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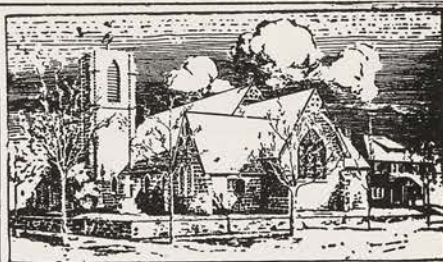
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The Spirit of Missions

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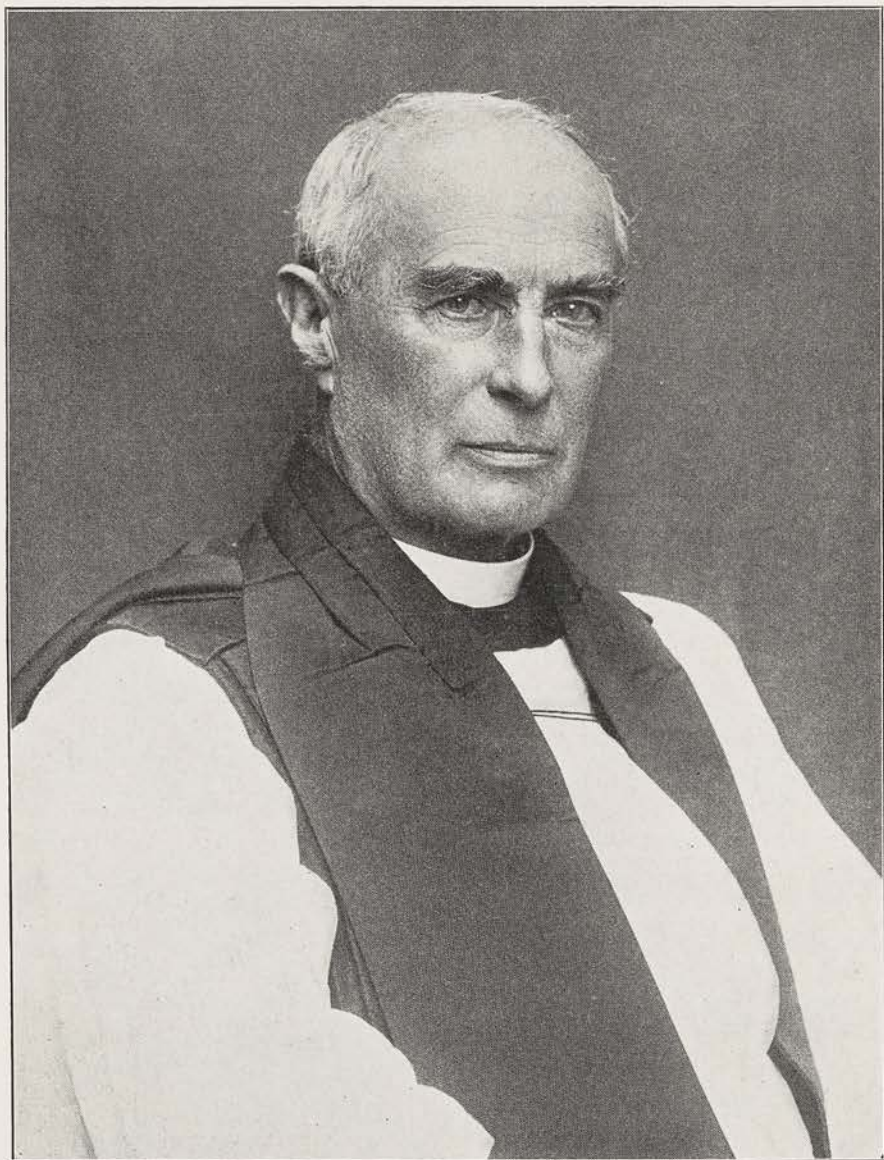
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THE RT. REV. FRANK L. NORRIS, Bishop of North China and Chairman of the C.H.S.K.H. House of Bishops, whose article on page 677 introduces a series of papers on China

The Spirit of Missions

VOLUME XCVII
No. 11



NOVEMBER
1932

What is the Chung Hua Sheng Kung Hui?

Eager to grow unto "the stature of the fullness of Christ" the Chinese Church depends on us to continue to send of our very best

By the Rt. Rev. Frank Lushington Norris, D.D.

Bishop of North China

CHUNG HUA SHENG KUNG HUI. These five words probably convey little to most readers, and certainly do not suggest the right pronunciation. As to this latter, perhaps we can do better. *Joong'-hwah Shung-goong'-hway* is a good deal nearer the true sound, but we cannot change the spelling because the "agreed spelling" (or recognized system of transliteration) is CHUNG HUA SHENG KUNG HUI. For convenience we shall not repeat this but content ourselves with the initials C. H. S. K. H., but all our readers are urged to familiarize themselves with the sound of these five words, accenting the first and fourth. It is quite easy and very worth while!

But what is the C. H. S. K. H.? It is the name of the branch of our Church in China, which consists of all the Anglican

dioceses there. In 1912 they numbered eleven; in 1932 they still number eleven, but there is also a missionary district which hopes soon to have a bishop of its own.

WITH this article by the Bishop of North China, THE SPIRIT OF MISSIONS begins the publication of a significant series on China which the Editors hope will make some little contribution to the present Church-wide study of that important country. Among those who will contribute articles are: The Rt. Rev. Logan H. Roots; Archie T. L. Tsen, President of the Chinese Board of Missions; Louise Strong Hammond, evangelistic worker in Kiangsu Diocese; Francis C. M. Wei, President, Hua Chung College; Regina B. Lustgarten, evangelistic worker in the Hankow Diocese; and the Rev. Lloyd R. Craig-hill of St. Matthew's Church, Nanchang. The next article will appear in December.

It is worth while to go back for a moment behind the year 1912 and inquire into the origins of these eleven dioceses. An American Bishop of Shanghai consecrated in 1844 and an English Bishop of Hongkong (or as he was called, of Victoria!) consecrated two years later, knew nothing about each other, and hardly realized

even that they belonged to the same communion. For the Anglican Communion did not begin to find itself (if we may use such an expression) for another twenty years. America has the honor of having founded the first China bishopric, the English Church that of pushing ahead

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DELEGATES, FIRST GENERAL SYNOD, C.H.S.K.H., APRIL, 1912

The past two decades have witnessed a fifty per cent growth in the number of baptized members of the C.H.S.K.H. The Chinese clergy have increased more rapidly, from 108 to 249

more rapidly with the foundation of new dioceses. A second English Bishop (called Bishop in North China), who was appointed in 1872, lived at Ningpo in Chekiang; a third eight years later, more properly called Bishop in North China, with his home at Peking; a fourth in Western China; and then a fifth in Shantung and a sixth in Fukien, about the same time as the American Church established its second diocese (Hankow) in 1902. Two more dioceses were founded in 1909, one, Kwangsi-Hunan, by the English Church. The other, Honan, by the Canadian Church. Lastly, in 1910, the Diocese of Hankow was subdivided when the first Bishop of Anking was consecrated.

Such development obviously needed organization. As a business grows and the number of its branches increases, there must be a corresponding growth of organization. In the case before us it was even more urgently required: for the American Church Mission and the English Church's two missionary societies were really working independently of each other, and yet inherently all belonged to the one Anglican Communion. So it came to pass that in 1895 the five bishops met, then they met again with some of their clergy, and then with clergy and laity. These were rather informal conferences, but in 1909 a large and representative conference determined to establish a General Synod of all the dioceses

belonging to the Anglican Communion in China. Thus on April 26, 1912, the General Synod of the CHUNG HUA SHENG KUNG HUI was established.

In establishing a General Synod it was obviously necessary to agree upon a name. The American Church Mission had from the start called itself *Sheng Kung Hui*, the words used in the Creed for Holy Catholic Church. The English missions had usually called themselves Anglican, though not agreeing on the Chinese characters for that word. The foreign missionaries present spent a whole day or more discussing the name and were unable to reach an agreement. The matter was then left to the Chinese, who agreed in less than an hour, on the ground that "we believe in the *Sheng Kung Hui*, we belong to the *Sheng Kung Hui*, and we are establishing the *Sheng Kung Hui* in China, let us therefore call ourselves CHUNG HUA SHENG KUNG HUI." Ever since then, it has been our custom to speak of the *Mei-kuo* (American), *Ying-kuo* (English), *Jih-Pen* (Japanese), *Fei-chou* (African) *Sheng Kung Hui*. But two things have to be remembered. We protest against limiting *Sheng Kung Hui* to Anglicans. We believe that the Roman Church, the Greek Church, and the great Protestant Churches all to belong to it, for they all express their belief in it in the Creed.

WHAT IS THE CHUNG HUA SHENG KUNG HUI?

FROM THE NAME let us pass to the meaning of the establishment of a General Synod. It means that God's Church on earth is meant to be constitutionally governed: but the fact that the membership of the House of Bishops is *ex officio*, bears witness to the truth in which we believe, that the Church is not a human but a divine society. The House of Delegates are elected for each synod: the qualification for the House of Bishops is consecration as a bishop. Secondly, every diocese has now its diocesan synod and is again subdivided into districts or pastorates with their own councils or vestries. Thus the framework of constitutional organization runs right through the C. H. S. K. H.

A very obvious question follows. What is all this organization for? What measure of substance is there behind it? The answer must needs be incomplete, but in thinking of a living organism such as the Church, one of the essential characteristics of which is growth, we shall not look for completeness. Let us begin with geography. The area of the United States is just over three million square miles: the area of China proper (ex-

cluding Manchuria) is about 1,300,000 miles. The population of the United States is about one hundred and twenty million, that of China proper is nearly four hundred million. The eleven dioceses of the C. H. S. K. H. nominally cover the whole of China: practically of course the Church's work only touches a tiny fraction of China's population, but it does so at many scattered points, so that there are only two provinces where the Church has not yet begun work, Kueichou and Kansu.

Since the General Synod was established in 1912, *i. e.*, in the last twenty years, our total constituency (*i. e.*, baptized Christians with a few thousand catechumens) has grown by fifty per cent, from 42,000 to 62,000; our Chinese clergy have increased still more rapidly, from 108 in 1912 to 249 in 1930. In one year (1930) there were 4,500 baptisms and nearly 2,000 confirmations, and it must be remembered that the last few years have been years of domestic trouble so severe that again and again our bishops have had to withdraw their workers from various stations for longer or shorter periods, sometimes for the sake



SOME DELEGATES, SEVENTH GENERAL SYNOD, C.H.S.K.H., APRIL, 1931
There were five Chinese members of the House of Bishops, while the House of Deputies, predominantly Chinese in membership, was presided over by a Chinese priest

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of the workers, but quite as often in order not to draw attention to the local Christians, lest they should suffer. (This is a point worth emphasizing, because the policy of withdrawal is sometimes criticised as cowardly and selfish. It is not necessarily either the one or the other. A wise general will often withdraw his troops from certain danger, though he can not withdraw the population of the territory they occupied: and often when workers have wished to stay and have had permission to do so, the local Christians have urged them to go because their continued presence was likely to bring on the Christians calamities which in their absence there was a chance of escaping.)

The constituency which the C. H. S. K. H. represents may not appear very large or important as yet in numbers: but the organization which we have established is like a framework into which can be fitted not only what we have now, but all that we can hope to have for many years to come. And even now this organization has a very real importance, which may be summarized under three heads:

First, we are all members of one Church, the Church of God: and we ought "all to be one." But we come from England, America, or Canada, we foreigners belong to various schools of thought in our own home-countries, and out here we are widely scattered, and therefore very prone to independent action. Our organization controls this. The individual bishop is a member of the House of Bishops, the diocese sends its representatives to the General Synod. Again, that Synod makes canons for our governance and guidance, and we are held together by our common loyalty as fellow members of the C. H. S. K. H. Our organization has a real bearing on our own faith and practice.

In the second place, we are not isolated from our home Churches because we have combined in our Chinese Church. The C. H. S. K. H. has not been established as a new Church or as a wholly

separate Church, but as an independent branch, but independent only as far as a branch can be so. We have no wish or desire to stand aloof from the rest of the Anglican Communion: we have struggled hard for the first eighteen years of our existence to be recognized as a constituent factor in that communion until such time as that communion itself shall be merged in a reunited Christendom and cease to be bound to preserve any separate entity. (Those who have read the 1930 Lambeth Conference Report, Resolution 49, and pages 152-155 will understand this limitation.) At the Lambeth Conference of 1930 we reached our goal, because we are fully organized.

And what does it mean? It means that the C. H. S. K. H. is bound to a far wider loyalty than loyalty to its own constitution and canons. It is bound to be loyal to that great communion of which, in common with its mother Churches of America, of England, and of Canada, it is now an integral part. Humanly speaking, we shall for many a long year to come be financially dependent on support from the missionary-hearted Churches whence we sprang, and as long as that is so we shall gladly waive our complete independence for the time being in one or two directions, especially in the matter of the appointment of our bishops. But that independence is a reality already, and while no bishop can be sent to us from abroad without our consent, so we need ask no consent from abroad for the consecration of any bishop whose stipend is forthcoming from our own resources. Again, in the matter of canonical legislation we are entirely independent already. But once more we would insist that this independence is governed by our position as an organized part of the Anglican Communion, and that wider loyalty to which reference has been already made.

And finally there is probably hardly any country in the world where there are as many different denominations of Christians as there are in China. Many of them are zealous for what they imagine

WHAT IS THE CHUNG HUA SHENG KUNG HUI?

is Christian unity, an interdenominational loose federation of all Protestant bodies, with slight regard to Creed or Sacraments, but delighting in ever-changing slogans as if they were no better than a mob. This is not written in any Pharisaic scorn, but rather in order to emphasize the part which God seems to have allotted to the C. H. S. K. H. For many of these Protestant bodies are full of life, of earnestness, of devotion: they lay stress on knowledge of the Bible, they are zealous in good works. In these things we of the C. H. S. K. H. have much to learn from them. But on the other hand the language used above to describe them is not exaggerated, and there must be something better at which they can be led to aim, some more Catholic ideal which shall recognize our Roman brethren (four or five times as numerous as all the other Christians in China together) as fellow-Christians, which shall put a truer value on loyalty to the Faith once delivered to the Saints, and foster deeper reverence for the Sacraments.

The Anglican dioceses in China separately and incoherently would have very small influence: organized as a whole, upholding the same standards everywhere throughout the land, the C. H. S. K. H. has unsuspected power if it will be true to its mission, unhurried in its action, steadfast in its love of the brethren and in its loyalty to Christ.

IN CONCLUSION let us say a few words on three points which vitally concern the C. H. S. K. H.

The first is its missionary spirit. Every diocese is pledged to evangelistic work within its own borders, usually carried on under its own diocesan Board of Missions. The first canon passed by the General Synod was that establishing a Board of Missions for the whole Church. The Province of Shensi was chosen as its first sphere of work, its funds and its staff being entirely Chinese. Like many another infant, it has had various ailments, but the work has grown steadily and is now so far established that we hope to



CHINESE MEMBERS OF THE C.H.S.K.H. HOUSE OF BISHOPS
Left to right: Bishops Ts'en (Assistant, Honan), Ding (Assistant, Fukien), Sing (retired),
Ku (Assistant, Western China), and Song (Assistant, Western China)

THE SPIRIT OF MISSIONS

consecrate a missionary bishop as soon as a capital sum adequate for his support has been raised. At the General Synod of 1931, twenty thousand dollars was promised for this purpose, and nearly half that sum has already been paid.

The second point is the share of the C. H. S. K. H. in the education of China. It may be said without fear of contradiction that in the days of educational pioneering the part played by the American Church Mission in Shanghai and Wuchang, and by the C.M.S. in Hongkong, was large and important. Today the Government is trying to foster secular education, and is compelling mission schools (as far as it can) either to close or to register under rules which seem to make religious teaching impossible. We say seem advisedly. The regulations vary largely in different parts of China; the strictness with which they are enforced varies likewise. These differences explain the different attitude towards registration adopted in various dioceses. The Diocese of Shanghai has so far courageously held out. Other dioceses have registered, and in some of them at least the results so far have seemed to justify that policy. It is a curious fact that in one large middle school for boys, now registered, there have been more applications for Holy Baptism since the registration of the school than ever before. We may conclude then that the position is not yet lost, and that there is still need and opportunity for our Christian schools.

The third point is of even greater importance than the other two. The C. H. S. K. H. is intended to be Chinese. As the work of its Board of Missions is Chinese, so is the Church to be Chinese hereafter. As the heads of all our regis-

tered schools are now Chinese, with a majority of Chinese on their boards of management, so hereafter are the heads of the Church to be Chinese. But let there be no mistake. The cry of young China is "China for the Chinese": the policy of the Central Government for some years past has been the assertion of national sovereignty, immediate and complete.

With the wisdom or the success of that policy we have no concern: with the welfare of the Church of God we are concerned. No one was more anxious to secure the appointment of local elders than St. Paul: but he did not leave them to themselves while they still needed direction and supervision. The C. H. S. K. H. is not yet ready to stand alone. For years to come it will need not merely money but men and women, and above all leadership from the home Churches. Already we have had five Chinese consecrated as assistant bishops, and the time may not be far distant when one or two dioceses may not only ask for but receive Chinese diocesans. But our wisest clergy, our most loyal laity, alike urge the Church to go slowly and carefully. To shoulder responsibility, and really to lead their brethren, are two lessons which need to be learned as far as we can see in every branch of Chinese life and not least in the Church of God.

Therefore it is that while we hope and pray for the growth of the C. H. S. K. H. unto "the measure of the stature of the fullness of Christ," we urge that until that growth is more forward than it is today, our home Churches shall not be misled into thinking that their work is done, but shall continue to send of their very best, both men and women, to the service of the C. H. S. K. H.

IT IS NOT TOO early to begin thinking about Christmas. THE SPIRIT OF MISSIONS continues to be the premier low-cost gift, a real consideration in a year of economy. An added attraction this year is our current offer of a year's subscription (regularly \$1) and a copy of *The Young Revolutionist* by Pearl Buck (regularly \$1.50) for \$1.75 (a saving of 75 cents). Give THE SPIRIT OF MISSIONS for Christmas!

