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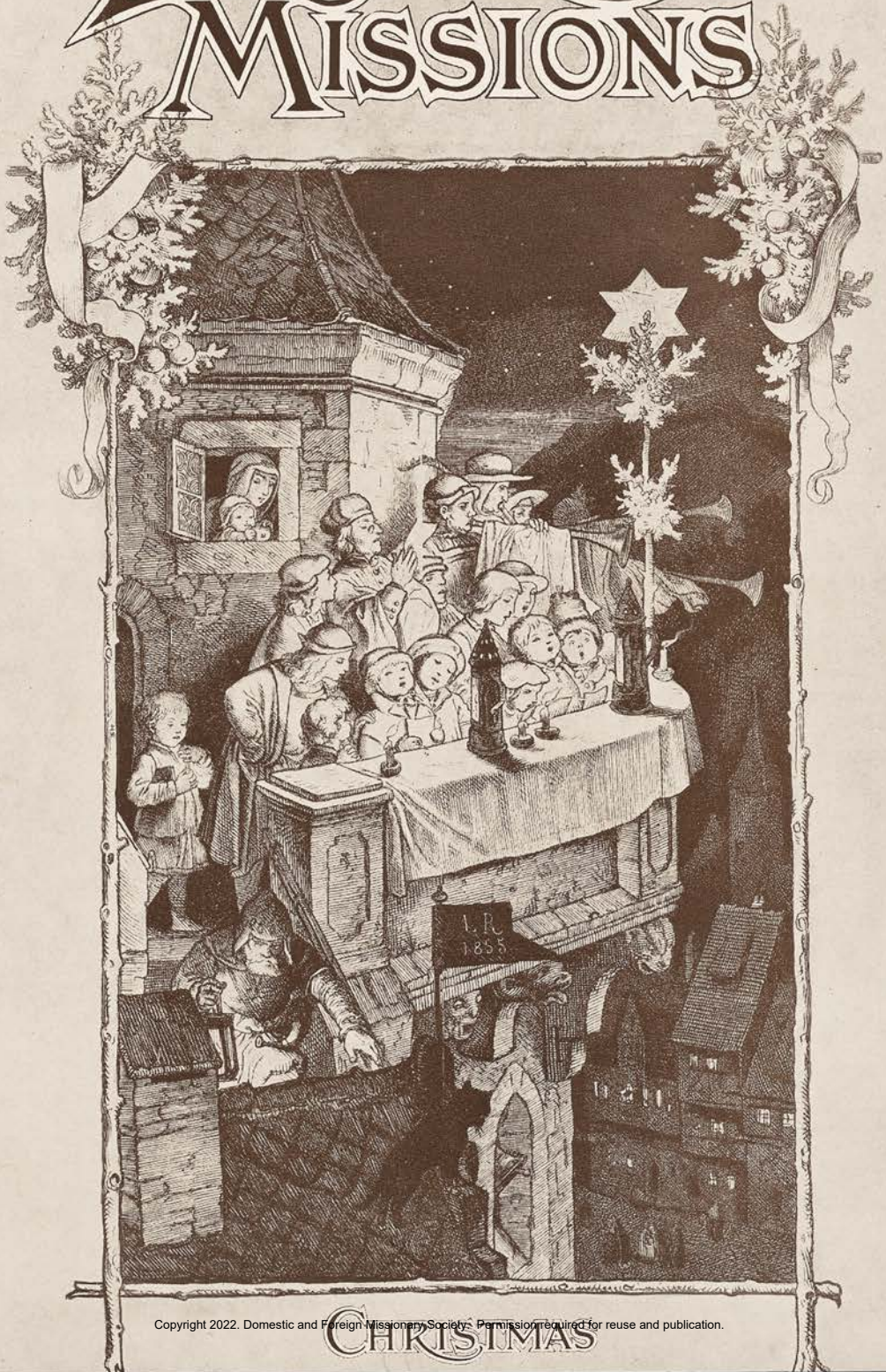
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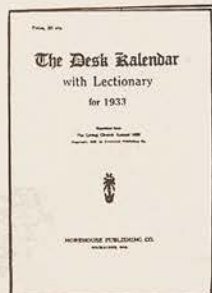
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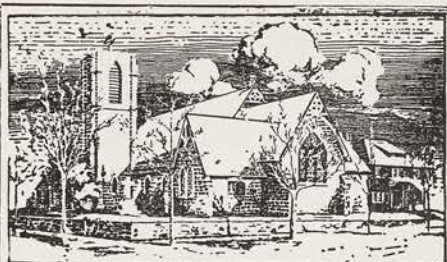
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The Spirit of Missions

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THE CHINESE CHRISTIAN artist calls this work "The Holy Mother and Divine Son—The Madonna of the Rising Sun symbolical of the coming of the Sun of Righteousness"

The Spirit of Missions

VOLUME XCVII
No. 12



DECEMBER
1932

Laymen's Missions Inquiry Presents Report

Churchmen at unofficial gathering hear challenging message which will engage attention of foreign missions leaders for months to come

By the Editor

NO RECENT EVENT in the realm of missionary enterprise has equalled for immediate interest and potential future effect the sessions of the Laymen's Foreign Missions Inquiry, held November 18 and 19 in the Hotel Roosevelt, New York City. Upon this occasion the Appraisal Commission of the Inquiry, after a year of research in Far Eastern mission fields, presented its report to directing committees (entirely volunteer and unofficial in character) which will now sponsor its reception and study by the missionary leadership of seven communions whose work afield has been appraised.

The Episcopal Church is one of the seven communions now drawn into consideration of a fairly monumental mass of factual material secured in the mission fields by a group of thirty trained investigators working under the direction of the Institute of Social and Religious Research together with the definitive report which has been based upon this material by the Appraisal Commission. The latter report is now available in a volume entitled, *Re-Thinking Missions* (New York, Harpers, \$2).

The sessions at the Hotel Roosevelt were attended by the Presiding Bishop, both vice-presidents, members of the National Council, officers of all the Depart-

ments of the National Council, and the Woman's Auxiliary, and many other Churchmen and women who hold official positions in our missionary organization, or have been distinguished by sustained interest in, and coöperation with, the Church's world-wide task. Many other communions were likewise represented by missionary leaders, the attendance exceeding one thousand persons, a striking testimony to the continuing appeal of Christ's Great Commission to His loyal followers.

Episcopalians had reason for pride and satisfaction through the contribution made to the appraisal and report, and to the program of the conference by Mr. and Mrs. Harper Sibley. Both were invited by the organizers of the Inquiry to join its Appraisal Commission. They accepted and participated in the research in the Orient upon which the report is based. Mrs. Sibley presented to the conference session a splendidly persuasive address in behalf of the project for organized coöperation among American foreign mission units in the management of missionary work abroad which is among the major findings of the report.

Two years ago Mrs. Sibley outlined the plan of the Inquiry both to the Executive Board of the Woman's Auxiliary, and by special invitation, to the National

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Council. Both bodies recognized the significance of the project and the National Council adopted formal resolutions bidding Mr. and Mrs. Sibley godspeed.

Last September the report was finished and unanimously adopted by the fifteen commissioners who jointly had drafted it. The result is described as a "least common multiple" of opinion among men and women representing a wide gamut of religious belief. All subscribed with this understanding—that the report has no official sanction or finality. It stands simply upon its merits as a serious, painstaking, courageous search for fact, together with equally serious and courageous appraisal of the facts as found. The understanding is, further, that the report is not a document to be adopted or rejected. It is proffered to the missionary establishments of any interested communion merely in the earnest hope that something, somewhere in it, may prove of value.

In this spirit Mrs. Sibley attended the October meeting of the National Council, of which her husband has long been a member. Mrs. Sibley announced the completion of the report, told of the meeting soon to be held and asked two things: that the Council give careful study to the report, and that as large a representation of its membership as possible attend the proposed meetings. In response to unanimous action the President of the Council, Bishop Perry, named a committee to study the report and present its findings to the Council. The Rt. Rev. H. St. G. Tucker, Bishop of Virginia, long distinguished in our Japan Mission, was made chairman, other members being the Rev. Claude W. Sprouse, William R. Castle, and John S. Newbold. They will report to the National Council at its meeting, December 14-15.

Mrs. Sibley's second plea that the missionary leadership of the Church display interest by attendance was abundantly fruitful. Among the Churchmen and women who followed the sessions with absorbed attention and the growing conviction that they were witnessing the begin-

ning of epochal events in the history of foreign missions without respect to the acceptability of isolated statements or to the practicability of the proposals made, were:

The Rt. Rev. James DeWolf Perry, the Rt. Rev. Hugh L. Burlison, the Rt. Rev. Frank W. Creighton, the Rt. Rev. H. St. George Tucker, the Rt. Rev. Warren L. Rogers, the Rev. H. Percy Silver, the Rev. Ernest H. Foster, the Rev. Guy E. Shieler, the Rev. W. B. Spofford, the Rev. A. B. Parson, the Rev. G. Warfield Hobbs, the Rev. B. H. Reinheimer, the Rev. C. Rankin Barnes, and the Rev. Arthur M. Sherman.

Also Col. and Mrs. William Cooper Procter, Mr. and Mrs. Harper Sibley, Mr. and Mrs. Henry H. Pierce, Mr. and Mrs. Stephen Baker; John H. Newbold, Walter Kidde, Lawrence Choate, Lincoln Cromwell, John E. Rousmaniere, William F. Leggo, Lewis B. Franklin, John W. Wood, William E. Leidt; the Misses Mary E. Johnston, Grace Lindley, Margaret I. Marston, Edna B. Beardsley, Regina Lustgarten, and Ellen Flanders; Mrs. F. W. Creighton, Mrs. John M. Glenn, and Mrs. Theodora Wade.

The Laymen's Foreign Missions Inquiry was instituted at a meeting of laymen on January 17, 1930. It was at first exclusively a Baptist enterprise, laymen of that faith having been called together by John D. Rockefeller, jr., to discuss the missionary enterprise of their own Church. Laymen of six other communions were drawn into the group and expanded the plan to the tremendous proportions it finally has assumed. Stephen Baker was asked to interest a committee of Episcopal laymen and united with himself Lincoln Cromwell, George Wharton Pepper, John E. Rousmaniere, and George W. Wickersham. The committee, of course, was entirely unofficial, as also were those of the other communions. The attitude of each will develop as groups responsible for foreign mission activities search its contents. Mr. Baker presided through one interval of the program.

It is history that Episcopalians, despite all the problems involved and the utter absence of official relationship with the investigation and report, were gathered in eager expectation of its utterances and expressing wistful hope that somewhere in the challenging message may be found the basis for greater success in our own endeavors to meet the non-Christian world in the spirit of the Christ we serve.

Indian American Youth is Confused

The Church has a special opportunity today, in coöperation with the Indian Office, to guide the first Americans to a more abundant life

By Winifred E. Hulbert

Editorial Correspondent, THE SPIRIT OF MISSIONS

AS an important supplement to the materials already recommended for the Church's current study of the American Indian, THE SPIRIT OF MISSIONS begins this month the publication of a series of four articles by Winifred E. Hulbert.

*Miss Hulbert, who is a Churchwoman, first attracted attention in the literary world with her *Cease Firing* (New York, Macmillan, \$1.50), a volume of stories for boys and girls on the work of the League of Nations. Since then she has devoted herself to interpreting various aspects of the missionary enterprise to young people, her latest book being *Indian Americans* (New York, Friendship Press, \$1).*

Personal acquaintance with many Indians in widely varying situations gained through a special trip to the Indian country in preparation for her writing, has given Miss Hulbert's work a distinctive quality, which will be quickly recognized in the present article. It will be followed in succeeding issues by discussions of The Indian, the Economic World, and the Church; Present Trends in Indian Policies; and The Parcel Post Church at the Karok Indian Mission.

“THE INDIAN young people of today are confused. They are trying to understand so many new ideas so quickly,” recently remarked Vine Deloria shortly before his graduation from the General Theological Seminary and his ordination to serve among his own Dakota people. And he added, frankly, “I know they are confused; I was, myself, especially when I was in college.”

Probably no student group in the United States faces a more difficult situation than the Indian American. This is hard to realize when we look at the Indian youths about us, so keenly alive, competent, and ambitious. But how much do we know about the silent life of the mind and soul that goes on beneath the unperturbed exterior?

“Now is the most bewildering time of all,” says Ruth Muskrat Bronson, a Government worker among her own people who is chiefly concerned with the welfare of college students and graduates.

It is true that the new program of the reorganized Indian Office is intelligent and progressive. But though it came too late to affect the students now in the secondary schools and colleges from which the present leaders are coming, its absence was not the only cause for the puzzled state of mind of so many Indians. The impact of a more highly developed civilization upon a primitive one was perhaps a major cause.

The old-time Indian thought clearly. He had reached a certain stage of development and could do certain things well (Mr. Deloria explained). He thought simply. For example, he said, “That man is brave,” or “That man lacks power of thinking.” He knew that what he said was true, and was content not to probe deeper. But along came a race which had advanced a thousand years further; a race which thought complexly and could say *why* the man was brave; why he lacked power to think; and so on. The Indian who has had a smattering of education—and by that I mean the one with only one or two generations of education behind him—that Indian begins also to understand why the man is brave. But when he tries to figure out the entire reason, he often becomes confused. The uneducated Indian thinks more clearly and has more confidence than the partly-educated Indian.

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A DAKOTA INDIAN D.V.B.S.
A C.A. worker gathered this group together near
the Crow Creek Agency, South Dakota

The same idea is expressed by a Chipewa official in the Indian Service:

The Indian was in the Stone Age when the white race, then in the Iron Age, came along. The Indian has had to skip the generations which the white race went through before it reached the Iron Age. It was those generations that produced the pressure, speed, and complexity of modern American life, and the Indian is asked to hurry through them.

And, of course, the badly adjusted educational factor has left its mark. Henry Roe Cloud, a well-known Indian educator, who is at present serving the Indian people as a personal representative of the Commissioner for Indian Affairs, has said:

The Indian is being pushed too fast. The job of assimilating him into American life cannot be wound up in this generation. You could try it, but you would get not assimilation but imitation, and that would result in degeneration and ruin for the Indian. . . .

Since the white man came, there has been no such thing among the Indians as evolution. What is needed is an educational process, a new viewpoint, and an appreciation of some of the things that this marvelous civilization of the white man has brought to these shores.

Lacking this educational process, and telescoped in less than six generations through a development which the white

race required some thirty to negotiate, it is small wonder that the average Indian is confused.

The necessary new point of view, as far as the Christian Church is concerned, means the integration of personality about Christian ideals. In the old days, the Indian's life was perfectly integrated about his own primitive beliefs. His religious traditions explained how and why the material universe came to be and his relation to it. They prescribed his duties, made clear the penalties for failure to fulfill them, and yet left him, as an individual, free to make his own choice and accept the consequences. They produced a unified interpretation of life that accounted for the great Indian characters of the past. But because this interpretation was based on freedom and a primitive understanding of the universe, it was bound to crumble before any dominating alien race, particularly one that imposed a scientific explanation of the natural phenomena which had served the Indians for gods, and, above all, one which overthrew the entire existing economic order and substituted another quite foreign to most of the Indian interests.

There is no power outside the Church which can restore that which the Indian has lost. But through the Church it has been done, and more besides! Hundreds of Christian Indians in every part of the United States, have been guided to an integration on the highest level; energies have been released which had before been unrealized.

Perhaps, in view of a statement like Mr. Deloria's, we are challenged to look beyond the traditional mission field to see whether in fact, if not in name, that field has been inevitably extended, and we as Christians have new obligations that cannot be evaded.

We have an obligation to do this. Historically speaking, the Church created the first Indian scholar, with the implicit promise that through the new education there would come a better life. It was Mere Marie, "one of the roving daughters of St. Ursula," in the Quebec of La

INDIAN AMERICAN YOUTH IS CONFUSED

Salle's time, who first opened a school to Indians, admitting Huron girls to her convent classes. A century later it was a Connecticut clergyman who, one evening answering a knock upon his study door and finding there an Indian youth begging for instruction, founded the first school for Indians in the English colonies. For still another century religious bodies gave the Indians the only instruction they received. Thus, naturally, the Church today is interested in the small but increasing number of college students who have developed from their efforts, and logically they are caring for some eight thousand young people now enrolled in the seventy or eighty existing mission schools in the United States.

The difficulty is that we are so apt to concentrate our attention on these college students and on the eight thousand that we disregard our relation to the remaining nine-tenths of the present Indian school population. We forget, if we ever knew, that nearly fifty thousand Indian young people are attending public schools though occasionally we do remember the few score who live in the mission dormitories of such pioneer centers as St. Elizabeth's School at Wakpala, South Dakota, and the Reformed Church Mission to the Winnebagoes just across the Nebraska line. We possibly have heard that a few hundred more live in reservation areas where some missionary is carrying on an active young people's program. We hardly ever look beyond this comparatively small minority to the larger number who can no longer accept their tribal traditions, yet have been given no alternative. We may well ask what peace and confidence will be theirs as they face the world. The question is more than racial. It merges into the great problem of modern education, and can only be answered when the latter is solved. As far as this student group is concerned, however, our job is to strengthen the home.

THERE IS A section of the Indian student population which has long been opened directly to the ministries of the



A PRESENT-DAY INDIAN AMERICAN
This keen young Dakota Churchman, active in
the Y.P.F., is a college junior

Church. This is the group of some twenty-eight thousand boys and girls in the seventy-two Government boarding institutions and twelve sanatorium schools. These schools, unfortunately, have until recently been considered outside the field popularly labelled "missionary" and even now we are only beginning to grasp our opportunities there.

