

The WITNESS

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THE NEWS OF THE CHURCH

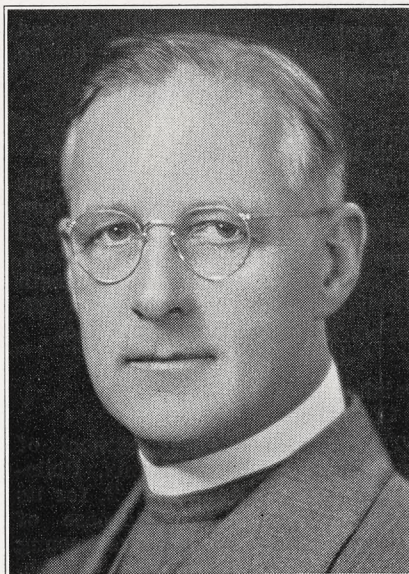
Edited by
EDWARD J. MOHR

The Rev. L. Bradford Young, associate rector of the Church of the Holy Trinity, Brooklyn, New York City, has accepted a call to the rectorship of Trinity Church, San Francisco. Mr. Young has worked with the Rev. J. Howard Melish, the rector of Holy Trinity, for nearly eleven years. He will enter upon his duties in San Francisco September 15. The San Francisco church, it was said in the announcement, is the mother church of the diocese of California, having recently celebrated its 86th anniversary, and is still looked to for leadership in diocesan affairs. The parish is known as liberal and broad-minded, and has never been averse to progress. Mr. Young is a graduate of Harvard University, and studied at the Union Theological Seminary, New York, and at the Episcopal Theological School, Cambridge, where he received the degree of bachelor of divinity. Mr. Young is widely known for his extensive activities on behalf of labor and social justice. California, where the Hearst press is strongly entrenched, will provide many situations for the application of his experience and intellect.

* * *

Churchman Addresses Chicago Club

Harper Sibley, president of the United States Chamber of Commerce, and a member of the National Council, recently addressed the Church Club of the diocese of Chicago at the Lake Shore Athletic club. Mr. Sibley predicted that many charitable institutions will pass into public hands and that the Church and charitable organizations generally will receive less in gifts and contributions if legislation now pending in Washington is passed. Although reports do not indicate,



HAROLD H. KELLEY
Provides for Seamen

Mr. Sibley was presumably referring to the income tax bill. The provision eliminating tax exemption for contributions to charity by corporations has since been modified. As to the increase in taxation of large incomes, which Mr. Sibley feels will cause a decrease in gifts, the attitude of the Roosevelt government is that it will eventually have the effect of raising the lower incomes, thus on the one hand increasing the potential source of contributions, and on the other reducing the dependence upon charity. The United States Chamber of Commerce and Mr. Sibley uphold the conservative view of contemporary society. "The great need of the hour," said Mr. Sibley, is for the display of Christian character in both business and

politics. In the final analysis, it has been a lack of integrity which has brought about our present situation tending toward governmental interference in business," he declared. "We need men of sterling Christian character in both business and politics at the present time." He discussed the world outlook at the present time and predicted a bright future, basing his judgement upon contact with business leaders from the major countries through the international meeting of the Chamber of Commerce in Paris recently, which he attended.

Mr. Sibley told of his personal experiences in visiting mission centers in the Orient and stressed the strategic position which the Church holds in these foreign countries from a missionary point of view. Mr. Sibley, with Mrs. Sibley, went on the missionary investigation tour around the world which resulted in the report, "Re-Thinking Missions".

* * *

Churchman Suggests Olympics Withdrawal

Senator Peter G. Gerry of Rhode Island, a churchman, last week made the suggestion that American sportsmen give serious consideration to the question of American participation in the Olympics in Germany next year. This follows agitation for withdrawal in a number of Protestant and Roman Catholic publications, as well as in sport circles. Senator Gerry said that with conditions in Germany as they are animosities would be engendered in the course of the games. "It seems to me," he said, "with all the turmoil involved, with the different races and religions involved among the contestants competing in the Olympic games, that it might result

in very bad feeling being engendered. I am wondering if American sportsmen should not give serious consideration to the question of whether we should participate in the Olympic games if conditions in Germany continue as they are."

