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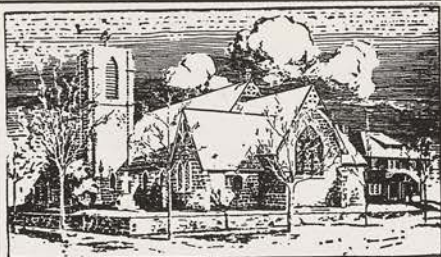
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The Spirit of Missions

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Retired

Vol. XCVI

DECEMBER, 1931

No. 12

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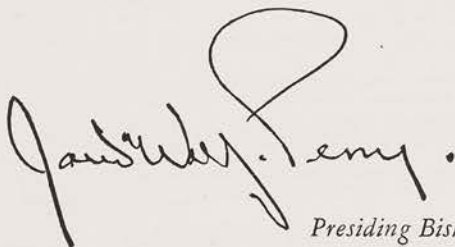
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A Christmas Greeting

ONE anniversary and only one belongs to all the world. Holidays there are which engage the nations in the celebration of their heroes, their victories and emancipations. These are of human origin and limited in bounds. But one event in history transcended them. Once only in the year the whole earth echoes with "tidings of great joy which shall be to all people". ☪ Ever since the Virgin Mother knocked at the doors of Bethlehem and laid her Baby in the manger bed Christmas has been God's gift to every home, the possession equally of all mankind. The Day comes this year to a confused world which will receive with fresh realization of its meaning the greeting of a Merry Christmas and the promise of a Glad New Year. The yearning for happiness and peace baffled in its quest finds satisfaction now in God alone. The human soul once touched by His Spirit looks beyond the unreal pleasures that leave only empty hands and hungry hearts. ☪ Christmas will bring within the reach of men and women everywhere blessings which no change of time or circumstance can take away. It kindles flames of faith and aspiration: It lifts the eyes of men to the vision of a Living Christ, new-born as at this time: It lifts the mind to the knowledge of God's love: It lifts the heart to find communion with Him who sought entrance into human life at Bethlehem.



Presiding Bishop

The Spirit of Missions

DECEMBER
1931



VOLUME XCVI
No. 12

Surgeon Commends Stuck Hospital

Summer inspection of Dr. Burke's work at Fort Yukon, leads to recognition by Hospital Standardization Committee of College of Surgeons

By Charles Alfred Dukes, M.D.

Fellow, American College of Surgeons

THE story of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, was told last month in THE SPIRIT OF MISSIONS (page 727) by Dr. Grafton Burke, who has carried on this work since its inception. This month THE SPIRIT OF MISSIONS presents our missionary hospital within the Arctic Circle as seen by two outsiders—Dr. Charles Alfred Dukes of Oakland, California, and Daniel Hackett, an undergraduate at Williams College, Williamstown, Massachusetts.

Dr. Dukes, who is a Fellow of the American College of Surgeons, accidentally visited our Fort Yukon work during the past summer while touring Alaska. He is a Methodist. Dan Hackett broke his college course to spend a winter in the Arctic. He rendered valuable service to the hospital during his stay, and is now back in college. Dr. and Mrs. Burke, it may be added, welcome such assistance, during either the winter or the summer, from college men.



LEAVING THE COAST steamer, a delightful passenger boat which carried us from Vancouver to Skagway for our summer in Alaska, we boarded the narrow gauge railway for the trip over the White Pass to Lake Bennett. After a side trip to Lake Atlin, probably one of the most beautiful and scenic lakes in the world, we returned to Lake Bennett, whence a few hours' ride carried us to the head waters of the Yukon. At White Pass the head waters of the Yukon, fed by Lakes Bennett, Tagish, Atlin, and other tributaries, are

made particularly interesting by the White Horse Rapids. These rapids represent the tragedies of the great trek of '98 for gold in the Klondike. It was here that so many of the poorly constructed boats met with disaster from the tremendous rush of the current and the many rocks which break up the narrow passage.

Many things could be told of the four-hundred-and-eighty-mile trip to Dawson. All the time we were going northwest,

THE SPIRIT OF MISSIONS

more north than west. During June the Yukon is at its greatest height, many times overflowing its banks, and when we reached Dawson we found that the docks were partially under water. From Dawson to Fort Yukon the trip was full of incidents strange to an outsider—the great herds of caribou swimming the river; the miners' and trappers' camps along the banks; the great forests that were growing upon this tundra, the soil of which is only about six or eight feet deep and covers the surface of the great glacier that leads into the Bering Sea.

When we started on this trip we were unaware of the special interest which Fort Yukon was to have for us. Fort Yukon, well within the Arctic Circle, was established in 1846 by the Hudson Bay Company, on what was supposed to be British territory. This error was not corrected until 1869, two years after the Alaska territory had been purchased by the United States. When our steamer was made fast to the crumbling bank of the Yukon at Fort Yukon, we met a remarkable fellow, Dr. Grafton Burke. He was pointed out to us by the captain of our ship, who had told us something of the great work that this medical missionary had been doing for the past twenty-five years in this isolated district of the Arctic.

It was about six o'clock in the evening

of June 21, the sun was not showing any disposition whatever to disappear, and, in fact, did not disappear on this particular day. When Dr. Burke learned that a surgeon and a pathologist were on board, he not only received us with open arms, but immediately took us to his hospital and pumped us dry of all the information that we could give in the seven hours of our stay, which was four hours longer than the regular stop.

To fully describe what Dr. Burke has done in this outpost of the North is impossible in a short article. During the quarter century that he and Mrs. Burke have labored here, they have not only ministered to the physical needs of the Indians but have sought also their spiritual development.

Dr. Burke, surgeon, obstetrician, and pathologist, has built up from a small cabin this remarkably clean, well-managed hospital of thirty-five beds, with electric lights, X-ray equipment, modern surgery, laboratory, heating system, running water, and the only cement sidewalk in the Arctic Circle. And through his lessons in sanitation, his eradication of tubercular infections of the glands in the necks of the children, his numerous tonsillectomies, and other surgical and medical procedures, Dr. Burke is bringing this isolated group of Indians from the misery of dirt



CHILDREN OF ST. STEPHEN'S MISSION, FORT YUKON, ALASKA
Living with the Burkes there are always about thirty children ranging from full-blooded Alaskan Indians through every degree of mixture. To them Mrs. Burke is "mother"

SURGEON COMMENDS STUCK HOSPITAL



MISSION STAFF AT FORT YUKON WITH BISHOP ROWE

Included in the group are Bishop Rowe (left), Bishop Bentley, Dr. and Mrs. Burke (center), and the Rev. M. F. Williams, priest-in-charge of St. Stephen's Mission (right)

and disease into comfort, happiness, and sanitary surroundings.

The vast opportunity facing the Hudson Stuck Memorial Hospital is very apparent when it is recalled that it is the medical center of a district of sixty-five thousand square miles. It was here that Vilhjalmur Stefansson, in command of the Canadian Arctic Expedition, was brought by Dr. Burke after finding him, three hundred miles up the Porcupine River, desperately ill from exposure during his quest of the North Pole. It required extensive arrangements and seven dog teams and eight men to break the way through the terrible snow and cold of this mid-winter period to reach Stefansson and to bring him back alive and restore him to health at this hospital.

One of my delightful remembrances of this mission is St. Stephen's Chapel. Dr. Burke took us out along a path leading through brush and undergrowth where the mosquitoes were large enough to walk alone, bite independently and collectively through any class of clothing, to the little chapel. Large enough to seat two or three hundred people, St. Stephen's Chapel possesses one of the most beautiful altar cloths in the world. This cloth, made of

beads and moose skin of the softest, white character, was beautifully embroidered in beads by the Indians in symbolic figures signifying their devotion to Christianity. There is also a second cloth done in color. Dr. Burke is particularly proud of these two altar cloths, not only because of their own significance, but also because they were made and presented in memory of Hudson Stuck, F.R.G.S., the founder of the mission.

So impressed was I by my inspection of the Hudson Stuck Memorial Hospital, that upon my return to the United States, I recommended that the Hospital Standardization Committee of the American College of Surgeons recognize it as meeting the committee's requirements. This recognition was granted as the College had previously conferred its Fellowship degree upon Dr. Burke.

This professional recognition must of course be gratifying to Dr. Burke and his coworkers; but their work deserves an even broader recognition—the appreciation and understanding of every member of the Episcopal Church of the worthwhile work which is being done in their name at Fort Yukon despite inadequate equipment.

An Undergraduate's Winter in Alaska

Logging, plumbing, nursing, steam-fitting, and hunting are included in the experiences of a winter spent with the Burkes in Fort Yukon

By Daniel Hackett

Student, Williams College, Williamstown, Massachusetts

INEXPERIENCED enough to enjoy any activity, and yet experienced enough to appreciate the work of others, this *cheechakah* arrived at Fort Yukon in the middle of September, 1930. Since then I have had experiences which I would not trade for many years of normal routine life outside; I have almost become an Alaskan sourdough.

Leaving a job as swimming instructor in Massachusetts on hardly a week's definite notice, I crossed the continent and was in Fort Yukon in less than two weeks traveling time. The days seemed longer and warmer in Fort Yukon than they had been when I left the outside. During the first week in the Arctic I had time to relearn the art of maneuvering a Fordson tractor to help lay in the winter's supply of wood for the Hudson Stuck Memorial Hospital, St. Stephen's Mission, and the powerhouse; then I was off for Circle on the last steamboat of the season to manipulate Dr. Burke's best rifle against a few caribou to supply the hospital with its winter meat supply. In company with the Rev. Merritt F. Williams and Ezias Joseph, a native hunter, I did my bit toward the killing of thirty-four caribou. Back again in Fort Yukon, I hauled wood until the snow became so deep that the tractor could haul no longer.

Then came a period of acclimation. I watched the Yukon close, learned how to handle and drive dogs, how to take a temperature and to feel a pulse, how to stoke a furnace with cord wood, how to look for grouse and to shoot them without tearing them to bits, how to saw wood on a power saw, how to stake rat houses, and how to set a fox trap.

In early November I learned a little about tinsmithing by helping Uncle Charley Rhenisch to put a new heating pipe to the white ward. At Thanksgiving time when Miss Maud Pratt was ill I became a night nurse for a week, and then turned to plumbing and steam-fitting with Al Rowe, the mission mechanic. During December the clinic was supplied with cold water, the old bathroom with hot water, the darkroom with cold water, and the staff dining room, children's dining room, and the nursery with steam heat. A new bathroom also was installed in the east wing of the hospital. This work was finished just in time to enjoy the Christmas celebrations and the New Year's *potlatch* and dances.

In early January I was off with the hospital dog team for Circle and the Hot Springs. In two weeks I mushed a little over two hundred miles, stopped a few days at the Springs, where I experienced fifty-below-zero



PART OF THE WOOD PILE
Each winter the mission uses nearly
\$4,000 worth of wood

WYOMING CHILDREN HAVE CHURCH SCHOOL

weather, a snow storm, and a real wind. I came back tremendously happy in the experience, and much more of a sourdough.

On February first I took over the job of orderly at the hospital, as a badly sprained back forced John Helenas to quit. I have hauled many thousands of gallons of water with dogs, thrown many cords of wood into the cellar, split many sticks of wood, and officiated as waterboy at many washings. I was now even more of a sourdough.

From the day that I arrived at the Hudson Stuck Memorial Hospital, I became more and more impressed by its work. Dr. Burke and his staff are ever-working, ever-planning, for the physical and spiritual betterment of everyone within the seemingly limitless area which this post serves. Dr. Burke, Mr. Williams, and the nurses are constantly alert to signs of disease or injury among the people. Every day a nurse visits many of the cabins in the native village, while Dr. Burke calls where there are cases which require his attention, and Mr. Williams makes several trips with his dog team during the winter to outlying settlements, where he brings great comfort, especially to the older people who seldom get into Fort Yukon. The hospital is not normal unless it is working to the limit of its capacity. Although an operation taxes the strength and resources of the doctor and all the nurses, many have been performed where the nurses had to

go out and bring in the patients; they did not feel sick enough to want to come in to the hospital. I was most impressed, however, by the fitness of the name, Happy, which has been given to Dr. Burke. Each of us here felt that if the doctor can be as happy as he is in spite of the many difficulties which arise and his long hours of labor, we, who work not half so much, can at least be happy.

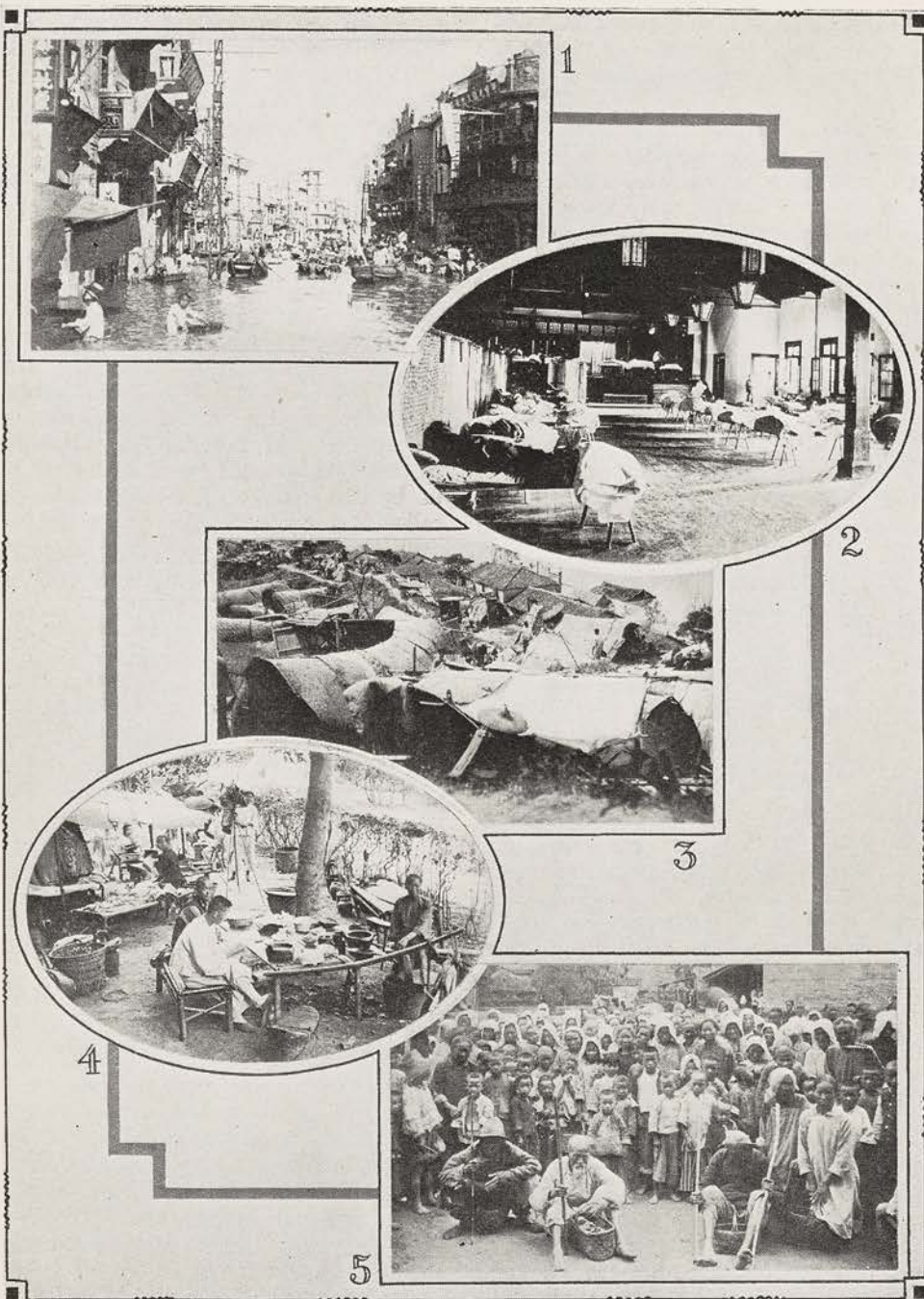
Mrs. Burke does the work of three or four people in handling and caring for the twenty-eight children at the mission. She is cook, laundress, seamstress, and most of all Mother to the whole family, which includes the doctor, Mr. Williams, the children, and myself. There could be no more happy home for us than is given us by Mrs. Burke. She might well be called Mrs. Happy Burke.

Two minor activities of this post are worthy of mention. Miss Addie A. Gavil has, in her spare time, built up a health class for the town children. It is doing much to educate the future citizens of Fort Yukon so that in years to come there may be less sickness due to ignorance. Johnny Fredson, an old mission boy, has recently returned to Fort Yukon and is conducting a weekly boys' club. The boys are developing a spirit of sportsmanship and a knowledge of healthy exercise which should carry them far toward becoming better men. In both of these activities I have had the pleasure of sharing; no work could be more valuable to the post.

Isolated Wyoming Children Have Church School

THE WHITE RANCHERS and their children who live on the Wind River Reservation, Wyoming, play an important part in the general activities of St. Michael's Mission, Ethete. As most of them live too far away from any church to attend regularly, they have invited us to bring the teaching of Christ to their children. In each little community the school house was selected as the most central place for the classes, which are held after school. In this way eight schools are visited regularly each week, while two

others, twenty miles from the mission at the end of the roads, are reached twice a month. About one hundred and twenty children of school age are reached weekly. This does not include the children of pre-school age who come to hear the stories and see the pictures. Very frequently their mothers and grandmothers also drop in during the period, some of them coming regularly. This religious education work is carried on by Miss Alice K. Potter, assisted by two volunteer workers from St. Michael's staff.



IN THE FLOOD-STRICKEN AREA OF CENTRAL CHINA

1. The Ming Shen Road in Hankow during August. 2. Stokes Hall, Boone Library, Wuchang was converted into a temporary hospital to care for flood refugees. 3. Flood refugees erect temporary shelter on Feng Hwang Hill, Wuchang. 4. Refugees encamped beside Boone Library. 5. A group of refugee beggars at Shihpai, an outstation of Anking

Effects of Central China Flood Analyzed

Emergency help is needed for Dioceses of Anking and Hankow which sustained heavy damage in disaster. Personal losses undetermined

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

FEW PEOPLE OUTSIDE of China can begin to understand the sweep of the floods of last August and the devastation wrought by them. No previous recorded flood has covered so large a territory, taken such a toll of human life, or resulted in such suffering, past, present, and to come. The airplane surveys of Colonel Lindbergh and others, supplemented by reports from regions not reached by air, indicate that floods of greater or less severity cover an area of approximately 120,000 square miles. Within this area, a region as large as the State of Pennsylvania has been wholly submerged, frequently to the depth of five feet or more.

Fully thirty million people lost their homes, their crops, or other means of livelihood. Ten million people face starvation.

The Yangtze Valley from above Hankow to below Nanking is the area of greatest damage and suffering. That is the region in which our Church has its work. Bishop Roots writes that the river at Hankow rose to a height of fifty-three feet, six inches, three feet higher than ever before recorded. For days the Bishop could only go about the city and from his house to his office in a sampan. From three to five feet of water was spread over the part of Hankow where St. Paul's Church and most of our mission residences are grouped. At St. Hilda's School, Wuchang, twelve feet of water stood in the house occupied by American women teachers. Entrance to the compound was not through the usual gateway but over the top of the wall by boat. Thousands of Chinese refugees were gathered upon the high ground of Boone School and College. Stokes Hall,

in Boone Library, became a temporary hospital.

Much of the affected country is flat and will drain slowly. Everywhere as the waters recede, cholera, typhoid, and dysentery attack the people.

Damages to our Church properties in the Diocese of Hankow are estimated to be approximately \$40,000 Mex.; in the Diocese of Anking, \$25,000 Mex. Shanghai reports no serious damage to mission property but great suffering among millions of people. No information has as yet been received concerning the losses of household and personal effects suffered by our American and Chinese workers.

Bishop Roots reports that information through official channels indicates that China can expect no help from a national appeal by any United States agency.

A National Chinese Flood Relief Committee has been organized, on the Hupeh branch of which Bishop Roots is serving as the only foreign member.

The American Red Cross has given one hundred thousand dollars. The Japanese government has given one hundred thousand yen. The Nanking Government is endeavoring to float a bond issue to provide funds, and many Chinese groups and individuals are making their gifts. It is evident, however, that, without further aid, the loss of life and the extent and intensity of suffering will be very great.

Bishop Roots summarizes the situation thus:

Flood and disaster unprecedented.

Millions homeless, destitute, facing starvation.

Epidemics spreading.

Conditions become progressively worse in view of approaching winter.

Earnestly appeal for help.

THE SPIRIT OF MISSIONS



FLOODED SECTION ON THE OUTSKIRTS OF HANKOW
General Convention has asked Church people in America to help the Church in China
relieve human suffering and restore damaged and destroyed Church property

The General Convention considered the facts, and unanimously adopted a resolution (See November SPIRIT OF MISSIONS, page 779) instructing the National Council to take all necessary steps to inform the Church in the United States of the urgent need of the Church in China, and to call upon our people to make their offerings for the relief of human suffering

and the reconstruction of damaged and destroyed property. Some gifts have already been received and forwarded to China. Many more are necessary to meet the situation. Gifts should be sent to the National Council, Church Missions House, 281 Fourth Avenue, New York, N. Y., marked "Special for China Flood Emergency Fund."

