have no hesitation in saying that the work of the Church is being done with vision and efficiency. We note with satisfaction that the dioceses have so far fulfilled the pledges made in their names to the General Convention of 1925, that the Church has been relieved of the huge debt which then burdened her.

And through the wisdom of the "Pay-As-You-Go Plan" adopted in 1925 and administered in good faith by the National Council the budget has been balanced in every year of the triennium.

We have read also the Report of the Evaluation Committee and are impressed with the wisdom of many of the suggestions contained therein. This report was presented only a little over a year ago, but we are convinced that when time permits the National Council to put into effect the recommendations of the Evaluation Committee which it has adopted, economies will be effected, and still greater efficiency attained in the furtherance of the Church's Mission.

Your Committee have considered matters committed to them under the following heads:

1. Maintenance Budget.
2. Method of Apportionment.
3. Advance Projects.
4. Report of the Evaluation Committee.

I. MAINTENANCE BUDGET

The Budget submitted by the National Council for the next triennium totals \$4,350,000 per year. Towards this sum \$700,000 are to come from the United Thank Offering and interest on invested funds, leaving \$3,650,000 to be apportioned to the dioceses, or \$140,000 more than the present total budget. A study of the items in this budget has convinced the Committee that it is a reasonable and proper one provided sufficient funds were available. A part of the increase is due to increases of salaries for missionaries some of which were voted by the Convention. It is a fact, however, that during the past triennium the income of the Church has been insufficient to balance the budget of 1925 by a sum varying from \$435,498 in 1926 to \$700,639 in 1928, and the amount of the proposed budget is \$733,629 greater than was actually received in 1927. During the past triennium this has necessitated, under the "Pay-As-You-Go Plan" a curtailment of projects each year in order to balance the budget. Your Committee are convinced that, however necessary this curtailment may be, it is harmful both to the work and to the morale of the Church. We therefore propose a budget which totals less than that submitted by the National Council, that is, \$4,224,670, in the hope that the earnest effort of the dioceses will make this continuous annual curtailment unnecessary. While this revision of the budget of the National Council is accomplished without in any way curtailing present work, in the opinion of the Committee no further cuts can be made in the appropriations under the "Pay-As-You-Go Plan" without jeopardizing vital existing work. Every diocese is therefore urged to make determined efforts to reach its full quota. The items

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which we have deleted are in large part for projects not yet begun and for which no obligation has yet been undertaken. These are classified as follows:

Departments of Religious Education, Social Service, Publicity and Field	\$ 30,342
Emergency Fund and Foreign-Born Bureau	21,500
Domestic and Foreign Mission Field	27,988
China Exchange	25,000
Saving due to conditions in China..	25,000
Total	\$129,830

Your Committee have considered a resolution to appropriate \$7,500 for the Commission on Faith and Order. The Committee advise that this great work deserves official recognition by an appropriation in the budget, but is not willing to recommend more than \$2,500 at the expense of vital missionary work. They offer hereafter, therefore, a resolution appropriating \$2,500.

The election by this Convention of a bishop for the missionary district of Tohoku, Japan, requires the addition to the budget of \$2,000 to provide this increase in salary, travel and discretionary fund for the new bishop. These operations result as follows:

Proposed Budget of the National Council	\$4,350,000
Deleted Items	129,830
	\$4,220,170
Add appropriation for Faith and Order	2,500
Add appropriation for Tohoku....	2,000
	\$4,224,670

This sum is about \$12,000 larger than the total of the Budget presented in 1925. While the reduction proposed above does not affect the work now being done, we emphasize the fact however that the expected income from dioceses must be increased by approximately \$500,000 to do the work proposed in the revised budget.

II. METHOD OF APPORTIONMENT

Your Committee have discovered from their public hearings a great diversity of opinion as to the method which should be

used in assigning quotas to the dioceses, and great difficulty in understanding the method now employed. We feel that the matter is in no wise closed but calls for further study and we therefore recommend that it be referred to the National Council with the request that the Presiding Bishop appoint a Joint Committee to make such further study. The suggestions of a flat rate, exemptions for ministers' salaries, assessment upon income with exemptions for Diocesan Missions, etc., which have been made to this Committee should be the subject of more careful investigation than this Committee can give during the crowded hours of Convention.

Your Committee recommend that the Budget for the next triennium be apportioned to the respective dioceses in the following manner:

For all dioceses having an average parish and missions "current expense" of \$1,000, or less, the rate shall be 16%, which shall be regarded as the basic or normal rate.

For the amount of average parish and mission "current expenses" in excess of \$1,000 up to and including \$2,000, the rate shall be 18%.

For the amount of average parish and mission expense in excess of \$2,000 up to and including \$3,000, the rate shall be 20%.

For the amount of average parish and mission expense in excess of \$3,000 up to and including \$4,000, the rate shall be 22%.

And for the amount of average parish and mission expense over and above \$4,000 the rate shall be 24%.

The total of the amounts in these classes added together and multiplied by the number of congregations will be the quota of the diocese.

The following illustrates the completed average parish quota:

First \$1,000.....	16%
Second \$1,000.....	18%
Third \$1,000.....	20%
Fourth \$1,000.....	22%
All over \$4,000.....	24%

The yearly average "current expenses" to be used in making these calculations



A SECTION OF THE PROCESSION OF THE BISHOPS AT THE OPENING SERVICE
Bishop Mann of Pittsburgh, Bishop Ferrando of Porto Rico, Bishop Roberts, Coadjutor of South Dakota, Bishop Slattery of Massachusetts will be recognized in this group



BISHOPS BURLESON (right) and ROBERTS
of South Dakota



BISHOP MOULTON
of Utah

THE SPIRIT OF MISSIONS

shall include the "current expenses" of parishes and all missions, whether parochial or otherwise, as reported to the National Council for the years 1924, 1925, 1926.

To illustrate:

A diocese has 27 parishes averaging \$1,200 parish current expenses. Then	
The quota on \$1,000 at 16%	\$160.00
equals	
The quota on \$200 at 18%	36.00
equals	
Total quota average.....	\$196.00

This multiplied by 27 parishes and missions equals \$5,292.00 which is the diocesan quota.

Or again:

A diocese has 100 parishes averaging \$5,200 parish current expenses. Then	
The quota on \$1,000 at 16%	\$ 160.00
equals	
The quota on \$1,000 at 18%	180.00
equals	
The quota on \$1,000 at 20%	200.00
equals	
The quota on \$1,000 at 22%	220.00
equals	
The quota on \$1,200 at 24%	288.00
equals	
Total quota average.....	\$1,048.00

This multiplied by 100 parishes and missions equals \$104,800.00 which is the diocesan quota.

The Committee recommend that appeal be made to all dioceses to report promptly and accurately their total parochial current expenses. And in this connection your Committee report that they have considered the definition of "current expenses" referred to them from the Report of the Board of Church Finance and recommend that it be amended so that community work and Church Pension Fund premiums and taxes shall not be assessed as specified in the resolution.

III. ADVANCE WORK

The Committee find themselves in hearty accord with the proposal of the National Council in regard to an Advance Work Program as printed on the last page of its Report. Our recommendations in accordance with this proposal are embodied in resolutions which are attached hereto.

IV. EVALUATION COMMITTEE

Your Committee feel that the Church is greatly indebted to the Evaluation Committee for its exhaustive report. It is obviously impossible for us to comment upon it in great detail. We venture, however, to emphasize certain aspects of it. The vexing question of "static work" should be faced frankly and fearlessly. While the "promise" of a work cannot be measured entirely by growth in size or numbers, since many rural stations are feeding city parishes, it is certain that any station which in a period of five years shows no growth or activity, as indicated by baptisms or confirmations, should at least be subject to most careful scrutiny. It is the opinion of the Committee that such a static work should then become a responsibility of the diocese or locality in order that the funds of the General Church may be concentrated upon strategic centers.

The Committee recommend also that further attention be given to the matter of per capita costs in the mission field, that apparent inequalities may be satisfactorily explained to inquirers.

We commend paragraphs 49, 50 and 51 to the serious consideration of the Church, and especially to the National Council and to the dioceses and districts affected. It would seem to be axiomatic that every diocese or district receiving aid from the National Council should report in detail not only what disposition has been made of funds entrusted to them, but also what work is being done, the number of baptisms, confirmations, etc., in order that the National Council may determine the value of such work.

The Committee approve the suggestion that the National Council appoint a committee to study the question of how missionary jurisdictions shall be encouraged to become self-supporting and also confirm the assertion that the need for institutional work in some parts of the missionary field is lessening and that any expansion thereof should be undertaken only after a most careful survey of the need as well as of the possible benefits to be derived from such expansion.

GENERAL CONVENTION REVIEWS THE PROGRAM

While this Committee as a whole do not agree with the Evaluation Committee that steps should be taken looking towards the merging of the Publicity and Field Departments since these seem to some essentially distinctive spheres of work we recommend a study by the National Council of the question whether a closer coördination of their work may not be effected with a consequent reduction in the expenditures of these departments and the avoiding of duplication of work.

Your Committee note the resolution adopted by the Evaluation Committee and accepted by the National Council to the effect that the furloughs of certain missionaries be extended in order that they may be sent throughout the Church to describe their work. We have been impressed by the widespread desire evidenced in our public hearings and through resolutions referred to us that there should be closer contact between the missionaries and the home Church, in order that our members may give primarily to support a work rather than to balance a budget. We feel that necessary as organization is to the raising of money, it must fail in the long run unless there be implanted the motive of real interest in the work itself based upon knowledge. And we are confident that the workers themselves often give such knowledge and awaken such interest far more effectively than anyone else.

Of the same intent as this is the suggestion advanced in resolutions referred to us asking that the program be presented in terms of work as well as in terms of money, and that to this end the National Council be instructed to assign to each diocese and missionary jurisdiction a definite missionary field, or a part thereof, whose work it shall support. In regard to this the Committee favors the promotion of such contacts wherever possible, but they find that efforts are already being made by the National Council in this direction as far as it can be done without an increase of overhead. The Committee believe that the experience of another triennium is needed before a more definite policy of assigning quotas in terms of missionary work is

formulated or a specific appropriation recommended.

Your Committee are greatly impressed by the enormous amount of work done by the Evaluation Committee. Your Committee urge that the Report of the Evaluation Committee should not be merely filed for reference, but should be kept to the front as a live topic during the coming triennium; that its recommendations be a continuous order of business for the National Council; and that the National Council include in its report in 1931 a statement of its action upon the various resolutions of the Evaluation Committee which the Council has approved.

Your Committee have been deeply impressed by the evident desire of this Convention to reaffirm and emphasize the spiritual motive and ideal which must ever be the element of primary importance in the life of the Church. With the many resolutions expressing this and referred to it, your Committee find themselves in perfect accord. The Committee have embodied the substance of some of these resolutions in the body of this report.

The following minute, however, so sums up the whole matter that we print it substantially as referred to us with the earnest recommendation that it be formally adopted by the Convention and circulated by the National Council throughout the Church.

MINUTE

The distinct and clear objective of the mission of the Church is the building up of the body of Christ in the extension, enrichment, and establishment of His Kingdom, to the end that the things which He began to do and teach may be perfected in the life of humanity. The high calling of God in Christ Jesus is not a burden, but a privilege in that we are thus permitted to share in perpetuating the sacrifice of the body of Christ, which is his Church, in giving itself, as He gave Himself, for the life of the world. In order, therefore, that the support given to the mission work of the Church may proceed from the highest motive, this Con-

THE SPIRIT OF MISSIONS



LEWIS B. FRANKLIN, D.C.L.
*Acclaimed at General Convention as he is re-
elected Treasurer of the Church*

vention calls upon all Christian people to recognize the principle of Christian stewardship as expressed in regular, proportionate, and sacrificial giving, to the end that the objective of the Church shall not appear to be the raising of a financial quota, but the consecration of the giver to the fulfillment of our Lord's will in the extension and establishment of the Kingdom of God upon earth.

V.

Your Committee report that they have considered the resolution referred to them appropriating \$7,500 for the Commission on Faith and Order, and for the reasons stated above recommend the adoption of the following resolution:

1. *Resolved*, That there be added to the Budget for 1929-1931 the sum of \$2,500 per year for the work of the Commission on Faith and Order, and that the cause be commended to the generosity of parishes and individuals for further support.

Your Committee have considered the resolution referred to them appropriating \$5,000 for the work of the American Bible Society and report that in view of the necessary reduction in the Budget it is inexpedient during this triennium to

add such appropriation to the Budget, but they warmly commend this cause also to the generous support of parishes and individual Churchmen.

Your Committee report further that they have considered the resolution referred to them appropriating \$5,000 for the work of the Federal Council, and in view of the fact that there is already an appropriation of \$3,000 in the Budget for the use of our coöperating department, they recommend no further action upon this matter.

Your Committee report further that they have considered the resolution referred to them proposing a committee to consider a special disposition of the Lenten Offering and recommend the adoption of the following resolution:

2. *Resolved*, That the subject of a proposed resolution regarding the separate administration of the Annual Lenten Offering of the Church Schools and the expenditure thereof for special objects be referred to the National Council for consideration.

VI.

In order to carry into effect the recommendations of the foregoing report your committee move the adoption of the following resolutions:

3. *Resolved*, That the Budget for the triennium 1929-1931 be fixed in the total amount of \$4,224,670 per year; and that the National Council be and it is hereby instructed to revise the budget submitted by it to this Convention approximately to this total, in accordance so far as possible with the recommendations contained in the foregoing report.

4. *Resolved*, That the National Council be, and it is hereby, instructed to apportion a sum not to exceed \$3,550,000 to the dioceses upon the basis of average parish and mission current expense according to the plan proposed in this report.

5. *Resolved*, That "current expenses" shall be defined as follows: "*Current Expenses.*"

Stipends of

Rector (excluding such part, if any, as may be paid by the diocesan authorities).

Assistant ministers.

Clergy acting as supplies.

Special preachers.

Deaconesses.

Parish visitors.

Parish secretary.

Sexton or janitor.

GENERAL CONVENTION REVIEWS THE PROGRAM

Assistants to sexton or janitor.

All other parish workers.

Salaries of organist, singers, sheet and book music, choir supplies, and vestments, maintenance and care of musical instruments.

All expenses of maintaining church, parish house, rectory, insurance premiums, automobile expenses, light, heat, and power, telephone and telegraph, stationery, printing and postage, and all other office supplies.

(Note: Expenses of additions or improvements are not to be included.)

6. *Resolved*, That the whole definition of "current expenses" shall be attached to and made a part of the Parochial Report forms as published by the Board of Church Finance, or as distributed by dioceses, if any, not using these forms.

7. *Resolved*, That the diocesan quotas shall hereafter be based upon the "current expenses" as shown by parochial reports published in the latest available diocesan journals, and in the absence of such reports the National Council may estimate such expenses from such information as they may be able to obtain.

8. *Resolved*, That the National Council be, and it is hereby, instructed when it makes known their quotas to the respective dioceses, also to state clearly in such notice the method and rate employed according to the plan approved by this Convention of ascertaining the quotas; and that the National Council send such notices to the Bishop and Treasurer of each diocese and missionary district.

9. *Resolved*, First that according to the recommendation of the National Council, a joint committee consisting of two Bishops, two Presbyters and four Laymen be appointed to act with the National Council in analyzing the needs for new equipment, and preparing a list of projects to be presented to the people of the Church for their special support, and that in this list emphasis be placed upon strategic points in the Domestic Field.

Second, that the total asked for such advance work shall not exceed the sum of \$3,000,000 for the coming triennium.

Third, that the year 1929 shall be used for education in behalf of this advance work.

Fourth, that in the Epiphany Season of 1930 intensive effort shall be put forth to obtain the amount needed.

10. *Resolved*, That, First, each Diocese and Missionary District shall annually on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, Sec-

ond, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources.

11. *Resolved*, That this Convention approve the principle of using undesignated legacies for permanent equipment in the missionary field, and directs the National Council to continue such policy during the coming triennium.

12. *Resolved*, That the National Council be, and it is hereby, authorized to add to the budget the sum of two thousand dollars (\$2,000) to provide increase of salary, travel expenses, and discretionary fund for the Bishop of Tohoku, Japan.

13. *Resolved*, That power be, and it is hereby, given to the National Council to readjust and revise, as conditions may determine, the budget adopted by this Convention within the limit of the sum therein called for.

VII.

In view of the fact that the Committee on Program and Budget are so pressed for time that the members are frequently unable to attend the sessions of the Convention, and are also unable to give as thorough consideration to the subject as it deserves, the following resolution is also moved for adoption:

14. *Resolved*, That a Joint Committee of twenty members of whom five shall be Bishops, five Presbyters, and ten Laymen be appointed, whose duty it shall be to receive from the National Council the Program and Budget proposed for the action of the General Convention of 1931; the Bishops to be appointed by the Presiding Bishop, and the Presbyters and Laymen to be appointed by the President of the House of Deputies from among the Deputies-elect to the said Convention of 1931; the Committee to consider and report to the two Houses thereof for adoption such budget or modification thereof as they may determine, and for this purpose to meet at least two days before the Convention of 1931.

Signed by Committee: Theodore DuBose Bratton, Granville G. Bennett, Philip Cook, Charles Fiske, W. Bertrand Stevens, R. S. Coupland, Cameron J. Davis, Henry K. Sherrill, Francis S. White, Frank E. Wilson, Stephen Baker, Raymond F. Barnes, William A. Erwin, Warren Kearney, Walter Kidde, C. Edwin Michael, George Wharton Pepper, Herbert C. Theopold, George C. Thomas, Charles B. Warren, H. C. Wycckoff.



Bishop Barnwell of Idaho, Bishop Remington of Eastern Oregon and Bishop Thomas of Southern Brazil ready for the opening Service



Bishop Ferrando of Porto Rico, Bishop Tyler of North Dakota and Bishop Campbell of Liberia were unaware of the camera man



Bishop Roots of Hankow



Bishop Rowe of Alaska and Bishop Carson of Haiti



Bishop Hulse of Cuba

Woman's Auxiliary at General Convention

Gifts, study, work and prayer are all advanced
in carefully prepared program of Triennial
Meeting. United Offering over one million

ALL THE WOMEN OF the Church, at home and abroad, in some sense were present at the Triennial Meeting in Washington, October 9 to 24; a few thousand were there in person; many thousands more were there in the gifts for the great United Thank Offering of \$1,101,450.40, which represented something of the actual lives of those who contributed to it; others throughout the country heard radio services and talks, many joined their thoughts and prayers to those of the delegates in Washington, and all these and all others were certainly present again and again in the mind and prayers of their delegates and officers who acted at all times on behalf of those whom they represented.

