

THIRTY-EIGHTH ANNUAL
REPORT

MARQUETTE BRANCH
OF THE
Woman's Auxiliary
TO THE
NATIONAL COUNCIL



1932-1933

PAST PRESIDENTS

IN MEMORIAM

Mrs. E. B. Palmer ----- Marquette

HONORARY PRESIDENTS

Mrs. Austin Farrell ----- Marquette

Mrs. Arthur Putnam ----- Manistique

Mrs. L. A. Chase ----- Marquette

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F O R E W O R D

We have several new parish Presidents in the Diocese who are not very familiar with the whole scope of the work of the Woman's Auxiliary; so this year's Program and Year Book, were planned with that fact in view. We hope that the book, will be used as a reference by those who need it and be a help and inspiration to you all.

Your officers stand ready to help you in any way they can, so do not hesitate to call upon them at any time, or for anything. They want to be made use of.

If we are to make a success of our work in the Diocese, we will all have to realize the truth of the following poem called "Cooperation" by J. Mason Cox:

"It ain't the guns nor the armaments,
Nor the funds that they can pay,
But the close cooperation that makes them win the day;
It ain't the individual, nor the army as a whole,
But the everlastin' team work of every bloomin' soul."

DIOCESAN OFFICERS
OF THE
WOMAN'S AUXILIARY
TO THE NATIONAL COUNCIL

President

✓ Mrs. H. R. Harris ----- Marquette

Vice Presidents

Mrs. F. H. Haller ----- Calumet
Mrs. R. J. Chenneour ----- Ishpeming
Mrs. C. V. Seeber ----- Houghton

Recording Secretary

✓ Mrs. E. J. Mudge ----- Marquette

Treasurer

✓ Mrs. W. F. Morgan ----- Marquette

Custodian United Thank Offering

✓ Mrs. O. D. McClure ----- Ishpeming

Supply Secretary for Box Work

✓ Mrs. R. J. Chenneour ----- Ishpeming

Secretary for Little Helpers and Birthday Thank Offering

Mrs. J. W. Wilson ----- Ewen

Director Church Periodical Club

Mrs. Eva Pruner ----- Hancock

Educational Secretary

✓ Mrs. C. J. Bedore ----- Ironwood

Devotional Secretary

✓ Mrs. J. Bettens ----- Hancock

Altar Guild Secretary

Mrs. M. E. Martin ----- Marquette

Social Service Secretary

✓ Mrs. D. B. McIntyre ----- Escanaba

DISTRICT CHAIRMEN

District I.

Mrs. F. H. Haller, Calumet.
Houghton, Hancock, Calumet, Ontonagon, Ironwood,
Sidnaw, Ewen, L'Anse.

District II.

Mrs. James Ward, Iron Mountain.
Iron Mountain, Iron River, Crystal Falls, Ralph.

District III.

Mrs. Rudolph Schwarz, Escanaba.
Escanaba, Gladstone, Menominee, Manistique, Wilson,
Lathrop, Gwinn.

District IV.

----- (leader not named)
Sault Ste. Marie, St. Ignace, Newberry, Detour, Moran.

District V.

Mrs. Nellie Krogman, Ishpeming.
Marquette, Negaunee, Ishpeming, Munising.

NATIONAL OFFICERS OF THE WOMAN'S AUXILIARY

281 Fourth Ave., New York City

Miss Grace Lindley	-----	Executive Secretary
Miss Edna Beardsly	-----	Assistant Secretary
Miss Adelaide Case, Ph. D.	-----	Educational Adviser
Miss Margaret Marston	-----	Educational Secretary
Mrs. F. K. Wade	-----	Supply Secretary
Miss Ellen I. Flanders	-----	Office Secretary

PROVINCIAL OFFICERS OF THE PROVINCE OF THE MIDWEST

President	-----	Miss Elizabeth Mathews, Glendale, Ohio
Vice President	-----	Mrs. Charles E. Jackson, Grand Rapids, Mich.
Secretary	-----	Mrs. Wilbur Leete, Lockport, Ill.
Treasurer	-----	Mrs. Ralph Evans, Shaker Heights, Ohio
Provincial Representative on National Executive Board	-----	—
Mrs. J. F. Morrison	3038 Ruckle St., Indianapolis, Ind.	

DETAILED PROGRAM
CONVENTION OF THE WOMAN'S AUXILIARY
 Diocese of Marquette, June 5th, 6th, and 7th.

Monday, June 5th.

Dinner for Diocesan Officers at home of the President,
 Mrs. R. H. Harris ----- 6:15 P. M.

Tuesday Morning, June 6th.

Celebration of Holy Communion in Cathedral ----- 8:30 A. M.
 Officers' Conference in Guild Hall ----- 9:15 A. M.
 Luncheon for Officers in Guild Hall ----- 12:15 P. M.

Opening of W. A. Convention in Chapel

Opening Prayer and Greeting ----- Bishop Ablewhite
 Greetings from Past Presidents -----

Mrs. Austin Farrell Mrs. L. A. Chase

In Memoriam: Mrs. Sarah Sanborn; Mrs. John McQuiggen,

Address by the President ----- Mrs. H. R. Harris
 "The Woman's Auxiliary—What It Means"

Secretary's Report ----- Mrs. E. J. Mudge

Treasurer's Report ----- Mrs. W. F. Morgan

Hymn 464

Devotions ----- Mrs. J. Bettens

An Altar Guild Demonstration ----- Mrs. M. E. Martin
 assisted by Miss Alice Stewart

The United Thank Offering ----- Mrs. O. D. McClure

Hymn 493

Election of Officers Election of Delegates to Synod Business
 Hymn 504

What It Meant to Attend a Meeting Outside the Diocese for the
 First Time ----- Mrs. O. J. Bedore

What The Little Helpers and The Birthday Thank Offering Have
 Accomplished ----- Mrs. J. W. Wilson

Box Supply Work ----- Mrs. R. J. Chenneour

Old Business.

Convention Dinner at Guild Hall ----- 6:30 P. M.

Service in Cathedral to hear the Bishop's Annual Address ----- 7:30 P. M.

Reception at the home of Bishop and Mrs. Ablewhite ----- 9:00 P. M.

Wednesday Morning, June 7th.

Holy Communion in Cathedral ----- 8:30 A. M.

Continuation of W. A. Convention in Chapel ----- 9:15 A. M.

Opening Prayer ----- Mrs. J. Bettins
 Christian Social Service ----- Mrs. D. M. McIntyre

New Business.

Church Periodical Club ----- Mrs. Eva Pruner

Religious Education and What It Could Mean ----- Mrs. E. J. Bedore

Program Making ----- Mrs. F. H. Haller
 Adjournment for Joint Session in Cathedral followed by luncheon
 in Guild Hall.

Joint Session.

W. A. Department ----- Mrs. H. R. Harris

Department of Missions ----- Rev. James Ward Deaconess Ormerod
 Archdeacon Poysor

Department of Finance -----
 Treasurer's Report for 1932; Budget of 1934; Assessment & Quotas.