Bishop Creighton Inducts Mexican Suffragan

ON SUNDAY, OCTOBER 25, Bishop Creighton inducted the Rt. Rev. Efrain Salinas y Velasco, D.D., into his office as Suffragan Bishop of Mexico, before a congregation of nearly five hundred people who filled to overflowing the ancient Church of San José de Gracia in Mexico City. The colorful procession which included all the Mexican clergy except the Rev. Fausto Orihuela, who was ill, was brought up by the new Suffragan Bishop attended by his two brothers, and Bishop Creighton attended by the two oldest Mexican presbyters, the Rev. J. L. Perez and the Rev. J. A. Carrion. Immediately after the Creed, Bishop Creighton

read his charge to the Suffragan Bishop assigning him his duties, the oversight of all our Mexican work. Bishop Salinas then ascended the altar steps to receive from Bishop Creighton his staff, and gave his blessing to all the clergy gathered kneeling around Bishop Creighton. Bishop Salinas y Velasco preached the sermon and confirmed his first class comprising five Hooker School students. The service, which was entirely in Spanish, included hymns from the new Spanish Hymnal, the publication of which is being provided by an item in the Advance Work Program undertaken by the Woman's Auxiliary of the Diocese of New York.

Native Leadership in Latin America

The Church's three training schools in Porto Rico offer unique opportunities for the training of promising young men and women

By Ethel Robinson

Principal, St. Catherine's Training School, San Juan, Porto Rico

AN increasingly successful feature of the Church's work in Latin America is the effort to develop native leadership. In Brazil, the clergy group is predominantly Brazilian due largely to our stress on the importance of national leadership and the fine work of the Theological Seminary in Porto Alegre. For Mexico the Church has lately consecrated a Mexican as Suffragan Bishop, the Rt. Rev. Efrain Salinas y Velasco. The Mexican clergy comprise over eighty-five per cent of our entire clergy staff there. Haiti has never had but one or two white priests; the great bulk of the work being done by Haitians, for whose better training in the future Bishop Carson has recently established a seminary in Port au Prince. And in Cuba, nearly seventy per cent of our ordained workers are native born. Everywhere this development of native capacity and initiative is one of the most encouraging phases of our work. Miss Robinson's article, which is part of her address before the W. A. Triennial in Denver, tells of progress in Porto Rico, and is typical of our whole Latin American endeavor.

THE NATURAL LEADER of the Church in Latin America is the Latin American. Realizing the handicaps which confront the North American worker in Latin America, and the ever-growing desire for leadership of the Latin American, as well as his ability to lead, there can be no question that the Church, if it is to spread in these lands, must fit Latin Americans to carry on her work. It is merely a problem of how and where to train him properly for this work.

It has been borne in upon those who have had to face this problem that the training field should be Latin America, which has excellent educational facilities in many places. This is especially true of Porto Rico. A training center might well be formed in some one field to which Latin Americans could go if the educational facilities were poor in their own locality. In Porto Rico we now have three training schools for the natives of the Island:

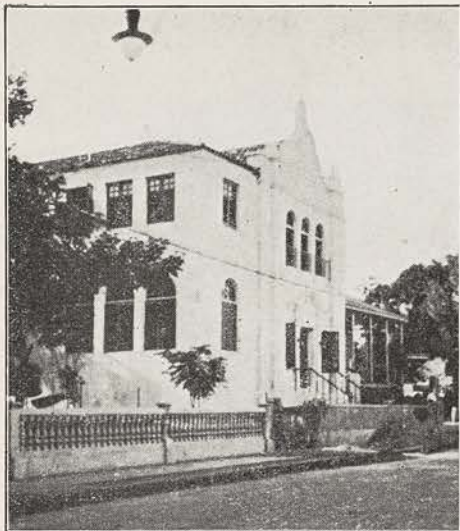
1. St. Luke's Training School for Nurses.
2. St. Catherine's Training School for women workers.
3. St. Michael's Seminary for the young men.

The students of the last two schools are a carefully selected group who desire to become missionaries among their own people. They receive the most thorough training possible in order that they can fit into any community on the Island. In so far as it is humanly possible they are prepared to meet all emergencies of the field.

After interest in the homeland is assured, certain outstanding leaders may be sent to the United States for more intensive training. This has been done in several cases where a Porto Rican worker showed great promise and the desired special training could not be had in Porto Rico.

This winter a graduate of St. Catherine's Training School is studying in New York at Teachers College, Columbia University. She had taught for two years in a rural district and demonstrated her exceptional ability for fine Christian leadership. She has constantly used her vaca-

THE SPIRIT OF MISSIONS



ST. CATHERINE'S TRAINING SCHOOL
Where the Church is helping Porto Rican girls
to become leaders

tion periods for study of psychology and educational methods. One summer as a student at the University of Porto Rico, she led the classes with her superb work and received the highest grade given. Two years ago she attended a summer session at Columbia University. She took four courses, one of which was philosophy of education with Dr. William H. Kilpatrick. She was in a class of several hundred students and received a final grade of A, a mark which few students ever receive from this professor. This year she is majoring in social service and at the end of her course will return to Porto Rico to assist in training the future leaders of the Island.

Since positions in mountain and rural districts are most difficult they are best filled by native workers. This demands an all-round, well-educated person, who can be a leader not only in Church activities, but also in community affairs, such as day schools, clinics, employment bureaus, and so on. Three of our Porto Rican priests, stationed in mountain and rural districts, face such problems constantly.

Recently one of them, the Rev. Esteban Reus-Garcia, wrote to Bishop Colmore

concerning the reopening of a school building which required extensive repair. This school is on the property of a sugar *central*. The owners had done nothing about repairing it, which meant that there was no school in that locality. After much talk on the part of our Porto Rican clergyman, permission was given to make the necessary repairs. Mr. Reus wrote:

Both Mr. Diaz and I are supervising and directing the work, using men of the community and paying them a reasonable salary. Others are helping with a day or two of labor.

You do not have any idea of how much I had to work and run up and down to smooth things, because the people were not willing to do anything for the *central*, as they have not shown any interest in them. Now that the *central* has given the permission to us to do it, we are doing it as a community proposition and the people are willing to do their part. Both the municipality and the *Central Monserate* knew that I could handle the situation better than they could, so far as getting the interest of the people and helping the work.

Mr. Reus also conducts a clinic in the vestry room of his church as there is no doctor or nurse in that community. He and his wife have been securing work for the women of that district, the making up of dresses for a wholesale firm, and seeing to it that a decent wage is given for the work. This priest received part of his training in Porto Rico and part in the United States.

The two Villafane brothers, who are priests of our Church and who are doing magnificent pieces of work, received all their education and training in Porto Rico. One of them is in charge of four mission stations each of which is big enough to occupy one man's entire time. What American could stand such strenuous work in the tropics!

Among our women workers are two nurses, Elena Aponte, a graduate of St. Luke's Hospital, Ponce, who is now a leader and a teacher in the nurses' training school, and Amparo Martinez, a graduate of St. Andrew's School, St. Catherine's Training School, and St. Luke's Hospital, Porto Rico, who is in charge of a clinic at St. Andrew's Mission, Mayaguez.

In many of our stations in Porto Rico we now find teachers and parish workers

NATIVE LEADERSHIP IN LATIN AMERICA

who are graduates of St. Catherine's Training School. These Porto Rican young women are carrying on most successfully and often under very trying conditions.

Two recent graduates have organized a school in the mountain district of Quebrada-Limon. In most rural districts there are but two grades, the first and second, so that many children never get beyond the three R's. These young women volunteered for work in such a district, where they teach in the third, fourth, fifth, and sixth grades as well as doing parish work. Young, enthusiastic, eager to share their all with the less fortunate members of their own people, they spend week after week at their difficult tasks. They are normal young people in every way and as such must crave at times some social life beyond their work. But it is five miles or more over rocky roads to such things as movies, and that means a horse or an automobile. Since they possess neither, it is seldom that they can leave their work environment. Do they complain? No, but rather write joyously of their work, as you can realize by an excerpt from a recent letter from one of them:

I have good news. Rejoice! Our classrooms look very pretty this year. The *padre* has fixed the desks and we have many little things that we needed very badly since last year. Oh, our classrooms look so pretty! Also our enrollment has increased considerably. We have a new grade. Some of the children who were leaving home to go to the town school are coming to us. Our school is full and there are still more com-



THE RT. REV. C. B. COLMORE, D.D.
The Bishop of Porto Rico is actively promoting
the development of native Church leaders

ing. We need more desks and books. There are seven children for the seventh grade that are pleading with us to take them. But we have neither books nor a place to put them. We are using lots of the material that I received in magazines that friends I met at Wellesley are sending me.

We seem to be in paradise. Three weeks since we started to work again. Three weeks of glorious joy and delight. We are very happy. I hope you will receive the same impression for we are truly happy!

We, who work with the Latin Americans, realize that the only statesmanlike plan is to arrange for the day when step by step the work may be delegated to their leaders.



A Christmas Message to Our Missionaries



LIGHTING CANDLES



FOR most of us the Feast of the Nativity is intimately associated with candles. The Christmas tree with its sparkling points of light; the Christmas altar glowing in soft radiance; perhaps, for some of us, the household candles which flickered in the gray dawn of the great day, as childish fingers fumbled with reluctant buttons in eager haste to discover the gifts of Santa Claus — all these are memories indelible.

At Christmas, always candles! And what else is Christmastide but the season of candle-lighting? Just because the world is dark about us and the numbing cold clings close, we light our little candle for guidance and for cheer.

The Incarnation itself was the lighting of a Candle—in the darkness of a stable, on a mid-winter night; and from its glow heart after heart has taken fire, the flame has travelled down the pathway of the centuries, and has girdled the earth with its soft radiance of promise and of peace.

“Glory and worship are before Him, power and honor are in His Sanctuary;” yet at its heart the Christmas message is a very simple thing: A candle in the darkness; a light to lighten the nations.

To you who are candles of the Lord, and our representatives near and far — you who are called to be lights of the world, and are sent forth that other lives may take fire from your shining faith and your pitying love — to you we send our Christmas message of loving cheer and sympathetic understanding.

It is sometimes lonely out there, and the shadows lie deep about you; your candle must spend itself in fulfilling its mission, but only so can the flame spread from heart to heart, until the light from the Bethlehem stable encircles the world.

So the Church of Christ continues to light human candles, and sets them in the dark places, that in the light of their shining others also may find the light.

May Christmas joy and peace be yours!

H. L. B.

Nationalists Modernize Chinese Capital

The rising tide of Christian work and influence goes on as Nanking, replacing Peiping as capital, builds roads and modern buildings

By the Rev. William Payne Roberts

Missionary in China since 1914

MANY TIMES IN HISTORY, Nanking has been the capital of China, or of parts of China. It was natural, then, that when captured in 1927 by the Nationalists they should make it their chief city. More central than Peking, the former capital, Nanking is more easily defended, more free from old traditions, and more extensive in area, thereby lending itself more easily to a new development. The name Peking, meaning northern capital, has been changed to Peiping; and Nanking, meaning southern capital, has become a city worthy of its ancient name. The city wall, more impressive even than that at Peiping, may support in the future a great driveway encircling the city.

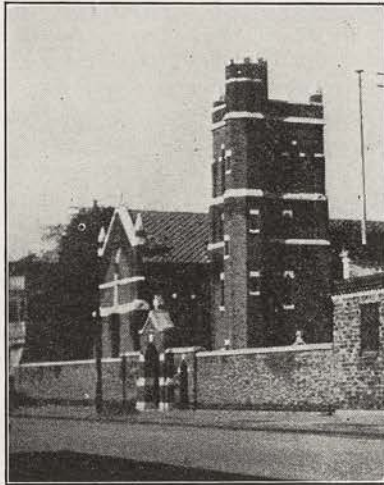
In the four years since 1927 the population of Nanking has increased over one hundred thousand, until today its inhabitants number about a half-million. Naturally newcomers have found it difficult to secure rooms and houses to rent and the land on the main streets has increased at least three times in value. The Government, with great plans for the rebuilding and development of the city, has employed the best talent of East and West in planning the new Nanking. Purple Mountain and other hills in the very near vicinity, the Yangtze River and Lotus Lake just outside the wall,

offer large possibilities for making Nanking a garden city.

Most noticeable of the changes recently made are the new roads, chief of which is the Chung Shan Road, named after Sun Yat-sen, and extending from the Yangtze River, through the city, to Purple Mountain when the body of Sun Yat-sen is buried in a handsome and imposing mausoleum. A system of twenty-nine main arteries is planned for the city as a whole. It was the Government's intention to finance these from funds supplied by the provinces, but the money never came in and the constant civil warfare proved such a drain upon the Government that the cost is being assessed against the landowners on both sides of the new streets. With the new roads have come automobiles, motor trucks, and

public busses in abundance. The main streets are cleaned daily and sprinkled in dusty weather, but the insufficient drainage and sewage system has caused much trouble during heavy rains and floods. Traffic policemen are stationed at important crossings and the licensing of all vehicles, from wheelbarrows to automobiles, is compulsory.

New buildings are beginning to appear all over the city. Headquarters for the Ministry of Railways, the Judiciary, the



NANKING'S FINEST CHURCH
St. Paul's is on the site of our first work
in China's new capital

THE SPIRIT OF MISSIONS



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SUN YAT-SEN MAUSOLEUM ON PURPLE MOUNTAIN, NANKING

The first project undertaken by the Nationalist Government in modernizing Nanking was the erection of Chung Shan Road through the city to Sun's monument

Overseas Chinese, the Moral Endeavor Society, the railway station, are among those already completed. Prominent, also, are the hundreds of new stores, hotels, and restaurants, the latter serving meals in a semi-foreign style, some even supplying ice cream. At least three large moving picture theatres have been erected. At the extreme end of the Chung Shan Road and half-way up Purple Mountain, is the newly erected Sun Yat-sen Tomb, the national shrine visited by all patriotic Chinese who come to the capital. Just beyond the tomb is a large stadium, a public park, and a golf links. At the Yangtze River a new ferry is under construction for carrying a whole train across the river and thus make possible a continuous journey from north China to Shanghai and Hangchow. Here and there are the wrecked skeletons of a few foreign buildings, the result of the outrages of 1927. The authorities have enlarged the electric light plant for the city and promise a running water system within another year, using the water from the Yangtze River filtered through sand.

The governmental boards and minis-

tries are for the most part occupying temporary quarters, waiting for the day when a share of the national income may be diverted from warfare to the construction of permanent buildings. The municipal offices occupy the site of the old examination halls, which were destroyed to give way to more modern structures. The city is well pasted up with political slogans, and citizens are required by the police to hang out their flags on all State occasions.

One is struck by the youthfulness of the officials who ride to and from their offices in automobiles, and by the large number of young men and women who are employed as secretaries or clerks in the different ministries. For the first time in history, Chinese young women are finding professions other than home-making open to them. Strict hours are required of all in Government employ, usually from eight in the morning to five or six in the evening. Military police stand sentinel at all public buildings and armed guards seldom leave the sides of the higher officials. The city is also policed by special bands of uniformed men who make regular rounds of the city, either on foot, on

NATIONALISTS MODERNIZE CHINESE CAPITAL

bicycle, or on horseback. Their chief interest is in communists or public propagandists.

One large section of the city is given over to military barracks and to the officers' training school. The movement of troops across the city and the river is almost continuous.

The former nine-hole golf links in the eastern section of the city and within the walls, was confiscated and transformed into an aviation field, whence aeroplanes fly over the city every day. Opposite the aviation field is the Central Hospital, a Government institution staffed in part with a large number of Christians who were trained in mission institutions.

The foreign consulates are in the northern section of the capital. The problem now facing Western nations is "Does the Nanking Government give promise of being really permanent, so that it would be wise to have the legations move from Peiping to Nanking?" The Germans are reported to have bought property near the Quaker Mission, and the Nanking Government is doing all it can to make desirable offers of land to the Powers for their legations.

Sunday is being observed, increasingly, as a day of change from the regular routine. Government offices are closed at

noon on Saturday, and as Nanking offers few opportunities for diversion, the wealthier residents make a week-end exodus to Shanghai. Public parks, hotels, restaurants, and moving picture theaters are increasingly well patronized. There is a Government board for the censorship of films; religious subjects are generally banned, and pictures that seem to ridicule the Chinese are censored. *Ben Hur*, forbidden in many parts of China, was shown in Nanking after the more prominent Christian parts had been deleted. On the other hand, the vilest sort of love films get through without much trouble.

A pleasant and leisurely hour may be spent on a flower-boat on Lotus Lake or near the old Confucian Temple, where one may sip tea as he is rowed about the lake or canals. More energetic forms of recreation will be available at the large public playground now being erected beyond the tomb at Purple Mountain, where facilities for all the major and minor sports are being prepared. An International Club, near the American Consulate, furnishes social entertainment and fellowship for those who are able to join. The Moral Endeavor Society, housed in one of Nanking's most attractive buildings, is an organization for the social life of military officers and men, managed like the

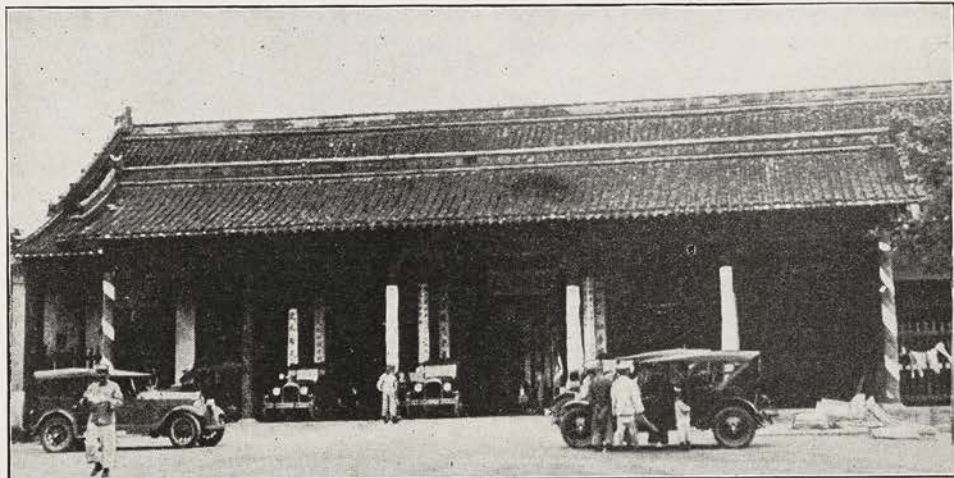


Photo by Keystone View

AMERICAN MOTOR CARS ARE COMMON IN THE NEW NANKING
New roads, wide and well-paved, sprinkled daily and well-policed, have brought about
a revolution in China's modes of transportation

THE SPIRIT OF MISSIONS

Y. M. C. A., but without its Christian emphasis.

Of the larger educational institutions in Nanking, the most prominent is the University of Nanking, a Christian institution located on high ground in the center of the city, and noted for its excellent School of Agriculture and Forestry. One mile to the west is Ginling College for girls, another Christian institution, with a beautiful group of buildings. Most prominent among Government colleges is Central University, a coeducational institution with many hundreds of students.

Preparatory schools, known in China as middle schools, exist almost without number. Of the Christian middle schools, the best are those connected with the University of Nanking, Mingteh School for girls (Presbyterian), Hwei Wen School for girls (Methodist), and the two schools carried on by the Disciples of Christ. There are many primary schools, governmental and Christian, but in spite of all the facilities, only one-half of the children of school age in Nanking are actually in school. The Government asks all schools to register and requires that registered primary schools omit all religious instruction and worship from their curriculum. Most Christian schools plan to comply with the Government wishes and hope to reach their children in a Christian way after school hours and in church buildings near the schools. There are, also, in Nanking a Training School for Women Evangelists, and a Union Theological Seminary.

Western visitors to Nanking are usually surprised at the extent of Christian work being done in the city. The oldest mission is that of the Roman Church, which holds property of great value both within and without the city wall. Matteo Ricci first came to Nanking in 1599 and the Roman College still bears his name. Nearly all the larger Protestant bodies are at work in Nanking—the Presbyterians, Methodists, Quakers, Disciples of Christ, Seventh Day Adventists (the most energetically missionary group in China today). Our own Church came after most of the other Churches were established,

opening its first station in 1910. Most of these bodies work within the city and in the villages round about. They have formed the Nanking Church Council to bring together pastors and other workers for consultation and prayer and coöperation. The Council sponsors preaching in the local prison and at the busy center near the Confucian Temple, and makes itself useful in times of flood and famine. There is also a Union Church which holds regular services in English, and the Y. M. C. A. and the Y. W. C. A.