* * *

Altar Dedicated in Michigan

Bishop McCormick of Western Michigan recently dedicated a stone altar at Camp Roger, the choir camp of St. Mark's Church, Grand Rapids. The altar was built by the boys in camp in memory of the late Dean Francis S. White, who was dean of St. Mark's Pro-Cathedral at the time the camp was founded.

* * *

Naval Station Chaplain Named

The Rev. Frank H. Lash, of the diocese of Washington, has become chaplain of the Great Lakes Naval Training Station, north of Chicago, which was recently re-opened. Mr. Lash officiated last week at the first services to be held at the station since its re-establishment. Regular weekly services will be held there. Mr. Lash has been a chaplain in the naval service since 1927.

* * *

Seamen's Transfer Explained

The Seamen's Church Institute of New York, in the August issue of "The Lookout", explained the recent transfer of unemployed seamen to Bowery lodging houses. While the institute is recognized by the Federal authorities and all others familiar with waterfront conditions as the most suitable place on the waterfront in which to care for seamen, it is important that the program of service be stressed as specifically for active, employable seamen. The institute receives a Federal relief appropriation for each man provided for. This however is not sufficient to cover the full cost. The institute draws no political lines of any kind, and holds that a seaman's religion and politics are his own affairs. The institute does however seek to inculcate good citizenship. Arrangements are now being made to provide board and lodging for a group of unemployed seamen who are, however, active and employable. The Rev. Harold H. Kelley is superintendent of the institute.

* * *

Community Program Inaugurated

St. Luke's Church, Chicago, has inaugurated an intensive church community program on the west side of Chicago. The first step was the appointment of the Rev. Albert E. Selcer as assistant to the rector, the Rev. John C. Evans. The program is being launched under direc-

tion of St. Luke's Associates, set up by the vestry, embracing some eight societies and parish groups with a membership of more than 200. Maxwell E. Nickerson is president of the associates' group, which has established a fund to finance the work for an initial period of two years. The project is considered a unique combination of church and community work. One of its phases will be recreation, the Parish Men's Club taking over property owned by St. Luke's for a recreational center. The groups included in the sponsors of the program are: Men's Club, Girl Scouts, Boy Scouts, Children's Choir, St. Vincent's Acolyte Guild, Woman's Auxiliary, Kindergarten department of Church School and St. Luke's Social Society. Mr. Selcer will devote his full time to this community program. For several years he has been on the staff of Canon David E. Gibson at the Cathedral Shelter and is thoroughly familiar with social service work on the west side. He has been released from his duties at the Shelter to undertake the new work.

* * *

Appointed to Bethlehem Cathedral

The Rev. Edward C. Morgan has been appointed assistant to Dean Walter H. Gray of the Pro-Cathedral Church of the Nativity, Bethlehem, Pa. He succeeds the Rev. Kenneth E. Heim, who has gone to St. Stephen's Church, Ferguson, Mo.

* * *

Training School to Open Season

The Church Training School of the diocese of Pennsylvania, Philadelphia, will open October 2, for its forty-sixth year. The purpose of this school is to prepare young women for work in the Church, especially to supplement their secular education with a background of the Church's ideals and traditions, and to emphasize the need for highly developed techniques in the various fields of the Church's activity. Teachers, kindergartners, nurses, social workers, artists and musicians, have studied at this school and have gone from it to many parts of the world.

The young women already enrolled for the coming season, represent ten dioceses. They will be trained for different types of Church work, some looking forward to missionary activity, at home or abroad; others preparing to be assistants in parishes of the larger cities. The training includes courses in religious and in practical subjects with ample opportunity for first hand experience in neighborhood visiting, club work, and religious education. Ten weeks each summer is devoted to actual residence in institutions such

as hospitals, settlements or missions. During the past summer, the Dean of the school, Ethel M. Springer, visited four of the students who were engaged in rural work in the archdeaconery of the Blue Ridge. Other students were assigned to work in institutions near Philadelphia. Pennsylvania women, living near enough to the school to attend lectures are welcomed as day students. Bishop Taitt is president of the corporation of the school; the Venerable James F. Bullitt, Warden; Julia U. Sinkler, president of the Board of Managers.

