

**Title:** *The Spirit of Missions*, 1939

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*The Spirit of Missions*

CHRISTMAS, 1939

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### Madonna of The Snowy Willow Tree

by Yueh Han Chan Peng, an artist connected with the department of fine arts of the Catholic University, Peiping. This picture is among sixty-five sensitive paintings and carvings of contemporary Christian art in Asia and Africa brought together in a new little book, "Each With His Own Brush," by Daniel Johnson Fleming (Friendship Press, New York). The author, professor of missions in Union Theological Seminary, has made this unusual collection of art in order to cement bonds of fellowship and understanding between the east and the west.





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THE NATIONAL COUNCIL, 281 Fourth Avenue, New York





Photo by  
Ewing Galloway

# *O Come, All Ye Faithful . . .*



# The Spirit of Missions

Volume CIV

DECEMBER, 1939

No. 12

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**THE COVER:** "Silent Night, Holy Night" rings out this Christmas Season in many homes and churches. Our cover is symbolical of the spirit of Christmas about which the Presiding Bishop writes in his Message (Page 7). The charming carolers were photographed by the Wesley Bowman Studios, Chicago, and the photo is used by special permission of *Better Homes and Gardens* magazine, Des Moines, Iowa.

CHANGE OF ADDRESS must reach us by the first of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

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JOSEPH E. BOYLE, Editor

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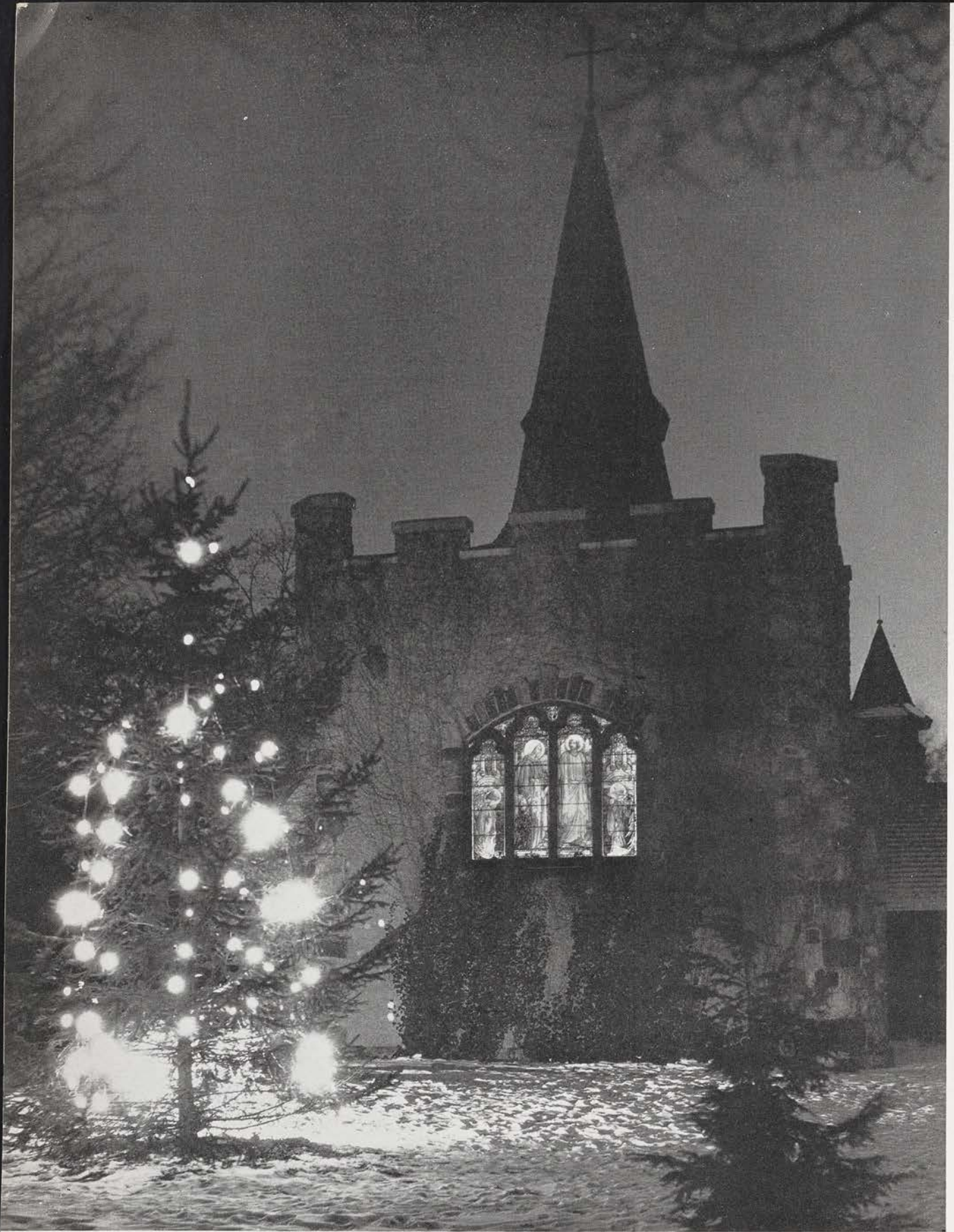


Photo by W. O. Adams

Grace Church, Millbrook, N. Y., just before the Midnight Christmas Service. The Rev. H. Ross Greer, Rector.



# Christmas—What Does It Mean To You?

by H. St. George Tucker, *The Presiding Bishop*

Photographic Study by Frank Fenner



THE observance of Christmas as a festival has become so much a matter of course that there is real danger that its true significance may be overlooked. Nearly everyone would agree with Scrooge's nephew in his description of Christmas as a good time—a kind, forgiving, charitable, pleasant time. Yet, if the making of Christmas into such a time depended solely upon our human determination and effort, there would be a good deal of point in Scrooge's sarcastic inquiry, "What right or reason have you to be merry?"

Unless then our festival is to degenerate into a hollow mockery, we must find its true significance not in what man has done or can do for himself, but upon what God has done and is doing to save us from our sin and to create in us a new and higher capacity. God so loved the world that He gave His only begotten Son to be its Saviour. This is the real significance of the birth of Jesus. If the Christmas season is a kind, forgiving, charitable, pleasant time, it is because through Him who was born upon the first Christmas, the saving power and love of God were brought to bear upon our human life.

OUR first concern, therefore, must be to lift up our hearts to God in gratitude for His "unspeakable gift." At the same time that we rejoice because of the blessings that have come to the human race through that gift, we should ask ourselves what the coming of Christ into the world means to us personally. Can I claim Him as my own Saviour? Has He changed my own native selfishness into a love that is akin to God's love? Has He awakened in me a burning desire

to give myself in loving and sacrificial service for others, even as He gave Himself for my salvation? This is the true Christmas spirit, which will make the season not only in name but in reality, a forgiving, charitable, pleasant time.

FINALLY, if our Christmas joy springs from a real experience of the coming of Christ into our lives, we will find ourselves possessed of a new hope at a time when the human situation offers but little ground for optimism. If there is one blessing that at the moment we all desire, and yet find no human means to secure, it is peace. Yet He who was born on Christmas Day is called the Prince of Peace. We have His promise, "Peace I leave with you, my peace, I give unto you." If that promise has not been fulfilled, is it not because we have not opened our hearts fully to Him who stands at the door and pleads for admittance?

This Christmas Message may be appropriately closed with a quotation from a poem on Christmas written during the American Civil War:

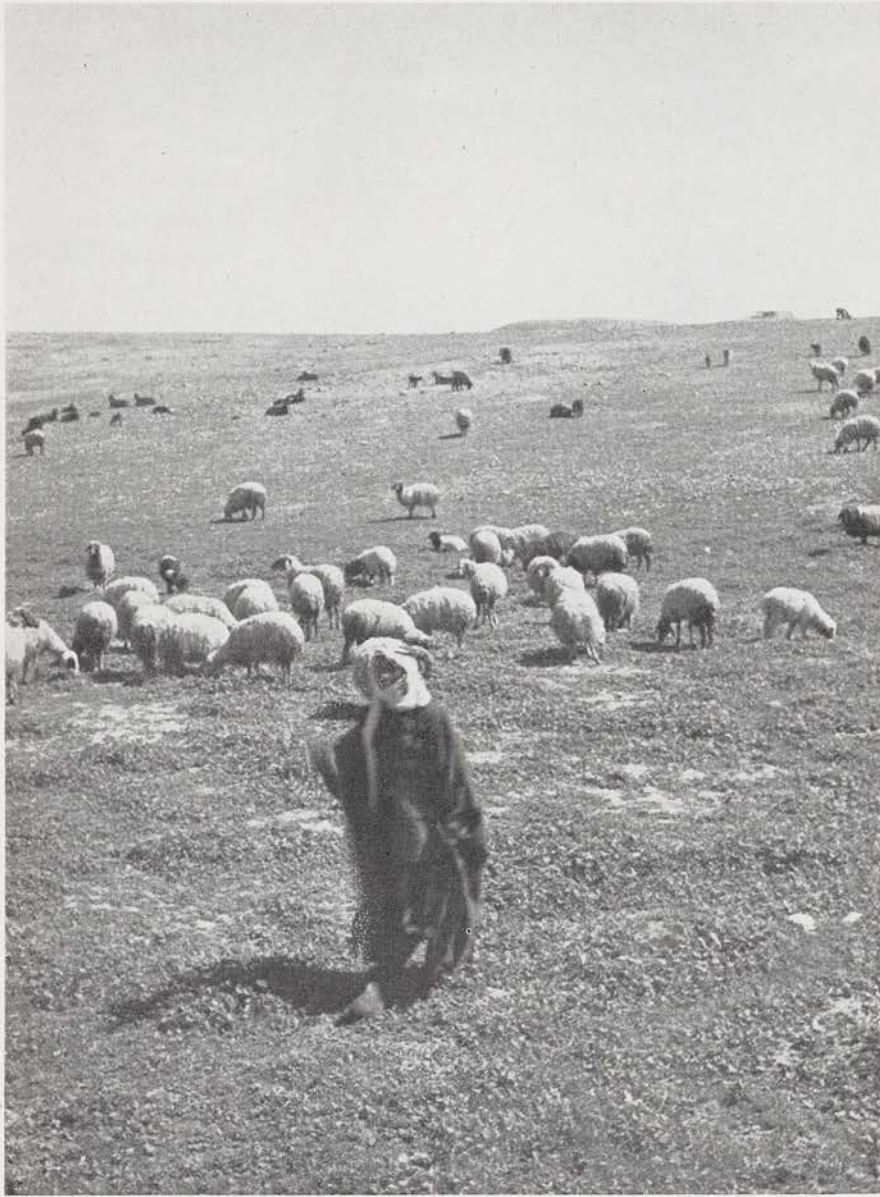
How shall we grace the day?  
With feast and song, and dance, and antique sports,  
And shouts of happy children in the courts,  
And tales of ghost and fay.

How could we bear the mirth,  
While some loved reveler of a year ago  
Keeps his mute Christmas now beneath the snow  
In cold Virginia earth?

How shall we grace the day?  
Ah! Let the thought that on this holy morn  
The Prince of Peace—the Prince of Peace was born.  
Employ us while we pray!

He, who, till time shall cease,  
Will watch that earth, where once, not all in vain,  
He died to give us peace, may not disdain  
A prayer whose theme is—peace.





**J**UST as their ancestors did two thousand years ago when Christ was born, shepherds today watch over their sheep on the Palestinian hills. Here is a modern shepherd, tending his flock in the land to which the eyes of the world are turned this Christmas-tide. It was taken only recently by Frances Jenkins Olcott.

Photo copyright by  
Frances Jenkins Olcott

# Bethlehem — 1939

**BARBED WIRE AND SAND BAGS ARE  
SHARP CONTRAST WITH 2000 YEARS  
AGO IN LAND OF THE NATIVITY ● ●**

**S**HEPHERDS abiding in the fields watched over their peaceful flock on the first Christmas Eve, 2000 years ago. This year a barbed wire fence marks the northern frontier of Palestine. Ancient walls in Bethlehem are protected by sandbags. Armored cars trundle by and the eyes of soldiers look out from under their helmets at the streets where the folk from Nazareth gathered.

On the road to Egypt, near Hebron, three land-mines exploding just at the outbreak of war put an unlimited curfew on the whole district. Shepherds in the fields would almost be out of bounds this year.