Field Department---Mr. Charles Stakel, Sec. of Field Dept. of Diocese

Department of Religious Education ----- Rev. Maurice Clarke

MEETING OF EXECUTIVE BOARD

The Executive Board of the Woman's Auxiliary met at the home of the President, Mrs. Harris, at a 6 o'clock buffet supper on June 5th, 1933, with the Bishop, Dean and Mrs. Clarke as guests. Mrs. Ablewhite was unable to attend on account of illness.

The Bishop had to leave immediately after supper to attend a Bishop and Council meeting. Dean Clarke gave a short talk on what the Woman's Auxiliary could mean to the rector of a parish. He said, in part, "The ideal Auxiliary includes the Five Fields of Service in its program study. The Auxiliary should be interested in the work of young people in their parish, which includes the Church School, Fellowship and other activities.

Problems of Finance in the parish should be of as much concern to the Woman's Auxiliary as to the vestry and a rector should be able to turn to the Auxiliary for help. He stated that two women sit in on St. Paul's vestry meetings, one the President of the Guild and another whom she may choose, so that they may give information about parish affairs to both Guild and Auxiliary."

Mrs. Harris presided and opened the business meeting by reading communications from Bishop Burleson and Miss Lindley, asking for financial aid in Auxiliary and Mission Work.

Mrs. Harris spoke of the Good Friday Offering and its objective, stating that it is used to aid the only Anglican Church in Jerusalem, and told of the number of Parishes in the Diocese who had contributed to the fund this year.

Mrs. Bedore told how Ironwood Auxiliary had had a corporate Communion on Maundy Thursday and the offering taken was devoted to the Jerusalem project.

Mrs. Morgan spoke on the finances of the Auxiliary, stating that a deficit of only \$1.75 was shown during the past year. While the quotas received thus far this year show a falling off as compared to last year, it is hoped that by December 1st, the amounts pledged will be paid as have always been done in the past.

It was recommended by Executive Board that the Advance Work Fund of \$100.00, still unused, be given to the Bishop to be applied on the Diocesan pledge to the National Council.

A District picnic and meeting will be held by District No. 5 under the supervision of Mrs. Krogman, District Chairman, at Gwinn on June 22 and one under the supervision of District No 3 at Manistique on June 30th.

The Witch Lake Conference to be held in September was discussed. Each officer and Parish President was urged to attend and asked to bring one other person with her who would be interested in this project. One of the outstanding speakers will be Mr. Sherman of New York, former instructor at Boone University, China. (Unfortunately this has had to be cancelled.)

Mrs. Aldrich, our District Chairman at the Sault, has gone to Honolulu to live and sent in her resignation as District Chairman. No has yet been selected to fill her place.

Mrs. Harris read a letter from Mrs. Ward of Iron Mountain, who was not able to be present. Mrs. Ward has done very fine work in the Auxiliary at Iron Mountain, but has not been able to do anything in the District owing to ill health.

CONDENSED REPORT OF MEETING OF OFFICERS' CONFERENCE

June 6th, 1933.

The Officers' Conference opened on the morning of June 6th, with a Corporate Communion in the Cathedral at 8:30, Bishop Ablewhite celebrating and Dean Clarke assisting.

The business meeting was held in the lower rooms of the Guild Hall. Bishop Ablewhite opened the meeting with prayers.

Mrs. Harris, President, presided at the meeting. The District Chairmen gave very fine reports of their activities during the year. Reports from the Devotional Secretary, Mrs. Bettens; Church Periodical Club Secretary, Mrs. Pruner; Box Work Secretary, Mrs. Chenneour; Educational Secretary, Mrs. Bedore; and Birthday Thank Offering and Little Helpers, by Mrs. Wilson, were given. These reports are printed in full in the year book.

Mrs. Morgan, Treasurer, gave a blackboard report of finances, both of past year and up to the present time. She stated that there was a balance from three funds— Advance Work, Missionary Endowment Fund and C. P. C. Fund, totaling \$72.00, and asked that it be held in reserve to help in any deficit that may occur. This was recommended and agreed to by the Executive Board.

On motion the meeting adjourned to the Guild Hall, where a luncheon was served by the women of the Guild. At this time Deaconess Ormerad told of her work in Munising.

MINUTES OF THE ANNUAL MEETING

The 38th Annual Convention of the Woman's Auxiliary opened at 1:30 in the Morgan Memorial Chapel with Mrs. Harris, President, presiding. Bishop Ablewhite opened the meeting with prayers. He extended greeting to all attending the meeting. The Bishop spoke of the changing world and changing conditions; the re-shaping of ideas both spiritual and industrial. "We must rebuild our lives," he said, "re-study Christ and find a new philosophy of life. The church must help this new day and have a message for all. The programs of the Auxiliary must be vital and alive." He spoke of Mrs. Harris' study of the Finnish people, and said we must learn to know the foreign point of view. We must show our love for humanity and the church and look at the world with the eyes of Christ. He spoke on the question of marriage, divorce and birth control, and the Church's attitude toward them. The Bishop thanked the women for their fine work and support during the past year.

The business meeting opened with a letter of greeting from Mrs. Farrell, our former president, who was unable to attend on account of ill health. Mrs. Chase, who preceded Mrs. Harris as Diocesan President, was present at the meeting and gave a kindly greeting, speaking of the splendid work being done throughout the Diocese by the Auxiliary. The other past President, Mrs. Putnam, was unable to be present.

The Convention then arose and stood in silent tribute to the memory of two former parish presidents—Mrs. Sanborn of Marquette and Mrs. McQuiggan of Ishpeming, who have died during the past year.

The Treasurer's report was given. Same was accepted and placed on file. A motion was made and seconded not to read the Secretary's report of the last Convention, as it was printed in full in our last year book, and that only reports of the officers' conference held June 5th and 6th, 1933, be read. Same was approved.

It was moved and seconded that five delegates be sent to the Synod meeting held Oct. 18 at South Bend, Indiana. Delegates named were, Mrs. Harris, Mrs. Krogman, Mrs. Haller, Mrs. Chenneour, Mrs. Morgan. Motion carried.

The spiritual part of the program was stressed by an Altar demonstration by Mrs. M. E. Martin, Diocesan Altar Guild Director, assisted by Miss Alice Stewart, which was most unusual and instructive.

Mrs. Bettens, Devotional Secretary, gave a most beautiful talk on the Power of Prayer. She also distributed literature on prayer which she had received from her department in New York.

Reports were read from the United Thank Offering Custodian, Mrs. McClure, who was unable to be present on account of illness. A complete report of the Box Work was given by Mrs. Chenneour, Box Work Secretary. These reports will be found in detail in year book.

Mrs. Harris' talk to the Auxiliary was in two sections, the first given at this session on "What the Woman's Auxiliary Means" and her second part given at the joint session to be held Tuesday morning in the Cathedral on "Vision and Growth."