Our own mission work centers in three separate localities—Hsiakwan, the South City, and in the heart of Nanking. At Hsiakwan near the railroad station and the Yangtze River, on the main road that runs into the city, there is a church nearly half-way towards self-support, and a day school of over two hundred pupils, wholly self-supporting. This station also supervises the country work at five different villages some miles removed from Nanking, two of them being across the river. In the South City, eight miles across from Hsiakwan, stands St. Paul's Church, the most beautiful and substantial church building in the city, on the site where our first work was done. Besides the regular parish work, St. Paul's maintains a day school of about fifty children. The Central Theological School of *Chung Hua Sheng Kung Hui* is located near the center of Nanking and comprises a group of seven buildings built in Chinese style. There are at present about twenty theological students preparing for work in nearly all our eleven dioceses.

The terrible Yangtze flood has been felt at Nanking, but the city authorities did much to save it from being inundated by blocking up the water-gates. Thus the water level in the city was kept about two feet lower than that outside the wall, and only the lower sections of the city have been under water. It is quite different outside the city, where wide stretches of the land are completely flooded. Nearly fifty thousand refugees have made their way to the capital and are now being cared for in refugee camps outside the city on high ground.

Province Four in Church's Foreign Service†

Missionaries from our southern dioceses are rendering a wide variety of distinguished service in many difficult and isolated posts

FROM THE DIOCESE OF ALABAMA

THE REV. E. B. COLLIER (1929), Dothan St. George's Church, Pachuca, Mexico
RUBY J. DAVIS (1930), Dothan St. Luke's Hospital, Shanghai, China
THE REV. J. K. MORRIS (1925), Tuscaloosa Kyoto, Japan
THE REV. FRANK S. PERSONS, II (1928), Montgomery Holy Trinity Mission, La Gloria, Cuba
*THE REV. W. L. RIBBLE (1927), Bessemer Porto Alegre, Brazil
THE REV. F. A. SAYLOR (1917), Birmingham St. Andrew's Mission, Mayaguez, Porto Rico

FROM THE DIOCESE OF ATLANTA

LOUISE GOLDTHORPE (1931), Atlanta St. Luke's Hospital, Manila, P. I.
THE REV. HENRY A. WILLEY (1924), Griffin All Saints' Mission, Kapaa, Kauai, T. H.

FROM THE DIOCESE OF EAST CAROLINA

VENITIA COX (1917), Winterville St. Phoebe's School, Hankow, China
DR. LULA M. DISOSWAY (1926), New Bern St. Elizabeth's Hospital, Shanghai, China
ELIZABETH H. GRIFFIN (1931), New Bern Manila, Philippine Islands
GEORGE H. MARSHALL (1930), Williamstown St. Paul's University, Tokyo, Japan

FROM THE DIOCESE OF FLORIDA

LUCY OGDEN CORNELL (1931), Jacksonville St. Stephen's Mission, Fort Yukon, Alaska
THE VEN. WILLIAM WYLLIE (1917), Jacksonville Archdeacon of Santo Domingo

FROM THE DIOCESE OF KENTUCKY

CLARA U. KEITH (1926), Upton House of Bethany, Cape Mount, Liberia
IVA G. LESTER (1912), Carbon Cathedral School, Havana, Cuba
DAVID G. POSTON (1931), Louisville Soochow Academy, Soochow, China
PAUL RUSCH (1926), Louisville St. Paul's University, Tokyo, Japan
JAMES M. WILSON (1930), Louisville St. Luke's Hospital, Shanghai, China

FROM THE DIOCESE OF LOUISIANA

ODESSA BABIN (1927), Huoma Hooker School, Mexico
MONA C. CANNELL (1922), New Orleans Fukui, Japan
§THE RT. REV. H. R. CARSON (1912), Monroe Port au Prince, Haiti
DEACONESS CAROLINE PITCHER (1922), Lakeland Wuchang, China

FROM THE DIOCESE OF MISSISSIPPI

THE VEN. J. L. SYKES (1923), Laurel Archdeacon of the Panama Canal Zone

FROM THE DIOCESE OF NORTH CAROLINA

BESSIE BLACKNALL (1916), Henderson St. Mark's Mission, Nenana, Alaska
ANNIE G. BURROUGHS (1931), Henderson Monrovia, Liberia
THE REV. F. A. COX (1921), Raleigh Soochow, China
ELLEN T. HICKS (1905), Oxford St. Luke's Hospital, Ponce, Porto Rico
MARY B. JENKINS (1931), Rocky Mount Cathedral School for Girls, Havana, Cuba
THE REV. J. L. MARTIN (1925), Reidsville Kekaha Mission, Waimea, Kauai, T. H.
MARY W. MCKENZIE (1921), Salisbury House of Bethany, Cape Mount, Liberia

FROM THE DIOCESE OF SOUTH CAROLINA

MRS. PATRICK C. GILMORE (formerly Lila Stroman) (1924), McClellanville Shanghai, China
ALICE H. GREGG (1916), Mars Bluff Secretary for Religious Education, Wuhu, China
THE REV. R. H. JACKSON (1927), Charleston Tsu, Japan
DR. HAWKINS K. JENKINS (1930), Mullins Mission of St. Mary the Virgin, Sagada, P. I.

†This is the tenth of a series showing whence our missionaries come. The eleventh will appear in an early issue.

*On sick leave since April, 1930.

§Bishop Carson was a missionary in the Panama Canal Zone prior to his consecration in 1923.

THE SPIRIT OF MISSIONS

FROM THE DIOCESE OF SOUTH FLORIDA

EDITH M. HASLAM (1929), Deland St. Luke's Hospital, Manila, P. I.
FRANCES NUTTING IGOE (1929), Deland San Juan, Porto Rico
J. C. M. VALENTINE (1928), Deland Mission of the Atonement, Quebrada Limon, Ponce, Porto Rico

FROM THE DIOCESE OF TENNESSEE

‡THE RT. REV. CHARLES B. COLMORE (1904), Pulaski Bishop of Porto Rico
DAVID M. DRIVER (1923), Winchester Southern Cross School, Porto Alegre, Brazil
PAUL A. TATE (1928), Memphis Parochial School, Camaguey, Cuba

FROM THE DIOCESE OF WESTERN NORTH CAROLINA

SALLIE REMBERT (1927), Asheville St. Agnes' School, Kyoto, Japan

‡Bishop Colmore was a missionary in Cuba prior to his consecration in 1913.

St. Luke's, Tokyo, Loses a Valued Friend

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

ON ARMISTICE DAY, November 11, Viscount Ei-Ichi Shibusawa died in Tokyo at the age of ninety-one. For many years he had been justly known as Japan's "Grand Old Man." If he himself could have chosen the day when death should come for him, he would have felt no day so appropriate as the anniversary of the day that opened the door to world peace, after four devastating years of war. The cause of international amity and goodwill was one of the ruling motives of his life.

As a boy of fourteen Viscount Shibusawa remembered the mission of Commodore Matthew Perry which resulted in the opening of Japan's doors to the world, and the return of Japan to international intercourse, after two and a half centuries of seclusion. Later he became a warm friend of Townsend Harris, America's first diplomatic representative in Japan.

For many years the Viscount was one of Dr. Rudolf B. Teusler's staunchest friends and supporters in efforts to build the new St. Luke's Hospital in Tokyo. He was a member of the Japanese Council for St. Luke's from its organization, and for years was its chairman. He was unflinching in his attendance upon meetings and in responding to Dr. Teusler's requests for counsel in difficult situations. As age increased such service entailed

a very heavy physical strain upon him.

I saw him last in Tokyo on May 21, 1930, when, with Dr. Teusler, I called to pay my respects and to bid him good-bye on my departure from Japan. He rose from a sick bed to receive us and for half an hour discussed the affairs of St. Luke's with marvelous energy.

One of my most cherished memories is that of his visit to Dr. Teusler's home in March, 1928. He was then eighty-eight but he made the long journey from his own home in Tokyo to St. Luke's Hospital to bid good-bye to Dr. Teusler, who was starting the next day for the United States to make another effort to secure funds for St. Luke's. Just before he left the house the Viscount turned to Dr. Teusler, clasped his hand and said: "I shall pray for the success of your mission." As I looked at these two great men and devoted friends, one from the East, the other from the West, I realized afresh how differences of race and culture sink into the background when "two strong men stand face to face, though they come from the ends of the earth."

Although Viscount Shibusawa was never formally enrolled as a Christian believer, one thinks of him as a friend to whom Our Lord would have been glad to say: "Thou art not far from the Kingdom of God."

Province III Has Widespread Negro Work

Eleven dioceses of the Province maintain effective missions in centers of Negro population reaching more than 10,000 colored folk

By the Rev. Scott Wood, D.D.

Worker among Colored People, Province of Washington

THE THIRD PROVINCE, extending from Pennsylvania south to Virginia, ministers both to Negroes of the North and Negroes of the South. Naturally the great bulk of the Negro population of this province is in Virginia, more particularly the Diocese of Southern Virginia. Northward migration has, however, brought large numbers of Negroes to the northern centers. The cities of Philadelphia and Pittsburgh, for example, having sixty per cent of the nearly half-million Negroes dwelling within the State of Pennsylvania. Today the Church is reaching out to the Negro in whatever place he may be and is doing effective work in eleven of the thirteen dioceses of the Third Province.

In the State of Pennsylvania the Church is ministering to Negro congregations in four of the five dioceses. There are 4,204 communicants. The single diocese in this State without specific colored work is Bethlehem, where Bishop Sterrett, however, is eager to inaugurate work whenever conditions warrant it.

Naturally our strongest work in this State is in the Diocese of Pennsylvania where, in Philadelphia, there are five self-supporting colored parishes: The Crucifixion; St. Barnabas, Germantown; St. Thomas; St. John the Divine; and St. Simon the Cyrenian. While St. Simon the Cyrenian has not the status of a self-supporting parish, being one of the chapels of the Church of the Holy Apostles, it raises annually about seven thousand dollars for parochial purposes and about one thousand dollars for missions. There are also nine diocesan missions in Philadelphia, all of them doing much needed work among the Negroes. These missions,

with the exception of St. Mary's and St. Michael's and All Angels, are served by colored priests. The Negro communicants in the Diocese of Pennsylvania number 3,412.

Although Negroes residing within the Diocese of Pittsburgh number more than one hundred thousand, there are only 529 communicants served by Holy Cross Church, Pittsburgh, and St. John's Mission, Myersdale. The former, the only self-supporting Negro parish in the diocese, is the outgrowth of a mission started twenty-five years ago in Allegheny, now North Side, by the present writer, who secured nearly twenty thousand dollars from good white friends for the purchase from a white congregation of Holy Cross Church. There are strategic points in this diocese where Negro missions could be started with hopeful prospects of success.

The Diocese of Erie with but a small Negro population has one mission under the care of the clergy of St. Paul's Cathedral, Erie. Closely associated with the cathedral, and yet independent of it, this congregation numbering about sixty-five, is practically self-supporting. Since its organization in 1921, it has raised nearly one thousand dollars for missions, besides caring for all its current expenses.

There are two missions in the Diocese of Harrisburg: Holy Cross Mission, Harrisburg, with a reported communicant list of ninety, and St. Barnabas' Mission, Altoona, with twenty-five communicants.

In the State of Delaware our only work among 32,602 Negroes is at St. Matthew's Mission, Wilmington. Our tiny congregation of seventy-five occupies a three-

THE SPIRIT OF MISSIONS

story brick building, the basement of which is used for missionary activities, the second story for a chapel, and the third story as a home for the priest-in-charge.

Maryland, of course, has a large colored population, numbering well over a quarter million. Our work here is centered in the Diocese of Maryland and those counties embraced within the Diocese of Washington; Easton despite a large industrious and thrifty group of Negroes has as yet no work for them.

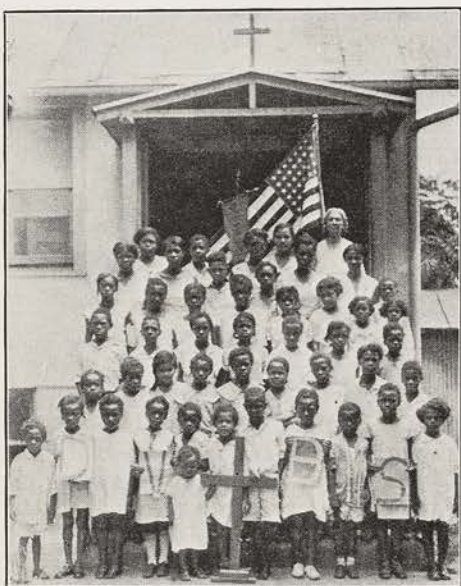
Of special interest in Maryland, is St. James' First African Church, Baltimore, one of the oldest colored Episcopal Churches in the United States and the only self-supporting Negro parish in the diocese. Its rector, the Rev. George F. Bragg, D.D., a veteran Negro priest, is an outstanding leader of his people. Other Negro congregations in Baltimore are: St. Catherine's and St. Mary the Virgin, Baltimore; St. Philip's in St. Anne's Parish, Anne Arundel County, and St. Philip's, Cumberland. The last named, a mission of Emmanuel Parish, was begun about fifty years ago and ministers to a small group of the thousand colored resi-



NEGRO CLERGY CONFERENCE
Bishops Creighton and Ingley conferred in
Denver with colored leaders (see p. 850)

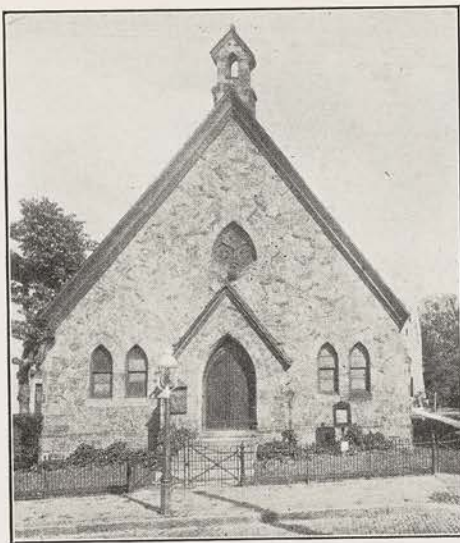
dents of Cumberland. Since its inauguration the work has grown steadily and today is housed in a well built church with adjoining parish hall. The colored communicants in this diocese number 1,801.

Nearly one hundred and fifty thousand Negroes dwell in the District of Columbia. In the city of Washington we have two self-supporting colored parishes: St. Luke's Church, the oldest colored parish in this city, with 729 communicants, and St. Mary's Church with 690 communicants. The latter was, for a number of years, a mission of St. John's parish. The missions include Calvary Chapel in northeast Washington, which has a large and growing congregation housed in an adequate plant; the Chapel of the Atonement, St. Philip's, Anacostia; St. Philip's, Aquasco, Maryland; St. Simon's; St. Mary's Chapel for Colored People; St. Monica's Chapel, which has one of the most complete and neatly arranged brick buildings in Washington; and St. John's, the latest addition to our Negro missions in Washington, which is designed to meet the spiritual needs of our students attending Howard University. In the Diocese of Washington, there are 1,831 Negro communicants.



CHARLES TOWN'S D. V. B. S.
Fifty Negro children received regular religious
education during two weeks in the summer

PROVINCE III HAS WIDESPREAD NEGRO WORK



ST. BARNABAS', PHILADELPHIA
One of five self-supporting Negro parishes in
the Diocese of Pennsylvania

In Virginia, which comprises the three dioceses of Virginia, Southern Virginia, and Southwestern Virginia, our work among the 650,000 colored folk very naturally and largely centers around St. Paul's Normal and Industrial School, Lawrenceville (Southern Virginia), in the very heart of the "black belt." Founded more than forty years ago by the Ven. James S. Russell, D.D., St. Paul's, affiliated with the American Church Institute for Negroes, is the Church's largest educational institution for Negroes. Among its fine buildings is St. Paul's Chapel, a large brick church situated in the very center of the campus. In this diocese also is located the Bishop Payne Divinity School at Petersburg, soon to be moved to Raleigh, North Carolina. It is the only accredited divinity school for the training of Negro candidates for the ministry of our Church. Since its foundation, more than fifty-three years ago, it has sent out into the ministry some of our most successful Negro clergymen.

The Diocese of Southern Virginia contains the largest number of colored people in the Province, and has the greatest number of rural missions. It has three self-supporting parishes: St. Stephen's Church,

Petersburg; Grace Church, Norfolk; and St. James' Church, Warfield, Brunswick County, one of the most beautifully built brick structures in the diocese. While St. James' is a distinctly rural work, the congregation is so industrious and thrifty that it pays all the current expenses and receives no aid from the diocese. It is a fine example of what thrift, industry, and faith in God can do in a rural community.

At Portsmouth, St. James' Church during recent years has made remarkable strides under the leadership of the Rev. M. B. Birchette, who has increased the communicant list from a mere handful to 129. The existence of a considerable debt upon the church property has proved a handicap to the congregation's exerting a large missionary influence in this section of tide-water Virginia. There are also substantially built churches at Bracey, Emporia, and Suffolk. From the very nature of the case, country churches, as are most of the missions in the Diocese of Southern Virginia, generally have small communicant lists, inadequate for vigorous self-support.

In this diocese, the total number of colored communicants is 1,589.



ST. PHILIP'S, CHARLES TOWN, W. VA.
And St. James' Chapel, Charleston, ministers to
142 communicants

THE SPIRIT OF MISSIONS

The Diocese of Southwestern Virginia has a smaller Negro population than the tide-water section. The colored people here have a rare cultural and historical background due to the interest of the white people, exhibited soon after the Civil War, in the spiritual welfare of their former slaves. Many Sunday schools were started, especially in the mountain parishes, and from these efforts sprang two missions: St. Philip's, Bedford City, and the Mission of the Good Shepherd, Lynchburg. Both of these missions have small congregations, but they have accomplished much good. It is a difficult matter for such missions as I am describing, to have permanent congregations, because of the present day migratory tendencies of the young people. There is also a good nucleus for the establishment of mission work in Roanoke. In all of these efforts made by the colored people for the continuance of the Episcopal Church in this diocese, they have the cooperation and sympathy of Bishop Jett.

The Diocese of Virginia has thirteen diocesan Negro missions, fourteen preaching stations, and in the very heart of Richmond, St. Philip's Church, a self-supporting parish, which is doing considerable missionary work in the diocese. In the regal counties of the tide water, King William, King and Queen, Essex, James City, Gloucester, and New Kent, largely populated by Negroes who are growing in education and thrift, there are only three colored missions. This section is a most fertile field for the development of Negro missions. The reported Negro communicant list in this diocese is 533.

The Diocese of West Virginia has two

colored missions, St. James' Chapel, Charleston, and St. Philip's Chapel, Charles Town. Both are diocesan missions of long standing, and notwithstanding the splendid opportunity which the State of West Virginia offers for the development of our work among the colored people, it does not seem to progress rapidly. It has the most cordial support and sympathetic aid of the diocesan authorities, yet the people show little realization of the opportunity in this fertile field. St. Philip's Chapel, Charles Town, one of the oldest missions in the province, is near Storer College, and its helpful influence is strongly felt in and around that institution. The Negro population of West Virginia is 114,193, of whom only 142 are communicants of the Church.

Close, intimate, and official association with the actual working conditions of the parishes and missions among the colored people in this province compels acknowledgement that the percentage of colored Churchmen is rather small in proportion to the large Negro population. But there is no reason for discouragement. What has been accomplished is most remarkable, in view of the fact that the Church has no definite program for work among Negroes; this is partly our own fault, because we are not carrying responsibility enough in the actual building up of our Church life. We have yet to learn the value of initiative, venturesomeness of faith, and constructive thinking for the extension of the Kingdom of God. But the work is going on, and Negro Episcopalians of the Third Province, numbering 10,117, will help themselves more and more each year.

Coming in 1932—Washington, the Churchman

THE SPIRIT OF MISSIONS will participate in the nation-wide celebration of the Washington Bicentenary through a special series of articles on *Washington, The Churchman*. Beginning with a general article in the January, 1932, number by John Stewart Bryan, President and Publisher of the *Richmond News Leader*, the series will continue month by month with contributions from other eminent Churchmen. This series is in accord with General Convention's action directing the National Council to call this anniversary to the attention of the whole Church.



JAPANESE YOUTH ATTEND NATIONAL CONFERENCE IN OSAKA

Young Japanese Churchmen Plan League

Osaka meeting gives youth from all Japan vision of what their sustained and enthusiastic cooperation can mean to Christ and His Church

By the Rev. Roderick H. Jackson

Missionary in Japan since 1927

FOR SEVERAL YEARS past there have developed in many parishes and missions of the Japanese Church groups of young men who meet to share their Christian experiences and to lead others to a knowledge of Jesus Christ. From these unrelated groups have grown diocesan Young Men's Leagues which act as clearing houses for ideas and serve as a unifying force. But even a diocesan group did not meet the whole situation and there was a growing desire for a national conference where stock could be taken of what had been accomplished and plans laid for the future. Accordingly several of the younger clergy and laymen of the Diocese of Osaka, under the leadership of the Rt. Rev. Yasutaro Naide, decided that their diocese should sponsor such a national conference of young Churchmen.