From the very beginning, the Government expressly made room in the programs of its boarding schools for religious instruction. "The Indian," said the officials, "is naturally spiritual and needs Christianity to replace his outworn faith." But until ten years ago, the response of the Christian Church was entirely fragmentary. What instruction was given came either through a Sunday school organized by an unusual superintendent with the assistance of his faculty, or through the independent ministry of the local clergy who were chiefly interested in the pupils affiliated with their own particular religious group. Generally the method was a compulsory, conventional hour of instruction given in a language only partly comprehensible to most of the students. It was perhaps the best that could be done under the prevailing

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LEARNING THE ANCIENT INDUSTRIAL ARTS OF THEIR TRIBE

These modern young Indian girls, students in a Government Indian school, take pride in mastering these arts. They represent the more mature Indian youth

theories of religious training, but how far short it came of providing a vital, transforming experience only an Indian knows.

Ten years ago a group of missionaries conducted a survey of conditions and instituted a change which involved coöperation between the Church and the Government. Today the Indian Office is again pressing the question of increased coöperation. Lewis Meriam, technical director of the Survey of Indian Administration has said, "As the Government expands and improves its educational, social, and economic work (towards making the Indian a useful and productive citizen of the United States of America) it becomes increasingly important that the missionary enterprise be coördinated with the Government work and be conducted in coöperation with it." Then he added the thought that is the keynote to the solution of the all-too-prevalent confusion and lack of confidence on the part of Indian students: "*The spiritual influence must permeate the whole.*"

Here in the Government boarding schools is the extended mission field to

which, at least in part, the challenge points. It may be met as the pioneer experiments of Episcopal and Congregational workers are meeting it, the one at the Crow Creek Agency, the other on the Fort Berthold Reservation in the neighboring State of North Dakota. This experiment involves coöperation of federal, county, and mission forces, and recently has been described in these pages by Mrs. David W. Clark. (See May *SPIRIT OF MISSIONS*, pp. 287-90.)

It may be met, also, by the plan first put into operation after the survey of 1922 and the formation of the Joint Committee on Indian Affairs of the Home Missions Council and the Council for Women for Home Missions. This committee representing fifteen mission boards appoints and finances competent religious educational directors to work in the twenty-one non-reservation boarding schools. Thus far, however, the committee has been able to place directors in only seven schools. These institutions, which reach the more mature students, are the schools at Albuquerque and Santa Fe in New Mexico; the Theo-

INDIAN AMERICAN YOUTH IS CONFUSED

dore Roosevelt School at Fort Apache, Arizona; the Sherman Institute in California; Haskell Institute in Kansas; Genoa in Nebraska; and Flandreau in South Dakota. In five others, scattered through Nevada, Oregon, Michigan, New Mexico, and Arizona, four mission boards maintaining work nearby have allocated persons on their staffs for this endeavor.

Both Government and religious leaders are seeking to make the religious expression of the Indian students a voluntary and growing experience (the Joint Indian Committee reports). Besides relating the every-day experiences of Indian youth in home, school, and church to the Master Teacher of the Way of Life, the director of religious education endeavors to cultivate self-expression, self-reliance, and a sense of self-direction on the part of the individual pupil.

The hunger of the students is revealed in questions put to the directors:

"Miss F——," exclaimed one young boy from an isolated reservation, "tell us everything; how to take care of sheep and cattle; how to be kind to others; how to know all about God; and how to live like Jesus every day."

"What am I going to do to help my people?"

"What is a Christian home?"

"Does Christianity have anything to do with business?"

"Why are the teachings of Christ important for us today?"

Results? They are already observable in the social life on the campus, in dormitory relations, and in personal development. Christianity, moreover, is seen to

be more like the unity which our Lord intended it to be, rather than the series of unrelated bodies which it too often has appeared to be in these schools where a dozen-and-a-half communions are represented in the student body.

Our own Church is coöperating in this larger religious educational effort through the assignment of Pauline Averill to work at Flandreau, South Dakota, where the large Indian secondary school draws many of its pupils from our parishes among the Dakotas. Although this enthusiastic young daughter of the Very Rev. E. A. Averill of Fond du Lac, Wisconsin, has been in Flandreau less than a year and her immediate task is work with our own Church students, she is also on effective working terms, with students, school staff, and clergy of the various Christian bodies in town.

"I am eager," she writes, "to be of real value and use on the campus, that I may help in the whole program here at Flandreau."

This work among Indian boys and girls in Government schools is supported in part through offerings received on the World Day of Prayer. On this annual day of intercession (which will come next on the first Friday in Lent, March 3, 1933), we shall all have an opportunity to remember the eighty thousand Indian school boys and girls in our prayers and take a tangible part in the effort to lead them out of their confusion into that more abundant life which is the promise of our Saviour, Jesus Christ.

THE situation throughout the world is an urgent call to a bolder and more convincing presentation of the Christian message. The world is in desperate need of regeneration. Christianity calls men to a complete conversion of the mind and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the Churches and missions to immediate coöperation in a more earnest evangelistic endeavor.—Herrnhut meeting, International Missionary Council.

Negro Welfare Enlists Church Coöperation

South Florida rural parish takes leading role
in ministering to social needs of its colored
neighbors, assisting them to help themselves

By the Rev. Randolph F. Blackford

Secretary, Social Service Department, Diocese of South Florida

"JUST WHY DOES the Episcopal Church take so much more interest in us than any other white Church?" The speaker was a colored barber seated in my study at St. James' Church, Leesburg, Florida, a small town where we have no colored communicants.

The remark was at the end of a conversation in which the white man and the black had arranged that a certain two-acre field be planted with peas by the unemployed among the colored, the funds being furnished by whites, and the colored laborers to be paid by groceries bought with white money, and the proceeds to go to help welfare cases among the colored.

The reply given was that our Church conceives its mission, undertaken in the Name of the Master, to be to all people, regardless of race or creed. It was also pointed out that our Church has the seventh largest colored membership in the country, and that we are the only non-Roman body that did not split on the color line before or during the Civil War.

The barber was a Baptist and the president of the local colored welfare association, and as such had had many conferences with the rector.

The parish, as already indicated, is entirely a white congregation in this rural

community. But it tries to live up to the Church's Mission. Thus when about three years ago the town welfare association was reorganized there were quite

THE well-informed Churchman knows, of course, that the ministrations of the Church to the colored people are by no means limited to the splendid educational work guided by the American Church Institute for Negroes. He might often assume, however, that no work is done in communities in which we have no Negro church. The accompanying account of the coöperation between white and colored citizens of a Southern State should relieve such an impression. Having had the opportunity of seeing the Church's work in both the communities here described I recommend a careful reading of this article.—C. RANKIN BARNES, Executive Secretary, Department of Christian Social Service.

a few Episcopalians among the leaders of the organization, and the parish has tried to serve as a clearing house for getting things done. White welfare cases now almost automatically go to the welfare association, but other needy cases are apt to come first to the rector to be routed to the proper organization to care for them; children

needing scholarships to the Daughters of the American Revolution and the United Daughters of the Confederacy, and cases of juvenile delinquency to the local volunteer Probation Association; and unemployed to the unemployment committee.

Hearing of our white welfare and social work, the colored population of the town asked if the white welfare association could not organize them to do similar work. Accordingly a colored welfare association was soon organized along the lines of the white association.

The parish has considered that the more responsibility the Negroes could take upon themselves for their needy, the better it would be. Consequently the Colored Welfare Association has gone its own way with the exception of frequently

NEGRO WELFARE ENLISTS CHURCH COÖPERATION

calling upon the white association and our parish as their friend for advice, and very occasionally, for aid. As I was the one selected to bring the idea to them, the Church has received its full measure of love from the community's colored folk.

Sometimes it may be a wee bit inconvenient, as on the occasion when one of the white welfare workers was aroused at midnight to help get out of jail some colored boys who had been over-zealous in expelling some bad characters of their race from the town.

On another occasion a formal committee of three waited on a white friend in great distress. Their school was about to close after a session of only five months. In the preceding year the colored teachers had taught two more months for what their patrons could pay them, as finances had been low. The committee now explained to their white friend that a truly educated Negro was a law abiding Negro, and so it meant either more schooling now or larger jails later. Negroes would try to raise more money, but they knew it would not be enough on this occasion, and they did not want to ask their teachers to teach for nothing. The white friend approached the school committee and it was arranged that if the Negroes would raise one hundred dollars of the eight hundred dollars that would be needed for the additional months, the committee would borrow, if necessary, the other seven hundred dollars; thus public school was able to continue. Yet, lest it be thought that this was differentiation against the colored, it should be realized that almost all the tax money comes from the whites, and on several occasions whites also had contributed to the continuance of their own school.

Last autumn there was a slight flurry caused by a number of needy colored men unable to secure work who began to show lawless tendencies. The barber, at that time the vice-president, and the colored Methodist minister, the president, of the association, came to call on me. The city authorities were appealed to and from

city funds took on about twenty of these unemployed for three days a week for several weeks, paying them in groceries at a rate of seventy-five cents a day. At that time some radical elements of their race criticized the Welfare Association for this action, saying that it was done to drive down the wage scale. It is encouraging to note, however, that since that time, while wages have consistently dropped in business, all criticism has died out, and the local unemployment committee has raised the scale to one dollar in groceries for a day's work.

When the question of the distribution of the Red Cross flour came up in Leesburg, the Colored Welfare Association did possibly its greatest work in distributing tickets for the flour among the Negro needy. For there has been much suffering. As with whites, there was a tendency on the part of certain Negroes to get more than they needed and hoard it. But this their welfare association prevented, being present to properly weed out the goats from the sheep, yet seeing that each family in real need got the flour, even carrying it around to them where they were unable to come for it. Seeing the good work that they are doing, I have been asked to organize the Negroes of two neighboring communities, that they too may have colored welfare associations, the white in both cases welcoming the move to have the colored care for their own needy.

Another project the Colored Welfare Association has undertaken has been probation work. Working in concert with the Justice of the Peace, four girls have been saved from jail.

The aged indigent among the race has always been quite a problem. In other cases sick have been tended, doctors called to them, and medicine supplied. Most of this work is done by their "Minute Men," who will go on the minute to any case of distress anywhere in the neighborhood.

Recently the State Commissioner of Public Welfare paid a visit to Leesburg for the special purpose of visiting the

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Colored Welfare Association. On this occasion the church where the meeting was held was packed. A program was put on showing how they had done work in the field of health, welfare, crime prevention, recreation, and education. The Commissioner told them that there were but two volunteer colored welfare organizations in the State, but she earnestly hoped there soon would be more, as she congratulated them most heartily on their work.

As has already been said, the Church is trying to place responsibility upon the Negroes to carry their own burdens in so far as they can. The incidents given here have been in a rural community, at least it so calls itself though the population is about four thousand.

But that this method is being tried out not solely in rural communities is evident from a statement from the colored head of the Urban League in Tampa. When the Bishop of South Florida visited St. James' (colored) Church for confirmation recently, the rector, the Rev. J. S. Braithwaite, asked that a few minutes be given to Cyrus W. Green, who said:

I am cognizant of the unusual distinction of being an extra-ecclesiastical speaker in an Episcopal church on the night of a class confirmation. I am reminded of the circumstances surrounding the Episcopal Church in the early days. I can understand the whys and wherefores of the interest of the leaders of this Church in social work. My association with the Executive Secretary of the Welfare Work of the Pittsburgh Diocese also helps me to understand the interest of your Church in com-

munity social problems. Some of the greatest leaders in social work have come from this communion, some of the greatest contributions to achievements in social progress have been made under the leadership of this Church.

In our community, the coöperation of your rector, the Rev. J. S. Braithwaite, has brought to our movement, the Urban League, a very dynamic force. He has been extremely helpful in making many of our social adjustments; information pertaining to mothers' pensions has been developed and new applications granted. Aid for transients, white and black, has been speedily secured through the rector. Jail releases have been obtained on information developed by our co-laborers. Mr. and Mrs.

Braithwaite were instrumental in acquiring information pertaining to the social conditions in many of the homes of the first 2,055 people who registered as unemployed in Tampa, and, through this information, the relief that was available was given in the most needy cases.

Interest on the part of your rector is not unexpected; he inherits the experience of his predecessors, he reads of the accomplishments of his fellow Churchmen in other sections of the country. In communities where appeals for relief are made to the Churches, and a federation is formed to meet these appeals, the Episcopal Church can be depended upon to furnish the leadership vouchsafed by the history of the entire Church.

There is another contribution this Church can make to social work progress among Negroes in Tampa, and that is, provide two or more scholarships for local aspirants who have a social work background, and who would return to their homes to ply their training.

Thus the Church in South Florida is casting her bread upon the waters, not caring for any harvest save the love of God's children, in the name of Him who said, *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*



THE widespread use of THE SPIRIT OF MISSIONS as Christmas gifts should help to spread Christ's Message around the world. The Editors believe that there is no better way to observe this yearly remembrance of our Lord's Nativity, and hope that many readers will use the special gift subscription order blank enclosed with this issue.

Chinese Laymen Tell of Their Faith

Brief glimpses into lives of the vestrymen of Hsiakwan parish show what it has meant to them to be faithful disciples of Jesus Christ

By Louise Strong Hammond

Missionary in China since 1913

WHAT HAS OUR Church's work in China been creating? Christians of course! But what does it mean to be a Chinese Christian? Asked a few weeks ago for some report of our parish in Hsiakwan, this business section of Nanking, I went forth greatly daring in the name of Truth to ask questions of every man who happens this year to be a member of our church committee. Eight men there were, picked men, of course, but picked by their fellows from a small group of Christians in one small parish. "What of God?" I said to them. "What of yourself?" And they told me.

FIRST OF ALL there is the chairman of the vestry, Archie T. L. Tsen, who as the president of the Board of Missions of the Chinese Church, is already well-known in Church circles abroad as well as in China. People who do not live in Hsiakwan, however, cannot know as well as we of Mr. Tsen's filial affection for his devout Christian mother who is over eighty years old, nor of the happy home life Mr. and Mrs. Tsen have established for their full quiver of ten children. Others may not have experienced the unflinching hospitality which that household extends to Chinese and foreign friends alike; nor have they learned the telling fact that if Mr. Tsen is absent from an early morning service of Holy Communion it means that he is out of town. And others surely do not know the heart-easing relief of having Mr. Tsen's fair-minded and fearless backing when factions of dissatisfied people in this difficult age attempt to make trouble for the Church or for the school.

Mr. Tsen, of course, is used to trouble. He was not afraid to expose himself to the rage of a few thousand employees of the great British exporting firm of which he was the *compradore*, or Chinese manager, when at the request of the firm he attempted almost single-handed to eliminate "squeeze" from the order of the day. It was not a real defeat that Mr. Tsen was forced to resign when the yellow Yangtze ran yellower yet with five million bad eggs supplied as good ones by the disgruntled agents. The real defeat would have been if Mr. Tsen had joined the "squeezers," a course which would have netted him one hundred thousand dollars in one year.

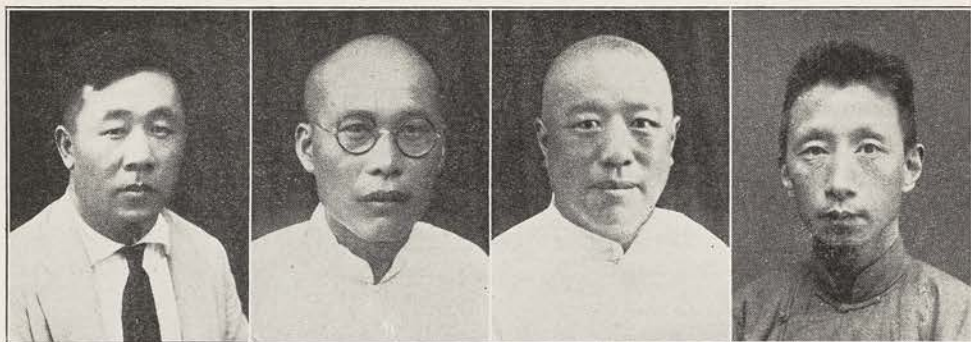
"Why didn't you?" I asked.

"For two reasons," he answered. "First, because my Church training wouldn't let me. And then as everything I have I owe to the Church, I shouldn't like to give her a bad name."

CHAN CHING-HO was very much surprised. "I now see that if I should engage in the opium trade, I could not be a friend of these Christians," he said to himself. In his native village he had heard the common talk that Christians were protected in all their doings by foreign gunboats, so he had come to our preaching hall in Hsiakwan as an expedient safeguard against the police in his proposed illegal venture. Here the Gospel preached and the lives of the Chinese preachers impressed and confounded him.

When about this time he and his wife fell ill, he was further puzzled that a Christian evangelist visited them daily in their poverty and loneliness and offered

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FOUR CHRISTIAN LEADERS IN THE CHURCH OF THE VICTORIOUS WORD, HSIKWAN
Left to right: Archie T. L. Tsen—"fair-minded and fearless"; Chan Ching-ho—whom God has greatly blessed; Chang Hai-peng—"a practical man interested in practical things"; Ma Chi-hwai—descendant of Confucian teachers

prayers for their recovery. His heart was touched, however, and as he recovered his health, he began to believe that God had been punishing him for his evil intentions and had now healed him in answer to prayer. He came to hate the thought of the opium business and to desire to make good in an honest way.

This was many years ago. Now he operates a small but prosperous soap factory in his own house and supports therein twelve people, including two nephews, refugees from his native village which is held by the Communists. He told me that God had greatly blessed him.

"Your story," I said, "has an Old Testament flavor. You prosper with believing in God. But if God should smite you like Job, what then?"

Mr. Chan replied with a smile, "If God should now take away what He has given me, I should still believe in Him and love Him. But if that happened to me at first, I should not have understood."

CHANG HAI-PENG is a coal-merchant. Being the eldest of four brothers, he was taken out of school early to help to support the family. He has always been a practical man, interested in practical things.