A curious reversal of conditions 25

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AS though to herald the birth of the Master, the sun rises over the Lake of Galilee. Scarlet lilies of the field nodded their crowns by the side of the lake and the water lapped at the shore as this photo was taken only a short time ago by Frances Jenkins Olcott. It is a fitting companion photo to that opposite.

Photo copyright by  
Frances Jenkins Olcott



years ago is noted by the Anglican bishop in Jerusalem, the Rt. Rev. G. F. Graham Brown. England and Germany were then at war and the British in Palestine were interned. Now the Germans are interned, including a number of missionaries. The bishop and his staff are supervising the German mission work, hospital, schools, and several other centers.

In 1914 the bishop's predecessor, Dr. Rennie MacInnes, had just been consecrated but he could not enter Palestine for more than three years. A German pastor then in Jerusalem showed great kindness to the English Church staff and now his son, head of

an orphanage, is among those interned while the English bishop looks after the orphanage.

Refugees provide almost overwhelming problems at this time. Churchmen in other lands may not realize the pressure of these problems and their variety. The bishop has close contact with pitiful groups of Jews, Abyssinians, Russians, Armenians, Assyrians, set adrift from their moorings by the tides of war.

In carrying on all the work which is his special responsibility, the bishop is determined that whatever else of the Church's work may suffer, the schools shall go on. Twenty nationalities are represented in them and

their influence on the coming generation is tremendous.

The Episcopal Church along with the other Churches of the Anglican Communion in every part of the world, shares in the support of this work in the Holy Land. The Rev. Canon Charles T. Bridgeman is the American representative on the bishop's staff. The bishop writes:

"We, your representatives, will continue, so far as God supplies the necessary personnel and means for support, with all the work that we have in hand, and even more."

Yes, Christmas, 1939, will be vastly different than it was that first Christmas.



# Follow Clock with

SOLEMN CEREMONIES WILL BEGIN IN

(Left) The place of the Manger in the Grotto of the Nativity, Bethlehem

When the first missionaries from the East arrived in Rome they found December and January, the traditional months of Christ's birth and baptism, already the time for celebration in honor of the harvest and the coming of the new year. Pagan as the festival of the Saturnalia and the Kalends of January might have been, it continued as the background for the Christmas celebration. Customs of Christmas gifts, school holidays, liberty for servants, feasts, pageants, and house decorations go back to the Roman Kalends. Yet today the celebration has been enriched by an overtone of Christianity in which peculiar customs of the old days have taken on religious significance.

Christmas will be six hours old in Tokyo when it comes to the place of Christ's birth, the Holy Land. It will have passed through Japan, China, the Philippines, all with their extensive Episcopal missions, and west through India and Iran, where the Anglican Church is at work.

In mission fields of Japan and China, Christmas this year will be

colored and affected by the prevalence of war. Many congregations in China will have their midnight services under strange and trying conditions. Gifts will be fewer, with refugees and hospital patients, especially children, receiving the bulk of attention. Christmas has long been a gay and bright season in China, with children's pageants, decorations, and worshipful ceremonies.

The midnight service is the central and most beautiful part of the holiday season in the Philippines, for, as one missionary has said, midnight is more suited to Christmas in the tropics than daylight. The cold and snow that Americans link with Christmas are missed less in the deep, still darkness than in the bright daylight hours.

While the Orient is having its midnight service, Christmas Eve will be under way in the Holy Land. Carols will be sung in Bethlehem under the same bright, star-filled sky that looked down upon the Nativity. Every year the story of the first Christmas is read and a visit is paid to the Grotto of the Nativity. This simple celebration is only for members of the West-

**F**ROM the moment church bells peal out calling the faithful to midnight services Christmas Eve in Tokyo until the last note of the concluding hymn at morning services in Honolulu, Christians somewhere in the world will be honoring the birth of the Saviour on Dec. 25. For more than thirty hours Christmas observances will move in waves across Asia, Europe, and America until, when the last one ends on the islands of the Pacific, the people of Tokyo will be awakening upon the day after Christmas.

Around the world with the church services will go a varied array of national customs: trees, gifts, carols, feasts, many varieties of Santa Claus, all of them changing as they move from one land to the next. Despite minor differences, Christmas as celebrated from Japan around to Honolulu, from Alaska down to South America, is truly international, an occasion of universal worship of Christ.

Christmas in every land has seen an intermingling of old and new.

(Below) A scene from a Nativity play at St. Barnabas' Hospital, Osaka, Japan, where Christmas observances begin.



THE SPIRIT OF MISSIONS



# Christmas Around the World

## JAPAN AND END THIRTY HOURS LATER IN HONOLULU

ern Church, for the Eastern Church still observes Christmas twelve days later according to the old calendar. On this occasion a three-day festival begins, again centered around the Grotto where a silver star of Bethlehem marks the traditional spot on which Christ was born. The Armenian Church celebrates the Saviour's birth and baptism together on Jan. 19.

As Christmas moves westward from Bethlehem it will enter Europe, the continent from which most of the prevailing American customs have come. In every country of Europe Christmas will be celebrated somewhat differently, yet the purpose behind the customs remains the same. In the tiny land of Albania, Christmas is welcomed by bonfires on every mountain and by groups of caroling children whose rewards are coins and bread.

The Christmas season in Italy is a time for fasting as well as feasting and for many religious rites. Out of Italy have come some of the most colorful festive customs. The first physical portrayal of the Nativity is said to have been undertaken by St. Francis of Assisi, whose manger scene

was the predecessor of the *presepio* seen in Italian homes at Christmas-time. The *ceppo* or yule log, which may have been burned many centuries ago in honor of the Roman household gods, today is lighted on Christmas Eve to fete the Christ Child. There is a feast the night before Christmas, but otherwise it is a religious season. Not until Twelfth Night do gifts and the Italian version of Santa Claus come to cheer the children.

The practice of receiving gifts on Epiphany instead of Christmas has spread to many Latin American countries, where Dec. 25 is strictly a day of worship.

In Germany and other countries of central Europe have sprung up many of the customs that Americans continue today. It was in Germany that Martin Luther brought home the first Christmas tree to decorate for his family, though evergreens had been used to adorn homes for generations on festival occasions. St. Nicholas as a gift-giver came out of Austria, where he had for many years brought presents to good children on the eve of his birthday, Dec. 6.

In the Scandinavian countries Christmas customs reflect winter. One has in mind a picture of long sleigh rides over treacherous mountains, through deep, dark woods to log churches which, even in the blackness of night, stand out against the glistening snow. Nowhere are Christmas trees, Santa and his reindeer, yule logs and feasts more at home than in the northland. Nowhere is there a more joyful Christmas season.

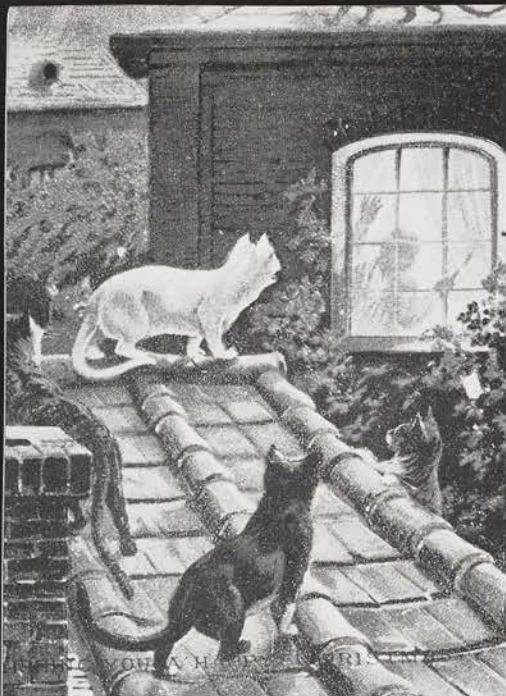
Many miles south of Scandinavia is a land where children have never seen snow and have never heard of reindeer, yet there, in Liberia, Christmas is an important festival as the work of the Church's mission progresses. The celebration begins on Christmas Eve. Directions are given and visitors go to a spot near the church to watch the children's pageant. The action does not always begin with the Nativity; it sometimes goes back to Adam and Eve and shows the whole Bible story in brief scenes. The actors are native people who are far less confused about the real story of Christmas than many persons in

(Continued on page 34)

(Below) Representative in a real sense of the world-wide observance of Christmas is the scene below. It shows the kindergarten Christmas pageant at St. Elizabeth's Mission, Honolulu. Taking part in it are Chinese, Japanese, Hawaiian, Caucasian, Filipino and Korean children.







# “Merry Christmas”

CHRISTMAS CARD IS LESS THAN ONE

Ye Olde Christmas Card styles are illustrated on this page, through the courtesy of the Old Print Shop, New York. They represent styles from 25 to 70 years ago and indicate the non-religious type of card.

time and lacked utterly the religious element, it was not without significance in illustrating the Christmas spirit of mingled joviality and Christian charity.

The renown, though not esteem, which greeted Sir Henry's Christmas card did more than anything else to popularize the idea. By the next

AS LONG as Christmas has been a time for celebration, a verbal “Merry Christmas” reflecting kindness and fellowship has been the rule. Only in recent times, however, has that “Merry Christmas” been put into pictures and type for absent relatives and friends.

The Christmas card as known today is less than one hundred years old, but it was preceded by written greetings during the yule season. One possible source for the card custom is in the “school pieces,” examples of fine penmanship, full of flourishes and decorations, which boys carried home shortly before the holidays. Another is in the cards which Germans sent to their friends and relatives on the feast day of their patron saint.

Some say that W. C. Dobson, a favorite painter of the British court, issued the first Christmas card in 1845, while others credit Henry Cole, also a Britisher, with beginning the practice a year later. Sir Henry's card may not have been first, but it certainly was more famous and more influential in starting the Christmas card habit.

Sir Henry's card contained three panels, divided by rustic trellis work. The center panel showed a family group celebrating the yuletide with the customary gaiety and drinking. In the two side panels the family appeared in charitable acts of feeding the poor and clothing the naked. While the card evoked a fury of protest from temperance groups of the



year many others were issuing printed greetings, though it was nearly 1860 before any cards were put on the market. Then the practice spread rapidly, leaped across the Atlantic to America, and took some hold on the European continent.

The first designs of Christmas cards were secular and portrayed flowers, birds, winter scenes, and humorous incidents that were often distasteful to persons of discernment. Many persons, refusing to send their friends the cards then on the market, predicted that the custom would be short-lived.

Before the Christmas card disap-

peared because of bad taste, there seems to have been a last-minute awakening to the fact that whatever the card might portray, its purpose was the sacred one of commemorating the birth of Christ. In both England and America during the 1870's cards of a truly religious nature appeared in increasing number. Good artists were drawn into the trade through competition for prizes, and well-known poets were commissioned to write verses. Thus there grew up, alongside the cheap commercial cards, sets bearing such titles as “The Nativity,” “The Message of the Cross,” and a “Madonna” series. Joyful groups were singing carols before a church. A guardian angel hovered over a sleeping city. The Cross, the church window, Christmas holly and mistletoe were used more frequently than ever before.

Louis Prang, an exile from Germany, was credited with introducing the Christmas card to America in 1874. His designs almost from the first reflected the religious spirit and became popular with both English and American Church members.

Although Christmas cards today are most popular in these two countries, they are manufactured in several others, to be used there and sent abroad for sale. The cards of each land have distinguishing characteris-





# Always Part of Yule Festival

HUNDRED YEARS OLD • RELIGIOUS STYLES ARE MODERN

tics. Some of the finest religious cards still come from England, where reproductions of old masters are popular. The first of such reproductions to be recorded was a panel card in 27 colors after the Madonna Ansidei, which appeared about 1880.

Italian cards are more ornate, while those of Bavaria are noted for their clear detail and for the method of portraying the Christ Child—often alone, riding on some animal, and wearing a crown. From Belgium today come highly stylized cards, with beautiful, cherubic children and gay, colorful designs.

There are many ways of portraying

More modern and appropriate are the Christmas card styles shown on this page. The Old Masters type is shown at the right. In the center is one of a variety of cards put out by the Girls' Friendly Society. At the bottom is a card from the collection issued by National Cathedral, Washington.