They invited representatives from the neighboring Missionary Districts of Kobe and Kyoto to meet with them in St. Paul's Church, Osaka, a beautiful new church

made possible partly by the generosity of the Church in America. The small group who gathered there decided to call a national conference, although uncertain as to the response or how it could be financed. But they had faith and were ready to work to realize their objective.

The Rev. Tada-atsu Imaizumi undertook to visit the bishops of the Church to enlist their cooperation. With tact and zeal he obtained the endorsement of all with whom he talked, thus ensuring the attendance of delegates from the most distant dioceses.

In the meantime the Osaka committee was busy making arrangements for speakers, entertainment of delegates, sending out notices and invitations, and enlisting financial support which was so vital a matter for a large gathering. With characteristic Japanese genius for detail everything was arranged in advance so that when the conference week-end arrived all was ready.

THE SPIRIT OF MISSIONS

The incoming delegates were met at the railroad stations and conducted through the busy streets filled with every variety of city noise. The traffic is amazing—street cars, handdrawn carts, drays, innumerable messenger boys on bicycles, reckless taxis, and scurrying pedestrians. One gave a sigh of relief as he stepped inside St. Paul's Church, where he was registered, given a badge with name inscribed, and assigned a number at the banquet table.

The Rev. Sadajiro Yanagihara as toastmaster bade all join in the feast which, being served in true Japanese style, was eaten with chopsticks. It was an enthusiastic gathering. Bishop Naide in his happy style welcomed the young men.

As the different dioceses were called a delegate responded from each. They had come from Hokkaido in the far northeast, which in topography resembles central New York, and from Formosa in the southwest, which though tropical is very mountainous. There is as much difference in the accent of these widely separated subjects of the Mikado as between citizens of Boston and Charleston. It was wonderful to see those young men, representative of the whole *Nippon Sei Ko Kwai*, more than two hundred of them, and realize that, in this day when the thought of Japanese youth is so much given to sports and the discussion of Western economic theories, idealism as embodied in Jesus Christ attracts them, causing them to travel hundreds of miles to meet together.

In the evening the Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, spoke in Japanese of the Lambeth Conference. Prof. Shoichi Murao of the Central Theological School in Tokyo made an inspiring speech in his usual forceful manner stressing the importance of corporate worship in the life of young Churchmen. This was most appropriate for the Japanese generally have not yet formed the custom of regular and systematic church attendance.

They go to their temples and shrines on great festivals and on other days as they pass by stop for a moment's prayer, but they do not have the custom of going

to corporate worship on a set day at stated intervals. This habit of corporate worship which is so vital a part of Christian fellowship has to be developed. It does not come naturally to one whose background and home influence has been Buddhistic or Shintoistic.

On Saturday morning the Rev. Paul N. Abe, rector of St. Paul's Church, in which all the meetings were held, celebrated the Holy Communion, and the Rev. Sadajiro Yanagihara, who had been a delegate to the Jerusalem Missionary Conference in 1928, was the preacher.

The afternoon was devoted chiefly to talks by the delegates. With enthusiasm characteristic of youth they stressed the need for rural evangelism and a definite endeavor to reach more and more young men.

Saturday evening was given over to a large and enthusiastic evangelistic service. Sunday morning the delegates attended worship in the several churches of Osaka. When one is accustomed to attend service in a little chapel in a small town or rural community where the average congregation is ten or fifteen it is a refreshing experience to join in a beautiful and well attended service.

The final meeting was Sunday afternoon. In accordance with the consensus of opinion as expressed on the previous day a continuation committee was appointed to study the advisability and means of forming a National Young Men's League.

All who attended this first national conference of young Churchmen in Japan returned to their several dioceses and parishes realizing that the Church has made steady progress since that memorable day when the *Nippon Sei Ko Kwai* was first organized in 1887 in this same busy city of Osaka. They also carried away a vision of how the Church, aided by the enthusiastic and sustained coöperation of those young men who have already come to love Jesus Christ, may be able to enoble and enlighten the lives of their fellowmen, who like themselves realize, as they toil in factory and field, that life does not consist of rice alone.

Missions Appeal to Collegians for Help

Student Lenten Offering of 1932 enables college Churchmen as "hands of Christ" to bring gifts to a variety of needy missions

By Martin S. Firth

Junior, Virginia Theological Seminary; Chairman, Student Lenten Offering

A FRIEND ONCE WROTE in answer to the complaining, discouraged letter of a college man, "Go to the highest hill you can find, climb it, stay there for three hours, and then write me another letter." Somehow these lines carry a real message for those of us who are students. We have tended, in the round of classroom and extra-curricula activities, to lose our sense of perspective. Oftentimes we have unwittingly substituted mirrors for windows. There are so many factors in college life centering our interest on the immediate affairs of the campus that we tend to neglect the daily exercise of craning our necks to see the surrounding world. For four years we are more or less cut off from the stream of ordinary life. We regard these years as a thing apart; every factor seems but the reflection of ourselves. As a result, complaining, discouraged periods come when we yearn for some way to break through that ring of mocking reflections of our own smiling

faces. In short, students need to climb to a high place and look out.

We need to catch a vision of the world as it really is—to know that there is such a thing as suffering and pain, that starvation represents a brutal fact, that lack of medical care may be a frightful and torturing reality for human beings, that many lives are dwarfed by superstition, that though God's in His heaven all's not right with the world *yet*. And having seen this, we need to sense the connection between this theory which we have learned and the streets in which we are to practice the art of living. We must break through this wall of mirrors; we must sense the need of the world. And having sensed it, we must not label it "an in-

teresting type of contemporary life" and file it away; we must discover what can be done about it, what is being done about it, and assist in these efforts.

Dr. Pott is Grateful

TO AMERICAN COLLEGE STUDENTS:

Through the Secretary for College Work I received a check for \$1,191.03 as the Lenten Offering from the students in American colleges and universities, contributed for the support of the Medical School of St. John's University, Shanghai, China. This added to the \$17.20 already sent in brings the total to \$1,208.23.* I am glad of the opportunity to express my thanks for this generous assistance to St. John's Medical School, which has educated some of China's foremost doctors and is the only missionary medical school for men in central China. Its present enrollment is 75. It trains young men so that they can become valuable assistants in our mission hospitals, and pioneers in the introduction of modern medical science in their own country. Above all it aims at training young men in such a way that they will carry on their noble profession in accordance with high Christian principles.

It is a great encouragement to me and my colleagues to know that this work appeals to the students in our American colleges and universities. I sincerely hope that your interest in this practical way of extending the Christ-like work of healing in China will continue.

Yours gratefully,

F. L. HAWKS POTT,
President, St. John's University.

*Expenses amounted to \$221.30, making the total 1931 Offering, \$1,429.53.

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BALBALASANG DORMITORY

Another building of this type would care for many who wish to attend school

The Student Lenten Offering provides one of the means whereby we climb to this high point where a new and wider horizon stretches out before us, by which we replace mirrors with windows and come to sense the need of men.

To a land filled with men broken by the agony that only lack of medical care can bring we have for the last two years sent some assistance. In giving the Student Lenten Offering for 1930 and 1931 to St. John's Medical School in Shanghai, China, we have visualized the desperate need for medical missionaries in lands suffering from physical ills. We have seen what a glorious figure the words, Christian doctor, really describe. To some of us there has come a vision of a figure consecrated to Christ, patiently pushing his way through crowded streets to find at the end of his journey a man broken in body. To him this figure brings not only the message of health but also the good news of a new way of life. It is the victorious story of the light of science in the hand of Jesus. This offering in the past two years has for many painted that picture in colors that cannot fade. Because of the offering a few more medical missionaries will walk the streets of China.

The Student Lenten Offering is one of the ways by which, through financial assistance, we make it possible for men to do Christ's work.

In the Student Lenten Offering of 1932 we propose to make this enterprise even more effective by making it more personal. After all, the best way to understand any ideal is to see it walking about on two legs. We are increasing the number of missionary projects so as to permit each college group to select that which is most appealing to it and to allow more freedom in the actual execution of its endeavors. The projects which are presented for 1932 are:

FOREIGN

1. Equipment, St. Elizabeth's Hospital, Shanghai.

This outstanding mission of health and healing ministers to women and children. Its doors are jammed but its equipment is poor. This equipment is urgently needed:

108 beds—\$20.16 each (delivered).
24 cribs—\$15.12 each (delivered).
Basal metabolism outfit—\$200.
Dare Hæmoglobinometer—\$50.
Du Bosq Colorimeter—\$100.
Glassware and reagents—\$150.

2. A motor boat for Zangzok, China.

From this city of 80,000 our mission in charge of the Rev. Hollis Smith ministers to 1,600 Christians or inquirers in many outlying places in this agricultural area. The only highways are creeks and canals—and Chinese houseboats are slow. A motor boat means great economy of time and resulting effectiveness. Cost—\$300.

3. A horse or mule for Haiti.

In January Bishop Carson expects to ordain a young Haitian, Adolphe Buteau, who is to be placed in charge of a section known as Savanette near the city of Aux Cayes. As in the pioneer days of the Gospel in America, this is the only means of transportation. Cost—\$50.

4. A mimeograph for the Panama Canal Zone.

Here the Rev. E. J. Cooper has a large parish, composed chiefly of Negro laborers upon the canal, with two congregations, one at Christ Church, Colon; one at St. Mary's, Silver City. These people are devoted but not affluent. Communications and instruction are essential. Therefore, this practical request. Cost—\$125.

5. Microscopes, St. Luke's Hospital, Tokyo.

MISSIONS APPEAL TO COLLEGIANS FOR HELP

Everyone is already familiar with the unparalleled contribution of this hospital. Three microscopes are needed at \$85 each.

6. Chapel, Antamok Gold Mine, Baguio, Philippine Islands.

These gold mines draw a great many unskilled laborers who are connected with our northern stations, but we are without facilities to minister to them. No other buildings are available for meetings. A small chapel may be constructed here for \$300.

7. Balbalasang, Philippine Islands.

This very important station, where there was no Christian Church six years ago, has shown remarkable progress. As a result, its needs are growing.

a. In this station the limit of the work which can be carried by the priest and deaconess has been reached. The services of a catechist are being negotiated for. A house for him is needed. Cost \$300.

b. The school here has 125 pupils but housing conditions are inadequate. A girls' dormitory would greatly help the work. As the children from other villages always bring their own rice and do their own cooking, there should never be any heavy demand for maintenance. Cost \$200.

c. Claims and opportunities are pressing in three nearby places—Talong, Sesecan, and Inlangan. Small split-bamboo chapels are greatly needed, at a cost of \$100 apiece.

8. A church bell for Pandemai, Liberia.

Far in the hinterland life is primitive. There are no clocks and people do not know when to go to church. The native clergyman, Mr. Dwalu, does his best with an old dinner bell. Bishop Campbell wishes to supply the community with a church bell. Cost \$60 (delivered).

9. Gasoline for Bishop Campbell in Liberia.

Bishop Campbell has just been given a motor boat in which to save days in visitations. But gasoline is expensive, \$40 for 100 gallons.

DOMESTIC

1. Equipment, Pyramid Lake Reservation, Nixon, Nevada.

A new social hall will be opened here at Christmas time. Miss Alice Wright, in speaking of the need for a radio and piano, says, "For the comfort of the workers as well as for the people, these must be found. Separation by fifty miles of desert from their neighbors and the next mission is argument enough for the need." An electric refrigerator is also needed to cope with the eight months of desert heat.



ST. ELIZABETH'S PATIENTS

Whose care could be made easier and better through additional equipment

2. Scholarships at mission schools.

The Blue Ridge Industrial School, Bris, Virginia.

St. Paul's School, Beaufort, North Carolina.

St. Michael's School, Ethete, Wyoming.

St. Elizabeth's School for Indian Boys and Girls, Wakpala, South Dakota.

St. Mary's School for Indian Girls, Springfield, South Dakota.

Hare Industrial School, Mission, South Dakota.

St. Andrew's School for Mountain Boys, St. Andrews P. O., Tennessee.

St. Mary's-on-the-Mountain for Mountain Girls, Sewanee, Tennessee.

St. Philip's Junior College for Negroes, San Antonio, Texas.

St. Christopher's School, Columbus, Georgia. \$200 a year will provide for one boy or girl in any of these schools.

3. Truck for San Juan Mission Hospital, Farmington, New Mexico.

The San Juan Mission Hospital ministers to Navajos. The Rev. Robert Y. Davis writes that a new truck is badly needed to transport children to and from religious services at the hospital, bringing in sick patients from the reservation, hauling wood, and all sorts of things. He needs \$500 more.

4. Physical equipment for Mission of the Good Shepherd, Fort Defiance, Arizona.

Here we find the only orphanage among 35,000 Navajos. A new unit is now being built

THE SPIRIT OF MISSIONS

which will care for fifty children. Furnishings are needed.

5. Chapel, St. Anne's Mission, El Paso, Texas.

St. Anne's is one of the few bright spots in the most poverty stricken section of the town, and does splendid work among the Mexicans. For many years Miss Aline M. Conrad, R.N., has been doing heroic work in the clinic; and more recently a kindergarten and classes in English and religious education for older children and adults have been added. However, the Mexicans who use St. Anne's are looking for the opportunity definitely to express their religious longings. To stress the spiritual side of the work a chapel is essential. Several hundred dollars would be of enormous help.

The Student Lenten Offering is an opportunity for a group of students to select from the above list a project of particular interest to them, to study it from all its angles, and then to reach out a hand to help by assuming full or partial financial responsibility.

In past years the offering has been handicapped because of the fact that consideration of it has been too long postponed. It is therefore suggested that groups of students interested in making the Student Lenten Offering a part of their program begin making their plans immediately. These plans, of course, must be adapted to local conditions and yet it is suggested that one night a week throughout Lent be given to the study of various aspects of the work selected. The possibilities in all of the projects are so broad as not to be easily exhausted. In this study, scarcely without our bidding, will come forth every issue that faces the world today—racial intolerance, industrial strife, international difficulty, spiritual poverty.

To expedite this the Rev. Arthur M. Sherman, S.T.D., Secretary for Missionary Education, will supply information and bibliographies upon request. The provincial chairmen will likewise help in offering suggestions as to program building. Books will be available through the Church Missions House Library. In some instances missionary speakers can be sent to college campuses to give first-hand information. Envelopes, posters, and the like, which are of immense value in some but not in all situations, can be furnished as local circumstances require.

Most important of all it is essential to build our prayers into such thinking and activity. The offering may present an opportunity for two or three to gather together in the adventure of the spiritual life, and there, in the silence of God, to offer themselves to His service.

The Student Lenten Offering is a group of students gathered together offering to God their minds and their wills that they may come to an understanding of the work of Christ throughout the world.

As students we cannot now give ourselves to this world in need which lies far afield but there are already those there who are spending themselves valiantly, men and women ready and willing to give their lives to answer the needs before them. But their hands are tied because of lack of financial assistance. We as students have the power to reach out to cut those bonds and to free those hands.

And finally, the Student Lenten Offering is one of the ways by which students are permitted to be the hands of Christ.

For Further Information

Write to Martin S. Firth, Episcopal Theological Seminary, Alexandria, Virginia, or to your provincial chairman:

I. Katharine Grammer, 7 Cottage Street, Wellesley, Mass.

James DeWolf Perry, jr., Dunster House, Cambridge, Mass.

II. Charles Boynton, 175 Ninth Avenue, New York, N. Y.

III. Coleman Jennings, 2221 Massachusetts Avenue, Washington, D. C.

Sallie H. Phillips, 2224 R Street, N.W., Washington, D. C.

IV. Hope Baskette, 655 W. Jefferson Street, Tallahassee, Fla.

The Rev. Thomas Wright, Chapel Hill, North Carolina.

V. The Rev. Henry Lewis, 725 Oxford Road, Ann Arbor, Mich.

VI. The Rev. Carter Harrison, Brookings, S. D.

VII. The Rev. Allen Person, Palmer Chapel, Houston, Texas.

VIII. Leila Anderson, St. Margaret's House, Berkeley, Calif.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field

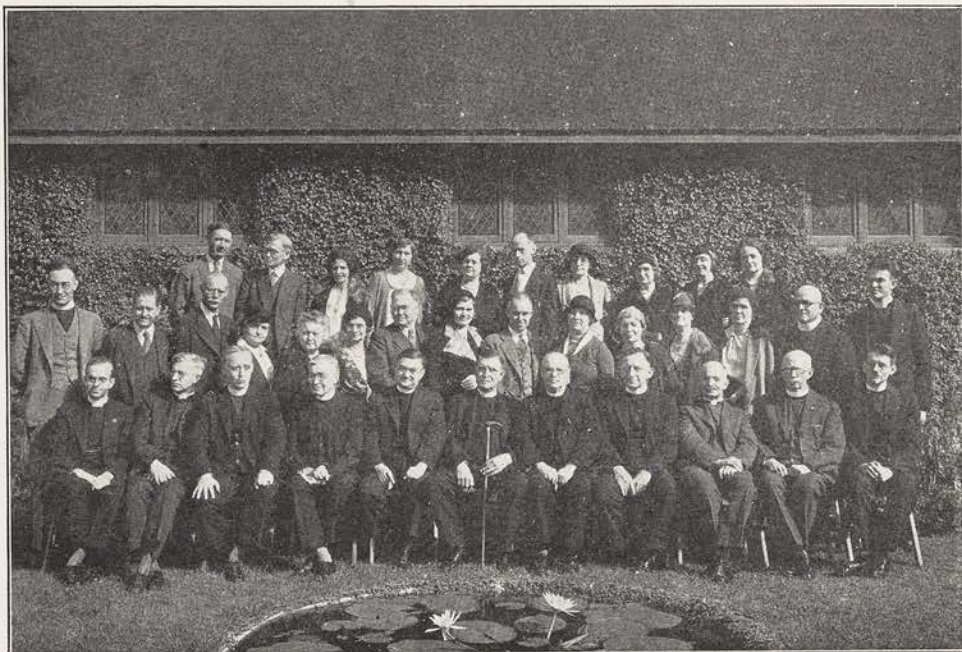


SAN FRANCISCO JAPANESE RE-ENACT THE CHRISTMAS MYSTERY
Christ Mission for Japanese under the leadership of the Rev. J. T. Sakurai, S.S.J.E.,
is ministering to a loyal group of Orientals resident in San Francisco



RURAL RELIGIOUS EDUCATION IS BEGUN IN WYOMING

Under the leadership of the Rev. A. Abbott Hastings, the Rev. Frederick M. Morris, and their helpers, St. Michael's Mission, Ethete, is conducting Church schools for isolated white children in strategic places (see page 809)



WORKERS AMONG THE DEAF MEET IN CHICAGO

These ministers to an afflicted group render a service of inestimable worth. There are nearly ninety thousand deaf people in the United States. The president of the conference is the Rev. O. J. Whildin of Baltimore, Maryland



ST. MARK'S MISSION, HONOLULU, PRESENTS A CHRISTMAS PLAY

An important feature of this mission's work is the clinic carried on in coöperation with the Palama Settlement. It also has the largest kindergarten in Hawaii. The congregation numbers over 160 baptized members



BREAD FOR FLOOD REFUGEES REACHES BOONE COMPOUND

Five thousand pieces of bread are delivered by motor lorry at the side gate. Delivery at the main gate was impossible on account of the huge crowd of refugees collected there. See page 811 for analysis of the flood situation

And on Earth Peace, Good Will Toward Men

THE KINGDOM OF GOD IS PEACE. As stated by the last Lambeth Conference: "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

WE rejoice that fifty-eight nations, including our own, have given vigorous and definite expression to these same principles in the Kellogg-Briand Pact which reads as follows:

"THE High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another. The High Contracting Parties agree that the settlement of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

LANGUAGE could scarce be more clear or far-reaching, yet its influence on national policies to date has been disappointing and far below its possibilities.

WE, therefore, appeal to our country to base its policies upon this pact, now part of the highest law of our land, pledging that we ourselves will wholeheartedly support our government in keeping its solemn pledge to settle all controversies only by pacific means.

PACTS and pledges, however, are not enough. If we are to combat the war-spirit, we must try to attack it at its source. The real causes of any war lie further back than the particular dispute or incident that sets a spark to the inflammable material that has often been accumulating for years. Among these causes the following seem to us of special importance:

- ☞ A narrow and aggressive nationalism which ignores the rights of other nations in the determination to assert its own. . . .
- ☞ The fear that is the outcome of distrust. . . .
- ☞ Economic competition, especially . . . for the control of the raw materials of industry. . . .
- ☞ Excessive armaments which arouse fears and suspicion. . . .

THE coming disarmament conference presents the greatest opportunity of our time. On its decisions will depend the course of the world for years or generations to come. As Christians we cannot view our country's participation with indifference and we call upon all Christian people by prayer and effort to do their utmost to encourage our government to use its mighty influence even at the cost of risk and sacrifice, to secure immediate substantial reduction of armament and so seize this great opportunity to set forward the peace of the world.