Navajos of Arizona Need the Church

Always pioneering for Indians' welfare, Good Shepherd Mission now seeks to meet reservation's greatest want by caring for orphans

By Anne E. Cady

Nurse, Mission of the Good Shepherd, Fort Defiance, Arizona

THE Mission of the Good Shepherd to the Navajos of northeastern Arizona has always been a pioneer. Established as a hospital in the nineties at Fort Defiance, an Indian Agency town thirty-five miles from the railroad, by Eliza W. Thackara, it was one of the earliest institutions, either Government or mission, to care for the physical needs of any Indians. At first hardly more than a dispensary rendering simple and spasmodic service (being closed whenever Miss Thackara found it necessary to return East to secure funds or to recuperate) it gradually extended its influence and usefulness. An experienced nurse was added to the staff and presently the Government awakening to the physical condition of the Navajo people established a general hospital close by. The Government institution with more funds, better equipment, and larger staff eclipsed the Church's enterprise. Its pioneer service as a general health agent was done.

But the experience of the mission hospital pointed the way to a new pioneer service. The scourge of the Navajos was trachoma, a painful disease of the eyes. What was more natural than that our mission should turn its attention to the special care of Indians so afflicted. For a decade the mission led the way in this work. But again the Church's work led to Government action, and the Church's pioneer work in the care and treatment of trachoma was done.

It seemed, however, that the Mission of the

Good Shepherd (now under the leadership of the nurse who had come to Miss Thackara's aid, Anne E. Cady) was to be reborn again—another service to the Navajos was crying to be done. Of this new enterprise, still in its infancy, and developed from the mission's experience while caring for Navajo children with trachoma, Miss Cady writes in this article.

This new endeavor meets one of the greatest needs among the Navajo people, the largest tribe in the United States and ever increasing in number. Nomadic, wandering from place to place wherever forage may be best for their sheep, wherever they stop is home until they move on again, and there, while they remain, the women prepare and weave the sheep's wool into the famous Navajo blankets. A hard-working people, the Navajos ask no aid except that which will help them to help themselves. They are eager for their children to attend school, but among the fifteen thousand Navajos in the Fort Defiance jurisdiction there are twenty-five hundred or three thousand children of school age for whom there is no school accommodation.

Thirty-five years ago the Mission of the Good Shepherd was a pioneer to the Navajos. It remains a pioneer today, demonstrating in almost unparalleled fashion that cooperation between Government and Church upon which the wholesome development of the Indian people depends.

ONE OF THE greatest needs on the Navajo Reservation in northeastern Arizona has been a home for orphans. The Navajos themselves recognizing this need have asked for such a place that the orphan Indian child might have a better chance in life. When left without father and mother, or with only a mother, the orphan may be taken into an Indian family, but more or less as a slave to herd sheep or to wait upon the old people. While some of these children are treated very well, others do not fare so well.

Here was a call to the Church to give these little ones a Christian home. The

Good Shepherd Mission at Fort Defiance, Arizona, seemed uniquely fitted to the task, and since 1928 has been trying in a small way to meet this need.

In the early days of the mission when it was the only hospital on the reservation, the need for someone to care for these orphans was brought home to us time and time again. While we were still doing hospital work, five orphan children were brought to us for trachoma treatment. No one ever came back for them; they were left for us to care for and bring up. Two of these children after months of treatment had each but the tiniest bit

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A NAVAJO FAMILY

Typical of the nomadic desert dwellers whom Miss Cady reaches in her reservation visiting

of vision in one eye and none in the other. Later we sent them to the School for the Blind in New Mexico. The older one, Howard McKinley, finished his course as an honor pupil, receiving the Governor's Cup for efficiency and character. He is now a senior in the State University, partly earning his own way tuning pianos, keeping up with his seeing companions, and preparing to come back to the reservation as a missionary among his own people. The other four also have done well and are a credit to the mission.

Thus we found a new sphere of usefulness to the Navajos. A few years ago we transformed the Good Shepherd Mission from a hospital into an orphanage. Today, as the only place where a Navajo orphan can be cared for in a Christian home, our work attracts the interested attention of Government officials and other visitors to the reservation.

At present we have thirty-five children, ranging in age from fourteen years down to twenty-one months. All are responsive to their surroundings and to the Christian teaching of the mission. Our aim is not to make them white people but to help them not only to be better Indians, but

Christian Indians. Working together toward this end we have four women missionaries, each contributing to the wholesome development of these children.

Jane K. Pitkin, the teacher, has school for those over six years old. She is also choirmother for the little children's choir. Ruth Harmon is the girls' housemother, giving them the care, love, and training that any mother would give her own child, while Ella Davis fills the same position for the boys. This winter Miss Davis and the boys will move into a fine new building, provided through the Advance Work Program of the last triennium by the Woman's Auxiliary of New York. The boys will no longer be obliged to sleep in old wards in two separate buildings with Miss Davis in still another; nor will they have to bathe in a tub placed in one of their sleeping rooms, after they have carried the water in buckets from the kitchen. This is the condition under which they have lived for the four winters since the orphanage was started. In this new building there also is a good laundry and classrooms to replace the ward and old operating room formerly used for these purposes. It would be hard to ex-



WEAVING A NAVAJO BLANKET

The women prepare and weave the sheep's wool into these colorful rugs

NAVAJOS OF ARIZONA NEED THE CHURCH

press our gratitude to those who helped to give us this new building.

The recent coming of the Rev. S. W. Creasy, an experienced worker among Indians, to be superintendent, will relieve me of that responsibility and free me to begin the pioneer work of a visiting nurse and social worker on the reservation. But more about that later!

A heartbreaking condition we are constantly facing is the appeal which comes to us from out on the reservation or in Government hospitals to take orphan babies, newly-born or a few months old. There are eight babies in various Government hospitals for whom we have been asked to care. But our means and small staff forbid. Our present twenty-one months old baby was such an one and we stretched a point to take her in last winter. In rebuilding an old house this summer we have made an ideal place where ten or twelve babies could be housed if we only had another worker. The rooms will be used for Navajo employees until the happy day comes when we can receive these babies into our family.

When these little orphans are brought



DRESSING A BABY'S BAD EAR
Far out on the desert the visiting nurse brings physical and spiritual comfort



TWO BLIND NAVAJOS

This old man and his sister welcome our missionaries whenever they come

to us they often have had real tragedy in their lives. Little Walter, who came to us when three, lost his father shortly after he was born, and later saw his mother run out of their *hogan* a mass of flames to be burned to death. Henry, who with three other children, after the death of their mother was deserted by their father. Later he was brought to us. Then we have Odesbah, a little deaf girl, whose mother died when she was born and whose father was killed at a grade crossing. She lived with five different families in three years, and when brought to us was deaf from neglected ears. We hope to educate her in a school for the deaf. There are two little girls, three and six, whose father shot their mother and then killed himself, who were brought to us by their grandfather. He said he wanted them brought up here and given the chance which he never had as a child. So it goes, children from all directions seeking just such a home and just such advantages as we try to give at the Good Shepherd Mission.

Now to go back to my pioneer work on the reservation. The need for a visiting nurse, going out from this mis-

THE SPIRIT OF MISSIONS

sion, is found in every direction on the reservation among these scattered people. At various centers clinics can be held, where those living nearby can come for treatment of minor injuries and ills, be given help and advice about babies and children and general living conditions; while those who need it can be taken to a hospital.

When I start out I never know what I shall find. About four miles from the mission lives an old crippled woman, her only companion a half-witted son, but in spite of her poverty, age, and crippled feet, we always find her working—grinding corn, preparing wool, or weaving a blanket. Tsehe Notah, our Navajo interpreter and Christian worker, who accompanies me, has always found her much interested in the stories of our Lord and His love for all people. One very snowy day when we went to see her, we found her suffering from an infected arm, caused by removing a splinter from her finger with a safety pin. The son was ill and they were practically out of food. I dressed her arm, fixed them both up as comfortably as I could, and then sat down to hear her story. After telling of how she had removed the splinter with a safety pin, she said that one night being in such pain that she could not sleep, she went out and looked up at the stars. She remembered what we had told her about a loving heavenly Father, and, although she did not know what to call him, she prayed and asked Him to take the pain

away. Then with a radiant smile on her face she said, "and He did, for I came back into the *hogan* and went to sleep."

Leaving this old woman and her son, and going in another direction, we found a child who had been burned; a little farther on we visited a very old blind man who lived with his old sister. These two old people always ask us why we do not come oftener. They are eager for us to sing and to tell them of our Lord. Both say that they believe!

With these two old people we had one of our Sunday afternoon Navajo services when we take all our family and gather the people of the neighborhood at a selected home, sing Navajo hymns, and give them a service in their own tongue.

These reservation services not only reach the widely scattered folk, many living too far to come into the mission, but they also show the people what our children are doing. Incidentally, it teaches our children to take what they have learned as little missionaries, back to their own people.

Certain days of the week I receive the mothers and others who wish to come. I show them about their babies, advise them in other ways, let them sew and, if they wish, wash their clothing, for on the reservation water is very scarce. Everywhere in our work, in the stories I have told and the many more which are untold, is most convincing evidence of the need of the Church's work among the Navajos of Arizona.



THE MISSION TAKES THE GOSPEL ONTO THE RESERVATION
As often as possible services are held at distant Indian homes. The mission family forms the nucleus of the congregation composed of neighbors from far and near

The Call of Kentucky's Mountain Folk

Lexington's recent record of baptisms and confirmations in the mountain districts is evidence of these people's esteem of Church

By the Rev. Hiram Rockwell Bennett

Editorial Correspondent, THE SPIRIT OF MISSIONS

PART III—CONCLUSION

MR. BENNETT concludes his series of three articles with a discussion of the mountaineer who has turned miner, and in Kentucky mining towns finds the Diocese of Lexington facing a problem quite as extensive as that confronting it in the purely mountain regions.

1 1 1

COAL FIRST BEGAN to be mined in the United States about 1820. This was in Virginia. A few years later operations were begun in Kentucky where coal early took its place as the principal mineral product of the State. There are two great fields, both bituminous: one in the extreme southeast belonging to the Appalachian system, which we visited, and the other, in the northwest, a part of the so-called eastern interior field.

It is the opinion of many coal men that as a result of recent changes in industrial fuel requirements, the coal industry in Kentucky has seen its best days. Most of the Kentucky coal has had as its chief market the cities on the Great Lakes. And within late years a great part of the users of the mineral have shifted, either to hydroelectric power or to crude oil. Nevertheless, there are still many thousands of men employed in the mines and many thousands of dollars invested. The miners are native Americans who almost without exception come from mountain families. Their life is distinctly American, with all the varieties of religion with which the mountain people are acquainted. They live in frame cottages, generally more attractive than the mountain cabins, but varying in neatness according

to the permanency of the mining operation.

It should be borne in mind that the Kentucky miner, like his brother in the mountains, has three great loves: his country, his family, and his God. And anything or any person seeking to decry these will meet with short shrift.

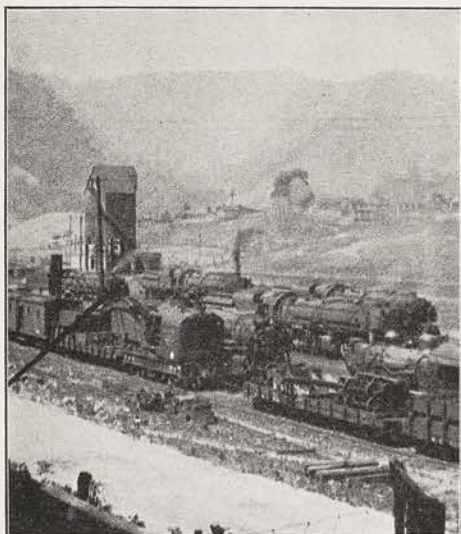
Our first glimpse of the mines was at Middlesboro, a good-sized town close to the junction of Kentucky, Virginia, and Tennessee. The town is attractively located and reminds one somewhat of western towns, with its wide open spaces and broad streets and cordial people. Here St. Mary's Church under the Rev. Claudius Smith (one of the town's most influential citizens), is a pioneer in work among the miners, and its sewing school is one of the oldest in the region.

A short drive takes one into the coal district. The average mine employs about four hundred men, who under present conditions are glad to get one day's work a week. The Church has already established missions among them, and Mr. Smith is planning, with Bishop Gailor's coöperation, to extend his work into the Diocese of Tennessee, just over the line.

The miners welcome the Church. When there was plenty of work, it was the missionaries who provided the very welcome recreation. For many years there have been efficient Church workers in such towns as Harlan. They have provided a wholesome approach to life which the mountaineer-miner has much needed.

The relations between the miners and the operators of the mines are generally

THE SPIRIT OF MISSIONS



A KENTUCKY RAILROAD TOWN
Shelby as seen from our mission rooms where
Bishop Abbott held the first services

most cordial. At the present time both groups are suffering from the depression. There is little work for the miners and there is little market for the coal of the operators. But the latter are sharing what they have with the miners. There have been no expulsions of the workers and their families from the company-owned cottages, and there has been provision of many acres of ground for gardening. More than this, the owners have provided electricity and food.

In many instances, indeed, the association between the owners and miners is most close and affectionate. Several years ago one miner came to the owner of the mine where he worked and complained that he was not able to save any money because of his propensity to gamble and to drink.

"Give me your wages, Jack," said the owner; "I will save them for you."

The bargain was made, and last spring the kindly operator turned over to his employee and friend \$10,500, which represented savings and interest. This sum was turned into Government bonds and one miner is happy, solvent, and sober.

There is an interesting work of the Church at Harlan, the seat of Harlan County, and the center of much of the

mining. Not long ago an attractive parish church was erected, and from that as a center work is done in such places as Kitts, Everett, and Insull. In these places the Church brings expert social workers and teaches the people how to play—many of them for the first time in their lives. And as their lives are drab, it is the Church that provides the only color they have. The young people welcome the opportunity for healthful association and the Church schools are thronged.

Mr. Smith has also started work at Pinesville, the center of another mining section. This is a progressive town, where the Church has not yet secured a settled place of worship, the mission being conducted in a private house.

The work in the Diocese of Lexington is not different from the work of the Church in other sections of the country. And the splendid thing about these Kentucky Churchmen is that they have always regarded the work in the mountains and the mines as their special charge, carrying on with very little outside help.

But now the opportunity has come for greater advance. The younger generation are eager for the Church; they are ill-satisfied with the primitive expression of religion which was sufficient for their elders.

It is interesting, for example, to visit Margaret Hall, the diocesan school for girls at Versailles. Here, as Bishop Abbott says, "only two pupils hail from outside the State of Kentucky, so that the institution is ministering to our local needs as never before."

The school is conducted by the Order of St. Anne, under the direction of Mother Louise. The buildings have been refurnished within, and a new chapel has been provided within the buildings themselves. There is an excellent staff of teachers, and the atmosphere of the school is homelike and religiously inspiring. Many applications have been made for the new school year, and there is every reason to believe that Margaret Hall is established on firm foundations.

The Diocese of Lexington is united in

THE CALL OF KENTUCKY'S MOUNTAIN FOLK

its attitude toward the future. Bishop Abbott has the confidence of his clergy and laity, and the work of the mountains and the mines is a matter of diocesan determination.

Nor has the opportunity for work among the colored people been neglected. St. Andrew's Mission at Lexington has been established about forty-seven years, during which time it has been the only work the diocese has had among colored people. Its priest is an active worker and ready to secure the best of everything for his people.

But the Diocese of Lexington is concerned not only with work within her own borders, but with the work of the Church in general. Bishop Abbott, in a recent convention address, said:

I am glad to be able to say that the Diocese of Lexington contributed in full to our Advance Work project, the building of a girls' school at Zamboanga, Philippine Islands. The sum was two thousand dollars, and the total amount was forwarded to New York on July 1, 1931 . . . Practically all the parishes and missions contributed to the fund . . . Especially, I would make mention of the fact that practically one-third of the total amount was contributed by the diocesan Woman's Auxiliary. It is another instance of the devotion and generosity of this splendid body of women. That they should have given so much is all the more remarkable when we consider that during the past year the diocesan Woman's Auxiliary has more than completed its unit of the episcopate endowment fund, some twelve hundred dollars, and, at the same time, contributed the last installment for the three-year period of the United Thank Offering. When we "praise God from Whom all blessings flow," let us never forget to praise Him for the women of the Woman's Auxiliary of the Diocese of Lexington.

This brave little diocese has done its duty, both within and without its borders. Its call now is for men, for priests who can go into these centers in the mountains and in the mines and serve. There have been lay workers available, but priests are needed, for the mountaineer does not understand the status of a lay Church worker. He thinks that every "preacher" should be able to marry him, and he welcomes the Sacraments of the Church.

The fine record of baptisms and con-



AMINER'S FAMILY

These people of the same sturdy stock as the mountaineer welcome our Church

firmations in the mountain districts for the past few years is an indication of this. Last year there were 180 confirmations, many of them being in the mountain and mining missions. The diocese reports 3,465 communicants; and this number of confirmations is accordingly a healthful sign. There are twenty-nine churches and chapels and fourteen parish houses. Half of the churches have rectories.

It is not, then, the physical needs of the diocese to which the account of this journey would call attention, but to the spiritual opportunity awaiting the Church.

Kentucky is a wealthy State. It has one of the most valuable race horses in the world, Man o' War, who is insured for half a million dollars as he stands in his stable near Lexington. He is a great asset to his owner and a great attraction to the crowds of visitors who come daily to his paddock.

What a contrast to the hordes of poor mountain children, many of whom will die this winter, because of lack of proper sanitation! They are not insured, and no one visits them, save the missionaries of the Church. The call, then, is for men, and for means to send and to keep these priests at their posts. "Come over into the mountains and help us!"

"Is This the Best the Church Can Do?"

Chicago's Advance Work gift of a new house for Tochigi, Japan, answers query of visitor distressed by our missionary's former dwelling

By Edna B. Andrews

Missionary in Japan, with Mr. Andrews, since 1899

THE Rev. and Mrs. Robert W. Andrews are pioneers for the Church in Tochigi, a city of about thirty thousand people in central Japan. There are no other missions and no other foreigners in the city. For five years they lived in an old rented Japanese house wholly unsuited for foreigners and dangerous to health and life. The Diocese of Chicago accepted the five thousand dollar item in the Advance Work Program of the last triennium, needed to build a modest mission residence. It gave the amount and the house is built!

In a recent letter Mrs. Andrews says:

"Last year when my husband was living here alone in the old Japanese house, he had the surprising experience of a visit from a tourist who came from Chicago diocese. She was motoring to Nikko and stopped here to see him. Of course conditions were fairly forlorn and after questioning she said: 'Is this the best the Church can do?' She had no time to see the little church which is just a little bit of heaven to us and which is not forlorn. My husband did not get her name."

Possibly it was the report of this visitor that brought success in securing the gifts to build the house!

↑ ↑ ↑
"YOU HAVE COME back to live and die among us, now that the new house is built?" This was the comment of the Tochigi townspeople on our recent return from furlough.

The whole town takes a pride in the new house and rejoices with us in our delight. We, of course, find the comfort and pleasure in it an inspiration to the greatest effort of which we are capable.