Mrs. Bedore, Educational Secretary, gave an interesting talk on her first visit at an outside convention, the Synod, held in Cleveland, last October.

Mrs. Wilson gave an outstanding talk on the Birthday Thank Offering and the Little Helpers.

The election of officers. The same officers, with the change of Mrs. Haller of Calumet, to First Vice President, and Mrs. Chenneour of Ishpeming, to Second Vice President. This slate was unanimously accepted by delegates.

Twenty delegates and 13 visitors responded to roll call from 15 parishes. Hymns were sung at intervals during the meeting. On motion, the meeting adjourned.

At the Convention dinner held in the Guild Hall, Dean Clarke, acting as Toastmaster, said, "We welcome you all to St. Paul's Cathedral. All that we have is yours. We welcome you to our hearts and to our homes." He regretted the necessity of charging for the meals, due to lack of funds. He said, "You are the gainers, for you are getting a dollar dinner for fifty cents and I can't see that the charge has affected your appetites or your sociability."

He told us that he had two rare exhibits for the Bishop and delegates: First, our new Deaconess, as there is only one Deaconess in the Diocese; Second, "We have always had a speaker from the National Council, but this year we have one right in our own diocese, for an expert is only an ordinary man away from home," and he presented Rev. Cowley-Carroll as the speaker.

Rev. Cowley-Carroll wanted to know if we in this Diocese are going to be like ostriches and push our heads farther into the sand, or whether we are going to pull ourselves out. He said in part, "We are living in a changing era, in changing times. Does the church move with the times? Our happiness depends upon it, for the object of religion is spiritual happiness. Men are thinking today as never before. This is a moving age, a new tempo, not a snail pace. There are new methods today and we cannot judge things as they were judged thirty years ago.

The challenge calls for leadership. The greatest leadership should be the church, but the church has been pushed aside for material things. We have lost the substance of leadership.

As this is printed in full in the Bishop's Journal, it is not printed here. Each clergyman has a copy of the Journal.

How can we pull ourselves out of the hole? By showing in our lives that we are worthy of assuming leadership in our church, and second the clergy must stop being afraid of hurting some one's feelings and must tell us all what we ought to do; otherwise we are nothing more than a mutual admiration society. We have to determine whether or not religion is still in the background, for we all have been dazzled by grandeur instead of real values. The real danger of the age is neither Communism nor Bolshevism, but the lack of religion within our churches and out of one's church. What are we going to do about it? Let the Episcopal Church lead in a spiritual way. Let her chart her course by the light that came from the Star 1900 years ago and may our souls catch the divine ray and magnify it until we realize something of the Nature of Christ."

The Convention met for an evening service in the Cathedral and listened to a sermon by the Bishop on "Practical Christianity." As this is printed in full in the Bishop's Journal it is not repeated here. Each clergyman has a copy of the Journal. An enjoyable reception was held at the residence of Bishop and Mrs. Ablewhite, and was attended by many delegates and visitors.

The Diocesan Convention and Woman's Auxiliary held a Corporate Communion in the Cathedral June 7th at 8:30 A. M., Bishop Ablewhite celebrating and Dean Clarke assisting.

The Woman's Auxiliary convened in the Morgan Memorial Chapel at 9:15, Mrs. Harris, President, presiding. The opening prayer was given by Mrs. Bettens, Devotional Secretary.

The Church Periodical Club report was read by Mrs. Bettens, Mrs. Pruner, Custodian, being unable to attend the meeting.

Reports of the Educational Secretary, Mrs. Bedore, was given. The Social Service Secretary, Mrs. McIntyre, was unable to attend the convention, and her report was read by Mrs. Morgan.

A paper from the Calumet Auxiliary, written by Mrs. T.W. Allen, was read by Mrs. Harris. Mrs. Harris spoke of Calumet as the most outstanding parish in the Diocese at the present time, in its co-operation and unity with other churches and the community at large.

Mrs. Morgan gave a report of the Christmas Box Work in the Diocese last Christmas.

Mrs. Haller, of Calumet, gave an interesting talk on the work in Calumet Auxiliary and gave a few "Do's and Don'ts" in program work.

A message was sent to the Bishop advising him that the Auxiliary had voted to apply \$100.00 towards the National Council Pledge of the Diocese.

At 11:00 o'clock, the Woman's Auxiliary was waited upon by two members of the Diocesan Convention and escorted into the Cathedral to a joint session with the Clergy and Laymen.

Mrs. Harris' talk on "Vision and Growth" was most interesting and inspiring. Mr. Ward gave a stirring account of his work in the mission field. Miss Omerad of Munising gave an account of her work and experiences as a Deaconess in the Diocese.

Archdeacon Poyseor reviewed some of his experiences in his work in the Diocese. As Mr. Stakel of Ishpeming, Chairman of the Field Work, was unable to be present, Mr. Corbin Douglass of Houghton gave an account of the financial side of the church work as seen by a layman.

Dean Clarke gave a brief account of the work of Religious Education, including a report of the Michigamme Conference held last year. Mrs. Morgan gave the Christmas Box Program for the coming year. There are 284 negro children in Mississippi and children in Honolulu to be cared for, besides children in our own diocese.

The noon day prayer was given and the Woman's Auxiliary left the joint session.

Respectfully submitted,

(Mrs. E. J.) EDITH MUDGE,

Recording Secretary.

DIOCESAN FINANCIAL REPORTS

TREASURER'S REPORT

DIOCESAN EXPENSE ACCOUNT

—Current Expenses—

Luncheons for Officers and for District Chairmen's meeting	\$ 32.20
Delegates and Officers' Expenses (travelling)	201.24
Triennial Fund	50.00
Guelff Printing Company (Year Books)	47.35
Mrs. Habersham (lecture)	30.70
Mrs. Biller, Expenses at Brent House, Chicago	12.50
Stamps, Envelopes, etc.	14.00
Files and Stationery	6.10
Christmas Box Expenses	7.00
Mrs. Elliott, Expenses of Diocesan Tea	5.00
Pearl Johnson, Services	5.10
Mining Journal, Advertisement for Lecture	1.35
Miss Bussey, Books bought at Chicago	1.33
Mrs. Richards, Rebate (Ishpeming Quota)	3.00
Book Store, New York	3.75
Deficit on Dora Rowe and Provincial Dues	1.75
	\$422.37
Total Amount of Diocesan Expense Account Expenses	\$473.13
	422.37
Balance on Hand January 1, 1933	\$ 50.76
Balance on hand, Dec. 31st, 1931	\$ 914.80
Receipts for 1932	1432.24
	\$2347.04
Disbursements	2102.65
Balance on hand, Dec. 31st, 1932	\$ 244.39
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Mrs. Rose Habersham—Motion Pictures on China	
April 6, Negaunee	\$ 10.00
April 7, Marquette	13.25
	\$ 23.25
—Expenses—	
April 7, Paid Mrs. Habersham, expenses	\$ 30.70
Mining Journal, advertising	1.35
	\$ 32.05
Deficit	\$ 8.85
Taken from Diocesan Expense Fund to complete deficit	8.85
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Diocesan Tea at Mr. Mather's Garden	
July 7, Amount received from Ishpeming for Tea Expenses	\$ 66.14
	11.73
Amount sent Treasurer	\$ 54.41