BUT disarmament alone is not enough. Nations as individuals will continue to have their serious differences and if they are not to be settled by war, we must provide some other method. Just as between our several states differences are settled by judicial processes, so must it be between nations if we are ever to have an ordered and peaceful world. International cooperation and organization are essential. We rejoice to note the increasing part our nation is taking in world councils and firmly believe that, with advantage to ourselves as well as to other nations, we could extend the field of such cooperation. We believe the time has come for a serious reconsideration of our relation to the League of Nations free from questions of partisanship or party politics. In particular, we believe that it is time we assumed membership in the world court as an evidence of the sincerity of our desire for world peace and as the contribution of a great and powerful nation to the stabilization of the world.

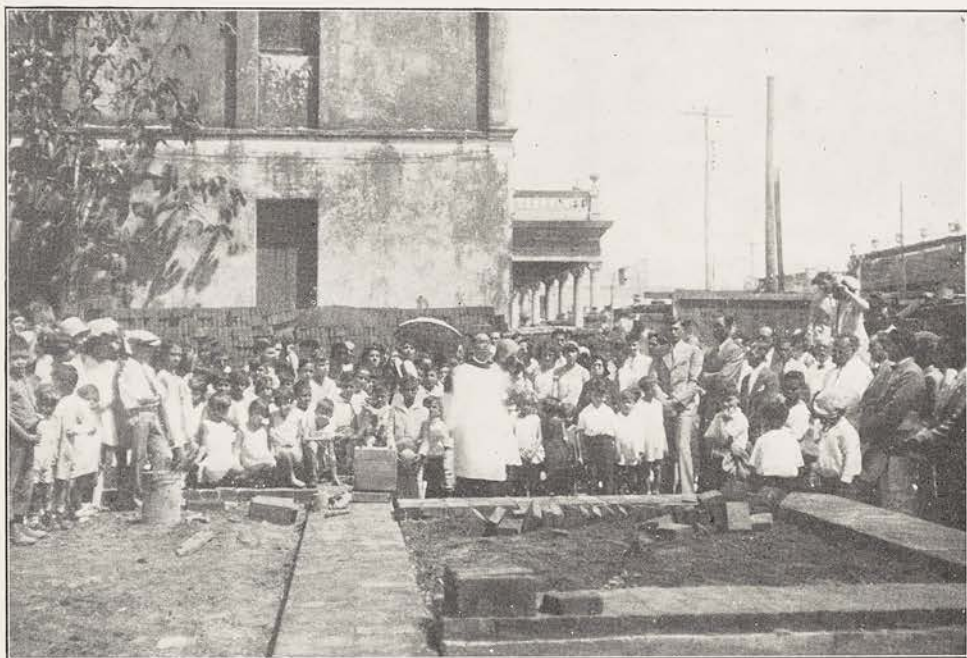
*—From the Report of General Convention's
Committee on National and World Problems.*



RICE POUNDING IN BONTOC
A feature of some native celebrations in Luzon's Mountain Province, P. I.



KEEPING THEIR BODIES FIT
Tiny tots basketball team of St. Michael's Arapahoe Indian Mission, Ethete, Wyoming

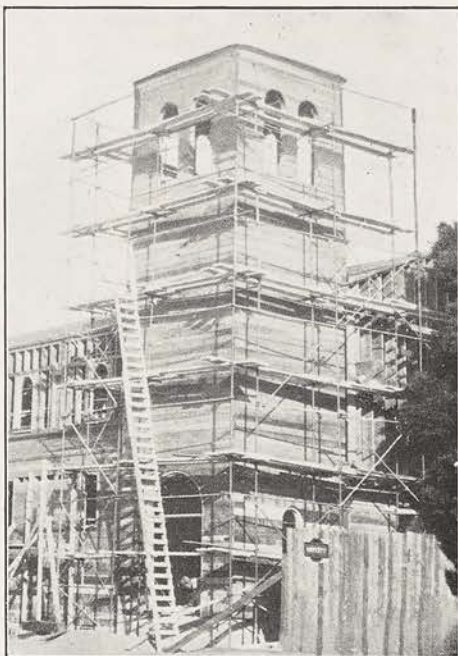


THE CORNERSTONE FOR ST. PAUL'S CHURCH, CAMAGUEY, CUBA, IS LAID
This work in the chief city of the province of the same name ministers to three separate congregations. Bishop Hulse is pursuing a policy of concentrating all our new work in Cuba in this province



A BONTOC FAMILY

Typical of the thousands reached through our missions in northern Luzon, P. I.



ST. MARY'S MISSION RISES

This flourishing Japanese mission in Los Angeles rejoices in its new equipment



NEW PRIESTS IN THE DIOCESE OF TOKYO, JAPAN

On St. Peter's Day, the Rt. Rev. P. Y. Matsui (center) advanced to the priesthood. P. Y. Kawai, P. Y. Banno, P. K. Ueda, and J. N. Yumita. All except Mr. Banno, who is Bishop Matsui's secretary, are in charge of Tokyo parishes



THE NATIONAL COUNCIL: GENERAL OFFICERS AND NEW MEMBERS
 1. The President, The Rt. Rev. J. DeW. Perry, S.T.D.; 2-3, The Vice-Presidents, Lewis B. Franklin, D.C.L. and The Rt. Rev. H. L. Burleson, D.D.; 4. The Rt. Rev. E. M. Stires, D.D.; 5. The Rt. Rev. G. C. Stewart, S.T.D.; 6. The Rev. K. M. Block, D.D.; 7. The Rev. C. W. Sprouse; 8. The Hon. W. R. Castle, jr.; 9. The Rt. Rev. E. A. Penick, D.D.; 10. Mr. J. S. Bryan (See November SPIRIT OF MISSIONS, page 777)

Changshu Adopts New Evangelistic Method

Experiments in making China's closely knit family group the unit for evangelistic work meet with unexpectedly successful results

By the Rev. Hollis S. Smith

Missionary in China since 1922

IN THE WHOLE history of Christian missions, from the very beginning to the present time, there has never been a greater challenge to the Church of God than that obtaining in China today. A vast concourse of people, four hundred millions, are awakening to the political, social, and economic creeds of the twentieth century. From medievalism to modernism in one jump! A seething sea of humanity; like a flowing tide on an uneven coast, going forward here, being pushed there, with many ups and downs in between, but inexorably, inevitably, rising. And to what end?

That China is destined to be a great nation there can be no doubt. Numbers alone presage that. And not only numbers; in shrewdness in trade, the essence of commerce, in frugality of living, in capacity for sustained hard work over long periods of time and under, to the Occidental, most adverse conditions, the Chinese stand head and shoulders above most other peoples of the world.

There are other things in China which the Chinese themselves tell us are the best in the world and cannot be improved upon: the best food, rice; the best cloth, silk; the best drink, tea. There is also an indigenous and magnificent literature and art. But withal, for the vast majority of the people of this land, in sickness and in health, from the cradle to the grave, and beyond, there is only a life of fear and misery, a life that passes description and comprehension except to one who has lived among the people of China. And just there lies the challenge of the sons of God. Is the future of this

great people to be Christian or heathen? Did Jesus come upon earth for the redemption of all mankind, or of only a part? The answer to the second question is self-evident. The answer to the first depends wholly upon us who call ourselves Christians.

To visualize the evangelization of China is simple enough. It would seem to be merely a matter of time. The Church has been established and already has made great strides. The beginnings of a national Church with a native ministry of bishops, priests, and deacons has been made. Already there are thousands of believers. But there are still millions who have never heard, "come unto me all ye that labor and are heavy burdened." The harvest truly is great but the laborers are few. The time is now! The call is clarion clear!

In Changshu a radical change in missionary method has been made. Except for special reasons we no longer baptize individuals, as such. We insist that the whole family shall come together. We do not, of course, turn away any person who comes obviously as a sincere and zealous seeker of Light. But the general rule is, the whole family or wait. It is frankly an experiment, but results for the past three years have been far beyond our expectations.

In China, where the family is a closely knit unit, where the welfare of one is the welfare of all, this system has obvious advantages. For one thing it makes for stability in Christian belief and practice for each person. We have had in the past so many instances of losing



THE SPIRIT OF MISSIONS

members of the Church because of family reasons. In a family where only one member is Christian it is most difficult for him to refuse to take part in the numerous heathen rites and ceremonies that must be paid in connection with the family worship of the household gods, and the worship of ancestors. For a son to refuse the sacrifices due to his father or mother in heathen practice is unthinkable. A Christian son may be able to pass this filial duty on to one of his non-Christian brothers, if he has any. If not, and the duty falls upon him, very often his Christian conscience is stifled by the pressure of family and relatives. Very often, also, Christian rites, on the death of a Christian member of the family, are forbidden by the family. And in any event so far as that family is concerned its connection with Christianity is ended.



Within the past year we have had an outstanding example of what pressure, in a heathen family, can do to a Christian. Mrs. Zung was a firm believer, a zealous worker for many years in the church in Changshu. She was a member of the vestry and gave liberally of her time and money for the work of the Church. She was an ardent believer in Jesus Christ, a practicing Christian, and a leader in the women's work in the Christian community. Her family comprised her daughter, sixteen or seventeen years old, her husband, and two sisters of her husband. All other relatives were non-Christians. Two years ago the daughter died of tuberculosis. In spite of family opposition and a continual dinning into her ears of the efficacy of heathen rites to cure her daughter, she held steadfast to her faith and consistently put her trust in God. Mrs. Zung knew that her daughter was seriously ill and this continual pressure for superstitious practices on behalf of the girl's health was a sore trial to her. On her daughter's death she was heartbroken. On top of that she had to bear the re-

proaches of her relatives and her husband. They openly blamed her for the girl's death for refusing to recognize the temple gods.

Sometime later Mrs. Zung herself fell ill. She sent for us to come to her house and have prayers for the sick, which we did several times. She steadily grew worse and the attitude of the family steadily grew more hostile towards us. Finally a day came when we were refused admittance to the house. We learned from neighbors that Mrs. Zung had many times asked that we should be sent for to comfort her with prayers in her illness, but she was always told that we had lost interest and would not come. Finally after weeks of illness we learned that her fortitude and belief at last had been broken down. She had consented to Taoist rites and the witch doctor had been called in. Had she not been so very ill for so long, or had we been permitted to see her daily as she wished, this sort of thing could not have happened. But one poor soul, sick and discouraged, harried by her family, worn out by the importunities of her relatives at last lost her faith in Christ. There was nothing we could do more except to pray for her. And we still pray that she may again, in that happier state, be vouchsafed that Light which lighteth all men.

Instances like this can be multiplied manifold. The Christian fight is a fight to the death against the powers of darkness. In a Christian family difficulties of this sort are obviated.



As we work now, as soon as a family is ready to come into the Church we go to the home, clergy, catechist, and Bible-women, and there hold a service. The household gods, the kitchen god, and all superstitious utensils—candlesticks, incense burners, incense, and other symbols of the old belief—are all removed and burned in front of the door. A Christian

CHANGSHU ADOPTS NEW EVANGELISTIC METHOD

picture is hung up in the house, usually Hoffman's Head of Christ, in color, and printed texts from the Scriptures are pasted on the walls. During the service the whole village usually congregates outside the house to see what is going on. This gives us a good chance to preach and we always take advantage of it.

Regular instruction is then started for all members of the family and as soon as possible all are baptized. We always lay particular stress on the Church's teaching concerning the Communion of Saints, the only way in which ancestor worship may be blotted out. One Christian family, by word of mouth and example, has been the means of bringing nine families in the same village into the Church within the past few years. In another village the first Christian family has brought four new families to Christ within the past two years, and two more families have sent word that they too wish to hear the "Jesus doctrine".

But this method of evangelism is not easy. It is slow, patient work. There are many discouragements and some false starts. It does not make for large statistics on the parish rolls, but it does give the Church roots and a stability in the Christian faith and a security in Christian practice that will last throughout the generations of the family. It is a growth that is steady and sure.

And we desperately need help, particularly women workers. The future of this land, or any land, is bound up in the women. A Christian mother will raise Christian sons and daughters. Due to the peculiar social customs in China it is impossible for men to work among women. Consequently we must have help from the women of the Church at home. Who will see the vision of the Christ triumphant in China? Who is willing to leave all for the sake of Christ? Why must we wait? Jesus calls you to come and help us to evangelize China.



Toward Understanding Modern Missions

WITH ITS OCTOBER, 1931, issue, the *International Review of Missions* completed its second decade of service to the Christian world task. The October *Review* is typical of each issue of this outstanding quarterly in which Christian thinkers of the first quality not only make known the facts concerning life in non-Christian lands, but also interpret the mission of the Church today in the light of modern knowledge. Included in the October *Review* are such outstanding papers as *The Ethical Basis Underlying the Legal Right of Religious Liberty as Applied to Foreign Missions* by William Ernest Hocking, Ph.D., Professor of Philosophy in Harvard University; *The Commission on Christian Higher Education in India* by Arthur I. Mayhew, sometime Educational Commissioner with the Gov-

ernment of India; *The Idea of God in the Myths and Proverbs of Some East African Bantu Tribes* by Dr. E. Johanssen, Lecturer on the Science of Missions in the University of Marburg; *Christian Industry for China* by a Christian economist; and several other articles bearing on many mission lands. The *Review* also contains regular departments devoted to book reviews, international missionary bibliography, and notes of the International Missionary Council.

The International Review of Missions is published quarterly at 419 Fourth Avenue, New York, N. Y., at \$2.50 a year. During its twenty years' publication it has attained a preëminent position among missionary magazines, and no one who would understand modern Christian movements can afford to be without it.



Outside the door a strange array
Of worshipping men from far away

From *Altar Panels* by Jay G. Sigmund, through
the courtesy of the Morehouse Publishing
Company and the artist, Mr. A. L. Warner

Sanctuary

The season of Advent calls us to remember that the best preparation for His Coming is the spread of His Kingdom to the ends of the earth.

Ⓔ ALMIGHTY GOD, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the Gospel of salvation in distant lands. Especially we pray to thee on behalf of thy servants, the bishops and other missionaries, who have gone forth in thy name.

Pour out thy Holy Spirit upon them, to strengthen them in their weakness, to comfort them in their trials, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them.

Give unto them and us the spirit of power, and of love, and of a sound mind, that in all our work we may set forth thy glory, and set forward the salvation of souls, that so all nations may become thine inheritance, and the utmost parts of the earth thy possession. Through Jesus Christ our Lord. Amen.

WHEN AT Christmas Christ was born
In far Palestine,
All observed that solemn day
With a joy divine.
There was neither churl nor king
Who did not a present bring,
And who offered ever
With their best endeavor.

There was one who gave a lamb,
With his heart and soul,
And another brought some milk
In a little bowl.
One, beneath his smock, 'tis said,
Brought a humble gift of bread
For the Mother holy,
And for Joseph lowly.

May it please this Child divine
Now to give us grace,
That in his abode above
We may find a place.
There we shall a peace enjoy,
Which shall never, never cloy,
Of a long duration
In that heavenly home.

—OLD FRENCH CAROL.

Fifteen Years' Growth in South Dakota

Statistics of Bishop Burleson's administration indicate an enlarging Christian life manifesting itself in larger loyalty to God's Kingdom

ON THE TWELFTH day of January, 1917, less than a month after his consecration, the Rt. Rev. Hugh L. Burleson and his family arrived in South Dakota. It now lacks but a month of fifteen years since that time—a sufficient period through which to look back and to make some estimate of progress—progress in the better establishment of Christ's Kingdom.

In a sense spiritual values can never be adequately estimated in figures, but figures do bear a relation to these underlying realities. Statistics may be, at least, intimations of what is going on beneath the surface. This should be borne in mind in appraising the appended figures of growth in South Dakota during Bishop Burleson's administration.

Fifteen years ago in South Dakota there were forty-three clergymen, of whom seventeen ministered to white congregations and twenty-six to Indian. Today there are sixty-two, twenty-six in white work and thirty-six in Indian, an increase of nearly fifty per cent.

The increase in communicant strength is interesting. In 1916 the communicants numbered 4,952 Indians and 2,759 whites, a total of 7,711. Fifteen years later the Indian communicants numbered 5,618 and the white 4,559—a total of 10,177. The increase in the white field has been sixty-five per cent, while among the Indians the increase has been only 666 or less than fourteen per cent. It should be remembered, however, that the Indian work can not expand indefinitely as there are only a limited number of Indians.

Property values have showed a great advance. Fifteen years ago the value of our Church property in South Dakota was \$417,504.00. The present figure of \$938,690.00 is exclusive of land values in

the Indian field. But the greatest increase has been made in our invested funds for various types of Church work, which fifteen years ago totaled \$152,903, and are now \$376,786, an increase of over 146 per cent.

Buildings erected in the white field during this decade and a half number twelve churches, twelve rectories, and six parish houses or guild halls, a total of thirty buildings. There have been built or rebuilt twenty-five chapels and as many other buildings in the Indian field. In addition, St. Mary's School has been bought and equipped, Hare School has been built, St. Elizabeth's greatly improved, and our dormitory for Indian children has been opened at Ft. Thompson.

While much of this increase in property value and equipment has been attained through generous gifts from friends beyond the borders of South Dakota, it is important to note that the response by the people of South Dakota itself has been large; an indication, perhaps, of a growing Christian life manifesting itself in larger gifts to the Kingdom of God.

Contributions for local and special objects in 1916 were \$47,031.83, in 1931, \$73,035.08; for the general Church, in 1916, \$4,218.00, and in 1931, \$12,000.

In addition to these statistical statements, it should be noted that during this period at least four significant advances have been made in South Dakota: the establishment of the Executive Council for the effective carrying on of the District's work; the inauguration of the summer conference, now in its tenth year; the creation of the deanery system; and the building of Camp Remington as a recreational center for the clergy and other Church folk.



Jottings from Near and Far



THE MANY friends of the Shoshone Indian Mission School, Wind River, Wyoming, will rejoice in the knowledge that the school's need for a permanent water supply has been filled. During the past summer as the result of the missionary zeal of the Diocese of Pennsylvania funds were made available for drilling a well which now provides adequate water for all school purposes. The statement of the need for a well which appeared in the November *SPIRIT OF MISSIONS* (page 739), was due to the article having been written prior to the digging of the well. *THE SPIRIT OF MISSIONS* is happy that this missionary want no longer exists and is glad to correct the statement published last month.

The Bishop of Wyoming, the Rt. Rev. Elmer N. Schmuck, D.D., has recently assigned the Rev. Lawrence D. Stueland to work among the Shoshones. Under his leadership the work which was inaugurated and carried on for many years by the Rev. John Roberts, now retired, should go forward with increased impetus.

* * *

JUST TWENTY-FIVE YEARS ago, on December 16, 1906, Dr. A. W. Tucker joined our Shanghai mission staff. He is now head of St. Luke's Hospital, assisted by two or three foreign physicians and ten or twelve Chinese.

St. Luke's has been serving the poor folk of Shanghai since 1866. It has about one hundred and fifty beds. There are nearly three thousand in-patients a year, and over one hundred thousand dispensary treatments. The nurses' training school has some fifty pupils, men, directed by a few foreign nurses. The hospital is old and shabby and crowded. Land has been secured for new buildings, which are a part of the Church's Advance Work. A considerable sum has been given in China.

The hospital recently received a gift of twenty dollars from a friend in Shanghai which included, the giver said, one dollar each from the cook, the houseboy, and the coolie. A Chinese woman who was for many years nurse to the chaplain's children died last year and bequeathed the hospital one thousand dollars "for good works." Another recent donation was a postal order for eighteen dollars accompanied by an unsigned penciled note saying it was for six men who had been injured by a truck. The driver of the truck had disappeared at the time of the accident. The postal order represents, perhaps, his troubled conscience.

* * *

AMONG THE MANY calendars that appear each year, the *Alaskan Churchman Calendar* maintains its high standard of excellence and interest. As its name implies, it is devoted exclusively to the Church's work in Alaska. Not only does each page carry a striking picture of Alaska, but any profits from the sale of the calendar are devoted to the work of the Church in the Far North. The calendar is available for fifty cents a copy at The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

* * *

THE DUBOSE CHURCH Training School at Monteagle, Tennessee, which offers a two-year theological course adapted to men of maturer years, and a preparatory academic course fitted to each student's needs, for postulants who have not had college training, received over a hundred applications for entrance in sixteen months. Of these about thirty were admitted for the academic or the theological course. The average number in residence during the year was twenty-six. Five of last year's men have been ordained to the diaconate, six have gone to other semina-

THE SPIRIT OF MISSIONS

ries for further study, two were put to work by their bishops before their course was finished, two left on account of ill health, and three were dropped by their bishops from the list of postulants. Every man entering must be personally known to and commended by his own bishop and normally expects to return to his own diocese for work.

The Very Rev. Albert G. Richards, D.D., is dean of the school. The president of the Board of Trustees, Mr. W. A. Sadd, reports officially Dean Richards' "excellent administration in the business and scholastic line. Many economies have been instituted and at no time in the existence of the school has the financial operation been as carefully and successfully maintained."