"My father," he said to me, "was a catechist in the early days, when there were very few Christians. My mother too was a staunch believer. It was not easy in

those days to preach the Gospel. Now things are very different. But still it is not easy to preach the Gospel. I know, because one of my brothers is a clergyman and I can see how it is, hard, but worthwhile. The reason people don't want to believe is that the lives of Christians have to be different from the lives of non-Christians. How? Well, for one thing, I think Christians keep their homes in a more hygienic way. Do I say my prayers? Yes, especially with my little daughter. She cares a great deal. I think with grown people true faith and false faith can only be told at the Judgment Day."

MA CHI-HWAI's father and grandfather were Confucian teachers. He himself was considered an infant prodigy, taking his bachelor's degree at the age of sixteen in the last of the Manchu examinations to be held.

But the young man belonged to the age of transition and a few years later found him working in a foreign firm, and studying English, typewriting, and Christianity in the Shanghai Y.M.C.A.

Christianity — Confucianism — which should prevail? Mr. Ma was not of those who believe it possible to live without religion or standards of any sort. He read the Bible and went to church every Sunday for two years before his mind was made up. Confucianism was good, but it taught loyalty and filial piety, not love. "If the king wants you

CHINESE LAYMEN TELL OF THEIR FAITH



MORE VESTRYMEN OF OUR PARISH IN NANKING'S BUSINESS DISTRICT
Left to right: Shen Tsung-han—"my need . . . made me turn to God"; Sun Szi-yung—"a man of great opportunities"; Tsen Tsung-i—whose conversion is the happiest event in his life; Yoh Pih-ting—a second generation Christian

to die, you must die." He found love among the Y.M.C.A. workers and later among the Church workers. But best of all he found the love of God in his heart, comforting him in his loneliness. "The heavenly Father," he says, "is better than an earthly father, for to Him you can tell everything that is in your heart." This love of God Mr. Ma has found to uphold him continuously during the fifteen years since his Baptism.

THE IMPRESSION ONE receives from Dr. Shen Tsung-han is that of a man entirely happy and successful in his work, a work that is plainly a great blessing to his fellow-countrymen, and the success of which he ascribes whole-heartedly to God. Dr. Shen is the head of the Department of Agronomy of Nanking University, a union Christian institution.

"Just what is agronomy?"

"The science of crops. We have experimented," said Dr. Shen, "with Chinese and foreign seed until we have improved varieties of eight different products, cotton, rice, and so on, which we demonstrate in coöperative stations to the farmers of seven different provinces. These stations are run jointly by the university and the coöperating Church body in each district, and are not disturbed like the Government work by changing politics. They afford an opportunity for model Christian communities in rural districts."

"When did I become a Christian? At

the age of twenty, soon after I had been led by Confucian ideals to dedicate my life to the service of my country. Confucianism could tell me to do good, to be good, but offered no help. I felt my need of something more and so made my prayer to the God Who had helped Benjamin Franklin and Abraham Lincoln. Since then everything has come out better than I could have expected."

SUN SZI-YUNG is a man who has had great opportunities and has taken advantage of them. Born into the family of a Christian teacher, he was sent to a Christian school, where, he says, he neither liked nor disliked the compulsory courses in religion. (Now he appreciates being familiar with the Scriptures.) He passed from school to school, helping to found Y.M.C.A. groups and social service clubs in each. He was finally graduated from the Customs College and now occupies a high position in the Government service. His wife also is a second generation Christian, and the proof of the sincerity of the religious life of that home lies in the fact that the children, who were not baptized as infants, have one by one asked for Baptism as they have reached years of discretion.

"Have I ever had any doubts of the existence of God? No, except when I have seen old Christians, even pastors, committing gross sins. But then I have thought that those people would surely

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have done even worse if they had not been Christians."

"ANOTHER FORESTER coming to church? Tsen Tsung-i must have been testifying again."

At the time of his Baptism thirteen years ago, Mr. Tsen was the head of the Forestry Department of a large Government agricultural school and was one of the leading foresters working to reclothe the barren hills of China. But he was not happy. His sincere efforts to serve his country were continually thwarted because, as he says, Chinese society lacks three things: love, conscientiousness, and honesty. Mr. Tsen, in despair of accomplishing his purpose, had become physically ill. Then he remembered what he had learned of Christianity and turned to the Church.

Now it happens that Mr. Tsen had begun with a prejudice against the new religion. In his boyhood in a remote country village he had seen an unscrupulous Christian taking advantage of his neighbor by reliance on foreign gunboats. He had been so indignant that he had vowed to himself, "When I grow up, no matter how low I fall, I shall never become a Christian!" Years later in a Japanese Imperial university he was surprised to find that the Japanese principal and several of the professors were Christians, having been converted by an American professor of science, who was a strongly religious man. Mr. Tsen's misconceptions were then swept away and while still in Japan he made a serious study of the Bible. It was not, however, until his own experience proved to him the futility of trying to work without God amidst the corruption of a non-Christian society that he finally broke his boyhood's vow.

Mr. Tsen considers his Baptism and Confirmation in our Hsiakwan parish to have been the happiest events of his life. He recovered both health and spirits and is now quietly devoting himself to the notable work he is doing under the aus-

pices of the Christian University of Nanking. It is interesting that Mr. Tsen, who himself dresses like a coolie in plain blue cotton gowns, is supporting in his native village a free school, as well as a community center and club. It is his hope that the people of his village may all become Christians and be able to share with him the Life which is able to remake both individual and community.

AND SO WE come to Yoh Pih-ting. It so happened that when I went to call on Mr. Yoh, he was out of town, and I had what was perhaps the better opportunity of questioning his wife instead. Mr. and Mrs. Yoh are both second generation Christians and had played with one another as children. The advance that marks over the old system of loveless marriages can with difficulty be imagined. Of course, it is not Chinese etiquette to talk much about these matters, but Mrs. Yoh went so far as to sum matters up in one magic phrase, "Mr. Yoh has no *p'i-ch'i* at all," (*p'i-ch'i* being read to mean, bad temper, disagreeable qualities, evil habits, selfishness, unfaithfulness, general undesirability-as-a-husband-and-father). Those of us who have seen Mr. Yoh regularly leading his little daughter by the hand to Sunday school more than an hour before the time for the grown-ups' church service are inclined to believe her.

These brief glimpses into the lives of our vestrymen; into what it has meant to them to be followers of Christ, are of course very fragmentary. They are, however, indicative of the underlying reasons for the growth of our vigorous young parish, the Church of the Victorious Word, which under their leadership coöperating actively with their pastors, the Rev. J. G. Magee and the Rev. T. K. Shen, hopes to be entirely self-supporting within seven years. I have felt among them a sincerity, and a courage, and a joy in the things of the Kingdom of God which will add permanently to my own courage and joy.

Next Month—Ministering to Chinese Villagers, by Lloyd R. Craighill



LA GLORIA CONGREGATION GATHERS FOR SERVICE AMID THE RUINS OF THEIR CHURCH

Disastrous Hurricane Sweeps Over Cuba

Province of Camaguey, center of busy Church work, bears brunt of Island's worst storm. Great losses of life and property sustained

By the Ven. John H. Townsend, Jr.

Archdeacon of Camaguey

THE CYCLONE OF November 9 was the worst disaster of Cuba's history in lives lost, crops and buildings destroyed, and industries affected. There have been cyclones of greater intensity (notably that which struck Havana in 1926), but never one of such long duration, such great extensity, and such losses to life and property.

The center of the hurricane was the middle part of Cuba, the Province (and Archdeaconry) of Camaguey. The blow began in the early morning, increasing in intensity until noon. After a brief lull followed by a shift of wind in the afternoon the maximum velocity of wind (about 150 miles an hour) was experienced and the greatest damage was done. The roar of the tempest as it tore off roofs, uprooted trees, and smashed, twisted, destroyed, or carried away everything in its path was terrifying. High winds accompanied by rain kept up all night. And it was only the next day that people emerged in the calm of desolation to take

stock of the damage wrought. Nuevitas (where I was), with its port of Tarafa, the largest sugar port in the world, suffered greatly in damage to property, shipping, warehouses, and stored sugar. Houses were down everywhere.

As soon as communications were established I set off on a tour of inspection along the north coast. Everywhere disaster! Towns and villages laid low, crops destroyed, especially oranges, bananas, and corn, and sugar mills badly damaged. Jaronu is seriously affected.

In Sola I received word from La Gloria where we have a thriving work in charge of the Rev. and Mrs. Frank S. Persons. Both church and rectory were totally destroyed and over ninety per cent of the houses and orange crop over a large area.

In Jiqui, a new mission center, the chapel was not injured but the town and crops suffered heavily.

In Esmeralda (Woodin) there was tremendous loss with our new church a total wreck.

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I then went across to Florida where I found a pitiable state awaiting me. Immense numbers of houses were destroyed; the poor people there, already reduced to abject misery by the depression, were in numb resignation under this greater catastrophe.

Our chapel was scarcely touched. But among our little group of Sunday school children, faithfully attending in rags, several are no more. How precious they must be to our Lord who will perfect in them the things He had begun to teach and do in the poor little mission on earth.

In Camaguey all our people were alive, but some had lost everything they had. Our old church (not used at present) was damaged in roof and walls, but the new buildings, the new church and school of San Pablo, consecrated this year were not hurt in the least. About three hundred people took refuge in the church. From further east I had reports from Sibanicu and Bartle and indirectly from Manati. The loss east of Camaguey was not so great but extended several hundred miles, almost to Santiago.

I then proceeded to Cespedes, where I found the church in ruins and the town half destroyed. All the towns and sugar mills from Florida to Ciego de Avila suffered heavily. I saw the mills of Florida, Cespedes, Piedrecitas, Estrella, Pilar, gaunt skeletons bereft of walls and roofs with much stored sugar damaged and fields, tracks, rolling stock, machinery, and buildings more or less injured by the

wind's lashing fury. I have yet no report from Baragua.

In Ciego de Avila, Ceballos, Moron, and Florencia our missions, being on the edge, so to speak, suffered little, although the affected region as regards loss of property, crops, and a few lives extends westward almost to Santa Clara, over a hundred miles away. Ceballos has lost its entire orange crop.

The greatest tragedy of all was the total destruction of Santa Cruz del Sur (where we had no work) on the coast south of Camaguey with a loss of several thousand lives. The sea came in unexpectedly and trapped them there. The remnant of wounded and refugees have been transported to Camaguey, where they are temporarily cared for.

All around I saw the usual storm freaks. Little thatched huts sometimes spared while steel and cement were laid low. In one place a huge cane-car was neatly placed on top of another. Wind mills and cranes were angrily twisted, and large verandahs, great trees, were malignantly whisked away. Heavy metal doors were crumpled like paper, and during the blow when I was out, dodging tin roofing flying about like autumn leaves, a huge section of roof came floating majestically by to make a beautiful three-point landing down the street.

The greatest distress is yet to be felt, after first aid has been administered, in continued shortage of food and clothing, crippled industries, and bankrupt, broken men and women.

Native Woods Used in New Anvik Dormitory

THATCHED ROOFS IN Liberia, mahogany furnishings in Santo Domingo, curling tiled eaves in the Orient, adobe walls in Spanish countries—the material fabric of the Church all over the world reflects its indigenous national character. And so from Alaska, Marguerite Bartberger writes of the new dormitory at Christ Church Mission, Anvik:

We are going into the hills for small birch trees to furnish our chancel. The walls are a rich brown. Against this, the altar is to be

covered with birch bark, the altar rail, lectern, and prayer desk are to be of young birch saplings, and the bench pews are partially birch.

Our dormitory is not nearly finished but we shall move in some time before Thanksgiving and live on in hope that we shall some time have sufficient funds to finish it—plumbing, sleeping porch, hot air furnace, *et cetera*.

A cross and candlesticks of brass, a memorial to Miss Bartberger's mother, were on the way and it was hoped that they might arrive before navigation closed for the long winter.

Wuchang Work of Mercy Needs Building

House of the Merciful Saviour reopened in tumble-down quarters, continues to care for the lame, the halt, and the blind, and little children

By Mother Ursula Mary, O. S. A.

Missionary in China since 1916

THERE is no more merciful work anywhere in the Diocese of Hankow than that done in the House of (and in the Name of) the Merciful Saviour.

That old house of which Mother Ursula writes is familiar enough to me. I have inspected it twice and unlike Mrs. Hsiao, have an intimate acquaintance with its shaky stairs and some of its other handicaps. One dislikes to see that bit of property put down in official records in Wuchang as belonging to the "American Church Mission."

The Advance Work Program for the past triennium, contained two items of \$3,000 each for the House of the Merciful Saviour. About \$600 was given for one. The Girls' Friendly Society, ever a staunch and generous friend of the Church's work, has undertaken to complete this item in 1933.

It would be great if THE SPIRIT OF MISSIONS family would give the \$3,000 for the other item, so that when Mother Ursula returns to China from her furlough in this country, she could go with the assurance that the House of the Merciful Saviour would have proper buildings and equipment. Nothing would please Bishop Roots more, I am sure.—

JOHN W. WOOD, Executive Secretary, Department of Foreign Missions of the National Council.



MOTHER URSULA MARY, O.S.A.

BEFORE THE FLOOD, and before the Exodus (no, this is not a history of the Jews, but of the House of the Merciful Saviour in Wuchang), before either of these events, in China, the need of providing a home for ex-hospital patients, or should-be-exes, who were pre-empting hospital beds, inspired Edith Stedman some years ago to start the House of the Merciful Saviour. There she gathered together a group of lame, halt, and blind, and little children who had no homes, and in most approved social service style enabled them to help themselves.

After the Exodus in 1927, but still before the Flood, (our chronology is a bit reversed you see as is natural in China), the House of the Merciful Saviour, as such, ceased to be and the inmates were incontinently scattered, some back to the hospital, and some to far less desirable surroundings. So when the Sisters of St. Anne came back to their old home in Wuchang after six years in Shasi, Chinese doctors at the Church General Hospital begged them to reopen the house in its former abode on their own compound.

It did not take long to fill the funny old house to the bursting point, and as numbers grew we began to wonder a little anxiously just what that point might be! Pressure was a little relieved in the

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"BEAUTIFUL VIRTUE"
The youngest baby with Ta
Mao who is nearly blind

spring of last year by building a children's house, where six children previously tucked away in various corners, were accommodated, to say nothing of the head industrial worker and a matron. Inconceivable as it seems, that small mansion, twenty-five by fifteen feet, provides a play and dining room, bed and work room for the industrial worker, clinic for Sister Maria n, dormitory, bathroom, and sleeping porch for six children, and a bedroom for the matron, besides a hermetically sealed cell for Anne Wu who upsets all established ideas of hygiene by her incapacity to cope with fresh air, that is, Wuchang air. One must experience the clammy consistency of the atmosphere in the Yangtze valley to realize its effect on weak bronchial tubes. Fortunately the other children gulp it down with impunity, and all, even wheezy Anne, are a merry family.

They have been under the care of one of our proteges who had just graduated from St. Hilda's and consequently know what's what. Every night after prayers in chapel and a short Bible class the five students of this family (one child is nearly blind so cannot attend the parish school), reinforced by five other children stowed away in various corners of the compound, grouped around the dining room tables proceed to struggle with their studies under the vigilant eye of Miss Yang.

And Chinese requires some struggling even on the part of the native youth. Hours and hours of patient labor with a camel's hair brush camouflaging as a

pen, held rigidly in stiff fingers, and operating from the elbow as a base, is necessary to acquire any skill in making those intricate characters with the free but minutely controlled sweep that is in itself a fine art.

Then there is the reciting, which banished though it be from study hour, oozes forth in a sing-song, not monotone but a regular plainsong chant up and down the scale of five tones, each chanter blissfully oblivious of her neighbor. Finally, when all the lesser lights of first, second, and third grade magnitude are banished to bed, the larger luminaries of fourth and fifth grade who have advanced into the stellar magnificence of English, struggle with the baffling simplicity of the alphabet, and words that mysteriously spell out their sounds instead of just being what they are anyway. English seems to both pupil and teacher a most treacherously unreasonable language. But since it is the final touch of elegance to one's education it must be met, and if the fates are kind, mastered. We are still waiting for the advent of "English without Tears" in China!

Lest you should think life is all lessons for the scholar of Sinim, let me tell you that the modern Chinese school has plenty of play, and though it begins at the unspeakable hour of eight in winter, and the still more unthinkable hour of six in summer, there are intervals of games and singing and handwork to lighten the tedium of their ancient and honorable language combined with the pitfalls of "Western learning" under the intriguing guise of arithmetic, nature study, and so on. Basketball endangers life and limb at almost every hour of the day, and aesthetic dancing comes as naturally to small supple bodies of the Oriental as the most violent form of jazz to the modern American. Deft, tapering little hands picture motion of bird and opening of flower with inimitable grace.

While all this is going on, the elders of the House of the Merciful Saviour family have been pursuing the fairly even tenor of their way, except for an occasional

WUCHANG WORK OF MERCY NEEDS BUILDING

altercation over a washtub or the amount of vegetables provided for dinner. Blind Mrs. T'an leads quite a social life, varying her activities from the weaving of tape to the amenities of the wash tub in the back yard, trips up and down stairs on her marvelous jointed wooden leg, and over to chapel for prayers, and the wild excitement of a rickshaw ride two blocks to church on Sundays. In between times there is knitting, well seasoned with a good dish of gossip.

Blind Mrs. Kao is more of a recluse and seldom stirs outside the house, but she is able to read Braille and regales the family with stories from her monthly magazine written in the Chinese Braille system.

Ex-Biblewoman-Li (with-the-bad-heart) is so much improved that she goes up and down stairs and even comes to chapel for her communion now instead of having the Sacrament brought to her. She steers catechumens through the theological mazes of the catechism, and administers discipline with more or less success to her grandson, the last surviving member of the House of Li, who at the age of eight seems destined either for the gallows or a brilliant political career. Oriental suavity of dissimulation, and a Houdini-like ability to crawl out of the smallest hole have reached a climax of perfection in his small and engaging person.

Great-grandmother Li at the honorable age of eighty does industrial work without the ignominious aid of glasses, and continues to flourish without ever having stooped to medical aid, native or foreign, never contaminating her system with quinine or castor oil or other vagaries of the weak and sickly.