Woman's Auxiliary Triennial Fund for Delegates to Triennial, 1934
Taken from Diocesan Expense Fund ----- \$ 50.00

Christmas Box Fund
Balance on hand ----- \$ 2.00
Yearly Pledge of Woman's Auxiliary ----- 5.00 ----- \$ 7.00
Expenses: Stationery, \$2.00; Stamps, \$5.00 ----- \$ 7.00 -----

United Thank Offering
1932
June 23, Received from Mrs. McClure, Custodian ----- \$218.00
June 28, Sent Mr. L. B. Franklin, Treasurer ----- \$218.00 -----

Little Helpers' Fund
Balance in Bank, 1929 ----- \$ 25.00
Balance in Mrs. Sanborn's account and transferred to
Woman's Auxiliary after her death ----- 22.26 ----- \$ 47.26
Sent Mr. L. B. Franklin, Treasurer ----- \$ 47.26 -----

Birthday Thank Offering
December, 1932. Balance in Mrs. Sanborn's account
and transferred to Woman's Auxiliary at her death ----- \$ 25.71

Books Bought by Mrs. Harris for Auxiliary Work in Diocese
Mar. 7. The Book Store, New York ----- \$ 2.17
Sept. 16. The Book Store, New York ----- 3.15 ----- \$ 5.32
Oct. 15. Check to Mr. Pfau ----- \$ 5.32
Sept. 16. 1 Atwater "Episcopal Church" ----- \$.60
Sept. 19. Paid by Mrs. Proctor ----- \$.60 -----

Michigan Conference
July 7, Received from Diocesan Tea held at Ishpeming ----- \$ 53.91
Sept. 19, Received from Mrs. Putman for Tea ----- .50
Pledged for last year's Conference and not used ----- 20.00 -----
----- \$ 74.41

Scholarships
Mrs. C. Bedore, Ironwood ----- \$ 13.50
Mrs. R. J. Chenneour, Ishpeming ----- 13.50
Mrs. Kate Moll, Negaunee ----- 13.50
Mrs. F. H. Haller, Calumet ----- 13.50
Mrs. C. J. Magoon, Marquette ----- 13.50
Mrs. H. R. Harris, Marquette ----- 6.41 ----- \$ 73.91

Scholarship ----- \$ 8.50
Returned by Michigan Conference from Calumet ----- .50
Balance from Tea (Mrs. Putman's donation) -----

Balance on hand ----- \$ 9.00

BUDGET QUOTA AND THANK OFFERING REPORT, 1932

	Dora Rowe Scholarship Fund	Woman's Auxiliary Scholarship Fund	Bishop's Discre- tionary Fund	National Executive Board Fund	Provincial Dues	Church Periodical Club Fund	Advance Work	Diocesan Missionary Endowment	Diocesan Expense Fund	Total Paid Pledges
Bal. on hand Dec. 31, '31	\$ 9.00	\$ 9.50	\$ 2.13	-----	\$ 16.00	\$ 35.25	\$ 23.25	\$ 76.66	-----	-----
Calumet	\$ 5.50	5.25	9.50	.75	.50	.25	4.00	4.00	3.00	32.75
Crystal Falls	1.50	5.00	5.50	.50	.50	.25	2.00	2.00	3.00	20.25
De Tour	.50	1.00	1.50	.25	.50	.25	1.00	1.00	1.50	7.50
Ewen	1.00	1.00	2.00	.75	.50	.50	1.00	1.00	1.00	8.75
Escanaba	8.50	24.00	16.50	2.50	1.00	.50	6.00	6.00	10.00	75.90
Gwinn	1.50	2.00	3.50	.50	.25	.25	1.00	1.00	2.00	12.00
Gladstone	.50	1.00	1.50	.25	.50	.25	1.00	1.00	1.00	7.00
Houghton	16.00	29.00	58.00	4.50	1.00	1.00	15.00	15.00	35.00	174.50
Iron Mountain	2.50	5.25	7.50	.75	1.00	.25	5.00	5.00	5.00	32.25
Ironwood	4.00	7.00	8.00	1.25	1.00	.25	8.00	8.00	5.00	42.50
Iron River	.75	5.00	2.75	.75	.50	.25	2.00	2.00	3.00	17.00
Ishpeming	10.00	18.00	25.00	2.00	1.00	2.00	7.00	7.00	12.00	84.00
Marquette	16.00	36.00	68.00	4.00	2.00	2.00	23.00	23.00	35.00	209.00
Menominee	-----	-----	-----	-----	-----	-----	-----	-----	-----	-----
Munising	1.00	1.00	2.00	.75	.50	.25	1.00	1.00	1.00	8.50
Manistique	1.00	3.00	3.00	.25	.50	.25	1.00	1.00	2.00	12.00
Negaunee	9.50	8.00	29.00	-----	1.00	-----	-----	-----	12.50	60.00
Ontonagon	1.50	2.00	3.50	.75	.50	.25	1.00	1.00	5.00	15.50
Ralph	-----	-----	-----	.25	.25	-----	-----	-----	3.00	3.50
Sault Ste Marie	16.50	36.00	53.50	3.50	1.00	1.00	25.00	25.00	35.00	196.50
Sidnaw	.50	1.00	1.00	.25	.25	.25	.25	.25	.25	4.00
St. Ignace	.50	1.00	1.50	.25	.25	.25	.25	.25	.25	4.50
Total Amount	\$ 98.75	\$200.50	\$312.25	\$26.88	\$14.50	\$26.25	\$139.75	\$127.75	\$473.13*	\$1027.00
Disbursements	100.00	200.00	300.00	25.00	15.00	-----	100.00	100.00	422.37	-----
Bal. on hand Jan. 1, '33	\$ 1.25†	\$.50	\$ 12.25	\$ 1.88	\$.50§	-----	\$ 39.75	\$ 27.75	\$ 50.76	-----

†Deficit on Dora Rowe Alaskan Scholarship Fund \$ 1.25

§Deficit on Provincial Dues .50

(Taken from Diocesan Fund to complete these two funds)

*Interest on Deposits \$21.47

Money returned by delegates 6.00

Reimbursed by Bishop Ablewhite—books purchased 19.75

Gift by Bishop Ablewhite from Discretionary Fund \$ 50.00

Gift from Bishop Ablewhite from Auxiliary Scholar-

ship Fund 100.00

(These Gifts entered in Diocesan Expense Fund

for delegates' expenses to conventions.)

Received from Lecture on China 23.75

HAPPENINGS IN THE DIOCESE

It is fitting at this time for us to be reminded of how good the National Council has been to this Diocese since Bishop Ablewhite was made Bishop.