Frequently, in a non-Christian land

and in a town like Tochigi where we are the first and only people of our race to live, the opening wedge in soul awakening in those with whom we come in contact is in *our* home, rather than in *their* homes. To the doors of a house, which the Church owns and where the workers can always be found, the little world of the whole district soon comes, knowing it can enter and receive the best of the priest's ability.

In this age when the mind of the Church seems to incline toward the social aspect of Christianity as shown in the institutional work in large mission centers, it should not be overlooked that the isolated missionary, alone in a vast field, exerts, from the home, a very wide influence in spreading abroad the benefits of education, hygiene, and sanitation to a people bowed down by the scourge of tuberculosis and other diseases.

A well-known professional man, an agnostic whose life is given to helping the physical needs of the Japanese, told me that he would like to see a missionary home planted in every town in the Empire as the best means of raising, by its example, the people to higher standards of home life and good living.

Besides the penetration of cheering sunlight, the warmth that encourages good spirits and energy, our new house will teach the sanctity of privacy, lacking among the dwellers in the Japanese house with paper sliding walls. The priest's study will be a place where the overburdened can speak alone to sympathetic ears.

The sitting-room and dining-room will be thrown open for social gatherings where men and women can mingle and

“IS THIS THE BEST THE CHURCH CAN DO?”

find enjoyment in innocent pleasures shared together, an innovation in this part of old Japan.

The Japanese room at the rear will be used for Japanese guests spending the night, by elderly guests who soon get leg cramp sitting in a chair, and for all Auxiliary handwork meetings. This can only be done well by Japanese women when sitting on the floor. Here, too, I hope to open a children's work among the families of our group as a step towards getting them to the Church.

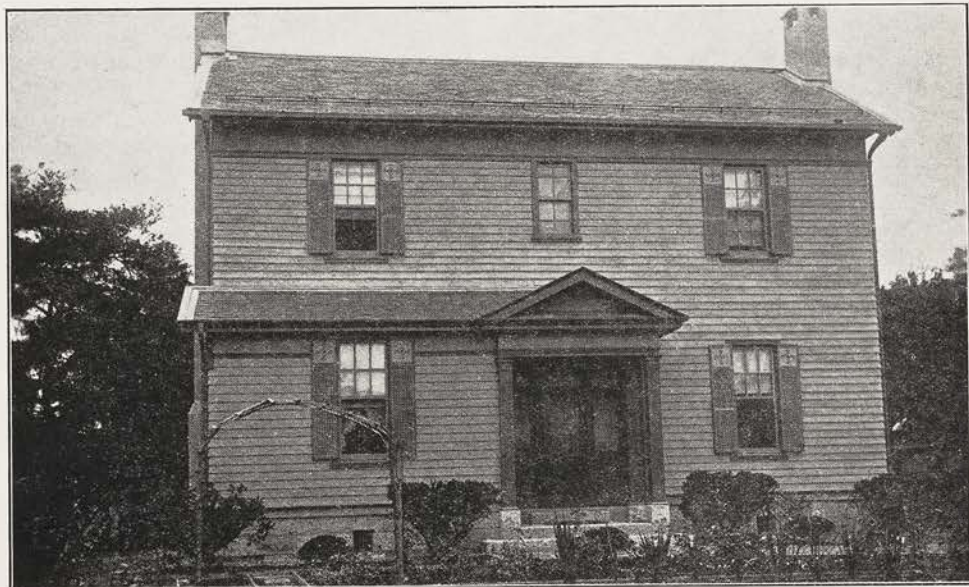
Everything in the house is Japanese-made, and interesting as a first effort in making many articles which the workman had never seen. An innovation in this interior town was the lock on the front door. A rural visitor said he considered it an obstruction, as otherwise he could have come in and seen the house without bothering anybody!

Those donors in the Diocese of Chicago who have made the building of this house possible have given the town great assistance in their acute unemployment problem. The workmen were all Tochigi carpenters and builders, who again and

again have spoken of their gratitude. One said that again he could go about singing for now there was rice in the pot for his family.

Dr. Andrews has made an almost house-to-house canvass of the town in our Lord's Name. What with the constant apprehension of military service, appallingly wide unemployment (which to a Japanese means loss of face and consequent hiding from sight), drastic cuts in salaries and often no salaries at all, the piling up of relations under the roof of wage-earner, as no help can be given anyone who has a relation with a job, the immediate pressure of the present has crowded out much time for either church-going or thought of religion on the part of the non-Christian.

But the very seriousness of the situation has enabled those who are supporting missions at home to do here through their representative the most beautiful work. We cherish high hopes that the Holy Spirit is stirring, unchanged, in those who are brought from isolated places to the doors of the Church, showing that these people, as all others, are His.



THE NEW MISSION RESIDENCE AT TOCHIGI, JAPAN

A completed item of the Advance Work Program makes possible a larger, more effective ministry in this central Japanese town of thirty thousand souls

Bishop Graham-Brown Has Strategic Post

Three American Churches unite in unique
Church Missions House service celebrating en-
thronement of Anglican Bishop in Jerusalem

By the Rev. Robert F. Lau, D.D.

Vice-Counselor, Commission on Ecclesiastical Relations

ON THE FEAST of Saint Michael and All Angels, in the Collegiate Church of Saint George, the Rt. Rev. George Francis Graham-Brown was enthroned as Anglican Bishop in Jerusalem. On the same day a celebration of the Holy Communion in the Church Missions House chapel demonstrated most vividly the unusual position occupied by the new bishop and the esteem in which some of our sister Churches hold the Jerusalem and the East Mission of which he is the leader.

Ours was a unique service! Has a congregation ever before gathered in the United States to commemorate the enthronement of an English bishop? Probably not; and indeed not even on this occasion, for Dr. Graham-Brown is not only a bishop of the Church of England, but in a larger sense he acts as the representative of the entire Anglican Communion in the Holy City. His office is purely representative. He is not the Bishop of Jerusalem, but the Anglican Bishop in Jerusalem. The so-called cathedral is not a cathedral, but a collegiate church. The Patriarch of Jerusalem is recognized as the canonical bishop, while the Anglican bishop is received by him as a brother representing a sister communion.

Ours was a simple service, with neither hymn nor address. Just before the offertory, prayers were said which were taken from the service used a few hours earlier at the enthronement in Jerusalem. This deepened in the worshipers their consciousness of fellowship.

Ours was a dignified service; a sacrament of comity wherein three American

Churches united in recognition of a significant event in Jerusalem. In the chancel besides the celebrant, the Rev. W. C. Emhardt, and his assistants, the Rev. Robert F. Lau and the Rev. G. Warfield Hobbs, were Archbishop Athenagoras, head of the Greek Church in North and South America, attended by his chaplain, the Rev. G. Polizoides, and a *vartabed** representing the Armenian Archbishop of New York.

The *vartabed* came to express his Church's appreciation of the Jerusalem and the East Mission, under which our American chaplain, the Rev. C. T. Bridgeman, serves on the faculty of the Armenian Seminary of Saint James. The Greek Archbishop declared his pleasure at being privileged to take part in the service. On this occasion he represented the Ecumenical Patriarch as well as the Greek Patriarch of Jerusalem. His chaplain read the Gospel in Greek and at the end of the service the Archbishop pronounced a benediction.

Dr. Graham-Brown goes to Jerusalem with an unique equipment. An evangelical Churchman with a catholic outlook expressed by an understanding affection for the Eastern Churches, he adds to his preparation an international aspect by the participation, under the recent concordat, of a bishop of the Old Catholic Church in his consecration.

Thus the Episcopal Church joyfully joined in commemoration of a significant event expressive of the motive that has controlled her interest in the Near East for over a hundred years.

*An Armenian monk of high rank.

Mrs. Chapman Recalls Early Anvik Days

Episodes of Church's work carried on in environment of stern climate and primitive conditions answer the question, "Is it worth while?"

By *Adelaide Seely Chapman*

Missionary in Alaska, with Dr. Chapman, 1893-1930

PART II—CONCLUSION

AT ANVIK THE Yukon is a mile wide. Its farther bank is the edge of a long island extending forty miles above and forty miles below, as it lies opposite the mouth of the Anvik River. It is twenty miles across, and farther on toward the east, a winter day's journey, is another channel of the Yukon called the Chageluk Slough. Upon its bank lie a group of native villages, and farther up, another day's trip, is another. These people and others in small camps down the Yukon, about eight miles below Anvik, became adherents of the mission. Children from these villages were brought to the mission boarding school.

In the summer the missionary made two trips to these scattered camps and villages rowing the two hundred miles around the island in a small boat, sometimes when the wind served setting a small sail. This sailing in the strong current of the swiftly flowing Yukon, was perilous, owing to the sudden wind squalls, common upon that wide expanse, and he abandoned the sail. In June when the rivers are high, when the hills are covered with their fragrant young verdure, and the air is filled with the songs of the returning birds, the trip is a delight, but in September not as pleasant, on account of the changing season and high cold winds. About 1908 a small power boat given to the mission replaced the slower, more primitive craft. The winter trips, in December just before Christmas, and again in March, previous to Easter, were made by dog team.

As time went on, more white men came: trappers, traders, prospectors, disappointed gold seekers. From some of

these the mission received real help. They made gardens, ran the saw-mill which had been sent to provide lumber for better homes for the mission. They helped to take care of the sick, and when epidemics swept our small community they helped to bury the dead.

The mission has cared for many white men suffering from gunshot wounds, axe cuts, scurvy, and mortal illnesses. Every summer brought its tragedy. It was a common thing to be wakened in the night by voices of men saying, "We have a sick man in the boat," or, "We have brought a man with a gunshot wound," or, "We have a dead body down in the boat." Many have been brought for Christian burial.

One evening a young man came to the house asking if a man might be brought up. He was brought, with his head looking like a sponge soaked in blood. He had been catapulted from the gang-plank of a small steamer as she neared a rocky beach, landing on his head upon the rocks. With the help of his mates, the missionary gave first aid, stopped the bleeding, put on bandages, and the next day the patient walked to his boat on his own feet.

Grim, yes, all the more so in our isolation. For ourselves, before the trained nurse came, we were our own nurse and doctor. We lay in sickness when every breath drawn in weakness seemed to be our last. When the missionary lay with diphtheria, contracted in his care of one of the mission boys, working its deadly way upon him and the great grey cloud came down and shut us in, God sent His

THE SPIRIT OF MISSIONS



AN ALASKAN GIRL

"These children are of our country. Their nurture is the Church's responsibility"

message reminding us that the Church at home was remembering us, bearing us up in the arms of prayer. Gifts of medical and surgical books were sent, and in the event of our young son being attacked and bitten by a pack of wolfish dogs, direction for the treatment were found. When our little daughter fell into a deep ditch and broke both bones of the left forearm, her father was again the surgeon and set the bones.

A sick Indian is a pitiful sight, often neglected by the family, left to get well or to die, according to the will of the evil spirits which are tormenting him, or the power of the shaman to restore his "spirit" to him.

I have seen the teacher or the deaconess, for they came before a trained nurse was sent to us, creep down those narrow dusty tunnels, to tend those poor creatures in the village. Their work was done in no hospital with every modern convenience and up-to-date equipment, but in miserable surroundings.

The deaconess-nurse once asked me to go with her to wait upon an ailing village woman. For several days we had to go, and at last it seemed to me that I could not go again to face the loathsome

sights there. But I never saw her falter! She, and those who followed her in her work, responded to every call, by day or by night, facing these repellent tasks, often in weariness and perplexity. There is pneumonia, and the ever-present tuberculosis in all its forms, its threatening finger upon every one. There is a young mother suffering with her "inside broke" since the last spring when she had helped to launch the heavy boat, for the Indian women are expected to help in the heaviest tasks. The nurse dresses the discharging wound. There are eye troubles which an oculist might relieve, but we are seven hundred and fifty miles from a specialist, even if we had the means for the trip, which we have not, and an entire family goes half blind through life.

TO SISTER BERTHA* was given the happy inspiration of offering a piece of soap on Friday afternoons, to each child who had attended school three out of the five school days of the week. This found great favor with the interested families of the children, for they also could come to church on Sunday, bathed and with clean clothes.

In moderate weather, the temperature of the schoolroom was comfortable, but when the winter wind was blowing and the mercury registering forty below zero, the distraction attendant upon keeping the wood fire going, and the children forgetful of discomfort, of the cold draft coming in at the cracks in the floor, the door and window casings, something heroic was achieved. It was whispered that on more than one occasion like this, the teacher sat upon the school table to keep her feet from freezing. The village children did not mind the cold floor so much, because their feet were protected with fine dry grass inside their skin moccasins.

The mission children are obliged to attend school regularly, and now in this third generation since that first school was started, the boys and girls of that time, parents and grandparents them-

*Deaconess Bertha Sabine, missionary at Anvik, 1894-1914.

MRS. CHAPMAN RECALLS EARLY ANVIK DAYS

selves now, have come to value its advantages, and desire for their children the education and training which the mission offers. If the missionaries "sow in tears," these are not the tears of self-pity, but rather for the needs, both of body and spirit, of the orphan children, inadequately met, even at the mission, by the too crowded housing and limited amount of food.

The housemother's duties begin in the early morning hours, earlier yet in the dark mornings of winter, for thirty-one children are coming to breakfast, with the women of the staff. After breakfast, clearing away, the dining room put in order, dishes washed, dormitories attended to, all with despatch when school is in session and beginning at nine o'clock, and the girls are like other little girls, liking to play first and forgetting the work; but no, the teacher is in her place in the schoolroom and the rector is coming to open the session with a hymn, Scripture reading, and prayer.

Monday is laundry day. All the water is brought in from the water barrel or the river. The washing machine is run by power from the Delco plant, but much of the work is done by hand, for the laundry for thirty-five individuals cannot be done in one family sized washing machine. The older girls do their own and that of the littlest ones, but all the others, excepting the invalids, are at work. The boys do their own laundry.

The daily necessary work of meals, dishes, sweeping, scrubbing, must go on. The family is so large, there is so much to be done, in the too small house, that the girls are almost falling over one another. All but a small group of invalids, and the boys who are housed in one wing of the dispensary, are under the daily care of the housemother. There are six or eight small children too young to care for themselves, and as always in the history of the house, two or three hardly out of babyhood, and often an infant. There are orphan families of four or five brothers and sisters, and the elder of these carry on the housework and the care of the little ones, under the hand of the



AN ANVIK MEDICINE MAN

The shaman was the most prosperous member of the village and the people's only leader

housemother. There are the ironing, mending, cleaning, never-ending tasks; but night comes. The littlest girls kneel at the knee of the housemother to say their bed-time prayers. They are taught also to think of the special needs of others, to pray for the sick.

As they grow older, these children of a wild and free people living in a country all their own, having a respect only for one another's hunting and fishing preserves, restrained from doing as they please only by village approval or disapproval, find it hard to submit to the restraints of the mission school. Some are docile, but as in every group of children, there are mischief makers. The whole body needs the constant companionship and supervision of a responsible member of the staff. To be constantly on duty, all year round, is beyond the endurance of one woman. On every side the present too small staff face hard and unexpected tasks, which are thrust upon them.

When, about four years ago, an epidemic of small pox visited the Yukon and crept near our little community, an airplane brought vaccine. Our mission nurse took the points, and set out by dog

THE SPIRIT OF MISSIONS

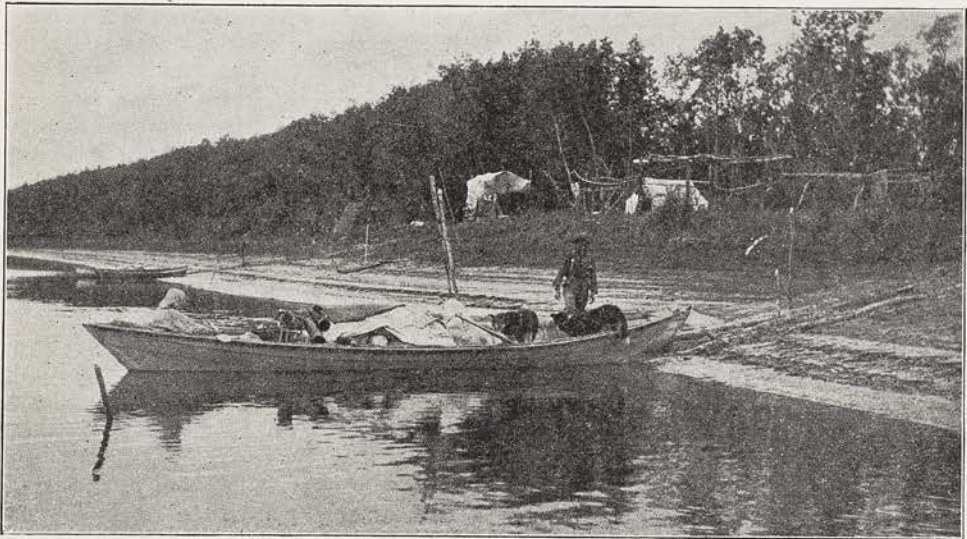
team to the outlying villages to vaccinate the people. At the farthest village, two days' travel from Anvik, she was denied entrance to the home of a white man with whose native family she had expected to stay for the night. The white trader and other men of the community prepared a loft over the store for her, where she rested in comfort and safety. She vaccinated one hundred and forty-three individuals in these villages and Anvik. Upon the older inhabitants she found the scars of a former vaccination, done by the missionary several years ago, when an epidemic threatened. He had been all through the Chageluk country, to vaccinate the people, but he found it very hard to persuade some to submit to that precaution. The older men refused. The women refused too, saying that if their men were going to die, they did not wish to live.

OFTEN THE questions are asked, Do the Indians steal? Can the children learn? Are they uplifted by education? Is all this care and work, all the expenditure of energy and the best years of one's life, worth while? I feel like inquiring in return, Do white people steal? Can

white children learn? Are they benefited by education? The native children are happy-go-lucky, usually amiable and even-tempered, perfect mimics and delighting in it. They have their native games, and copy in miniature, hunting, fishing, every phase of their native life. Most respond to schooling, for reading, geography, history, tales of the great world "outside" enlarge their horizon. Some have natural gifts in drawing and modeling in clay or snow. All love music and rhythm.

These Alaskan children are of our own great country. The children of white men and native mothers will make a large proportion of the future population of Alaska. These children are often most attractive, and the parents wish them educated away from the evil habits and talk of a native village. Their nurture is the responsibility of the Church.

I have seen the Lord's work carried on in the environment of a stern climate, primitive conditions, without complaint, sometimes with only the bare necessities of life, not help enough, not money enough. Hard sledding. I have, therefore, here set down some pictures which are not "romantic."