On a glorious Indian summer morning, October 11, seven o'clock found a double line of women and many clergy and laymen winding out from the entrance of the Cathedral clear across the Cathedral grounds, down onto the sidewalk and a block or two along the street. The great service at which the United Thank Offering was presented began at eight, with a fortunate throng who had gained admittance filling the choir and crossing and stretching out into the chill open air beyond the point where the walls and roof had been erected. This was the first service for which that portion of the Cathedral was used. The chapels in the crypt were packed for additional celebrations, a crowd went into the open-air amphitheater where the Church Army men led a spontaneous service of prayer and singing, and still there were others, even some treasurers with their offerings, unable to find admission. A reliable report says that not half the people who tried to could get in. The service in the Cathedral lasted more than two hours. The Presiding Bishop was the celebrant at the high altar and was assisted by a score of

other bishops, chiefly those from missionary districts at home and abroad. One rejoices at the opportunity which at least once in three years places those gallant men, oftentimes isolated and lonely, at the heart of what is one of the very largest services of the American Church. Fifty or sixty young women, members of the Washington Auxiliary, took up the offering and placed it in the famous golden alms basin which has received the United Thank Offerings ever since it was given to the American Church by Oxford Churchmen in 1852.

Then the center of interest changed to the mass meeting held in the evening in the enormous Washington Auditorium where another vast throng saw a living demonstration or transformation of past United Thank Offerings and other offerings, in the procession of missionaries, "in person," from every field, Orient, Africa, Latin America, and the United States, including Alaska, Hawaii and the Philippines. Bishop Murray opened the service, Bishop Freeman spoke a welcome, Dr. Wood presented the missionaries, Dr. Sturgis made a splendid address, and then Dr. Franklin delivered the long awaited announcement of the total, \$1,101,450.40. For last Triennial it was about \$912,800. Radio and newspapers and Church papers caught up the figure and flashed it away to the women far off in distant cities and towns and farmhouses, and thanksgiving that the gift was more than a million led some of them to make their first thank offering for 1929-31.

Every woman is urged to share in this offering. Large as the total is, it is small in comparison with what it would be if all the women took part in it. The calculation has often been made that if every Churchwoman gave only four dollars a year, not as a measure of her thankful-

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MISS GRACE LINDLEY

Re-nominated to The National Council as the Executive Secretary of the Woman's Auxiliary

ness but as a sign of it, the total for three years would be about six million.

At the close of the mass meeting, the motion picture of the Church's work in Hawaii was shown. This was produced during the year by the Publicity Department and is now available for use. The serious illness of Bishop LaMothe during the Convention kept that mission in the thoughts of every one. His death occurred on October 25th.

Elsewhere in this issue is a statement of the buildings to be erected from that portion of the Thank Offering which as usual is used for building projects in the Advance Work Program.

Another happy report of an offering was that of the Corporate Gift, a special undertaking for the past triennium, of which Mrs. Robert Burkham of St. Louis has been chairman. The buildings desired, most of which are already in use or well under way, and which have been made familiar by much publicity, are in Kyoto, Haiti, the Philippines, Brazil, Alaska and Liberia. The Triennial Meeting approved Bishop Campbell's desire to change the designation of his portion from Cape Mount to Cape

Palmas as developments at Cuttington College make Cape Palmas the better place. The total amount desired was \$100,000. There was a surplus of \$21,000 which the Triennial, on recommendation of a committee which had given careful study to the matter, voted to divide between the Bishops of South Dakota and Arizona, for two special needs in their Indian work.

Another special gift reported to the Triennial Meeting was that of the Gold and Silver Offering for St. Margaret's School, Tokyo, which Mrs. Charles R. Pancoast of Philadelphia, as chairman, announced amounted to \$143,000.

Many beautiful Church services were held during the Triennial, beginning with a Quiet Hour led by Bishop Stevens on October 9, when every available space in St. John's Church was packed. A great series of Intercessions on St. Luke's Day, in the Church of the Ascension, began with Bishop Murray's celebration of the Holy Communion, followed by addresses on the central theme of Christ and Human Relations, given by Bishops Page, Dallas, Jones, Roots, Lloyd, and Dean Robbins. Noon-day meditations were led by Miss Lindley, and are to be printed at the request of the Triennial Meeting. At the closing service on October 23, in Trinity Church, Bishop Cook was the celebrant and preacher. There were daily Eucharists in many churches.

The gracious hospitality of Washington expressed itself on many occasions, through the Bishop and Mrs. Freeman at the Cathedral, through Mrs. W. D. Hurd and the Washington Auxiliary in innumerable ways, and through many private homes opened for missionary teas.

For the business sessions, there were about 450 delegates, representing nearly every one of the 110 diocesan branches of the Woman's Auxiliary, including white and colored, those in the United States and overseas. Each was entitled to five, and most had their full quota present. Miss Elizabeth Matthews of Glendale, Ohio, was the presiding officer of the Triennial Meeting; her chairmanship won constant admiration, as did the less visible work of Mrs. C. S. Quin of Texas,

WOMAN'S AUXILIARY AT GENERAL CONVENTION

the chairman for the dispatch of business.

About 130 women served on committees during the meeting. There were nine special committees on Findings, one for each subject presented, with the following chairmen: Mrs. Paul H. Barbour, Domestic Missions; Miss Martha Boynton, Foreign Missions; Mrs. Harper Sibley, Religious Education; Mrs. Henry Burr, Social Service; Mrs. Walter Whichard, Gifts; Miss Eva D. Corey, Training; Mrs. H. M. Sherman, Enlisting Others; Mrs. Marcellin C. Adams, Publicity and Promotion; Miss Catherine Morrison, Personal Religion and Evangelism. Each of these committees sponsored the presentation of its subject to the whole house in the series of addresses by various authorities, and after full discussion by the house, the committees, at a later session, brought in their careful findings and recommendations, which were voted upon. The chairmen of these nine committees formed a Central Findings Committee, with Mrs. A. S. Phelps as chairman and Miss Emma J. Hall, vice-chairman, which brought in a summary of the whole.

By-laws presented by a committee with Mrs. Edwin J. Randall of Evanston, Ill., as chairman, were adopted after amendment. A committee of nine on nominations, Mrs. E. L. Woodward, Richmond, Va., chairman, brought in a report which was received and turned over, together with nominations from the floor, to another committee of nine with Mrs. E. M. Cross of Spokane, chairman, who conducted the election. The executive secretary is not elected but "nominated to the National Council."

The results of the election were, Miss Grace Lindley, executive secretary, nominated; eight Board members, all elected on the first ballot: Mrs. Robert Burkham, St. Louis, Mo.; Mrs. Allan McGregor, Springfield, Ohio; Mrs. Edwin J. Randall, Evanston, Ill.; Miss Lucy C. Sturgis, now of Baltimore; Mrs. Blair Roberts, Sioux Falls, S. D.; Mrs. Harper Sibley, Rochester, N. Y.; Miss Nannie H. Winston, Louisville, Ky.; Mrs. George Woodward, Philadelphia. The first four were re-elected. Former members at large retiring as ineligible for re-election



MISS MARGARET B. BELL
Diocesan President of the Y. P. S. L. of North Carolina who presented a Young People's Thank Offering of \$375 at General Convention. This is the first offering of this kind ever made. The whole Province of Sevanee has adopted this idea for the new Triennium. Others may follow

were Miss Helen Magill, Mrs. Wilson Johnston, Mrs. Herbert Payson, Mrs. E. A. Stebbins, Mrs. Samuel Thorne, Miss Margaret Weed. The Executive Board has also the following eight provincial representatives which had previously been elected by their respective provinces. I. Miss Marguerite Ogden, Portland, Maine; II. Mrs. Charles H. Boynton, New York; III. Miss Louisa T. Davis, Leesburg, Va., now chairman of the new Board; IV. Mrs. John R. Wheeler, Nashville, Tenn.; V. Miss Frances F. Bussey, Milwaukee, Wis.; VI. Mrs. J. G. Bugby, Paynesville, Minn.; VII. Mrs. J. C. Tolman, Houston, Texas; VIII. Miss Rebekah Hibbard, Pasadena, Calif. Numbers II, III, V and VII were re-elected. The head of the Girls' Friendly Society's Department of Missions, Miss Helen Brent, is also a member of the Executive Board.

Of the nine large subjects considered, that of *Gifts* received the most prolonged discussion, occurring on two or three days with more than thirty speakers. Action finally taken is reported elsewhere in this

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issue. To mention some of the other findings, which fill many pages, the Triennial Meeting urged that further effort and progress be made, and in most cases, outlined definite action, in connection with the following subjects, presented by more than fifty men and women who delivered prepared addresses in addition to dozens who spoke from the floor.

Domestic Missions: It was recommended that more and better use be made of women who, as tourists, visit any mission fields; that the Auxiliary assist in forming public opinion in favor of health clinics among the Negro population of the South; that the Auxiliary seek to include foreign-born women in its membership in the same natural way in which they are taking their place in parish life; that the Auxiliary use its influence to promote interest in and help establish the Good Friday Offering for work in Jerusalem; that all diocesan branches inform themselves concerning work being done in all parts of the domestic mission field, including that among Indians, Negroes and mountaineers; that the Auxiliary in co-operation with the other women's Church organizations make the development of village and country work a definite objective for 1929-31.

Foreign Missions: It was recommended that dioceses keep in close and definite contact with any of their members who are in the mission field; that they keep in touch with any missionaries' children who are in school or college in the diocese, and also with students of foreign birth. It is important that foreign students know more of Christian home life, preferably that of simple, not luxurious, homes. It was further recommended that there be increased use of a noon-day prayer for missions, and that missionaries be urged to pray for the women at home; and that the Auxiliary should go on record as using its influence to see that the maintenance budget of the Church is paid.

Religious Education: Closer and more intelligent coöperation with the Department of Religious Education was urged, to assist in placing missionary education on the programs of Church schools and conferences, to promote interest in the

Department's publication, "Findings in Religious Education", to help make the Birthday Thank Offering Church-wide, to offer assistance and encouragement to the Church's work in the various schools and colleges. This last received much emphasis.

Social Service: The Auxiliary charged itself with the responsibility of inspiring the women of the Church to acquire an intelligent understanding of the problems of the community; to help educate public opinion as to these problems; to take their part in coöperating with diocesan and civic social service agencies, and with other communions when possible, in such opportunities for service as may be presented; to recognize that coöperation with other communions is one way of promoting Christian unity; to realize that responsibility in the field of human relations is laid upon us by our Lord Himself, and that service to Him must include service to our fellowmen.

Training: Increasing emphasis is placed upon the need of trained workers. It was recommended to the Executive Board that "as far as possible, women approved for appointment under the United Thank Offering should have at least two years of college education or its equivalent, and that they should be definitely trained for the specific work they are to do, and further, that above all they should be prepared through personal experience of the power of Christ to bear witness to Him; that trained women for work in colleges should be appointed under the United Thank Offering, and further, that the recommendations in regard to location, salary, term, support, selection, etc., made by the college secretary of the Department of Religious Education, apply to these workers"; that carefully selected diocesan committees on recruiting be formed; that dioceses keep in close touch with the four training centers under the National Council, and that branches and individuals be encouraged to assume the yearly upkeep of rooms. The centers are Taylor Hall, Racine, Wis.; Bishop Tuttle School, Raleigh, N. C.; Windham House, New York City, and the Church Training Center, Berkeley, Calif., as well as the

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three deaconess schools in New York, Philadelphia and Chicago.

Enlisting Others: It was noted that the following groups should be enlisted in the Church's service, and that they have not in all cases been approached: isolated women, college and professional women, younger women, young mothers. It was urged that evening branches of the Woman's Auxiliary be formed with programs planned for business women; that branches for younger women offer a variety of service for the Church; that branches assist the young people's associations in whatever they may be asked to do, and definitely cooperate with the Girls' Friendly, especially in its missionary work, opening a natural avenue of approach from one group to another; that the Auxiliary keep in touch with young women in college, inviting them after graduation to lead classes in connection with the Church; that through the Little Helpers the Auxiliary develop practical spiritual contact with young mothers, meeting them in their own homes.

Publicity and Promotion: It was recommended that a determined effort be made by the Auxiliary to secure a more intelligent use of the great mass of material relating to subjects upon which the Woman's Auxiliary should be informed and which is already available; that new material and new methods for securing publicity and for promoting the work be a definite aim for the Woman's Auxiliary; that since the every-member canvass provides the best means for securing the maintenance budget of the Church, the members of the Woman's Auxiliary fam-

iliarize themselves with the methods of preparation recommended by the Field Department of the National Council, and pledge their loyal cooperation during the intensive period of the work.

Among many specific suggestions were: to increase the number of parish representatives of THE SPIRIT OF MISSIONS,

to secure subscriptions and renewals for it, to extend the use of *The Church at Work*, the overseas diocesan papers, national Church papers, diocesan and general, and other Church publications; to use every good means of transmitting information about every phase of the Church's work, its needs and its accomplishment.

Personal Religion and Evangelism: The members of the Triennial, recording their belief in the necessity of deepening their personal religion, commended for that purpose a greater use of study and prayer and the Holy Communion, and, believing in the ministry of spoken word and personal example, resolved that

they return to their several dioceses praying that all hesitation in witnessing for Christ may be taken from their hearts and with a fervent desire and sincere purpose to share Him with others.

The proceedings, which will probably be ready before the end of November, are sent to diocesan branches and will be available to others at small cost. Order from the Woman's Auxiliary, 281 Fourth Avenue, New York, N. Y.

Mrs. J. E. Kinney, president of the Woman's Auxiliary in Colorado, invited the Auxiliary to hold its next Triennial Meeting in Denver in 1931.

Gifts for Missions Reported at General Convention

The United Thank Offering of the Women of the Church
\$1,101,450.40

Corporate Gift of the Woman's Auxiliary, \$121,727.80

Gold and Silver Offering for St. Margaret's School, Tokyo
\$143,000

The Birthday Offering of the Children of the Church
(For Hooker School in Mexico)
\$32,386.29

The Young People's Triennial Thank Offering, \$375.00
(Beginning a new offering at the initiative of the Young People's Service League of the Diocese of North Carolina to be planned and handled in the same manner as the U. T. O. of the women of the Church)

Lenten Offerings of the Children of the Church During the Triennium, \$1,600,000



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THE SCENE AT THE OPEN AIR SERVICE ON THE GROUNDS OF WASHINGTON CATHEDRAL AS HOUSE OF BISHOPS REACHED PLATFORM

Prayer Book Revision Now Complete

General Convention gives final approval to an arduous work that has been carried on for fifteen years. New Book to be ready Easter

By the Rt. Rev. C. L. Slattery, D. D.

Chairman of Commission for the Revision and Enrichment of the Book of Common Prayer

CONCURRENCE OF THE House of Bishops with the House of Deputies on Saturday, October 20, 1928, on final adoption of the Standard Book of 1928 marked the termination of fifteen years' work in the revision of the Prayer Book; a revision adopted in detail through five general Conventions. Many of the original members of the Commission in charge of the task of revision are no longer living.

The first part of the Book to be revised was that of Morning and Evening Prayer, chiefly in permission to leave the choice of Psalms open to the minister; a shorter Canticle instead of the Te Deum; and a wider choice of prayers after the Creed.

The introductory sentences of the Litany have been simplified, and a prayer for those who travel by air introduced. Among the prayers and thanksgivings, many new prayers have been added, including prayers for a State Legislature, for Courts of Justice, and for Social Justice.

The Holy Communion Office has been rearranged in some parts. The Lord's Prayer follows immediately upon the Prayer of Consecration and the so-called Prayer of Humble Access comes immediately before the Communion. In the

Prayer for the Church the phrase has been added: "Grant them continual growth in Thy love and service", referring to the departed. Many new Collects,

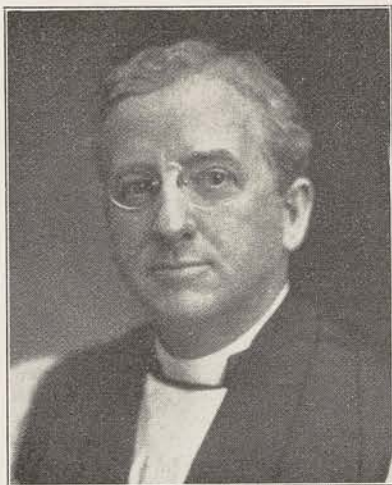
Epistles and Gospels have been added for special days and occasions. Archaic phrases have been changed and modern English used.

In the Baptismal Service archaic phrases have also been eliminated and the Service has been enriched by an additional Gospel, special questions to the sponsors defining their duties, the Sursum Corda before the consecration of the water, and a new benediction taken from the New Testament. The three Services of the old Prayer Book have been

combined into one, thus dignifying the Sacrament of Baptism.

The Catechism still remains in the Prayer Book, but its questions and answers have been also incorporated into Offices of Instruction. Here again difficult or archaic language has been changed so that it is hoped it will be quite clear even to children. Questions and answers concerning the Church, Confirmation and the Ministry have been added.

The Confirmation Service has been changed only slightly, by the omission of the exhortation at the beginning of the service, and the addition of a question



BISHOP SLATTERY

Who has played a distinguished part in completing revision of the Prayer Book

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and answer pledging the candidate to loyal discipleship of Christ.

The Marriage Service makes the vow for the woman exactly the same as the vow for the man, the word "obey" being omitted. The man in the giving of the ring omits the phrase, "with all my worldly goods I thee endow."

The Visitation of the Sick is an entirely new Service, and will be a convenient manual of suggestion for the pastor in his personal ministrations to the sick. At the close of the Office provision is made for anointing or laying on of hands together with prayer for the sick.

In the Communion of the Sick, provision is made for a new Collect, Epistle and Gospel appropriate for one not desperately ill, and there is also a shorter form of confession and absolution.

The Burial Office has been enriched by new selections from the Scripture and new prayers which give it a deeper note and a New Testament trust in place of the Old Testament awe before the great mystery of death.

Special Services for those at sea and for prisoners have been omitted because people at sea and in prison desire the regular Services of the Church.

The Psalter has been entirely revised by a Committee of competent scholars. The old Prayer Book version dating from the Sixteenth Century with its beauty of words and phrasing has been retained, but wrong translations have been corrected and opportunity is given to omit imprecatory verses in the Psalms.

The Ordination Services have been en-

riched by a special Litany for the ministry which had already taken the place of the regular Litany in most Ordination Services. The question about the Bible in the Ordination of Deacons has been made to conform with the modern knowledge of the Bible.

The chief difference in the Consecration of a Church and the Institution of Ministers is that these Services may be used at discretion with another Service or alone, so that in places where it is convenient they may be used in the evening.

The last Service in the Prayer Book is Family Prayer; so placed that it may be found conveniently by heads of families. In addition to the old Service, a shorter form for morning and evening is provided. Many Special Prayers of great beauty are added to be used from time to time as the head of the family may desire.

The Articles of Religion will remain within the covers of the Prayer Book. Special title pages will be inserted in the new book, showing clearly the four great Medieval Service Books from which the English Prayer Book is derived: (1) Morning and Evening Prayer; (2) Holy Communion; (3) Holy Baptism, together with Confirmation, Marriage, Burial of the Dead, and (4) Ordination Services.

In general, larger responsibility is placed upon the officiating minister and many opportunities for shortening the Services are given. While the genius of Archbishop Cranmer's English remains, together with the liturgical treasures of the past, the Book becomes distinctly a Book of our own time.