Two years ago Mr. John Wood, the National Secretary of the Department of Missions, toured the Diocese with the Bishop. That same summer Miss Marston, the National Educational Secretary, came up for our first conference at Michigamme, where she trained all the new officers for their work. She also came for our Annual Convention and charmed us all.

Miss. Beardsley, assistant to Miss Lindley, went around the Diocese during Bishop Harris' time.

Mr. Houghton, a Field worker of the National Field Department, has been here twice—at Witch Lake and for our last Annual Convention. We had also Rev. Bentley with his colored singers from one of the Negro schools of the Church at the same time.

The next to come was Dr. Rheinheimer to our Witch Lake Conference. He is the National Secretary of the Field Department and was most enthusiastic over the program of our new Diocesan Secretary, Charles J. Stakel, of North Lake, and the program Rev. Foster had prepared for the Preaching Mission.

The Witch Lake Conference, including the women for the first time, proved so successful that it is planned to make it an annual event.

Our next visitor from headquarters was Miss Ruth Osgood, who is a Field Worker supporter by our United Thank Offering. She gave courses on the Woman's Auxiliary at Michigamme last summer, and we were all delighted with her. We were to have had another Field worker, Mrs. Tabor, this year, but the conference had to be cancelled.

We have been honored in this Diocese in two ways: first, Mrs. Campbell of Ralph was received into the Order of San Grael for thirty years of devoted service to the church. Second, Mr. Wood was so pleased with our Archdeacon and the work he is doing that he sent for him to spend six weeks in New York, Massachusetts, New Jersey and Pennsylvania to tell them of his work.

Another pleasant happening in the Diocese was the visit of our Provincial President, Miss Elizabeth Matthews, last July. Miss Matthews, besides holding this office, has conducted the women's meetings at the last two Trienniums. She is thoroughly charming, gracious, and a devoted Churchwoman.

THE VISIT OF MISS ELIZABETH MATTHEWS

On July 26th, Diocesan and Local Officers of the Woman's Auxiliary and Group Leaders of St. Paul's Guild of Marquette met at the home of the Diocesan President, Mrs. H. R. Harris, for a buffet supper, to meet Miss Elizabeth Matthews of Glendale, Ohio, who was staying at her summer home on Sugar Island near the Sault. Miss Matthews is the President of our Fifth Province and had never before been in our Diocese.

Thirty-two sat down to the supper, including Bishop and Mrs. Ablewhite and Dean and Mrs. Clarke. Afterward Mrs. Harris introduced Miss Matthews, who talked to us on "The Joy of Service". Among other things, she told how personal devotion to the church had come to her through her work in the Woman's Auxiliary, and that the church would stand for much more in the eyes of the world if the workers in the church showed more joy of service while they worked.

She said that there are over 6,000 parishes in the country and that the service we give in our parish is just as important as that we give to the world at large, that there are many lonely people in all the parishes who need the fellowship that we can give them. She said that while the men had many positions in the church, there is no organization for them like the Woman's Auxiliary, where education toward the missionary part of the church is supplied as it is for us. She also said that in Europe men, as a whole, worshipped more than they did in this country; and she thought if our men had a National program of activity and study as the Woman's Auxiliary has, it would help tie them up better with the whole work of the church. She quoted St. Paul and his friendly greetings in all of his letters and told us that we must all make more personal contacts to make us realize that we all belong to the same Christian family, and we must think more of the *National Church*, as we are all brought together in it, in fellowship and love, and all have the same aim, namely the coming of the Kingdom of God.

The meeting then adjourned for a social time that all might have a chance to visit personally with Miss Matthews.

Respectfully submitted,

(Mrs.) EDITH U. MUDGE.

WHAT THE WOMAN'S AUXILIARY MEANS

By the Diocesan President, Mrs. H. R. Harris

The purpose of this Convention is two-fold:

1. To try to make you all see clearly what the Woman's Auxiliary really is, and
2. To help us all, as churchwomen, get the vision of the *whole work* of the Church,

I will take the first of these at this session, and the second at the Joint Session tomorrow morning.

If anyone thinks the Woman's Auxiliary does not accomplish anything, I want them to listen to the following: "In the 55 years of its life, the Woman's Auxiliary has given over \$15,000,000 in boxes and money, and has supported over 400 women missionaries in the Field by the United Thank Offering. How is that for a group of women?

When you think of accomplishing this with the small percentage of the women in the Episcopal Church who belong to the Woman's Auxiliary, you can imagine what could be done if *every* Churchwoman had a share in it.

How can we find out about all of this? There are many ways, but I shall mention only a few:

1. Read Church papers.
2. Attend meetings outside your own parish.
3. Let outside speakers come in.
4. Ask your Rector to tell you more about the great men and women of the Church. There is nothing in fiction more thrilling than the story of some of their lives.

Now let us get down to what the Auxiliary means. The word auxiliary means help—and that is just what the organization means:

1. Help your Rector—and in the work of your parish.
2. Help in every way you can in your community.
3. Help your Bishop in his work, in the Diocese.
4. Help your National Council by cooperating.
5. Help with the work all over the world by means of—the United Thank Offering—the Supply Work—and by giving on the Red side of the Envelope.

These are called the five Fields of Service—the parish—the community—the Diocese—the Nation—and the World.

Miss Marston said "We must think of the Woman's Auxiliary in terms of height—breadth—and depth."

By height, we mean that we aspire to helping with the whole work of the church; by breadth, we mean the breadth of our vision; and by depth, we mean the depth of our loyalty.

The Woman's Auxiliary sponsors two great activities:

1. The Supply Work.
2. The United Thank Offering.

which are fully explained elsewhere, so I will not go into them.

The Church Periodical Club really belongs to the Co-operating agencies but is so generally used in our Woman's Auxiliary work, that I have put it with the United Thank Offering and Supply Work.

Besides these three, there are several other departments called Co-operating Agencies, which are affiliated with, but not under, the Woman's Auxiliary.

These Agencies are as follows:

The Seaman's Institute—which provides books for sailors at sea and provides shelter for them while at various ports.

The Church Army—which is much like the Salvation Army.

The Church Mission of Help—which helps so-called fallen women and brings them back to self-respecting lives.

St. Barnabas Guild—a nursing society.

And three societies for young people:

1. Daughters of the King—for younger girls.
2. Girls' Friendly—older girls.
3. The Brotherhood of St. Andrew—for boys.

This gives you a little idea of the scope of the work of the Woman's Auxiliary; and the Secretaries of the "Girls' Friendly" and "Church Mission of Help" sit in on the National Council.

It is a misnomer to say that we are just a missionary society. We are much more than that. The Department of Missions is only *one* of the six departments of the National Council to which we are auxiliary. We are also auxiliary to the Departments of Social Service, Religious Education, Field, Finance, and Publicity.