AN ANVIK FAMILY BREAKS CAMP

The missionary made several trips each year to the scattered families living in the outlying villages along the Chageluk Slough



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AERIAL VIEW OF SAN JUAN, PUERTO RICO, BEFORE THE HURRICANE

Severe Hurricane Lashes Puerto Rico

Worst blow in Bishop Colmore's experience takes toll of Church property on Island of Vieques, in San Juan, and in Dominican Republic

MONDAY, SEPTEMBER 26, 8:15 P.M.—“We are in the middle of a hurricane. At this minute the center is between St. Thomas and St. Croix. It is officially announced here (San Juan) for midnight. It is not a big one. . . .

12:45 A.M.—“We are in the worst of it now. You should hear the noise. . . .

TUESDAY, AFTER LUNCH—“We have had the worst hurricane that ever came to Puerto Rico. The worst part of it was from 11:30 p.m. to 2:30 a.m. It took the roof off the dining room and porch. . . . A palm tree fell on the roof over the guest room, which made a terrific noise. But the roof did not fall in so we stayed. The wall of the guest room that divides it and the bathroom, caved in; also part of my wall. . . .

“I do not think that there is a house in San Juan that did not get soaking wet. The stained glass window in the church blew in, also the organ door. The mirador at St. Catherine's School lost a door and a window.

“There are actually four cocoanut trees standing in our front yard (not counting the ones between here and next door). There are fifteen standing in the back yard! Just think, there used to be about eighty!

“There is a piece of our back roof in our front yard!”

Thus Margaret Colmore, the thirteen-year-old daughter of the Bishop of Puerto Rico wrote to her mother while the hurricane, characterized by the Bishop as the worst in his almost twenty-eight years' experience on the Island, raged without.

Blowing at the rate of 120 miles an hour the storm moved westward from between St. Thomas and St. Croix, passed over the Island of Vieques across northern Puerto Rico, thence on to the Island of Santo Domingo, where it veered southward, passing over San Pedro de Macoris and on out into the sea. Everywhere in the path of the storm was desolation and ruin; buildings blown down, lives lost, and people made homeless.

THE SPIRIT OF MISSIONS



THE BISHOP'S HOUSE, SAN JUAN, AFTER THE STORM

There were once eighty cocoanut trees in the Bishop's yard; now but fifteen remain standing. The wind and rain caused much damage not only to the house but also to the furnishings



© *Wide World*

WRECKAGE LEFT IN THE WAKE OF THE HURRICANE

For three hours the 120-mile wind raged over San Juan. The resulting property damage was extremely large and thousands were made homeless

SEVERE HURRICANE LASHES PUERTO RICO



© *Wide World*

MESS TENTS, REFUGEE CAMP, RIO PIEDRAS, SAN JUAN

In this district of the city we recently built a new chapel, named St. Joseph's. Being directly in the path of the storm it was badly damaged

On the Island of Vieques, where we have a good congregation and a Sunday school of over two hundred children in charge of the Rev. Modesto Rivera, seventy people had gathered for refuge in All Saints' Church. This building was withstanding the storm bravely, when suddenly the rectory was picked up bodily and thrown on top of the church, smashing it to splinters. It was nothing short of miraculous that only two of the refugees were killed. Two splinters of wood were driven into Mrs. Rivera's face just below the eyeball. This painful and dangerous injury required prompt attention but it was not until two days later that she was able to reach San Juan for proper care. Fortunately the sight of the eye has been saved.

Passing from Vieques the storm struck with full force at San Juan, lashing the city for three-and-a-half hours and causing greater damage than the storm of September, 1928, the worst the Island had ever experienced. In such a situa-

tion it is not surprising that our Church property suffered: St. Luke's Church, Puerta de Tierra, while still standing, was twisted and broken. The roof of St. Hilda's Church, Trujillo Alto, was badly damaged, while the dispensary was entirely blown away. The new St. Joseph's Church, Rio Piedras, in the direct path of the storm, was badly wrecked. Slight damage was done to St. Catherine's School, St. John's, and the seminary building; water causing the greatest loss. The roof of the Bishop's House was blown away and the house thoroughly drenched.

Passing on to the Island of Santo Domingo, our house in San Pedro de Macoris was drenched, and St. Gabriel's Church, Consuelo, was blown down.

Although the storm struck at many points, Bishop Colmore estimates that twelve thousand dollars will be sufficient to restore the hurt property; half of which sum will be needed to rebuild the church and rectory at Vieques.

Dakota Indians Present a Bishop's Chair

Church of the Inestimable Gift, where next Niobrara Convocation will meet, is scene of tribute in memory of Bishop Burleson's wife

AN UNIQUE AND impressive service was held in the Church of the Inestimable Gift, in the Corn Creek District of the Pine Ridge Reservation, on Wednesday, August 31.

For some time, through the initiative and energy of the Rev. Amos Ross, the Indian people have been gathering money to purchase a bishop's chair to be placed in this church as a memorial to Helen Ely Burleson, who as the beloved wife of their bishop made her first visit among the Indian people fifteen years ago, when the Niobrara Convocation met at this chapel. This summer the amount needed was in hand, and an earnest invitation was sent to Bishop Burleson to come and bless the chair, and be the first to occupy it.

The service had been planned for Sunday, August 28, but heavy rains and bad roads prevented the Bishop from meeting this appointment. Yet notwithstanding this disappointment a congregation of thirty gathered on Wednesday afternoon. Bishop Burleson and the Rev. Dallas Shaw conducted the opening service. The chair was placed outside the chancel rail, and the Rev. Amos Ross made the speech of presentation, to which the Bishop replied. The chair was then taken within the chancel and placed on the Gospel side of the

altar by Mrs. Burleson's son and one of her nephews. Bishop Burleson then offered appropriate prayers, blessed the chair to its sacred use, and seated therein gave his blessing to the congregation. It was a touching and beautiful service, during which the hymns, "For All Thy Saints," "Mother Dear, Jerusalem," and "Guide Me, O Thou Great Jehovah," were sung in the Dakota tongue.

Following this service there was a gathering of the Indian people at which time Chief Fire Thunder conferred upon the Bishop's son, John Ely Burleson, the name of Nacaciqiala (Little Chief), accepting him as a member of the Dakota people. They presented him with a number of characteristic Indian gifts, including a peace pipe andoccasins.

The Chapel of the Inestimable Gift is to be the meeting place of the next Niobrara Convocation in the summer of 1933, at which time the new bishop's chair will have an honored place.

From this chapel as a center, the Rev. Dallas Shaw with the assistance of such

helpers as the Rev. Joseph Paints Yellow, the Rev. Chester Red Kettle, and Indian catechists ministers to the Dakotas of this district of Pine Ridge. Other chapels in the Corn Creek area include St. Barnabas, Mediator, and Gethsemane.



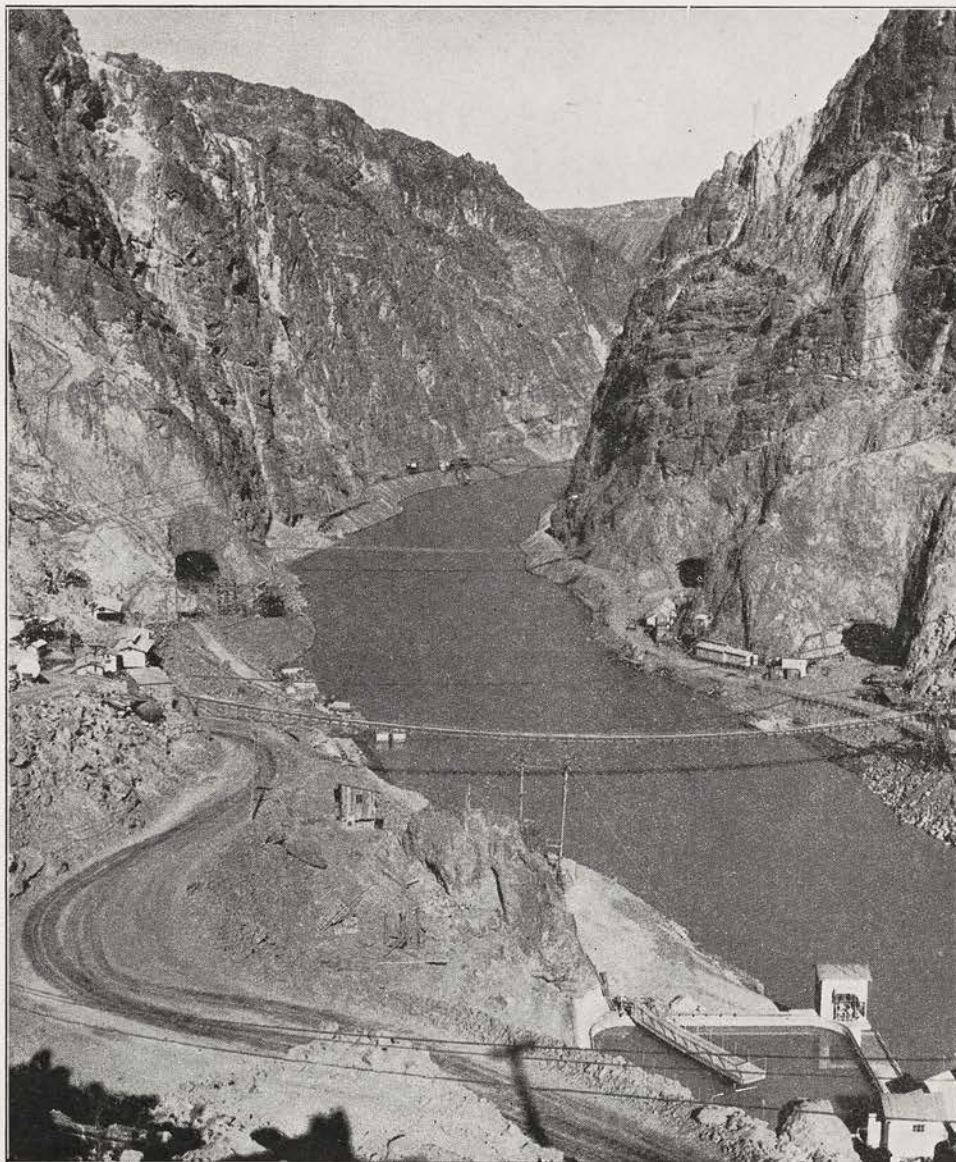
THE BURLESON MEMORIAL BISHOP'S CHAIR

At the left of chair is the Rev. Dallas Shaw and Bishop Burleson; at the right the Rev. Amos Ross and John Burleson, recently admitted to Dakota tribe

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



SITE OF HOOVER DAM IN SOUTHERN NEVADA

This vast Federal power and irrigation project caused a city of five thousand to spring from the desert almost over night. Alert to the opportunity, the Church entered with workmen, and now a church building nears completion and our work is well-begun.



Courtesy American Colony, Jerusalem

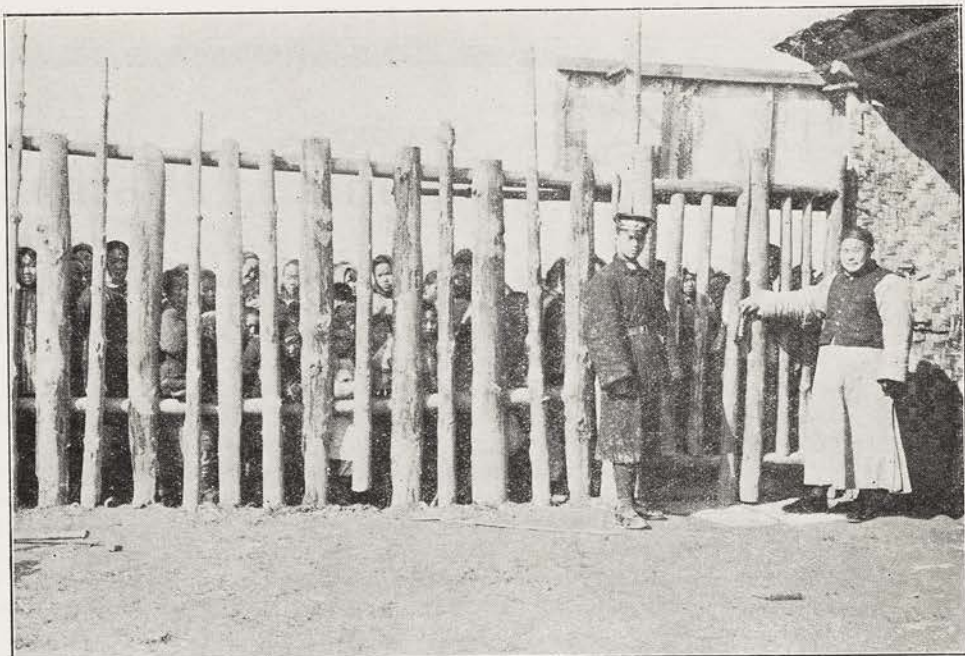
DR. GRAHAM-BROWN INSTALLED AS ANGLICAN BISHOP IN JERUSALEM

The new Bishop is seated in the center. The Rev. C. T. Bridgeman, Educational Chaplain in Jerusalem, who represented our Church and acted as master of ceremonies, is to the left of the pastoral staff (see page 692)



JAPANESE LAYMEN MAKE MISSION POSTERS

A feature of the evangelistic work of the Church of the Resurrection, Kyoto, Japan, is its semi-annual preaching mission for which these youths are preparing publicity (See October SPIRIT OF MISSIONS, p. 647)



ENTRANCE, GOVERNMENT GRUEL KITCHEN FOR REFUGEES, ANKING, CHINA
 Members of our missionary staff were permitted to enter to preach the Gospel to the waiting people. Seven thousand flood victims are said to have been fed here daily. (For flood relief stories see July and September, SPIRIT OF MISSIONS)



MISSION ORCHESTRA ATTRACTS BOYS, TRINITY HOUSE, RICHLANDS, VA.
 In the Diocese of Southwestern Virginia the Church's work among the mountain people is unified through the Associate Missions under the general leadership and direction of the Rev. H. H. Young (See page 721)

A Message from the National Council to the People of the Church

ON THE EVE OF THE EVERY MEMBER CANVASS for the work of the Church's Program, when another earnest appeal will be made for the support of the mission of the Church in parish and in diocese, at home and abroad, your National Council, in session assembled, grateful for the loyalty of the Church to her Mission and confident of your support, sends to you this brief and candid statement of our present financial situation and of our tentative plans for 1933.

You will recall that in February, 1932, most rigid economies in our operating budget were effected. These economies, made necessary by the decreased total expectancies reported for 1932, were many, but they were not enough to balance our budget. A special emergency appeal was therefore authorized, culminating on Whitsunday. The total sum subscribed as a result of this appeal is over \$325,000, a sum which witnesses to the heroic and sacrificial effort made through the length and breadth of the Church. For this we are deeply grateful.

These measures—both the economies effected and the emergency fund subscribed—will make it possible for us to complete the year 1932 without a deficit, provided of course the original expectancies for 1932 are fully received.

Your Council has now met to consider well in advance the prospective reconciliation of income and expenditures in 1933.

The income, your valiant efforts will determine. The proposed expenditures you rightly expect us to plan and determine by creating a schedule prudently built upon the experience of 1932, definitely committed to the principle of strictest economy, and yet so loyal to the authorized budget of the General Convention as jealously to guard the great missionary enterprises of the Church.

This we are met to do.

In this task we are aided by the valuable recommendations of the committee of three bishops appointed by the Presiding Bishop at the request of the joint conference of the House of Bishops and the National Council held in Garden City last April; by the careful studies and recommendations of the departmental officers of the National Council; and by the detailed recommendations of the Finance Department based upon a minute and comparative examination of these reports.

The results of our own consideration of the subject are briefly as follows:

The authorized budget of the Church's Program for 1933 is, and must be, the budget adopted by the General Convention in Denver. This is a canonical requirement.

The total amount of this, the authorized budget, is \$4,225,000, and the quotas already distributed are properly based upon this sum.

This budget by no means represents the total need of the Church in her vast work. It does however represent the considered judgment of the General Convention in the fall of 1931, that to do less than this, would imperil important enterprises. It does represent a definite responsibility and task committed to the whole Church by its authorized representatives; and if in 1932 we have been forced by

stern necessity to modify its claims according to the wise instructions of the General Convention that we should pay as we go, nevertheless we have not surrendered our loyal adherence to the authorized budget as our annual goal in this triennium.

We are mindful however of the serious conditions which still confront all of us, in spite of the many and undeniably hopeful signs of economic recovery; and your National Council therefore proposes to continue into 1933 the economies of its operating budget now in force. Moreover it has at this meeting put into effect still further economies in every department of its work. Indeed the total difference between the authorized budget of the General Convention for 1933 (\$4,225,000) and the tentative proposed operating budget of the National Council for 1933 (approximately \$3,460,000) is more than \$760,000.

The economies represented by this difference we have set up in a special account of the authorized budget to be known as THE RESTORATION ACCOUNT. This means that if the expectancies for 1933 exceed the totals received in 1932, this account will in such measure be available for the restoration of such items as the salary cuts of missionaries in the field and of other items involving vital work which have been temporarily suspended.

In 1933 there should be no repetition of the emergency appeal which was made by the National Council in 1932.

But how shall this be prevented?

There are but two ways: either

The Every Member Canvass must provide for 1933 a total of expectancies at least equal to the 1932 expectancies plus the Emergency Appeal Fund.

Or, if this be not accomplished, it is clear that even further cuts will be necessary over and beyond the \$760,000 referred to above, and the results of such further cuts could be nothing less than disastrous.

Reassuring word comes to us from every part of the Church that "The Promise of Power" is being fulfilled, that parishes and dioceses everywhere are girding themselves for an unprecedented effort, that the laity are rising up in ever increasing numbers to join their clergy in a determined quest to reach every person in the Church with the message of the Program and to secure from every person a fresh allegiance and consecration to the great task of the Church.

Your Council is keenly aware of the sacrifice thus demanded of all our people, especially of those who have already suffered most, but it is equally confident that the men and women and children of the Church will not fail in this hour to make a supreme effort.

Together we face the stern facts of these times in which we are living, but as Christians we face them not with fear but with faith, not in despair but in hope.

Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God.