* * *

COPIES OF THE General Convention report, *National and World Problems*, may be had at two cents each from the Publicity Department, Church Missions House, 281 Fourth Avenue, New York, N. Y.

* * *

BOONE LIBRARY, Wuchang, China, is adding a new and unusual chapter to its history, in its use as a temporary hospital for the more serious cases of contagious diseases—typhoid, cholera, dysentery—among the flood refugees encamped on Boone Compound.

Mr. Samuel L. L. Seng, the librarian, writing on September 29 said:

Two or three deaths daily are the average number in the library. Today there were four. It is mighty fortunate for these pitiabie folks

to be under the care and treatment of trained doctors and nurses. I think it would please the donor of the hall, and certainly, the founder, who sympathized with the poor and suffering, if they knew that the library is being used in this way.

Mr. Robert A. Kemp and other members of our staff have tried their utmost to cope with the situation. What most worries our Government and our friends who are helping us is how to face the winter when the extreme cold weather comes. How to feed and clothe them will be the thorny problems for these kind-hearted people to solve, as many of the refugees have been made homeless and cannot return to their land even if their farming districts are now dried. Their houses have been washed away, their cattle drowned, their ploughing implements destroyed. So Wuchang is congested with thousands of these forlorn and wretched people . . . Fifteen of the twenty-three provinces of the whole country are affected.

* * *

THE NATIVITY SCENE used to illustrate our Christmas Sanctuary (page 844) is the work of an American artist, Mr. A. L. Warner of Milwaukee, through whose courtesy and that of the Morehouse Publishing Company, we are able to reproduce it. Mr. Warner's Nativity originally appeared as the frontispiece of *Altar Panels*, Twenty Episodes in the Life of Christ by Jay G. Sigmund, which was published in November by the Morehouse firm. Mr. Sigmund, whose verse has occasionally appeared in *The Living Church*, is a resident of Cedar Rapids, Iowa, where he is vice-president of the Cedar Rapids Life Insurance Co.

Altar Panels appeals to us as a suitable Christmas gift. It may be secured from the publishers, 1801-17 West Fond du Lac Avenue, Milwaukee, Wisconsin, for sixty cents a copy.



CARRYING STONES FOR A NEW ALL SAINTS' MISSION, BONTOC, P. I. Boys and girls of All Saints' School collect the materials for a new building made possible by a \$6,000 gift from the Diocese of Rhode Island

The National Council

The work of the National Council is conducted through two major divisions as follows:

I
MISSIONS
RELIGIOUS EDUCATION
SOCIAL SERVICE

Under the direction of
THE RT. REV. HUGH L. BURLESON, D.D.
Assistant to the President

II
FINANCE
PUBLICITY
FIELD

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

THE DEATH ON Sunday night, October 25, of Mr. James M. Miller, Corresponding Secretary of the Field Department and Director of the Speakers Bureau, deprived not only the staff of the Church Missions House of a valued worker, but also the entire mission staff at home and abroad who had come to know and love him as a wise friend and counselor. Mr. Miller, who joined the staff of the National Council in 1926, was born January 1, 1879, in Espy, Pennsylvania. After attending the law school of the University of Pennsylvania, he practiced law in that State for twenty-five years and engaged in some publishing business. In 1910 he went out to the Rosebud country of South Dakota and for sixteen years served as secretary of the South Dakota Development Association.

Just before leaving Pennsylvania, through an old friend, the late Rev. William Heakes, Mr. Miller became interested in the Church. Soon after settling in South Dakota, Mr. and Mrs. Miller met Bishop Roberts, then a deacon, and told him that they desired to be confirmed. Later the Rt. Rev. F. F. Johnson, then Bishop of South Dakota, confirmed them. Mr. Miller was executive secretary of the Missionary District of South Dakota from 1921 until he came to the National Council.

A major service of Mr. Miller was his development of the Speakers Bureau. This Bureau seeks to bring the Church's

missionary work directly to the people of the Church, chiefly by the voice and presence of the missionaries.

Two kinds of appointments are arranged, the single engagement and the itinerary engagement. Under the latter the speaker goes forth on a schedule of appointments covering one or more dioceses.

In 1928, '29, and '30, the single engagements averaged 1,400 a year. In the past five years, 1926-30, while Mr. Miller was in charge, the number of days in which itinerary engagements were filled were: 46, 195, 376, 377, 639.

One of the quietest and most self-effacing men on the staff, Mr. Miller was also one of the most beloved.

* * *

THE PRESIDING BISHOP has appointed the Rev. Charles H. Collett Corresponding Secretary of the Field Department and Director of the Speakers Bureau, succeeding the late James M. Miller. Mr. Collett, who has been a general secretary of the Field Department since July, 1930, is a native of the Province of Quebec, and a graduate of Trinity College, Hartford, Connecticut, and the Berkeley Divinity School. He was ordained to the priesthood in 1917. After working seven years in New England he went in 1924, to St. Paul's Church, Grand Forks, North Dakota, whence he came to the National Council.

Domestic Missions

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

A CONFERENCE of workers among the Negroes, held September 24, during the General Convention, in the Church of the Redeemer, Denver, sent the following report to the Executive Secretary:

In order that the work of the Church among Negroes may be nationally organized and that certain factors retarding such work may be reduced to a minimum and the essential factor of coördination be made effective, together with uniformity of method and unity of purpose, we respectfully recommend the following suggestions to the Executive Secretary of the Department of Domestic Missions; requesting, at the same time, the approval of those bishops where the largest amount of missionary work among this group is being carried on under the National Council, pledging them at the same time, our sympathy and support:

a. That a subdivision in the Department of Missions be organized for colored work, headed by an experienced Negro priest as general secretary, to coöperate in the development and promotion of work among Negroes throughout the Church.

b. That among the additional members of the Department of Missions of the National Council colored clergy and laity be included.

Among those who attended this conference were the Rt. Rev. E. Thomas Demby, the Ven. E. L. Baskerville, the Rev. John B. Boyce, the Rev. George Freeman Bragg, jr., the Rev. Henry B. Browne, the Rev. D. R. Clarke, the Rev. Harry E. Rahming, the Rev. Bernard G. Whitlock, the Rev. John Albert Williams, Mr. Wallace A. Battle, and Mr. J. E. Blanton.

* * *

I HAVE RECEIVED AN offer of an alms basin—oak, nine inches in diameter, which the owner desires to give to a bishop or archdeacon in the domestic mission field for use in a mission, under the following conditions:

That it may be the property of the missionary district to which it is sent, so that when it is no longer needed in one mission it may be sent to another in the same district.

If there is a need for an alms basin in

the domestic field, please let me know so that I may accept this generous offer.

* * *

CONDITIONS IN THE Indian country always are challenging. Witness, for example, these comments which have recently reached my desk from Nevada and Arizona:

On the Pyramid Lake Reservation in Nevada the center of interest just now is the erection of a new social hall which will be opened at Christmas when the people all return from their wanderings. The mission has been waiting and working for this for thirty years. It will mean that as the older boys and girls return from boarding school we shall be able to give them the kind of social life they have enjoyed there. Beside this the new hall will, it is hoped, be a means of stemming the inveterate and impoverishing habit of gambling. We also intend that it will be a haven for the young folk during their courting and early married days. Now there is seldom a marriage ceremony of any kind on the reservation; couples just go to live together and, sad to relate, separate as easily.

There has been definite gain in the work during the year, and we are hoping to have a resident priest early next year.

It seems as though more pathetic cases of orphans to be cared for have come to the Good Shepherd Mission, Fort Defiance, Arizona, this fall than ever before. One little girl was found out among the sheep; two little orphans, six and eight, were living with people more or less as slaves, caring for the sheep; and two little girls, three and six, whose father had shot and killed their mother, her sister, and himself.

We are constantly being requested to take little orphan babies, new born and a few months old. We have refused eight this fall because we have no place for tiny babies, and it is our greatest hope that when our new dormitory is built we may be able to fix up the two old rooms now occupied by boys, for the babies in arms, so that they will not be left on the reservation to die.

* * *

AGAIN I AM GRATEFUL for the response to my request for a Communion set. Archdeacon Coffin has asked me to express his thanks for the offers he has received and the set that has been sent to St. John's Mission, White Bluffs, Washington.

Foreign Missions

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

Across the Secretary's Desk

HERE IS AN ILLUSTRATION of the way the knowledge and practice of Christian life spreads from person to person and from home to home in China. A short distance from Wuchang is a village like hundreds of others that surround every large city in China. One Christian family lives there, the result of the out-reaching work of St. Michael's Church in the city. Weekly visits are made to the village. In the one Christian home instruction has been given to the group that gathered whenever the foreigner or other strangers appeared. Meetings have been held and impromptu clinics for vaccinating children and treating minor ailments such as a nurse can do. As a result, quite a group of these country people come in every Sunday to service, and on Trinity Sunday two little children were brought in baskets to be baptized. Family prayer meetings have been held each week in different sections of the parish in order to encourage family prayer in the home.

* * *

POSTSCRIPT IN A LETTER from China, dated October 2, from a refugee camp near Wuchang:

It's all so quiet here—just the children dying, until there will be few left out of this generation. Grown folks too. Good farmer people. Fifty a day may not sound much—carried in bundles of six or so, wrapped in matting and buried in layers in great pits.

The same letter reports that \$200 gold is enough to keep two hundred people on half-rations for four months.

* * *

A JAPANESE PHYSICIAN holding important government medical posts recently sent his wife to St. Luke's Hospital, Tokyo, for an operation. Although this physician had been in touch with St. Luke's for several years, this occasion was his first opportunity to see for himself the clinical side of St. Luke's service. The

operation was successfully performed and his wife's health fully restored.

In writing to Dr. Teusler to express his thanks, this physician said:

I appreciated your ceaseless devotion to promote the international friendship by furnishing here the facilities Japanese to receive the medical service comfortably, and to demonstrate the community health service to be. I knew the exact value of the latter part of your work but I found that my evaluation of the first part of your work had not been complete when I had actual experience in the way of giving the medical care in your hospital. Here in Japan, it is a great trouble for a family to send a patient to a hospital, because beddings and clothes must be taken care of by the family, and even foods, as menu of the hospital is not well selected. And they don't apparently know the importance of nursing. Hospitals here are the places only to receive the doctor's care. I know now in hospital management also your work constitutes the most useful demonstration in Japanese situation.

* * *

IS THERE A READER of THE SPIRIT OF MISSIONS with a good modern mimeographing machine with which he would be willing to part? If in good condition it can be set to work immediately, in Haiti; I shall be glad to supply particulars.

* * *

"HOW DOES IT HAPPEN," asks a correspondent, "that the London Missionary Society is working in American Samoa, while our own Church seems to have no work there? Is Samoa one place where the Church hasn't followed the flag?"

Unfortunately, it is true in one sense that Samoa is one of the places to which the Church has not followed the flag. The explanation is that American Samoa did not come under the political care of the United States until many years after the London Missionary Society had begun work in the Islands. American Samoa is ecclesiastically a part of the Missionary District of Honolulu. Years ago, Bishop

THE SPIRIT OF MISSIONS

Restarick considered the possibility of extending our work to the Samoan Islands. After going carefully into the matter he came to the conclusion that in view of the relatively limited area and the work already being done, it would not be a wise move. So far as the inclusion of the Islands in an ecclesiastical unit of the Church is concerned, the Church has followed the flag. So far as any actual work is concerned, we have to admit that the Church has not followed the flag. The situation may be considered as somewhat analogous to what we find in many parts of our own continental area. In many of our states, especially in the West and the South, there are counties that contain no work of our own Church, although the state as a whole is included in one or more of our dioceses.

* * *

THE HON. SAMUEL YOUNG, Chinese Minister to Mexico, is a member of the congregation of Christ Church Cathedral, Mexico City.

* * *

FROM KYOTO COMES the word that the *Mombusho* (the Japanese Department of Education) has so high an opinion of the character of the training given in St. Agnes' School, Kyoto, to prospective teachers in the Japan public school system, that it has agreed to give the St. Agnes' graduates licenses as teachers, provided they pass the St. Agnes' examinations. This means that the *Mombusho* will forego the usual practice of requiring prospective teachers to pass an examination of its own.

The new school building, erected through gifts from the Woman's Auxiliary in the United States continues, as Bishop Nichols says, to be a joy and a great help to both teachers and students.

* * *

IF ANY INDIVIDUAL or group is thinking of the possibility of making a gift of a memorial altar to one of our congregations overseas, I will be glad to supply information as to a place where such a gift would be welcome.

With Our Missionaries

CHINA—ANKING

Mr. B. W. Lanphear sailed on the *President Coolidge*, November 6.

CUBA

Mrs. Frank S. Persons and children sailed on the *Calamares* on November 5, to join Mr. Persons in Camaguey.

HONOLULU

Captain William Bramwell of the Church Army sailed on the *President Coolidge* on November 6.

JAPAN—KYOTO

The Rt. Rev. Shirley H. Nichols, returning to the field after attending the General Convention, sailed on the *Chichibu Maru*, November 26.

JAPAN—TOKYO

Dr. and Mrs. E. H. Bowles and baby sailed November 9 on the *Shinyo Maru* from Los Angeles to Honolulu, where they expect to stay for a short time before sailing for Tokyo.

Mrs. R. W. Andrews, with her mother, Mrs. Anderson, returning to the field after furlough, sailed on the *Chichibu Maru*, November 26.

JAPAN—TOHOKU

Miss Gladys G. Spencer, returning to the field after furlough, sailed December 5.

LIBERIA

The Rt. Rev. R. E. Campbell sailed on the *New York*, November 19, for Southampton, England, en route to Liberia.

Miss Mary Wood McKenzie, returning after furlough, and Miss Anne L. Burroughs, a new appointee, sailed on the *Britannic*, November 20, for Liverpool, en route to Monrovia.

Miss Elsie Beyer sailed from Liverpool en route to Monrovia, on the *Adda*, November 4.

PANAMA CANAL ZONE

The Rev. S. A. Wragg sailed on November 10.

PHILIPPINE ISLANDS

The Rev. Lee Lester Rose, returning to the field after furlough, sailed on the *President Madison*, November 14.

Mr. Ezra S. Diman and the Rev. Clifford E. Barry Nobes, new appointees, also sailed on the *President Madison*, November 14.

PORTO RICO

The Rt. Rev. C. B. Colmore sailed November 10 from Baltimore.

Miss Ethel Robinson, returning to the field after furlough, sailed on the *Borinquen*, November 19.

Religious Education

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

EVERY DIOCESE is conscious of its religious educational needs. Before a visitor has been in a diocese more than a few hours he is almost certain to hear someone say, "What our diocese needs in religious education is" Even though the different geographical sections of the diocese may present contrasting types of parish life, yet there is what might be called an educational tone peculiar to each diocese. Often, the complexion of a diocese in educational matters is the result not so much of deliberate planning as of the actual experiences through which parishes, missions, and clergymen have passed during recent years. While it is not possible for any pedagogical doctor to visit all the dioceses in the Church, feeling the educational pulse of each and prescribing remedies, yet there is much that can be done to purify educational processes and increase educational health by using the leadership and the agencies now at our disposal.

Every diocese should have its own department of religious education, some members of which are appointed by the bishop (perhaps with the concurrence of the standing committee), and others chosen annually by the diocesan convention. An ideal department consists of both men and women, both clergymen and laymen. It

has representatives from large parishes and small, urban centers and rural places, and from educational institutions. It should contain two or three professional educators, presumably from the public school system and from private schools. It should be responsive to the needs and conversant with the opinions of the large body of people who constitute the diocese, and should also reflect sympathetically the educational ideals of the bishop to whom it is responsible.

Within a year of its establishment the department should begin to construct a diocesan program. This is something that cannot be done overnight. In fact the creation of a program may well serve as a project occupying the attention of the department's members for a year. Some

of the responsibilities usually included in such a program are: parent education, pre-school children, Church Sunday schools, weekday religious education, Church boarding schools, the young people's movement, religion in colleges and universities, theological students, religious education for adults, missionary education for children and adults, religious education for the isolated, leadership training, children's offerings, child study, books, lantern slides, bibliographies, exhibits, conventions and conferences and district meetings.

The Birthday Thank Offering

THE FIFTH Birthday Thank Offering, of 1932-4, will be used to build a new chapel for Iolani School, Honolulu.

Through their birthday offerings the boys and girls of the Church have provided:

1920-22: A boat for Bishop of Alaska.

1923-25: A school in Liberia.

1926-28: Wing for Hooker School, Mexico.

1929-31: Children's Ward, St. Luke's Hospital, Tokyo, Japan.

Iolani School is the only boarding- and day-school for boys which our Church maintains in Honolulu. For many years Iolani has carried on its work in inadequate quarters near the St. Andrew's Cathedral. Recently an opportunity to secure a fine piece of property in the Nuuanu Valley presented itself, and the school was moved. Here about two hundred and twenty-five boys of many races are being cared for in temporary quarters until permanent buildings and equipment can be provided.

Each Church school participating in the B.T.O. should strive to make it a spiritual as well as an educational enterprise. Material which will help is in the course of preparation and will include a leaflet for boys and girls, B.T.O. Prayer (4540), suggestions to leaders, and an offering envelope (4537). This material may be obtained free from the Department.

THE SPIRIT OF MISSIONS

It is not the function of a department of religious education to impose its views upon the parishes and missions within the diocese, but rather to make available to each parish and mission those educational helps which will enable the clergyman and his people to achieve the richest possible results in terms of their own policies. In other words, the department links the parish with sources of information and power. Some of these sources will be found within the limits of the diocese, others outside. One of the extra-diocesan agencies of helpfulness is, we trust, the Department of Religious Education of the National Council, with which Department that of the diocese is always invited to keep in the closest touch possible. An interchange of visits, letters, and literature should help toward this end.

Another helpful factor, usually the most important of all, is the diocesan director of religious education: a person who should be, and almost always is, a patient interpreter to the diocese of educational ideals and policies, and a collaborator with parish clergymen and other parish leaders in good educational schemes.

For the next few months this column will contain brief articles by various officers of our Department showing how a diocesan department can provide sound leadership along different lines through a well-considered program.

Adult Education

The Rev. D. A. McGregor, Ph.D., *Secretary*
600 Haven Street, Evanston, Ill.

THE PERSON WHO begins to work today in the field of the religious education of adults finds himself in one of the most vital and absorbing fields of interest possible. If education is the supplying of answers to questions, then there is surely a plenitude of questions being asked. And if education is guiding people in working out problems of life, then the adults of today surely have plenty of problems on which they are desirous of help.

The tremendous sale of books on reli-

gious, moral, and social topics is one evidence of the eagerness on the part of people to learn more. Books on religion used to occupy seventh place in the scale of popularity; now they are second. And books on social problems such as international peace, marriage and divorce, and business ethics, are read by thousands. These topics are not alien to religion—the Church has much to say about them.

So it is evident that we do not need to arouse an interest in the religious thinking of adults; they are vitally interested in the very matters with which religion deals. We do have to meet this living interest and guide it.

Reading is not education, and not all who are reading on the religious and moral questions of today are being educated. To be educated one needs not only a book but also a guide in selecting the best books. One needs also to be helped to a knowledge of the best that has been thought and written on the subject at issue; otherwise one is at the mercy of the writer of the first book one happens to find. One needs to have questions raised and opposing views presented; one needs to be with other people who are studying the same problem, and to engage in discussion with them.

In the present day of curiosity, of need, and of questioning, the Christian Church has a real opportunity. People want to know what the Christian faith is, and they are reading books to find out. It must be our task to provide the guidance and the fellowship which are necessary in this as in every effort at self-education. People want to know what is the best way of life in domestic, economic, and international relations. It must be our task to show what answers to these questions are implicit in the Christian revelation and have been worked out in the long ages of Christian history.

Adult religious education today is a great adventure for every person who will engage in it. It may have been a prosaic work at one time, but today it is the adventure of leading thoughtful people to the riches of Christian teaching to find there answers to their problems.

Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

AN INTERESTING and successful experiment in missionary education was carried through in Baltimore, Maryland, during the week of October 19. It was a city-wide summons "to every member and friend of the Church to unite in prayer and especially intercession; to united study of Holy Scriptures; and to united consideration of the things pertaining to the Kingdom of God."

Believing that such a period of intensive missionary emphasis may be practicable and profitable in other places, I wish to bring the Maryland project to the attention of the readers of THE SPIRIT OF MISSIONS.

The promoters felt that what is needed in the Church is a deepened conviction of the need of the world for Christ and of the opportunities and the calls which summon Christ's followers. There is always a temptation to think of the missionary enterprise in terms of financial obligation. We constantly need to view the Church's missionary work in the light of our privileges and Christ's call to share them with others. It was hoped that the need of the world as presented during the missionary week in Baltimore might lead to such a rededication of every communicant to the will of Christ.