With the ever-increasing prominence of the religious theme, Church groups are finding it worthwhile to sell Christmas cards. Among those who handle cards are the Church Periodical Club, which is located at 281 Fourth Avenue, and the Girls' Friendly Society, of 386 Fourth Avenue, in New York City. Both have cards of American and British manufacture,



painted by British and some by native artists.

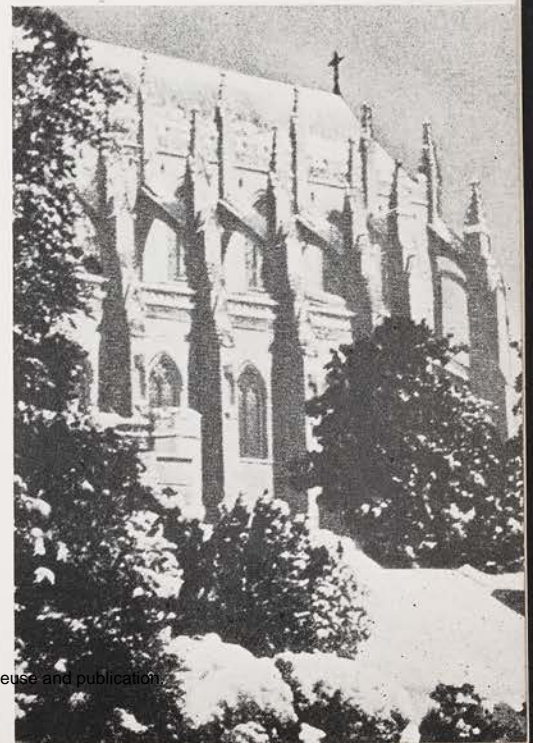
Something of the same sort was done for several years in Nanking, China. St. Luke's Studio, an Episcopal organization started to further creative art among Chinese Christians, published a series of hand-colored Christmas cards. The designers observed the canons of Chinese art and used native settings, but fitted into them the traditional Nativity scene.



the traditional Nativity story, ranging from the pictures of the old artists, through folk scenes, to extremely modern, simple designs. While the variety is greater today than ever before, the tendency is toward simplicity. The "frosting," fringed edges, and other ornate decorations are out of style. Many cards today do not even contain pictures, but are "illuminated" with printed verses alone. The old, significant designs of holly, mistletoe, candles, and Christmas trees remain popular.

while the second group mentioned has Belgian cards as well. The National Cathedral at Washington, D.C., deals chiefly in reproductions of old paintings and themes relating to the Cathedral itself.

Good work in unusual Christmas cards has been done by the Church of England's Society for the Propagation of the Gospel. It has brought out a series of cards based on its foreign mission fields, portraying traditional Christmas scenes against a native setting. Some of the cards are



December, 1939



# Merry-Go-Round Helps

TODAY WORK FLOURISHES WITH THE

Handcraft is one of the useful arts which the missionary has taken to Upi. At the left, a native girl is at work weaving. Photo by C. L. Pickens.



**A** WEATHER-BEATEN merry-go-round, with chipped paint and battered horses, claims more than a little credit for the rapid rise of the Church at Upi, on the Island of Mindanao in the Philippines.

When the Rev. L. G. McAfee, then of Zamboanga, visited Upi in 1924 he persuaded a young Tiruray girl to accompany him home to receive her education in his household. Augustina was so frightened and so homesick in her new surroundings that she refused to learn anything and feared even to talk to Mr. and Mrs. McAfee. But after six rides on the ancient merry-go-round that passed through the town, Augustina was happy, and from then on she was a trusting, apt pupil.

Before long she had persuaded another girl from her home district to go to Zamboanga for nurse's training, while Augustina returned to Upi and founded a Bible class a year before Mr. McAfee transferred his missionary work there.

Augustina's Bible class was the forerunner of St. Francis' Mission, which now has more than 3,000 baptized persons and 600 communicants, scattered over an immense territory and served by the Upi church and twenty outstations and outposts. Mr. McAfee handles this district, with the aid of three American women and about a dozen native workers.

Upi is an inland area, high in altitude, completely rural in character. It has a good climate for living and

good soil for agriculture, though droughts sometimes cause damage. Until a few years ago the hills and plateaus around it were "wild meadows of waving cogon grass." It is populated chiefly by the Tiruray, a semi-nomadic tribe which until recently farmed without plows and still roams from one place to another within the region. During the last few years the government has encouraged migration from other over-populated islands of the Philippines to the

any one of the native languages is extremely difficult for white men. To know them all would be quite impossible, so native interpreters and translators are invaluable to the missionaries.

A great part of the work is centered upon the Tiruray, who, while poorer than the rest, are more advanced from the standpoint of morals and religion and show promise of spreading Christianity among other tribes. Mohammanism has gained a foothold



(Above) Yes, this is a church of the type used in the neighborhood of Upi. It is the Chapel of St. Francis of Assisi and here daily services are held. Such churches cost little but are doing much to help the people.

more thinly settled regions of Mindanao. Upi, once completely primitive and uncrowded, now has a post office, a street, and a road to the provincial capital.

The work of the Upi mission is among people of many tribes and as many languages. Americans, Visayans, Ilocanos, and Tiruray—officials, teachers, and farmers—celebrate the Holy Communion together. To know

among some peoples, but among the Tiruray the Church has no serious rival. "We still have a clear field as far as the 20,000 Tiruray tribesmen are concerned," Mr. McAfee reports, "and almost a clear field with the others."

Religious leadership alone is not enough among the Tiruray, who need education and economic help as well. They live on a diet of rice, corn, and

THE SPIRIT OF MISSIONS



# Upi Mission Get Started

## TIRURAY IN FAR-OFF PHILIPPINES

Tiruray youth are adept at carrying things on their heads, as indicated by the little girl at the right. She is walking down bamboo stairs.

camotes, despite fertile soil and good climate. Rice, corn, and camotes make an unbalanced meal at best, and when the corn is ruined by drought and other crops are consumed by locusts the food of the people is even more of a problem.

A great deal of Mr. McAfee's time since he went to Upi in 1927 has been spent in developing new products which the natives can grow. When he returned to Upi after one furlough in the United States he took with him a load of healthy American chickens, Rhode Island Reds and White Leghorns, good laying breeds which the natives are adopting rapidly.

Mr. McAfee has imported many varieties of fruit trees for experimentation. Heavy bearing trees, including avocado, atis, citrus, coconut, jack-fruit, and santol, have been grown successfully in the rich soil. In the garden Mrs. McAfee and the children of the mission raise fresh vegetables—papayas and foods new to the natives. The next generation of Tiruray will know the meaning of a well-balanced, varied meal and how to produce it.

The education of the children in the area is handled by public schools and a government agricultural high school. Catechists of the Church offer religious instruction in the government schools in six places to children whose parents have given written consent. In Upi every child in the primary school, which has 225 in all, is receiving religious training under that arrangement. In outlying areas 250 more are being taught. In addition the mission at Upi has a flourishing Church school with six teachers. Augustina, the girl of the merry-go-round, had as a classmate Maria Pangcog, whose father was super-

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chief of all the Tiruray. Maria is a former teacher and a graduate nurse of St. Luke's Hospital in Manila. Now she is visiting nurse and head of the dispensary that is operated in connection with the Upi mission. She and her helpers have given nearly 6,000 treatments in a single year, and in one month alone aided 2,000 persons. They have held several baby health contests at Upi and at outstations.

A kindergarten at the mission has proved a success and will be continued under the plan of having parents pay tuition for their children. A weaving project and native basketry work, under the guidance of Josephine Islao, another native girl, teach the children some forms of industrial art. The missionaries are determined that with all the advantages civilization is giving them these children will not be sent back to their own people without some way of making a living.

The Tiruray to whom the mission

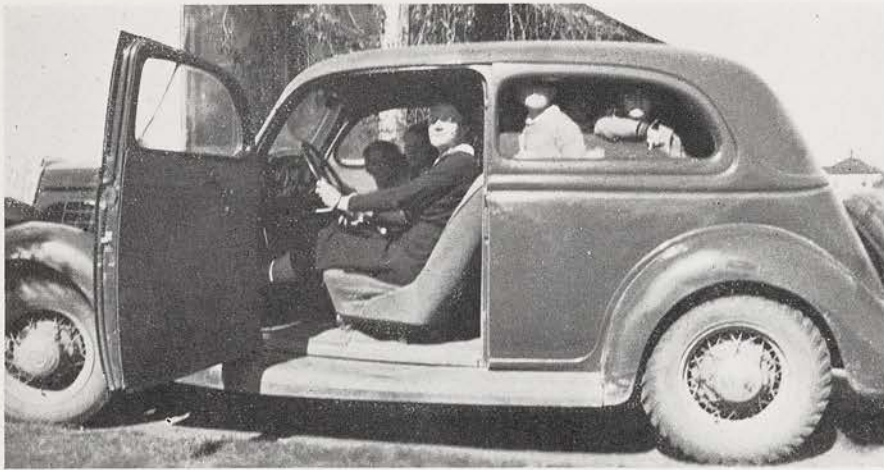


ministers are scattered over an area of about 3,600 square kilometers of mountainous land. For them there are the main church at Upi and three outstation churches. At other outposts, services are held, if at all, in the homes of native catechists and officials. The few catechists cannot begin to keep up with the movement and growth of the population. Many persons who have been baptized and confirmed cannot enjoy the advantage of even an infrequent church service for long periods of time. The native workers like Augustina's husband, Bernardo Tenaar, are doing excellently in presenting persons for baptism, Mr. McAfee reports, but they need desperately another priest to help cover the vast territory.

(Below) Another church in Upi in the Philippines, showing a group of natives before it. This is St. Francis' Mission Church.







(Left) Mrs. Thora M. Rishel and her "bus" with a partial load of children ready to start to Sunday School. Largely due to Mrs. Rishel's devoted efforts, combined with those of the Rev. Thomas O. Moehle, is a mission church in the "ghost" town of Luger-ville, Wisconsin, thriving. Here is an unusual story of perseverance.

## Ghost Town in Wisconsin Comes to Life

### HUNTING OUT LONE CHURCHWOMAN STARTS MISSION

**B**ECAUSE one missionary with a full schedule and a wide field to cover found time to look up one lone Churchwoman, and because the Churchwoman cared enough to start something and follow it up, a new mission is coming into existence in a community which has had no religious work of any kind for years past. The missionary is the Rev. Thomas O. Moehle of Medford, Wisconsin, Diocese of Eau Claire. He tells the story.

Ghost towns in northern Wisconsin! Yes, we have them. Ghosts of the primeval forest, formerly prosperous lumbering towns. When the timber was all cut and most of the people scattered, a few remained to farm the cut-over land. Such is Luger-ville which I discovered one day when in search of a Churchwoman who, rumor said, was to be found there.

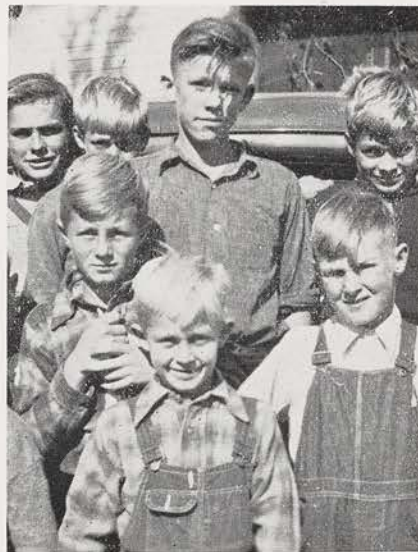
Luger-ville can scarcely be called a community. At the side of the road is a township country school from the steps of which six houses can be seen and that is all. The rest of what might be called the community live out of sight, back on their farms. There is not even a gasoline pump, let alone any semblance of a Church building.

Mrs. Thora M. Rishel, the Churchwoman I went to see, had been transferred to my care by the rector of a Chicago parish who described her as

one of his finest Church school teachers. She was postmistress of Luger-ville, the post office in one corner of her house. She said that when several hundred people were living there a minister from ten miles away came to them occasionally for services, but since the mill had closed years before, they had been entirely neglected. There was no church, no religious training of any kind for their children. Mrs. Rishel herself had a son to be confirmed. What could be done about it?

I asked, "Why don't you start a Sunday school yourself and let me come in as often as I can to back you up? I will arrange with the

(Below) Some of the boys of the Luger-ville mission.



bishop for your boy's confirmation."