General Convention in The Spirit of Missions

IN THIS ISSUE a few of the outstanding results of the sessions of General Convention at Washington are recorded. Space limitations prevent any attempt at a complete chronological news report. See the Church weeklies. These are newspapers needed in every home. Other notable features will be interpreted editorially in successive issues of this magazine.

Pastoral Letter a Call to Unity

Message from the House of Bishops read at
close of General Convention by Bishop Par-
sons of California deals with various problems

Dear Brethren of the Clergy and Laity:

In sending you at the close of General Convention our message of pastoral interest, warning and encouragement, we desire especially to emphasize certain responsibilities which, growing out of the very nature of the Church itself, rest as obligations upon us all.

The Christian Church is a society to which has been intrusted the preservation and propagation of the Gospel and through which normally men find salvation in union with God. But it is more than that. The Church is the Body of Christ and Christ is the representative of all humanity. The Church, His Body, is indeed and ought to be in fact the prophecy of human destiny. It foreshadows the right relations

of men to God and one another. When we speak of it as the family of God we can rightly do so only in this prophetic sense. It is the inner group of the great family of all mankind, the group which is conscious of the sonship that belongs to all. Its function is not to draw men out from the human family but to make that family conscious of its real relation to God. The Kingdom for which the Church works and prays comes when men live like brothers in loving obedience to their Heavenly Father.

Civilization depends upon control of those divisive forces which prevent a family life. Progress as the Christian sees it is the overcoming of these same divisive forces by the power of God. Unity is its goal. Love, brotherhood, fellowship are only varying names for the spiritual means and motive by which men reach this goal. The Kingdom of God is the society in which the divisive forces are overcome and the goal is reached.

If the unity of society is the goal of man's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it, unity is no subsidiary or chance ideal. It is essential. If the Kingdom of God is to come among men the unity of the Church must be won. The forces which by setting men against one another continually threaten society obviously cannot be conquered by a Church which has not conquered them itself. A divided Church implies a yet unconquered world. Yes, admits it, accepts it.

In playing our part then as loyal Christians and Church people in the great and moving drama of life, we cannot escape the call to unity. One family of God, one world, one Church! By example, by service, by prayer we must seek unity.

We must begin with our own Church. No communion in Christendom has in respect to unity a more complex task than ours. Catholic in our unbroken continuity with the Christian

ages and in the fullness of our Christian heritage, Protestant in our participation in the great 16th century movement of reformation and freedom, we have in the good Providence of God succeeded during four hundred years in holding together in some fashion those two fundamental types of religious experience and expression. But the extremes are far apart and often seem impossible to reconcile. The tension is at times severe.

Here in America as throughout our whole communion there is today a sense of strain. One group seeks a fuller measure of what it counts Catholic. Another group is sick at heart lest some of those great values which we gained at the Reformation may be lost. One prays hopefully for reunion with the Church of Rome; the other seeks continually closer relations with Protestantism. In all this and much more which on the surface indicate irreconcilable differences we would see rather the working of forces which are alive, the evidence of the Church's attempt to meet the continually new conditions of a world which moves forward with terrifying rapidity. We see witnessed the great truth that Christianity is not a narrow one-sided carefully codified section of life; but a divine creative force sweeping into human history, seizing upon human souls with immeasurable power, resistless in its grip upon every aspect of life, making partisans as well as statesmen, prophets as well as priests. A Church which did not have new movements continually stirring its depths; in which there were no old hearts in despair and no young hearts aflame with indignation or kindled by visions of The City of God, would, we venture to believe, be a dead Church.

The divisions among us are not to be mourned over. They are to be conquered. They are not causes for despair. They are challenges to the width of our vision, the depth of our love, the soberness of our wisdom, and the steadfastness

THE SPIRIT OF MISSIONS

of our loyalty. If Catholic and Protestant cannot find a way to live together and to worship together the one Lord whom both adore, "then is our faith vain. We are yet in our sins."

Two practical considerations are important. One concerns especially the clergy. There is little or no excuse for individualistic extremes such as often disturb the peace of the Church and its normal life. Let us have prophets, let us have life and initiative, but let us remember that there is a norm of teaching and of worship in the Prayer Book. The ordination vows of the clergy pledge them to loyalty to "the doctrine, discipline and worship" of this Church. These great words are nowhere accurately defined, but for a loyal priest desirous of doing his work honestly, not obscure in meaning! Loyalty does not consist in meticulous obedience to the letter of rubrics and canons. Such obedience may be rendered accompanied by real disloyalty to the spirit of the Church. Loyalty means the honest attempt to understand, to enter into and to express in one's ministry that spirit. It means the use of Prayer Book language, and the careful distinction between what is Church law or doctrine and what is merely the individual's wish or opinion. It does not forbid reaching out to the best in Christian experience wherever found. It does forbid the submerging of established usage in alien rites. It does not forbid freedom of criticism. It does forbid subversive conduct. Honest loyalty among the clergy breeds confidence and a sense of security among the laity. It is one great contribution to the task of unity.

But the responsibility for unity rests upon laity as well as upon clergy; and for all there is, to use St. Paul's phrase, a "still more excellent way", the old way of love. We have no right to distrust one another. No group of men is trying by insidious propaganda to wreck the Church. There is and ought to be the frank effort upon the part of clergy and laity to further truth as they see it. But we are all Christian brothers. We have the same Heavenly Father and the same Master Christ. Instead of setting ourselves in opposite camps and labelling ourselves with partisan names we need to worship and work, to study and confer together. Our differences can be overcome not by the victory of one side over another, not by driving out the Catholics or defeating the Protestants but by the readjustment of the relation of truths and the discovery of new perspectives. We must seek the conscious and intelligent reconciliation of apparently irreconcilable views. Hitherto we have made an insecure reconciliation through our instinctive desire to hold together, but in many parts of the Church where in earnest fellowship our *Christian* tasks have been undertaken as *common* tasks, the goal we are seeking has come appreciably nearer. Let us move on and with the guidance of the Spirit of Truth making unity secure by clearness of thinking warmed by the power of love, and complete trust in one another.

Next to our responsibility as Christians for

the strengthening and deepening of the unity of our own Church lies our responsibility for advancing the unity of the Church of Christ throughout the world. Of all the great movements which have stirred men's imagination and captured their allegiance during the last generation none has gained more rapidly than that of reunion. Thirty years ago men spoke of it as a mere dream. It has become a matter of practical and immediate concern. The Edinburgh Conference in 1910, the Lambeth Appeal of 1920, the Stockholm Conference of 1925, the Lausanne Conference of 1927, the Jerusalem meeting of the International Missionary Council in 1928, all witness the fact that Christians are beginning to understand that a divided Church is by the very nature of Christianity an indefensible,—yes, an impossible thing. To the extent that division exists Christ is absent. If we tolerate division, (again let us say it) "we are yet in our sins."

This is not the place to discuss in detail the various problems which must be met and overcome in the difficult search for unity. But three principles should be borne constantly in mind by every loyal Churchman. The first is that every baptized Christian belongs to the Catholic Church. Whatever his ecclesiastical name, he belongs to the great company of the elect; he knows something of the love of God in the Person of Jesus Christ. Saintship is the monopoly of no communion. The unnamed saints of some obscure group of Christians may know as much of God as those whose names adorn our calendars. Such a truth must drive from our hearts arrogance and exclusiveness. It must make us hospitable to all truths, charitable, of comprehensive thought, with a vision of the Catholic Church big enough to include the full range of Christian life and experience. Where Christ dwells there must we be content to be found.

But as we move towards unity in this spirit of Christian love we must move in practical ways. And we must move! We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a New Jerusalem from the heavens. We must seek for unity where the response is likely. In some directions the doors are for the present closed. But others are open. We must try those doors. We must be ready to go forward, to do something. We must dare to be misunderstood. We have heard it said that in America the Episcopal Church has led in the movement towards unity until now other Christians are ready to go forward, but that facing such a practical possibility the Episcopal Church holds back. That must not be.

But that brings us to our last point in reference to Church unity. No work of the leaders can bring unity without the cooperation of the people. Although unity cannot come without the careful scholarship of theologians and the wise statesmanship of responsible officials; neither can it come without the warm and vital interest, the loyal prayers, the sacrificial pur-

PASTORAL LETTER A CALL TO UNITY

pose of the rank and file of Christian people. Our Lord Jesus Christ summons us to unity. We must obey the summons.

The summons to unity is no less clear when we look out upon our task in the world. The mission of the Church, as we have already said, is the discovery to men of their relation of sonship to God and therefore of the unity which must be achieved if that sonship is to be made a living thing. The forces which divide men, selfishness, greed, lust, must be overcome by the power of God's love in Jesus Christ. The Kingdom of God is come when human society has achieved its unity in Christ.

This mission is no mere voluntarily chosen policy. It is the very life of the Church. The Body of Christ has no other mission than to make all men part of Christ. Whether the Church works in New York or in Hankow; whether it preaches social justice or teaches little children, its aim is the same. Whether it concerns itself with the great problem of peace among the nations or the lesser problem of peace in a New England mill strike, or in the intricate personal problem of peace in a quarreling family, its aim is the same. The love of God in Christ must bring unity. Divisive forces must be overcome.

The most momentous task which faces the world of today is the warfare against war. Again and again the voices of prophets and statesmen have been raised to tell us that if war is not destroyed Christian civilization must be. That we believe is exaggeration. Christ is too strongly entrenched in human society to be conquered by war, no matter how world-wide. God's purposes are too stable to be made mock of in the end by man's ignorance and wickedness. But war is destructive of what Christ stands for. War is degrading, brutal, bestial, like the devil, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the family of God. It challenges the Church of Christ to action.

Now it is not the business of the Christian Church to control governments. It cannot lay down in detail those plans and projects which it is the business of governments to formulate and carry out. But it is the business of the Church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another. It is its business to guide the Christian conscience in its approach to all such matters. It cannot therefore look on indifferently at war or what makes for war. It must put moral force behind the efforts for peace and a law-governed world. Christ summons us to world unity as He does to Church unity. Such effort we would have you see is but part of the great mission of the Church.

In contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church our own Church's mission as expressed in what we call its program seems

small. It is, as measured in numbers, be they of persons or of dollars. It is not, if measured in eternal values. It is the same task of bringing unity in God's great family.

The money which we contribute for carrying out the Church's Program in nation, diocese and parish is our part in that task. The missionary whom we thus send out is preaching everywhere as he preaches the Gospel, the message of the unity of men in God. The teacher in the parish school at home is helping the children of the Church to grow up in full knowledge of what their sonship really means. The social service worker is revealing the unity as well as the dignity of human life. The evangelist on the city streets is stirring the sleeping sense of kinship which lies hidden in all men's souls.

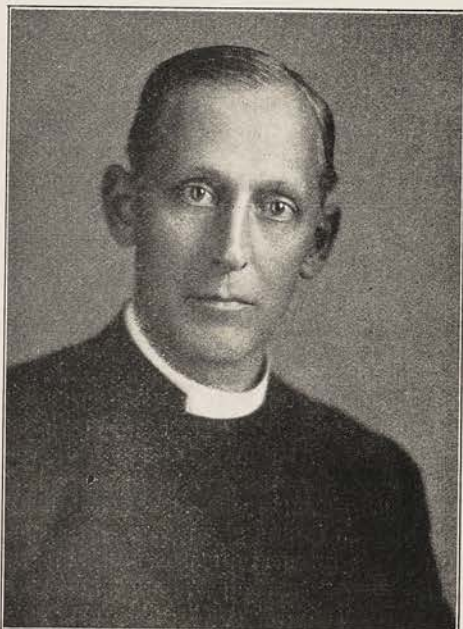
Varied messages and varied efforts they are which through support of its program we make possible for the Church, but all are guided by the same great ideal. All spring from the love of God which we His children know in Jesus Christ. All aim to transform this world of hating, covetous, warring men, dishonoring in their strife the Heavenly Father, all aim, we here say, to put love for hate, peace and law for strife and chaos. All would create out of this bitter competitive struggle the coöperative life of the family of God.

These efforts are our efforts, dear brethren of the clergy and laity. This is all our task. In private life and public life, in the support of the Church's Program and in our influence upon the wider life of Christian people throughout the world, Christ calls us to release the power of love that men may be gathered into the unity of the sons of God. Only thus can God have His way among us. Only thus can He answer our daily prayer, "Thy Kingdom come". Only thus can the Christ who died for us "see of the travail of his soul and be satisfied."

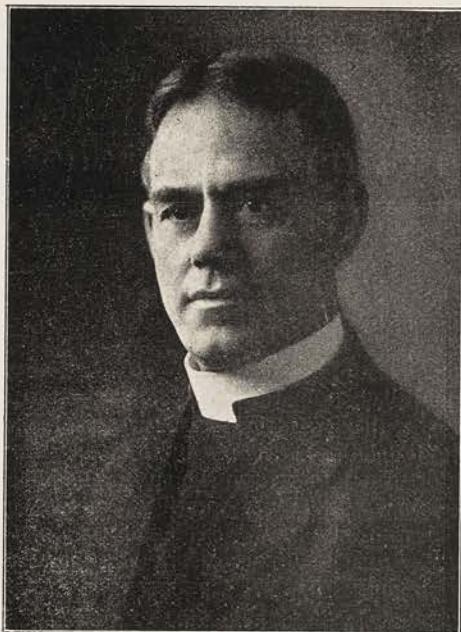
Now for the Canvass

THIS ISSUE OF THE SPIRIT OF MISSIONS reaches its readers in the midst of preparation for the Every-Member Canvass. Concentration upon General Convention has not prevented Church-wide effort in this connection. Upon the verdict rendered depends whether this Church in its missionary enterprise shall "Go Forward" or "Go Backward." We urge that each of us shall vote right, shall vote for forward, not backward going.

Four Bishops Elected by General Convention



—Copyright Harris & Ewing
THE RT. REV. W. M. M. THOMAS, D.D.
*Bishop Suffragan of Southern Brazil, elected
Bishop of that district*



THE REV. THOMAS JENKINS, D.D.
*Of McMinnville, Oregon, elected Bishop of the
Missionary District of Nevada*



—Copyright Harris & Ewing
THE REV. NORMAN S. BINSTED
*Of Tokyo, Japan, elected Bishop of the Mis-
sionary District of Tohoku, Japan*



—Copyright Henry Miller
THE REV. GEORGE H. THOMAS
*Of Chicago, Illinois, elected Bishop of the Mis-
sionary District of Wyoming*

An Emergency Call to the Church

Stricken people of Porto Rico and South Florida
need \$200,000 to replace wrecked properties

—Convention sets November 18th as relief day

GENERAL CONVENTION has called upon the whole Church to come to the rescue of the missionary district of Porto Rico and the Diocese of South Florida, joint victims of savage tropical hurricanes which swept the intervening miles of ocean between them and wrought havoc among Church properties.

The appalling message was brought to General Convention on the part of South Florida by the Rt. Rev. John D. Wing, D.D., Coadjutor, and on behalf of Porto Rico by the Rt. Rev. Charles B. Colmore, D.D. Their accounts deeply touched both the House of Bishops and the House of Deputies and each body unanimously adopted resolutions which set aside Sunday, November 18th, the 24th after Trinity, for a Church-wide effort to complete at least \$200,000, which sum is immediately necessary to replace churches, rectories and parish houses and St. Luke's Hospital, Ponce, a total of \$118,000 for Porto Rico and as well to renew or restore twenty pieces of Church property in South Florida.

We present herewith statements by Bishop Colmore and by Bishop Wing together with a detailed schedule of needs as presented by both and as unanimously accepted by General Convention as the basis for this emergency appeal for funds.

STATEMENT OF BISHOP COLMORE

I happened to be on a visitation at the time to the parishes in St. Croix. I knew



150 MILES AN HOUR

A corner of Bishop Colmore's house is shown on the left of the photograph

from the destruction there and the course of the storm that Porto Rico had also been visited. All cable connections had been broken and you may imagine my anxiety over Mrs. Colmore, who was in our home with only our 6 year old boy and a 15 year old servant girl. I heard nothing until the following Monday when, having reached St. Thomas, a message came through to me that she was safe.

The whole Island of St. Croix was visited by the storm and hardly any single house was undamaged. Frederiksted presented a sad spectacle. I tried to get to Christiansted but what with fallen trees and telephone wires it was impossible. An attempt on Saturday was successful and we found the sister town in an equally bad condition. Very few lives were reported lost and the local government and the Red Cross had the situation well in hand.

My problem then was to get back to Porto Rico. On Sunday a chance steamer took me to St. Thomas, which was some 60 miles from the storm center and very little damaged. And the Naval station ship sailed for San Juan on Monday night.

I found San Juan in about the same condition relatively as St. Croix, nearly every house damaged more or less. Our house lost half of the roof and about 40 coconut palms were blown down.

The greatest distress is in the area over which the center of the storm passed,

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CHAPELS WERE LIFTED BODILY INTO THE AIR BY THE FORCE OF THE HURRICANE

The case of St. Mary's Church, Deerfield, is typical. The photograph shows the total wreckage of Chapel there. To replace it \$3,000 is asked in the general Florida schedule

roughly speaking 35 miles wide and extending diagonally across the Island from southeast to northwest. This devastated area looks as though it had been visited by an earthquake followed by a fire. Buildings in ruins or disappeared entirely, trees as if torn by shell fire in France. Very little could withstand the fury of such a storm.

Our friends in the United States generously came to our assistance at once and much help has been given to the people. Packages of clothes and blankets had begun to arrive in quantities before I sailed on the 11th. There is still great need of all kinds of light clothing, shoes and bed linen. My office will receive packages and acknowledge them and our organizations will distribute the things direct to the needy.

The distress in Porto Rico will continue until the rehabilitation of the Peon has been effected. The economic condition of the Island was bad before the storm, now the lack of houses and work has added to an already critical situation. The coffee and fruit crops for this year are nearly a total loss, the tobacco planting being delayed will cause a short crop, so there will be little income. This means difficulty for the small land owner to pay wages. The rehabilitation of the mass then means helping the land owner tide

over this year or until his land can produce food for the country.

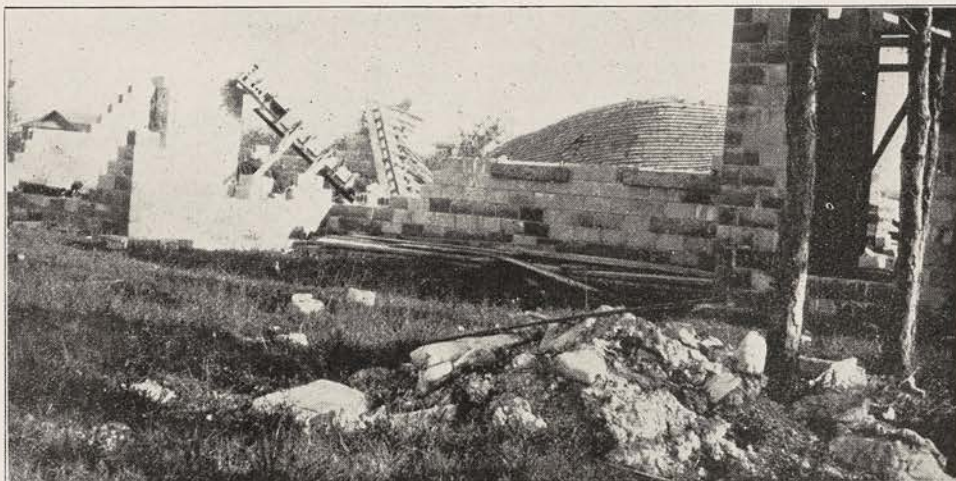
Bananas, aguacates, bread fruit, plantains and citrus fruit, a large portion of our native food, is nonexistent today and from 8 to 12 months will be required to supply them, but the land owner must plant before the food can be grown, and money for labor is the great necessity.