* * *

New York Preacher on Golden Rule

The inadequacy of the idea of the Golden Rule as all the religion man needs was dealt with by Canon Bernard Iddings Bell in the sixth of his series of sermons at the Cathedral of St. John the Divine, New York. Canon Bell said in part:

The Golden Rule is rubbish unless there be a common, positive purpose that my neighbor and I alike may share, something bigger, more important, more alive, more compelling than either he or I. If he and I are joint servants of a common God, we can be friends. If that be true, the Golden Rule means that I long to help him serve God in the confident hope that he will long to help me serve God. Self goes out of the picture. That is, of course, the teaching of religion. But a Golden Rule among the irreligious, a Golden Rule designed to make my neighbor and me for the time being merely considerate predatory beasts, each out for all he can get, is like a modern international treaty, made to be torn like a scrap of paper as soon as either side is strong enough to repudiate it. We need religion to give all of us a purpose bigger than any of us. Without religion the Golden Rule makes a practical man, who knows life, grin like a dog and go about the city.

And the third thing the matter with the "Golden-Rule-only-Religion" is that it ignores the plain and simple fact, known to anyone with even a small experience of life as it is, that when I, with the best and most constructive and positive of motives, go out and behave toward my neighbor as I would he should behave toward me, the ungrateful and wicked beggar is just as likely as not to treat me villainously. I may do my best to tell the truth, because that is what I wish others to do toward me; and yet have my neighbors tell the most astounding lies about me and about those dear to me. I may be honest as the day is long; and my neighbors rob me of everything I possess. A nation may forswear secret diplomacy and abandon selfish aspirations toward

neighboring peoples; and those neighboring peoples may combine to send that good nation down to ruin. A people may disarm; and may be invaded, subjugated, ruined by the armament of others. A woman may trust her husband as she desires him to trust her; and yet he may betray her in adultery with her dearest and most trusted friend. A child may have entire confidence in his father—a case like this came to my notice only last month; and yet the father may speculate every penny the child has entrusted to him. King Lear may give himself wholly to his daughters; and yet those daughters may abuse him and despise him and wish him dead. Napoleon, captured, trusts the honour of an English officer, and finds himself a helpless prisoner in St. Helena. The most common experience in any man's life is to believe in people and wish them well and serve them faithfully, only to find that they have betrayed him. "Put not your trust in princes," cries the Psalmist, "nor in any other son of man, for there is no help in them."

It is in face of that fact that the Golden Rule alone most fails us, most needs supplementing. What shall I do when, having done my best to serve my neighbor's highest good, hoping that he will also treat me so, he treats me like a dog. The Golden Rule has no answer to give. But religion has an answer, the only answer, unless we are to revert to a world of dog-eat-dog, and perish.

Chinese Floods Cause Suffering

"Thousands of sufferers from the summer floods along the Yangtse and Han rivers are in dire need of food and shelter. They look to America and the Christian Church for help in their extremity." That is the message that comes from the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow, and from the Rev. J. J. Heady, Chairman of the Hupeh Synod of the Methodist Church. Bishop Logan H. Roots of Hankow cables from Europe that he supports Bishop Gilman's appeal for immediate relief. "Many thousands of Chinese" he says, "are homeless and destitute. Immediate relief will do a vast amount in lifting morale as well as meeting the emergency. Let those who hear, in this emergency, the call of God to help, act at once. I know from my own experience in the great flood of 1931 how heavy is the burden of facing the first weeks of a great disaster. We must stand by our representatives in China in helping them to aid those who have suffered so terribly in the destructive floods of the early summer." Gifts to help in meeting the situation may be sent to the Department of Foreign Missions, 281

Fourth Avenue, New York, or directly to Bishop Alfred A. Gilman, 43 Tungting Road, Hankow, China. American post office money orders and personal checks are negotiable in that part of China. Bishop Roots writes that it is hard for him to stay away from China at this time, but that he feels in justice to his future work in the Diocese of Hankow he must comply with the directions of the medical adviser of the department of foreign missions. His health shows steady improvement and he hopes to start back to China before the end of October.