She rose to the idea eagerly. During the next few weeks plans were laid, material was collected, and the use of the schoolhouse was secured. The first session had more than forty children in attendance, besides several adults. Mrs. Rishel is one of the few in the area who owns a car. Sunday after Sunday she makes three and four trips out into the country to bring children in to her school and carry them home again.

I have arranged my Sunday schedule so that I can reach Luger-ville once a month. Mrs. Rishel has recruited a couple of helpers and has held regular sessions in spite of wind and weather. The school has fifty children enrolled and their parents attend with them. Within a year 39 persons have been baptized.

Bishop Wilson has come twice from Eau Claire, 130 miles away, to confirm two classes, 25 men and women and children, carefully prepared. Several of them have never seen the inside of a church building.

Meanwhile, the community on its own initiative has erected a community hall. Some members of this community club are among the number recently confirmed. The club voted unanimously for our congregation to use their hall for any Church activities.

Equipment, which at first consisted of 40 Prayer Books and 30 Hymnals

(Continued on page 33)



# Children Paint Mural For Their Chapel Altar

*Ed. Note:* St. John's Church, Oklahoma City, is one of the Coöperating Educational Centers in which the Diocesan Department of Christian Education and the National Council are working together in developing the educational program of the parish. A unique project has been the painting of the picture of The Nativity over the Altar in the Children's Chapel, shown at the right.

OVER the altar in the children's chapel of St. John's, Oklahoma City, hangs the pride and joy of the Church school of that parish. There, simply framed with an ivory-toned molding to match the altar, is a canvas, four by six feet, showing the Nativity scene. The shepherds kneel in the right foreground, the kings offer their gifts on the left, and an angel hovers over the Holy Family in the center. It is a scene dearly beloved of all children, of course; but at St. John's it is especially the children's own, *for they painted it!*

Toward the end of the spring quarter of the Church school the rector, the Rev. Paul R. Palmer, suggested the making of a socialized mural to Miss Ottelia Quindt, an artist and one of St. John's Church school faculty. Miss Quindt thought well of the suggestion, and used it as a summer project for the classes of the Church school below the seventh grade. Both she and the rector were pleasantly surprised at the result.

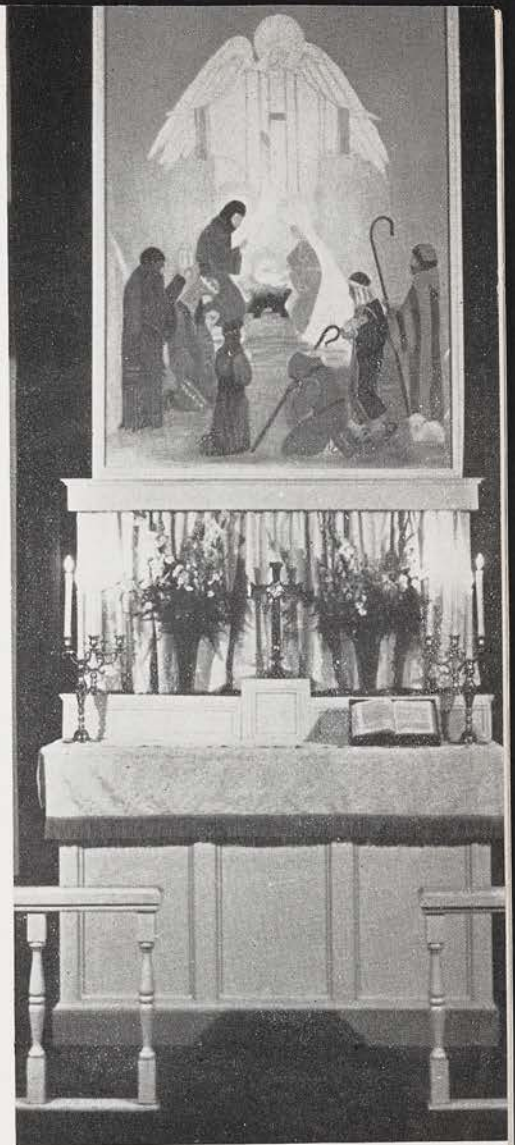
For the picture has real artistic merit. Painted in cheerful, warm colors, with the shepherds in bright stripes, the kings in rich reds and blues, the angel white, with a background of fading, misty blue, Joseph and Mary in slightly darker shades to set off the brightness of the manger, it has true appeal. More than that, it has given a reality to the Christmas story to all the children who helped with it.

Miss Quindt began by blocking in the figures before she let the children

work on the picture. Then, on Sunday mornings, she would take them by classes; and mixing the paint, she would give a child a brush and a small tin of paint, indicating what garment, or what head dress, or what gift he would color. And then she let him do it himself. The children, needless to say, loved it. As each one finished his allotted job he was allowed to put his name on the back of the canvas. More than sixty names are there, and that means that more than sixty children look upon that picture as theirs.

Now, when they bring their friends to visit, or when new children come into the Church school, the first place they are shown is the sanctuary of the children's chapel. St. John's children point proudly at the picture over the altar, and you hear eager cries of "Isn't it beautiful?" "I did the halo on the angel!" "I did the lamb!" "Look, Mother, I painted the crown on the middle king!" And the children are not the only ones who enjoy and appreciate the canvas. The chapel is used for all the early services and on weekdays, and many adults have spoken with feeling of the children's picture.

So, at a trifling cost (something over five dollars), but with the skill and vision of Miss Quindt to thank for its successful completion, St. John's Church school owns an oil painting. It is a bit rough in places, certainly, but it is more precious to the children than any Raphael or Rubens, *because they made it themselves.*



**Busy in Liberia.** Greater success than the fondest hopes, is the record of the first six months in the new quarters of St. Timothy's Hospital, Cape Mount, Liberia; this on the authority of the director, Dr. Werner Junge.

With 253 in-patients, 860 out-patients (about 40 per cent from Cape Mount, the remainder from elsewhere, sometimes traveling great distances) and over 3,000 treatments and dressings done at the hospital, the staff has been fully occupied. Three health stations back in the country add 400 patients and 1,500 treatments to the six months' record.

One other doctor, a volunteer, is assisting Dr. Junge. One foreign nurse is directing seven native girls in training, and four dressers.

✦ ✦ ✦

Appointment of secretaries for rural work and missionary education was recommended recently to the National Council by its committee on strategy and policy. Further consideration of the recommendation will be given when the Council meets in New York December 5 and 6.





# Our Task

by

**MRS. ROBERT G. HAPP**

Chairman, The Executive Board  
The Woman's Auxiliary

*A*S Churchwomen of today, confronted by a war-torn, anxious world, we wonder what we can do in our spheres of influence to ease the inevitable tension resulting from such conditions.

We are challenged to bear corporate witness of the faith that is in us. Even in a world where hatred, intolerance and force hold sway, the Church can present a true fellowship where strife and pettiness have no place. To create such a fellowship, rooted in Christian love, charity and quiet confidence, is the task of each one of us.

Every piece of work undertaken should have as its goal the Christian growth of each participant, for then we can face with greater courage any difficulty which the coming months may bring.

As we face perplexing problems and plan for the coming Triennial meeting, we of the National Executive Board ask for your prayers that we may "keep our thinking straight and our judgment humble."



# Auxiliary Board Elects • Renews War Statement

MISS LINDLEY TO RETIRE NEXT  
YEAR • LARGER U.T.O. SHOWN



Miss Grace Lindley

**T**O CONDEMN war is not enough. As Christian women we must work for peace. . . Each one of us can strive for peace in the heart, and a concern for the world in which we live. This concern will find its expression in various ways. In individual and corporate prayer for peace; by refusing to believe or repeat unfounded reports against other nations and races. By cooperating with agencies for peace education. As a group we should share in all community plans to develop a well directed peace program in churches, clubs, and schools. . . . Are we ready to unite with the peoples of all nations in a sense of common responsibility for the common sin of war?"

This is the attitude of the Woman's Auxiliary of the Church as reiterated at a recent meeting of the Auxiliary's Executive Board in New York. The statement is from that drawn up by the Triennial Meeting of the Auxiliary in 1937.

On recommendation of a special committee of which Mrs. Kenneth C. M. Sills of Brunswick, Maine, was chairman, the Board commended to the women of the Church several publications. Material recommended includes especially the six-point "American Peace Program" issued by the National Peace Conference. "Tasks in Time of War," a brief seven-point program from *The Churches and the International Crisis*, a pamphlet issued by the World Council of Churches provisional committee, and a "Form of Prayer" from the same source, both were recommended by the Auxiliary Board.

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## Mrs. Happ Named Chairman

Mrs. Robert G. Happ of South Bend, Ind., is the new chairman of the National Executive Board of the Woman's Auxiliary as a result of annual elections at its recent meeting. Other officers named are: Vice-Chairman, Mrs. Paul Barbour, Mission, S.D.; Secretary, Mrs. Charles E. Griffith, Glen Ridge, N.J.; Field Committee, Mrs. John E. Hill, Philadelphia; Personnel, Mrs. Harold E. Woodward, St. Louis; Program, Miss Mary L. Pardee, New Haven; United Thank Offering, Mrs. Clinton S. Quin, Houston; Finance, Mrs. J. V. Blake, Akron; Strategy and Policy, Mrs. Kenneth C. M. Sills.

Mrs. Happ is well known as chairman of the women's committee appointed to study the question of marriage and divorce and to confer with General Convention's committee on that subject. She has held a number of offices in Church and community and is now secretary for the Woman's Auxiliary of the Fifth (Mid-West) Province.

+ + +

## First U.T.O. Unit Gets Repairs

Quite appropriately, Christ Church, Anvik, Alaska, erected with funds from the first United Thank Offering fifty years ago, is to have its foundations strengthened through an appropriation from the current U.T.O. The building was reported as almost falling down.

The United Thank Offering, now entering the last year of the triennium

before its presentation at Kansas City in October, 1940, is nearly \$78,000 ahead of what it was at this time in the previous triennium.

Every board meeting reveals the intensely practical value of the Offering. When the 1937 Triennial voted how the present Offering was to be spent, provision was made to include certain equipment items for evangelistic workers who are supported by the Offering and for certain repairs to buildings erected by the Offering.

So it happens that a long-suffering woman in the Philippine Islands or Japan or North Dakota, for instance, struggling to provide materials for study classes or correspondence Church school, is equipped with a typewriter or mimeograph. A school building in Brazil, deteriorating from lack of paint, is painted or a church is repaired.

+ + +

## Miss Lindley To Retire

Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, notified the National Executive Board at its meeting in New York recently that she will decline renomination at the Auxiliary's Triennial Meeting in Kansas City next year and proposes to retire Jan. 1, 1941, from her present position which she has held since 1916. She has been associated with the work at Church Missions House for an even longer time. The executive secretary is nominated by the Triennial for appointment by the Presiding Bishop.

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# New Names in West China Reports

## SCHOOLS MOVE INTO INDO-CHINA SECTIONS

**N**AMES new and strange to many Americans are becoming familiar now in letters from the mission staff

medicines for the diocesan school. Chennan is a little walled town, all the houses of mud with tiled roofs.

dents, representing Boone School for boys, St. Hilda's for girls, both normally in Wuchang, and St. Lois' and



A typical scene in Western China these days is that shown above. Into this vast area thousands upon thousands, including many students of Church schools, are moving. Railroads have not yet penetrated many of these localities so that primitive modes of transportation often prevail.

in western China. Haiphong—Hanoi—these are in tropical Indo-China, way-stations en route from Hongkong to Chennan.

Chennan is where the Hankow diocesan schools are now off to a good year, the second since they pulled up stakes in Hankow to depart for safer regions in Yunnan province.

Yunnan, another increasingly familiar name, is the beautiful southwestern province of mountains and waterfalls, with some remarkable engineering. The train goes through 130 tunnels in the trip from Hanoi to the provincial capital, Kunming.

From Kunming to Chennan the traveler takes one of those bus trips which are also a feature of nearly all current China news. They seem to be always unspeakably crowded.

Miss Hazel F. Gosline, returning to Chennan, had a fortnight's delay in Kunming, waiting for any transportation at all, and finally with fourteen pieces of baggage left on a truck loaded with gasoline for a government aviation school. Her baggage was made up mostly of groceries and

Its one shopping street is thronged every other day as the country people come in to sell their wares.