As to damage to our own buildings the hardwood shingle roof on Holy Cross Church, St. Croix, was carried away, only the conscientiously built concrete walls, constructed some 20 years ago by the present Archbishop of the West Indies and our diocesan Treasurer, remain with some of the rafters.

At El Coto de Manati and at Quebrada Ceiba, our light wooden buildings, 4 at the former mission and two at the latter, were literally blown to pieces, only the floors remaining to show where the buildings once stood. The Rev. Mr. Reus with his wife and six young children got out and went to the Drostes' rectory only ten minutes before their house disappeared.

Many buildings still standing have suffered considerable damage. St. Luke's Hospital at Ponce, an old building and out of date, was stripped of its balconies and has been pronounced unsafe for further use. The entire staff has remained intact, however, and are hard at work,

AN EMERGENCY CALL TO THE CHURCH



A NEW CHURCH AT DELRAY, FLORIDA, WAS REDUCED TO WRECKAGE BY THE STORM
The photograph gives a scant idea of what befell St. Matthew's. This congregation of Negroes lost also the old Church structure in which they have been working

using the hospital in its crippled condition to care for victims of the hurricane. Too much cannot be said in praise of our native head nurses who are carrying on in Miss Hicks' absence. The hospital should be rebuilt and equipped. Its existence is fully justified by the training school alone. I am appending below a list of damages to buildings and the requirements for their reconstruction.

It is utterly impossible to describe a storm which lasted for thirteen hours and blew at a maximum intensity of more than 150 miles.

We can only thank God that so few people lost their lives, less than 300 for the whole district, and not a single member of our own congregations.

We must learn a lesson, however, that we should build more solid and permanent structures. They will cost more but will be cheaper in the long run and will afford greater protection for our people.

In the name of all our people I want to thank all our friends who with money and clothing and even food have hastened to our assistance. God bless them for their good deeds and may their sympathy for Porto Ricó give us all courage to rebuild and continue more vigorously than ever the work God has given us to do in these Islands.

THE STORM IN SOUTH FLORIDA

Bishop Wing, in a statement covering the situation in his diocese, said:

Over a hundred mile stretch down the East Coast, from Vero Beach to Pompano, the storm was very severe, reaching the height of its intensity apparently in the Palm Beach area, but its effects were felt as far north as Melbourne and as far south as Fort Lauderdale.

The Church has work established in almost every community along this stretch of coast. Not only do these churches serve the needs of our own resident population, but they afford opportunities of worship to thousands of Church people, and others, who are visitors to South Florida during the winter tourist season.

More than twenty pieces of our Church property, including churches, parish houses, and rectories, were totally destroyed or damaged more or less severely. Many of these losses will be taken care of locally. I list here only those where local financial conditions are such that the individual congregations are not in position to rebuild or make permanent repairs.

An appallingly large per cent of the people living in the storm area had their own homes damaged or destroyed, and many of these, the Negroes especially, are so hard-pressed that it will take every

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penny they can get together to put roofs over their heads—and the churches must necessarily remain in ruins unless outside aid is rendered.

All contributions should be sent to Lewis B. Franklin, Treasurer of the National Council, 281 Fourth Avenue, New York City, for proportionate distribution.

SCHEDULE OF NEEDS

PORTO RICO

QUEBRADA LIMON: Camp, \$2,000; Coffee (cleaning), \$200; mission buildings \$600	\$ 2,800
QUEBRADA CEIBA: Chapel, \$1,500; Rectory, \$1,000	2,500
PONCE: ST. LUKE'S HOSPITAL: New buildings and equipment. Men's ward and equipment, \$15,000; children's ward and equipment, \$15,000; maternity ward and equipment, \$15,000; operating room and equipment, \$8,000; X-ray room and equipment, \$5,000; laboratory and equipment, \$4,000; Outpatient Department and equipment, \$10,000; administration, including kitchen, laundry, office and equipment, \$13,000	100,000
St. Mary's Church, floor, \$150; Holy Trinity Rectory, \$50; Holy Trinity Rectory, fence, \$150	350
VIEQUES: General repair for roof	50
MANATI: Parish House, \$600; Boys' House (School), \$1,200; Reus House, \$1,500; Rectory, \$50; choir room and guttering (repair), \$100	3,450
BARAHONA: Chapel to be rebuilt	1,500
MAYAGÜEZ: Taller roof	350
SAN JUAN: St. Luke's Church, roof and windows, \$250; Bishop's house, roof, \$250; St. John's School, \$50; St. Hilda's Mission, roof, \$50	600

VIRGIN ISLANDS

ST. CROIX: Holy Cross Church, repairs to roof, \$1,500 to \$2,000	2,000
CHRISTIANSTED: Church, north wall and window, \$500; Parish House, \$500; Rectory, \$1,000; Alms House, \$500; Fences, \$500	3,000
FREDERIKSTED: Church, \$300; Parish House, \$200; Rectory, \$800; Fences, \$500; Alms House, \$200	2,000
Total	\$118,600

SOUTH FLORIDA

Colored

FORT PIERCE, St. Simon, Cyrenian: Blown considerably out of plumb	\$ 300
WEST PALM BEACH, St. Patrick's: Church totally destroyed, building, organ and furniture, \$38,000; Parish House, roof practically demolished and shoring-up necessary, \$1,200; Rectory roof blown off and rector's furniture,	

books, etc., ruined, \$800	40,000
BOYNTON, St. Cuthbert's: Totally destroyed	2,000
DEERFIELD, St. Mary's: Totally destroyed	3,000
DELRAY BEACH, St. Matthew's: Old and new Church buildings totally destroyed	5,000

White

MICCO: St. Mary's: Roof practically all gone; many windows broken; water damage very severe	600
FORT PIERCE, St. Andrew's: Church roof badly injured; large timber blown through window, doing much damage to interior, \$800; Parish House totally destroyed, \$4,000; Rectory, water damage, \$200	5,000
WALTON, St. Paul's: Roof damaged, windows broken	300
JENSEN, All Saints': Chancel blown from foundations; stained-glass windows broken; interior furnishings including organ practically ruined	1,000
WEST PALM BEACH, Holy Trinity: Church roof partially destroyed, water damage, \$5,000; Parish House totally destroyed, \$10,000; Rectory, screens, windows, furniture, books, etc., \$2,000	17,000
LAKE WORTH, St. Andrew's: Totally destroyed	5,000
DELRAY BEACH, St. Paul's: Totally destroyed	5,000
Total	\$84,200

Our Cover This Month

WE revert this month to a pictorial front cover and present the portraits of three distinguished leaders in the life of the Church. At the left is the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, elected Vice Chairman of the House of Bishops. In the center, it seems hardly necessary to say, stands the Presiding Bishop of the Church, and as such, President of the House of Bishops and of the National Council. At the right is the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, who has been appointed by Bishop Murray, Assessor to the Presiding Bishop, and will play an important role in the missionary life of the Church during the next Triennium.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



MISS ELIZABETH MATTHEWS

Distinguished Churchwoman who by the unanimous voice of the Triennial Session of the Woman's Auxiliary presided over its deliberations at Washington

737

Desolation in South Florida



LOYAL CONGREGATIONS GRIEVE AT THE HAVOC WROUGHT IN FLORIDA
This little group standing amid the wreckage of St. Matthew's Church, Delray, is typical of other groups in more than a score of centers of the Church's work

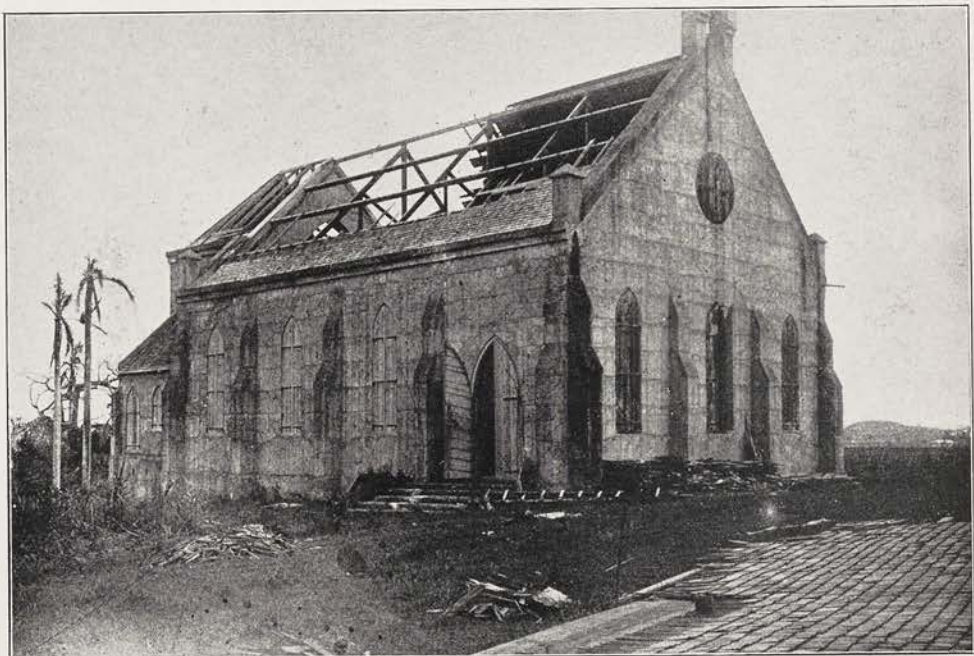


SHOWING THE WRECKAGE AROUND ST. CUTHBERT'S CHURCH, BOYNTON, FLORIDA
In the foreground are bits of flooring on the site of the church but nothing else remains to indicate a place well loved by a loyal colored congregation



ST. PAUL'S CHURCH, DELRAY, FLORIDA, IS AMONG THOSE "TOTALLY DESTROYED"
This was the Church home of a White congregation. Like all wooden structures it was at the mercy of the hurricane and now must be rebuilt to aid a loyal people

Hurricane Havoc in Porto Rico



THESE WALLS OF CONCRETE WITHSTOOD THE GALE AND TEACH A LESSON
Bishop Colmore is eager that reconstruction work be of this quality. Roofs are easily replaced when walls stand firm and the Bishop is looking to the future



THE NEW WORLD SCHOOL, PORTO RICO, REDUCED TO KINDLING
Wind was still shrieking through the trees when this photograph was made. It well represents the meaning of the words "totally destroyed" as used by Bishop Colmore



—Copyright Harris & Ewing

PRESIDENT COOLIDGE ON THE ROSTRUM ADDRESSING THE OPENING SERVICE OF GENERAL CONVENTION IN THE AMPHITHEATER ON THE CATHEDRAL GROUNDS
The President attended the service and delivered an address in which earnest stress was placed upon the dictum of Holy Writ that "righteousness exalteth a nation." The photograph suggests the grouping of the Bishops on the platform and looks out over a section of the vast audience which attended the service. Clear skies, summer warmth, perfect arrangements, and a memorable sermon by Bishop Anderson of Chicago made of this a worthy inaugural of one of the greatest Conventions in the life of the Church in America. About 20,000 persons attended this service



MEMBERS OF CONVENTION PHOTOGRAPHED AT WHITE HOUSE WITH PRESIDENT COOLIDGE

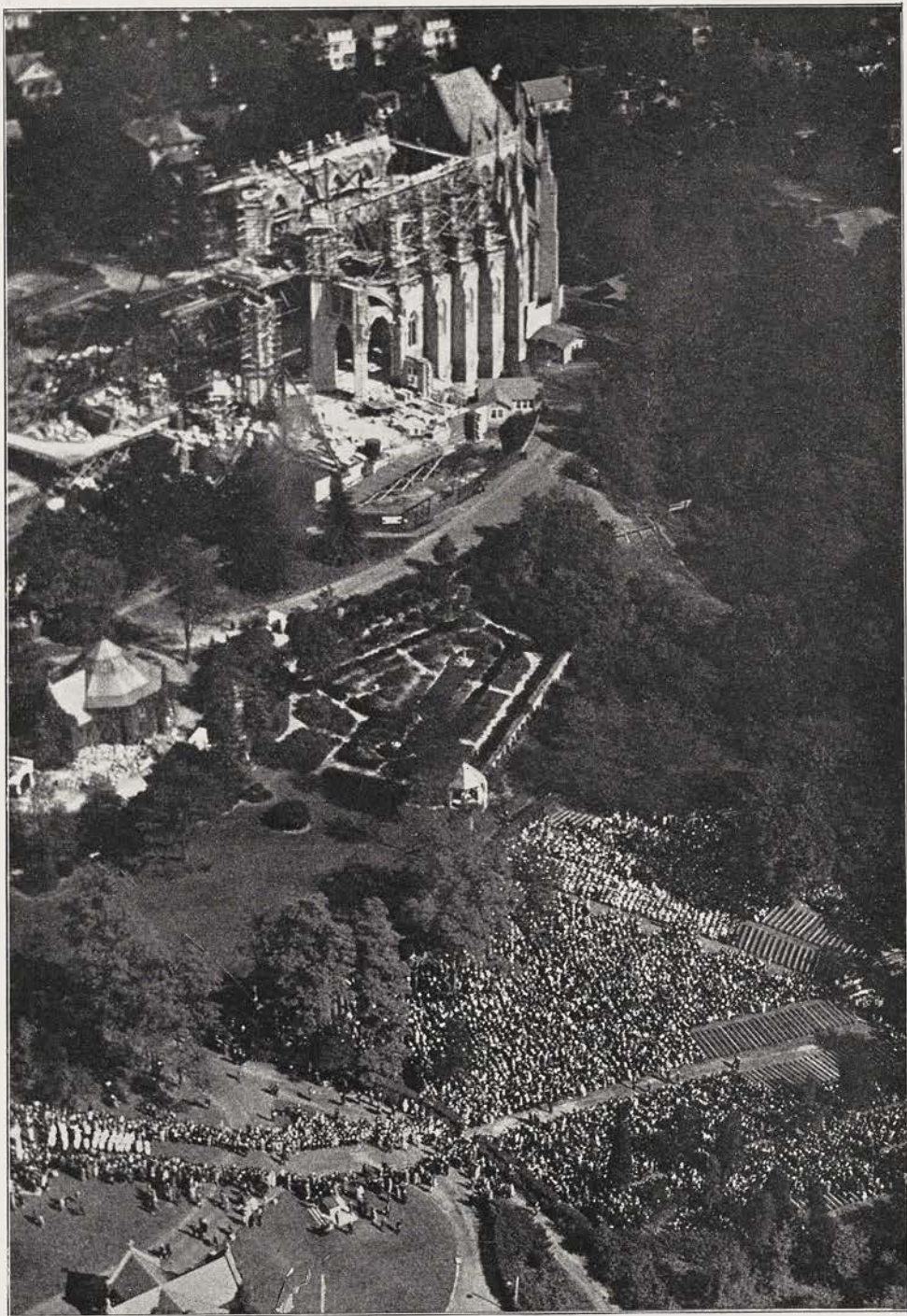
The Presiding Bishop and Bishop Freeman of Washington stand respectively at right and left of the President. Mrs. Murray stands beside the Presiding Bishop and with her nurses of St. Luke's International Hospital, Tokyo. This engraving shows only the center section of a large panorama which made a popular souvenir of the Convention



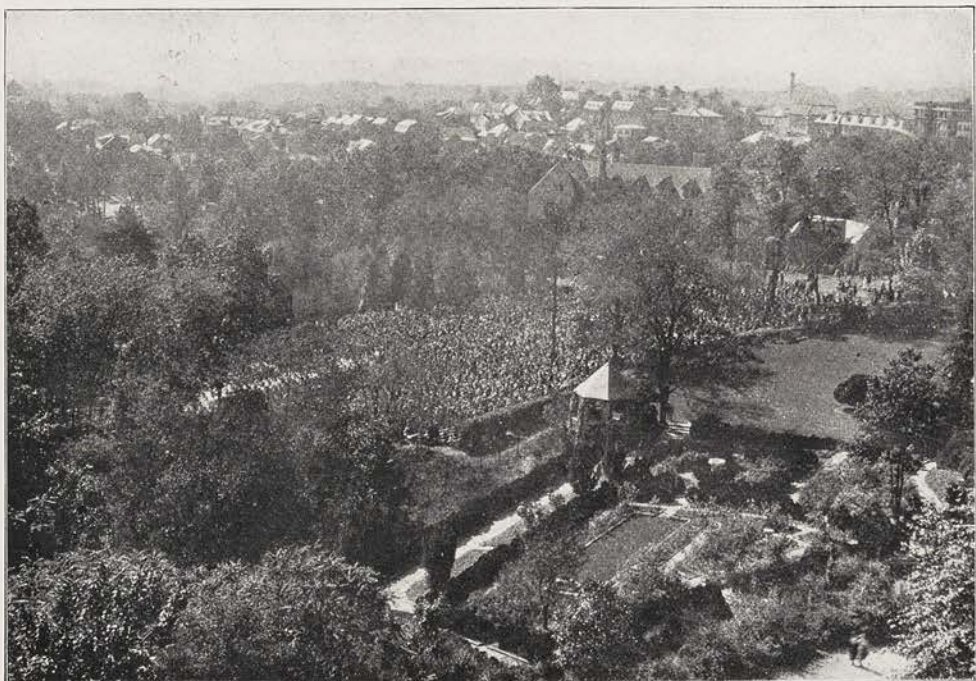
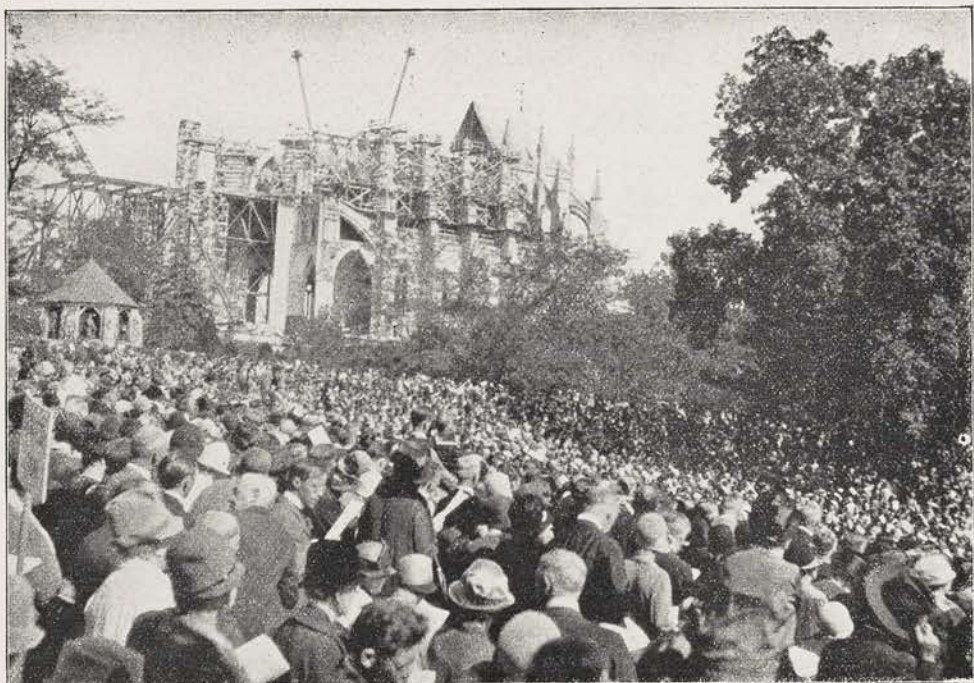
—Copyright Henry Miller

THE DAUGHTERS OF THE KING RECEIVED A CORDIAL RECEPTION AT THE WHITE HOUSE

President Coolidge posed in a group which included a large number of the more than 500 delegates who attended the Convention. Mrs. A. A. Birney of Washington, D. C., retiring President of the Organization is at the right of the President, while Mrs. George H. Ames of Cortland, New York, the newly elected President of the Daughters is at the left



AN AERIAL VIEW AT THE OPENING SERVICE OF GENERAL CONVENTION
The photograph shows the scene as viewed from the air with the amphitheater in the foreground, the procession on its way through the Cathedral grounds, the beautiful and famous Bishop's Garden in the middle distance, and the Washington Cathedral



UNUSUAL VIEWS AT THE OPENING SERVICE OF GENERAL CONVENTION

The upper photograph was made from a point of vantage to include a side view of the vast congregation with the Cathedral in the background. The lower photograph was made from a point high on the Cathedral itself showing the view across the Bishop's garden, the vast gathering at the service, with something of Washington in the background

Truly a Pentecost, Says Bishop Murray

Gives series of reasons why General Convention at Washington is the greatest he has ever attended — urges that all be witnesses

GENERAL CONVENTION CLOSED with a deeply impressive service held in the Church of the Epiphany. The Pastoral Letter which appears in full in this issue was read by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. When the moment came for the benediction the Presiding Bishop turned from the altar where he had read the closing collects and said:

"Before pronouncing the Benediction, and while you stand, I deem it pertinent and proper to make a few final observations.