The week centered in a missionary exhibit. It was practically the same exhibit as was displayed in the basement of the Scottish Rite Cathedral at the General Convention in Denver. Variation was secured by the participation of different parishes. On the afternoon and evening of Monday and Tuesday, the subject was *The World's Need in Latin America, Central America, and the Canal Zone*. The exhibit showing the work in these countries was displayed in Grace and St. Peter's Church. There were addresses on the afternoon of both days, followed by tea in the exhibit room.

The first evening there was a dramatic production entitled *Go Ye Forth*, and the second evening there was a mass meeting in the parish hall having for the

subject of the principal address *The World's Need: the Christian's Response*. The next two days in Emmanuel Church the subject was *The World's Need in the United States, Our Own Diocese of Maryland, Domestic and Aided Dioceses*. The Program followed the lines of the first two days with a drama entitled, *The Church in the Hills*. The exhibit showed the Church's work in America.

On Friday the scene of activity shifted to Christ Church and the subject was *The World's Need in the Orient*, which included for this purpose the Hawaiian Islands. On Saturday afternoon there was a children's pageant in Grace and St. Peter's Church. In the evening there was a summing-up meeting and preparation for the next day's Corporate Communion in St. Michael and All Angels' Church. I heard the Rev. Robert S. Chalmers, D.D., who was the prime mover in the whole project, say that the test of success or failure of the enterprise would be the attendance at this service. The great church was full—the largest attendance of any night in the week. On the following Sunday morning every communicant in the city was urged to receive the Holy Communion in his parish church and to make a new act of self-dedication as the climax of the week of special spiritual effort.

Every day at Old St. Paul's, the downtown church and mother church of the city, there was a service of intercession and instruction conducted by the Rev. James O. S. Huntington, O.H.C. On the closing Sunday in all the Baltimore parishes, special preachers spoke on some aspect of the Church's missionary responsibility and work. At various times during the week pictures were shown from the Lantern Slide Bureau of the Department of Religious Education.

After the week in Baltimore the exhibits were moved on to three of the larger cities in the diocese for one or two days each. The Baltimore committee of eleven worked hard and long for the success of the presentation of the Church's response to a world in need. They were particularly wise in selecting a time right after

Read a Book

GOD'S WORLD by Cornelius Howard Patton, D.D. (New York, R. R. Smith, 1931) \$2.

For the benefit of Christians everywhere Dr. Patton presents here the salient facts and features of the world's present structure, life, and need, such as the multiplying contacts between people, the emergence of nationalism in its newer and more passionate forms, the growing pressure of the international ideal, the tendency of culture to become world-embracing, the steady disintegration of non-Christian religions, and the encouraging ways in which the Christian forces are coöperating.

Dr. Patton is the secretary emeritus of the American Board of Commissions for Foreign Missions. Among his earlier significant books on missions are *The Business of Missions* and *Foreign Missions Under Fire*.

the General Convention when a large number of missionary bishops and other missionaries were present in the country and speakers were available from many of the fields.

Other centers may not be able to secure so many speakers and may find it too difficult to carry on the exhibit for a week whereas it might be possible to arrange for two or three days. Another diocese is contemplating having the exhibit for two days with one mission field represented in one parish, another field exhibited in another, and so on, and to carry the people from parish to parish as a Pilgrimage to the Mission Field.

We at the Church Missions House shall be glad to do all we can to assist in making such an exhibit possible. It may present many difficulties, but it can be and has been successfully done. There need be no local expense connected with it except the transportation of the exhibit and the printing, though wherever possible the travel expenses of the speakers should be paid.

Young People

Miss Sallie H. Phillips, *Associate Secretary*
2224 R Street, N.W., Washington, D. C.

THE QUESTION IS constantly being asked how the Young People's Fellowship can be of more active service to the Church as a whole. It seems that with the coming of Christmas the young people have a remarkable opportunity to serve the older people as well as children, through pageants or plays depicting the birth of Jesus, and the presentation of the gifts of the Wise Men (see November SPIRIT OF MISSIONS, page 781). Pageants give a beautiful setting and lasting impression to the annual manger service when the children and young people come and bring their gifts for others less fortunate than they. Suitable literature can always be obtained at The Church Missions House Book Store.

* * *

MANY LETTERS OF questions and suggestions have been received regarding the program of the young people's movement. The question of supplementing the *Handbook* is being considered by the Commission on Young People, who will be glad to take under advisement any worthwhile recommendations.

* * *

ONE OF THE MOST interesting and readable books that have recently come to our attention is *Believing Youth* by the Rev. Homer W. Starr, D.D. (Milwaukee, Morehouse, \$1.25). It is an illuminating and timely work, and should be read by every boy and girl, young man and young woman, in the Church. It very admirably answers many of the questions which are confronting our youth today.

* * *

THE YOUNG PEOPLE'S FELLOWSHIP of the Eighth Province is publishing a paper, *The Challenge*, the first issue of which appears this month (December). The annual subscription is twenty-five cents. For further information write Sydney Temple, 10,452 Bellagio Road, Los Angeles, California.

THE NATIONAL COUNCIL

College Work

The Rev. W. Brooke Stabler, *Secretary*

FOR THE FIRST TIME in the history of the College of Preachers, a conference for college clergy was held there, October 14-21. The conference was conducted by the Rt. Rev. Michael Bolton Furse, Bishop of St. Albans. There were twenty-five clergymen active in or deeply concerned about the Church's work among college students in attendance.

The theme of the conference centered in one of the most fundamental problems with which students are concerned, namely, "Why be moral?" and "How can I be moral?" Special emphasis was given to the unique opportunity and the essential responsibility of the college clergy to exercise their teaching and devotional ministry. The supreme importance of personal and small group work was stressed.

TO BE DONE IMMEDIATELY

1. Plan now for intelligent participation in the Student Lenten Offering for 1932 (see pages 829-32).

2. Remember the Student Volunteer Convention, Buffalo, New York, December 30, 1931, to January 3, 1932. This

convention can mean much in the re-awakening of intelligent missionary zeal. Send student delegates! A very limited fund is available to help in this. For further information, write immediately to the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

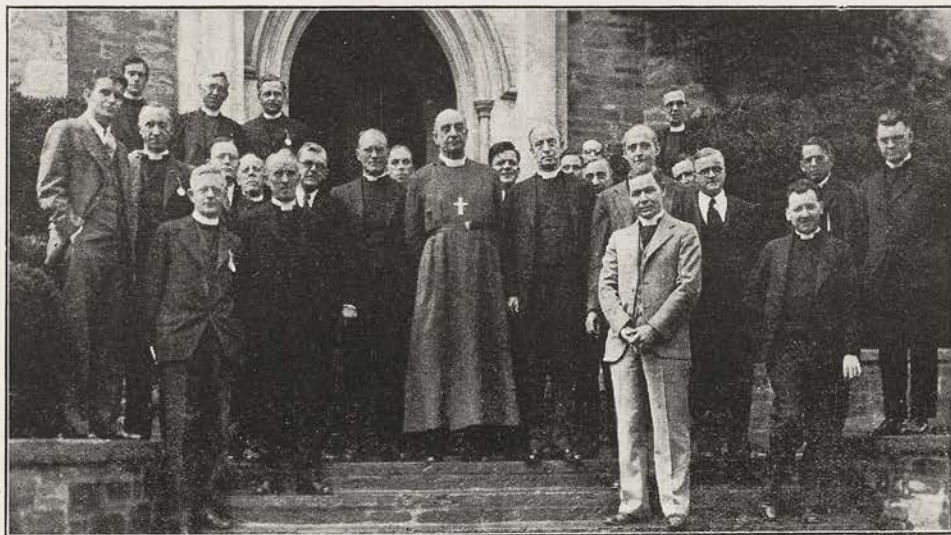
3. It is urgently suggested that home rectors plan special services for their students during the Christmas holidays. Each student at college should be notified at once. At these services representative students might be asked to tell of the Church's work in their colleges.

MISSIONARY OPPORTUNITIES

THE NUMBER OF those in our publicly owned institutions of higher learning who express no Church preference has grown to 32,206. In addition we find 8,721 in our state and city normal schools and teachers' colleges. Such figures speak for themselves and indicate clearly the opportunities which lie before.

RESOLUTIONS

THE FIFTIETH General Convention meeting in Denver, Colorado, considered on several occasions the Church's ministry to students. The significant resolutions which resulted will be printed in this column next month.



COLLEGE CLERGY ATTEND COLLEGE OF PREACHERS CONFERENCE
The Bishop of St. Albans (center) conducted the meetings held in Washington, October 14-21

Christian Social Service

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

GUIDANCE OF LOCAL parishes and missions in effective unemployment relief is right now a responsibility keenly felt by many diocesan social service departments. The Dioceses of Albany, Los Angeles, Massachusetts, Newark, New York, Pennsylvania, and Rhode Island have all prepared helpful programs. While varying according to local situations, these statements agree in emphasizing the parish's primary responsibility for upholding the morale of its own people and the value of cooperating with local social agencies.

The program put forth by the Social Service Commission of the Diocese of New York draws special attention to the need of personalized service:

It is wise to give no relief without as good case work as possible. Case work means a careful understanding of individual needs, and strives mightily to develop self-reliance and resourcefulness. There should be at least a clearing through a social service exchange, a visit in the home, and an interview with someone who knows the family. Volunteers can be trained for a kind of emergency case work where real case workers are not available.

* * *

TWO YEARS OF intelligent activity. Two years of varied acts of helpfulness to needy individuals. Two years of well-planned service to its community. Such is the record of the Social Service Committee of the Woman's Auxiliary of St. James' Church, La Jolla, California. Formed September 25, 1929, its motto might well have been "Thought before action, but always action!"

La Jolla is an attractive coast town, suburban to San Diego, happy in its cultural standards and proud of its community spirit. The parish church adjoins the town's splendid recreation center.

Born without a program, this Social Service Committee began looking for a job. It started out by assisting the baby milk station operated by Neighborhood House, San Diego. Through the social worker directing this station the com-

mittee learned of families needing help owing to illness, unemployment, or domestic difficulty. In every instance assistance was given according to the needs of the particular family situation. Sometimes clothing was secured, often food, occasionally medicine. In each case aid was proffered in such a way as to maintain the self-respect and strengthen the spirit of the assisted family. In the few cases where expenditure of money was necessary it was usually given as a loan, with some feasible arrangement for later repayment. In no case was this obligation ever permanently forgotten or avoided by the borrower. Always the committee utilized the personal knowledge of the social worker from the settlement.

Out of this case work experience developed a well-stocked clothing bureau. Used but usable garments were accumulated and renovated against sudden calls. A sewing committee made needed clothing.

As the work of the committee expanded the chairman of the Social Service Commission of the diocese was called into conference. His prescription was, "Analyze your community. See it whole. Cooperate with existing social agencies. Find some untouched human need and meet it." The already functioning investigating committee was asked to survey the situation and to report. It suggested that La Jolla's real need was a baby clinic.

Before the clinic was opened every outlying area of La Jolla was visited by the committee. All needy families with babies and children of pre-school age were advised of the clinic's purpose. Fortnightly since last May the clinic has been held, giving little children the benefit of sound medical treatment and providing mothers with proper counsel to meet perplexing needs. The work stands out as a practical contribution of the life of St. James' Church-by-the-Sea to the life of its own community. Its religion is being geared to adjacent human needs.

The Field Department

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

THE FOLLOWING LETTER of the Very Rev. E. B. Woodruff, D.D., dean of Calvary Cathedral, Sioux Falls, South Dakota, is significant for two reasons.

In the first place, it is illustrative of what has taken place on a wide scale throughout the Church this present autumn. There has been a return to the types of educational preparation for the Annual Canvass such as the regional conferences of which Dr. Woodruff speaks. The initiative has been taken by diocesan leaders and is most encouraging. We are removed by over a decade from the primary stages of the Nation-Wide Campaign and a new generation of men and women have pushed up in the life of the parishes who did not participate in the earlier educational process.

In the second place it was written as a report of Dean Woodruff's activities as one of the associate secretaries of the Field Department and is illustrative of the valuable service that this body of volunteers is rendering in the promotion of the Church's Program.

Dr. Woodruff writes:

I report on the series of conferences in the Diocese of Duluth. These were the first in all the years of the diocese. The response of the people showed that they were eager for what we gave them. They have never really known.

The program was repeated in each place. A Corporate Communion at ten a.m. Miss Eastwood took up her work for the isolated from eleven to one. And the organization was perfected right there. At two-thirty Mrs. E. C. Biller presented the Woman's Auxiliary. From three-thirty to six I gave The Program of the Church. We ran to schedule always. Dinner at six o'clock when, around the table, the Bishop spoke on The Diocese of Duluth.

We started at Crookston, in the far northwest corner of the State. To get there I had to go across to Minneapolis and back across the State again; there are no north and south railroads in these parts. Here is a story for the News Notes. Mr. A. M. Sanderson, of Warroad, on the international border, at the foot of the Lake of the Woods, is connected with the Revenue Bureau. He works at night. He worked all night on Monday; early Tuesday

morning he filled his car with Church people, drove over 135 miles to Crookston; attended all the conferences, drove back at night and went to his work for the rest of Tuesday night, getting to bed after daylight on Wednesday morning. Because he wanted to know more about the Church. There are no paved roads in that country either.

Next we went to Fergus Falls. Brainerd for the third. Hinckley on Friday. That is a corner of little missions, many groups worshipping in rooms. They have never had a corporate meeting. The Bishop expected a handful. Twenty was his extreme hope. Thirty-four came and we actually had more discussion and more pertinent questions asked than at any other conference. They drank it in. A neglected corner is stimulated and given a vision of their importance to the Church.

I took Saturday as a rest day in Duluth with the Bob Fraziers. Sunday morning I presented the Program at the cathedral; in the afternoon, at St. Andrew's. Monday night I gave it to the men of St. Paul's and it was a fruitful meeting. Without St. Paul's there would be no Diocese of Duluth. Men who came to scoff remained to pray, for several who had refused to be canvassers signed up. Tuesday we went to Virginia where we had the largest conference. The church was so filled all day that chairs were put in the aisles. All that region is hard hit. Crowds of unemployed about the mines and lumber mills. But the spirit of the people warmed the Bishop's heart.

Altogether these were as important a series as I have known for they have awakened the diocese. A layman from Hibbing offered to pay my expenses if I would go there next month to talk to the congregation, but my schedule is full. Also, distances are large; it takes a night and a day to get home from Virginia to Sioux Falls. The Bishop is delighted. It has heartened him for the difficult task in a hard field. It has shown a discouraged people that they belong to a great Church and that we care for them; therefore they must respond to the full Program.

"And on Earth Peace ----"

AS WE CELEBRATE the birthday of the Prince of Peace, we should consider again how best we may aid His supreme mission on earth. *The Report on National and World Problems* is suggestive. The section on peace is reprinted on pages 836-7. Post this conspicuously on your parish bulletin board.

Department of Publicity

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

MANY REPORTS HAVE reached the Department about the radio broadcasts during General Convention. Letters of appreciation have come from such distant points as Alberta, Canada; California, Texas, Maine, and Florida.

And the Episcopal Church has been well represented in the Church of the Air, a feature of the Columbia Broadcasting System. This feature was first broadcast on September 13, and already, representing the Church, the Presiding Bishop, the Bishop of Colorado, and the Dean of the Cathedral of St. John the Divine, New York, have spoken.

* * *

A BEAUTIFUL AND effective piece of Church publicity has been sent by the Rev. Davis Johnson, rector of Christ Church, Towanda, Pennsylvania, as a feature of his autumn campaign to get people back into the pews. It is a four-page folder, page size $3\frac{3}{4}$ x 9 inches, with colored cover, carrying the title, *Restoring the Altar*, a good letter on pages 2 and 3, and a little sermon on page 4.

The letter is so good, and has been so effective, that the text of it is reprinted in full:

Do you walk with your family down Church Street on these beautiful clear, crisp autumn Sunday mornings? Is your confession of faith sincere enough to create in your heart an overwhelming desire to assemble and meet together with your Church neighbors, to render thanks for the great benefits you have received at God's hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as for the soul? As a parishioner of Christ Church, do you feel proud of her position in the religious life of the community? Are you doing your share in aiding her increasingly onerous effort to do her part in saving the world from crass materialism?

Canon 48, of the General Canons of the Episcopal Church, requires that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught,

and by other acts of devotion and works of charity, using all godly and sober conversation."

Every empty pew in your church, at worship time, is a witness to the fact that some Christian is neglecting an opportunity publicly and openly to testify to the fact that he is a Christian. Every empty pew dishonors God and grieves His heart. Every empty pew is peopled with the shadows of men and women, too busy, too weary, too worldly, to come and take their proper place in the ranks of Christian soldiers. How can a man hope to receive benefit from the communion of saints, if he is never a part of that glorious company?

This is a call to worship. Come to your Church, because it is the one way to convert the world to the Faith of Jesus Christ. Come to your Church, because it creates character, an ever-essential asset of life, something that cannot be bought with all the gold in the universe. Come to your Church, because it brings together your family, a most necessary reunion in our time. It further sets a proper example for your children; it builds within you a deeper appreciation for the finer things of life. Come to your Church, because it will increase your balance in the investment eternal. It will make more real for you, that almost forgotten realm, the House of Many Mansions, which stands upon the heaven-kissing hills, made golden by the eternal Sun of Righteousness.

* * *

THE REV. WILLIAM PORKESS, D.D., rector of St. Stephen's Church, Wilkesburg, Pennsylvania, produces and uses continuously, some of the very best publicity in the entire Church. He writes to the Department, on November 13:

I have been wanting, for a week or two, to tell you what an excellent number the recent *Church at Work* was. I have had carefully circulated throughout my parish—now the second largest in the Diocese of Pittsburgh—five hundred copies. Many of my parishioners have spoken of this number in the highest terms. I want you to know this, indicating my appreciation of this powerful missionary organ.

Dr. Porkess enjoys the distinction of being the first clergyman of our Church to speak over the radio on a foreign broadcast. On Guy Fawkes Day, November 5, he made an address to England over station KDKA, Pittsburgh, which was received enthusiastically and heard with perfect clarity.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

ONE OF THE permanent effects of the present economic situation in this country is almost certain to be an increase in the amount of leisure at our disposal and the consequent necessity for readjustment in the use of all our time. Such a readjustment presents a call to those concerned with education.

The Church should recognize this new opportunity to guide persons into a constructive and creative use of leisure and begin at once to provide a more adequate program to meet the growing need. The whole question of education for leisure was brought to the attention of the Woman's Auxiliary at its Triennial Meeting in Denver by Miss Lindley in her report when she said:

Education for leisure is a byword in these days. How far are we prepared to contribute to the enrichment of life of those upon whom more and more leisure is being thrust? Surely the Church has a function in the present effort to stimulate the desire and create the environment for more fruitful living for men and women everywhere.

In a brief address on the subject Mr. Spencer Miller, jr., pointed out that leisure must not be identified with idleness but with opportunity, opportunity to live on a creative level. He appealed to the Church to stimulate and encourage the wise development of leisure time activities, stressing the fact that leisure is a life partner of work. The idea of the inseparability of leisure and labor is elaborated in a recent book by L. P. Jacks, *The Education of the Whole Man* (New York, Harpers, \$1.75).

During the coming triennium the Woman's Auxiliary will surely become increasingly aware of the new opening in adult education and will do some experimenting. The Girls' Friendly Society has already pointed the way in the new pamphlet, *Hobbies and Programs* (25c), which outlines suggestions for activities for girls.

Is there anything the Woman's Auxiliary with other groups in the Church can

do in the present emergency to make the leisure hours of this coming winter endurable, even cheerful, for those who have them in abundance? The Findings Committee on Property and Economic Conditions at the Triennial Meeting, realizing that "enforced leisure presents a challenge to the Church to provide recreational, educational, vocational, and cultural opportunities for the unemployed," suggested that parish houses be used for such purposes. Parishes may find some of the following concrete proposals workable:

1. Discover what your community is doing to provide recreational and educational facilities for the unemployed. Cooperate with community groups by offering volunteer service as leaders or teachers.

2. Open the parish house to the unemployed, providing books, magazines, and games for their use. Some of the younger women in the parish may be glad to serve as hostesses during certain hours of the day, to guide and direct reading and play, if necessary, and to create a friendly atmosphere.

3. Enlist the help of those musically inclined to lead groups in community singing.

4. Provide a workshop, if funds are available, where men and women can make things with their hands as an outlet for their creativeness.

5. Offer courses of study or educational programs designed not merely to entertain but to give opportunity for discussion and for growth in knowledge of Christian ideals.

6. Arrange for a group of young men and women to present a play or pageant during the winter months which will satisfy their dramatic instinct and their love of beauty.

As the Christmas season approaches let us give of our time and our talents to make our leisure hours and those of our neighbors more joyful.—M. I. M.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE INSTITUTE QUINTET has completed an extensive tour of the country in behalf of the work of our schools for Negroes. Beginning on the last day in August with an engagement at the University of the South, Sewanee, Tennessee, at the time of the Brotherhood of St. Andrew Convention, and extending to Marquette, Duluth, Salt Lake City, Reno, Sacramento, Fresno, Los Angeles, and other points, the itinerary was finally completed on October 29 at St. Stephen's Church, Beaumont, California.