An old inn has been rented for the classrooms and girls' dormitory. The boys are parked in several places as no one building is large enough for them all. There are about 300 stu-

(Below) The Rev. Edmund Penn, Chinese principal of St. Hilda's School, with his wife and son. St. Hilda's, normally in Wuchang, is now part of the combined diocesan schools at Chennan



the Cathedral Choir School from Hankow. Refugee students from other parts of China are also enrolled and some from the local province of Yunnan.

The desks and benches now in use are, as Miss Gosline says, probably the only ones of their kind in the world, planks resting on piles of mud bricks at assorted heights from the ground. They serve, and when the school returns to Hankow no expensive furniture will be discarded.

The Chinese government's famous new motor road to Burma runs past Chennan.

**Discovery: Wheelbarrows.** Sensational discovery in Liberia hinterland: Wheelbarrows! They never saw wheelbarrows before, the entire town back in Liberia where the Holy Cross Mission is clearing ground for its new church. The smallest boys begged to ride back from the dump in the empty barrows. "No sooner were the laborers through their work than the school boys took possession and trundled and dumped each other the rest of the afternoon. Next day some boys actually wanted to work in place of the laborers."

THE SPIRIT OF MISSIONS



# Choose Youth Director

## F. H. ARTERTON NAMED TO NATIONAL COUNCIL POST



(Right) The Rev. F. H. Arterton

The Rev. Frederick H. Arterton is the new secretary for youth of the National Council. Elected by the Council, Mr. Arterton comes to his new work from St. Barnabas' Church, Springfield, Mass. He has been vicar of St. Barnabas' and in charge of St. Andrew's, Ludlow, in the Diocese of Western Massachusetts for the past four years.

Born in Norwich, England, Mr.

Arterton attended public schools in Springfield, Mass.; worked in a bank for several years; was active in young people's work, serving as president of parish, diocesan, and provincial young people's groups. He attended DuBose Training School, Monteagle, Tenn.; Northwestern University; Seabury-Western Theological Seminary and Union Theological Seminary. He was ordered deacon in 1934 and was

ordained to the priesthood in 1935.

Mr. Arterton succeeds Cynthia Clark (Mrs. Theodore O. Wedel).

Mr. Arterton's work is under the Division of College Work and Youth of the National Council of which Bishop W. Appleton Lawrence (Western Massachusetts) is the chairman. The commission is planning an active program of work among youth of the Church.

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## Set Forth Church's Answer To World Problems

Tolerance, friendship, Christian love for all people; respect for the rights of others; a sense of world brotherhood with fellow-Christians. These are Christianity's answer to the world of today, declares a Program Booklet just issued by the Youth Division of the National Council. It is called "Christianity's Answer" and is the first of a series of three booklets designed especially for young people's groups.

These answers to world turmoil, the booklet adds, will become real only as they are put into action by groups of Christian people in their towns in answer to their problems.

The booklet seeks to demonstrate the fact that the Church "is doing something to help young people face present-day problems and take a stand. The Program series is an attempt to help them analyze propaganda, look for facts and investigate

such real issues as the growth of anti-semitism, the relationship of Christianity to democracy, and the extent to which Christianity may still become a force in the world through unity of action and purpose."

The booklet was prepared by Frances P. Arnold of the national staff of the Girls' Friendly Society and published by the Forward Movement Commission for the Youth Division.

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## Presiding Bishop Asks Celebration Continuance

Continuation of the celebration marking the 150th anniversary of the adoption of the American Prayer Book throughout the current season is recommended by the Presiding Bishop.

"Reports coming to me indicate a wide observance of October 15 as the anniversary of the adoption of the Prayer Book," says Bishop Tucker. "But it is hardly possible that every parish and diocese has had an opportunity to observe the occasion to the extent it warrants. Hence I suggest that those parishes and dioceses which have not as yet taken cognizance of the event do so at some convenient time and that the im-

portance of the Prayer Book be kept before our people."

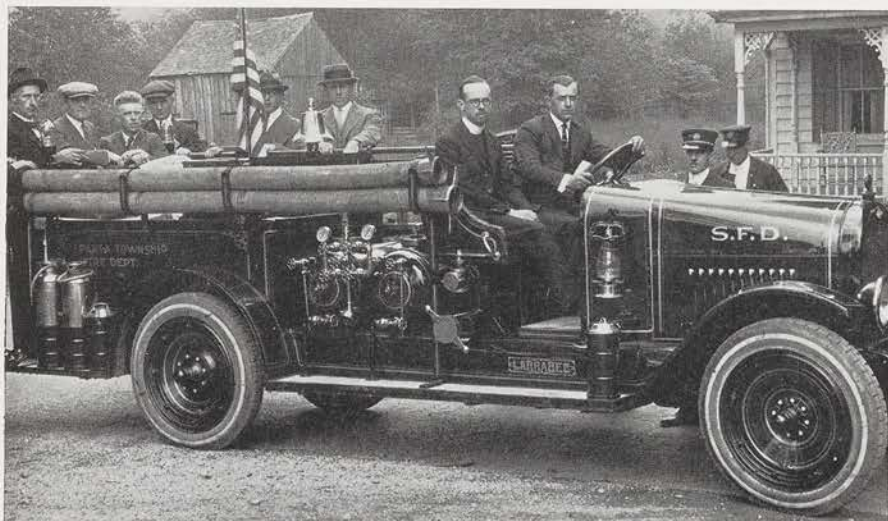
The observance of the anniversary on October 15 was, as the Presiding Bishop observes, widespread. From all parts of the Church have come reports of special service, productions of the drama, "The Great Book," and exhibits of historic prayer books.

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# Rural Work in Shadow of New York

## SPARTA PRIEST CARRIES ON VARIETY OF ACTIVITIES



The town fire department is just one of many interests of the Rev. Edwin S. Ford of Sparta, N. J. Above he is shown with fellow volunteer firemen.

THE skyscrapers of New York cast rather long shadows so far as influencing a large area surrounding them is concerned, but fifty miles from the heart of the metropolis in northwest New Jersey are communities which are unscathed by the onrush of so-called progress.

One of these is Sparta, Sussex County, in the Long Ridge country of the Hudson Highlands. Of old American stock are the people who reside here. Once iron mines flourished; now for a number of years they have been closed. The automobile has come to change the mode of life but on the whole, Sparta is a quiet community which no doubt some day will be included in the "metropolitan" district and from

A sense of humor is one of the most important assets to the Rev. Edwin S. Ford, vicar of rural St. Mary's Church, Sparta, N.J. When the bishop was to visit St. Mary's, he reports having heard one of his congregation say: "I'm glad you're going to be confirmed, Tillie. No, I never was confirmed but I was *commerced* to the Baptist Church. Sary was baptized in the Catholic Church and Tommy was baptized to Mr. Hoyt's. They're my only three godly children."

which daily will flock many commuters.

Twenty years ago a priest went to this out-of-the-way rural community, of his own choice. The city parish held no lures for him. He saw in Sparta, a town of 350 or 400 souls, the opportunity to develop a rural church. He became a part of the community. He organized a town fire department and was its chief for several years—still remains an active fireman; he led a campaign for a consolidated school; instituted child hygiene; helped build a town hall with its recreation center for youngsters; gave lectures and generally led in affairs for the betterment of the community. All these things this priest has done during the past twenty years in addition to his work as rector of St. Mary's Church. He is the Rev. Edwin S. Ford.

Today after a score of years in this rural section, Mr. Ford is happy about his choice of a field of labor for the Church. He still believes that the rural communities and small towns offer one of the greatest opportunities open to the Church. His own experience would seem to prove his contention for today he has 300 baptized members of his scattered congregation and 150 communicants.

Something of the activity of St. Mary's is shown by a report on the little parish hall next the church.

This building was metamorphosed from dwelling to school house to parish hall. The first year it was opened, 430 meetings were held in it with a total attendance of 6,219.

Babies go to church in Sparta too and are provided with "Church" books—small photograph albums of colored religious pictures. For variety, crayons and paper also are provided. "If they make unrubrical responses, no one minds," says Mr. Ford; "little children belong in the house of God."

Ten miles from Sparta, on Lake Lackawanna in a summer resort area, is another venture of faith for Mr. Ford. It is St. Joseph's Mission, housed in an old school building which he and the congregation have remodeled. Every Sunday morning he may be seen driving through the country, picking up a carload of youngsters and grown-ups who have no means of getting to church.

Mr. Ford's valuable assistant in his "Western Counties Mission" is Mrs. Emma P. Giveans, daughter of a priest, wife of a farmer, and principal of a rural school. She knows the people among whom she works and she is always on the job.

Sparta is truly an outpost of the Church—within fifty miles of the world's second largest city with its millions of inhabitants.

Set among the trees on Lake Lackawanna is little St. Joseph's Church, another of the Rev. Mr. Ford's responsibilities.



THE SPIRIT OF MISSIONS



# Health Education Important Work in Japan

Typical views of the work of the Church in Kyoto, Japan. At the right, one of the clinic nurses is making her round of calls. Below, a nurse is shown checking up on a healthy looking Japanese baby.

TWO thousand clinic and 500 home visits a year is the record of the public health center operated by the Church of the Resurrection, Kyoto, Japan. Health education, pre-natal and post-natal care of mothers and child welfare generally all are part of the program.

The perfectly good baby shown on this page is being checked up in the well-baby clinic of the center. She is typical of hundreds served by the cheerful public health nurse and her colleagues of the church staff.

Visits to the clinic are only part of the story, however. The nurses go into the homes of the people in a large community and render any necessary nursing service, teach and advise.

Five hundred of such visits are made a year.

Kyoto's population is over a million. Social work here, as in all Japan, is scarce. The Rev. J. Kenneth Morris, priest-in-charge of the Church of the Resurrection, made a beginning only a few years ago and has met a response that has stretched his resources to the limit. He writes:

"There is really no limit to what the Church could do in Japan along the line of social welfare if men and money were available. Whole-hearted coöperation comes from the Japanese government officials."

This same church operates a day-nursery for babies whose mothers are working, another way the Church is making an impact upon Japanese life.



## Christmas Memory

Here is a memory of Christmas in a Chinese town last year: Christmas morning was cold and cloudy. People returning from the early service were greeted by the news that a fleet of sixty enemy planes had been reported approaching the town.

At one o'clock the signal came and everyone had to run out to hide in the fields and caves. It was colder than ever, and somehow spending Christmas Day hiding in a cave seemed harder to bear than ordinary raids. The meaning of the day so contrasted with the experience.

Instead of Angels singing messages of peace and good will, we heard the shrieking siren; instead of the Christmas star, we had bursting bombs; in place of the procession of the Wise Men and the Shepherds, we saw the whole remaining population of the town fleeing for their lives.

\* \* \*

*Athenia Survivor.* Miss Bernice Jansen, mission teacher at Sendai, Japan, had the thrilling experience of being on the ill-fated *Athenia*. She was thrown into the oil-covered water when the lifeboat she was entering lurched; spent half an hour swimming about without a life belt and two weeks in a hospital at Galway, Ireland, before finally returning to the United States. It required a bath in benzine and scrubbing with machine soap to remove the oil; her hair was cut and six stitches were taken in her head.

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More than 80,000 copies of "The Story of the Prayer Book," issued by Oxford University Press in connection with the 150th Anniversary of the adoption of the American Book of Common Prayer were distributed.



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# "Reconciliation" Work in Bolton Field

VAL H. SESSIONS A VETERAN OF TWENTY YEARS

**I**N A RURAL area, pastoral visits do not involve merely crossing the street or riding a few blocks from one house to the next. They mean driving many miles, stopping in perhaps five or six towns, and spending an

charge of the Bolton Field since 1919, has told of means by which he is effecting the reconciliation of the people to the Church. Field days, when the members of every congregation under his care come together

contains news of the parishes and their members, is a great aid. The *Leaflet*, which has been published for more than fifteen years, is written in the chatty style of Mr. Sessions, who admits he works on it only when he is in a hurry, in order to attain the desired degree of informality.

A Field Missionary Committee, organized a year ago, has taken upon its shoulders much of the burden of this large rural parish. The Committee, with its sixteen members, has the duties of paying for the upkeep, repair, and insurance on the rectory; buying a car for the rector every two years (for with his constant pastoral visiting he needs one that often); offering individual missions some financial aid when they require it, and supplying lay readers for the services.

Mr. Sessions does not minimize the aid of the general Church in his area. "It has made the members realize," he says, "that they are not a little group here and a little group there, but part of the greatest organization on earth."