"A text has been furnished me in a parting message from one of the senior members of the House of Bishops who, because of illness, was compelled to leave before the closing of the session. This is his twelfth General Convention as a member of said House, in which he has served in every capacity, including that of chairman. Among other things in his letter to me explaining his departure yesterday, he said:

"May I, my dear Bishop, give you my heartiest congratulations upon the spirit and results of the Convention? It is to my mind the best Convention that I have ever attended.

"After participating as clerical deputy and

Bishop in ten General Conventions, I, myself, am free to say that my experience coincides with that of the dear Bishop whom I have quoted.

"To my mind, as to his, 'it is the best Convention I have ever attended.' And I attribute this:

"First: partially to the perfection of the arrangements

upon the part of the Bishop of Washington and all associated with him in whatsoever capacity for the entertainment and work of the Convention, both generally and in every detail. Whatsoever they may have done that they need not have done, they certainly left undone nothing they should have done.

"I attribute it secondly partially to the fact that there has been gathered here a greater number of devout, consecrated communicants of the Church than has ever before assembled in our history to take cognizance of and counsel together upon matters pertaining to the Kingdom of God in the name of Jesus Christ His Son.

"I attribute it thirdly partially to the fact that Providence has smiled upon us through the medium of nature as well as through the channels of Grace. We



—Copyright Henry Miller
BISHOP MURRAY TAKES THE CHAIR
At the Opening of the First Joint Session
of the House of Bishops and the House of
Deputies where the Presiding Bishop re-
ceived an ovation from a vast audience

THE SPIRIT OF MISSIONS

have rejoiced in the perpetual sunshine, natural and spiritual.

"I attribute it fourthly to the splendid outcome of our legislation, especially as represented in the completion of the revision and enrichment of our Book of Common Prayer.

"And I attribute it fifthly and finally, primarily and conclusively, to the fact that the whole session has been Pentecostal. In our opening services a supremely high spiritual note was sounded, and on that exalted plane there has been a harmony of tone all the way through in every session held and service rendered.

"Continuing steadfastly in the Apostles' teaching and fellowship, in the breaking of bread, and in prayers', the promise of the Father which we have heard through Jesus Christ His Son has for us been fulfilled and abides with us now.

"The Spirit of the Lord God is upon us, and we are anointed to preach glad tidings to a waiting, wanting world.

"Not by might nor by power, but by my Spirit, saith the Lord." "We have no

power of ourselves to help ourselves.' But the power of the Holy Ghost is upon us and will remain with us. Brethren, in the possession and exercise of that power may we go forth as witnesses to our Blessed Lord, 'both in Jerusalem and in all Judea and Samaria and to the uttermost parts of the earth'."

AT A MEETING OF the National Council which preceded the meeting of General Convention, the following resolution was unanimously adopted in compliment to Bishop Murray:

"WHEREAS, The National Council has had the great privilege of serving for three years under the first elected Presiding Bishop of the Church whose high office as Presiding Bishop has carried with it the Presidency of the Council.

"RESOLVED, that we record our gratitude to God for the great and gracious leadership which has been vouchsafed to us in the person of the Presiding Bishop, and which has been so abundantly fruitful in the progress of the Church, and beg the Presiding Bishop to accept this tribute as an expression of our admiration and love."

Woman's Auxiliary Advance Work, 1929-31

ACTION OF THE Woman's Auxiliary on Advance Work and on a Corporate Gift of the women for the coming triennium is embodied in the following resolutions from the report of the Committee on Gifts, of which Mrs. Walter Whichard of Norfolk, Va., was chairman, to the Triennial Meeting of the Auxiliary. In no other subject brought before the Triennial Meeting was so much interest displayed, and no other called forth so much discussion. There was no possible question at any time of the eagerness of all the women to advance the whole work of the Church's mission in the best possible way. The perplexing question was simply what was the best method to pursue. Honest conviction after much thought and the hearing of every point of view finally carried the resolutions, with but one dissenting vote. It was resolved:

"That the Auxiliary notify the National Council of its readiness to cooperate in the general plan for Advance Work and offers to the Council its experience and its organization for this purpose.

"That the Woman's Auxiliary undertake to raise between now and Epiphany, 1930, a Corporate Gift, the sum not to exceed one hundred thousand dollars, the first twenty-five thousand of which shall be appropriated for the building of a church in Santo Domingo City, Dominican Republic, and the remainder of which shall be applied to projects to be determined upon by our Executive Board in consultation with the executive secretary of the Department of Missions.

"That this Corporate Gift of the Woman's Auxiliary shall be closed at Epiphany, 1930, at which time our Executive Board shall inform the National Council of our readiness to receive directions from them as to our further Advance Work."

Shortly after the action of the Woman's Auxiliary was announced, Mrs. Wyllie said that during every hour the Convention was in session, there had been a woman praying before the altar in Santo Domingo. A cable message was sent to the Archdeacon that a thanksgiving might be added to their intercessions.

St. Luke's, Tokyo, a Mission Beacon

Dr. Teusler describes institution for which a special committee is raising a million dollar building fund—endorsed by Convention

By Rudolf Bolling Teusler, M. D.

Director of St. Luke's International Hospital, Tokyo

ST. LUKE'S INTERNATIONAL HOSPITAL, Tokyo, holds a unique position in the Far East for many reasons. In a country of 60,000,000 people where hospitalization lags far behind the standards of the Western world St. Luke's is doing a pioneer work.

Among its activities are:

1. Clinical medical service to the public through its in-patient department and its dispensary, open to the poor. Six thousand five hundred in-patients and 156,000 dispensary visits are handled yearly.

2. Clinics for children attending the eleven primary schools in Kyobashi ward.

3. A house-to-house nursing service, the first in Japan.

4. Clinics not only for sick but also for well babies.

5. A maternity service in cooperation with the city of Tokyo, a department in which 700 babies were born last year.

6. A ward for founding children under eighteen months.

7. A recently opened clinic for the treatment of tuberculosis.

8. The very important service not only to Americans but to all foreigners in Japan.

The medical profession recognizes that St. Luke's offers the only logical service for the professional care of foreigners. Such men as Professor Nagayo, director of the Government Institute for Medical Research, Professor Meura, head of the Department of Internal Medicine of the University of Tokyo, and Professor Kitashima, Dean of Keio Medical University, look upon this as one of the most valuable functions of the hospital. It is not surprising, for St. Luke's through this service, touches every side of our life here

in the United States. Besides the missionaries sent to Japan by the different denominations there are the representatives of big business firms, professional men and women such as doctors, educators and anthropologists, visiting Japan for study or research, tourists of every nationality, diplomats representing the various countries, and men of international value and repute passing back and forth on their several commissions. In this very room are many who either themselves have been patients, or who have had relatives who have been patients at St. Luke's. If this care of our own people were the hospital's only service its maintenance in Japan would be justified. But it must be remembered that a hospital is efficient in proportion to the number of patients it has. That is to say, a hospital must be large enough to support a thoroughly competent staff of physicians versed in the many branches of medicine and supplied with sufficient clinical material, namely patients, to maintain their efficiency, if the few who are critically ill are to receive the best treatment and care. An institution of even fifty beds is not large enough to be considered a hospital; it is a nursing home in the modern conception of the term.

10. In the field of medical education, St. Luke's serves two different ends. It is training nurses in its College of Nursing, the first to be recognized by the Japanese government, demanding a minimum requirement of high school graduation and introducing the curriculum of three years' practical training, in accordance with American standards, and one year of final training in public health work and selected subjects, for leadership

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in the betterment of the profession of nursing throughout Japan. Through post-graduate work in the hospital St. Luke's is preparing young Japanese physicians to enter the profession.

11. The city has set aside a large section surrounding the hospital and here we are given the privilege of carrying on intensive work as pioneers in demonstrating public health methods to the empire. The opportunity for service in this field alone is sufficient justification for the maintenance and expansion of St. Luke's.

There are three highly important motives for the development of St. Luke's upon which I wish to dwell.

The first of these is the establishment of an active coöperation with Japan which is not make-believe but real. Some have said that the creation of the new St. Luke's will be a gesture of friendship towards Japan. This is no gesture of friendship—we have had such gestures for the past twenty-five years. This is an act of friendship. Moreover it is not only an act of friendship, it is an act between friends. It is not a request from Japan, it is a product of its own value and its own growth. It is true that we are asking funds here in the United States to build the new St. Luke's, but the greatest contributions to its success, those who have already given and will give in the future at the greatest sacrifice are the Japanese themselves. The finest hospital ever built is of value only in proportion to the devotion of its staff. The staff of St. Luke's Hospital is ninety per cent Japanese. They are giving their whole lives unflinchingly and unselfishly to this work. In signifying their willingness and desire that we here in America cooperate with them, they make by far the larger half of the sacrifice involved. Through the establishment of an institution in which Japanese and Americans coöperate in the discharge of common responsibilities we are maintaining an agency which will have the greatest possible influence for a better understanding between these two countries.

In this connection there is the desirability for maintaining St. Luke's because of the service it is rendering to medical

science and all mankind. In this hospital we have an untapped source of medical research work which is carrying on its own investigations as though it were on another planet. The reports of these investigations are couched in one of the most complicated languages of the world, written in characters intelligible only to the Japanese themselves. This important work, of value to all of humanity, is going on year after year but is unavailable to other nations because in the past no effort has been made to translate the findings of Japanese medical men into terms understood by the rest of the world. St. Luke's should be maintained to act as interpreter between scientific men of the East and of the West. For while medical men in the occident will be given the benefit of the painstaking studies of Japanese doctors, the Japanese excelling in theoretical medicine learned from Germany, but lacking knowledge of its practical application, will have St. Luke's as an example constantly before them. In its international aspect St. Luke's will perform another function. It will serve as a center where outstanding physicians, surgeons and medical scientists from the United States can carry on practical demonstrations to members of the Japanese professions, in the fields in which they have specialized. This means an open forum in Tokyo for western medical thought and a meeting place for leaders in the medical profession in Japan with visitors from this country and Europe.

Then, we have the supreme motive for maintaining and strengthening this hospital—that is the spiritual. We must give Japan a Christian institution that may exemplify by its ministrations the service which in western lands is taken as a matter of course and as a by-product of Christian civilization. The East must see Christianity at work.

Interpreting the human as well as the divine side of the Christian religion, St. Luke's is an institution in which all not only feel the healing touch of the Master but also hear his gracious words, "Son, thy sins be forgiven thee."

The campaign for St. Luke's Building Fund thus would seem well justified.

"The Colleges Must be Redeemed"

A sermon preached at the National Conference of Episcopal Young People at Sewanee, Tennessee, by the Rev. Arthur L. Kinsolving

Mr. Kinsolving is a graduate of the Episcopal High School in Alexandria, and of the University of Virginia. He was a Rhodes Scholar to Oxford where he studied theology and later completed his course at the Virginia Seminary in 1924. Since that time he has been rector of Grace Church, Amherst, Massachusetts, where he has a wide ministry among the students of Amherst. Mr. Kinsolving's ministry to Amherst students has been so acceptable to the college authorities that he holds an official position in the college faculty.

The fundamental problem in the college work of the Church is to place such clergymen in touch with students; to make it possible for those who can minister to students to be called to parishes in college centers.

FOR FIVE YEARS, I have carried about with me a burden and a great hope. I want to present frankly and intimately the American college—that burden and hope.

Christ-inspired men never created anything finer for young people, except the home, than our educational institutions. Our ancestors gave their land and savings, their time and sometimes their lives, because they loved young people, and they loved their Master, and wanted to give a larger chance to others than they had had themselves to live a full life, and to do so by knowing Christ better, and being equipped to serve Him better. The portraits of these good men still hang on college walls, and they are mocked by what goes on. Their sacrifice is mocked. Jesus, to whom these institutions were dedicated, has been crowded out. When He hears mention of His name, it is more frequently in oath than in prayer. His wisdom is displaced by that of Mencken and modern realists so-called; His ways are not as vividly impressed as are the *mores* of the movies. There is often-times a real prejudice against Christ's religion, still more often a careless neglect. Idealistic freshmen, instead of finding the superb impetus of Christ to bring out all that is best in them, meet the deadening spiritual paralysis of the world's slow stain. Graduates are leaving by the hundreds who intend to employ their cleverness toward getting ahead in the world

and having a gay time, and the old world looks in vain for replenishing the ranks of the helpers, the kind unselfish doctors, the patient teachers, the earnest writers, the faithful parsons. Instead of the humble are bred the proud; of the enthusiastic come the indifferent; of the servants the grasping and self-satisfied. Or else, because of the innate fineness of youth who are God's own, they come forth good, but tamed and conventionalized to the world, and not the saints and dynamos and pioneers they might have been.

Most of us don't turn out Christian just naturally. We need somebody's friendship, encouragement, inspiration to surround us with Christ, until He leads us past the lying promises successful worldliness makes. I feel many college boys and girls are not getting all that is their right. College professors are nice people, given to high thinking and plain living, but diffident about admitting religious convictions, and preferring not to undertake spiritual leadership. As far as religion goes, the expression the college wears right now is a bewildered stare, while worldliness day after day takes the case by default. While we are priding ourselves on the efficiency of our factories at building things, God sighs for our carelessness at the important process of making men and women.

Near most colleges now there is a Church of Christ, but it rarely matters to

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the students every day. I asked one of our finest young ministers if he would like to be rector of the church at his old college, and he replied: "Say, did we have a church in that town?" Four years had not brought it to his attention, though his soul was waiting all that time to find the nobility that he now saw in Christ, and that once seen, he had followed.

You remember the eager interest of everyone in a military encampment, when men were there training for the war. There is little thrill about an army post now. They are going through the routine drill. So the college student sees the Church. There is real devotion there. We know that; but there is not quite enough to reach his notice. And he fails to find an enterprise that challenges the highest that is in him. Our churches look to students like army posts in peace time, people going through a routine drill. And what of it? They rarely are impressed by one as out on a great campaign for a cause that fine men couldn't see lost, and stand aside. If the Church looked to the student more like Jesus of Nazareth, he might still pass its doors, though not with a sly dig but a curious respect.

Now this is the picture. I ask you to give it your most earnest thought. We cannot create a Christian atmosphere that will pervade every university in a day. But God can in time with our help. I believe we would be untrue to Christ's spirit, if we undertook anything less ambitious. Jesus has something for every young man and woman that enters college, and nothing else that can be learned there will be in any sense a substitute.

These colleges are not the concern of the Episcopal Church? They are the concern of every Christian because the colleges are the trainers of human beings. The Episcopal Church cannot influence the whole of any university. But it can be sure, at least, that in every academic community there be at least one colony, one Christian circle that challenges the student body by its likeness to Jesus' way of living—and if the Episcopal Church presents this, others will be inspired to do likewise.

Now how to go about it? We must be practical. How many times some of us have searched for the answer. It seemed to come once in the story of the feeding of five thousand. What can we do about these thousands today that stagger our imaginations? Jesus longed for them. "I have compassion on the multitudes, for they are as sheep not having a shepherd." If only they could know someone who was strong and wise and glowing in Christianity. The disciples said to send them away. Jesus would not give up. He said a surprising thing. He turned to those few about Him and said: "Give ye them to eat."

They had not the faith to believe that they could do anything about it. But some of them converted the world soon after. If each of us now gathered a miniature circle in our college and drew on God by going the limit of consecration, something could be done—and I know none other way. I like to take spiritually the line St. John adds to the story: "There is a lad here." A lad who offered all he had. He had thought the five barley loaves and the two small fish only enough for his own dinner, but he gave it and by the instrumentality of God it went around.

I remember a day at one college, when the outlook seemed so dark that I didn't know where to turn. There was one boy who I knew really felt the thing, who really cared—an Irishman—and apt to be subject to moods. I found him on the steps outside of his fraternity house in despair, his head in his hands. He didn't feel any spiritual accord with anyone. He talked of leaving college. But he left it four years later, after having contributed to it more than any single person in the whole community. Knowing him, they knew something of the yearning and courage and intense desire of God. "There is a lad here!"—one with God is always a majority. One person with the light is in no more danger of extinction by the world's shallow frivolity than a star is by the passing billowy clouds.