Now let me call your attention to a fact that is either unknown or forgotten. There are branches of the Woman's Auxiliary circling the globe: at Hawaii, Philippines, China, Japan, Liberia, some places in Europe, the islands in the Caribbean Sea, Panama, and Alaska, Brazil, and Mexico. All of these branches send delegates to the Triennial, give their budget quota, give toward the United Thank Offering and give on the Red side of the Envelopes *just as we do*. To illustrate: Hawaii's quota to the General Church last year was \$5500 which was paid in full; and one little branch of eight women gave a United Thank Offering of \$67.00, and besides their other obligations this year, are giving \$100 toward a car for the men of the Church Army over there. They put some of us to shame.

So you see, while we are helping *them*, don't forget that they are also helping *us*, for we are a missionary diocese just as they all are, and are just as anxious to get our help from headquarters as they are, and just as dependent on it. Therefore, it behooves us all to get busy in our Diocese and help people get over the notion that they do not believe in Missions, for our plight would be sad indeed without our share in Missions.

In conclusion, let me quote the following by Franklyn Cole Sherman:

"We have been trained so long in the conception that God will help *us* that it is difficult to reverse our consciousness to the realization of the truth that we are here to help *Him*. What energy or talent have we to place at His disposal? There is no energy that belongs to us as mere individuals with which we are to do our work, and which we ask Christ to assist. He is our true self, our energy, our all. We have no work to do at all. Our one task and responsibility is to allow Christ to work in and through us, to offer Him our brains, our hands and feet, our whole personality, as the means by which He works out His own plans and accomplishes His own ends.

"When we stop talking about *our work* and begin to think of *Christ's work* in and through us, then we have found the secret of living without discouragement or sense of failure—we know how to live buoyantly, serenely, bravely, and victoriously."

VISION AND GROWTH

By Mrs. H. R. Harris

I have chosen the words "vision" and "growth" for the keynote of this convention of the Woman's Auxiliary, for I feel sure that when we really get the vision of what the whole scope of the work is, then we will start to "grow to our full stature" and to take our full part in the Church's program.

What suggested these words to me were two remarks made by Miss Lindley and Bishop Creighton, at Brent House, a year ago last March. Miss Lindley's remark was—"I wonder if you realize that *we*, who are living now, are responsible for the history of the church of the 20th century", and Bishop Creighton's remark about what the Woman's Auxiliary meant to him—he said, "there is nothing finer in the whole church than the leadership of the Woman's Auxiliary. They set a high level of common sense and of practical organization—I don't know what the Mission Field would do without them. They are a tremendous help and inspiration, always inspired by the conception of the whole task before them—I am more and more impressed by the whole army of the Woman's Auxiliary marching toward their God."

Now, I know that is what the Woman's Auxiliary means to many women in the church, after seeing those wonderful women at Denver in action, but does it mean *that* to *us* up here in the Diocese of Marquette, and if it does not, can we make it mean that? I think we can, if our women are only made to understand it all, and if the clergy will work with us.

First of all, let us get clearly in our minds the difference between the church and religion. It has been said that "the church can be compared to a tree, full of life and growth, so that though *old* it is always *young*, for the sap (meaning each generation) rises gladly with a pulse of joy, and with quivering life, finds the tree's topmost twig. It moves on to fresh leaves while the calm old trunk endures. The branches cover the earth, but the *roots* are the *worship of God*, and without the roots the tree cannot endure."

Bishop Johnson in his story of the Church says—"When Christ started His Church, he designed the Church to be the *instrument* for perpetuating this faith, and for creating a brotherhood which should be bound together by the ties that *He* indicated. He intended that those who became his disciples should have certain, definite responsibilities, and should obey a larger authority than that of their own egotistical will. His orchestra was to have many instruments, each striking its own note, but he warned them that harmony does not come in each player following his own bent and playing anything he pleases."

Has the church of the 20th century kept this ideal of brotherhood which He created? Surely if it *had* our present troubles, and the various wars need never have been. I fear the instruments of the orchestra have been going their own way instead of His way.

Continuing about the church: "The early church had no church buildings, no conventions, no public demonstrations. There were bishops, but they performed their rites in secret. The most impressive thing about it was its solidarity and the solemn obligations which it required of those who had been received into its communion; yet it was this secret, scattered organization, which kept the faith and passed it on to succeeding generations."

Bishop Stewart says we need first of all, in our church work, a *big perspective*. In the second place, we need a *high sense of re-*

sponsibility, for we are the trustees of the future. In the third place, we need a *broad outlook of life*.

Surely our responsibility is to become the very best instruments in His orchestra that we possibly can and to reflect truly the Christ-like attitude in our own lives. The church is not to blame—we are at fault for not making our religion more vital. Bishop Johnson says: "The measure of the church's strength lies in the body of the faithful who carry on in season and out of season—and that we have no more right to judge religion by those who misrepresent it than to judge a Mozart symphony by the performance of a village band." "It is not by observing forms and ceremonies that people can be convinced that there is something *real* in the Christian religion, but by a life exhibiting without pretentiousness the fruits of the spirit." "The religion that needs to be presented more and more is one that does not speak in general terms, but one that ties up religion with all that concerns us, with all the activities of our daily life."

Dr. MacGregor says, "Our responsibility is to clarify our own vision first and then to help our neighbors overcome their prejudices." In order to do this we must have help, information, or religious education, call it what you like. The more of this we have, the more "our lives will be enriched and the broader our horizon will become." "The study group is the meeting ground where we do this. One *needs* to have questions asked and to hear other views; one *needs* to be with other people who are studying the same problems, and to engage in discussions with them."

"Religious education today is a great adventure for everyone who will engage in it." A new definition for it is the following, which I found somewhere: "One of the chief purposes of education is to increase our opportunity for pleasure. Education is not medicine to be taken, or discipline to be endured. Its purpose is not only to acquaint us with useful information, or to furnish food for our souls, but to extend and widen our capacity for enjoyment."

Let us look into this perspective that Bishop Stewart spoke of. First let us get the right perspective toward the church's services and church-going. It has been said that "the Church should be more than a sanctuary, it should be a *home*, through which life flows and is renewed. Its purpose is not to provide an escape from life, but to create an appetite for life—by rediscovery."

Everything about the church, from its cornerstone to its steeple, has some symbolic meaning. Every part of the service means something and "has been tested and found full of spiritual value through the centuries". How much more the church will mean to us, if we only understand about these symbols.

I found three good articles in "The Mission" on the subject of church-going which will illustrate what I want to bring out about it. First: "In the olden times the churches were not heated at all and people stood through the long services or knelt on the cold, stone floor for two or three hours at a time. In a few very old churches were found stone benches built along the walls as a concession to physical infirmity. It was not until the end of the Middle Ages that seats were placed in churches." He asks: "What has become of the austerity of an earlier day?", for now we stay away from church if the building is too warm, or too cold, for our comfort. We want cushioned pews and padded kneelers, shaded lights, delightful music and short, snappy sermons. We don't want to be reminded of our sins, or exhorted to penance. We much prefer to be soothed and comforted and patted on the back. Really, souls do not thrive well under such petting. For most of us, our spiritual fibre needs strengthening rather than coddling."