With this background, Mr. Sessions feels that he has attained the field consciousness for which he has been working, and upon which he believes the success of the Church in the Bolton area depends.



(Above) Mr. Sessions with a group of his youngsters at play. He is popular with young and old alike.

entire day for only a few visits. Yet the Rev. Val H. Sessions, of the Bolton Field in Mississippi, makes more than one hundred pastoral calls a month and would like to make three times that many.

Mr. Sessions considers the personal visit one of the surest methods to carry out his program of "reconciliation and restoration" in an area where the Church, once strong and then extremely weak, is being slowly rebuilt under his guidance.

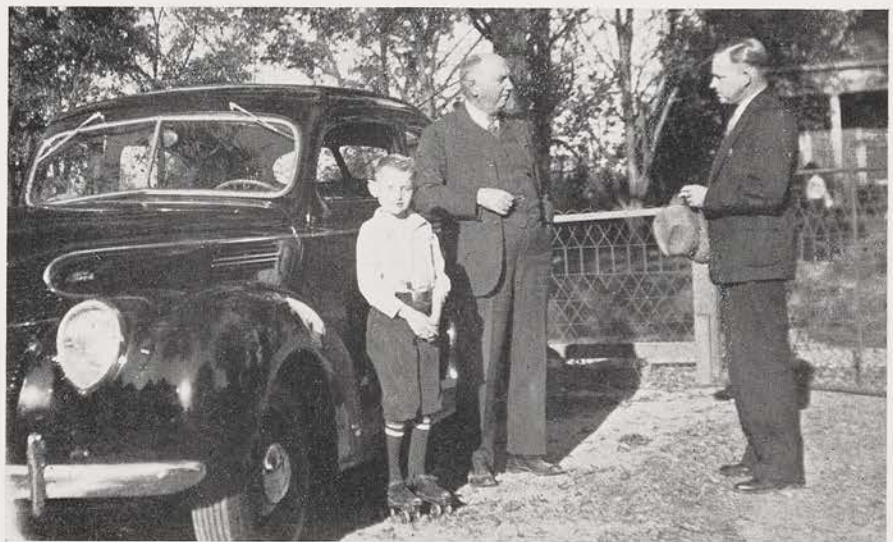
The Bolton Field embraces five counties and includes both missions and visiting stations. Among the men who founded the Church there, in the years before the war between the States, were several who later became bishops in other parts of the country. As the war destroyed much of their work, the restoration part of Mr. Sessions' program has involved rebuilding or replacing churches eighty or more years old.

Mr. Sessions, who has been in

for Holy Communion, for dinner and conversation, have helped to unite the members in their work for the Church.

The monthly *Bolton Field Leaflet*, a four-page, two-column paper that

(Below) Mr. Sessions and his son, standing beside a new automobile given him by his friends to assist in carrying on his extensive work in rural Mississippi.





# Shanghai School Moves Back To Former Campus

EVACUATED TWO YEARS AGO

A corner in the main reading room (right) of the joint library of Christian colleges, run by St. John's, Shanghai.



WITH a typhoon wind blowing in the campus trees, authorities of St. John's University, Shanghai, made the final arrangements for the recent reopening of the school with the freshman and sophomore classes back once more on the campus. It was evacuated two years ago when all that part of the city became a battleground.

Safety of the students has been a major consideration and possibilities for and against the return have been carefully weighed by parents and university authorities. Enrollment will be limited to 500. The upper classes will continue in the rented buildings down town. The schools of medicine, engineering and theology have had all or part of their work on the campus this past year, and a summer school was held there with no interruption.

## Medical Unit in West

Students, faculty members and alumni of St. John's University, Shanghai, are maintaining a medical unit in the war area in western China, with doctors from St. John's Medical School and nurses from the training school of St. Elizabeth's Hospital, Shanghai.

Alumni of St. John's Medical School have also been asked to secure personnel for health service units operating along the recently opened Burma Road, the new highway developed by the Chinese government out through southwest China to the Burma border. So far, 10 doctors, 3 technicians and 26 nurses have been sent to take part in this pioneer work.

## Engineering School Functioning

Through its School of Civil Engineering also, St. John's University has been contributing to the welfare of the country. Developments in the West have increased the demands for engineers, and students are anxious to train in that profession. Enrollment has reached 100, with 16 graduated in 1939.

This is the youngest school at St. John's, founded in 1923 by a gift from Dr. Sao-Ke Alfred Sze, an alumnus of St. John's and former ambassador to the United States and Great Britain.

## Low Library Carries On

The Low Library connected with St. John's University has accomplished remarkable service under trying conditions. When the Hangchow Christian College, Soochow University and the University of Shanghai were forced to evacuate their quarters they came to St. John's and the four institutions united to carry on in temporary quarters. St. John's

library books were at first the only ones available. Later on, books from other libraries were salvaged and brought to Shanghai until 30,000 volumes were added to the 140,000 belonging to St. John's. The card catalogues had perished in the upheaval.

The librarian of St. John's, Mr. Vi-Lien Wong, arranged for receiving and cataloguing all these books and making them available to the 2,250 students of the four colleges, under conditions that might well have been considered impossible. He circulated just under 60,000 books in the year and averaged 800 readers each school day in the reading room. His only comment after all this is: "The work of directing the library has been a real pleasure."

Owing to present rate of exchange, purchase of new books from the United States has become difficult.

The Low Library was named in honor of Abiel Low, a brother of Seth Low who was a famous reform mayor of New York City.

(Below) General view of the main reading room of joint library of Christian Colleges, Shanghai.







(Above) Confirmation at a Prison Camp, class prepared by "Mother" Hill.

## "Mother" Hill Widely Known in North Carolina CARRIES ON UNUSUAL WORK AMONG RURAL PEOPLE

"MOTHER HILL, my uncle is 'bout to die an' he ain't no Christian. He jes runs people off when they go to pray for him." Miss Lillie L. Hill, diocesan missionary at Leaksville, North Carolina, and known as Mother Hill throughout Rockingham County, listened to this appeal from a small child and shortly after set out with the child's father to visit the miscreant uncle.

A six-mile walk up and down many hills led to his home. He was 79 and had long been antagonized by religious visitors of a minor sect. A friendly and tactful approach led before long to his baptism and to that of his wife. She had wanted it before but her husband had forbidden. This interested others in the remote community and the place is becoming a center of work.

Miss Hill is a small but intensely vigorous person who has worked in Rockingham County for 25 years. Besides looking after two or three rural places she works constantly in the county convict camp and county jail, a friend to more than a hundred prisoners. The extent of her friendliness throughout her field is seen in the fact that she remembers about 700 people with some card or gift at Christmas time, including friendless men whose names are sent her by the state prison chaplain and who never receive any other mail.

Coöperating with her are the Church Periodical Club, the Bible Society, and the National Council's

Education Department through its Christmas box work. The Rev. William J. Gordon of St. Luke's Church, Spray, is priest in charge of this mission area. It is in the Diocese of North Carolina where the Rt. Rev. Edwin A. Penick is bishop.



(Above) A typical rural home where "Mother" Hill gathered a group together for services.

Much ignorance about the Church exists in many rural areas, as missionaries know in all parts of the country, and as a result of the ignorance, much prejudice. Sometimes it takes years of patience to accomplish very little. A woman who sent for Miss Hill lately and asked for baptism was one whom Miss Hill had prepared just twelve years ago, but

the woman had been brought up as a "predestinationist," Miss Hill says, and at the last moment changed her mind and would not be baptized. (Predestinationists, it seems, can change their own minds.) Recently, however, when an illness led her to send for Miss Hill, her first words were a request for baptism, and Miss Hill took Mr. Gordon to her next day.

Miss Hill started her work by teaching school and in the early years she found an effective way to get a

new building. The one in use was no more than a crowded shack. She resigned and departed, saying she would return if and when the authorities provided better quarters. In two years they had a new building and an assistant and begged Miss Hill to return.

One of her recent achievements was the erection of a new mission building near Leaksville, called St. Mary's on the Highway. The men of the community put up the building themselves and many friends contributed furnishings, a cross and candlesticks, an organ and other gifts.

The man who was most active in building really worked himself into the Church for he decided to be baptized, with his wife, and has since become head of the Church school.

(Below) The Woman's Auxiliary at work sewing, under "Mother" Hill's direction.





## Quaint Church View Wins Award

"St. Andrew's-on-the-Hill" is the title Mrs. K. G. Bullitt of Louisville, Ky., gives to the photograph at the right which wins this month's first prize in THE SPIRIT OF MISSIONS photo awards.

Second prize goes to "Beulah Playing with the Pigeon" (below, left), submitted by Miss Hilda Van Deerlin of St. Mary's Children's Home, Honolulu, where the photo was taken. St. Mary's is the only Episcopal home for children in the Hawaiian Islands.

"Two Sons of the Church" (below, right) receives the third award. For over a hundred years the ancestors of these boys have served in the ministry of the Church. Their father is now a rector in New Jersey.

THE SPIRIT OF MISSIONS wants photographs of all kinds, particularly inspirational and candid camera studies. For all photos used, it will pay a nominal sum. For those photos receiving awards it will pay five dollars for first place; three dollars for second, and two dollars for third. Send your photographs to *Photo Editor, The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.* All photos submitted become the property of this magazine and will not be returned.







## Elect Native Brazilian Suffragan Bishop

Bishop-Elect Pithan

A STEP of far-reaching significance in the life of the Episcopal Church's work in Brazil was taken when the House of Bishops, meeting recently in St. Louis, elected as Suffragan Bishop of Brazil the Rev. Athalicio T. Pithan, D.D., a native Brazilian.

This is the first time that a native has been elected to the Episcopate in Brazil and marks an attainment toward which the Church there had been looking. It comes as the Brazilian Church is approaching the fiftieth anniversary of its beginning.

In asking the election of a native

suffragan to assist the present Bishop Thomas, the Church in Brazil assumes the salary of the new bishop, the National Council contributing only \$1,000 toward his traveling expenses.

Bishop-elect Pithan has had years of experience in Brazil and will greatly facilitate Church work there.

"Christ and the World Community—at Home and Abroad," is announced as the 1939-1940 Study Theme for mission study, by the Department of Christian Education of the National Council. Courses have been prepared through the Missionary Education Movement, for use with children, young people and adults.

"Christians Everywhere," is announced also, as the study theme for the Children's Lenten study in Church schools.

\* \* \*

Hawaii has been celebrating the 150th anniversary of the first coming of Chinese to Hawaii, in 1789. They have made notable contributions to these Islands and to the United States of which the Islands are now a part. Chinese introduced the cultivation of rice in Hawaii. It was a Chinese who started the movement to es-

tablish the University of Hawaii. Chinese pioneered in development of the coffee industry. Chinese set up the first Hawaiian sugar mill. And the pineapple plantations which now yield 500 million cans of fruit in a year were first started on a large scale by Chinese.

\* \* \*

Of ten bequests received by the National Council between its spring and fall meetings, eight were from women and of the two received from men, one was designated for the United Thank Offering.

\* \* \*

For personal conference especially with diocesan officers of the Woman's Auxiliary and other leaders in women's work, Miss Grace Lindley, national executive secretary, and Miss Margaret I. Marston, educational secretary, are touring in the eighth province on the Pacific Coast. This follows in general the plan which the Auxiliary found helpful in the sixth province last spring.

\* \* \*

An extension of the usual Christmas "pageant" which took place at All Saints' Church, Appleton, Wis., proved to be a thrilling affair, used every child in the Church school, and filled the church. Instead of showing only the Nativity scenes of the Shepherds and Magi at Bethlehem, these scenes were immediately followed by scenes from church history, St. Paul and the Roman soldiers, a British king and queen, St. Augustine going to England, and

missionaries to America, the final scene showing Bishop Kemper telling the Nativity story to children in Appleton as he really did, some 85 years ago. The scheme adapts itself easily to any parish.

\* \* \*

An unusual sight greeted Toledans recently when they saw in store and shop windows the National Council poster, "For the Sake of Your Child." Forcibly it reminded them to "Support Your Church . . . Attend Services Regularly." This was just one of many instances of unusual uses to which the poster was put. The Rev. Benedict Williams, rector of Trinity Church, Toledo, arranged for the poster display there.

\* \* \*

Churchwomen in the Diocese of Iowa are rallying to the support of the Church's program in a series of eight district conferences, each one day long, beginning October 16 at St. John's Church, Clinton.