That fellow is studying for the ministry now. He was first won at a camp by a clergyman whose whole dream is college

"THE COLLEGES MUST BE REDEEMED"



GRACE CHURCH, AMHERST, MASS., SEEN FROM THE COLLEGE GREEN
Here the Rev. Mr. Kinsolving, the student pastor, conducts a ministry of great helpfulness among Church students and others attending Amherst College

work. In two years he will be in some academic place, leading his mission, winning others. It is Christ's own method, that. There is no shorter way for the Episcopal Church than the Lord's way, and no surer way. We have a power of God to change lives, so soon as we really give Him right of way to change ours. Whether man or woman, minister or student, we can each be used to gather a group to be friends of God.

I have prayed and dare hope that this will look like a cause to some. Once I had fooled the examiners by memorizing without understanding enough to get a degree I never intended to go near a college. But at Oxford a student named Alex Barton used to amaze me by lavishing Christian friendship on all of us, putting Christ ahead of his studies, sharing with us his deepest experience. I saw him, though still an undergraduate, ministering vitally to more than a hundred. That one Christian meant more for Christ

than the organization of a great cathedral that was the college chapel with five august canons on its staff.

We could not help noticing the passings of a young man like that among us. Nor could we escape wondering. It was startling to see some one with so definite an object in living. We were rather an irresponsible lot, and the contrast was very clear. And there was something in us that was dazzled and drawn by the daily self-sacrifice of this young life. For all day long Alex was doing something for somebody, and as weeks turned to months we could see that it cost. I remember one night at the final competition for the Oxford boxing team, Alex Barton drew an unfavorable position and had to box three times in succession, twice against freshmen. At the last bout he was almost too tired to stand, but something indomitable came up within him and made him carry on. It seems queer, but that fight was a great religious drama to

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many of us, and when it appeared that he had won it, and the judges returned what seemed to us an unfair decision, it only had the effect of drawing us closer to him, by that mysterious old method of victory through defeat, that Homer saw in Hector and we see in Christ.

He went off to work in the slums of London in the College Mission, and did much to put it on its feet. Then when about to be called to a large church in his own home town in Baltimore, moved westward to California, to work in the great University of California at Berkeley among thousands of students. His wife, wearing black the while, told me one night what had happened. Alex had pitched in with all his weight to marshal some re-enforcement among the young men of the Pacific Coast, for the great warfare of God. He had started a number of things and was about with them all day long; and late at night he would get to his reading and have to pinch himself and sit in a cold room, in order to keep awake. Next morning at six o'clock he would be up for his morning devotions. He put aside from his monthly check enough to keep his little family in food during the last week of each month. He would spend the rest on entertaining all the students he knew in his home.

Of course no human body could stand the explosive pressure of a soul like that. Back East we heard that Alex was down with blood poisoning. It was weeks before he gave in, but finally the news came that we had expected. The church in Baltimore was packed at his memorial service. That morning it was unmistakably clear that there was a life beyond. One could not think of Alex as dead, and somehow, the old story so familiar to us all was re-enacted. No, the Cross was not a pious belief, but a living fact. Just as Alex loved men in college until he died for them so Christ loved and followed until it meant that hideous hill called Calvary. And now as I look on my mantle-piece at the passion in the glance of that young man, and think of the story of his life, it is not Alex that is there; but Someone greater calling to the cause he loved with a brave and wonderful love.

Alex gave his life in the very beginning of our Church's awakening to the challenge of the university. He gave me that cause, and I want to hand it on, to take it at his hands and to carry it on in his stead. Those concerned for our students must go abroad for Christ and His Church. If we would have a motto, there is none more real than the words of our Lord, "For their sakes I sanctify Myself." The Episcopal Church in every college must have some one doing that for the future of the students. There must be her immediate college mission to many thousands.

Many of you feel that you have no connection with the universities, yet in a sense you have. There was in Rome a little man, with no prospect of becoming a great warrior, who was watching the rising state of Carthage, and saw there a menace to the city of his heart and the temple of his gods. So at the end of every one of his speeches, he called out the slogan, "Carthage delenda est"—"Carthage must be destroyed"—until at length the thing was done by other hands, by those who were able to do it. Every one can do his part to arouse the Church, if only by repeating in Cato's fashion, "The colleges must be redeemed."

In New England there is no one who has done more for Christianity in academic institutions than a poor employee in a Boston shoe store, in whom was truly the vision splendid. From a Sunday School teacher he became an evangelist, and then a great one. He was preaching once to many thousand educated people in England, and was heckled by a dilettante gentleman, who said, "Mr. Moody, you don't even speak good English." The evangelist replied with deep humility, "I know that; but I am using my poor English as best I can for Christ. What are you doing for Him with your good English?"

It was Moody who said, too, something which I would share with those who have not heard His greatest modern call, "The world has yet to see what God can do through one man (or woman), wholly consecrated to Him."

Folk Schools in the Southern Mountains

Friends of our Southern Highlanders have followed the lead of a great Danish educator and established a Folk School at Brasstown

By the Rev. Franklin J. Clark

Secretary of the National Council

“FOLK SCHOOLS” FOR adults originated with Nikolai Grundtvig of Denmark, who in the last century inaugurated this peculiar type of education. His memory is revered by the Danes who believe that he influenced Danish life and thought more than any other one man.

The effect of the folk schools on the people of Denmark, especially on the agricultural folk who make up the majority of the population, has been amazing. From a depressed and illiterate condition the farmer has become today the real ruler of Denmark, and Denmark is known as “the most widely cultured nation in Europe.” The folk schools, independent though state-aided institutions, take the young men and women from eighteen to thirty years of age—of whom 95 percent are from the country—and keep the men for one term of five winter months and the women for one term of three summer months. From such short courses the young people return to their homes with a deeper understanding of life and a desire to play their full part in the development of their land. About one-third of all the rural population of Denmark has had at least one term at a folk school.

Now this idea has taken root in the Southern Highlands, due to the foresight and wisdom of John C. Campbell, one time director of the Southern Highland Division of the Russell Sage Foundation. Mr. Campbell had spent twenty-five years in the Appalachian region, and knew the mountaineer, understood and loved him, perhaps better than any one who ever worked with him. He had studied the Danish folk school plan and

felt it had much in it to benefit the rural agricultural population of our Southern Mountains. He planned to go to Denmark and make a closer study, but death prevented. His wife, who had been a partner in all his work and a sharer in his enthusiasm for the Highlander, finally carried out his idea. With Miss Marguerite Butler she spent a year carefully studying the schools in Scandinavia. The result is a fine demonstration school at Brasstown, North Carolina, along the same lines as the Danish schools.

Brasstown is not a town, but a small rural community in the far southwestern mountain corner of North Carolina. About 100 families, or roughly 500 people, live within a radius of two miles from the postoffice. There are about 1,500 people within a radius of five miles. Ninety-seven percent of the people of this community own their own farms. So anxious were the local people to have the school located in their midst that they pledged over \$800 in cash in addition to lumber, stone, trees and labor—1,495 days of it, and 397 of these days with team. In the first year they paid in value to the school some \$1,100. About thirty acres of excellent land, partly in woodland and in the center of the community fronting on the high road, were given by a leading citizen and his family. Adjoining land has since been purchased so that the farm now owns about two hundred acres.

The school is incorporated under the laws of North Carolina, and has the approval and deep interest of the Conference of Southern Mountain Workers. Our own National Council contributes

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THE DIRECTOR AND ASSISTANT DIRECTOR
*Find the newest baby lamb and give it a
welcome*

\$1,000 toward the school, this after a careful study by a committee of which the late Bishop Brown of Virginia, who knew mountain work from a large experience in his own diocese, was chairman. Dean Davis, Domestic Secretary of the Department of Missions is on the Board of Trustees. The American Missionary Association and the Board of National Missions of the Presbyterian Church, U. S. A., together contribute an additional \$3,000.

The Danish folk schools are dependent to a large extent for their success on the personality of the leaders and teachers. This will be no less true of these schools in this country. Where education is not confined to learning the contents of books, but imparted by the "living word" where the object is, as Grundtvig said, to "awaken, enliven and enlighten" the student by contact with a person full of his subject, personality must play a large part. In this respect the John C. Campbell Folk School is assured success. No people could be better fitted to carry on this demonstration than Mrs. Campbell, the director, and Miss Butler, her assistant. No one could be with them five minutes without being sure of this fact.

Then there is the farmer-gymnast from Denmark, George Bidstrup, a former folk school student and gymnastic teacher. "Under his management the farm attached to the school has already

become the model farm of the whole neighborhood and a good foundation for the whole establishment," said Jakob Lange, principal of the "Smallholders' School" at Odense, Denmark, on the occasion of his visit to the Brasstown school in the summer of 1927.

Right agricultural methods comprise one of the greatest needs in the mountain country. Mr. Bidstrup is making his farm just what Mr. Lange said it was—a model—a pattern—and hopes to show by rotation of crops, analysis and right use of soil, right methods of planting and cultivation, right selection and care of livestock, and by all the methods learned so well and so effectively in Denmark, just how this may be done. Fortunate is the school to get a man like Mr. Bidstrup to put all his experience and energy into the farm end of the work. He and Mr. Deschamps, who is forester, builder, electrician, civil engineer, and a few other things all in one, are working from sun-up to sun-down to make every inch of land—forest, pasture, plough land and garden—every cow, horse, pig, sheep and chicken (all pedigreed stock), contribute its full share toward the success of the enterprise. Already the effect of such effort may be seen in the farms round about the school.

The school has been able to start its teaching proper also. For the first year the course was for three winter months and was open to all local young people sixteen years and over. Lectures of a free and graphic sort in history and geography took their place with reading and writing, much practical arithmetic closely related to everyday life, health work under a public health nurse, Danish gymnastics and American sports. The boys went to the field for simple field surveying, the findings of which they plotted afterward in their mechanical drawing class. The study of agricultural science had its practical application in such construction work as the building of a model colony hoghhouse according to government blueprint. The girls learned sewing and cooking.

All subjects were taught with the aim

FOLK SCHOOLS IN THE SOUTHERN MOUNTAINS

of helping the young people to take advantage of their natural powers and to make their life in the country better, more efficient and more interesting. This winter it will be possible to have, in addition to the day pupils, a small group of boarding students who will pay in cash for one-half the small sum set for board and tuition, and in work for the other half. The living together of this school family on equal terms is a nearer approach to the ideals of the Danish school, and gives the student the added advantage of closer personal contact at all times with the instructors.

Then there is the revival of the handicrafts in which the Highlander used to excel but which have more or less fallen into disuse—weaving, chair-making, piecing of quilts. The school is undertaking to revive such industries which will add no little to the economic independence of the people. The Women's Community Club, which has been in operation for the past two years, and served the community in a very real sense, is active in the handicraft movement. The original folk-songs of the mountains are also being revived. Mrs. Campbell has made a careful study of these survivals from England and with the late Cecil J. Sharp, the great English authority on folk songs, issued a collection of words and music which was published in 1917 by G. P. Putnam's Sons, New York.

A museum of hand hewn logs, daubed with clay and "covered" with hand made "boards"—a natural museum in itself, stands in a corner of the woodland. The stick and mud chimney, the puncheon floors, the corded beds, spinning wheels, candle molds and old iron pots all tell of pioneer days in the mountains. These people are descendants of colonial settlers. Only one name which appears in the latest census is not found on the list of the first census of 1790, and this belongs to a family which settled earliest in the region.

An arboretum is being planted about the museum to preserve specimens of the trees, shrubs and wild flowers native to North Carolina. Already twenty-five of



COMMUNITY ROOM ON DEDICATION DAY
Here center educational and many other helpful activities

the 127 possible species of trees have been located.

Since I visited the school a year ago a community room has been erected, the first unit of the community house which is under construction now. Here some one hundred gather every Saturday night for lectures, discussions, singing, and games, a group which overflowed the farm house long before this room was ready. The handmade split-bottomed chairs were largely given by local people at their own suggestion. The donors' names are printed on the backs.

Coöperation is the order of the day among the farmers of Denmark, and is being introduced by this venture into this community. The Savings and Loan Association (known in other states as Credit Union) celebrated last spring its second birthday. It has nearly \$1,000 in capital stock. This represents shares and deposits of seventy-five members, twenty-seven of whom are Juniors—the largest junior branch in the state. Many of the Junior members own a five dollar share, some two shares. One eleven-year-old boy has nearly \$70 to his credit—representing accumulated cream checks from his own cow. Fortunately the store keeper is treasurer, so eggs, chickens, corn and even Indian relics are readily turned into cash. Productive loans at 6 percent are made only to adult members. Some of these loans have brought

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THE FARM HOUSE AT BRASSTOWN



COMMUNITY FOLK MUSEUM

in the first pure bred cows, hogs and poultry, bought fertilizer and feed, repaired dwelling houses and purchased land. The interest on one note was paid by cream checks realized on the heifer purchased. When it is remembered that under the present corn crop system of farming the average annual income of the local farmer, as they themselves have worked it out at a community meeting, amounts to \$86.50, this is a remarkable showing in savings.

Last winter a coöperative hatchery was organized with twenty-two members and a capital of \$280. Shares were valued at \$10. A charge of six cents was made for every chick hatched; two cents for all eggs which did not. Nearly 5,000 chickens were hatched from February to May.

The Farmers' Association which handles fertilizer and feed stuffs has recently completed a mill house. This coöperative mill, which has only been running three weeks, shows a steady increase in pat-

ronage on the part of the community.

And so the work of "awakening, enlivening and enlightening" goes on, imparting spiritual as well as economical values through example, the living word, as well as demonstration.

At one of the community meetings a visiting speaker said, "Now you probably know everything I have said, but *knowing* does no good of itself unless you *do*. No one can make you do, not I nor this school here. That rests with you." One of the men, commenting on the speaker's address, said to Mrs. Campbell, "That is just what you are trying to do, get us to thinking and reading, and then leave us to work out the rest ourselves." Another said many years ago to a small group of fishermen He had "awakened, enlivened and enlightened": "Ye know these things, happy are ye if ye do them." And they went out under the inspiration of His wonderful personality and captured the world.



THE ALLURING VIEW THAT IS SEEN FROM THE FARM HOUSE
Fine farms surround the Folk School and give ample opportunity for development and thrift

A Message from the Youth of the Church

Presented at a Joint Session of General Convention by Miss Marion MacDonald for the National Federation of Young People

AT THE CLOSE OF its first triennial conference at Sewanee, Tennessee, the National Federation of Episcopal Young People has prepared this *Message* to be submitted to the General Convention of the Church. In so doing the conference has been guided by two beliefs: first, a definite consciousness that the Church is looking with interest and concern upon its youth; and secondly, a conviction, humble in the extreme, that as a natural part of the Church's organization youth has a very real contribution to make to the corporate life of the Church.

1. We feel the necessity of a lay crusade to follow up the Bishops' Crusade as a great witness to the American people. We suggest that such speeches as are made be from laymen only, and that the compelling force of the movement be witnessing laymen speaking out of their own convictions to others to show reason for the faith that is in them and to win others to Christ. We believe that in such a crusade rather than in mass meetings the Church has a great instrument of power in the small spiritual group that meets for prayer, intercession, and quiet meditation, striving to develop an intimate spiritual bond among its members. We feel that this method is true to New Testament practice, and from our limited experience are convinced that a new power would come from the Holy Spirit upon those who practice that vital fellowship. We are convinced that the time has come for the lay membership of the Church to become more articulate, and we are endeavoring to make this a major aim of the Young People's Movement.

2. We are convinced that the membership of the Church would increase its influence should it concern itself more unequivocally with those pressing issues of the day which are a part of the task of bringing in the Master's Kingdom. We

long for a great expression for world peace and for Christian international relationships, an expression which will be great enough to overcome political prejudice. We dare to hope for an increased zeal, particularly on the part of laymen, in working for a solution of the economic life of this country more in keeping with the mind of Christ. We bespeak the great power of the Church in a positive educational program in preparation for the building of Christian Homes as a basis for conduct in meeting one of youth's most dominant problems. We strive for a nation-wide renewal of the missionary motive in the Master's command, "Go ye."

3. We recognize the necessity for constant sympathetic contact with youth of our own Church, and we especially beg the Church's attention to the great inter-diocesan organizations that colleges are. With alarm we realize that despite the life and promise of young people's organizations we have not succeeded in holding our colleges. This condition is so grave, and threatens the future of the Church in so obvious a way, that we feel it imperative to have especially trained consecrated workers in large college communities. We would also ask that only clergymen who are interested in students and who have the peculiar requisites for this specialized work be appointed to college cures. We make the appeal in the belief that the college situation is of national rather than diocesan or parochial concern. We present this Message in humility of mind and spirit but impelled by an increased awareness of the imperative quality of Christ's Commission, and a great willingness and desire to share the task and burden with you, whom we revere as teachers and leaders, and to whom we pledge our whole-hearted loyalty and devotion.

A Bishop on the Borderland

The Right Rev. Frederick Bingham Howden,
D. D., has for his see the whole of New Mexico and seven counties of the State of Texas

WE ARE PRESENTING to our subscribers this month a picture of Bishop Howden who has for the past fourteen years been the Missionary Bishop of New Mexico, which title carries with it oversight of part of Texas as well.

Frederick Bingham Howden was born on Staten Island, New York. He is an alumnus of Trinity College, Toronto, and the General Theological Seminary. After ordination he became assistant in St. John's Church, Detroit and in Calvary Parish, New York, leaving there in 1897 to become rector of Emmanuel Church, Cumberland, Maryland. In 1902 he became the rector of St. John's Church, Georgetown Parish, in the District of Columbia, only leaving there on his consecration for the see of New Mexico on January 14, 1914.

New Mexico is the largest of our continental missionary districts and from an archaeological point of view, one of the most interesting. Relics of a cultured race that possessed the land before the Romans conquered Britain, lie buried in its sands. Almost fifteen centuries later the Spanish explorers passed through, leaving their records on the well-known "Inscription Rock" which rises out of the desert in the southwestern part of the state. The oldest house in the United States is at Santa Fe, and in the same town there are adobe churches which were erected before the Jamestown colony was founded.

Although Bishop Howden is deeply interested in the past history of his field, it is on the work of the present that all his energies are concentrated. His sixty-five parishes and missions show constructive organization and a sense of corporate responsibility. Besides discharging their obligations in full to the Church at large,

they are helping to support the missionary work of the district.

An interesting work is done among the Mexicans who have crossed the border at El Paso, Texas, especially among the children. A kindergarten and small hospital, as well as rooms for various kinds of social and educational activities are the chief features of St. Anne's Mission, all under the able direction of Miss Aline M. Conrad, a nurse, and Miss Polly Taff, a social worker. The doctors of the community have given invaluable help.

At Fort Stanton the combination of a government chaplaincy in a hospital for tuberculous seamen and an organized mission of our Church, is working out harmoniously, and Bishop Howden has just completed a similar arrangement with another large hospital in the state also under the auspices of the United Veterans' Bureau.

An extensive work is done among the Navajo Indians at San Juan. Bishop Howden has gladly consented to allow the wards of the hospital to be used by doctors and nurses of the Federal Indian Service at different short periods of the year for the treatment of trachoma. A Church School and Bible Classes among the Indians are well attended and the progress in the work of evangelization is most encouraging.