Second: "Pews were designed for a great mission. It was purposed that they should provide rest, worship, spiritual inspiration and

brotherly fellowship for soul-hungry man and his Maker. They were meant to be a *vital factor* in the life of our community and every empty pew is somebody's missed opportunity."

Third: "There is much expense connected with the building and maintaining of a church. The plant is kept in repair, the grass cut or the snow shoveled, the whole place heated, cleaned and dusted, just for you to spend a little more than an hour a week in your pew, and then you don't go!" He says, "Then again, the empty pew is a sign of poor breeding. It is impolite to leave your pew vacant, Sunday after Sunday, without cause. Someone has worked hard to make that particular hour pleasant for you. Someone has prepared the music and the Rector his sermon. You would not treat your friends so when you are invited to their homes. Why not give the church the same consideration? An hour or so a week for you, and yet that hour is the culmination of a whole week's work for your Rector. He has been busy with the sick, with young people's activities, character building with your own children, perhaps, and with other duties that show results in human lives over the years. Precious results that time alone can measure, but almost devoid of encouragement except through your pew, which every week casts a silent vote for, or against, the success of his efforts."

"Being in your pew regularly every Sunday will mean so much to so many people, yourself included. And then, when you really need the church some day, in that emergency that comes to us all, it will be the natural thing for you to avail yourself of it, instead of an unfamiliar thing in time of need. Being there is such a simple thing that we do not realize how important it is."

Now for our perspective toward the Mission of the Church. In order to get this, we must not think of it as foreign missions, or as domestic missions, but just as *the Mission of the Church*, at work, with the principles of Christ, wherever there is anything wrong, either at home or abroad—wherever the church is needed. Again quoting from the "Life of the Church," "A Kingdom which has survived three centuries of persecution by the Roman Empire, then endured ten centuries of the chaos that followed the fall of Rome,—and then can plant itself in the countries of the Orient, in Central Africa, and in the igloos of the Arctic Circle—is a demonstration of power that is unlike anything else in history. We may say that the Kingdom has been misused, but we also know that wherever it has gone with the *proper agents*, its effect has always been to illumine the darkness of superstition, to hearten the lives of hopeless people, and to energize men to give their best services to their Master."

The Bishop of Wyoming tells us that, "The strength of the church lies in the conscious understanding of every member of corporate responsibility toward the *whole body*. Where there is a growing tendency to a merely *local* loyalty to the parish, there is a lack of the sense of membership in the great body of the church. There is nothing that will give such a sense of unity and co-operation as giving for missionary work throughout the world."

I think here is one place where the clergy fail. Why don't they tell us more about the great heroes of the Church and what they have accomplished? Up to three or four years ago, I think I could count on one hand—surely on two—all the sermons of this kind I have ever heard.

Here is a perspective on our economic life, as expressed in a book called, "God and the Grocery Man", in which the author says, "We traffic in the produce upon which the very life of the nation depends, without a thought for the condition under which this food is produced. Life and religion are *one*. It is quite impossible to separate them. If you try to, there is nothing of the religion of Christ left. His

Christianity is the religion of the plow, the office, the store, etc. There is not a problem touching the so-called worldly affairs of humanity which could not be solved by the application of the spiritual truths which Jesus gave to man."

Then here is a perspective toward our jobs as given by Ann Batchelder: "For the person who loves his or her job, there are greater rewards than greenbacks. There's a contagion about it that reaches out and touches the rest of the world and flings into other lives a gleam." The right job is an education, too. We *learn* by *doing*, and we gain by helping. We grow with the things we are doing, and others grow along with us. The job grows, too. It all depends upon us. If we have the growing spirit, we are in line for the top. But the top is not so important as the means we take to get there."

Concerning the job of educating our children, John Langdon Davis says, "What is our attitude toward our child's education? Do we say, 'what was good enough for me is good enough for him', or do we realize that something was left out of our education that we want our child to have? The wise mother is one who tries to bring out the best in her child, so that he may cope with the world in which he has to live. Not in our world, as it was when we were young, but in *his* world to be, which is changing every day. In our world, *work* took first place, in the future it is going to take *second* place. What we have to train for now is to educate him for true leisure, but the success of this will depend upon what we do with *our* leisure. A tired father and a bored mother cannot help him much.

"There is a difference between *killing* time and *filling* time. We have three educational forces which count for more in the lives of our children than any number of teachers; and they are the radio, the movies, and the newspapers. We must use them all to make our children time-*fillers* instead of time-*killers*. The radio can be used so it will send the child to the library or museum, for more information. We can teach our children good standards and values, taste and discrimination, and persuade them to go only to such movies as have these standards. The newspapers should be a means of enrichment both for the parent and the child. Education for leisure is the most important part of a child's education."

About our friendships, someone has said: "If a man does not make new acquaintances as he goes along, he will soon find himself alone. He should keep his friendships in good repair, not forgetting the extra word of encouragement or appreciation, the visit to the hospital, the assurance of loyalty when the horizon is overcast. The only way to have a friend is to be one."

And even at the end, the right perspective helps so much, if we can only feel that "Life is eternal; love is immortal; death is but a horizon; and a horizon naught save the limit of our sight."

Summing all this up, as someone has said: "After all, the greatest challenge to the churchwomen is the home. For what ideal, Christ's or the world's, does *our* home stand for in the eyes of our guests, our servants, our tradespeople, our neighbors?"

Let us learn to put first things first. Let us eliminate the non-essentials in our home to make more time for more essential things; and above all, let us take more time to rest, for perhaps the most important things of all come to us while we are resting our bodies. Listen to what Tagore has to say about it: "In many an idle day have I grieved over lost time. But it is never lost, my Lord, Thou hast taken every moment of my life in Thine own hands. Hidden in the heart of things, Thou art nourishing seeds into sprouts, buds into blossoms, and ripening flowers into fruitfulness. I was tired and sleeping

on my idle bed and imagined all work had ceased. In the morning, I woke up and found my garden full of *flowers*."

In other words, let us learn to live more *richly*; and none of us need feel that it is too late to start, for Walter Pitkins says, "Life begins at 40. It is then that a person is best able to put his job in its place, and then one learns to value *time* and to spend it wisely."

Browning says:

"Grow old along with me,
The best is yet to be.
The last of life, for which
The first was made."

Joseph Choate even goes so far as to say, "The happiest time of all is between 70 and 80", and he advised everyone to hurry up and get there as soon as he can.

So, as William Lyons Phelps says: "Instead of trying to grow old gracefully, why not grow old eagerly, triumphantly, with the right mind and character? With the right attitude and preparation, it is not only *possible*, but it is *probable*.

In conclusion, let me emphasize the fact that we have a *builder* in our Bishop, and have strength behind us in an interested National Council, who stand ready with all the tools with which we can work, so, if we see clearly what we are trying to accomplish, I am sure that in a few years from now, we can have a different tale to tell of the work of the *Women of the Church* in the Diocese of Marquette.