"The Womanhood of the Church" is the official title in Iowa for all organized women's work. Under this as a unit the various organizations cooperate, carrying on their special activities but relating them to a unified program.

The diocesan executive board, Mrs. Walter S. Stillman of Council Bluffs, president, is organized like the national executive board of the Woman's Auxiliary. All the board members are going out on the whole itinerary of the eight district meetings.

### More 100 Per Centers

Two more parishes on the growing list of those which have joined the "100 per centers," with all their vestrymen receiving THE SPIRIT OF MISSIONS, are St. Stephen's, Terre Haute, Ind., and Church of Holy Comforter, Sumter, S. C. The Rev. W. T. Capers, Jr., is rector of the former where not only every vestryman but every member of the Church school staff gets this magazine, and the Rev. J. B. Walker is rector of the latter parish. The Presiding Bishop would like to hear from other parishes in the 100 per cent group.



# News From Mission Fields

by  
JOHN W. WOOD

**Methodist Property to China Mission.** A few days ago there came to the Church Missions House a photographic film of a deed to a piece of property in the City of Kian, Province of Kiangsi, China. This province is a part of the Diocese of Anking. There is an interesting story connected with the film.

The property originally was given by a public-spirited Chinese to the Methodist Women's Board of Missions for the establishment of a school in the city of Kian. The Methodists never opened work in the city. A few years ago our Church established a mission there. The family of the original donor, now deceased, suggested to the Methodist Women's Board that the property be turned over to the Episcopal Church. Several years of correspondence back and forth across the Pacific followed until the transfer was finally agreed to. Before it could be effected the unhappy days of 1937 had dawned. The people who had the information were scattered to the four winds. The original deed could not be found. The Rev. Lloyd Craighill, however, did not give up hope and while in Shanghai, waiting the opportunity to get back to work in Nanchang and Kian, began a search in the Shanghai office of the Methodist Women's Board.

He finally discovered the deed, had it photographed and sent the film to the Department to be added to the records of our Church real estate in China. The original of the deed is still in China. The property in question is about 300 by 170 feet and in a location suitable for primary school work.

Mr. Craighill also reports that a number of the Chinese clergy of the Diocese of Anking are doing fine work in the small towns and villages within a radius of eighty miles of Kian. This means the beginning of substantial Church work in that area.

✦ ✦ ✦

**Britain Wishes Missions Continued During War.** Although missionaries do not interfere with government policies, and while governments rarely have occasion to take exception to any missionary methods, it is inevitable that both missions and government should have interests and concerns which occasionally require clarification. A period of warfare gives opportunity for the accentuation of difficulties that might be insignificant in times of peace.

In a recent communication to a missionary organization the British Government acknowledges afresh the value of the work carried on by American missionary

societies in British territory. It welcomes their presence and expresses regret for the threat to their work involved in present warfare. It is the desire of the government that mission work established in British territory should be carried on in full strength and in as normal a way as possible. The government has arranged that in the case of any difficulties arising they should be dealt with through the British section of the International Missionary Council.

✦ ✦ ✦

**Women Take Lead in India.** Who would have thought, even fifty years ago, that India in 1939 would not only have a National Legislature, providing for a large degree of self-government, but that Indian women would be sitting in that Legislature. This is what one missionary has to say:

"These are great days of opportunity in India. Some of our sixty-four women in the Legislature are doing marvelously. Our first woman cabinet minister, the sister of Pundit Jawaharlal Nehru, is setting a really Christian standard of honesty and uprightness in public life. Indian women, and particularly Christian women are able, partly by reason of their good education (as distinct from an examination-ridden schooling) to lead in showing what seems to me a distinctively Christian virtue, perseverance, keeping on doing what is right, in spite of discouragement, and refusing to have a lowering of standards, now that self-government in the Provinces is an accomplished fact."

✦ ✦ ✦

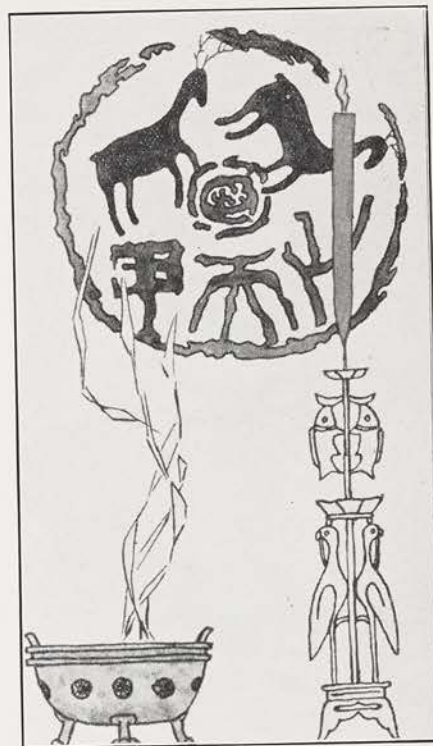
**Blind Appreciates Church's Help.** Here is another indication of the deep appreciation of some of our sightless friends for the work our Church is doing in supplying them with devotional material:

"The Braille Hymnal with one hundred hymns came this morning. I cannot tell you how happy I was to receive this lovely helpful gift from the Church. I wish I had a way in which I might extend my sincere thanks for all the good that is being done by the Episcopal Church to help the blind along with their spiritual welfare. All I can say is that there is a very, very warm spot in my heart to the glory of God for and towards the Episcopal Church."

✦ ✦ ✦

**Refugee Problem Is Acute.** The return of Chinese refugees to their homes presents a serious question to our missionaries. Here is one situation:

"We still have 1500 refugees in the compound. What can we do? Many have no



(Above) A Christmas greeting card as fashioned by St. Luke's Studio, Nanking, China.

homes to go to since their houses have been burned. If the house is still standing, everything in it has been taken; even the doors for firewood. One family went back and tried to live at home and in the family was an old lady over eighty. She was on her old wooden bed resting when the soldiers came in and insisted upon having the bed and proceeded to chop it up for firewood in spite of the fact that the family offered them wood."

"Men try to go home and take up their farm work and they are taken for coolie work in the Japanese army and often taken far from home and family. No girl from eleven to women over fifty can be allowed out for one minute without protection. How can we urge these people to leave under such conditions?"

## It's Time to Order Christmas Parish Papers

The special Christmas issue of the Partly Printed Parish Paper, now ready, is especially attractive in its new format. It carries a Christmas Message from the Presiding Bishop and an artistic treatment of the Christmas story. Order your copies immediately at fifty cents a hundred, post-paid. Write The National Council, 281 Fourth Avenue, New York, N. Y.





(Left) Two Members of Recent Graduating Class at St. Luke's

## Native Puerto Rican Heads St. Luke's, Ponce

ONCE a little school girl in the city of Ponce, Puerto Rico, came in to visit a sick friend at St. Luke's Hospital there. She knew about sickness in the lives of poor people all around her in crowded Ponce and she had suffered a great deal of pain herself. She was completely fascinated by the hospital with its clean white wards and by the nurses, Puerto Rican girls like herself but in blue uniform and white cap. She determined to be a nurse.

She finished primary school, entered the training school in face of much opposition because of her

health, her training was interrupted by a long illness during which she learned the hospital from the patient's viewpoint, she finished training, went down to San Juan to take the required government examinations, passed them and became a graduate nurse. During her training she was baptized and confirmed in the hospital chapel.

She proved to be a fine executive and for several years she has helped the superintendent, Miss Ellen Hicks, and her assistant, Miss Lillian M. Owen. Miss Hicks and Miss Owen have lately reached retirement age and now the little school girl of long

ago, Miss Elena Aponte, has been appointed superintendent in Miss Hicks' place.

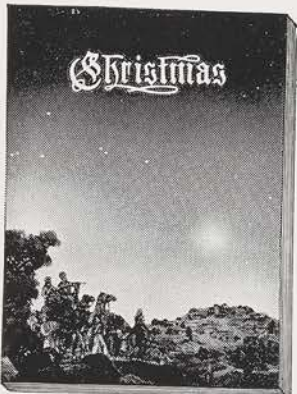
The St. Luke's nurses are known throughout Puerto Rico as the best nurses on the Island. Upon graduating some of them each year have prepared for work in St. Luke's itself. Others have been scattered far and wide in the insular health service or in connection with other hospitals. Some are nurses in charge of small dispensaries established by the Church or other agencies in rural and other areas. If it were not for such dispensaries some of these areas would be without any medical attention.

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### Good Christmas Reading

The National Council Library has a wide assortment of books especially appropriate at this Christmas season. Some of the titles include: "The Story of the Other Wise Man," by Henry Van Dyke; "In the Steps of the Master," by H. V. Morton; "This Holy Fellowship"; "Oxford Book of Carols," by Percy Dearmer. For children, these titles are suggested: "So Gracious Is the Time," by Annie B. Kerr; "When Jesus Was Born," by Dr. Walter Russell Bowie; "D'ou Viens-tu Bergère? (Whence Com'st Thou, Shepherd Maiden?). Simple Christmas plays available include: "Bethlehem," by Arthur Ketchum; "If Ye Would Hear the Angels Sing," by Dora Greenwell; "Love Came Down at Christmas," Ruth Hays; "Christmas Manger Service," Rita Benton. Write The Library, 281 Fourth Ave., New York, for further information.

THE SPIRIT OF MISSIONS



# Debt of Gratitude Returned After Seventy Years

Seventy years ago a church in the Diocese of Virginia dedicated to "Our Saviour" was destroyed by fire. A few years earlier a church with the same dedication had been erected in the city of Shanghai for a Chinese congregation. When these Chinese Christians heard of the misfortune of their Christian friends in Virginia, they immediately made an offering to help the Virginia congregation rebuild its church.

The Church of Our Saviour, Shanghai, grew and became one of the mainstays of the missionary work of the Church in China.

In August, 1937, Japanese military and naval forces began shelling the Hongkew section of Shanghai in which the Church of Our Saviour was located. Chinese batteries to the west of the church returned the fire. It was not long before the building was seriously damaged. The passage of months made it evident that there was no possibility of the Chinese congregation returning to its former home. A satisfactory sale of the land was made. With part of the proceeds the vestry purchased property in the western section of Shanghai and be-

## Woman Is Senior Warden

Certainly one of the few and perhaps the only woman to be senior warden of a parish is Mrs. Charles G. Ryan (below) of St. Stephen's Church, Grand Island, Nebraska. She is greatly loved by the whole community, is a leader in educational and political matters and devoted to the interests of the Church.



December, 1939

gan the erection of a new church.

Recently a cable came from Bishop Roberts stating that the new church was nearing completion and that the congregation needed \$2,000 to complete everything. The National Council found itself able to use funds given by the Diocese of Virginia, through the China Emergency Fund, to help the people in Shanghai complete their building.

Here are figures which are frequently requested: The National Council has 3,203 persons on its staff, 1,819 men, 1,384 women; 431 are Americans overseas; 2,206 are native-born in foreign lands; 450, including college chaplains, are in the United States; 116 are on the headquarters staff at Church Missions House, New York.

## Christmas Hymns of Praise



The congregation can join confidently and fully in the singing of hymns only when the musical score is in hand. In the interest of wholehearted congregational singing, General Convention has urged all churches to place the musical edition of the Hymnal in the pews. No gift of an individual or group within a parish is more fruitful than a supply of the musical Hymnal.

### HYMNALS

Standard Musical Edition at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

Special Choir Edition, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

Word Edition in red or blue cloth at 40 cents per copy.

### PRAYER BOOKS

Small Pew Edition, 3½ x 5½, in various colors, at 35 cents per copy.

Large Pew Edition, 5 x 7½, in various colors, and with larger type, at 50 cents per copy.

*Carriage charges are additional*

CIRCULARS SENT ON REQUEST

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# Days of Kemper Recalled by Iowa Celebration

IN 1839 Mathew Mathews, his son and two brothers, organized Trinity Church at Muscatine, then called Bloomington, Iowa. This was only six years after the first permanent white settlement was established in Iowa. Territorial government was organized in 1838.

The Church's first missionary bishop, the Rt. Rev. Jackson Kem-

per, visited what is now Muscatine on All Saints' Day, 1840, and found there seven communicants, a plot of ground, and timber hauled for a church building. The first rector, the Rev. Samuel Sherwell, was called in 1843. Clergy were few and very far between in those days. There were only two or three in all Iowa.