Encouragement, indeed, is the prominent note in Bishop Howden's latest report of his district. The number of confirmations is steadily growing. There is a promising list of candidates for Holy Orders and only the transient character of the population holds back the marked advance of the Church in New Mexico. It is Bishop Howden's hope and belief that this constant handicap to steady progress will soon be overcome.

SANCTUARY

Intercession for the Nations of the World And for Our Country

The Elections--Armistice Day, 1918-1928--Thanksgiving Day

LET us intercede for the world and its peoples; first bringing before our eyes the vision of the city of God, coming down out of heaven; in the light of which the nations shall walk; into which the kings of the earth do bring their glory and honor. Then let us pray with boldness and with hope,

That the kingdoms of the world may become the kingdom of our God and of his Christ.

For all nations which profess and call themselves Christian; that they who occupy the foremost place and power may set up a standard to all peoples.

For international relations; for the growth of good will and unity; for disinterested care of weak and backward races; for peace on earth.

For presidents, kings, ministers, and all who are in authority; for all Christian rulers, that they please God, the Ruler of all, and that they may truly and impartially administer justice, to the maintenance of true religion and virtue.

For all estates of men; that they forget not God, the Father of all, by the division of class from class, in the selfishness of wealth, in the sufferance of poverty.

That in the life of town and country men may work with the purpose of God, the Giver of life.

O GOD our Father, give to the nations of the world a new heart of comradeship; that every people may bring its tribute of excellence to the common treasury, and all the world may go forward in the new and living way which He hath consecrated for us, who now liveth and reigneth with thee and the Spirit of Truth, one God.

ALMIGHTY GOD, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility thy kingdom may go forward till the earth is filled with the knowledge of thy love.

ALMIGHTY and everlasting God, who hast made all men for thy glory and, endowing the nations with peculiar gifts, hast called them to fulfil thy will and extend thy kingdom, inspire, we pray thee, our nation with such zeal for thy holiness that putting away all selfish and worldly ambition, and recalled to thy obedience, we may not lose the joy of our vocation, but may diligently use thy manifold gifts to thy honor and glory.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness.

Through Jesus Christ our Lord.

The National Council

The National Council meets regularly five 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

Thursday, November 8, 11 a. m. Holy Trinity Church, Brooklyn, N. Y., Fifty-sixth anniversary Woman's Auxiliary of Long Island.

Sunday, November 11, 11 a. m. St. John's Church, Lancaster, Pa., Seventy-fifth anniversary.

Thursday, November 15, Dinner Meeting, Chicago Church Club, Chicago, Ill.

Sunday, November 18, 11 a. m. Church of the Transfiguration, New York, N. Y.

Every Budget Item a Vital Piece of Work

Failure anywhere means reduction in existing mission effort - - A plea that this be remembered in the coming Every Member Canvass

DURING the Triennium just completed the Church has given to its general missionary work more than thirteen million dollars, a new high record. This sum includes one and one-half million given by the children through their Lenten Offering, one million one hundred thousand by the women of the Church through their United Thank Offering, one million four hundred thousand for the old deficit and nearly one million in supplies and gifts by the women and children. The balance represents the gifts for Advance Work and the payments made and being made week by week for the Maintenance Budget. The new high records in each of these endeavors prove the growing interest in the whole work of the Church.

The enthusiastic unanimity with which the Convention adopted the Maintenance Budget of \$4,224,680 per annum for the next three years is another evidence of this interest. While the figure is a reduction of \$125,320 from the Budget as presented by the National Council, it is \$12,310 in excess of the Budget adopted three years ago and makes possible the continuance of all existing work.

The "Pay-As-You-Go Plan" under which the National Council is limited in its actual expenditures to the amount of its expected income, was re-affirmed. In this connection it is important to realize that the Budget as presented to Convention had already been reduced by more than \$200,000 from the estimates submitted by the Bishops and the departments. The further reduction of \$125,320 by the Convention means that there is now no leeway for more reductions under the "Pay-As-You-Go Plan" without jeopardizing vital existing missionary work. Every diocese, every parish, every individual is therefore urged to see to it that in the coming Every Member Canvass, every mission, parish and diocese meets its full quota.

The financial plan under which we are working is all right if the word "Go" means to us not "Go Backward" but "Go Forward".

LEWIS B. FRANKLIN,
Treasurer of The National Council.

**Department of Missions
and Church Extension**

JOHN W. WOOD, *Executive Secretary*

**Foreign-Born Americans
Division**

THE REV. THOMAS BURGESS, D. D., *Secretary*

THROUGH THE MEDIUM of their new publication *The Eastern Church in the Western World*, the officers of the Foreign-Born Americans Division have tried to place before the people of the Church the unusual opportunities afforded by the presence in this country of some 2,000,000 communicants of the Eastern Churches. It is an opportunity for the exercise of unselfish Christian brotherliness. The book was written not for the clergy, but for the laity, especially for men and women who have time for "easy reading" only. Apart from the circumstance that it acquaints the reader with the outstanding facts concerning the Orthodox and the lesser Eastern Churches, it is of value to those who are interested in the missionary activities of these churches, in the problem of church unity, and in the work of the American Near East Relief. Order from The Book Store, 281 Fourth Avenue, New York City, or from the Morehouse Publishing Co., 1801 Fond du Lac Avenue, Milwaukee, Wis. Price \$1.25 plus postage.

**ARRIVALS AND SAILINGS OF
MISSIONARIES**

CHINA—ANKING

Miss Lila Stroman sailed from Manila August 28 to resume her work in China.

Dr. Harry B. Taylor and family sailed from Tokyo September 28.

CHINA—HANKOW

Miss Olive B. Tomlin arrived in Shanghai October 1.

CHINA—SHANGHAI

Bishop Graves sailed from Shanghai September 1 and arrived in Vancouver September 15.

Mrs. C. F. McRae and three children, and Miss L. F. Hammond sailed from San Francisco September 28.

Mrs. C. M. Lee and two children sailed from Vancouver September 27.

Dr. A. W. Tucker, Miss L. E. Lenhart, and the Rev. E. R. Dyer, arrived in Shanghai September 24.

The Rev. H. S. Smith and family arrived in Shanghai October 1.

Miss G. I. Selzer arrived in Shanghai October 5.

JAPAN—KYOTO

The Rev. J. A. Welbourn arrived in New York September 22.

Miss M. W. Hester arrived in Kyoto September 20.

JAPAN—NORTH TOKYO

Miss C. N. Everard arrived in Tokyo September 18.

LIBERIA

The Rev. W. J. Reed and family sailed from New York September 25.

PHILIPPINE ISLANDS

Miss Dorothea Taverner arrived in New York September 24.

PORTO RICO

Bishop and Mrs. Ferrando and Miss Ellen Hicks arrived in New York September 24.

The Rev. K. O. Miller and family arrived in New York September 17.

Miss M. B. Hayes arrived in New York October 1.

Department of Finance

LEWIS B. FRANKLIN,
Executive Secretary

THE REPORT OF THE Treasurer to General Convention was a cheerful document. No talk about deficits except to report that the big one of over a million and a half, so much in our minds three years ago, was practically eliminated through the devoted efforts of those dioceses and districts which volunteered to share in the work.

For many years up to 1926 the Council had been forced to use the principal of undesignated legacies to meet current expenses. In the past two years \$324,-203.24 of such legacies was appropriated for permanent equipment in the mission fields.

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The Treasurer reported that this Triennium will undoubtedly set a new high record in gifts to the Maintenance Budget. The "Pay-As-You-Go Plan" has prevented deficits but has tempted some parishes and dioceses to be satisfied with paying what they reported as pledged even though this sum might be far below their quota and far below what they might do after a real effort.

The new Program presented to General Convention by the Council shows but little change insofar as the Maintenance Budget is concerned. The total for each of the next three years is \$4,350,000, an increase of only \$137,630 per annum over the Budget for the present Triennium. Despite this small increase provision has been made for an increase in "Children's Allowances" of missionaries, for small increases in missionary salaries in certain fields, and for an increase in the salaries of the Continental Domestic Missionary Bishops from \$4,200 to \$4,500 per annum.

For the Advance Work part of the Program a new plan was suggested. No detailed statement of needs was presented and Convention was asked to appoint a committee to cooperate with the Council in the selection of projects to be included in the Program, the total not to exceed \$3,000,000 for the Triennium. The Council urged Convention to approve the plan under which the whole Church would set aside the season of Epiphany, 1930, in which a determined effort should be made to raise the money needed to equip properly our missionary work.

Religious Education

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

DEVELOPING CHURCH LOYALTY *By Lois Sibley Mandeville*

The following account shows how a class of eighth-grade girls in St. Luke's Church School, Rochester, N. Y., through a natural interest in General Convention events was led into a study of the history and work of the Church.

WHEN OUR CLASS came together in September, three years ago, we found history in the making. The 48th General Convention was about to meet in New Orleans in October, and our class was asked to present an account of the Convention to the Church School. Posters were made showing views of the city of New Orleans and photographs of the leaders of the Church who would attend the Convention. As a background we prepared a paper on the organization of the Church and General Convention, and a chart of the Church organization. While the Convention was in session a poster was displayed and a paper was read each week describing what was taking place there. In this way we learned how our Church is being carried on at the present time. This knowledge led to questions as to how the Church started, and we decided to pursue this subject. We then asked ourselves the following question. What do we want to find out about the Church? This resulted in our working out what we called our *Guide to Our Year's Work*, as follows:

I. Church History

1. Beginning of religious services
2. Beginning of the Church
3. Institutions of the Church
4. History of Confirmation
5. Divisions of the Church
6. The Church in America
7. How the Church is organized
8. Followers of God from the time of Christ to modern times
9. History of our Diocese
10. History of our Parish and its organizations

II. Prayer Book

1. History
2. Finding places in it.

III. Memory Work

1. Nicene Creed
2. Collects.

By developing No. 1, *The Beginning of Religious Services*, No. 2, *The Beginning of the Church*, and No. 3, *The Institutions of the Church*, we found answers to our first questions as to how the Church started. We used *The Long Life of the Church* and *Christian Leaders*, and

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such Church histories and dictionaries as were in our school library, for reference material.

No. 8, *Followers of God From the Time of Christ to Modern Times*, led to the study of twenty-five leaders, from John the Baptist to William Tyndale. The study about leaders brought before us the meaning of membership in the Church and we turned our attention to a facing of our individual responsibility. We covered No. 4, *History of Confirmation*, through an actual experience of the Church's instruction for Confirmation, and our class was confirmed.

An Easter pageant, *Faith is the Victory*, was presented by the class, assisted by other members of the Church School. This pageant emphasized what the class had learned about the great faith displayed by Christian leaders throughout the ages.

After studying No. 6, *The Church in America*, we turned to our own diocese and to the history of our parish and its organizations. This brought to a close our study of *The Long Life of the Church and its Leaders*.

Here is a brief summary of the work carried on in the five fields.

A pleasant contact was made, through letters, with a class of girls in China. They sent gifts to us, and we in turn sent gifts to them. A request to remember them in our prayers on Palm Sunday, the day of their Confirmation, which was near the time of our own Confirmation, produced a splendid spirit.

Another bit of fellowship was fostered by the exchange of letters with Russian and Czech girls at the Jan Hus Neighborhood House, New York City.

Copies of the Gospels in Spanish made an unusual Christmas gift which we sent to Matanzas, Cuba. Books were also sent to the Red Dragon Inn, Cordova, Alaska, and to an Indian Reservation in Western New York.

The book, *Paul the Dauntless*, by Basil Matthews, was purchased, read, and presented to our Church School library.

A Bible was presented to the Children's Corner.

On Church School Day an exhibit was held, the class showing through notebooks, posters, letters, and gifts what they had accomplished during the year.

The following composite prayer was written by the class and used each Sunday:

OUR Father, the Great Spirit who has inspired men and women to do wondrous deeds which have echoed through the ages; we thank thee for all thy loving kindness and goodness to us throughout the week. Though we have failed from time to time to do what we are asked, help us daily to follow the straight and narrow path. Comfort those who are in any way troubled. Be thou our Companion and Guide forever, so that at the end we may hear thy "well done, thou good and faithful servant". In the glory of thy Name and of thy holy son, Jesus Christ our Lord. Amen.

Adult Division

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

AFRICA NOTES

DURING THE MONTHS when the Church's attention is concentrated on Africa, there will appear in this column brief mention of new material available and other items of interest. Additional help in planning a parochial educational program on Africa may be secured from Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y., upon request. Orders for materials should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.



OUR STUDY of Africa this year gives added interest and importance to current periodical articles on the Church's Mission in Liberia. During the past few years many significant articles on this work have appeared in THE SPIRIT OF MISSIONS. For the convenience of those who may have overlooked these articles when they first appeared or who may wish to refresh their memories, a list is given

Read a Book

**The Eastern Church in the Western World.* By W. C. Emhardt, Thomas Burgess, and R. F. Lau. (Milwaukee, Morehouse, 1928) \$1.25.

A Short Psychology of Religion. By G. J. Jordan. (New York, Harper's, 1928) \$1.50.

**Letters of William Hoke Ramsaur.* Edited by Jeanne O. M. Cornell and Elwood L. Haines. (Privately Printed, 1928) \$1.00.

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

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

below. For anyone so unfortunate as not to have a file of THE SPIRIT OF MISSIONS easily available for reference, these articles are all collected and contained in the *Liberia Packet* which may be borrowed from The Library, 281 Fourth Avenue, New York, N. Y., for two weeks at no cost to the borrower except the payment of postage both ways.

Africa: the Great Challenge to the Church.
By William E. Leidt. May 1928 p. 289

Africa: the Home of a Child Race.
By the Rev. W. Josselyn Reed.
Two Parts, Aug. 1928 p. 539; Sept. 1928 p. 579

Cross and Crescent Meet in African Village.
By the Rev. W. Josselyn Reed.
Sept. 1926 p. 561

Girls' School in Liberia—A Beacon Light.
By Elizabeth M. Moort. June 1928 p. 372

International Conference Discusses African Development.
By the Rev. A. B. Parson. Dec. 1926 p. 735

Latest word from Mr. Parson in Liberia.
Mar. 1927 p. 140

Liberia as its Bishop sees it.
By The Right Rev. Robert E. Campbell, D.D. May 1928 p. 285

Liberia welcomes return of Miss Ridgely.
Apr. 1926 p. 220

Liberian Conference Meets at Hampton.
By Mary W. McKenzie. Aug. 1927 p. 497

Missionary Studies in Liberia Today.
By the Rev. A. B. Parson—Five Parts:

I. Down the West Coast. Feb. 1927 p. 81

II. In and about Monrovia. Apr. 1927 p. 205

III. Cape Mount and the Vai and Golah Countries. May 1927 p. 293

IV. Cape Palmas and Grand Bassa June 1927 p. 347

V. Penetrating the Hinterland. Jan. 1928 p. 21

Quiet Country Life in the Wilds of Africa.
By Emily DeW. Seaman. Nov. 1926 p. 703

Surfboat Travelling in Liberia Full of Thrills.
By the Rev. W. Josselyn Reed.
Feb. 1928 p. 91

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

ANNUALLY AND EVERY MEMBER
By a Layman

BACK OF THE THINGS I am about to say is a record of experience covering every Annual Every Member Canvass from the first to the last. That experience includes service in small mission and large parish both as canvasser and chairman, as a member of Bishop's Committee and as vestryman, and for many years as the actual administrator of a diocesan Field Department responsible for the effective application of the Canvass plan.

During these ten years, I have studied carefully every idea put forth as a substitute for the Annual Every Member Canvass, fairly open-minded toward, even hoping for, some new and better plan. Tested on the basis of sound principle, simple operation and clear results, nothing has yet appeared which can by any stretch of the imagination measure up to a plan which has proved to be effective wherever it has been used within reasonable approximation of recommended detail.

There is no need to say here what the Annual Every Member Canvass is, nor how it can be worked, nor how it has worked or does work. If these things are not of general knowledge among our

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leaders, clergy and lay, there is surely no reason why they should not inform themselves by securing the literature so easily obtainable from the Field Departments of either the National Council or of their own dioceses. What it means and how it is done are quite as easy to read and understand as the practical doing of the job is simple, direct and workable in large parish or small mission.

My concern is not with the *modus operandi*. The Annual Every Member Canvass is now among the proved devices which have replaced the old chaotic and more or less haphazard mechanism and given to the Church coördinated machinery, no more objectionable in the administration of the Church than in government or industry. There can be no wrong in that which merely seeks for the Church the benefits inherent in the advice given to the early Church, that decency and orderliness should govern our ways and means, as well as our debates on theology and our relations with one another. Assuredly the Annual Every Member Canvass is an orderly process. As to its high value, its practical utility and its markedly successful results, the record is incontrovertible. Wherever it has been tried and continued with increasing regard to its rules of action, success has crowned the enterprise and its beneficiaries have been not alone the General Church and its program of world work but as well the dioceses and parishes and their own programs of work.

There is no question about the above statements. I have dug deeply into the evidence. It isn't a matter of logic but of indisputable fact. In cold figures the case is determined for the proponent. I believe I am within most conservative bounds when I attribute to the Annual Every Member Canvass the place of *sine qua non* in the great contribution of the Field Department to the progress of the Church since its reorganization in 1919, when its mighty Forward Movement began.

If what has been said is true, then the Annual Every Member Canvass should not be cast aside for substitutes of un-

proved value. It remains as an indispensable major part of our essential machinery and should be the accepted and generally used method for the attainment of the objectives sought.

We should be as wary against substitutes for well-proved Church methods as we would be in matters affecting ourselves. The substitute, which for the same price can equal the quality of the original, is a rare bird. And in most cases substitutes are used chiefly that the cost may be less at the expense of quality. Remember, I am speaking of substitutes, which means discarding originals.

As to the variation or adaptation of the normal or recommended plan for the Every Member Canvass to local conditions, that is as sensible as substitution is objectionable. The plan is nothing if not susceptible to such practical application locally as may be necessary. Elasticity is one of its fundamental virtues.

And now—why annually? Is it necessary to repeat what the whole Church knows and what it has accepted as well—established practice. If the only reason were that "some will have grown in grace", that would be enough. The old leaflet, No. 2089, added thirteen more good reasons for the Annual Canvass (see also last page of leaflet No. 2130). They are as good today as in the year of the first canvass.

Has there ever been a failure in results where such a canvass was held? Yes, of course, but the answer is qualified by sure evidence of failure to do the job as the plan lays it out.

Has there ever been a failure in results when the Annual Every Member Canvass was put over with the plan in full action under capable and enthusiastic leadership? No. Every such case reported attests to its successful operation and most gratifying, sometimes most astonishing, results.

In my judgment the Field Department should be on guard against substitutes for the Annual Every Member Canvass, though always ready to make good use of such values as may be found in local adaptations.

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But it ought to invoke the witness of experience in holding the Church to one of its greatest assets toward a constant and ever-enlarging vision—the Every Member Canvass, held Annually.