Tsung-teh, the blind baby of three, holds court among the ladies, under the tender care of Mrs. Huang, who having survived a very drastic operation in direct opposition to all the tenets of science, has grown quite strong and well, and helps in many ways about the house, as well as in the care of Tsung-teh. Deserted by her husband, a "small official" who afterwards died, she has no other

home, and seems permanently one of our family.

Downstairs in a small room live Sen-Kuliang, now Mrs. Hsiao, and her brood of three children, the twins, Benevolent Virtue and Loving Virtue, and baby sister Beautiful Virtue. Yes, of course, four people should not live in one small room, but we have no means of giving them a larger apartment until this shaky old house with its discolored walls and leaky roof and other more lively but less mentionable handicaps, be torn down and replaced by a sane and sanitary building. At all events Mrs. Hsiao with her crutch under one arm and a baby under the other does not have to go up and down stairs, or cook her own food, with the danger of adding "one-pieacey" baby to the stew as she would have to do anywhere else, provided she had any food to cook which would be doubtful. There is a husband who once presided over our kitchen, but seemed to have little talent for such a life, so was banished to seek his living elsewhere, while wife and babies continued to enjoy our hospitality. Shocking psychology perhaps, and execrable method of social service, but "pigs is pigs" and "babies is babies" and these three offspring of an unfortunate marriage are as beguiling babies as you would want to see.

Next door to this happy family is the work room for the Church embroidery, where vestments are made at a "ridiculously low cost" as an American advertisement would say. Then there is the cross-stitch and other indus-



TSUNG-TEH
Blind three-year-old baby is
cared for by Mrs. Huang

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trial work whereby twenty-five poor women supplement their small store of coppers sufficiently to keep body and soul together, though one old lady does lament the postponement of this dissolution, as her coffin bought with true Chinese economy some years ago is beginning to rot, and she fears it will not last as long as she does! She offered to sell it to us, but was declined with thanks, our idea of

Holy Poverty not including the possession of a coffin! Most of these women are Christians or preparing to become so.

Please remember the House of the Merciful Saviour family in your prayers. Pray that before the present house tumbles down we may be able to erect a new building in which to do a more efficient bit of Christian social service.

A Ready Reference List of Missionary Bishops

IN RESPONSE TO numerous requests THE SPIRIT OF MISSIONS takes great pleasure in giving here a complete list of our missionary bishops arranged in the order of their consecration. Information concerning the work in their districts may be found in the *Annual Report* of the National Council available upon request to the Church Missions House Book Store.

OVERSEAS

NORTH TOKYO (Japan)	John McKim	(1893)
	Charles S. Reifsnider, <i>Suffragan</i>	(1924)
SHANGHAI (China)	Frederick Rogers Graves	(1893)
ALASKA	Peter Trimble Rowe	(1895)
	John Boyd Bentley, <i>Suffragan</i>	(1931)
HANKOW (China)	Logan H. Roots	(1904)
	Alfred A. Gilman, <i>Suffragan</i>	(1925)
ANKING (China)	Daniel Trumbull Huntington	(1912)
PUERTO RICO	Charles Blayney Colmore	(1913)
	Manuel Ferrando, <i>Suffragan</i>	(1923)
CUBA	Hiram R. Hulse	(1915)
PHILIPPINE ISLANDS	Gouverneur F. Mosher	(1920)
HAITI	Harry Roberts Carson	(1923)
LIBERIA	Robert E. Campbell	(1925)
	T. Momolu Gardiner, <i>Suffragan</i>	(1921)
BRAZIL	William M. M. Thomas	(1925)‡
MEXICO	Frank W. Creighton	(1926)
	Efrain Salinas y Velasco, <i>Suffragan</i>	(1931)
KYOTO (Japan)	Shirley H. Nichols	(1926)
TOHOKU (Japan)	Norman S. Binsted	(1928)
HONOLULU	S. Harrington Littell	(1930)

DOMESTIC

WESTERN NEBRASKA	George Allen Beecher	(1910)
SAN JOAQUIN	Louis Childs Sanford	(1911)
NEW MEXICO	Frederick B. Howden	(1914)
EASTERN OREGON	William P. Remington	(1918)†
UTAH	Arthur W. Moulton	(1920)
SALINA	Robert H. Mize	(1921)
SOUTH DAKOTA	W. Blair Roberts	(1922)*
SPOKANE	Edward M. Cross	(1924)
IDAHO	Middleton S. Barnwell	(1925)
NORTH TEXAS	Eugene C. Seaman	(1925)
ARIZONA	Walter Mitchell	(1926)
OKLAHOMA	Thomas Casady	(1927)
NEVADA	Thomas Jenkins	(1929)
WYOMING	Elmer N. Schmuck	(1929)
NORTH DAKOTA	Frederick B. Bartlett	(1931)

*Suffragan 1922-31; Elected Bishop, 1931. †Suffragan 1925-8; Elected Bishop, 1928.
‡Suffragan, South Dakota, 1918-22; Translated 1922.

Church Must Not Stagnate—Always Progress

Convocation address commends spirit animating Mexican Church, especially its patriotic and harmonious coöperation with the State

By the Rt. Rev. Efrain Salinas y Velasco

Suffragan Bishop of Mexico

THE nineteenth convocation of the Missionary District of Mexico was held November 9 in Toluca, State of Mexico. In the absence of Bishop Creighton the convocation address was given by the Suffragan Bishop, the Rt. Rev. Efrain Salinas y Velasco. So significant were portions of this charge, that THE SPIRIT OF MISSIONS has had it translated from the Spanish to share with our readers. For this translation we are indebted to Mrs. F. W. Creighton.

A LITTLE more than a year has passed since I was consecrated Suffragan Bishop of Mexico, giving me the privilege of laboring with you in the work of the Church. I give thanks to God and our Lord Jesus Christ for permitting me to witness your zeal and firmness of faith in the face of the many difficulties which the peculiar circumstances of these times have raised.

Your prompt compliance with the various laws regarding public religious services (enforced in the Federal District as well as in other States), has demonstrated the spirit which animates our beloved Church: the spirit of humility and obedience, of firm coöperation and harmony with the State, of high patriotic and national feelings within those luminous, straight, and universal paths which have

shown us Who is the truth, the way, and the light of the world, Jesus Christ our Lord. This attitude has permitted our work to go forward normally. Thus today, under the protection and guidance of the Holy Spirit, we are able to be reunited here to take counsel together concerning the vital affairs of our work.



EFRAIN SALINAS Y VELASCO
Suffragan Bishop of Mexico

THE STATE of the Church during the past year has been encouraging! A wave of enthusiasm has swept over all our missions constraining some to undertake works which show their love of the Church.

The congregation of San Bartolo acquired a bell and built a belfry over the cupola of their old church. During my recent visit, I blessed this bell and consecrated the church which is a constant testimony to the piety and love of one of the most faithful women in the village of San Bartolo.

The San Pedro Martir congregation directed by their active pastor and helped by various persons whose interest he has aroused, is about to finish a parish house. This work has received the commendation of the civil authorities, and without doubt will play an important rôle in the growth of our work in San Pedro Martir and in the surrounding country.

Sunday, November 6, was a glorious day for our brothers of San Miguel el

THE SPIRIT OF MISSIONS



SUNDAY SCHOOL, CHURCH OF SAN JOSE DE GRACIA, MEXICO CITY

At the annual convocation Bishop Salinas y Velasco reported that he had recently been authorized to officiate in this church which ministers to about 200 baptized Christians

Alto. A beautiful and substantial building which will speak of the Church for many years to the coming generations of this place was consecrated in the midst of great rejoicing. This church fills a long felt need, and I am sure it will be a center from which we may extend our work to nearby places.

Our untiring veteran, the Rev. J. A. Carrion, devoted himself during the year to uniting the faithful brothers of the congregation, generally known as Xolox, and to building a beautiful church in the civil jurisdiction of Los Reyes, at a point midway between the two towns. Thus the services of the Church were made available to the faithful of both places.

The valuable help of our Diocesan in all these works is a motive for gratitude on the part of these congregations.

The first of last January witnessed the beginning of the rigorous enforcement of the new laws relating to religious services whereby each religious body in the Federal District was limited to twenty-five ministers. Likewise the State of Michoacan limited the number of ministers, withdrew its recognition of hierarchies, and prohibited ecclesiastical dignitaries to be registered or to exercise their high ministry. At the same time the State of Morelos passed a law which, while not

limiting the number of priests, did place a burden upon the exercise of the ministry by a tax of thirty-six pesos a month.

Since June 1 the laws in the State of Mexico limiting the number of ministers of each religious body to two for each of the component municipalities in the State have been enforced vigorously.

In all these cases we have adapted ourselves to the new conditions without prejudice to our work, and without engaging in any act that might bring us in conflict with the authorities.

In July, I was duly recognized by *Gobernacion* as Suffragan Bishop of the Episcopal Church. On August 4, I received authorization to officiate in the Church of San Jose de Gracia, and on October 22, I was registered to officiate in the municipality of Toluca.

During the year I confirmed 104 persons, received one into the communion of the Church, and baptized five children and one adult.

THE CHURCH in the United States has been affected by the tremendous financial crisis which, like a cry of caution to the old economic structure of the world, has been oppressing all the countries of the globe. Great forces have been expended that the missionary work of

CHURCH MUST NOT STAGNATE—ALWAYS PROGRESS

the Church might be affected as little as possible. But it has been necessary to adopt certain measures to avoid complete disaster that will inevitably come upon us if we do not use sufficient prudence, economy, and caution.

Owing to this situation, the National Council at the beginning of this year found it necessary to reduce appropriations. The economic depression continues. Accordingly we should be prepared for greater reductions and perhaps the abandonment of some departments of our work.

In face of these conditions, I have confidence in your ancestral stoicism, in your abnegation, many times proved. I believe that with me you will manifest your love for the Church, and your love for the ministry which has been confided to you, that you may manifest that you are not solely receivers of salaries but faithful and good shepherds of the flock of Christ.

These special circumstances offer us an opportunity to think about a serious, delicate, and difficult problem, namely, the tremendous necessity to contribute more for the sustenance of our Church. And I wish on this occasion to present to

you the reality that will promptly present itself. If it becomes impossible in any way to arrange with the authorities for the foreign clergy to continue to minister to the English congregations, and these are disorganized, all the responsibility for our share of the General Church Program will rest upon the Mexican congregations.

This situation instead of terrifying us should arouse in us new energies, spur us to greater initiative to educate our people in those Christian doctrines which accustom hearts to discover that it is better to give than to receive.

I realize that the problem is a difficult one, that the present conditions are not propitious, but it is our obligation to teach all the people that this is part of their religion. We have no right to deprive our people of the happiness of making some sacrifices for their Church. We do not have the smallest right to spare them that they may grow closer to compliance with the will of God by sacrifice which is one of the sacramental means taught us by our Lord. We do have the obligation to educate them in this aspect of Christianity. Under these conditions,



THE NEW CHAPEL FOR ST. ANDREW'S SCHOOL, GUADALAJARA, NEARS COMPLETION
Bishop Salinas y Velasco was in charge of this school prior to his elevation to the episcopate.
The school which is now in charge of the Rev. L. J. Saucedo has about twenty pupils

THE SPIRIT OF MISSIONS

the flag of sacrifice should wave gloriously over the Christian hosts, and God in whom we place all our faith and all our hope will bring the miracle to pass.

I take the liberty of suggesting, therefore, the necessity of beginning a campaign of preparation, and that every three months the people be invited to offer as much as they can for the assistance of the missionary work of the Church. I do not wish to finish this part of my charge without sincerely congratulating our congregations and clergymen who with an effort which is worthy of much praise have offered this year more than has been assigned to them as their quota for missions. The same God who inspired you and assisted you to bring to pass so praiseworthy an action will bless you in bringing other greater and better deeds to pass.

We are in a period of trial for the Christian religion. New ideas, new concepts, new paths are being trodden and tried. Family, property, society in its entirety, are trembling at the thrust of new ideas. Customs change in accordance with these new currents of thought and the entire social structure seems to be on the eve of a complete transformation.

In the face of these truly serious conditions, the Christian Church must fulfill an important rôle, regulating and guiding all the impulses to which these social changes are thrusting us. We know too well that all these phenomena are impetuous forces at variance with the old worn-out systems; that they are the forerunners of a complete change from one civilization to another and that they come to a certain extent from efforts to correct errors and injustices. The Church, therefore, is not opposed to anything which is just and good within these new principles of action which are being tried out. There is, however, in every violent forward movement a continuous force of beclouding passion like the dust and the noise in a falling building. Realizing this, it is our duty to inculcate in our people such principles of justice, of humanity, and well doing as will enable

them to defend themselves against any possible confusion of judgment or lightness of action. For the truly Christian household, for example, all the laws with regard to divorce and all the loopholes allowed by these laws made to break marriage relations, have no significance whatever. In such a case there is simply no application, no necessity for it.

All these considerations make me recommend to you a systematic and energetic activity in the religious instruction of your flock, especially the children who will have to confront all these problems. Our young people should have a sufficiently firm basis on which to rest when they pass through the halls of learning. Through education a profound moral, Christian sentiment should be formed. We should inculcate in our people not a blind faith, but a faith with eyes wide open to all the realities of life; not led forward by old customs solely, but by new ideas as well, conscious of a true goal, of the reason for the new efforts, of the truth of the guiding principles, and the excellence of their results.

Our desires are that all these new changes which are being tried may satisfy human needs, and eliminate the injustices of human life; but experience and history indicate that when any people drift away from God, and when Christians abandon the just principles of the divine Master, they are close to their total destruction.

In conclusion, I would have you always keep before you the thought that the Church is an organism which must not stagnate, but must always continue to progress. May God, then, grant you a consciousness of your ministry, a measure of divine grace, unsettling, active, propagating, courageous, such as filled the Apostle to the Gentiles so that even in his period of meditation he saw the man of Macedonia and heard his summons to come over to Macedonia to preach there the Gospel of Jesus Christ. May this same grace move you to understand that you are set apart that you may dedicate all your time to the extension of the Kingdom of Heaven.



The Joy of Christmas

first was theirs who "made known abroad" what they had heard and seen. To all who are listening for the glad tidings of the newborn Christ may the same joy be given as to heralds of God's love for a suffering and a waiting world.

JAMES DE WOLF PERRY





Christmas Makes All Things New

BY JOHN W. SUTER, JR.

NO two Christmases are alike. The dawn of the great festival breaks now upon a world at war, now upon peace; now upon economic stability, now upon panic and ruin. Here a home receives the light of Christmas morning as it falls upon some new-found happiness, there a grief-stricken family shields its eyes and bows its head. Some Christmases are lived in solitude, others in the press and gaiety of friends. No two Christmases are alike.

All Christmases are alike. Into the heart of every human creature shines a single light. The Child of Bethlehem, day-spring from on high, rises like the morning sun to give light for darkness, turning even the path of thorns into the way of peace. For He is the same Lord, whose property is, always to have mercy. Year follows year and everything changes except the Changeless One whose throne is Tranquillity, whose scepter is Love. Jesus Christ is the same yesterday, today, and forever: and behold, He makes all things new.



A Child Needs Your Help

BY C. RANKIN BARNES

THE Book of Common Prayer calls Christmas the Feast of The Nativity of Christ. It stands for the coming of God to humanity. It recalls a moment when wondering shepherds gazed upon a baby—and saw God. Christmas is the day of the Christ Child.

The cause of childhood has suffered vastly these last three years. The gains of two decades in child welfare are threatened. Parents, in

poverty of purse and in agony of soul, have tried to fend off the body blow dealt their children by the depression. This blow has come to individual children in the form of increased malnutrition, lowered resistance, lessened security, and heightened emotional strain. The blow has struck childhood generally in the form of lowered mothers' pensions, impaired schooling, increased dependency, and an enormous decrease in the adoption of full orphans.

So, as the Feast of the Christ Child draws near, I send cordial greetings to the far-flung SPIRIT OF MISSIONS family, with the strong hope that upon His Birthday no true worshipper of the Christ will fail to render practical aid to some child beyond his own circle of relatives and friends.



Christmas—Manifested in Neighborly Living

BY JOHN W. WOOD

CHRISTMAS, 1932, will dawn upon a world confused, distracted, suffering. Never more than now have men and nations needed to be made glad by the yearly remembrance of the birth of Jesus. The spirit of Christmas is the spirit of giving and the spirit of sharing. The Incarnation and the Mission of the Church are vitally and unalterably linked together. No people in the world know that quite so well as the adventurers for God, some of whom it has been my privilege to know in many parts of the world.

True, the message you carry abroad is no other than that which we who stay at home must give in our more familiar surroundings. Yet, wherever our Lord is not known it seems to take on a new significance, to come to human life with a new appeal and to bear to despairing people, a new hope. Each of you knows from his own experience how rich that Christmas message is.

Some to whom you speak may find assurance and a new will to strive as they learn that the Incarnate Son is called Jesus because He

shall save His people from their sins. Others find relief from loneliness and despair as they learn that the Christ Child is called Emmanuel, God with us. To others still, groping in doubt and confusion, He may be made known as the Light of the World, the Way, the Truth, and the Life.

Wherever instability tends to disintegration, or rigidity to the hardening and the cramping of life, wherever despair or discord blight the lives of men and nations, the inspiring proclamation may be made known in word and manifested in neighborly living, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

May God bless you all, my friends overseas, as at the altar, in school, and in hospital, you let your life witness to these eternal truths.



Christmas Gifts in His Name

BY LEWIS B. FRANKLIN

CHRISTMAS is the anniversary of the day on which God made to us His greatest gift. Christians in every land have celebrated this day of days as a gift day.

THE SPIRIT OF MISSIONS family is made up of those who are continually offering their gifts in His name to the end that those who know Him not may come to know Him, that the light of knowledge may be given to those who sit in darkness, that health and strength may reach the sick and afflicted.