* * *

New Jersey Rector Dies

The Rev. Ralph Brower Pomeroy, priest in charge of Holy Innocents Church, West Orange, N. J., died on August 14 at Bar Harbor, Maine. Mr. Pomeroy has been at Holy Innocents since 1918. He was a graduate of Columbia University and the General Theological Seminary, New York. From 1914 to 1917 he was a lecturer on religion at Princeton University, from 1919 to 1925, lecturer and later professor of ecclesiastical polity and canon law at the General Seminary, and from 1920 to 1923 also associate professor in religion at Columbia. From 1922 to 1924 he was a warden of the New York Training School for Deaconesses. His wife survives him.

* * *

Chaplain Explains Stand on War

The attitude of a chaplain toward war and peace and his work in the army was discussed by Rabbi Joseph Rauch of Louisville, Kentucky, in an address to the tenth annual convention of the Chaplains' Association of the Army of the United States, held at Louisville this year. The association has in its membership chaplains of all faiths and denominations. The Rev. Arlington A. McCallum, of Washington, D. C., and of our Church, is president of the association. The chaplain has been asked two distinct questions in regard to his position, Rabbi Rauch said. These are: How do we stand on the question of peace and war? If we are for peace how do we justify our presence and our ministry in an environment that is given wholly to war and all that it means in the light of the tragic and disastrous consequences of the World War?

As to the first question, Rabbi Rauch said, speaking for himself, he is a firm believer in peace. His conception of God makes belief in peace a divine command. He held further that peace was possible of attainment, in view of the great steps toward progress mankind has made in the past. Because of that, he will do his utmost under all circumstan-

ces to support the cause of peace and to urge amicable settlement of international disputes. However, should war come in spite of that, he would have to make the best of it. This partly answers the second question. The chaplain is on the battlefield as a last resort. His presence there "is a testimony to the deep roots that spirituality has in the hearts of men, that even the thunder of cannon, the rasping shrieks of shrapnel and the wild cries of men temporarily turned to savage destroyers, have not altogether succeeded in silencing the still small voice praying for sanity, decency and peace."

"Is there a more difficult ordeal for modern society to pass through than warfare as this age has developed it?" Mr. Rauch asked. "I have seen some of the human wreckage of modern warfare, as I am sure you have. As chaplains we stand as a protest to a civilization that finds it necessary to have recourse to barbarism and savagery. We are the living symbols of a hope that the spiritual evolution inherent in the Christian Cross and the Jewish Star of David will yet take the place of the frightful and avoidable conduct known as war. The chaplain on the battlefield is from this point of view an affirmation of and not a contradiction to religion."

* * *

Hawaiian Queen's Scholarships Increased

Bishop Littell of Hawaii has been informed by the trustee of the estate of Queen Emma that the scholarships she provided for St. Andrew's Priory have been increased. They are four in number and have heretofore amounted to \$600. By permission of court they have been increased to a total of \$1400. Queen Emma during her lifetime was very much interested in the development of medical service and education, and was one of the co-founders of St. Andrew's Priory.

The growth of the boarding department of the priory and of Iolani School has been so rapid that it has been necessary to add to the dormitory space. A new wing is to be added to the main building of St. Andrew's for this purpose as well as for additional classrooms. It will cost \$7,500. At Iolani a temporary dormitory is to be erected accommodating 24 new boarders and 2 teachers, at a cost of \$8000. Both of these buildings are to be ready for occupancy in September.

* * *

Priest Dies in Pulpit

The Rev. Samuel J. Lee, rector of St. James' Church, San Francisco, died in the pulpit of his church several Sundays ago. He had just finished his sermon when he was stricken with heart failure. Mr.

Lee was 74 years old and had been rector of St. James' for 36 years.

* * *

San Francisco Cathedral Receives Bequest

Grace Cathedral, San Francisco, has received a bequest of \$5000 from the late Mrs. Charles Beatty Alexander of New York. She was the daughter of Charles Crocker, a wealthy Californian, whose family has made large contributions to the cathedral in the past.