JAPANESE KINDERGARTEN SERVICE

The Rev. Mr. Okamoto, assistant minister of the Church of the Resurrection, Kyoto, talks to the little tots



C.A. ORGANIZES SPORTS

Volley Ball Team at Makapala, Hawaii, sponsored by Captain George A. Roberts of the Church Army

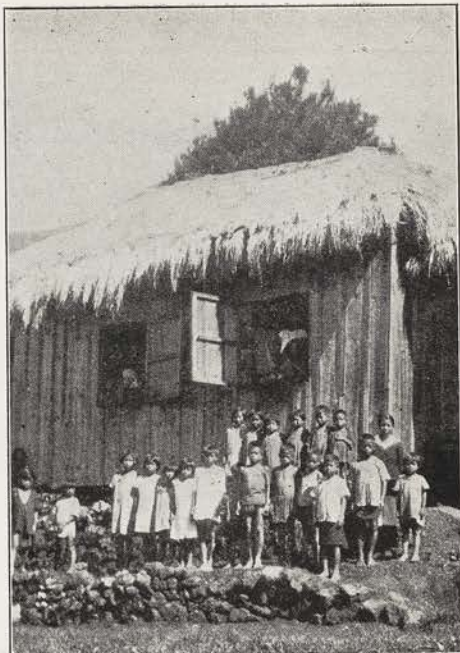


A HAPPY GROUP FROM ST. MARY'S HOME, HONOLULU

These children are representative of Hawaii's varied population which comprises 139,631 Japanese, 72,447 Caucasians (whites), 27,179 Chinese, 22,636 Hawaiians, 28,224 part-Hawaiians, and 63,152 Filipinos—truly a genuine missionary opportunity



FROM THE KENTUCKY MINES
Children of mountaineer-miners call Church to minister more fully to their community (See page 687)



BELLILI—A BONTOC OUTSTATION
This little Philippine Island school is maintained for less than \$100 a year. Bellili has about 700 people



CHILDREN'S PORCH, ST. LUKE'S HOSPITAL, MANILA, P. I.
In one typical month recently, 2,938 persons were treated, of whom 192 were in-patients. They included 147 Filipinos, thirty-two Americans, three Chinese, four Japanese, and six others. Bayard Stewart is the superintendent

A Proclamation of Thanksgiving*

By George Washington

WHEREAS, IT IS the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His protection and favor; and

Whereas, both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially by affording them an opportunity to establish a form of government for their safety and happiness.

Now, therefore, I do recommend and assign Thursday, the 28th day of November, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent Author of all the good that was, that is, or will be—that we may then all unite in rendering unto Him our sincere and humble thanks—for His kind care and protection of the people of this country previous to their becoming a nation—for the signal and manifold mercies and the favorable interpositions of His providence, which we experienced in the course and conclusion of the late war—for the great degree of tranquillity, union, and plenty, which we have since enjoyed—for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one now lately instituted—for the civil and religious liberty with which we are blessed and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which He hath been pleased to confer upon us.

And also that we then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions—to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually—to render our national government a blessing to all the people by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed—to protect and guide all Sovereigns and Nations (especially such as have shown kindness to us) and to bless them with good government, peace, and concord. To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us—and generally to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best.

Given under my hand at the city of New York the third day of October in the year of our Lord 1787.

*With this publication of Washington's first Thanksgiving Day message THE SPIRIT OF MISSIONS completes its observance of the Washington Bicentennial.



BISHOP BINSTED VISITS A CATECHIST'S HOME

“Thou Persuadest Me to be a Christian”

The Bishop of the Tohoku visits Japanese villages between Sendai and Aomori and finds an eager response to our Lord's Message

By the Rt. Rev. Norman S. Binsted, D.D.

Missionary Bishop of the Tohoku

MAIN LINE TRAIN, branch line train, and finally a motor bus carried me north from Sendai to a little village nestled among the hills, where we have the beginnings of what I am sure is going to prove to be a wonderful work.

Twelve young men—in many, many ways so like the twelve who first followed our Lord—have organized themselves into what is known in Japanese as a *Seinen Dantai* (Young Men's Association) to study Christianity and to convert their village of several thousand people. Two are primary school teachers, one is a village contractor, a couple are carpenters, and the rest are farmers. One received Baptism about a year ago, when he was living in a town where we have a church. When he returned to his own village he decided he must give as much of his time to the Master's service as possible and this organization is the result of his work. We had a meeting which lasted until midnight and the next morning all were on

hand for another meeting and prayers at five o'clock. Before parting we went up on a hill overlooking the village and prayed for its conversion.

The next day, after another train trip of several hours, and a walk of some ten miles, I came to another village, where the principal of the primary school is a communicant. This village, too, is hidden away between the mountains—mountains covered at the time of my visit with cherry trees in full bloom. Through the valley runs a beautiful winding river. I stayed in an old farm house, clean and delightful, belonging to the head of the village. He, too, is a Christian and the room in which we held our meeting had good Christian prints let in as panels on the Japanese sliding doors. Here our evening meeting began at nine-thirty (time is no object in the country) and lasted until midnight. The next morning another service at dawn and then together with the head of the school and his as-

THE SPIRIT OF MISSIONS

sistant who carried the baggage we started for the station. The path wound up the mountain-side and just at the top where we looked back over the village of Taneuchi, beautiful with spring flowers in full bloom, we knelt down at the teacher's suggestion and thanked God for the success of our visit and prayed that His Name might be glorified here; that these people might come to know His love.

The head of the village is doing his best to help the farmers in this district who are suffering from the famine last year. He has bought fifty head of sheep, a loom and spinning wheels, and has taught the people to make homespun. It is an interesting sight to see the brightly clad Japanese girls sitting down before a spinning wheel. It is his idea of Christian service.

Thence I went to Aomori, where I visited the leper hospital and had a most inspiring service with about one hundred and fifty lepers present. I confirmed four, one of whom was bed-ridden. It is wonderful to hear those people sing and see

the joy that the Christian religion brings them. The woman whom I confirmed in bed could not speak, but she could hear. I wondered whether she understood the service, but after I had laid my hands upon her she turned her face towards me, and in spite of its distortion it was lit up with a most Christ-like smile. Then I knew that she had received the gift of the Holy Spirit. The head of the hospital, who is a very fine man but not a Christian, said "almost thou persuadest me to be a Christian." Power was there such as we seldom see manifested at home. God was, indeed, with us at that service.

That afternoon I had a service for about fifty of our baptized children in Aomori and on Sunday morning I administered Confirmation, preached, and celebrated at the parish church. Here, too, a very earnest group of young men received the Laying on of Hands. That afternoon I left for Hachinohe, where I preached and confirmed a group of five young people. The next morning I was again in Sendai.

Mr. Yen Succors Waifs Left Helpless by Flood

A LITTLE BEGGAR boy was found warming himself in the shelter for ricksha coolies in Wuchang. His father had been a man of large means who was killed by the Reds in 1927. Last fall, in a second siege of the village, they forced the old wife to drown herself, killed two secondary wives, and took a third, this boy's mother, away with them. The boy had escaped, and came to Wuchang hunting a relative whom he did not find. He was left to wander the streets as a beggar, which he was ashamed to do. Some days he received money, and other days nothing at all. He had no warm clothing and was half dead when he took refuge in the coolies' shelter. The Rev. Benjamin Yen found him there, investigated, took him into his own home, bathed and clothed and fed him. "We tried our best to make him happy and com-

fortable together with our own children," Mr. Yen remarks. The boy had had some schooling so Mr. Yen arranged for him to enter a boarding school where he is now studying and enjoying life.

Three days after Mr. Yen took in this little boy, he adopted another, still younger. He found him unconscious from the cold, lying in a doorway of an old government school just next to St. Saviour's Church. This child's parents had lost everything in the flood, moved into one of the Wuchang refugee camps, and soon died of the plague. The Yens fixed up the little boy and placed him in a newly organized orphanage, where they are still responsible for him.

These are only two instances among many of the waifs and strays left helpless by the disturbances of flood, plague, and civil war.





Jottings from Near and Far



OUR COVER statement is a quotation from *Liberating the Lay Forces of Christianity* by John R. Mott, and is used with the permission of the publishers, The Macmillan Company.

THERE IS A gracious group in the family of THE SPIRIT OF MISSIONS which sends contributions in addition to their own subscription so that the magazine may be sent without cost to a considerable list of libraries, and to a number of individuals who for reasons beyond their control are unable to continue. The Editor's correspondence brings many a touching story of unexpected financial difficulty particularly in these times. It is a great joy in many such instances to draw upon this extra subscription fund and to inform these missionary loyalists that it is possible to continue the magazine without obligation. This paragraph appears in the hope that it will suggest to many others this gracious plan.



SHIFTING POPULATION accounts for the almost total disappearance of certain congregations of Americans in Cuba but it is hoped that they are contributing to the strength of the Church elsewhere. Bishop Hulse has taken care to impress upon them the importance of letters of transfer. In past years nearly two hundred people have been confirmed on the Isle of Pines; now they all have gone, leaving nothing visible in Cuba to show for time and money spent there. Although Americans and English have left Holy Trinity Cathedral in Havana, it is notable that last year's canvass was made so thoroughly that there was an actual increase in the number of pledges.

Work among Spanish-speaking people

in Cuba is gaining ground. In several places where work was started for English-speaking people, a Spanish congregation has developed which now outnumbers the other. Bishop Hulse says:

Wherever we are able to start work in the smaller towns, we seem to meet with a ready response. . . . The difficulty is to find workers willing to remain in such places long enough to make an impression.



ON THE FEAST of St. Michael and All Angels, the first anniversary of his consecration as Suffragan Bishop of Alaska, the Rt. Rev. John Boyd Bentley, set apart Anne Kathleen Thompson as a deaconess in the chapel of St. Mark's Mission, Nenana. Deaconess Thompson, who had been in Alaska since 1927, serving first at the mission of St. John's-in-the-Wilderness, Allakaket, and later at St. Mark's Mission, Nenana, is a native of Belfast, Ireland. Coming to the United States as a child, she was educated in the schools of Massachusetts and the Church Training School in Philadelphia. At the latter place she came under the influence of Deaconess Clara M. Carter, who had rendered notable service in Alaska, and upon her graduation sought service in that field.

THE REV. JAMES DWALU, the African priest in charge of our station at Pandemai, far in the interior of Liberia, is well known to many readers. Last year his church, a native thatched structure, collapsed. Since then services have been held outdoors. Now successful experimentation in making bricks both at Pandemai and Bolahun has enabled Mr. Dwalu to accumulate enough brick and cement to start building a new church.

THE SPIRIT OF MISSIONS

SUBSCRIBERS to THE SPIRIT OF MISSIONS can help us keep down expenses and at the same time insure prompt receipt of the magazine if they will notify us promptly of any change of address. Post-cards for this purpose may be obtained without cost upon request at the post-office. Many subscribers do not know that second class mail is not forwarded to a new address without payment of additional postage and such incorrectly addressed mail is marked "unclaimed" and returned to the publisher postage collect.

A PHILOSOPHY of Life That Works is the rather formidable title of a stimulating little pamphlet by Dr. Walter H. Judd on why he is compelled to be a Christian missionary.

Seven years ago, Dr. Judd, a recent graduate in medicine, had certain reasons, or as he calls them, "armchair convictions," which he felt were strong enough to make him go to China. After six years in Fukien Province some of these "armchair convictions" were strengthened beyond belief by actual experiences. In the present pamphlet he says:

Six of those convictions I believed intellectually before I went to China. I felt they were true; but in the back of mind I was a little afraid that perhaps in a pinch they would not hold. They do hold. I tried them, they work, and I pass them on.

A Philosophy of Life That Works sets forth these six convictions and the Chinese experience which confirmed them. It is a glowing personal narrative which should be widely read, especially as copies of this pamphlet may be obtained for ten cents from The Student Volun-

teer Movement, 254 Fourth Avenue, New York, N. Y., or from our own Book Store.

THE LARGEST PARISH in the missionary District of North Dakota, numbering over seven hundred persons and growing daily, is that composed of the isolated people. Recently the Bishop of North Dakota, the Rt. Rev. Frederick B. Bartlett, accompanied by the Rev. D. Pierce-Jones, general missionary for North Dakota, made a visitation of a large part of this parish in the southwestern portion of the State, holding services in six centers. On every side there was evidence of the people's eager desire and longing for the Church's ministrations as well as the readiness to give of their meager means for its support. The opportunity is obvious. In one small town there is a community church building but no minister of any religious body whatever. A Sunday school is maintained under the direction of a layman of our Church. At other places churches were being abandoned or sold, while we have no church buildings in the entire field. The task is ours if we can but assume it!

BRENT HOUSE IN Chicago is, as everyone knows, the center for Oriental student work carried on in this country by the Church. Writing of a recent Oriental student conference, Mrs. George Biller says:

We had a formal musical program which included music representing eleven different countries. Several of our students can play the 'cello but unfortunately we do not possess one and neither do any of the students.

Is there some reader of THE SPIRIT OF MISSIONS who has a 'cello which he would like to give to Brent House?

But Brent House is more than a conference center; Oriental students are constantly coming and going. One of the ways in which the house can exercise a cultural influence is through its library, and Mrs. Biller is anxious that the house have a useful library which will help Oriental students to understand the Occident. For this purpose she would like

JOTTINGS FROM NEAR AND FAR

to have on the library shelves the works of standard English and American authors such as Charles Dickens, William Makepeace Thackeray, John Keats, Percy B. Shelley, Walt Whitman, Henry Wadsworth Longfellow, Robert Louis Stevenson, Thomas Hardy, Sir Walter Scott, George Eliot, Jane Austen, Ralph Waldo Emerson. Mrs. Biller would be glad to hear from any of our readers who might be able to help her secure these books.

/ / /

REQUESTS HAVE recently come to THE SPIRIT OF MISSIONS that a prayer be said at the noon-day service in the Church Missions House chapel on behalf of Church people who at this time are eagerly longing to help forward the Church's work financially but are unable to do so as generously as they desire. Surely there are many throughout the Church who will join in this prayer!

/ / /

IN MEMORY OF Edward Allen Sibley, our missionary for a quarter of a century in Bontoc, Philippine Islands, who a year ago was killed in an automobile accident, Bishop Mosher has had a thousand copies of Mr. Sibley's photograph distributed throughout the Mountain Province. Announcing this memorial, Bishop Mosher says:

As the years go by there can be no doubt

that Edward Allen Sibley will be remembered as one of the great missionaries of this generation. All through the Igorot country his name will be remembered and the personal friendship that he gave to his boys will bear fruit in a development based upon the example which he himself set. He had some traits which are not foreign to the native thinking of the Igorot. In the first place he thought much of God and we all know that Igorots have their gods much in mind. The difference is that Mr. Sibley's devotion was given to the true God and those who have learned from him will naturally put this God in the place of their tribal gods. . . . And we are quite sure that this teaching about God will make all his boys earnest and devoted Christian men who will want to serve their God and their fellowmen in the way that God's own Son has taught us to do.

In the next place he set a wonderful example of single-minded devotion to his fellowmen. This, too, is something that is noticeably an Igorot characteristic although it is not perfectly developed. We are sure, therefore, that these two things in the example of Mr. Sibley will perpetuate his memory.

/ / /

CENTRAL CHINA COLLEGE (*Hua Chung*), in Wuchang, China, takes every opportunity to give its students an international outlook, and thereby had a gala celebration of George Washington's Bicentennial. The chief feature of the occasion was an oratorical contest with six speakers, each taking for his subject some aspect of Washington's life. The first prize went to John Chang, who spoke on Washington's religious attitude.



THE STAFF OF ST. JAMES' HOSPITAL, ANKING, CHINA

No one who did not see the conditions of 1930 can understand the significance of the fine work done in gathering, training, and organizing this staff. Dr. Harry B. Taylor and Dr. John Sung are in the center of the second row

SANCTUARY

WE HAVE fellowship one with another. We are members of Christ. We are children of God. We are inheritors of the Kingdom of heaven.

LET US REMEMBER in what manner our Lord Jesus did all his work. He saw the work not as his own but as the Father's. Remember how he said: "Not my will but the will of him that sent me." Remember how constantly he sought by prayer the purpose and guidance of the Father. Remember how he met each emergency with his Father's strength.

Let us remember that our Lord Jesus passed over to us both his work on earth and his way of working. In his unseen Presence he is ever our leader. The work is first his, and then ours. His is the wisdom, the purpose and the power. He knows. He cares. He can empower us. Without him we can do nothing. The Father will with the Son freely give us all things.

LET US PRAY the Father:
That he will inspire us with the spirit of truth, unity, and concord.
That he will give grace to all bishops and other ministers.
That he will cheer and direct our National Council.
That he will arouse Church people to take the Church's burden as their own.

Let us remember before God:
That in foreign lands our bishops are sorely tried to know how to carry on the work we have promised to support.
That in the home field many hopeful extensions of the Kingdom, many proven works of mercy, may disappear.
That the work of the Kingdom calls for the strength of men; that Christ calls men to work with him.
That when Christ is within us, God is revealed to the world.

[The above is taken from a prayer leaflet issued by the Southern Ohio diocesan Department of Evangelism.]

INTERCESSIONS

LET US PRAY this month especially for
Bishop Campbell of Liberia who has just completed ten years in that land.
Bishop Colmore and the people of Puerto Rico in their recovery from the September hurricane.
The work of the Church in every field at home and abroad which is aided by the National Council, that the people may be able to keep their pledges of support, that hundreds now giving nothing may be awakened to their privilege and duty, that those who carry on the work may have a right judgment in all things.

THE SPIRIT OF MISSIONS

the year. I am becoming more and more convinced, at the end of two and a half years of service, of the need for advisory and executive action of the Council between its sessions. These matters of policy and administration cannot be decided by the officers. They are matters which concern the business of the Council, and it is my hope and purpose to call in members of the Council from month to month in order that these questions which are constantly arising shall have your attention, your consideration, recommendation, and, wherever possible, your decision, between sessions.

Later in the meeting it was decided that the Finance Department meet monthly for consultation with the Council's officers. This arrangement will necessitate only two or three meetings in addition to the regular December, February, and April sessions.

RESIGNATIONS AND APPOINTMENTS

THE RESIGNATION OF John Stewart Bryan of Richmond, Virginia, as a member of the National Council was accepted with regret. To fill this vacancy and that caused by the resignation last spring of Louis F. Monteagle of San Francisco, the National Council elected William G. Peterkin of Parkersburg, West Virginia, a former member of the Council, and Colin M. Gair of Los Angeles, California.

Mr. Gair, who has the distinction of being the first representative from Los Angeles to sit in the Council, is senior warden of St. Paul's Cathedral, a member of the standing committee of the Diocese of Los Angeles, and an active member of the Brotherhood of St. Andrew. He frequently has been a deputy to General Convention and a delegate to the Synod of the Province of the Pacific.

The Council learned of the recent death of Burton Mansfield of New Haven, Connecticut, who was for thirty-four years associated with the national organization of the Church. A memorial to Dr. Mansfield was adopted with a rising vote.