The Treasurer, who has the privilege of receiving and transmitting your generous gifts, sends you his earnest Christmas greetings and his prayers that you may find ever increasing joy in sacrificial service to the Babe of Bethlehem.



Christmas Brings Heaven-Made News

BY G. WARFIELD HOBBS

CHRISTMAS brings news that was fashioned in heaven. The day and its event uniquely project eternity into the limitations of time and space. Thus there came a moment, when in great humility, Deity took on human form and the proclamation of this event has been among the most glorious privileges of succeeding generations of men. Angels chanted it; shepherds proclaimed it; and upon the earth ever since men have found abiding satisfaction in spreading the Glad Tidings by each new means of communication. Today miracle mediums are available to herald the Christmas news. The printed word, the broadcast, pictures of the silvered screen, alive and speaking, join the human voice that first alone could tell the glorious tale. Those of us who as publicity servants of the Church invoke these varied agencies to proclaim the Message of the Christ and His Church joyously step aside today from current chronicles so soon forgot and proudly publish to you the Christmas news that "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."



To Give the Best Gift to Others

BY FRANK W. CREIGHTON

CHRISTMAS broadens our view of God's love, and recalls to us that we have the power to express it. In our view of His mission we see that there can be no barriers erected, no restriction of its scope. It is not limited to our archdeaconries, or dioceses, or

even our own land. Our domestic missionary family is a large one and so cosmopolitan as to represent the world; but the spirit of Christmas would be lost if our attention were wholly centered upon that family.

The best Christmas gift is Christ, Himself. He did not come to this earth to be God's gift to any section of it or any group of people in it. His is an all inclusive love and yet so discerning that He permits us to give Him to others and by so doing receive Him in greater measure ourselves.

We, of the domestic field, recognize the blessings that have come to us through Him; and the anniversary of His nativity is a divine incentive to give the Best Gift possible to the other members of the all inclusive larger family in the world He came to save.



Christmas Hallows Human Relationships

BY B. H. REINHEIMER

“AND it came to pass in those days, that there went out a decree from Caesar Augustus; ‘All the world should be taxed.’”

God chose for the birth of His Son our Saviour a moment when its import shone with all the brilliance of celestial light against the background of a burdened humanity. The common man, the shepherd and the carpenter, were face to face with the relentless drudgery of liquidating the material progress of the Caesars' civilization. It meant but one thing—“That all the world should be taxed.”

Today we keep the anniversary of the birth of the Prince of Peace against a background of human affairs just as dark. A background which is not in imagination but in reality that of the Nativity.

We should have made His word our way. We were captivated—and elected to place our trust in an imperialism of material progress,

the failure of which we now must liquidate. The answer, now, as then: "That all the world should be taxed."

But even though their wicks be fed out of our repentance and our poverty, the lights upon our altars and within our homes will this year shine brighter with divine love and human affection.

Believing this, the Field Department greets you with a conviction that we are in the midst of a re-birth of the holier attributes of human nature and human relations that will make this Christmastide unforgettable.



Jesus Shows Us the God of Hope

BY GRACE LINDLEY

TO ALL MEMBERS of the Church's family here and in far-off places we say a Merry Christmas. That we can say it on this Christmas of 1932 is testimony to the fact of facts, that Jesus is Emmanuel, that the Light coming into the world is not overcome by darkness, that we may be merry because Jesus shows us the God of Hope.



They Saw the Star!

By H. L. B.

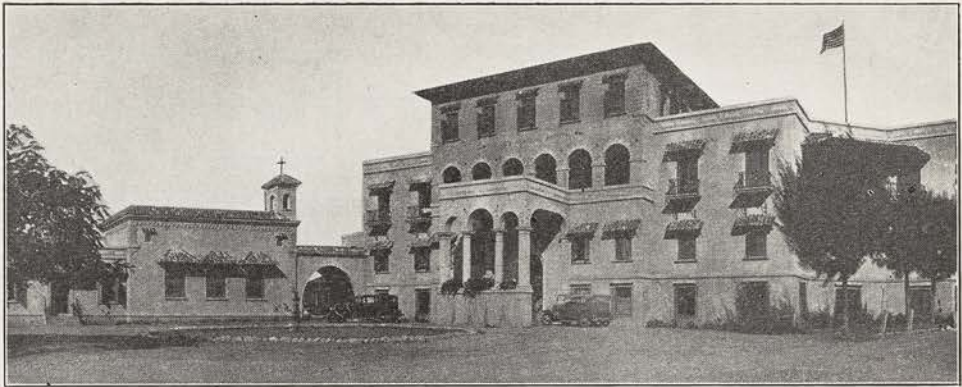


*They saw the Star, and traveled in its light;
They found the Child, and worshipped at His feet.
In its pure radiance all the world seemed bright;
Its golden promise made their joy complete.*

*Gone were the desert leagues which they had passed;
Forgotten were the perils of the way.
Before a peasant home they stood at last;
And journey's end had come at close of day.*

*As we go seeking Thee, Incarnate Love,
Dangers beset us, and our way seems long.
Show us thy Star, shining serene above;
Only a light from heaven can lead us on!*

*Send us its radiant message from afar,
For we can travel on through darkest night
If at our journey's end we see that Star,
Touching a Baby Face with golden light.*



ST. LUKE'S HOSPITAL CHAPEL, PONCE, IS ADJACENT TO MAIN ENTRANCE

Chapel is Power House of Ponce Hospital

Essential feature of Puerto Rican institution
was made possible by two gifts in memory of
Sally May Dooley and Henry Nelson Pierce

WHEN PLANS FOR the new St. Luke's Hospital, Ponce, Puerto Rico, were under way, Ellen T. Hicks, the superintendent, urged that prominence should be given to the chapel, both architecturally and as suggesting the reason for St. Luke's, and that its work is done in the Name of our Lord. The result is an attractive chapel, an integral part of the hospital, occupying a prominent location adjacent to the main entrance. It is a place where the devotional life of St. Luke's can find expression and be constantly renewed. Services are held daily for the hospital staff as a whole and in addition the chapel is always open for the personal devotions of patients and staff.

This essen-

tial feature of St. Luke's was made possible by two gifts in memory of two loyal followers of Christ, now enrolled in the Church Expectant. One is a Churchwoman who throughout a long life was a consistent champion of every effort of the Church to witness for Christ in every part of the world. A life-long member of St. Paul's Church Richmond, Mrs. Dooley provided that her death should not bring to an end the many benefactions that had been her joy during her life. She therefore, bequeathed her

jewels to her rector (now the rector of Grace Church, New York) with instructions as to how they were to be used. One of the last gifts from this fund helped build the chapel of St. Luke's Hospital.

IN MEMORY OF
SALLY MAY DOOLEY
OF RICHMOND, VIRGINIA
WHO BEQUEATHED HER JEWELS
TO BE SOLD FOR THE MISSIONS
OF THE CHURCH
THROUGH A GIFT FROM THE FUND
THUS CREATED
PART OF THIS CHAPEL WAS ERECTED.

THE SPIRIT OF MISSIONS

The life of a young man was the inspiration for the second gift. Dying while still a student at Princeton, Henry Nelson Pierce left behind him the memory of a clean, brave life. He was a grandson of the late Rev. Henry Wells Nelson, for a quarter of a century rector of Trinity Church, Geneva, New York, and for many years a member of the Board of Missions.

"The chapel," says Bishop Colmore, "is the heart and soul of the hospital, the power house which gives the daily inspiration for all the work done there for sick and suffering humanity." St. Luke's Hospital, Ponce, it need hardly be recalled, is not a new institution but has been carrying on its beneficent and constructive work since 1906. Never before, however, has the hospital been so well equipped as now. The beauty of its architecture, the excellence of its plan, and its complete and up-to-date equipment, place

THE CHANCEL OF THIS HOUSE OF GOD
IS A THANK OFFERING FOR
THE LIFE OF
HENRY NELSON PIERCE
1902-1925
A STUDENT OF
PRINCETON UNIVERSITY
HIS COURAGE AND PATIENCE
SHOWED OTHERS CHRIST'S WAY TO LIVE.

St. Luke's in a position second to none in Puerto Rico. This result is the product of the indefatigable labors of Miss Hicks, who has devoted fifteen years to the superintendency of the hospital, ably assisted by an unusual staff of Puerto Rican physicians and surgeons, and the Advisory Board of the Hospital. This Advisory Board, which is composed of the Bishop of Puerto Rico, two or three mission-

aries including Miss Hicks, and six of Ponce's professional and business men, were untiring in their efforts of building a modern medical institution well within the limits of the funds in hand. How well they succeeded in their purpose is perhaps indicated by the service which St. Luke's Hospital rendered during its first year in the new building. In those twelve months St. Luke's, which is a sixty-five-bed hospital, treated 1,065 patients and performed 272 operations. Fifty-five babies were also born.

Retired Priest Broadcasts to Children Over KTAB

THE PROVINCE OF the Pacific continues to pioneer in the effective evangelistic use of the radio. (See July SPIRIT OF MISSIONS, p. 421.)

Every Saturday morning the Rev. Charles Hitchcock tells a Bible story to all children within reach of KTAB, the station owned by the Tenth Avenue Baptist Church of Oakland, California.

This broadcast by a priest of the Church has met with an especial welcome by children confined in hospitals and other institutions. Evidence of this comes in a letter signed by ten boys and girls in the Little Jim Ward of the Children's Hospital, San Francisco. Writing

for themselves and other little children they say:

We want to thank you for the Bible story. We all gathered around the radio, some in wheel chairs and some in beds. We liked the prayer and Bible story very much for we don't have any Sunday school in the hospital. We shall be waiting for another story next Saturday.

Although compelled by physical exhaustion to retire from active parochial work, Mr. Hitchcock's ministry has not ended. He has found in the radio a modern evangelistic agent to carry the message of our Lord to all who will listen. This modern enterprise challenges men of kindred zeal to emulate.



Jottings from Near and Far



THE REPRODUCTION of Louis Richter's engraving as our special Christmas cover this month is made possible through the generous coöperation and courtesy of the Metropolitan Museum of Art, New York.

the walls were blown out and then the roof settled down on the ground.

Bishop Carson reports that it will cost \$1,500 to rebuild St. Gabriel's.—JOHN W. WOOD.

THE BISHOP OF UTAH, the Rt. Rev. Arthur W. Moulton, writes:

A terrible hailstorm visited Whiterocks the other day; broke one hundred and sixty-seven panes of glass in the Government buildings, thirty panes of glass in one of our mission buildings, and broke through the roofs of our church and mission house to such an extent as to make it imperative that new roofs should be put on at once, before the winter storms.



THE CITY OF San Pedro de Macoris in the Dominican Republic is surrounded by a chain of sugar *centrales*. In normal times, thousands of Jamaican Negroes work on the plantations planting, cutting, and transporting the cane to the *centrale* for grinding.

The Rev. A. H. Beer, our missionary at San Pedro de Macoris not only cares for his large and growing congregation at St. Stephen's, but so far as possible, journeys every Sunday to one or more of the chapels on the outlying plantations—anywhere from three or four to eight or ten miles distant. One of the most important of these plantations is known as Consuelo. One Sunday morning in March, 1931, it was my good fortune to accompany Mr. Beer on his visit to St. Gabriel's. There was a good congregation present and it was evident from the way in which those English-speaking black people entered into the service, that their Church meant a lot to them.

The hurricane of September 26 struck Consuelo with terrific force. The roof of St. Gabriel's was lifted from the church,

IN A YEAR WHEN almost without exception the income of well-established hospitals has decreased, the earnings of St. Barnabas' Hospital, Osaka, increased from 21,000 yen in 1930 to nearly 40,000 yen in 1931. The hospital has grown stronger in every way under the management of the vice-director, Dr. Frank M. Jones. (Dr. R. B. Teusler of Tokyo is director.) One notable addition among the Japanese doctors is the gynecologist and obstetrician, a Christian who after careful observation of the work and policy of the hospital joined the staff at a considerable financial disadvantage, because of his enthusiastic interest in the type of service the hospital is rendering to women and children and in public health.



COMMUNISTIC STRIFE has for a long time been particularly hot around Yuinmeng in the Missionary District of Hankow. Since 1927 the Chinese priest who has been in charge of our mission and its eight outstations has had to withdraw temporarily several times but he always returns and carries on. "If we could only have peace!" he says. There are people waiting to be confirmed; an additional priest and a Chinese woman worker are needed.

Two samples of the kind of thing going on under his care are at two places the names of which may be translated, the "Pao family enclosure" and the "Tsen family farm." The heads of each of

THE SPIRIT OF MISSIONS



ST. GABRIEL'S CHURCH, CONSUELO, D. R., AFTER THE HURRICANE
Consuelo, one of the most important sugar plantations on the Island, was one of the centers where we had an appreciative and growing congregation of West Indian Negroes.

these families open their houses every fine evening for a group who come to study the Christian Way. Mr. Tsen, who cannot read at all himself, cheerfully supplies the oil for lamps for twenty people who come to his house to study. Mr. Pao, a Christian for many years, receives forty enquirers in his house.

Thus in these two places some sixty people are quietly turning to Christianity, and the Communist headquarters for all that region is only a few miles away!

THE MISSIONARY in charge of our work among the Mexicans in Phoenix, Arizona, could make good use of a second-hand typewriter. Further information may be secured from the Rt. Rev. F. W. Creighton, 281 Fourth Ave., New York.

A NUMBER OF THE old men of Sagada, in the Philippine Islands, and the presidents and councillors of surrounding villages came to the mission recently to offer their services in connection with the building of the new dispensary and residence for the doctor. They said they had come many times in the past to ask that a doctor be sent there, and now that Dr. Jenkins is hard at work among them, they want to do all in their power to help. They promised free labor in carrying the

lumber from the sawmill and collecting stones for the buildings. These are not small items; carrying the lumber alone will save the mission fifteen hundred pesos.

THE CONFERENCE OF Colored Clergy and Church Leaders of the Fourth Province was held at the Fort Valley School October 11-13, and gave itself largely to a study and discussion of our colored work. Certain questions had been referred to this assembly by the Synod of the Province relative to the colored work and these were given conscientious consideration by all those in attendance. The school was pleased indeed to entertain the delegates to this meeting and the Institute feels certain that one result of the conference will be that the colored people of the Province, having seen the work at Fort Valley, will in future give more largely to the support of our schools.

AN INSTANCE OF Japanese-Christian friendship is reported from Hilo, Hawaii, where the Rev. H. H. Corey has presented a Japanese nurse for Baptism. She was won to the Church through a blind Chinese girl, a devoted member of the Hilo congregation. The two girls are

JOTTINGS FROM NEAR AND FAR

great friends, and the Chinese Churchwoman passed on to her Japanese friend all that she herself had learned.

THE ORIENTAL STUDENTS who frequent Brent House in Chicago are eager to know more about the early Christian fathers. To satisfy their demands Mrs. Biller would like to have in Brent House library the full works of these early Christians, as well as the lives of such men as St. Thomas of Aquinas, St. Francis of Assisi, St. Augustine, and others. Anyone having books of this type which they would like to share with the Oriental students at Brent House, may communicate with Mrs. George Biller, 5540 Woodland Avenue, Chicago, Illinois.

THE PRESIDING BISHOP will speak on Christmas morning at ten o'clock E.S.T., from WEAN, Providence, over a hookup of the Columbia Broadcasting System covering a wide area of the United States. This is a program of the Episcopal Church of the Air.

ONE SO OFTEN hears of vast rural regions where our Church is not known that one reads with thankfulness a passage in an address which the Rt. Rev. William H. Moreland made just before his recent retirement as Bishop of Sacramento:

Statistics do not measure spiritual growth, yet I may state for our encouragement just a few facts:

There are only twenty-seven towns in northern California of two thousand population or over; in twenty-four of these there are Episcopal churches.

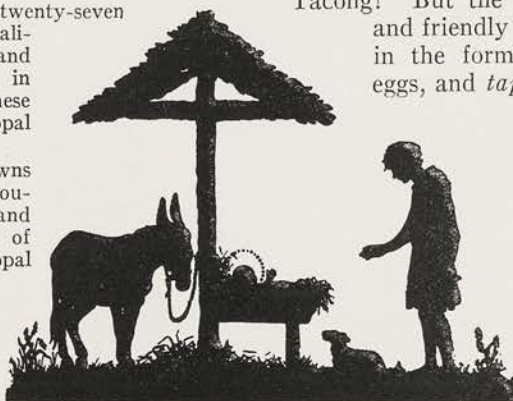
There are ten towns with between two thousand and one thousand population; in nine of these there are Episcopal churches.

In towns of less than one thousand we have eleven Episcopal churches.

ABOUT AN HOUR and a half hike from the Sagada outstation of Suyo, is a town which has never been visited by our missionaries. A short time ago, a newcomer to the Sagada Mission, the Rev. C. E. B. Nobes, set out to visit this town. The way led through Tacong, where Mr. Nobes and his boy were met by reeds stuck across the pathway. These form the regular Igorot "keep out" sign. They are placed before a house, for instance, when everyone is off in the fields and constitute a warning to marauders; placed as these were on the regular pathway at the entrance to the town, they warn strangers not to pass through.

In this case the town was having *obaya* or stay-at-home holiday, with accompanying sacrifice of pigs, chickens, or what not, the reason being that the day before there had been a hailstorm, and, unless, the *obaya* were celebrated, ruined crops might be expected. Hailstorms are infrequent enough to be looked upon as of special significance, of *anitos* or *Lumawig* (Igorot for Supreme Being) insisting upon special and immediate attention. Although no Igorot would probably have attempted to force an American to keep their law, Mr. Nobes felt that he and Manoel would have to find another route to Palatong. This involved going up a mountain side, down the other side, and up another, increasing the journey to three hours instead of one and a half.