The Rev. Stanley M. Fullwood is

the present rector of Trinity, Muscatine. The church has had only two buildings, the first one, built of logs, serving until 1853 and followed by the present one of stone. Among several improvements made in this centennial year, the parish has built a garage—a statement which would have completely mystified the people of 1839.

## Deaconess' Order Plans Associates Group

A plan contemplating the formation of a group of Associates of the Order of Deaconesses is expected to result from the meeting of the National Conference of Deaconesses held at St. Faith's Training School, New York, recently.

Associates would aid the work of the Order of Deaconesses with their prayers, alms, and good deeds, while

in turn the Order would supply to them spiritual help, counsel, and would probably provide an annual retreat.

The Retiring Fund for Deaconesses also held its annual meeting at St. Faith's, and reelected all its former officers: Deaconess Edith M. Adams, Ethete, Wyoming, President; Deaconess Frances Semle, Providence,

R.I., Vice-President; Deaconess Mary C. West, New York, Secretary; and Mr. Edmund R. Beckwith, New York, Treasurer. It was decided to adopt the Pence Can idea as a means of encouraging contributions to the Retiring Fund, and a bequest of \$2,000 was reported. The amount held in the Retiring Fund has now reached \$57,000.

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The January, February, March issue of THE UPPER ROOM, in the specially printed, two-color, Christmas Greeting envelope, costs a total of 6 cents, plus postage, if mailed. Postage required to mail from your post-office, 2 cents.

THE UPPER ROOM, 10 or more copies mailed to one address, 5 cents each, postpaid. Special Christmas Greeting Envelopes at \$1.00 per hundred, postpaid. The same envelope plain (unprinted) is 50 cents per hundred. If you wish us to address and mail these envelopes, the price is ten cents each, including postage. No order for envelopes filled for less than ten cents.

Send All Orders to  
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## BOOKS FOR YOU

Note: Below are some of the recent additions to the National Council Library. These and others in the large collection at the Library, including a special group of Christmas books, may be borrowed by writing to the Library, 281 Fourth Avenue, New York.

*He Opened the Door of Japan* by Carl Crow. New York, Harpers, \$3. The Harper "find" of a few years ago, Carl Crow, turns his talent to telling the story of Townsend Harris and his contribution to international diplomacy in negotiating the treaty which formed the basis for Japan's relations with the Western Powers.

*All the Tomorrows* by Naomi Lane Babson. New York, Reynal and Hitchcock, \$2.50. A picture of the changes in China since 1865 is reflected in the life story of a Chinese family through two or three generations.

*A Life with Men and Books* by Arthur E. Bostwick. New York, H. W. Wilson Company, \$3.25. An autobiography of one of the country's foremost librarians who also is known as a teacher, editor, and free lance writer.

*The Chapel Prayer Book: A Manual for Public Worship and Private Devotions* by John Henry Frizzell. Nashville, Cokesbury Press, \$1. A collection of prayers and invocations by the chaplain of Pennsylvania State College, designed to meet a wide variety of spiritual needs both in group worship and personal meditation.

*John J. Eagan—A Memoir* by Robert E. Speer. Privately printed. An estimate of the life of one of the South's leading citizens and Christians, whose energies were

devoted to the application of Christ's teachings to industrial and racial relations.

*Frontiers of American Life* by Mark A. Dawber. New York, Home Missions Council and Council of Women for Home Missions, 25c. A collection of radio talks on a variety of American types—Indians, Negroes, mountaineers.

*The Gospel and the Predicament of Modern Man: The Washington Church Congress Papers*. New York, Church Congress, \$1. An attractive well-printed book containing the papers read at the first Triennial Church Congress.

*The Divine Scheme* by R. L. Ashcroft. New York, Longmans-Green, \$1.40. An attempt to help young people or their elders clarify their beliefs. Stimulating as a means of bringing belief into active life and thought.

*Youth and the Way of Jesus* by Roy A. Burkhart. New York, Round Table Press, \$2. A direct, convincing book of practical common sense and far-reaching idealism. Presents a strong faith for young people who are seeking lives of achievement governed by Christian principles.

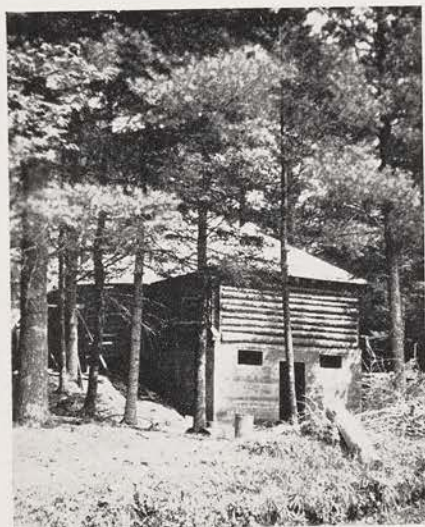
*Hinduism or Christianity?* by Sydney Cave. New York, Harpers, \$2. A study of the challenge Hinduism presents to Christianity as a world faith.

## Ghost Town Comes to Life

(Continued from page 16)

and nothing else, now includes a folding altar with its furnishings, Church school material and the beginnings of a library.

Community House (below) erected by group at Lugerville, Wisconsin.



December, 1939

Lugerville is only one of five missions in this field which stretches for over a hundred miles along the Soo Line Railroad. The old name for the field is "the Soo Line Missions." St. Mary's, Medford, where I live, was organized in 1876. Another timber ghost town had a mission that was closed when the saw-mills moved away; I reopened it two years ago, finding just one member of the old mission still there. The mission chapel at Park Falls, very neat and adequate, is a "converted" Soo Line depot. In two places, services are held in communicants' homes.

I travel about 1,000 miles a month all year round. It isn't so many miles but the weather often makes it difficult. Winters begin any time after mid-October and last until June; the mercury goes to 30 degrees below and the snowplows on the highways raise drifts to the height of the telephone wires every winter.

## SCHOOLS

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# College Commission Starts to Work

Appointment of a National Commission on College Work, to cooperate with and advise the National Council's Committee on College Work and Youth, has been made by the Presiding Bishop. The Commission is intended to represent a wide variety of experience in student work, and to assist the Committee, of which Bishop W. A. Lawrence (W. Massachusetts) is Chairman, in developing its plans for increased Church activity among student groups.

On the new Commission are eight provincial representatives: the Rev. Malcolm Taylor, Boston; the Rev. Charles Ricker, Manhasset, N. Y.; the Rev. Thomas H. Wright, Lexington, Va.; the Rev. J. S. Ditchburn, Baton Rouge, La.; the Rev. Herbert L. Miller, Champaign, Ill.; Bishop

Stephen E. Keeler, Minneapolis, Minn.; the Rev. Gordon M. Reese, Houston, Texas; the Very Rev. Henry H. Shires, Berkeley, Calif.

In addition there are four representatives at large: The Rev. W. Brooke Stabler, Philadelphia; the Rev. C. Leslie Glenn, Cambridge, Mass.; the Rev. Theodore O. Wedel,

Washington, D. C.; Dr. Gordon K. Chalmers, Gambier, Ohio.

*Ex officio* members are the Rev. Charles W. Sheerin, vice-president of the National Council; the Rev. Alden Drew Kelley, National Council secretary for College Work, and Bishop Robert E. L. Strider (West Virginia).

## Follow Clock With Christmas

(Continued from page 11)

lands where shopping and gayety demand more attention than the Nativity itself.

In Mexico the celebration will begin in reality on Dec. 16, the first of the nine days required for the journey from Nazareth to Bethlehem. The nine days are devoted to a search by the community for a suitable Inn or *Posada*. Christmas Eve is a gay time, with *piñatas*—hanging baskets which, when broken by long sticks, spill candy and nuts upon the guests. There is singing in the streets on

the way to the midnight mass.

The climate in the lands to which the Church goes often makes it necessary to change the traditional American Christmas customs. Missionaries in tropical countries must become accustomed to a warm holiday season. In the Virgin Islands a cherry tree and a picnic in the open replace the traditional evergreen and feast around a warm fire. In Brazil, flowers instead of greens will decorate the churches at Christmastime. In Honolulu the Nativity will be portrayed by children of numerous races against a background of palms and tropical ferns.

With all its variations in different parts of the world, with all the horrors of war and the brutal facts of present world conditions, thousands and tens of thousands in many lands will this year as every year turn again to the Church and join in angelic songs, "Peace on earth among men of good will" and "Christ is born in Bethlehem."



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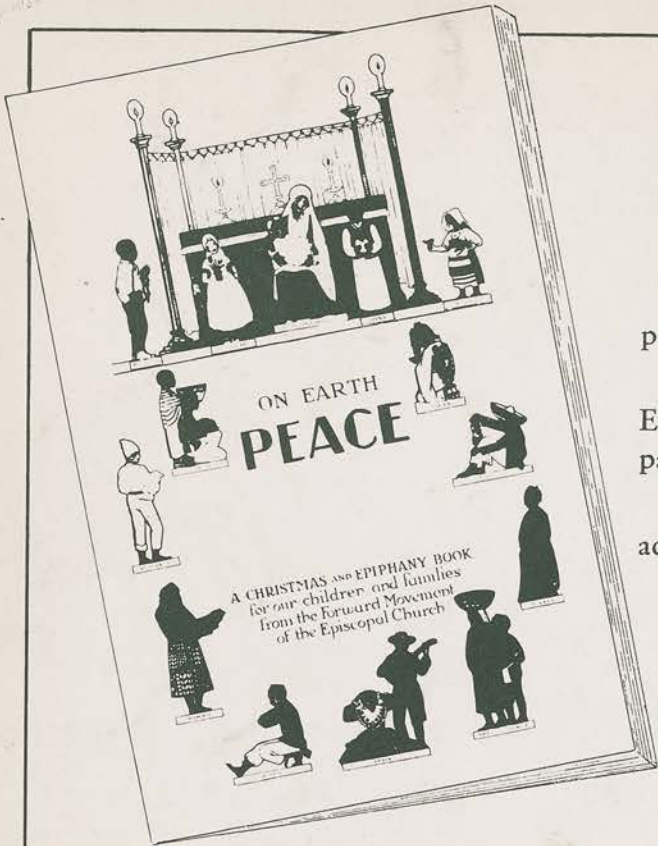
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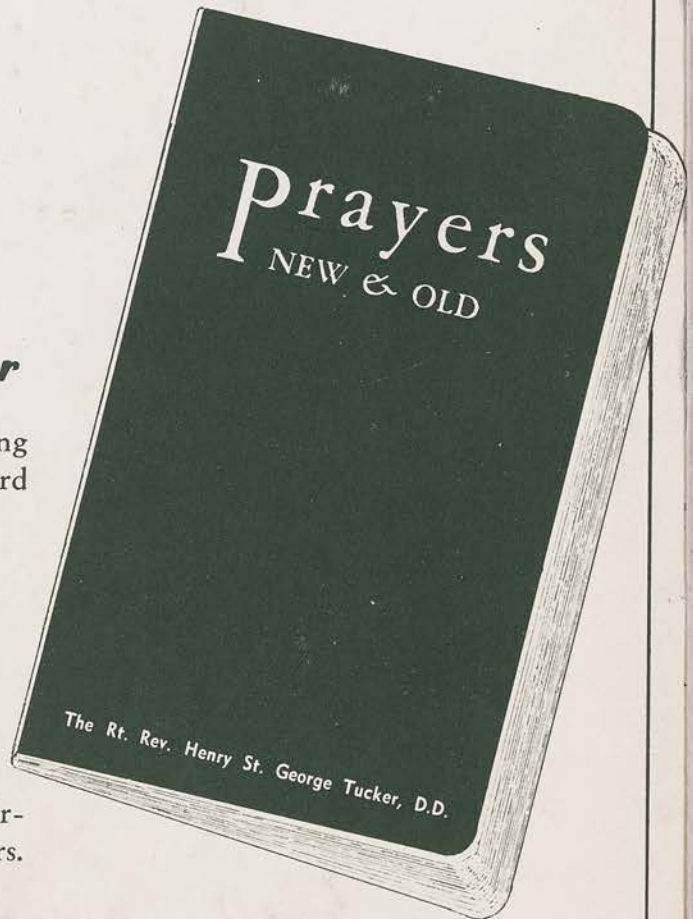
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