The resignation of the Rev. W. Brooke Stabler, Secretary for College Work in the Department of Religious Education, was accepted with an expression of appreciation of his services. Mr. Stabler becomes student chaplain at the University of

Pennsylvania and Boardman Lecturer in Christian Ethics. Provision is being made by the Department of Religious Education to continue supervision of the college work without adding to the staff of the Department.

The resignation of Miss Helen Whitehouse, a field worker of the Woman's Auxiliary, was accepted in order that she might take additional training in Teachers College, New York.

Upon recommendation of the Finance Department the National Council adopted the following:

RESOLVED: That no vacancies be filled except upon action of the National Council, except temporary appointments, and these upon such conditions as may be approved by the President and Vice-Presidents.

A NOTABLE ANNIVERSARY

ONE HUNDRED YEARS ago on October 31, 1832, the closing day of the seventeenth General Convention then meeting in New York City, four bishops were consecrated in St. Paul's Chapel, Trinity Parish, New York. They were John Henry Hopkins of Vermont, Benjamin Bosworth Smith of Kentucky, Charles Pettit McIlvaine of Ohio, and George Washington Doane of New Jersey. The consecrator was the Rt. Rev. William White, then Presiding Bishop; he was assisted by seven of the nine bishops who with him at that time comprised the American episcopate. Bishop Hopkins and Bishop Smith later became Presiding Bishops.

At the invitation of the Vicar of St. Paul's Chapel, the Rev. Joseph P. McComas, the Council appointed a committee of three, the Bishop of Pennsylvania, the Rev. H. Percy Silver, and John Stewart Bryan, to represent it in the celebration appropriately planned by St. Paul's Chapel.

LAYMEN'S FOREIGN MISSIONS INQUIRY

MRS. HARPER SIBLEY who with Mr. Sibley spent the past year in the Orient as a member of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, presented the commission's report to the National Council.

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After telling something of the purpose and method of the commission's work, Mrs. Sibley said that the commission's report has been rendered to the thirty-five laymen who sent them out, and at a meeting on November 18 and 19 these laymen in turn are to present the report to the mission boards concerned. Mrs. Sibley urged not only the Council's participation in this meeting but their deep and continuing consideration of the searching principles and conclusions submitted in this epoch-making study of the whole subject of foreign missions.

The Council designated the Bishop of Virginia, the Rev. Claude W. Sprouse, William R. Castle, jr., and John S. Newbold as a committee to study the report and to attend the meeting in November, in addition to all other Council members who could be present, as well as Bishop Burleson, representing the Presiding Bishop, and John W. Wood.

CENTURY OF PROGRESS

THE NATIONAL COUNCIL added this Church to the great number of world faiths which will be represented in the Hall of Religions which is to be a distinguished feature of the Chicago Century of Progress Exposition next year. A committee of which the Bishop of Chicago is chairman, and the Rev. Karl M. Block of St. Louis, and Z. C. Patten of Chattanooga members, submitted the proposal that adequate space be taken and that there be subleases so that no actual cost will accrue.

The Department of Publicity of the National Council was authorized to take charge of the exhibit under the direction of a commission which is headed by the Presiding Bishop and includes:

The Rt. Rev. George Craig Stewart, Chairman, the Rt. Rev. William T. Manning, the Rt. Rev. James E. Freeman, the Rt. Rev. Peter T. Rowe, the Rt. Rev. Edward L. Parsons, and the Rt. Rev. Henry St. G. Tucker.

The Rev. Karl M. Block of St. Louis, Missouri, the Very Rev. Benjamin D. Dagwell of Denver, Colorado, the Rev. Addison E. Knickerbocker of Minneap-

olis, Minnesota, the Rev. Malcolm E. Peabody of Philadelphia, Pennsylvania, the Rev. H. Percy Silver of New York, the Rev. Don Frank Fenn of Baltimore, Maryland, and the Rev. Robert W. Patton of Lindsay, Virginia.

Z. C. Patten of Chattanooga, Tennessee, Harper Sibley of Rochester, New York, Edward Ryerson of Chicago, Illinois, John Stewart Bryan of Richmond, Virginia, William K. Mather of Cleveland, Ohio, George Wharton Pepper of Philadelphia, Pennsylvania, and Col. William Cooper Procter of Cincinnati, Ohio.

DECEMBER MEETINGS

IN CONNECTION WITH the regular December meeting of the National Council it was decided that, in order to save expense, the meetings of the Departments be limited to those of Domestic and Foreign Missions and Finance, and that at this meeting the consideration of the problems in the domestic and foreign missionary fields be made the major business.

MISCELLANEOUS

THE COUNCIL HEARD with deep appreciation a communication from the Girls' Friendly Society in which it relinquished five thousand dollars from its appropriation for 1933, which is one-half of its present appropriation. This action repeats the action taken by G.F.S. last year.

The Council arranged a loan to the Bishop of Idaho to assist him in carrying the indebtedness of St. Luke's Hospital, Boise.

TRIBUTE TO BISHOP PERRY

JUST BEFORE THE Council adjourned, Bishop Stires paid this tribute to Bishop Perry:

The President of our National Council deserves, and I am sure he is given, and it is appropriate thus briefly and inadequately to express, the grateful appreciation of the members of the Council for his wisdom, his ability, his consecration, his amazing industry, his un-failing patience and self-control and self-forgetfulness. I think that before we adjourn there should be a rising vote of appreciation by this Council, with the assurance of our affectionate prayers for God's increasing blessing upon him

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in his leadership of the Church in these times.

After applause, Bishop Perry replied:

It took me a minute to realize just to whom the Bishop was referring, but I could only solve the problem by realizing he is referring to those

who are standing by, assisting in the work of the National Council, because my own service would be impossible without theirs, and I should like to share with my companions in work all that Bishop Stires has said so kindly and which you have so generously supported.

Echoes from Department Meetings

AT THE MEETING on October 11 of the Department of Domestic Missions, the Bishop of North Texas requested permission to use amounts paid by North Dakota and Arizona on the Advance Work Program for rectories at Quanah and Dalhart, for the erection of a residence for an archdeacon at Amarillo, Texas. Bishop Seamen stated that he believed his work as a whole would be greatly strengthened and helped by such a plan. Permission having been received from the Bishops of North Dakota and Arizona to make this change, consent was given to use the amounts as requested.

The Bishop of Arizona reported that Anne E. Cady, who has been our missionary at the Good Shepherd Mission, Fort Defiance, Arizona, for seventeen years, during which time she has done faithful work with no rest periods, has left the mission on a year's leave of absence, granted at the April meeting of the Department. Sarah J. McIntyre was appointed to take Miss Cady's place during her year's furlough.

Appointments of missionaries were made to fill vacancies at St. Mary's School, Springfield, South Dakota; St. Elizabeth's School, Wakpala, South Dakota; St. Peter's-in-the-Mountains, Diocese of Southwestern Virginia; and Bat Cave, Western North Carolina.

THE DEPARTMENT OF Foreign Missions, at its meeting on October 11, learned with satisfaction of the unexpectedly large registration for the new academic year at St. John's University, Shanghai. The total enrollment is 699 and indicates that St. John's is not at present experiencing any difficulty in enrolling new students in spite of pressure being brought to bear from some quarters to make new enrollments difficult, if not

impossible, unless St. John's recedes from its determination not to register unless in doing so it may state that it has a Christian purpose.

Bishop Mosher reported an offer from the representative of the Congregationalists in the Philippine Islands, to turn over to our Church an important medical work at Davao, carried on among the pagan and Moslem tribes in the Island of Mindanao. Owing to the financial situation, this offer could not be accepted.

Appointments to fill vacant posts were made for St. James' Hospital, Anking; St. Luke's and St. Elizabeth's Hospitals, Shanghai; Hudson Stuck Memorial Hospital, Fort Yukon, Alaska; Church of the Epiphany in Santo Domingo City; Children's Home in the Panama Canal Zone; work among the Japanese on the plantations in the Hawaiian Islands, for St. Andrew's Hawaiian congregation, and Iolani School, Honolulu.

The Department accepted with deep regret the resignation of Margaretta S. Ridgely, after twenty-five years of faithful service on behalf of the women and girls of Liberia.

Upon the recommendation of Bishop Carson, the plan for erecting a church at New Cristobal, Panama Canal Zone, was set aside and a decision was made to erect a building to cost approximately \$12,000 for which the money is already in hand, to be used for religious services as well as parochial and other gatherings.

As a further step in carrying out the decision of the General Convention to engage in work in India, the Rev. George Shriver of the class of 1932 at the Episcopal Theological Seminary, who has volunteered for service, is now studying under the auspices of the Department at the Hartford Seminary Foundation, Hartford, Connecticut.

Foreign Missions

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

Across the Secretary's Desk

TWO INDIAN BISHOPS, accompanied by some of their clergy, are going to England for several months during 1932-1933, on a mission of help. They come with two purposes in mind: a purpose of fellowship, to show their spiritual treasures as Indian Christians, and a purpose of witness, to tell their fellow Churchmen in England what they have found in the life and teachings of our Lord for their country and for themselves.

THE REV. JAMES WALKER of Hilo, Hawaiian Islands, is greatly disturbed by what he feels to be the failure of the Church to recruit its mission fields with qualified men and women. Facing, as he does, the many opportunities, not only among Hawaiians, but among Japanese and other Orientals in the plantation region in which he works, it is natural that he should often be oppressed by the lack of recruits. In a recent message, he says:

In the life of the early Church we constantly read of doors being opened, of men calling for the Apostles to bring them the Good News. In the same Church two thousand years later, all that we hear of is "no funds," "cuts," "cut down here," "cut down there," "no money for this work or that." There is the cry same as of old, "Come over and help us." But it is ignored, until the words "respond" and "progress" have little or no place in the missionary program of our branch of the Holy Catholic and Apostolic Church.

UNFORTUNATELY, IT is not often that the American press writes with discrimination and insight about missionary work abroad. A recent editorial in the *Washington Post* is a reassuring indication that there are editorial writers who realize the importance of the missionary movement:

While the Christian population of China still numbers less than one per cent of the total, it exerts an influence greater than its relative

numbers. The ideas and knowledge of the outside world which the missionaries have inculcated have not been limited to the communicants of their Churches. The billion dollars that has been spent in China by the Protestant missions has added to the health and well-being of many millions of Chinese, regardless of their faith.

EARLY IN JULY, when Bishop Rowe found himself caught in Anchorage, Alaska, far from his destination, Point Hope, because the steamer which he had expected to take from Seattle had sailed a week earlier than its scheduled time, he decided to fly to Nome and thence to Point Hope. Just two months later, on September 7, he reported his return journey from Nome by plane:

I left Nome on September 3 by plane for Anchorage. About half way we were forced down by fog, spent the night on the Kuskokwim, and reached here at noon on September 4, and here I remain until next week. I may have to go to Fairbanks.

The Arctic trip was very satisfactory. I spent three weeks at Point Hope, was twenty-eight days on the cutter *Northland*, visited all the Eskimo villages as far north as Point Barrow, though I was held in the ice at times. So far I have had three trips by plane, making in the same 2,100 miles. What time—and hard work—it saves!

A YOUNG WOMAN who volunteered recently for missionary service as a teacher in Japan, was asked, among other things, to tell the Department something of her family background as related to the Church. Her reply indicates that there is no difficulty about her qualifying for service in this particular:

You asked me to tell you a little of my family history in connection with the Church. As far back as we can trace, every branch of my family have been staunch supporters of the Church of England. The founder of one line helped to build Christ Church, Brownsville, Pennsylvania. He had sent to England for a nephew to join him in America and to be his heir, but was told that the nephew could not

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come to a country without a church and college of his faith. Whereupon the founder promised to assist in building both. The founder also gave a large tract of land for the use of the Church and assisted Bishop Chase in starting Kenyon College and Bexley Hall. He was my great-great-great-uncle. At this same Christ Church my relatives have served ever since as vestrymen.

My great-grandfather and great-uncles went to Kenyon College. My mother was educated in Church schools, namely, Gambier and Hannah More, near Baltimore. Mrs. Felix Brunot of Pittsburgh, my great-aunt, gave liberally of her wealth and time for many years. She donated large sums to many Church schools for girls both in America and in foreign fields. Her interest in missions was widely spread. A great-aunt, Miss Mary Hogg, of Pittsburgh also spent many years in aiding missions. My uncle, Dr. George Gunnell, was rector of St. Andrew's Church, Philadelphia, and later of Trinity Church, Toledo, Ohio.

In 1909 my parents came West and founded Epiphany Mission, Seattle. My father had been in the choir and boys' brigade at Ascension Church, Pittsburgh. He became the chairman of Bishop Keator's committee. For many years he was the superintendent of the Sunday school. Soon the mission became a parish and now holds an outstanding position in the Diocese of Olympia. It is in this church that my mother, grandmother, father, aunts, cousins, and I have taught Sunday school classes. One of my aunts has been engaged in social service work with orphans for a number of years, and my father leads a life of service to others in the capacity of a physician.

Having been brought up with these ideals of service I, too, hope for a chance to serve in the capacity of what I feel most fitted to do, which is to become a teacher.

AT THE COMMENCEMENT exercises at Hua Chung College, Wuchang, of which our Boone College is one unit, Wang Shih-chieh, President of National Wuhan University, Wuchang, commended the institution for the fine record it already established and the high standard of education and discipline which it maintains. He continued:

I have no doubt that while your institution may not turn out as many graduates from year to year as the national universities, yet I can assure you that your graduates will be of better quality. Therefore, I wish to congratulate the members of this graduating class for the work they have done in the college and the accomplishments that are ahead of them.

Addressing the graduates directly, Dr. Wang said:

No matter what your financial conditions may be after your graduation, I ask each one of you to save at least a portion of your income for books and other tools of improving your knowledge. In whatever walk of life you may find yourself, and no matter how busy you may be, try to find at least two hours a day to read and to improve your knowledge.

1 1 1

OF COURSE THE Indian people at Fort Yukon made an offering on Whitsunday to help prevent any further crippling of the Church's work throughout the world during 1932. In actual money they gave \$29.75, which is very close to the average for each congregation in the United States. But they are going to do more. A considerable number of skins—fox, wolf, bear—were donated. These are to be sold and the proceeds added to the \$29.75. When this is done it is evident that Fort Yukon's offering will be much larger than the average offering for our congregations in the United States.

With Our Missionaries

CHINA—SHANGHAI

Elizabeth Chambers, a new appointee, sailed October 10 to take up work at St. Elizabeth's Hospital, Shanghai.

Dr. Ellen C. Fullerton, returning after furlough, sailed October 22.

Mr. and Mrs. M. P. Walker and children, returning after furlough, sailed October 21.

CUBA

The Ven. J. M. Lopez-Guillen, returning after furlough, sailed September 17.

HONOLULU

Captain John Oliphant of the Church Army sailed October 5.

JAPAN—TOKYO

Nellie McKim arrived on furlough via Europe on September 28.

PANAMA CANAL ZONE

Eleanor Snyder, a new appointee, sailed October 11.

THE PHILIPPINE ISLANDS

The Rev. and Mrs. George C. Bartter, Mr. and Mrs. Harry E. Shaffer and child, returning after furlough, sailed on the *Malayan Prince*, October 6.

Domestic Missions

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

EACH YEAR OUR missionaries in the Associate Missions of the Diocese of Southwestern Virginia meet for conference and spiritual refreshment. This year the conference was held at Dante and the dean, the Rev. Herbert H. Young, invited me to be present.

Dante is a striking example of what the Church can do for a mountain mining community. Here, Deaconess Maria P. Williams has labored for many years. Now, she has Nancy Chamberlain to assist her. Here, also, Mabel Mansfield, diocesan Director of Handicraft Work, has her headquarters. The results of Deaconess Williams' work were evident on all sides: in the respect of the community for her and her Church; in the splendid congregation attending the missionary service; in the number of interested young people; and in the helpful coöperation of the coal mining company.

Friday night, September 16, we gathered in the Union Church, built by the company on churchly lines, for the missionary service which opened the conference. Representatives were present from all the Associate Missions as well as from St. Peter's-on-the-Mountain and St. John's-on-the-Mountain in another part of the diocese. Company officers and a large number of people, particularly young people from the community, swelled the congregation. The diocesan Woman's Auxiliary was represented by its president, Mrs. Thomas D. Lewis. Bishop Jett presided and spoke.

During my stay in Dante I had opportunity to see examples of the handicraft of the "industrials" made under Miss Mansfield's direction.

Attending the conference also gave me an opportunity to see some of the missions. I visited Grace House-on-the-Mountain where Captain and Mrs. George Wiese of the Church Army are doing an outstanding work in a lonely outpost. Without telephone or automo-

bile, they have no means of reaching St. Paul, the nearest town, save through the courtesy of visitors. The Grace House branch of the Woman's Auxiliary gathered together to meet Mrs. Lewis, also gave me an opportunity to meet with these sturdy mountain women.

At Bear Wallow I attended the Church school conducted by Miss Chamberlain. About eighty boys and girls were in attendance and the service was conducted by a high school student from Dante.

In Deaconess Margaret D. Binns' car, piloted by one of her boys, I visited Nora, where we had a service. The congregation was largely young people. After dinner and a visit with the Deaconess, I tried to reach Splashdam by train. Word came, however, that it was so far behind its schedule that it would be impossible to reach Splashdam in time for service. The alternative was a rather hazardous trip by auto.

I arrived at Splashdam at 7:59 for an eight o'clock service. All was in readiness, however, and our missionary, Gladys M. Spafford, had a large congregation in the schoolhouse for Evening Prayer and Confirmation, the third class presented this year. Here again our work is immeasurably helped by the cordial and coöperative attitude of the superintendent of the coal mining company, who was present at the service.

I came away deeply impressed by the outstanding work being done in the mountains of Southwestern Virginia by Dean Young and his associates. At Dante someone said to me, "Our people appreciate the work your Church is doing in this region," and a woman in the company hospital critically ill, when asked what she was thinking of, replied, "I was thinking what Dante would be like if Deaconess had not come." What greater joy can there be than that of ministering in His Name, either directly, or in glad support of our missionaries in the field.

Christian Social Service

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

A PARISH social service committee or its equivalent in every parish is the slogan which several diocesan departments of social service have adopted, notably that of the Diocese of Ohio. They feel that such a committee represents the least possible organization necessary to enable the parish adequately to fulfill its social responsibility.

A parish social service committee or its equivalent in every parish. The Department has long urged the formation, in each parish, of some group to assist the rector in applying locally the social teachings of our Lord. It has felt that otherwise that portion of Christ's Gospel of love and service might easily fail to become articulate in that particular congregation.