When they arrived at their goal of Palatong what did they find but *obaya* there also for the same reason as at Tacong! But the men were most kind and friendly and sent refreshments in the form of rice, hard-boiled eggs, and *tapuy* (a drink made of fermented rice). They asked for another visit when no *obaya* would prevent entry into the town. They told Mr. Nobes they had been looking forward to the coming of Christianity to their town.



SANCTUARY

I SAW another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.

WHAT the Church has to give in its world mission is the good news of a divine act in history, of the Word made flesh. Apart from this there is no Christian mission.

In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.—International Missionary Council, Herrnhut Meeting, 1932.

WE THY CHILDREN beseech thee to hear us, O Lord, and to grant
That the light of the Incarnation may shine throughout the world.
That the gospel of thy love may win the homage of all hearts.
That all estates of men may find their unity at Bethlehem.
That thy birth as Man may hallow the whole life of man.
That thou for whom an inn could find no room may not again be crowded from our lives.
That the questionings of all minds and the wants of all souls at Bethlehem may find their peace.

INTERCESSIONS

LET US PRAY this month especially

For a right and worthy observance of the Advent Season in preparation for Christmas.

For the life of the Church in Spanish-American countries; for missions and people in Cuba hurt by the November hurricane.

For the Philippine Islands, a peaceful and wholesome development of their people, in education and health, in political life and government, in the advance of civilization among the tribes; and especially for our Church's mission, for Bishop Mosher and his staff and institutions.

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
the Domestic and Foreign Missionary Society

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*
THE RT. REV. HUGH L. BURLESON, D.D.

First Vice-President

Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

LEWIS B. FRANKLIN, D.C.L.

Second Vice-President and Treasurer

Finance
Publicity
Field

THE REV. FRANKLIN J. CLARK, *Secretary*

THE NATIONAL COUNCIL meeting on December 14-15 will give its major attention to problems in the domestic and foreign missionary fields. A full report will appear in our January issue.

THE SITUATION WITH regard to the collections to November 1 on the quotas allotted to the dioceses is indeed serious. With only two months remaining in the fiscal year the dioceses have remitted to the National Council only fifty-three per cent of the total they notified the Council to expect and there is a balance still due of \$1,014,850.

Up to the year 1931 the dioceses had paid to the National Council an average of ninety-nine per cent of the amounts they notified the Council to expect on their quotas. In 1931 the payment was only ninety-one per cent of expectations with a total shortage of \$231,099 and the Council was in consequence faced with a deficit of \$252,855 only avoided by the use of undesignated legacies heretofore used for new buildings. This year legacies are an uncertain asset.

Through large reductions in appropriations and the fine response of the Church to the 1932 Deficiency Fund Appeal the Budget for 1932 has been balanced *but only balanced if the dioceses pay what they have told the Council to expect*. Our whole system of the balanced budget depends upon the fulfillment of the expecta-

tations from the dioceses. A deficit must be avoided!

Only twelve dioceses and districts out of ninety-nine have sent in the full proportion of their expectations, even after allowing one full month for collection and remittance. The receipts to date are \$355,234 below what they were last year, exclusive of the amounts received for the 1932 Deficiency Fund.

It seems evident that some dioceses have been using most of the receipts to date in payment of their own diocesan expenses. Such a plan places the full burden of any shrinkage in the payment of pledges upon the National Council instead of a proportionate sharing in such shrinkage by the dioceses. Under the partnership plan now in effect the National Council is dependent upon the several dioceses for the collection of the missionary gifts of the people and relies upon the dioceses to divide all sums received between the diocese and the National Council on the basis of their proportionate share in the objective placed before the people.

The Church is showing a fine spirit in preparation for the Every Member Canvass. Let the same spirit of determination and sacrifice lead us to make good on our pledges for 1932 and provide the National Council with the money we have authorized them to spend in the support of our missionary work.—L. B. F.

Domestic Missions

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

THE GREAT SERVICE at the Cathedral of St. John the Divine which closed the ninth annual Conference of Church Workers among Colored People in the First and Second Provinces deserves mention on a page devoted to the Church in continental America. The Rev. George M. Plaskett, the president of the conference, invited me to be present, thereby giving me one of the most heartening experiences I have ever had. Over four thousand of our colored members crowded every inch of space in the cathedral and overflowed into the unfinished nave. Nearly five hundred marched in the great procession—choristers, acolytes, clergy, and bishops. Bishop Manning, the colored clergy of the First and Second Provinces, and all who had a part in this service, are to be commended not only for the inspiration they gave those who attended but for the demonstration they made of the strength and enthusiasm of our colored membership in the northeastern section of our country.

The steady movement of Negroes from the South to the North has naturally had its effect upon our work in both sections. Our greatest strength is in the first two Provinces where we have eighteen thousand colored members. Naturally all of them have not migrated from the South. Some have come directly from the West Indies, many are the result of the indefatigable efforts of the colored clergy, but many, too, are the products of little, isolated, struggling, southern missions. These latter naturally are weakened as their people move north. With a depleted membership they are having an increasingly difficult time to carry on. Nevertheless they can see their own importance and, in a measure, the results of their work, in such a service as was held at the cathedral, and in many a northern Negro parish made strong by them. The success of their brethren is a call to be of good

cheer, and a real challenge to carry on.

Fortunately the good sense and vision of our colored clergy, who are not sectionally but group conscious, hold together our Negro work in all parts of our country as a single enterprise. Those in the North recognize their deep obligation to the South, and extend their sympathy and help to their brethren in centers where the work of the Church is not so strong; and those in the South, inspired by and thankful for the strength of the colored parishes in the North, rejoice in their successes, while recognizing that they themselves have a great work to do and a goal of their own to achieve in the rural colored areas.

HEARTY CONGRATULATIONS to Bishop Jenkins, Charlotte L. Brown, and the congregation at St. Philip's-in-the-Desert, Hawthorne, Nevada, on the dedication of the new chapel addition to our present building! The plan is to use the first little building as a parish house, and to set aside the addition, which is an Advance Work gift of the Diocese of Southern Ohio, exclusively for worship.

When I visited Hawthorne, far out on the Nevada desert, in February 1931, first contacts with the community were being made, and they were not very encouraging. Miss Brown had gotten some of the children to come to her for instruction, but the adults who had managed very well without a church for sixty years, were not particularly interested. That a congregation now attends services, that the chapel was crowded for the dedication, and that a choir of fifteen members under the direction of Edith Smith, the assistant at the mission, sang the service, not only attests to hard and successful missionary work, but to the wisdom of reaching out into this little desert community with the message of wholesome living in the Gospel of Christ.

Foreign Missions

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

Across the Secretary's Desk

MY FRIEND, THE Rev. Hollis Smith of Zangzok, China, tells me that in spite of all the troubles of the past month the evangelistic work in his station, at least, has never been more encouraging. For one thing there is a full church nearly every Sunday. (American congregations might well take notice!) During the first six months of 1932 fifty-nine new families have been admitted to the fellowship of the Church in China. In each case it has not been simply an individual or one or two persons in the family but the entire family. Some of these people have come from the towns and villages surrounding Zangzok. "The more troublous and unhappy the times are," Mr. Smith comments, "the more people here are turning to Christ for the peace which passeth understanding."

The station schools for boys and girls have started on their new academic year with a larger number of students than formerly. Fortunately there has been no political interference, and the fact that the schools have not been registered has not been mentioned by any official. Chapel services and religious instruction are carried on as usual. The faculties of the school are all Christian with the exception of one member of the staff in the boys' school.

A RECENT RECRUIT in our Japan mission writes:

One other matter has caused me as much surprise as the climate and that is the cost of living. Food is about a third dearer than it is in New York and fully twice as dear as Wisconsin. The cheaper soft coal is twenty yen a ton (although I managed to get one ton this month for 14.50 yen). We burned just two tons this month. Our gas and electricity has averaged over thirty-six yen a month. So far we have been unable to live within our salary and have had to draw upon our own savings. I think that next year will be easier. The first

year is difficult, for there are so many things needed all at once.

THE ARRIVAL IN our Book Store of an additional supply of *Stories from a Chinese Hospital* by Laura P. Wells, and *Leaves from the Notebook of a Missionary Doctor* by Claude M. Lee, reminds me that there is still a chance for some people to secure two of the finest pamphlets on the great work which our hospitals in China are doing. They are full of so-called "human interest." The pamphlet by Miss Wells costs fifty cents; that by Dr. Lee, twenty-five cents. They may be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y.

OCCASIONALLY A HURRICANE, with all its fierce violence and destructiveness, will apparently safeguard, in a manner beyond any human explanation, some object that one would think would be utterly demolished by its fury. A recent letter from Bishop Colmore giving an incident of the hurricane of September 26 is an instance of this:

As soon as possible after the hurricane, the Rev. Aristides Villafane, priest-in-charge of the mission, sent one of his altar boys from San Juan out to the site of St. Joseph's Mission, Rio Piedras, advising him to use every effort to find anything belonging to the chapel, which had been blown away. The boy searched all day and found that the cross and candlesticks had been completely smashed up and destroyed, as was all the furniture, including the altar. After a long hunt the boy found the tabernacle from the altar some distance away from the site of the chapel, beside a brook where it had been washed up. The tabernacle was still intact. Fortunately before the storm Mr. Villafane had securely locked the chalice and paten belonging to the mission inside the tabernacle. The tabernacle had been wrenched from the altar and blown away to the brook and when found the chalice and paten were intact and uninjured. They were the gift of the Massachusetts Altar Society and were the only furnishings saved from the chapel.

THE SPIRIT OF MISSIONS

"CUBA'S ECONOMIC SITUATION," says Bishop Hulse, "is desperate. Many of our missions which used to be fairly prosperous cannot pay for light. Several places have had to give up evening services. We get hold of more people than ever but they have not a cent to give."

PROBABLY NOT MANY people realize that out in western Nebraska there is a colony of several hundred Japanese. They are making a good record as farmers. They are led by H. Kano, a Japanese, formerly a business man and farmer himself, who has now been ordained to the diaconate and is the pastor of the wide region over which the Japanese are scattered. Bishop Beecher expresses the judgment of most people who have seen Japanese outside of their own country when he says:

The relation of these Japanese people to their American neighbors is genial and mutually profitable. They are noted for their industrious habits, their respect for law, eagerness to learn and observe American customs, and their unvarying courtesy of speech and manner.

Bishop Beecher is most anxious that Mr. Kano should have some further study in one of our American seminaries. He tells me that for this purpose he would need six hundred dollars, and his budget provides only three hundred dollars for educational purposes! Besides the other obligations he must meet from this source. What *is* to be done?

BUSINESS CONDITIONS IN the United States may seem to be far from what everybody would like to have them, but we, in this country, are affluent as compared with most other people round the world. For one thing the American dollar is still worth par in the world's markets. In the Far East and South America local currencies are greatly below par.

Take Brazil, for instance! Bishop Thomas says, "Exchange has completely upset all our calculations." This is specially true in connection with the paying of the quota of the Brazilian Church for the work of the Church in the United

States. The amount of the quota is \$1,230. With a reasonable rate of exchange the \$1,230 should cost the Brazilian Church only 9,000\$600 milreis. At the present rate of exchange the \$1,230 will cost the Brazilian Church 15,000\$840 milreis. What would some of our American dioceses do if they were a part of the Church in Brazil? The Church in Brazil makes it a practice to give its quota even though in doing so it is obliged to cut down on the amount it raises to be used in Brazil.

REVIEWING SOME PRESENT-day conditions in Central China Bishop Gilman says:

We have had a very good crop, and in due time business is bound to improve. Our schools are full to overflowing. It is a great regret to me that the Government schools are still in difficulty in regard to funds. When they are going in good shape, we can barely take care of those who come to our schools; and we are in great difficulties now through the pressure of those who desire to enter our schools.

With Our Missionaries

DOMINICAN REPUBLIC

The Rev. and Mrs. Victor L. Dowdell and child sailed on the *Borinquen*, November 3.

JAPAN—KYOTO

Helen Disbrow, returning after furlough, sailed from San Francisco on the *Chichibu Maru*, November 3.

Mr. and Mrs. Ernest W. Foote of St. Paul's University, Tokyo, sailed on the *President Cleveland* November 17 for San Francisco, where they are staying for the remainder of their furlough.

LIBERIA

Henrietta Barlow sailed from Liverpool to Monrovia on the *Appam* November 3.

Clara Keith, returning after furlough, sailed from Liverpool to Cape Palmas on the *Adda*, November 30.

THE PHILIPPINE ISLANDS

Flora Rogers, returning after furlough, sailed on the *President Cleveland*, October 29.

PUERTO RICO

Mrs. Charles B. Colmore sailed on the *Coamo* October 13, to join Bishop Colmore in San Juan.

Mildred Hayes returned to the field on the *Barbara*, sailing from Baltimore on November 22.

Religious Education

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

EVERY RECTOR, Church school officer, and teacher has at least a potential interest in the new Church school courses being developed under the direction of the Curriculum Committee of the Department. As stated in the October SPIRIT OF MISSIONS (page 657), this committee plans to give each course a trial in four different types of school:

1. The rather large school, with fairly good equipment and the more-privileged type of city child.
2. The large city school ministering to the less-privileged child, the foreign-born, and other children usually found in crowded city districts.
3. The small school in town or city, or in suburban districts.
4. The rural school.

The schools which are using our material during the coming year include:

St. Philip's Church, New York, N. Y.; St. Mary's Church, Ardmore, Pennsylvania; St. Philip's Church, Dyker Heights, Brooklyn, New York; St. Paul's Church, Chestnut Hill, Philadelphia, Pennsylvania; Christ Church, Manhasset, Long Island; Grace Church, Providence, Rhode Island; Christ Church, Philadelphia, Pennsylvania; Church of the Holy Apostles, New York, N. Y.; Grace Chapel, New York, N. Y.; Emmanuel Church, Bronx, New York; Church of the Good Shepherd, Fort Lee, New Jersey; Trinity Church, Tariffville, Connecticut; Christ Church, Redding Ridge, Connecticut.

We have chosen schools near enough to New York to permit the committee's supervisor to hold monthly conferences with each teacher, and to make occasional Sunday visits to each class. In addition to these centers, Mrs. Adams's course for the first grade is being tried under the author's supervision in the following schools on the Pacific Coast: St. Paul's Church, Oakland, California; Holy Innocents' School of Religion, Oakland, California; St. John's Church, Stockton, California.

The teachers who are using these courses include mothers, public school

teachers, college and graduate students, high school students, stenographers, a laboratory assistant, a deaconess, a girls' worker, a director of religious education, clerks, and others. Only six of these teachers have received, or are now receiving, special training in religious education. Of the remaining twenty-five, some have attended summer conference classes; others have taught for several years; a few are teaching for practically the first time. This fairly wide distribution of training and experience will, we hope, give us a line on the ability of various types of teacher to use these courses.

The courses themselves are decidedly interesting. Each is divided into several units of work, from which a teacher is helped to choose those best adapted to the needs of his group. *An Activity Program for the First Grade*, for instance, which is concerned with learning to know God through our school life, includes these units: Our Day School, Our Church School, Jesus's School, Schools in Other Lands, All the World a School. Most of the classes who are using the course have started with Our Day School, although two are beginning with Our Church School. This is what happened in one of these classes on the first Sunday:

The first thing that we did was to examine our room, which boasts a fireplace, interesting looking books, a "newish" piano, a Victrola, a rug, several little chairs, and some interesting windows. After the survey everybody sat down and we learned each others' names. The children were unselfconscious and we immediately had a long discussion. Each child told about his school, where it was, what he does there, what books he reads.

The first to give us this interesting information was a little girl who talked bluntly and gave us a full day's program with few questions. A little boy who had been listening eagerly started his history the minute she finished. In a dull tone he said, "We go to Fourteenth Street School, we go in line, we sit down, we read, we go outdoors to play, the teacher says, 'You're good, I'll read to you,' we go home, we eat, we go back, we go in line, we

THE SPIRIT OF MISSIONS

draw, we go home." Each child was given a chance to tell about his school. We decided to bring books next Sunday, and pictures of school.

The talk of being "good" started a discussion. Who told us the right things to do, who helps us besides our parents and teachers, how do we talk to God? The teacher read some of the new prayers. They showed quite plainly that they preferred—*Hopes*, from *The Child on His Knees*, and the prayer for the little children beginning school, from *Prayers for Little Children*. We are going to make up some prayers of our own, and already we are learning *Hopes*.

Following Jesus in Everyday Living is developed at present in five units: School Life, Community Life, Church and World Relationships, Home and Family Relationships, and Problems in Personal Living. All the classes using this new course have started with the unit on Community Life, and many interesting things are going on. One group, for instance, is making a map of its city, and finding out how people in the city are trying to make it better. Another group is building a factory, trying to find out how working conditions can be made better. A third class is building a model city. The rural group meets in the church and most of its activity is listening to stories and discussing them. In a city group the following conversation took place on the third Sunday of the year:

Teacher: What day is this?
Sunday, October 9, 20th Sunday after Trinity, were all given.

Teacher: Yes, it is all those, but it means more than that to one race of people.

Edith: Tomorrow is a Jewish holiday.

Teacher: That's right. At sundown today there begins the most sacred of all Jewish observances, the Day of Atonement.

Edna: Another name for Jews is Hebrews.

Teacher: That is true. What do you know about the Jewish people?

They're noisy—They want to boss everything: these answers came first.

Nancy: I play with a Jewish girl and like her.

Edna: I've played with a Jewish girl for eight years and never had a quarrel with her.

Olive: There is a boy in my room who knows a lot about the Bible.

Teacher: How do the Jews worship?

Edith: In a temple.

Teacher: Who takes the place of our minister?

No one knew, so I told them the Rabbi. One girl mentioned the fact that the temple was sometimes called a synagogue.

Thelma: The Jews don't believe in Christ—they believe He hasn't come yet.

Teacher: Yes, that is true, but they do believe in God.

Mildred: I heard they only ate what they were told to at the temple, or went without food sometimes.