* * *

Church On the Air Scheduled Again

The Episcopal Church of the Air for the current season will be inaugurated on Sunday, September 1, at ten a. m. eastern daylight saving time, by Spencer Miller, Jr., advisor to the department of Christian social service of the National Council. Mr. Miller's address will be appropriate to "Labor Sunday" and will reflect his recent experience at Geneva, Switzerland, as technical advisor to the American delegation in the International Labor Conference held there. He will be assisted in the service by the Rev. G. Warfield Hobbs, director of the Church of the Air, which for the fifth year is being conducted under the auspices of the department of publicity of the National Council. Following the inaugural broadcast on Labor Sunday there will be seven others at intervals. Five of these have been professed by the department of publicity to the Forward Movement and speakers on these occasions will have opportunity to challenge the whole Church over nation-wide hook-ups. The schedule dates are October 20, 1935 and March 8, April 26, July 5, and August 16 of 1936. Two notable broadcasts in the series will occur on December 8 and 29 next. On the former date the Archbishop of York will deliver an address over the Columbia System from Washington, D. C. at ten a. m. eastern standard time, preceding the service of welcome, the Presiding Bishop officiating, which will take place in the National Cathedral in Washington at eleven o'clock of the same morning.

The Presiding Bishop for a number of years has delivered a national Christmastide message over the Church of the Air. This year on Sunday, December 29th, the Presiding Bishop will greet the New Year with a message to the whole American people.

* * *

Forward Movement at Kanuga

The Forward Movement was presented at the adult and clergy conferences, held at Kanuga Lake, North Carolina by the Rev. A. M. Sherman, of the commission staff, in special services and in a number of the classes for adults and others for

the clergy. Great interest was manifested in the class on Latin America, in preparation for the 1936 study course in which sixty members were enrolled. A resolution was passed to take to the individual parishes represented the spirit of the Forward Movement, and also to endeavor to increase the amount of money pledged toward the Challenge of this year. Twenty-one dioceses were represented at these conferences, and 126 parishes. At the Auxiliary Day meeting, when the Forward Movement was again presented, one provincial president and nine diocesan presidents of the Woman's Auxiliary were present. The feeling in the conferences was expressed in an editorial in the daily mimeographed conference paper as follows:

"See, when you go home, that the Forward Movement has been brought to your parish and diocese. See that the booklets have been distributed, encourage them being read, talk to your rector, officers of various organizations, go to district meetings and diocesan conventions, work and pray that this wonderful spirit may be spread. Let the end of the Kanuga Conference be the beginning of the Forward Movement wherever you may go."

* * *

Working Under Difficulties in China

Eight consecutive rainy Sundays are reported by the Right Rev. T. K. Shen from his newly assumed diocese of Shensi in northwestern China, of which he is the first bishop. Mud so deep that neither cars nor carts could get through. The bishop went to consecrate a village church six miles away and spent two and a half hours getting there. The church, named for St. Thomas as Apostle to the Orient, is largely a gift from the president of the national Woman's Missionary Service League, the Chinese Church's equivalent of the Woman's Auxiliary. Women's work is the weakest point in his field, Bishop Shen says, partly because women are secluded and illiterate; almost all the women over thirty have bound feet. He has but one woman worker, Chinese—there are no foreigners on the mission staff—and she was trained in the Swedish mission. As soon as possible Mrs. Shen will start short-term training schools, ten-day periods of intensive training which have been found of the greatest help to the women's work in the diocese of Shanghai, from which the Shen's came.

Bishop Shen writes: "The Church people and the leaders of other missions received us most kindly. At my installation there were representatives from the English Baptist,

Swedish Alliance and Independent Churches who gave speeches, presented scrolls, etc., at the welcome meeting held later in the day. There were other meetings and parties, for all of which I am unworthy."