In such a journey, one is impressed by the realization that our visit has made the work of the Church a living reality for many people for the first time. The Program has been little more than a financial statement to many Churchpeople for years, as they have had little or no opportunity actually to hear the story of the Church's work by those who are doing it and to see, before their very eyes, the product of that effort. The comment heard on every side throughout the tour was "I had no idea that the Church was doing so great a work." Such a response is sure to reflect itself in larger interest and giving on the part of these people.

Another impression is that the Negro congregations visited responded admirably and showed a willingness to take an active part in the Institute's work for their own people. St. Cyprian's Mission, San Francisco, for example, pledged so much per capita for the Hoffman-St. Mary's School building program. And this is a poor congregation which has not even its own church building in which to worship. Many colored individuals made pledges and gifts at the meetings which meant real sacrifice.

One cannot discuss racial matters from one section of the country to the other without being impressed by the amount of wrong thinking people have done on the subject. Any effort we can make to change this condition is worthwhile. I

was rather shocked to learn from a Mormon lecturer at Salt Lake City, for instance, that the Negro was colored because at the time Lucifer was tried, prior to his being cast out of Heaven, many people were unable to decide whether they would join him or God, with the result that their skin turned black.

It is indeed invigorating to see the change of attitude people often take when they have had the opportunity of learning what the Church is actually accomplishing through its sane and wholesome policy of education in Institute schools. After one of the meetings in California a gentleman from Louisiana approached me and stated that he had never believed in the education of the Negro before; but, since he had heard of our work and seen its results in the men of the quintet, he had changed his mind. It is perhaps true to say that there was not a meeting held throughout this entire tour at which one or more Southerners were not present and did not comment favorably on the program presented. There were many tears shed as the quintet rendered the Spirituals and brought back to men and women memories of home, childhood, and years passed long ago. The gratitude they expressed was beautiful to behold, and when congregations would gather on the lawn and refuse to go home until the singers had sung their favorite plantation song, there was a joy in rendering such a service.

Dr. Patton was missed very much indeed throughout the western trip, but his many friends and gracious relatives gave the Institute group a warm welcome and every assistance to make the itinerary effective and worthwhile. It is good to know that Dr. Patton has been able to rest and renew his strength while this journey has been in progress and that he will soon be permitted to take up the full activities of the Institute again.—CYRIL E. BENTLEY.

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

THE REV. W. C. EMHARDT, PH.D., THE REV. R. F. LAU, D.D., *Secretaries*

EXTRACTS FROM OFFICIAL documents briefly summarizing the aims and purposes of the commission should help to answer the numerous requests for information concerning the scope of our work.

In the annual report of the National Council, Bishop Burleson states:

Committee on Ecclesiastical Relations, composed of members of the National Council and additional persons chosen by them, functions directly under the Presiding Bishop, and acts as his council of advice in matters relating to responsibilities toward and contacts with other Christian bodies. As nearly as we have such a thing, it is a department of state.

It is impossible to advertise or analyze the work of this committee. Many of the matters dealt with are of a diplomatic and intimate character, but it is sufficient to state that a very large amount of business important to the Church and to the cause of religion is transacted by its secretaries, the Rev. William C. Emhardt, S.T.D., and the Rev. Robert F. Lau, D.D.

The effective and epochal conference with the Churches of the Orthodox East and the Old Catholics, which took place at the recent Lambeth Conference, was in large measure due to services rendered by Dr. Emhardt.

The present members of the committee are: The Rt. Rev. James DeWolf Perry, D.D.; the Rt. Rev. Frederick F. Reese, D.D.; the Rt. Rev. Hugh L. Burleson, D.D.; the Rt. Rev. Joseph M. Francis, D.D.; the Rt. Rev. Ernest M. Stires, D.D.; the Rt. Rev. John N. McCormick, D.D.; the Rt. Rev. Campbell Gray, D.D.; the Rev. Howard C. Robbins, D.D.; the Rev. Frank Gavin, Th.D.; the Rev. Thomas Burgess, D.D.; Hon. Burton Mansfield; Hon. William R. Castle, jr.; Hon. Alanson B. Houghton; Mr. Samuel F. Houston. Mr. Charles C. Marshall; and the secretaries.

At the General Convention of 1925, the following resolution was passed:

RESOLVED, the House of Deputies concurring, that all subjects and questions concerning the relation of this Church to other Christian Communions shall be referred for consideration to the Presiding Bishop and the National Council, and that all commissions of this character, except The Commission on the World Conference on Faith and Order, be discontinued.

The report of the Committee on Reorganization of the National Council submitted in February, 1930, recommended the retention of the foreign-born work in

the newly constituted Department of Domestic Missions, and assigned the work of ecclesiastical relations to officers who should be responsible directly to the Presiding Bishop. The committee arrived at this decision after recognizing that while the officers were able to supply valuable information and advice, and to establish helpful contacts, the major portion of its efforts while valuable to the Presiding Bishop, could not be given publicity in a formal report.

At the General Convention of 1931, this status was recognized by the acceptance of the following:

Amend Canon 61, Section V by adding a new clause to be numbered (v) to read as follows:

(v) The Council shall also organize an Advisory Commission on Ecclesiastical Relations, with such officers attached thereto as the Presiding Bishop and the National Council may from time to time determine.

Many questions of relationship to other bodies and the formulation of policies within the Church are considered by the committee. It has been the undeviating rule of the committee to make resolutions on such questions subject to the approval of the House of Bishops.

It should be noted that while contacts with the Eastern Churches, because of the unusual and picturesque features, provide material of publicity interest, the larger part of the work of the officers is in conjunction with Protestant bodies in America, especially in relation to those objects that call for interchurch coöperation. If the question of reunion with the Eastern and Old Catholic Churches looms large in the program, it is because the question is in the immediate foreground. Protestant leaders recognize the enlarged appeal of an international affiliation of Churches as more hopeful than a purely Anglican appeal. The only appropriations made by the committee to corporate bodies have been to Protestant interchurch organizations.

The Coöperating Agencies

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

The Daughters of the King

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



Personal Discipleship and the Way of Prayer by John C. H. How (New York, Longmans, \$1), is our special study book for 1932. In his fore-

word the Bishop of London writes:

It is the book of an experienced missionary and pastor of souls. It breathes just the right spirit for a book for Lenten reading.

For this study which will be related closely to the study of the Bible, a study outline is being prepared. Both the book and outline may be purchased from our national office before the first of the year.

Building a Christian Nation (sixty cents) also will be studied. For the leader there is available a manual of suggestions, price twenty cents.

The General Church Program and The Triennial Report of the National Council (twenty-five cents), formerly published in two volumes, are combined now in one book. One can scarcely be familiar with the work of the Church, in its various departments, auxiliaries, and coöperating agencies, without reading this volume.

The Churchman's Calendar of Daily Bible Readings (ten cents) is a worthy addition to our study recommendations. This year the committee which prepared this helpful little book of sixty pages, has treated the Bible topically, tracing a theme from Sunday through the readings for the week. While its use has been commended each year to our membership, it is recommended this year as being especially valuable for use in Bible study.

All the above materials, except as otherwise noted, may be obtained at the stated prices from The Book Store, 281 Fourth Avenue, New York, N. Y.

The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*
386 Fourth Avenue, New York, N. Y.



TWO TEXAS TOWNS where the Girls' Friendly Society is "making a difference" are Del Rio and Corpus Christi. St. James' branch, Del Rio, writes:

We are working on plans now to plant trees on each side of the street leading from Main Street to the cemetery, a distance of one mile. We have secured the coöperation of the mayor and the judge of Val Verde County and have solicited donations from citizens to help. The trees will be planted in memory of those who have passed away. Through our efforts, the street has recently been paved and the city has promised to put in water hydrants and to care for the trees when planted.

Our branch contributes necessary articles to various needy individuals. In one instance we clothed and fed two little motherless girls, brought to our attention by their teacher, who were attending the public school and were in need. Each member contributed cash and a committee purchased essential articles of clothing. Some members made dresses for them. One member volunteered to furnish them lunches at her home on school days, as they lived in the outskirts of town. The committee visited their home where they lived with their father, who was out of work, and gave them food supplies as well.

Flowers and magazines are given to sick people. We have, also, always given baskets of food and clothing and some cash, through the Associated Charities, to the poor.

We have placed a drinking fountain at the entrance of the parish house and at times furnish flowers for the altar. We also have an organized choir which serves St. James' Church. We have contributed to a scholarship for a candidate for the ministry; to the national activities of the G.F.S.; to mission funds in general.

In Corpus Christi, public donations to charity are turned over to the G.F.S. for disbursement. Here is their own account of their social work:

Funds for our social service work are obtained through the personal efforts of the members of the society. Every year, just before Christmas, we have a silver tea at a downtown

THE NATIONAL COUNCIL

hotel. The proceeds of these teas, which are favorably regarded by the townspeople, are used to provide Christmas dinners and warm clothing for the city's poor. Last year 350 people received Christmas cheer, good food, and warm clothing as a result of our silver tea. In addition, we cooperate with our local newspaper in raising money for the Empty Stocking Fund. The paper calls for donations and turns the amounts received over to the Girls' Friendly Society for disbursement. But we do not confine our activities to the Christmas season only. All through the year we are ready to answer a call for help.

We have adopted a young girl who wanted to go to college, and have made it possible for her to complete her education at the Texas College of Arts and Industries. We also made it possible for another girl to attend the graduating exercises of her class and receive her diploma, by buying for her the clothes necessary for the occasion. We helped one young girl go to high school last year by buying her bus tickets; and we also bought her lunch for her each day.

In Uvalde and San Antonio, Texas, the Girls' Friendly Society also does excellent social service work.

The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*

22 West 48th Street, New York, N. Y.



AS THE DAYS in Denver during General Convention retire into the realm of happy memories, one recollection stands out clear and strong and fadeless. Over and over again, from all sorts and conditions of Church workers, and in slightly varying form, came the message, "We could not get on without the C.P.C."

These words are cheering, but even more are they tremendously challenging; their message belongs to every officer of the C.P.C., to every person who contributes in any way to its activities. The missionary in far-off lands cannot do without you as he faces loneliness and strange surroundings. The rural worker cannot do without you as he teaches the scattered flock on hill and plain. The student secretary, the country teacher, the sick and sorrowful, all need you. Above all, the little children, unconscious perhaps of their lack, they cannot do without you. Would that you all could have

known the warm tone, the friendly glance, the eager manner that accompanied those few words. You would be sure then how worth while it is to forward your magazines regularly, to pass on your books while they are still readable, even to give a little money that new books may be bought. For you who do these things are responsible for the off-repeated words, "We could not get on without the C.P.C."

* * *

ST. HILDA'S SCHOOL, Wuchang, China, has asked us to help in replacing the library largely ruined by the floods. The books needed include those that will supplement the study of English literature, history, geography, and natural science. Biography, travel, poetry, and standard literature such as Dickens and Stevenson, and historical novels, and stories of girls in other lands are all useful, but nothing in dialect should be sent. The ages to be provided for range from twelve years to eighteen or twenty.

It would be an assistance in avoiding duplication if lists of books offered could be sent to the central office. Small packages of books, not over four pounds, may be mailed direct to the school at the rate of two ounces for a cent. Books in larger quantities may be sent to the central office to be included in a freight shipment.

* * *

HERE ARE A FEW wants noted recently: An encyclopedia, fairly up to date, for a mountain school.

Any book by the Rev. J. G. H. Barry. *Belief in Christ* by Charles Gore.

Any volume of sermons for children by the Rev. W. Russell Bowie.

Subscriptions for four Church and two secular papers for the Dean of Holy Trinity Cathedral in Haiti, who is planning a periodical paper in French for the information of the Haitian clergy.

* * *

JULIA ANN WRITES:

Thank you very much for the books. We enjoy them very much. I have taken two of them to school for our geography and history. I would like to get the *St. Nicholas* all the time if I could. Billy and I would share it with four other children.

Church Mission of Help

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

CMH IT IS HOPED that the readers of THE SPIRIT OF MISSIONS will read the following statistical report of a diocesan CMH, selected at random, with both a seeing eye and an understanding heart; with a glad widening of the imagination and appreciation of the many unseen hands reached out to help; and with a knowledge of the deepness of the suffering which stretches back of these figures into the lives of girls, of men, of little children.

One hundred and eighty-three girls, reads the statistical report of CMH in Long Island, were under care in the diocesan office on October first, and sixty in the Queens and Nassau branch office. Eleven new girls were sent to CMH by social agencies, a church, the court, and an interested individual. Work was discontinued with twenty girls either because they were on their feet and able to solve their own problems, or because they had moved away or had been sent to an institution which provides its own parole workers. One hundred and eighty-seven girls need further care from the diocesan office and forty-seven from the branch.

Thirty-four girls came to CMH before their problems brought them into open conflict with the law; they are our "pre-ventives." Sixty-six were actually delinquent in the sense of having been brought into court; one hundred and seventy-seven were mothers who were not married. Seventy-seven of them had had some contact with the Episcopal Church, ranging all the way from the mere fact that it was their parents' Church, to members of the Church through Confirmation.

One figure saddens the understanding reader—the number of inactive cases, representing girls who need help and care, but whom, because of the smallness of the staff, it was impossible for CMH to see during October. It indicates that the problem and need is greater than the resources of CMH can provide.

Brotherhood of St. Andrew

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

X THE WORLD-WIDE extent of the Brotherhood of St. Andrew is evidenced by recent reports from Japan, China, Holland, India, Nicaragua, England, Canada, Newfoundland, Cuba, and the British West Indies, some highlights of which are here recorded.

Paul Rusch, who has been designated as Associate General Secretary, has returned to Japan, where he will spend the next four or five months teaching in St. Paul's University and organizing a Brotherhood of St. Andrew in Japan. Already Japan has three Brotherhood chapters and it is felt that the time has come to erect on this beginning an autonomous national organization.

Under the leadership of Professor John A. Ely of St. John's University, Shanghai, a Brotherhood chapter has been organized in China. We anticipate the early organization of a national Chinese Brotherhood.

Not long ago a chapter of the Brotherhood of St. Andrew was organized in Amsterdam, Holland, with the sympathetic coöperation of representatives of the English Brotherhood. Greetings from this new chapter were received last September by our Sewanee Convention.

John Ponniah Aaron, a Hindu theological student at the Western Theological Seminary in Chicago, expects to introduce the Brotherhood of St. Andrew into India on his return next summer.

A good year's work has been reported by the Brotherhood chapter at St. Mark's, Bluefields, Nicaragua. The story of this chapter is told in *St. Andrew's Cross* for November.

Delegates to the Sewanee Convention will remember that during the convention a cablegram was received reporting the death of the president of the Brotherhood of St. Andrew in England. As yet no successor has been elected but a committee is at work and it is hoped that the name of the new president may be announced soon.

THE NATIONAL COUNCIL

Increasing strength in the Brotherhood of St. Andrew in Canada is indicated by the recent election of an assistant secretary for the Dominion, Mr. Earl Cullen, of St. Edmund's Church, Toronto.

Since the second annual convention of the Brotherhood in Newfoundland, a systematic effort has been made for the extension of the organization. In this endeavor the Bishop of Newfoundland has heartily coöperated and Brotherhood leaders expect a substantial growth in consequence.

While not yet numerically strong, the Brotherhood in Cuba is apparently going ahead. It is hoped that a translation of our Brotherhood literature into Spanish may be made for the use of those who desire it.

The thirty-fourth annual session of the West Indian Brotherhood was held in Jamaica at nearly the same time as our national convention at Sewanee. Greetings were exchanged by cablegram.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



ON JULY 31, 1906, Harry Ferneyhough arrived in Tacoma, Washington, to take charge of the Tacoma Mission to Seamen, which was being carried on in an old shack. Finding such a place inadequate for his work, Mr. Ferneyhough moved the mission to the parish house of St. Luke's Church, where for several years an active work for seamen was carried on. When later it became necessary to seek more adequate quarters, the generosity of the City of Tacoma enabled the mission to locate on the Municipal Dock, free from any rental charge. On February 2, 1923, this mission became affiliated with the Seamen's Church Institute of America as the Seamen's Church Institute of Tacoma.

Today Mr. Ferneyhough is critically ill and our last report from his physician states that he must keep off his feet for

at least six months and be relieved of the worries and the terrible burden made extremely heavy by the lack of funds to carry on the work for which he has labored and sacrificed these many years, even to the spending of half his meager salary to keep the Institute open.

The Seamen's Church Institute of America has found it possible through the gifts of many friends to keep the Institute at Tacoma open until December 31, but after that date we are unable to pledge any financial support. The local board of directors have exhausted every means at their disposal to carry on and are now about resigned to the fact that the Institute must close and cease to function because there are no funds available with which to continue this Christian work.

During the past twenty-five years many changes have taken place not only in the Institute but in the Port of Tacoma. "The old harbor certainly has changed some since the old days," said Mr. Ferneyhough as he recalled the times when a steamship was a rare sight in the local port. "I have seen the steamship slowly but surely push the sailing vessel out of the picture. There used to be a day when there were twenty or thirty sailing vessels in the harbor waiting for their cargoes. Shipments were slow in those days, and we had plenty of time to visit each ship and hold services on board."

A great change in the personnel of the crews has been noticed by the missionary. The picturesque old "salt" is practically extinct. "At the present time," Mr. Ferneyhough pointed out, "a man over forty has a hard time finding a job aboard ship. The young men are the only ones who can stand the fast and hard life on the modern boat. This situation makes it hard for us, because we must find the older men jobs when the shipping companies refuse to take them."

Mr. Ferneyhough has devoted thirty-four years to the lives of the seamen he has fed, clothed, and given spiritual advice. His reward is contained in the letters he receives from those sailors he has befriended. Of all the letters, this one he prides most:

THE SPIRIT OF MISSIONS

Well, sir, thanks to you very largely, I have found the straight and narrow path I wanted to find a long time, and now I am going straight with God, instead of the ever-attentive devil. May God bless you and help you get more of the boys on the ships to see the right lights instead of the lights of hell. I am without the things of this world, but I am a thousand times happier with the Lord than I ever was with the crowd of drunkards with whom I used to be.

The Church Army

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



CHURCH ARMY keeps its fourth anniversary this month. The annual sermon will be preached by the Rt. Rev. William T. Manning at the Cathedral of St. John the Divine, New York, on Sunday afternoon, December 13, at four o'clock. The annual meeting will be held the following day in Calvary Parish House, New York, at three o'clock.

* * *

IN HIS *Letters to His Friends*, Forbes Robinson says:

It is worth while to make any efforts to learn to pray. . . . As I grow older, when I desire the truth to come home to any man, I say to myself, "If I have him here he will spend half an hour with me. Instead, I will spend that half hour in prayer for him."

St. James claimed for prayer that it is a force at work; "Very effectual in its working is the prayer of a righteous man."

Church Army has ever tried to keep the spiritual to the fore, and counts among its truest friends those who constantly uphold the work and workers in praying hands.



During the four years of its history, a goodly company of prayer-partners have associated themselves with us. They are known as Church Army Associates. Anyone who contributes two dollars or more a year may become an associate. The obligations include regularly remembering the staff, now numbering forty workers, and the mission fields and the generous activities of Church Army in prayer. The bi-monthly bulletin, *Co-Partners*, keeps them informed of the movements and needs of the staff.

More intercessors are needed. "Away in mission field they wondered how their simple word had power. At home the Christians, two or three had met to pray an hour."

In some centers the associates have been formed into groups and have informational meetings from time to time. A recent gathering of the New York Associates was held in Trinity Chapel.

Bishop Remington told this story three years ago at our Church Army dinner in Washington:

"Oh, Daddy, I love you so!" said a little girl, throwing her arms around her father's neck.

"Yes, darling, I know you do," he replied, holding her close.

"But, Daddy," she went on, "what are we going to do about it?"

It applies most aptly to our Church Army Associates. As co-partners with Church Army we cannot be lukewarm Christians, we have to do something and take our part in hastening God's Kingdom.

Write Miss Lucy Kent, 416 Lafayette Street, New York, N. Y., for more information about C.A. Associates.

Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

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2. How can college men help our work in Alaska? p. 808.
3. What are some of the consequences of the recent flood in Central China? p. 810.
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7. How many missionary bishops has the Fourth Province given to the Church? p. 821.
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15. Where has a parish geared its religion to adjacent human needs? p. 858.

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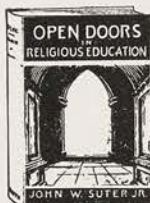
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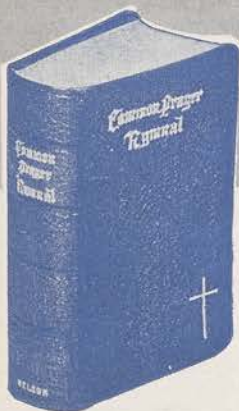
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