Teacher: Yes, they still keep certain fasts.

The children were really interested and looked alive. I had cut an article out of the paper on the Jewish holiday, and showed it to them. Then (holding my breath) I said, "Would you like to learn more about the Jewish people here in your own city—more about their religion and their customs?"

"Yes" came eagerly from all sides.

Teacher: What other peoples live in your neighborhoods?

Olive: Turks—I hate them.

Teacher: Why?

Olive: They keep us awake half the night and they make fun of the Armenians, too.

I mentioned the Federal Hill House, but no one had heard of it. I told them a little bit and will make arrangements to visit it with the group.

The girls decided that three groups were enough, so we proceeded to get into groups. Since the bell was due to ring I decided to take names next week. Each girl was told to bring at least one fact back to the group in which she was working. I told the group studying the Jews to get *The Promised Land*.

Some leaders have asked, "What is the relation of these courses to the Christian Nurture Series?" The new courses to be added to the Christian Nurture Series are *not* revisions of the present courses; they are wholly new material. They are like the present Christian Nurture courses in that they seek to help boys and girls grow in the Church's life and fellowship.
—MILDRED HEWITT.

DO YOU KNOW this book? *Men Who Stood Alone* by Mary Jenness (New York, Harpers, \$1), stories of Old Testament Prophets. The teacher's guide for it may be obtained, temporarily in mimeographed form, from The Book Store, 281 Fourth Avenue, New York, N. Y., for twenty-five cents.

THE NATIONAL COUNCIL

Adult Education

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

WHAT RELIGIOUS books shall I read? This is a question which many people are constantly asking. Very often it is answered by reading either the first book that looks interesting in the local library or in the advertisements, or by reading another book that supports one's individual prejudices. In neither way can there be the most normal growth.

The output of books on religion today is very large and one has difficulty in selecting those books that are really valuable. The average person needs a guide in selecting his reading. One of the best guides available today is the Religious Book Club, 80 Lafayette Street, New York. The editorial work of this organization is directed by a committee of six well-known leaders who represent the best current religious thought. Each month they select a small number of books from the multitude of those published and recommend them to readers. The Religious Book Club has been in active operation for over five years and in that time has abundantly justified its existence. Its choices have been wise and valuable.

The pastor whose budget for books is limited may be sure that in following the advice of the Religious Book Club he is not wasting his money. A great advantage that this organization offers is the privilege of substituting other books if they are desired instead of the selection of the committee. One thus has the freedom of his own choice plus the suggestions and advice of the committee.

The list of recommendations made during the past five years by the Book Club may be secured on application. This list will prove valuable even if one does not join the organization.

If a group in the parish (or an individual) should wish to make a welcome gift to the rector, it could hardly do better than to present him with a year's membership in the Religious Book Club.

Missionary Education

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

THE NEW READING courses on China and on the American Indians, *Revolution and Evolution in China* by Arthur M. Sherman, and *Old Trails and New* by Hugh L. Burluson (price fifteen cents each) will be ready early in December. These courses are similar to the courses: *Religion in India* by James Thayer Addison, and *Changing Social Life in India* by Margaret Read, published by the National Council in 1930. Each pamphlet contains an introduction to the subject and a survey of six carefully selected books, the reading of which will give one an intelligent understanding of the important subjects in these courses. The courses are primarily intended for individuals who wish to become better acquainted with China or the American Indian but who either have not the opportunity for group study and discussion or who prefer to do their work individually. They are, of course, excellent supplementary material to our regular group study.

MAPS

IN RESPONSE TO many requests we have prepared two blueprint maps, one of China and the other of Indians in the United States, for the use of study groups. The China map (41 x 47) shows all our mission stations clearly marked. The Indian map is an outline of the United States (32 x 47) showing all reservations and the Indian mission stations of our Church. These maps are on heavy paper and may be secured for \$1 each from The Book Store, 281 Fourth Avenue, New York, N. Y.

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WE ARE GLAD to announce that *The Missionary Review of the World* has reprinted its special American Indian number and that copies are now available at the Church Missions House Book Store at twenty-five cents each.

Christian Social Service

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

“WHAT SHALL I give my rector for Christmas?” This question worries many of the generous devout. From its knowledge of the urgent relief problem faced by many a parish priest this winter this Department would like to suggest that the answer might be a check, of whatever size, marked “For your Discretionary Fund.”

“NO COMMUNITY AND no private citizen should feel that because three hundred million dollars has been made available to States that the relief situation in this country is taken care of.” These vigorous words of Mrs. John M. Glenn, President of the Family Welfare Association of America, have been widely quoted throughout the country. Mrs. Glenn is also President of the National Council, Church Mission of Help.

WITH MINGLED FEELINGS of joy and sorrow one reads that portion of the United States Census for 1930 dealing with child labor, the final figures for which have just been released. There has been a decrease of 37.1 per cent in the number of child workers from ten to 15 years of age, inclusive, and a decrease of only 13.6 per cent among sixteen- and seventeen-year-old workers. The latest totals show 667,118 child workers in the ten to fifteen age group, and 1,478,841 aged sixteen and seventeen.

Socially minded Christians are glad to notice that the downward trend recorded between 1910 and 1920 has been continued for another decade. But they are distressed to see that there were actual increases in the number of children under sixteen working as canvassers, as delivery boys for stores, as chauffeurs and truck drivers, in cleaning, dyeing, and pressing shops, in fertilizer factories, in turpentine farms and distilleries (largely a seasonal increase), as fishermen and oystermen, and as newsboys. There

were also more girls employed as actresses, newsgirls, hairdressers, and manicurists than in 1920. And unfortunately with very few exceptions the kinds of work where child labor increased, either absolutely or relatively to the total number of child workers, are those where the pay is low, regulation ineffective, and hours long.

All this goes to show that in the field of child labor the vigilance of awakened conscience must never be relaxed. In the progress of the last two decades legislative enactments, public opinion, and technological changes in industry all played a part. Public opinion cannot be allowed to grow indifferent.

“Where does my State stand in child labor reduction?” is a question which every Churchman should ask himself. If he does not know the answer, this Department will be glad to give him the information.

A GROUP OF TRAINING courses for rural workers is being planned at Scarritt College for Christian Workers, Nashville, Tennessee, for early 1933. Each course will run for six weeks. The registration date for any of them is January 3, 1933. In providing this special training several types of workers have been in mind:

1. Home and foreign missionaries on furlough who desire to use a part of their furlough in preparation for rural work.
2. Country pastors, nurses, and other rural workers who feel the need for better equipment for social and religious work among rural peoples.
3. Candidates for missionary service who are looking forward to service in rural communities. Except for a matriculation fee of five dollars there will be no charge for tuition.

The Rural Division of the Department will be glad to supply more detailed information to all who may be interested.

The Field Department

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

ELSEWHERE IN THIS issue an entire page has been devoted to an appeal to diocesan and parish leaders to enlist the personnel of the Every Member Canvass organization for the purpose of making an Every Member Visit or Visitation prior to Lent, 1933. The proposal implied in this appeal is not an innovation. Beginning last January the officers of the Field Department have made an endeavor to obtain a complete report covering every parish where an Every Member Visit had been held. In one instance, the Diocese of East Carolina, we learned that it was to be a diocesan-wide venture. We found parishes where it had been inaugurated several years ago and proven so productive that it has been repeated annually since.

We found that the Every Member Visitation was one of the proposals made in the literature of the Teaching Mission on the Great Commission held throughout the Fourth Province as a measure for conserving and extending the results of that Mission. Only a percentage of the parish membership will have had any contact with the Mission or its leaders. Never have one hundred per cent attended even one of a series of meetings. It is important, however, that the Teaching Mission reach every baptized member. This means that a band of workers must extend the messages of the Mission throughout the entire parish. We urge that this be done partly through the Every Member Canvass and especially through the Every Member Visitation, the latter to be conducted in Epiphany or Lent, or even as late as Easter week.

In following the plans for the Every Member Canvass during September and October we found that in many instances that the visitation idea has been incorporated in the canvass itself and that the canvassers have been expected to make two calls, the first purely in the interest

of fellowship and education a week or more prior to the call for the solicitation of financial pledges.

It is plain to everyone that the continuance of the depression has temporarily if not permanently affected the social trends of our country. The drift of population to the cities has been reversed for the first time in many years and there has been a universal reknitting of family ties. As in the case of every great social disaster, a leveling and amalgamating process has been induced. Old-fashioned friendliness is again at a premium and the programs of all of the great communions established in America are being arranged to impart to this new friendliness the spirit of Christ and to endeavor to conserve it by relating it to the Church.

One wonders if there is not incipient in these conditions an almost spontaneous religious revival and renewal destined to refresh and purify and strengthen American life.

The leaders of the Field Department are convinced that it is a possibility which we ought to explore energetically this coming year. It is a possibility that ought to enlist the willing cooperation of every diocesan and parish leader, lay as well as clerical.

The Field Department therefore renews the proposal that was made last May in the leaflet, *Should Your Parish Have an Every Member Canvass in a Year of Depression?* that the organization built for the canvass be kept alive throughout 1933. Its members should be called together after the first of the year and given additional training in visiting of a pastoral character and sent out to make a visit on every member prior to Lent as a manifestation of the Church's approval of the new friendliness and as an extension of the Mission of *The Promise of Power* inaugurated in the present canvass.

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

CIRCULATION OF THE partly printed parish paper continues to grow. Late orders exhausted the November edition, and although two extra editions were printed, some of the very latest orders could not be filled.

Parishes intending to use the papers should order early, and whenever possible, on the basis of a standing order for each week or each month. That is the only safe protection against irregularity or disappointment. Editions will be large enough to fill only actual orders on file at the time of going to press. The press deadline is the fifth of the preceding month; that is, papers for use in the parishes during January go to press on December 5.

1 1 1

ON MANY OCCASIONS the Department has observed that there is no Church periodical designed especially for young people. And yet the Church expects her young people as soon as they become men and women to read a Church paper. Since the passing of *The Young Churchman*, which was for the very young, about the only attempt to interest youthful readers has been The Family and Young People's Department in *The Southern Churchman*.

Now comes the first number of *The Junior Churchman*, a magazine for children of the Church, to be published monthly by the Church Outlet Publishing Company of Westfield, Pennsylvania. The editor is the Ven. Harold E. Schmaus, of the Diocese of Harrisburg.

The Publicity Department wishes *The Junior Churchman* every success.

1 1 1

A NEVADA MERCHANT contributes this bit of real wisdom:

Parishes which use neither newspapers nor signboards are usually discouraged, and no wonder. The neglect of such obvious methods to attract and inform people indicates a general lack of zeal.

**American Church Institute
For Negroes**

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

ON NOVEMBER 8, the Okolona Industrial School at Okolona, Mississippi, celebrated its thirtieth anniversary with an interesting program recalling the history and service the school has rendered to the Negro boys and girls of Mississippi. The anniversary address was delivered by R. R. Moton, Principal of Tuskegee Institute.

The Okolona Industrial School was founded in 1902 by Wallace A. Battle, our present field secretary, and has grown from a very humble beginning to an institution of worth and service.

During the anniversary exercises, McDougall Hall, a new classroom building completed in 1931, was formally dedicated. Named in honor of Walter McDougall of Brooklyn, New York, benefactor and former trustee of the school, it is the first unit to be erected in a building program projected for the school.

Okolona has a present enrollment of seventy-one against a record of forty-three at the same date last year. A little later the enrollment will be doubled as many students cannot leave the farms until the harvest season is over.

Our Church people in Mississippi are greatly interested in the work Okolona is doing and, although it is still one of our smaller schools, it has great chances for growth and service.

1 1 1

THE STUDENTS IN all the Institute schools are being urged this fall to make regular contributions to the work of the Church through the envelope system. In most of the schools such a plan has been in effect for years but there are several who have not followed it up with enterprise and determination. Last year the students of one school gave more than nine hundred dollars to the Church's Mission, an indication of real consecration and sacrifice on the part of these Negro boys and girls. We want as good a report from each of our schools!

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THIS FALL, REALIZING that our job (never an easy one) of taking care of many and varied appeals loomed rather more difficult than usual, we made a chart to visualize the extent of the year's work and to see how we stood. This chart clearly shows (in view of the scarcity of money and the greater need for help) that it will be necessary for every group to do its part if all the appeals are to be answered. We cannot do without the aid of a single one!

While making this chart we were struck anew by the number of catechists to whom we send clothing. We wondered how many people were aware of the importance of these men to our Indian work.

In 1873, soon after his consecration as bishop of what was then Dakota Territory, William Hobart Hare realizing the magnitude of his undertaking and the inadequacy of his few ordained missionaries to carry on, conceived the idea of a lay ministry by Indians for Indians.

His plan (and it proved eminently successful) was to place responsible presbyters at strategic points. To their assistance he called selected Indians who could tell their brother Indians in their own language the story of the Christian religion and what it meant to be a Christian. From this nucleus grew a large body of men known as helpers and catechists who today are the backbone of

the Indian work, particularly in South Dakota.

The helper (a man with a little education, earnest in his Christianity, equipped with hymnal, service book and Bible) gathered his people together for service and instruction. As the work developed, the helpers held regular Sunday services in the chapels, taught the people, visited the sick, and buried the dead.

Having served for a time sufficient to demonstrate his loyalty, steadfastness, and capability, the helper was made a catechist, and then a senior catechist, denoted by a crimson velvet Niobrara Cross worn upon the breast of the cassock. From this group of senior catechists the present Indian ministry was recruited.

It is difficult to estimate the value of the work of these men who in their simple way are showing their people the way of Christ. During the week they carry on their usual occupations, gardening, raising crops and cattle, being examples of thrift and industry to their people. Since they give but a part of their time to the Church, their stipend is very small. Consequently the Supply Department seeks to aid them to the extent of a suit of clothes and some winter underwear for themselves, but nothing for their families. Little money comes into their hands and this clothing which the W.A. sends them is of much assistance.

Clothing Boxes 1932-33

Type	White	Negro	Indian	Foreign	United States Possessions	Total
Personals	190	78	43	—	24	335
Missions	85	46	37	6	51	225
Schools						
Hospitals						
Grand Total	285	128	81	16	80	590

Catechists, 58; Women Missionaries, 450 (Christmas Gifts)

The Commission on Evangelism

Authorized by General Convention

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

3510 Woodley Road, Washington, D. C.

THE BISHOPS' CRUSADE of five years ago brought out vividly the fact that very few of our outstanding laymen are giving their splendid gifts to the service of Christ and His Church in any form of personal service.

In order, therefore, to arouse and quicken the interest of these men and women who represent the unharnessed power of the Church, we decided to draft and commission some outstanding layman who would be willing to give himself unreservedly to the work of an evangelist to his brother laymen throughout the Church.

The commission was fortunate in securing the services of Dr. Larkin W. Glazebrook, a communicant of Epiphany Church, Washington, D. C., who for many years had given much time to lay evangelistic work in and around Washington and who had served most acceptably as one of our few lay crusaders in the Bishops' Crusade.

Dr. Glazebrook, who is a graduate of Columbia University, had practiced his profession of surgery and medicine for thirty-five years and at that time was chief surgeon of the Washington Railway and Electric Company, which position he had held for seventeen years; with the responsibility of 2,500 employees under his care.

He agreed to surrender his professional career and give his entire time to the work of the commission.

He was commissioned to go out to the Church and make his appeal in his own way for a more active coöperation on the part of lay men and women. A resolution written by our commission recently says:

Service for Christ and His Church has enlisted his deepest enthusiasm and made strong appeal to his sense of loyalty, both as a Christian and as a Churchman; he is a speaker of recognized ability and force; he began a type of service which has been keeping him away

from home and family much of his time; he has devoted himself to this work with unflinching enthusiasm, cheerfulness, devotion, and ability; he has made contacts with our people all over this country and taken pains to keep in touch with those whom he has been able to reach; letters have come from persons in many sections gratefully acknowledging what his visit and presentation have meant; generally speaking, he has blazed a trail in this type of work, shown great initiative in making his plans and energy in carrying them out.

It is impossible to state the many opportunities of which this lay worker has taken advantage, but we shall mention a few facts: In his four-and-a-half years' service with the commission he has traveled more than ninety thousand miles and has spoken in more than 750 cathedrals, parish churches, and missions. He makes it a point to address the Sunday schools, young people's societies, vestries, women's groups, and men's groups in every parish. He has addressed many college and university groups, more than 150 civic clubs, as well as high schools, private schools, jails, penitentiaries, seminaries, diocesan conventions, and synods; and has held missions of from three to eight days in parishes. He has, at the invitations of forty bishops, gone into their dioceses or missionary districts for a period of from three to four weeks and followed the itinerary outlined for him. He has attended interdenominational conferences and spoken in many churches of other communions. In addition to these public opportunities, he calls with the rector upon shut-ins at homes and hospitals and upon many unchurched.

Inquiries regarding Dr. Glazebrook's work will be gladly answered by our Director of Evangelism, the Rev. Malcolm S. Taylor, who will also be very glad to make appointments for Dr. Glazebrook.—THOMAS C. DARST, *Bishop of East Carolina, Chairman of the Commission.*

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

THE REV. WILLIAM C. EMHARDT, S.T.D., *Counselor*

Federated Russian Orthodox Clubs in America

FROM THE CAR window as the train passes through the American industrial city, one is more than apt to catch a fleeting glimpse of the five-clustered onion shaped domes of the Russian church, dedicated to St. Alexander Nevsky, St. Theodotius, or St. Nicholas. For most of us, what these domes and names signify lies in the realm of the mysterious, but they catch our imaginations, the fleeting glimpse starts a train of thought, a vague picture of a culture and tradition of another nation transplanted in little spots to our soil. And this speculation invariably leads to the question of whether or no these little transplanted spots will flourish and grow, or gradually fade and die as they become crowded and absorbed by their new surroundings.