Naturally, from an organizational standpoint, the set-up will vary according to the character and needs of the individual parish. Those congregations which have a parish council may desire to have a social service committee of that council. Parishes with strong branches of the Woman's Auxiliary may already have a vigorous social service committee of the Auxiliary actively functioning. Some of the larger parishes have live social service committees in each parish organization which is not solely devotional. If any of these conditions hold there would be no reason to set up a distinct parish social service committee because its equivalent is already functioning.

Of course one of the reasons which has led to this recent increase of parochial social service committees has been the heightened demands upon all the clergy for coöperation in relief. Many of them, conscious of an increased load, have created such committees in order better to serve their parishioners in need and distress. The committee members have been used as volunteers for emergency case work.

Assuming, however, that a given parish has no equivalent organization, and therefore desires to create a social service committee *de novo*, how should such a committee be composed? Naturally its personnel will depend upon the material available in the parish, but it would be wise if the following factors could be considered. First, the committee might well include one or two social workers belonging to the parish. The visiting nurse, the probation officer, the family case worker, or the settlement director—any of these might be utilized. There should also be one or two socially minded parishioners who command respect as influential citizens, Churchmen whose previous community service gives importance to programs or measures they advocate. It might be well to include a physician, particularly if the nature of his practice is markedly social, such as that of the school physician or the health officer. Labor and the schools should also be represented. If a social service committee is built up with such a balanced membership it is likely to create a program worthy of the support of the entire parish, and not confine itself to the pet projects of a few enthusiasts.

The only parish social service committee worthy of the name will be one which will assist the rector, lightening his burden, instead of hampering him, increasing his responsibilities. It should be characterized by judgment and sympathy, tact and versatility. Only as the rector of a busy parish, whether large or small, has the coöperation of such groups, mingling their activity with Christ-like imagination, may he be free to carry out to the full those pastoral and priestly duties for which he received Holy Orders.

Suggestions for the activities of a parish social service committee are available in a little folder, *The Parish Finds Its Community*, which may be obtained free from this Department.

Religious Education

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

"THAT IS ALL very well, but what would you do if you had a boy in your class who persisted in talking all the time?"

The scene was a classroom at a summer conference. The speaker was a member of the class (a Sunday school teacher in her home parish), and she was addressing the instructor at the close of a class period. She was one of the usual three or four people who always approach the teacher's desk at the end of the hour while the rest of the class are filing out. The instructor had finished a convincing and lucid exposition of some principle of teaching. Everyone in the class had understood what he meant, and they all agreed that his words were wise. "That is all very well, but . . ."

This was a typical instance. Time after time people have listened approvingly to the elucidation of educational principles, and then have asked disturbing concrete questions having to do with particular cases. The weakness of much teacher training during the past twenty years has been the failure to bridge the gulf between the general and the particular.

For the purpose of obviating this weakness in the teacher training process, a number of instructors during the past four or five years have reversed the more usual procedure and have presented to their hearers a series of classroom problems drawn from real life. When an instructor and his class have spent several days discussing these problems and comparing various proposed solutions, gradually there emerge certain generalizations, which finally assume the dignity of educational principles.

It is teacher training of this sort that is exemplified in a set of seven mimeographed units called *Predicaments*, issued recently by the Department of Religious Education. The subjects covered are: Behavior Problems, Environment, Meas-

uring Progress, Money, Planning the Curriculum, Pupil Participation, and Worship. To quote from the foreword:

Many Church school teachers are looking for guidance in meeting the specific problems that confront them in their own classes each Sunday. These teachers sometimes complain that the teachers' meetings of the class or department do not give them help that is sufficiently definite. To such groups of teachers this series of *Predicaments* is offered in the hope that discussing concrete problems of other teachers may stimulate them to meet their own.

The Child Study Commission has collected from many sources instances of class difficulties and has grouped them for discussion with questions, illustrations of competent teachings, and a list of references. The leader should also secure contributions of perplexities and predicaments from the teachers in the local group and use these as far as possible for a basis of discussion. The leader may well keep in mind that it is desirable for every discussion to result in some positive conclusions in regard to new procedures.

This material may be obtained from the Child Study Commission, Department of Religious Education, 281 Fourth Avenue, New York, N. Y. It is offered free of charge for trial use, with the request that postage be refunded to the commission.

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IT SEEMS NECESSARY at this time to answer inquiries concerning the proposed National Young People's Conference. Some months ago our leaders and advisers voted unanimously to hold such a conference next summer, probably in or around Chicago, at the invitation of the Fifth Province. The prevailing economic situation seeming to make desirable a review of this action, the members and advisers of the National Commission on Young People were consulted by letter with the result that it has been decided to abandon our plans for a national conference at this time and to concentrate all our efforts on a meeting of the commission to be held early in 1933 at some centrally located place.

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This meeting should be made as significant as possible; much can be accomplished and measures taken to stimulate and strengthen our young people's work even without the fellowship of a national conference. It is hoped, therefore, that each diocese will work on reports to be turned over to their provincial representatives in time to be presented to the meeting of the commission.

Adult Education

THE REV. D. A. MCGREGOR, PH.D., *Sec'y.*
600 Haven Street, Evanston, Ill.

COULD YOU USE a helpful thought for every day in the year? Not a wholesale supply of new knowledge but just one suggestion for today which would make God more real and life more meaningful? Every day brings its own problems and difficulties, every day the little temptations and distractions tend to divert us from the path which our best selves would follow. We need constantly to true ourselves up by some message from God who is the source of all good. To stop once each day to absorb a helpful thought is better than to have a catastrophic spiritual house-cleaning once a year.

The Churchman's Calendar of Daily Bible Readings seeks to provide for just this need of daily life. It offers a selected short passage of Scripture for each day's use and gives a comment which will help to apply the message directly to the daily need. Scripture passage and comment will take but a very few minutes to read, they will never make you into a great Biblical scholar, but they will give you a thought, a new one each day, which will steady you in the Christian life.

The choice of Scripture passages has been made with great care by a group of our own Church leaders. They have selected the richest and most helpful parts of the Bible so that the reader wastes no time on the dull parts. The idea of *The Calendar* is to suggest the most valuable messages to strengthen and encourage us.

The Calendar is endorsed by General Convention and is published by the National Council in booklet form. It has had a very large sale in past years, sometimes as many as sixty-five thousand copies being demanded. At the price of ten cents a copy or \$7.50 per hundred postpaid it is possible for a parish to seek wide circulation. Many clergy use *The Calendar* as a Christmas gift to their people. Others put them at the door of the church for sale. If the rector urges their use he will find that a great many will be purchased and used.

The Calendar for the coming Church year, Advent 1932-1933, will be available about November 1. Orders should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.

College Work

Secretary

STUDENTS FIT NO mould and are never the same from year to year. At the present time a marked change in their attitude is noticeable, an attitude of receptivity and wistful wonder. Such an attitude is the Church's opportunity.

It is encouraging that this opportunity is not being lost. Their initial response to the Church at the beginning of the current college year is unprecedented, according to reports received from all over the country.

It is imperative that no effort be spared in supplying the demand which is so much in evidence. In the words of the late Bishop Brent, "the world which we face demands new self-restraint, redoubled purpose, and all the vision that prophets can reveal." This is especially applicable among our future leaders.

SECONDARY SCHOOLS

THE COMMISSION ON College Work has recently coöperated with the Department of Religious Education of the First Province in the publication of a pamphlet, *Religious Life and Education in Church Secondary Schools*. This pamphlet which supplies a need long felt by many of our secondary schools may be

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secured for fifteen cents from The Book Store, 281 Fourth Avenue, New York.

A conference of headmasters and masters of secondary schools was held October 7-9 at Atlantic City to discuss religion in secondary education. The addresses will be printed and all wishing copies should communicate with the Department of Religious Education.

NEW WORKERS

THE FOLLOWING MEN have already begun or will soon enter upon work in college communities:

The Rev. Lyle Barnett, Texas Technological College, Lubbock, Texas

The Rev. R. T. Phillips, Furman University, Greenville, South Carolina

The Rev. Charles Lowry, University of California, Berkeley, California

Missionary Education

THE REV. A. M. SHERMAN, S.T.D., *Secretary*

IN THE PAROCHIAL or diocesan program for missionary education, some congregations have found the school for missions, or diocesan institute of missions a very useful method. The parochial school of missions has not been tried very much in our communion, but it has been found a success among other Christian bodies. There are no reasons why it should not be a success in our parishes. It is a bringing together in a parish for a definite length of time, usually the period between Sundays, of the men, women, young people, and children for inspiration, prayer, fellowship, and study of the Church's Mission. The school may be held in the daytime or in the evening or both, and should arrange for at least two classes of instruction. Larger parishes could have several classes for the various groups. Courses such as the following would make up the school: Domestic Missions, Foreign Missions, Missionary Materials and Methods, the Mission and Program of the Christian Religion, a Bible course with missionary emphasis.

The chief difficulty would probably arise in securing trained leaders. This difficulty can be overcome if the program is planned a year in advance and possible

leaders definitely selected who could then be sent to one of the summer conferences for training. Another training opportunity is the intensive two- or three-day coaching conference which we hope may be inaugurated next spring.

In cities where there is more than one parish the school of missions might well be a community affair planned on a co-operative basis, or as simultaneous schools whereby two or more churches could hold their schools at the same time under the same leadership.

Somewhat similar to this is the Maryland institute held with much success last year (see December *SPIRIT OF MISSIONS*, p. 855), and again this year from October 23 to 30. The Maryland institute includes two Sundays and the week between, with a definite theme for each day. This year on Sunday, October 23, there was preparation in each parish of the diocese; on Monday evening there was a mass meeting introducing the general subject of the week, *The Church and Its Opportunities Today*. From Tuesday to Friday inclusive there were training classes for leaders each morning, intercessions and address each noon, and mass meeting each evening. Classes included preparation for the current study of the American Indian and China, and also considered such subjects as the Church school, parent education, adult education, men's organizations, and parish activities.

The general subject was subdivided with a theme for each day:

TUESDAY—The Whole Church in Each Parish

WEDNESDAY—Education in Religion

THURSDAY—The Youthful Outlook

FRIDAY—The Church in the World

The final mass meeting on Friday night was held in Emmanuel Church with an address on the Universality of Christ. The institute closed with a Corporate Communion of all members of the Church in every parish and mission meeting in their separate churches on the second Sunday morning for rededication to Christ and His service in the world.

Department of Publicity

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

THREE HUNDRED and nineteen parishes and missions have subscribed for the new partly printed parish paper now issued by the Department. This is a healthy beginning, but the number should grow rapidly. Samples and full information about this plan will be sent to anyone who inquires. The partly printed paper enables a parish to have a better paper for less money than would be possible otherwise. It is a valuable means of getting to the people news and information about the Church, in parish, diocese, nation, and world.

† † †

SOMETIMES, IN GLANCING through the many religious publications that come to the Church Missions House, we wonder if we are old fogies. We wonder, too, whether some of the text really represents what Church leaders want their people to read. The editor of any Church periodical is a center of a far-reaching influence. He is a leader of leaders. Does he sometimes lose sight of this responsibility? For instance—

A diocesan paper prints a series of rules for taking off superfluous fat; a story that tells the origin of the umbrella; a "colyum" headed "A Few Wrinkles," which includes such thrilling and churchly items as an irresistible bait for rat traps, how to seal envelopes so that inquisitive friends may not steam them open, how to make a clothes hamper out of an empty barrel, and finally, a dissertation that endeavors to prove that people who whistle are benefactors of mankind.

Certainly there is not much of this sort of "religious" literature, but it would be far better if there were none of it. A Church periodical exists for the purpose of creating and sustaining the interest of all Church people in the aims and activities of the Church, in parish, diocese, nation, and world.

Promotional and informational material needs to be made interesting, readable, appealing, convincing, it is true. But no writer thus far has succeeded in achieving that aim by surrounding his serious articles with tales of rat-bait or methods of preventing the curtains from blowing out the windows on breezy afternoons.

The rebuttal of this kindly criticism would be that the shoddy miscellany is "filler," tucked into odd corners to complete the page make-up.

But to that there is a sur-rebuttal. Why not use the general Church *News Notes*, sent regularly, at no cost, to any diocese or parish that wants them? The *Notes* provide ample material, and they are live, vital, interesting news of the Church.

† † †

THE SECOND CLASS mailing privilege is one of the real assets of all Church publications. If you have it guard it carefully. The new postal law exacts a fee of one hundred dollars before this privilege can be granted hereafter. There is no exception for religious periodicals and no difference in the fee whether the periodical has a million circulation or a hundred. In any diocese or district where there is thought of organizing a publication this fee must be remembered. The whole realm of publication is affected by a penalty which amounts to assassination of enterprise in that class of journals which may have the largest possible purpose and the smallest possible purse.

† † †

THE CONVOCATION OF Western Nebraska went on record recently as approving the broadcasting of Church services:

Our impression is that there is a decided demand for the services of the Episcopal Church and that many people are looking for just what we can supply.

The Field Department

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

AS ONE MEETS groups of clergy and laity this fall, one finds many of the leaders in our parishes who question a thorough-going Every Member Canvass. The question is continually raised as to whether or not canvassers should visit those people who are known to be in bad financial conditions. Of course, if the Canvass is to be educational, evangelical, and pastoral, as well as financial, then certainly every single soul who has any connection whatever with the parish, should be visited.

Years ago the writer learned a lesson from his own parish experience, which taught him that everyone should be approached for a pledge for the extension of the Kingdom. For several years, he was the vicar of a slum parish in one of our great cities. Though the parish was in the slums, its membership was composed of a cross-section of society. There were in the parish people of great wealth and highest culture, along with many who were uneducated and on the very edge of poverty.

In the autumn of 1922, after all the preparations for the Canvass had been made and the eve of the actual Canvass had arrived, one of the canvassers came to the vicar and explained to him that he did not have the courage to call on Mrs. A., who was so poor that he had not the heart to ask her for a contribution to the Church. This good woman, advanced in years, born by the docks of Liverpool, was living on a pension which she received from the overseers of the poor and from the parish. She lived in a garret in a side street of the slums. For three years previously she had pledged out of her pittance, three cents a week. The vicar acquiesced in the canvasser's feeling that she should be left uncanvassed. What a mistake he made! On Monday morning Mrs. A. came to him at the parish house and delivered to him one of the most severe

rebukes he has ever received in his ministry. She faulted the vicar and the canvassers because they had passed her by in the Canvass. With an inspired tongue she told him that though she was poor and her money contribution small, no one had the right to deny her the privilege of making her offering for her God and her Church in the way in which those offerings were generally made in the parish. She was right, and the vicar and his canvasser were forcibly reminded of one of the most beautiful stories in the New Testament—the story of the widow's mite.—C. H. C.

Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

AVAILABLE SPEAKERS ANNOUNCED

SPEAKERS BUREAU wishes to let the Church know who it has available as speakers on the missions of the Church; in what areas of the Church they are easily available; and the type of work concerning which they may speak with authority:

New England

SISTER URSULA MARY, O.S.A.—Wuchang
WINIFRED E. MANN—South Dakota Indians

Middle Atlantic States

THE REV. E. H. FORSTER—Shanghai
HELEN SKILES—Kyoto, Japan
THE RT. REV. E. M. CROSS—Spokane
THE RT. REV. THOMAS JENKINS—Nevada
THE REV. H. R. SHAW—Kyoto, Japan
THE REV. CAMERON F. McRAE—Shanghai
THE REV. H. H. CHAPMAN—Anvik, Alaska

Province of Sewanee

THE REV. RODERICK JACKSON—Kyoto, Japan
THE REV. MERRITT F. WILLIAMS—Fort Yukon, Alaska

Pacific Coast

DEACONESS JULIA A. CLARK—Wuchang
OLIVE MEACHAM—Liberia
THE REV. C. W. BAKER—New Mexico Indians
THE REV. F. T. OSBORN—Brazil

THE SPIRIT OF MISSIONS

The Bureau has already made some appointments for most of these speakers but there is still some time available for varying periods during the next few months for those who would like to welcome them to their dioceses or parishes.

Will those who are interested in procuring any of these speakers who are in New England, Middle Atlantic States, and Sewanee Province areas please write the Speakers Bureau, 281 Fourth Avenue, New York, N. Y.?

Those who are on the Pacific Coast or the Eighth Province who would like to have the services of one of the four speakers listed in this area, should write Mrs. Gladys F. Eccles, at the headquarters of the Province of the Pacific, 1215 Sacramento Street, San Francisco, California.

Finance Department

LEWIS B. FRANKLIN, D.C.L.
Executive Secretary

THE STATEMENT OF receipts from the dioceses to October first gives real cause for anxiety. Even with the very large reduction in the amount pledged as compared with previous years only seventy-three per cent of the amount due on October first has been received, with a full month allowed for the collection and transmission of funds. The figures indicate either that individuals are slower than usual in paying their pledges or that remittances from the parishes and dioceses are not being made promptly.

Only three months remain before the end of the fiscal year. Through reductions made by the National Council in February and further economies effected since February and through the splendid response of the Church to the 1932 Deficiency Fund Appeal from which the receipt of \$325,000 is assured, the Budget for 1932 has been balanced. This balance has only been achieved by counting on a full payment from all of the dioceses of the amount they notified the National Council to expect for 1932 and any falling off in the collection of this full amount is likely to result in a deficit when the books are closed for the year.

American Church Institute For Negroes

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

REPORTS FROM THE various Institute schools show a large student enrollment for the present school year. This is especially encouraging in view of the general financial situation and proves once again the determination of the young people of the colored race to gain an adequate education.

One of the happiest experiences the Institute enjoyed last year was the opportunity of assisting worthy students, by loans, to complete their school terms and not have to drop out before Commencement. In many cases the letters of appreciation received after these loans were made were touching. One boy who entered college this fall, with the Institute's assistance, has written that the very happiest day of his life was that when he received notice that he could expect financial help to continue his education.

The Okolona School, Okolona, Mississippi, reports that it has enrolled about one hundred students, a larger number than is usual as this is one of the smaller Institute schools. To accommodate all, a section of the trades building is being remodeled as a dormitory.

The schools have spent much time since last June in making budgets and cutting expenses so that they might run through the current year without deficits. Although we do not know what may be before us for the year now beginning, we can be assured that every economy has been effected which it was possible to make and we must trust God to guide and support us as we carry on our work in His name.