The dates for the annual Every Member Canvass are November 25 to December 9. Earnest coöperation is urged in the spirit of this layman's communication.

Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York. For names see page 760.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER,
Secretary.

Christian Social Service

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

THE COUNCIL OF ADVICE met at the Girls' Friendly Society Holiday House at Alexandria, Virginia, from October second to fifth. Eight clergymen from various sections of the country and two representatives of the Woman's Auxiliary made up the attendance.

The sessions opened Wednesday evening after dinner. Among other topics discussed was the necessity for changing the day for the celebration of Social Service Sunday. It will be observed this year on the second Sunday after Epiphany, January 20th, 1929, since in that year, there will be no third Sunday after Epiphany, the day usually set aside for this purpose.

It was suggested that the parishes observe Armistice Day, which appropriately falls on a Sunday, by special programs, as the nation celebrates this year the tenth anniversary of this occasion. The arrangement of community programs in which all the churches in the city join has become usual in many cities. A leaflet published by the Federal Council of Churches will reach the clergy about November first. It will contain suggestions for the observance of the day.

The program for the coming National Conference on Social Service to be held in San Francisco next June was considered and suggestions made. The general topics of *The Technique of the Cure of Souls in the Light of Modern Knowledge*, which was introduced in Memphis by Professor Nash's paper on *Sin*, will be continued from some other angle. Suggestions for papers on methods of coöperation between physicians, psychiatrists and the clergymen were made. Much time was given to a discussion of methods for taking to the clergy such material as social work has developed, which will be useful to them in their parish work.

It was decided that this winter a new edition of *Plain Points for Parish Practice in Social Service* would be issued, and a

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pamphlet on the relation of the parish to secular agencies as well. A collation of the various papers read at the last eight National Conferences on Social Service was recommended. As all of these papers fall into four or five general headings, it was thought that pamphlets collecting the addresses under each head would be a valuable addition to our literature.

Reports were made on various projects in dioceses and provinces, which had been of help to the clergy, one particularly helpful project being the two or three-day Institute, at which leading social workers address the clergy and discuss with them modern social problems. Four such institutes have been very successfully organized in the past year and several others are planned for the coming winter. It was felt that together with a wide distribution of the National Department's pamphlets, these institutes are the best means of promoting in the Church at large, a knowledge of Christian Social Service. Programs of these Institutes may be secured through the National Department at the Church Missions House, 281 Fourth Avenue, New York, by diocesan chairmen desirous of setting up similar courses.

An interesting report was made of the summer schools, and of the industrial studies being made by the Division on

Industrial Relations, and suggestions for furthering interest in industrial questions were presented. The Secretary for Rural Work also reported.

It was mentioned in connection with the summer training course for seminar-ians in Cincinnati, that the Catholic Charities of the Roman Catholic Archdiocese of Cincinnati invited the students to take part in a seminar discussion on the spiritual breakdown which they often find preceding family difficulties. The Council suggested the collection of similar material as useful to our men in the solution of problems confronting them in their pastoral work, and the issuance possibly of a case book for clergy. It was pointed out that the collection of such material might take several years, but it was thought worth attempting. The Department would like to hear from any of the clergy who think this would be a useful undertaking with suggestions for possible material to be included.

Several inquiries have come for material and programs for Young People's Fellowship meetings. It developed that there is a scarcity of such material, and it is planned to undertake an investigation as to the nature of publications which will be useful and which might be issued in pamphlet form.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The following is the Report of the Executive Board on the selections for buildings to be erected from the United Thank Offering of 1925-1928. Made to the Triennial Meeting of the Woman's Auxiliary held in Washington, October 9th to 23rd.

NO MORE DELIGHTFUL but at the same time difficult task has fallen to the National Executive Board, than the selection of buildings which will mark the United Thank Offering of 1928. Two special sessions have been devoted to a careful consideration of the many pressing needs and splendid opportunities open before us, and our regret is that we could not satisfy them all.

Believing that the Offering would permit a larger appropriation than heretofore, the Board has selected six objects, the total amount required being \$115,000. It has also tried to emphasize the aspect of training, for which the United Thank Offering stands, and at the same time reach as great a number of fields as possible.

No more loyal and generous Church

THE NATIONAL COUNCIL

people can be found than our American Indians, so the *first* object is a vocational school for Indian boys and girls, Cass Lake, Diocese of Duluth, \$15,000.

Second, we turn to those mountaineers of the South and at Penland, North Carolina, a school building will be built and equipped, \$20,000.

Third, on the list is the reconstruction of a little church for white people at Delray Beach, Southern Florida, \$5,000. Bishop Wing writes, "should the Woman's Auxiliary find it possible in our necessity to rebuild any one of our churches, it would not only be a gracious act by which provision would be made for the worship of a congregation, but would hearten and encourage our own people in this dark hour."

Fourth, in San Juan, Porto Rico, one of our outstanding educators, Miss Ethel Robinson, is training Porto Rican girls for leadership, and St. Catherine's will be one of the four buildings which will form the Church center Bishop Colmore has so wisely established, \$25,000.

Fifth, out on the Pacific Coast under the direction of another fine woman, Deaconess Newell, a school which has already laid a broad and firm foundation, is to become a center for the great west, St. Margaret's, Berkeley, will be developed along the lines of Windham House, and Taylor Hall, and will also be in a position to welcome the Oriental student when she first reaches our shore, \$20,000.

Sixth, if the Auxiliary is to follow Bishop Bratton's suggestion that our Negro work be considered as a national undertaking, St. Agnes' Hospital, Raleigh can well be considered a medical center. The nurses trained there will set a standard not only of efficiency in their profession, but in their character as well, and the nurses' home will enter largely into their development, the amount allocated is \$30,000.

The Board did not dare go farther than to select these six great needs, but it could not forget another large group in a foreign field who five years ago went through one of the great disasters of modern times. The new St. Margaret's, Tokyo, is being built in a suburb which

rivals the United States in the rapidity of its growth, and its principal, Miss Heywood, longs to make its chapel not only the center of school life, but of the community as well. The Board therefore passed the following motion:

Be It Resolved: If the United Thank Offering of 1928 reaches a million dollars, the sum of fifty thousand dollars be immediately set aside for the chapel at St. Margaret's, Tokyo, in joyful recognition of this accomplishment.



WHEN OUR EXECUTIVE Secretary called the first business session of the Woman's Auxiliary to order, three-hundred and ninety-four delegates answered to the roll call. The gallery and side lines were filled with interested visitors. Miss Elizabeth Matthews of Southern Ohio was nominated by the Executive Board to be the presiding officer and was unanimously elected. From the moment of Miss Matthews' acceptance of the office, there was a feeling of security and assurance.

We have had a wonderful experience during the past two weeks. Time has been given for deliberation and discussions, but always we have moved on with parliamentary procedure. Though we differed in our opinions about many issues yet through the guidance of the Holy Spirit the joy of working together in Christian fellowship has deepened as the days have passed, and we have planned together how best we could do our share in bringing the Kingdom of God on earth.

We have had a full and varied program. There was the great Presentation Service of the United Thank Offering where thousands of women in the uncompleted Cathedral, the first service to be held in that great Cathedral, gathered to bring their offerings and return thanks for their many blessings. There were inspiring Mass Meetings—the greatest of which was the one when eager throngs filled the auditorium to hear that \$1,101,450.40 in Japanese yen, French francs, Chinese taels, English pounds, had been placed on the gold Alms Basin, with the American dollars of the women of this country, showing that the women

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throughout the Church had remembered to be thankful. Many other Mass Meetings on Missions, Evangelism, etc., filled our programs, and then, for four days we went to school. Dean Chalmers was our Head Master and the Y. W. C. A., the "School-House". Courses covering the world-wide program of this Church were offered, and courses on Method and Administration, Personal Religion, Bible Courses and Training Courses, etc. It has been estimated that 2,400 enrolled for this school of Applied Religion.

On Wednesday, the 17th, the women of the Auxiliary met at the Y. W. C. A. for special conferences, Miss Lindley leading the Diocesan Presidents, Miss Weed, the Diocesan United Thank Offering Treasurers, etc. Again they crowded into the class rooms, and the rooms were all filled. The cry for more chairs was heard on all sides.

Mrs. Hurd and her co-workers saw to it

that the social life of the Convention was not overlooked. The Bishop and Mrs. Freeman graciously entertained, throwing the Bishop's beautiful garden open for us to enjoy. Missionary teas were given and the joy of hearing the missionaries was combined with the pleasure of a social hour. The Diocesan Treasurers of the United Thank Offering were given a tea in honor of Miss Weed.

Mrs. Kellogg was at home in the Pan-American Building in honor of the Woman's Auxiliary and we had the pleasure of meeting the Presiding Bishop and Mrs. Murray, Bishop and Mrs. Freeman and Miss Grace Lindley.

A most brilliant reception was given to all delegates, the Bishops and their wives and the lay deputies, at the U. S. Chamber of Commerce. This was the great social feature of the Convention and the great throngs included most of the delegations.

Cooperating 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 So. 19th Street, Philadelphia, Pa.

PLANS ARE BEING matured by the national office of the Brotherhood of St. Andrew for a Church-wide campaign of Brotherhood extension during the fall and winter. The increase in number of active Chapters of the Brotherhood during the past twelve months has been the greatest of any year for several years past, and leaders of the Brotherhood are convinced that the time is ripe for a large scale effort in Brotherhood Chapter organization. While the details of the campaign have not been finally determined at this writing, it is probable that the plan will include some or all of the following features:

(1) Annual business meeting of each

Brotherhood Chapter on or about St. Andrew's Day, November 30, at which the report of the year's activities will be prepared for the national office, the ten-point standard of service explained, coöperation in the extension campaign arranged, and the possibility of a Church attendance campaign during Epiphany discussed.

(2) A suggestion to the rectors of parishes not having Brotherhood Chapters, that they call a conference of carefully selected men and boys on St. Andrew's Day to discuss the question of organizing a Chapter. If they organize, they may be admitted at the Annual Nation-Wide Corporate Communion for Men and Boys on Sunday, December 2; and if the rector desires, they may make plans for a Church attendance campaign as one of their first corporate efforts, during Epiphany.

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(3) Each Chapter will be asked, as far as practicable, to become responsible for the organization of another Chapter. Members of the National Council and presidents of the diocesan Brotherhood Assemblies will cooperate in this effort.

(4) Rectors desiring it will be furnished with material on Personal Evangelism and related subjects for distribution among the men of their parishes.

(5) A pageant on personal Evangelism, based on Scripture incidents, prepared by the Young People's Service League of the Province of Sewanee, will be made available for use by parishes as desired.

Full information regarding the plans adopted and methods of organizing Brotherhood Chapters may be secured by addressing the national office of the Brotherhood.

The Seamen's Church Institute of America

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

IN 1855 THE HONOLULU Seamen's Home Society was founded for the purpose of promoting a social and religious work among all seamen making that port. During the years that followed this society carried on a splendid missionary endeavor along the waterfront as an independent organization until January 1907, when it became affiliated with the Church of England Missions to Seamen.

Due entirely to the changed condition in the Hawaiian Islands because of the taking over of these islands by the American Government, the Honolulu Seamen's Institute made application for affiliation with the Seamen's Church Institute of America, to become effective as of October 1, 1928.

The occasion was one of public interest and was marked by appropriate ceremonies as evidenced by a program, which included music by the Hawaiian band, short speeches by Governor Farrington and the chairman of the local committee, the hoisting of the flags of the United States and the Seamen's Church Institute

of America and the singing of *America* by all, accompanied by the Hawaiian band. Bishop Restarick, retired Bishop of Honolulu, gave the Benediction.

Thus another link has been added in the chain of influence which the Church through the Seamen's Church Institute of America is spreading around our seamen when ashore in our American seaports and it should be an occasion both of rejoicing and thanksgiving for all those who desire the expansion of our Church organizations.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE INTEREST IN Bishop's Chapters is increasing steadily and in several dioceses the only hindrance to their formation is the lack of a suitable person to assist the Bishop in the details of organization. A Bishop's Chapter has recently been formed in Alabama. In the Philippines Canon Harvey, at the request of Bishop Mosher, is planning to form such a chapter of the isolated women of the English and American Churches. We are also greatly pleased to report that a parish chapter of seven members has been formed at Wrangell, Alaska.



A LITTLE ITEM IN the last copy of *The Royal Cross* says that a member of the Junior Daughters of the King started a Sunday School unaided and had over twenty-five enrolled the first Sunday. She reports that the members "are of all ages and sizes ranging in years from two to sixty and in size from twenty-eight inches to six feet."

When Junior Daughters of the King reach the age limit for "Juniors," if they feel that it may not be congenial to work with the "Seniors" on account of the difference in age, they may if they wish still keep their own chapter and elect their own officers; if it does not conflict with the seniors they may also keep their own name.

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REPORTS FROM THE Summer Conferences show an increasing interest in the Order of the Daughters of the King and more frequent opportunities given to members to explain the aims and ideals of the Order at these conferences. The reports from the Diocesan Assemblies lead us to hope that the members of the Order are quietly and steadfastly striving to keep their pledges of prayer, service and loyalty. There is also an encouraging increase in the number of new chapters and of new members in existing chapters. Five charters were sent out in September, for four parish chapters and one Bishop's Chapter.



ON ACCOUNT OF the many health resorts in New Mexico and Southwestern Texas the work of the Daughters there is quite largely visiting the sick and the members of those chapters hold themselves in readiness to go when needed with the rector for Hospital Communion.



THE EIGHTEENTH TRIENNIAL Convention opened in Washington with a registration of more than 470 delegates and visitors, the largest number on record.

The Quiet Hour at 3 p. m. on Friday, October 5 was led by Dr. Harrison of Pensacola, Florida. His main topic was *Crucifixion of Self* and from that *The Joy of Service*.

The Fellowship Tea gave a rare opportunity to renew old acquaintances and form new ones.

After the more formal opening of the Convention, Bishop Murray spoke so feelingly on *The Vision and Mission of the Daughters of the King* that every woman present felt the high honor of belonging to the Order.

At 7:30 on Saturday morning came the first of the early celebrations of the Holy Communion and at 9:30 Bishop Shayler of Nebraska gave the first of his three meditations upon *Prayer*. We all felt the inspiration and benediction of his talks.

Bishop Freeman of Washington gave us the most cordial of welcomes to Washington and his tribute to the mothers of the world touched everyone present.

The Rev. Dr. Loaring Clark certainly made us feel our responsibility in the matter of personal evangelism. He gave us a most interesting sketch of the progress of *Evangelism* in our Church. The Rev. G. Warfield Hobbs, speaking of *The Evangel of Printer's Ink* gave us a new appreciation of the value and power of the printed word.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

THE GIRLS' FRIENDLY SOCIETY is happy to announce the appointment of Mrs. Marion Dakin Burroughs as Financial Secretary. Mrs. Burroughs brings to the work an exceptionally broad background of experience and thorough training in financial work. A graduate of Smith College, she acted as statistician on the Workmen's Compensation Rates of Massachusetts from 1919 to 1920. From 1920 to 1923 she was field organizer and publicity director of the Near East Relief in Massachusetts. In this position she was individually responsible for the organization of the committees, money-raising, and publicity in separate cities and towns. In 1925, Mrs. Burroughs was organizer and publicity director for the American Red Cross in the state of Maine, directing the Roll Call, organizing chapters, directing publicity, and holding personal interviews; in 1926 she did similar work for the Red Cross in Boston.

Up to the present time, Mrs. Pfau, Chairman of the Finance Department, has been carrying the burden of her department alone. The combination of Mrs. Pfau and Mrs. Burroughs augurs well for the development and success of the financial policy of the organization.



THIS IS JUST A REMINDER that The Girls' Friendly Society has religious Christmas cards for sale both to individuals for their own use and to church organizations to re-sell as a money raising project. For details write to the national office of the organization, 15 East 40th Street, New York, N. Y.

The Church Periodical Club

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

ONE OF THE CARD FILES in the office of the Church Periodical Club contains the book wants of some of those to whom it ministers. There are wants by title, by author, by subject and they all have their story to tell.

As we look over the cards we are struck by the variety of need. It is a far cry from Aquinas Ethicus to Mother Goose, and if some of the clergy send lists of absolutely up to date theology, a teacher in the middle west tells us that the people in her neighborhood still love to read Will Carleton's farm ballads. Here we find the hobbies of individual missionaries; archeology, folk lore, art and architecture, antiques. Biographies claim first place in secular literature, but many clergy, and even bishops, reveal their addiction to detective tales.

These personal interests are after all side issues to those whose names are found on the cards. The real stress of their askings is laid on material that will help others, or will increase their own usefulness. A newly appointed examining chaplain wants to brush up on the study books recommended by the Commission on the Ministry. A student at DuBose, soon to return to Labrador and work among his own people needs a working library. The nearest that would be of use to him is several hundred miles away. This is the first time the C. P. C. has been asked to provide a library for Labrador, it is something of a challenge.

It is discouraging to find the letters o. p. (out of print) on so many cards, discouraging because the books themselves are not old or rare, but might be found easily in personal libraries if the C. P. C. were able to make a house to house visitation. What fun that would be and what a number of cards could be taken from the files!

The special needs are not all confined to books. A teacher in an Indian school wants a large Cathedral interior with choir boys if possible. Her children have never seen anything of the kind. A social

worker asks for postcards of their own country for homesick Italian women, and Italian Madonnas with which the children may make Christmas cards.

Turning from special titles to classification by subjects, what an array of cards under children—girls' books, boys' books, books for Scouts, Bible stories, *any* good books for children, supplementary reading for schools, and anything that will keep a boy at home nights.

The next group of cards shows requests for general books. A few are for personal use, but in the main they are for school and community libraries. The latter are fostered not only by the clergy and mission workers, but by public spirited lay people, desirous of benefiting their own neighborhood. We are accustomed to provide books for the people of Alaska. How many of us know that there are in Idaho men and women equally storm-bound through the greater part of the winter and equally dependent on the C. P. C. for reading matter.

Here are the permanent, never satisfied calls for books and tracts on the Church, the Bible, personal religion—never satisfied because there are always new people waiting to learn, and never enough to give to all. Geographically the cards cover a fairly widespread area of appeal. What a sporting thing it would be to provide all such material needed at two or three centers and see what would happen.

It might seem depressing to study so many unsatisfied needs, were there no other side to the picture, but memory recalls the cordial response to special appeals, the beautiful books for children that more favored children have outgrown. School and community libraries are built up almost miraculously with gifts from personal bookshelves and not seldom the book asked for is offered at almost the same time. The C. P. C. wishes for more to share in its friendly service, but it gives daily thanks for those who do.



The exhibit of the C. P. C. in the D. A. R. Hall at Washington during General Convention was well received and many valuable contacts were made.

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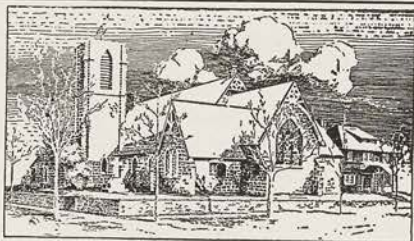
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