This question is indeed foremost in the minds of those who today carry on the work of the Russian Church in America. The Church is faced with the problem of a changing nationality with the growth of the new generation. The great majority of the clergy are of the old school, Russian born (there are some few exceptions), sent primarily to minister to the thousands of emigres who came to this country twenty to thirty years ago. The parishes are large and the task of ministering to this older generation is all that the clergy can handle. With the growing generation of American born Russians, the language barrier becomes insurmountable. The children, American, educated in the public schools, knowing only American ways, are rapidly being lost to the Russian Church. The clergy are Russian in their training and outlook and cannot be expected readily to adapt themselves and emerge overnight with a double equipment so as to minister effectively to two nationalities. At times the situation has appeared al-

most hopeless but at present a new day seems to be dawning for the Orthodox Church in America.

This new hope comes spontaneously from the young Americans of the Russian Church. From time to time in past years there have sprung up in the many parishes, groups or clubs of young people who felt themselves drawn together not through any thorough grounding in the elements of the Russian language and the aspects of Russian culture, but through enough of an understanding of their ancestral background as to desire to preserve its ideals in their own lives.

Independently, spontaneously, unknown to each other these clubs sprung up until in 1927 through the leadership of club members in and about Pittsburgh a group of young men and women representing clubs in the East and Middle West met in the hall of St. Alexander Nevsky parish, Pittsburgh, and formed a union. The Federated Russian Orthodox Clubs of America was the name given to the organization and *The Russian Orthodox Journal*, which had been instrumental in bringing these young men and women together, was declared the official publication. Since that time many more clubs have joined the Federation. The total now numbers sixty-six with about two thousand members.

Although the club activities have been thus far largely social and recreational, the Federation is emphatically Orthodox, within the Church. The Federation, with its monthly *Journal* and annual convention is rapidly bringing the members to a realization of the problems of the Church and the great value attached to their solution, and also of the large and vital part the young generation not only can, but must play in the future of Orthodoxy in America.

THE SPIRIT OF MISSIONS

The sixth annual convention of the F. R. O. C. met this past September 3-5 at the Hotel St. George in Brooklyn, N. Y. There were about three hundred delegates and members in attendance at the three days sessions and at the Divine Liturgy Sunday morning at the Church of Christ the Saviour, Manhattan. They represented every walk of Russian American life, lawyers, engineers, workers from the mine and steel centers, clerks, students from high schools and the universities and colleges. Most apparent was the complete lack of any conflict or difference occasioned by the political and class or sectional problems which have so seriously torn and divided the older generation. Not once in the three days sessions either on the part of the members or their guest speakers was there any mention of politics.

The climax of the convention was the colorful banquet attended by nearly one thousand members and their friends. It began with the singing, spontaneous, unaccompanied, unled, by the entire group, of the Our Father, as only Russians can sing.

Of particular interest was the fact revealed at the business session that there are continual applications for admittance to the Federation from newly formed parish clubs; that the work is steadily growing. Of greater and more vital interest was the practical scheme showing that the Federation is awake to the educational needs of the Russian Church and that it is prepared to meet them. The committee appointed by a previous convention had prepared a plan, simple and practical, by which an educational center might meet the present needs and later develop into a college and seminary for the training of Orthodox priests.

The immediate need is for workers, Sunday school teachers, and club leaders, in the parishes, and also for instruction in Russian language, culture, and religion for club members. The plan is to meet these needs by providing a number of night school courses at some convenient center (probably New York City) and then to have the courses sent

out to study groups in the various clubs. The committee hopes to have the acceptance and backing of the scheme on the part of all the clubs by the time of the next convention so that it may be put into operation.

Surely the devotion and efforts on the part of these young Russian Americans for their Church is worthy of God's fullest blessing.—GEORGE W. KNIGHT, *Graduate student, General Theological Seminary.*

GOOD FRIDAY OFFERING

THE GOOD FRIDAY OFFERING of 1932 amounted on October 31, to \$18,243.21, approximately \$2,500 less than the total of the 1931 Offering.

A study of the returns shows an increase in the number of parishes contributing, but a general decrease in the amounts given. In years past amounts averaging five to ten per cent of the total have been received during the last quarter of the year. Estimating upon this experience it is expected that the 1932 Offering will reach \$19,000, a decrease of approximately five per cent from 1931.

In order to offset this deficit, marked reductions have been made in salaries and in maintenance of work. A radical change has been made in the methods of appropriation. Heretofore the work in Mosul has been responsible directly to the Archbishop of Canterbury. Recently the Archbishop transferred Iraq to the jurisdiction of the Anglican Bishop in Jerusalem. By this arrangement, and subsequent negotiations, all appropriations from the Good Friday Offering will be made through the Anglican Bishop in Jerusalem. The operating budget for the entire work, payable through him will amount to about \$22,000 a year.

In the past the budget has been met through a combination of the Good Friday Offering and special contributions to the Assyrian Fund. During the past year there was received from the latter source approximately \$2,500. If this average is maintained there is every possibility of closing the fiscal year with a balanced budget with a very small reduction in expenses.

The Coöperating Agencies

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

The Daughters of the King

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



"JAPANESE CHURCH people are such earnest Christians," said Letitia Lamb of Denver in her report to the National Council at its recent meeting in Pittsburgh, Pennsylvania. Miss Lamb, who was our representative on the Pilgrimage to Japan conducted by the Brotherhood of St. Andrew, and whose mission was to bring the Order to the attention of women's groups in Japan, told of approaches made to key people with responses sufficiently encouraging to inspire hope of definite results.

In speaking of the *Nippon Sei Ko Kwai*, she said in part:

Our missionaries are trying to keep themselves in the background so the Japanese may work out their own problems in their own way, but the Japanese are anxious for the Church to continue its help. We must realize that they need to choose for themselves what of our work and organizations will help them. . . . We may be proud of what the Church has done in Japan."

At this four-day session of the National Council, officers and chairmen of committees presented reports covering the entire range of our work. Worthy of special mention is the annual report of the Order compiled from reports from the eight Provinces, showing some of the tangible results of the year's work.

Christ in the Common Ways of Life and Personal Discipleship and the Way of Prayer were selected as the subjects for the two courses to be given by the Daughters of the King at summer conferences next year.

The revised and enlarged edition of *The Prayer Book Reason Why* by Nelson R. Boss is the 1932-33 study book.

Church Mission of Help

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

CMH CMH OFFICES present a gay but busy look these days. The ordinary serious work goes on, but is almost unseen under the rushing in and out of volunteers, group chairmen, board members, and other generous and interested helpers. This year Christmas plans are of grave importance!

Well planned and carried out, they give proof to many discouraged girls that they are not utterly alone and forgotten.

Two thousand and forty-eight girls and perhaps half again as many babies, younger sisters, and young husbands, are on the CMH Christmas list this year. Some will receive only cards; they are those who are so near to "graduating" that they are on the giving list now. Others are in institutions and hospitals; their gifts must be planned in accordance with the rules. A few will receive only tiny gifts; they are in families that will include them in the general Christmas plans. And some will, if the worker's hopes are fulfilled, receive such tremendous gifts as a needed coat, a box of wood-carving tools, or a gay kimona.

Only one thing most of these gifts have in common; they will have been selected for that particular girl by a person, her worker, who knew intimately her needs and her tastes. And, in most instances, they will be in her hands on Christmas morning, so that she may take her place with other happy openers of gifts. Christmas trees and parties may come later in the week, but no anticipation or hope can make up for the drab and respect-destroying experience of being without tangible proof of friends on Christmas Day.

The Church Army

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



THE MISSION opened at Burlington Mills, North Carolina, and developed last winter by Capt. Franklyn H. Board is now in such flourishing condition as to need a priest-in-charge, and Captain Board is free to pioneer in other localities in Alamance County. Already he is finding fertile ground for he writes:

At Trollinwood, our newest field, we had the opening day for our Sunday school with an enrollment of fifty. At the evening service there was a congregation of eighty. I am not thrilled so much by the numbers, as by the eager yearning exhibited by these people for the Word of Life. Then, along with this, a mill village is being looked after. We have secured a house which will be converted into a chapel. My young men friends are proving a great help, especially in teaching boys' classes.

From far distant Honolulu comes this word from Bishop Littell:

No recent event has had more religious significance for the Islands than the arrival and the work of experienced Church Army evangelists. Three are working in a large area on the Island of Hawaii. Three plantations have united in the support of Captains Benson and Roberts who with Captain Bramwell are living at our Church Army headquarters at Paauilo. The plantations have furnished the house in which the men live, two chapels, and three community halls. At one plantation where no hall existed, the manager built a fully furnished center of work, including the chapel, in the midst of a camp of Filipino plantation workers. These Church Army leaders are ministering to Filipinos, Japanese, Puerto Ricans, Hawaiians, and Caucasians. Their services are also in demand as far as Kohala in the north.

Captain Henry Hamilton and Captain John Oliphant have been added to our staff, the latter being at work in the Island of Kauai.

Annie A. Horner, our worker on Crow Creek Reservation, Fort Thompson, South Dakota, writes:

At Iron Nation I got into close touch with the Indians, as I lived with them and had evening meals with one family around the camp fire. We had our evening prayers together. I wish you could have seen the pleased look on that Indian father's face. Each evening I joined father, mother, and four sons at supper just as the sun was going down, then we com-

mended ourselves and our loved ones to our Heavenly Father. More and more I am convinced of the deeply religious nature of the Indian. Their food for the most part was corn, potatoes, and a kind of dough they make in place of bread. This year there have been plenty of choke-cherries. These they pound and dry for use in the winter. They are cooked into a mush and for many in Iron Nation will form the chief food this winter.

Seamen's Church Institute of America

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



EACH CHRISTMAS Day many thousands of seamen are ashore in our American seaports, strangers, lonely, without friends, and far from home. Other thousands are in hospitals sick or injured, and at Fort Stanton, New Mexico, some 270 tubercular seamen are seeking health in that isolated spot.

The only Christmas message received by these men is that brought by and through the Seamen's Institutes in many ports. Each year an effort is made to invite all seamen stopping in the Institutes on Christmas Day to a Christmas Dinner, to carry to those in hospitals some token of Christmas cheer, and to surround the seamen at Fort Stanton with something of the Christmas spirit. Religious services are held in all Institutes on Christmas Day, where seamen of every race and creed gather and join in the Christmas adoration.

In many Institutes Christmas boxes containing such simple articles as ties, belts, socks, key folds, tobacco, pipes, tooth paste, and other personal items, are distributed among the men as gifts from interested men and women and thousands of ditty bags bring joy into the lives of these lonely men.

As we of the Church are enjoying our Christmas worship, our firesides, and this holy season of peace and happiness we may rejoice to know that the stranger within our ports is not forgotten.

THE NATIONAL COUNCIL

The Church Periodical Club

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



DURING THE past summer the C.P.C. suffered the loss of a very faithful and loyal friend. She had lived for many years out of touch with any branch of the Club, but she never allowed this fact to excuse forgetfulness of its activities and needs.

From time to time there came to the central office a note giving the title of a book and asking to whom it should be sent. Frequently the note contained also a small gift of money. Quite often the book offered was on file as an unfulfilled "want." Always it was one that any Church worker would be glad to receive, for this good friend was a discriminating reader of recent books.

Not only was it a joy to the C.P.C. to assist in placing these books in the right hands, but there was a sense of support in the knowledge that some one always remembered the book-hungry and gave them her best. She is enshrined now among the C.P.C. saints with the prayer that others may be inspired by her example.

FROM A SMALL parish in the Northwest the rector writes:

My Ladies' Guild runs a library—the only library in this large valley. It is located in a butcher shop and the ranchers come in from miles around and take out books at ten cents a week. Now that winter has set in there is more time for these people to read. If you know of any one who has old books of any sort I'd be happy to receive them. There are only two hundred volumes in our little library and we could profitably do with many more books, especially children's books, detective or mystery stories, and fiction. There is a great demand for fiction. Besides furnishing these people with books the library nets us a small but needed income each month. I have donated all my own books except the volumes of theology, and other topics to which I must refer. The school libraries are virtually nil and we let the children borrow books for a very small fee.

Please ask for and use the address, and do not let the books be *too old*.

The Girls' Friendly Society

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



READERS OF THE SPIRIT OF MISSIONS will be interested in this letter from the Bishop of Honolulu to Margaret M. Lukens, President of The Girls' Friendly Society:

The October number of *The Record* came by the last steamer, and I have read with delight the "Good News" on page 198, saying that the Girls' Friendly Society's pledge for St. Augustine's Parish House at Kohala, on the Island of Hawaii, has been oversubscribed. This is splendid news, and in times like these when finances and building funds and so on, are difficult to raise, it seems refreshing to see how remarkably the Girls' Friendly Society has responded to the opportunity and need of the Missionary District of Honolulu.

In order to erect the much-needed parish house, we in the Islands have the duty of raising the balance needed beyond what the Girls' Friendly Society is contributing. As things are, it is the end of the year, and our people are doing their utmost to make things come out even in our various parishes and missions. I suppose it is not advisable just at present to undertake any additional financial efforts on their part. As soon as we can we shall start in to raise what is needed to complete the building fund, and I hope the time will not be deferred very long. In the case of the gift of the U.T.O. of the Woman's Auxiliary, a sum was given on condition that we raise the balance; so in the case of your gift we are pledged to secure at least a thousand dollars more for the proposed building on Hawaii. Do not think that we are inactive if we cannot produce the extra funds immediately! We are neither inactive, nor forgetful of the fact that it is the generosity of the Girls' Friendly Society which initiated the parish house project, and which will make it possible.

Please accept my sincere thanks, and be sure that the appreciation of Archdeacon Walker and of the Church Army men, and of others who will administer and use the new building when it is possible to erect it, is as deep and sincere as mine.

MEMBERS OF THE Woman's Auxiliary and others who have found the special mission study number of *The Record* useful for programs and as reference material will be glad to know that the January, 1933, issue will be devoted to China.

THE SPIRIT OF MISSIONS

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X THAT THE character of the Church tomorrow hinges largely upon the training and inspiration given to boys of the Church today, was the basic conviction underlying a special conference of leaders in boys' work, held October 28-29 by the Brotherhood of St. Andrew at the St. Charles Hotel, Atlantic City, under the chairmanship of Richard H. Ranger of Newark.

Representatives were present from the States of New York, New Jersey, Pennsylvania, and Delaware, and a number of important problems in Brotherhood work with boys were taken up. The new *Program Guide* for Boys' Division chapters was presented by the General Secretary,

Leon C. Palmer, and plans for extending the work of the Brotherhood among boys were discussed.

The increasing demands in these days upon the boys' time, making it difficult to secure opportunity for Church training and Church work, was one of the topics considered. Various types of Brotherhood programs, including both educational and service activities, were presented, and the desirability of a proper balance between the two was generally recognized. A stirring appeal for sacrificial loyalty and support of the Church and its Program was made by Andrew T. Ogawa of St. Paul's University, Tokyo, Japan.

Brotherhood leaders feel that this conference marked the beginning of an increased emphasis upon the younger Boys' Division, supplementing the emphasis already given to the Young Men's Division.



LEADERS OF BOYS' DIVISION, B.S.A., MEET IN ATLANTIC CITY

Brotherhood leaders feel that this two-day conference (October 28-29) under the chairmanship of Richard H. Ranger, marked the beginning of an increased emphasis upon work with younger boys

HYMNALS and PRAYER BOOKS *for the CHRISTMAS SEASON*

At Christmas, the most sacred of festivals, each parish should have a full complement of Hymnals and Prayer Books.

As publishers of the Prayer Book and of the authorized and approved Hymnal of the Church, we recommend the placing of orders in plenty of time so as to insure delivery before Christmas. It is suggested that these books, as a gift from a communicant, would form an appropriate and lasting memorial.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the pews, so far as possible.

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20 EXCHANGE PLACE

NEW YORK, N. Y.

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If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer
281 Fourth Avenue New York, N. Y.

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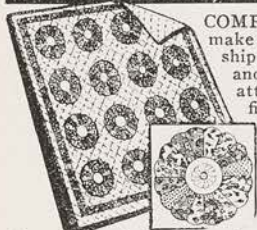
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When clearing out attics and storerooms, old correspondence is often destroyed. There may be good reasons for burning letters of a private nature, but the *envelopes* bearing stamps should be saved and sent to Mayor Brooks of Marshall, Michigan.

Mr. Brooks requests the readers of THE SPIRIT OF MISSIONS to make a thorough search through old trunks for correspondence running from 1845 to 1870. The letters may be saved and the envelopes (or folded letters) sent to him for inspection and appraisal. He will examine them carefully and make a prompt report. No one is obliged to sell unless Mr. Brooks' offer is acceptable. In the event the envelopes are not purchased, he guarantees to return them in good order.

The stamps especially desired are U. S. and Confederate, but Canadian, Hawaiian and other foreign issues are purchased provided they were used before 1870. The majority of stamps used after that date are extremely common and of little or no value.

Mr. Brooks is a private collector who

during the past eight years has paid thousands of dollars to people answering his advertisements. Loose stamps he does not buy except very old issues unused, or mounted collections formed before 1880.

Revenue stamps, such as found on old photographs, deeds, mortgages, etc., are not wanted. Other things like old coins, Confederate money, old books or relics, may be of value but he is not interested in these. He is, however, willing to appraise and submit offers on old autograph letters of men who were prominent in early American history—Franklin, Washington, Jefferson, Adams, Marshall, Hamilton, etc.

Besides the rare stamps, Mr. Brooks buys thousands of duplicates of the commoner varieties for study purposes, so nothing should be thrown away even though many stamps may appear to be exact duplicates.

No dates or other marks should be written as these are not needed and are often hard to remove. Bunches of envelopes should be well wrapped and protected with cardboard to prevent wrinkling or damage in the mails. If sent by registered mail Mr. Brooks agrees to refund the postage expense.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value.*

Mr. Brooks' address is as follows:

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



MAYOR H. C. BROOKS
of Marshall, Mich., Stamp Expert