OUR FIELD SECRETARY, Wallace A. Battle, is finding it possible, after his long illness, to return to his work, and A. H. Turner, the business manager of St. Paul's School, Lawrenceville, Virginia, has sufficiently recovered to take up again his duties.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Executive Board Meeting, October 8-10

EVERY MEMBER, except Mrs. George Woodward, who was abroad, was present at the meeting held in the Church Missions House, October 8-10. New officers elected for the coming year were:

CHAIRMAN—Mrs. W. Blair Roberts, Sioux Falls, South Dakota

VICE-CHAIRMAN—Rebekah Hibbard, Pasadena, California

RECORDING SECRETARY—Mary E. Johnston, Glendale, Ohio

New chairmen of the standing committees are:

U.T.O. APPOINTMENTS—Mrs. John M. Glenn, New York City

STUDENT WORK AND THE RECRUITING AND PREPARATION OF MISSIONARIES—Mrs. James R. Cain, Columbia, South Carolina

PUBLICATIONS—Mrs. J. F. Morrison, Indianapolis, Indiana

EMERY FUND—Sallie C. Deane, Richmond, Virginia

INTERRACIAL RELATIONS—Nannie Hite Winston, Louisville, Kentucky

The Board reaffirmed its strong belief in the Every Member Canvass, well planned and carefully carried out, as most necessary in strengthening the Church's work.

On November 28, at the beginning of the Every Member Canvass, the Woman's Auxiliary branches in Maine are to observe a day of prayer for the Canvass. In advance of this day the diocesan officers are providing brief information about the Canvass and diocesan and national Church finances. The day itself will be divided into fifteen-minute periods, one or more women to use each period for prayer. Careful plans are being made well in advance to have this day understood and provided for in the parishes and missions throughout Maine. The Executive Board urges that wherever possible this or some similar undertaking be carried out as one definite contribution of the Woman's Auxiliary to the Canvass.

Mrs. Harper Sibley, who was present after a year's absence in the Orient while serving on the appraisal commission of the Laymen's Foreign Missions Inquiry, said that the commission had rendered its report to the thirty-five laymen who had sent them out. These laymen on November 18 and 19 in turn will present it to the secretaries and members of the mission boards concerned. A condensation of the commission's voluminous reports and their conclusions will be published shortly by Harper & Brothers.

In connection with various phases of the Auxiliary's work the Board conferred with the Rt. Rev. Frank R. Creighton, Lewis B. Franklin, Spencer Miller, jr., and the Rev. W. Brooke Stabler, the retiring Secretary for College Work. On the Sunday night between meetings the Rev. John W. Suter, jr., conducted a quiet hour.

Mrs. William E. Leidt, chairman of the pre-school section of the Child Study Commission of the Department of Religious Education conducted a demonstration of the use of the commission's material on parent education.

Mrs. Theodore Sedgwick, whose husband is priest-in-charge of St. Paul's Church in Rome, spoke of the work of the seven American churches in Europe and the desirability of a closer tie between the women of those churches and the Woman's Auxiliary.

The Presiding Bishop, in a brief address, expressed himself as increasingly confident of the determined purpose throughout the Church to carry on its work, and emphasized that present difficulties are not a crisis or emergency but the continuing task and responsibility which have rested upon the Church ever since our Lord sent out his Apostles as missionaries.

The Commission on Evangelism

Authorized by General Convention

THE REV. MALCOLM S. TAYLOR, *Director of Evangelism*

3510 Woodley Road, Washington, D. C.

THROUGHOUT THE whole broad field of evangelistic activity a new emphasis is becoming apparent, an emphasis upon the need for more and better praying by the individual Christian.

Undoubtedly the world needs now, above everything else, to have the glorious news that Jesus Christ is the way, the truth, and the life convincingly proclaimed; undoubtedly, every Christian should be so proclaiming Him; but they are not doing so. Why not? Because they do not know, as the great master fact of their daily experience, that our Lord is actually the way, the truth, and the life for them and for all men. Individual Christians have assumed and have been allowed by their spiritual leaders to assume that in some way He would force Himself outward from their lives to touch and transform the lives of others without any real effort on their own part to work with Him; a false assumption based on ignorance of the fact, vital to the spiritual development and effectiveness of a Christian, that we must constantly maintain and perfect our union with Christ in and by our prayer-life. In short, we must now go underneath literal evangelism and strengthen its foundations by teaching and stimulating the individuals of our churches to pray.

This does not mean that direct evangelism, the definite proclaiming of the Good News in every possible way, is to cease. It does mean that effective evangelizing requires a deeper personal experience of Christ than is possessed by many Christians and that we now propose to do something about it by helping people to strengthen their prayer-life. Thus shall the whole structure of evangelism become sound and more nearly the agency whereby salvation may be proclaimed and its Author glorified.

At the Synod of the Province of Se-

wanee, held at Lake Kanuga, North Carolina, September 13-15, and at the Synod of the Province of the Northwest, held at Casper, Wyoming, September 27-28, I was given an opportunity to call attention to this new emphasis in evangelism. Both Synods unanimously passed resolutions to the following effect: that three clergymen be appointed to the provincial Commission on Evangelism; one to further retreats and quiet days throughout the Province, one to further preaching and teaching missions, and one to set forward the establishment of prayer groups or schools of prayer.

The appointments made by the Province of Sewanee were:

RETREATS—The Rev. H. Irving Louttit, Sanford, Florida.

PREACHING MISSIONS—The Rev. Richard Wilkinson, Montgomery, Alabama.

SCHOOLS OF PRAYER—The Rev. Capers Satterlee, Clemson College, South Carolina.

By the Province of the Northwest:

RETREATS—The Very Rev. Rowland F. Philbrook, Davenport, Iowa.

PREACHING MISSIONS—The Rev. E. B. Woodruff, Sioux Falls, South Dakota.

SCHOOLS OF PRAYER—The Rev. Earl Jewell, Red Wing, Minnesota.

It was felt that these three activities place the new emphasis where it belongs, on the deepening of the inner life; combined they present a promising set-up for the Church's evangelistic endeavors. Retreats by the clergy who are to preach a mission or have one preached in their parishes and quiet days for the laity of parishes where missions are to be held are ideal methods for the vitally necessary spiritual preparation for a preaching mission; while schools of prayer (see October *SPIRIT OF MISSIONS*, page 666, or write the Director for a leaflet) constitute that ideal follow-up for a mission for which we have been searching.

The Coöperating Agencies

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

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X PERHAPS the chapter which may claim to be the largest in proportion to the number of communicants of any in the Church, is that at Trinity Mission, Lumberton, a small rural community in the Diocese of East Carolina. With only twelve male communicants the mission has a Brotherhood chapter of seven men.

This is how it happened: In 1928 John Q. Beckwith attended a conference on lay evangelism at the Cathedral of St. Peter and St. Paul in Washington, D. C. While there he was admitted to membership in the Brotherhood on condition that he would secure one or more men to join with him in establishing a parish chapter. The Trinity Chapter is the result.

Since its organization the chapter has carried on its work quietly and unostentatiously, chiefly along the lines of personal invitation and lay reading. Although the mission has now been without a priest-in-charge for several months, it has never been without Sunday services, one of the Brotherhood men regularly reading the service and the others supporting him by personally inviting people to come. Captain C. B. Fry recently brought to church on five successive Sundays eleven, twenty-three, twenty-four, thirty-nine, and forty-nine persons.

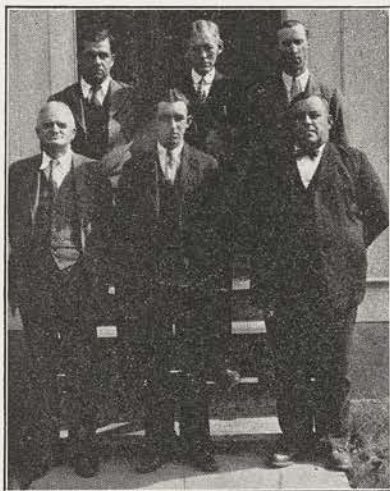
The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*

480 Herkimer Street, Brooklyn, N. Y.



A NEW EDITION of *The Manual of the Guild of St. Barnabas* has just been issued as The Dean Davis Memorial Edition, in thanksgiving for the life and labors of the late Carroll M. Davis, who was for many years an ardent and most valuable friend. The contents of the *Manual*, though carefully studied by a competent committee, are not greatly changed from the previous edition; and such changes as have been made will, it is believed, commend themselves to those who use the book. Mechanically, the new edition is an improvement over previous ones; the paper, the typography, the binding, and the paging being better. The *Manual* is priced as of old at fifty cents a copy. There is also a limited edition bound in flexible red leather at \$1.50.



BROTHERHOOD CHAPTER AT TRINITY MISSION, LUMBERTON, N. C.

AT THE meeting on October 1 at national headquarters of the Executive Committee, provision was made whereby a nurse living in a small community or a remote district where there is no branch of the Guild and no chance of organizing one, might become a member-at-large. Nurses who would appreciate the benefits of our spiritual fellowship are invited to write the Guild.

The Girls' Friendly Society

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



DEACONESS K. S. SHAW of All Saints' School for Girls, Bontoc, Philippine Islands, where many girls are being educated on G.F.S. scholarships, writes:

I cannot tell you how much the offer of scholarships means to us—it always does—but particularly in these days of cuts. It is not too much to say that All Saints' School would have to close its doors if it were not for the generosity of the G.F.S.

✓ ✓ ✓

EVERYONE FOR WHOM Christmas has great meaning is interested in artistic and colorful cards that express the spirit of the time in the happiest way. For fifteen years the Girls' Friendly Society has felt it to be a part of its work to offer to its friends choice and suitable Christmas cards from Europe and America. This year, particularly, there is need for inexpensive cards that carry the message of the Christmas season.

It is the naïveté and adoration of the children and angels that make the cards we are showing from Bavaria so attractive this season. With an unusual daintiness of coloring, the tiny figures bring to the Christmas scenes a quality that is not found in cards from other countries.

The English cards are attractive this year for their richness of coloring, and depth of feeling. Mowbray, Medici, and Faulkner are manufacturers whose cards are represented in our collection. The Girls' Friendly Society of England has new and lovely designs, and the American society has likewise published its own card this season.

If you are interested in "different" cards, both religious and secular, in cards that will carry to your friends the true meaning of the season, and that range in price from three to twelve cents, write to our national office for an illustrated circular of these cards, sending a stamped, self-addressed envelope.

Church Mission of Help

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



"DON'T TELL them I told you." The rural CMH worker is almost invariably warned thus by the people who tell her of a girl in difficulty, and she always respects the admonition. There are few things more precious than the respect of one's neighbors, and many families will suffer long and hide their troubles behind a closed door or a forbidding manner to keep it. Neighbors can do nothing in this situation, but the CMH worker can gain entrance because she is an outsider, and because the community knows she will not tell.

"There's something funny there," may be all the worker hears, but that is all she needs to hear. She may find a girl locked in a room to prevent her meeting a boy; it may be a blind idiot kept hidden from the neighbors; or it may be something even more tragic.

The good neighbor may ask CMH to see that Jane's broken arm has proper attention. Sometime later she may see Jane in the front seat of the CMH car, and her parents in the back seat with a shapeless bundle between them. They return with Jane's arm neatly bandaged, and without the bundle. Gradually the family begins to come to church, and to visit a little shyly. The children start to play with other children, and finally Jane entertains the Y. P. F. before leaving to enter agricultural school. Only the family and CMH know that the "something funny" which the family feared to have discovered was a vicious, feeble-minded brother, now in the merciful custody of a State institution. Jane is CMH's client, but Jane's problems cannot be solved if the family's are ignored. The very basis of CMH's work is that troubles it is told of are kept in most sacred confidence.

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GRATEFUL ACKNOWLEDGEMENT is made to the readers of this column who have sent in contributions anonymously.

THE NATIONAL COUNCIL

The Church Army

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



"MY HEART IS in the highlands," goes an old song. Quite a few Church Army evangelists and their wives can say that with enthusiasm. Four of our married workers have made the mountains their home and mission field.

At Grace House-on-the-Mountain in Virginia, Captain and Mrs. George Wiese have a varied work. There is the daily kindergarten, the women's meeting, and the boys' club in the mission house itself, besides the outside activities such as cottage prayer meetings, farming demonstrations on the mission land, medical care, pastoral visiting, and services.

Not far from the Wiese's, Captain and Mrs. William Smith have been working for nearly two years among the mountain folks of Linville, North Carolina. Bible classes, boys' club, and kindergarten have been held in Linville itself and services held and pastoral care given in the scattered communities through the mountains. Unfortunately financial conditions in that area are so desperate that unless a miracle happens the workers will have to leave, for their support locally is impossible.

In the neighboring Diocese of West Virginia, a new mountain mission station, St. George's in Smoke Hole, has been placed in the care of Captain and Mrs. Edward Hodgkinson. They receive many visitors at the mission house seeking medical help, for the nearest doctor is a good day's journey away and quite expensive. A regular round of services is held in the local schoolhouses and general stores, and the people ask for more. Much valuable work is done by personal contacts, especially with the men, and the whole male community turns out for the Captain's weekly football game.

Captain and Mrs. Moss have lately begun work in the Blue Ridge Archdeaconry of Virginia where similar mountain work is carried on.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



A GOOD FRIEND of the C.P.C. who offered to provide a needed book occasionally when funds permitted, wrote recently, "The books you ask for are so expensive." The C.P.C. refuses to be held responsible. Books are expensive, and, of course, those whom we serve must have the best. We might be worse off, though. A worker in China after receiving a book costing \$2.50 in this country, wrote that he had been longing to read it but in Shanghai it cost over \$20 Mex. Even allowing for exchange that is expensive!

How worth while it is to send books whether newly bought or taken from our own libraries is told in recent letters. Four books sent to Cuba for the use of examining chaplains enabled them to prepare a series of lectures for candidates for Holy Orders.

Our one and only missionary doctor among the Igorots writes thanks for medical journals and much needed books:

Your gift is doing so much to facilitate our efforts and relieve suffering that would not have been relieved as well were it not for these books! This may seem a little exaggerating, but it is truly the state of affairs. In my professional life at home there were many things which I had never been called upon to do which I have frequently had to do here and if it were not for the guidance of your books these efforts would have met with a far less successful termination.

Again from the great Northwest:

Much of our ministry lies among the isolated; and they are the people who have really appreciated the books and magazines which you have sent to us. We have held services in ranch houses and farms; then with this fall things began to happen. Those whom we had visited in M. County offered us a school house and requested regular corporate worship, a Sunday school, and a lending library. All this is now in full swing, and we have an average attendance of forty-two at the services, two in the month, and already plans are being made to form a branch of the Woman's Auxiliary. Some of those people were first interested because we

were able to offer them something to read, something to help their children. And that is not all. Next Sunday I hold a mission in the community hall of the Syrian settlement about twenty-six miles from here. These people are members of the Orthodox Church and they have pleaded to be linked up with this parish and to receive the Holy Communion. I tell you this because in both instances the C.P.C. has done so much; so great a part of the credit is yours.

1 1 1

THE NICEST KIND of thanks came to the C.P.C. a few days ago from the priest-in-charge of a small mission in Illinois. He wrote that every Thursday morning he would remember the C.P.C. at the altar.

The Daughters of the King

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



FOUR JUNIOR chapters from widely separated sections of the country were added to the junior list in September. These junior chapters (in the order received) are located in Fort Smith, Arkansas; Long Beach, California; Whitmarsh, Pennsylvania; and Wichita, Kansas.

A new chapter of transferred juniors is recorded at Blue Ridge Summit, Pennsylvania.

1 1 1

SEVENTEEN DIOCESES report Bishop's Chapters. Members teach, study, minister to many and various needs. In some cases they keep missions active during the period between the going of one rector and the coming of a new one. They look up scattered communicants and help to retain their interest in the Church.

The national chairman of this work reports that particularly good work is being done by these chapters in rural fields. Information regarding organization and duties of members may be found in Bulletin No. 2, *A Bishop's Chapter of the Daughters of the King*.

Seamen's Church Institute of America

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



AS THE Christmas season draws near we put away the thought of self and devote our every effort to making glad the lives of others.

The Christmas card and gift are our simple tokens of affection.

On Christmas Day many thousands of our seamen will be ashore in strange ports, lonely and without friends, and other thousands, sick or injured, will be in our hospitals.

Although it is impossible to remember these seamen with cards or gifts, nevertheless the Institutes affiliated with the Seamen's Church Institute of America extend to them some token of the Christmas spirit by inviting all seamen ashore to Christmas dinner in their various local Institutes.

All these seamen ashore on Christmas Day and the other thousands in hospitals will look to the Institutes as the only source from which the spirit of Christmas may come into their lives.

1 1 1

THE CHAPLAIN of our Los Angeles Institute shares a recent letter from Rear Admiral W. T. Cluverius, U.S.N.:

At Sea, July 19, 1932.

MY DEAR CHAPLAIN:

I wish to felicitate you and those associated with you upon the splendid work being done by the Seamen's Church Institute of Los Angeles in the face of so great distress.

The merchant service has much in common with the Navy and the welfare of its men is a matter of concern to the fleet.

It is not to our credit as a nation that unemployed seamen fill our seaports, but it is distinctly to the credit of the Seamen's Church Institute that it turns not one of them from the door.

The need today is very great and I trust that it will be made possible to you always to meet it. May the Seamen's friends increase!

Old Envelopes! Worth Money!

Don't burn or destroy old envelopes. Today, search thoroughly your storeroom and attic for old letters. Keep contents if you wish, but send envelopes bearing U. S. or Confederate stamps mailed between 1845 and 1865 to responsible, private collector below for valuation. Do not cut off stamps nor write dates on envelopes. Loose stamps not wanted. Pack carefully to prevent damage. Immediate report on value given. Good prices paid for both rare and common issues by—

HAROLD C. BROOKS, Box 284, Marshall, Mich.

Religious Christmas Cards



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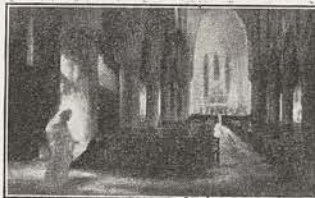
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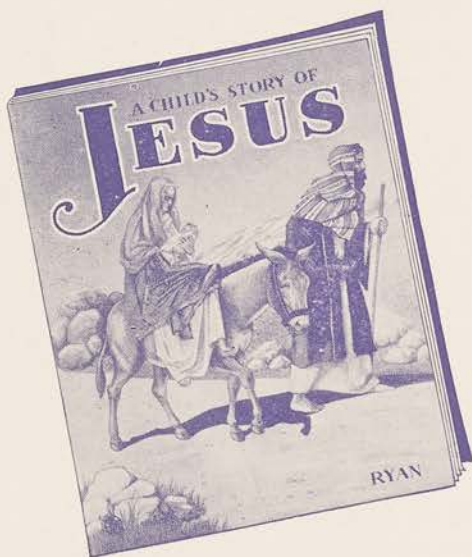
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