* * *

Cooperative Burials Permitted

A writ of mandamus secured by the Minnesota State Undertakers' Association to prevent the organization of cooperative burial associations in Minnesota has been set aside by the decision of District Judge Richard A. Walsh to permit the organization of a non-profit burial association at Elgin. The present state law defines a cooperative association as "a group of ultimate consumers and/or producers organized on a cooperative plan." The Attorney General's office early this year interpreted this definition to mean that cooperative burial associations could not be organized under these provisions since the ultimate consumer in this case would be a dead person. The Undertakers' Association maintains this is a fair interpretation and intends to appeal. Eleven cooperative burial associations with more than 5000 members were already in operation before the writ was secured. The associations are organized on Rochdale principles providing democratic control of the cooperative. The head of the family buys one membership or stock certificate for \$5 or \$10 which entitles the whole family to the services of the association. Everything in the line of material, including caskets, besides all the services from embalming to interment are included. The average cost of burial in 605 funerals conducted in Minnesota last year was \$164.49 or approximately half the average cost of funerals conducted by private establishments. Six additional associations whose members "cannot afford a private profit burial" are expected to file organization papers if the supreme court upholds Judge Walsh's decision.

* * *

Presidents on the Bible

The parish notes of St. James Church, Alexandria, Louisiana, has set down a collection of opinions on the Bible held by various presidents of the republic. The compilation was made by the Rev. Ralph V. Gilbert. Here are some of them:

"Above all, the pure and benign light of Revelation has had meliorating influence on mankind, and increased the blessings of society. It is impossible to govern the world without the Bible."—Washington.

"I have always said and always will say that the studious perusal of the Sacred Volume will make better

citizens, better fathers, and better husbands. . . . The Bible is the cornerstone of liberty."—Thomas Jefferson.

"So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country and respectable members of society. . . . The Bible is the book of all others to be read at all ages, and in all conditions of human life."—John Quincy Adams.

"The Bible—the rock upon which our Republic rests."—Andrew Jackson.

"It was for the love of the truths of this great and good book that our fathers abandoned their native shores for the wilderness."—Zachary Taylor.

"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man. . . . The best book which God has given man."—Abraham Lincoln.

"Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made, and to this we must look as our guide in the future."—U. S. Grant.

"The Bible is the word of life—it is the picture of the human heart displayed for all ages and all sorts and conditions of men—I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and pleasure."—Woodrow Wilson.

"I feel that a comprehensive study of the Bible is a liberal education for anyone. Nearly all of the great men of our country have been well versed in the teachings of the Bible, and I sincerely hope that the habit of Bible study will be developed among the people."—Franklin D. Roosevelt.

The Circus Comes to Town

The circus came to the village of Kangra in northern India and settled down not far from the English mission hospital. It was the first circus ever seen there and drew throngs from villages near and far.

SHRINE MONT

High in Virginia Alleghenies, 100 miles due west of Washington, central in Third Province, 13 miles by fine motoring road from Mt. Jackson, where Greyhound buses and So. Ry. trains are met on notice. Group of ten cottages about Cathedral Shrine and Refectory Hall. Library, swimming pool, tennis, hikes, etc. Nearby, golf, bowling, riding, fishing, caverns and National Forest Reserve. Church owned and operated at cost, invites Church people and friends from Easter to Advent; bd. and ldg.—outings \$2 a day, vacations \$12.50 a week; also invites Church groups and conferences. Prospectus, etc. Rev. Edmund L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

Many arrived early and spent the day watching the animals. The circus people had the bright idea of charging a fee to see the animals and they made a further profit when they learned that the simple villagers believed their sick children would improve in health if they were passed under the elephant, who was to them a god. The circus charged eight cents a child for this office.

Crowds of people who had never seen the hospital visited it and the staff was kept awake far into the night by the circus band playing Tipperary and the Stein song.

This little hospital has done pioneer work in that region in the treatment and prevention of a bone disease and hook worm disease. Three Cesarean babies have been born in the hospital and are regarded with wonder by the whole countryside. One of them was named Missionary by its grateful parents, in honor of the Mission.

Holding the Line in the Philippines

The committee of five who last October directed the cuts made necessary by failure to attain a budget of \$2,700,000 for 1935 included among their provisions that the Bishop of the Philippine Islands should be "asked to postpone any work of expansion."

Even before the question of expansion, however, comes the urgent question of maintaining the present work, according to letters recently received by the Department of Foreign Missions from Bishop Mosher.

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Immediate needs for increased staff, not for new work but to hold what is left of the old work, are indicated by the loss of more than one-fourth of the salary list, because of appointments not made to fill waiting positions, replacements not made after vacancies occur, retirements, recent or about to come, not provided for. "Work cannot be carried on without a worker, except for short times in emergency."

The Bishop expresses as his greatest present need in the Philippines

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mission the replacement of missionaries in his depleted staff. It would take nine clergy appointed now to hold the present work. A doctor, three nurses, three women evangelistic workers, and three teachers are also on the list of specific positions now waiting.

* * *

A Mission Worker's Memories

It is a far cry from New York City in 1935 to an Indian school on the Dakota prairies in 1880. Mary S. Francis, now in her eighty-eighth year, who has recently come to live in New York, her native city, went out to the Dakota Territory in 1880, crossed the Missouri River in a row-boat, and arrived on August 21, fifty-five years ago. She worked there for nearly thirty years, retiring because of ill health. She was thus in Bishop Hare's district through most of his episcopate. The future Bishop Burleson was a boy of fifteen when Miss Francis went out to his future field.

She knew all the pioneers and the early workers whose names have become well known wherever the story of the Church among the Dakota Indians is told,—the Peabody's, the Burts, the Ashleys, the older Delorias, the Aaron Clarks and their year-old baby who is now dean of the Indian field.

She lived there before the Church's schools were built and before many of the postoffices were named. She taught in two or three schools opened by Bishop Hare, teaching and living in primitive conditions. She was sometimes postmaster, cashier, medicine dispenser and letter writer all in one, besides teacher. Once when a child was ill and needed constant watching, the only arrangement seemed to be for the child's bed to be placed in the school room, in front of the teacher's desk. Miss Francis tending the child and teaching the class at the same time.

Once in zero weather they looked up to see the icicles dripping rapidly from the eaves and found the building on fire. It burned to the ground. Once when the Bishop was with them at supper, the hanging kerosene lamp fell onto the table and another bad fire was only just prevented. One particularly bitter winter before the cellar of the house had been boarded up, rats burrowed in, let in the winter weather, and everything in the cellar froze solid.

When the ghost dance craze swept many Indians into a frenzy and troops were called out and Sitting Bull was killed, the mission forty-five miles from a railroad, with one mail every two weeks, remained calm inside its barbed wire enclosure with

Indian families and their animals camping on the premises for protection.

Miss Francis is now an invalid, but no less interested than ever in the Church's work. A few of the Church Missions House staff have had the pleasure of calling on her, and left her reading the South Dakota Churchman.

* * *

Missionaries Needed for Shanghai

It is thirteen years since Bishop Graves has had an American priest added to his staff in the district of Shanghai. In a letter about the continuing need of missionaries Bishop Graves says that as the work progresses, people at home seem to feel more and more released from responsibility, whereas the reverse should be true. People ought to feel that wherever the native Church is able and willing to take over some of the work, the foreign missionaries are in so far set free for more evangelization of a forward type.

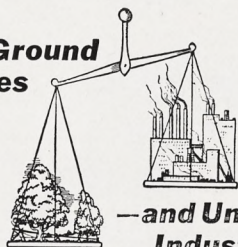
"I must give warning," Bishop Graves says, "that as far as this district is concerned either the home Church must send reinforcements or within a short time the missionary staff will have died off from the top. . . . The trouble lies in an inadequate conception in the mind of the home Church of what mission work means."

* * *

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The Rev. Armand Serent of Southport, Conn., author of a number of short stories and serials in Sunday school magazines, recently had charge of services at Christ

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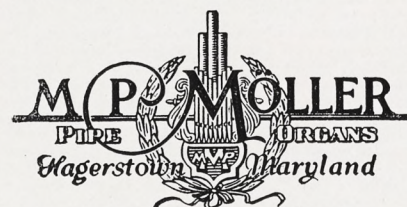
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