So let us take up the torch that has been handed to us and hold it *high*, and then go forward steadily, without too much stress and strain, keeping our sense of values straight and always realizing that this is not only our responsibility, but also our *opportunity*, our *privilege* and our *joy*.

Nothing I have found anywhere describes all of this better than the following poem from the Sanscrit:

"Look to this day.
For it is life; the very life of life.
In its brief course lie all the verities
And realities of your existence:
The Bliss of Growth;
The Glory of Action;
The Splendor of Beauty;
For yesterday is but a Dream;
And tomorrow is only a Vision;
But Today well lived makes every
Yesterday a Dream of Happiness and
Every Tomorrow a Vision of Hope.
Look well, therefore, to this Day."

REPORTS OF THE DIOCESAN SECRETARIES

THE SOURCE OF SPIRITUAL POWER

By the Devotional Secretary, Mrs. J. Bettens

When the forces of evil seem to be victorious over the forces of righteousness; when "Truth is forever on the scaffold, and wrong forever on the throne", how the followers of Christ long to see a great decided victory for God!

We have just observed the anniversary of the descent of the Holy Spirit upon the apostles of our Lord. We have thought again of the great *power* they received and *used* through this wonderful gift of God. A little group of true disciples becoming the instrument of God in bringing salvation to over three thousand souls in one day!

This little group of apostles and disciples had passed through very discouraging and disheartening circumstances. Their Lord, in whom they had placed such high hopes had been crucified. Then He revived their hopes by rising from the dead, and again living among them for forty days, telling them of their part in establishing His Kingdom upon the earth. He told them that they should receive power from on high for this great work, if they tarried in Jerusalem for its coming. Then He was taken from them.

They waited the ten long days of expectation, doubtless often sick at heart because of no evidence of the coming of the promised gift. But they waited and prayed and worked while they waited. They searched their souls, preparing themselves to be fit vessels to receive the gift. Then, when they had proven themselves worthy and ready, God sent the Holy Ghost with great power upon them. He sent full measure, too. Although the different disciples represented different capacities, we are told that *all* were *filled*. Then they *spoke* and *worked* with *power*. They together accomplished so very much that day and during the days that followed.

What a glorious thing it would be today if every little group of Auxiliary women should witness the power of the Holy Spirit in this same measure! And then in that power go forth fearlessly and proclaim the gospel of Christ to all around us! We long to see a Christian social order; a Christian industrial order, and Christian political life.

We are assembled together today because of these desires of our sculs. The women of the Church are having a great share in the program of God for redeeming the world. But we need the fuller measure of power to do our part well.

The Holy Spirit is as powerful today as in the days of the first disciples. It is for us to meet the requirements for receiving Him. We again stress the fact that the Church and Auxiliary can only be as powerful in the world as the individual members are powerful. What has our individual Pentecostal shower been? Are we *filled* with power? Have we waited before God, searching our own hearts, letting go of self and emptying our hearts of the faults that have been keeping the Holy Spirit out? "I must be emptied of *all* evil before I can be *filled* with all *good*."

When we are thus ready and worthy in the sight of God, He will send the Holy Spirit upon us and fill us with power. Power to overcome ourselves and power to bring others to the Christ. This is our work. The Holy Spirit may not come to us in some great spectacular way. We are of different natures and possessed of different talents. It matters not in what manner it comes, so as the contact between our souls and God is made; we allowing the God-power within us to open the avenues of the soul for the fuller measure of Himself.

Our homes may be perfectly wired for electric lighting; our fixtures may be beautiful in every detail. But our friends and guests

sit in darkness because the beautiful chandeliers give no light of themselves. There must be contact between them and the power plant, the source of power. The current has come along the wires as far as we will allow it. It remains with us to open the switch and let the current come in. *Contact* between the source of power and the chandeliers. Then light floods our homes and brings cheer and comfort.

So it is with us. Our bodies may be in perfect condition; our minds may be clear and every faculty alert; but as far as giving out spiritual light is concerned, the world remains in darkness if we have not received power from on high; if we have not made *contact* between our souls and God, the Great source of all spiritual power.

The supply in the great powerhouse of God is inexhaustible, just waiting for us to open the avenues of our hearts and let the current of the Holy Spirit come in. The switch is the *Prayer of faith*. *Faith* that clings to God no matter what outside circumstances are. A faith that lets go of self, and in which we yield ourselves fully to God, for Him to use us as He will. This is making contact with God. Then the Holy Spirit enters and illuminates our souls with a living light. It shines through our talents, through our heart-life. The light of love and sympathy, of forgiveness and mercy.

With the power comes a vision of what God wants us to do. It may not be to preach to three thousand souls as Peter did. It may be to go and spread cheer to only *one* discouraged soul at a time; it may be to try to rescue *one* wayward girl or boy, or man or woman; it may be to forgive *some* one who has wronged us; or it may be to ask forgiveness from *one* whom we have wronged. What ever the task, let us do it in Christ's name.

Then when we are individually filled with power, think of what we can accomplish when we are banded together with one desire, one purpose, in one accord!

Three thousand times three thousand have been brought to Christ through the work of the Woman's Auxiliary; but the millions who know Him not are still waiting for our touch of love and mercy. Still waiting for the light of the Holy Spirit to shine through us to lead them to God; waiting for our power to warm their cold hearts.

Let us, then, yield ourselves more fully to the Master's use by letting in the *full* measure of the Holy Spirit, so that our power may be felt the world around.

"Let our light so shine before men, that they may see our good works and glorify our Father who is in heaven."

Our *lives* are our sermons. Our Lord is depending on us.

"Thou hast no tongue, O Christ, as once of old,
To tell the story of Thy love divine.
The story still the same, as sweet, as true;
But there's no tongue to tell it out but mine.
Thou hast no hands, O Christ, as once of old,
To feed the multitudes with bread divine.
Thou hast the living bread, enough for all;
But there's no hand to give it out but mine.
Thou hast no feet, O Christ, as once to go
Where Thy lost sheep in sin and sorrow pine.
Thy love is still the same, as deep, as true;
But now Thou hast no feet to go but mine.
And shall I use these ransomed powers of mine
For things that only minister to me?
Lord, take my tongue, my hands, my heart, my all;
And let me live, and love, and give for Thee."

(Mrs. J.) SUSIE BETTENS.

REPORT FOR DIOCESAN DEVOTIONAL SECRETARY FOR 1932-1933

It is difficult to report on matters pertaining to spiritual life. Success or failure of our efforts may be revealed only in eternity.

We have tried to send a helpful note into every parish and mission in the Diocese. Our aim was to try to send a cheerful word and an outline for devotional service each month; but found it physically impossible. A brief outline was then sent to each parish and mission for the entire year. It was a great disappointment to have to resort to such meagre service, but we sincerely hope it did some good.

Fifty letters were written during year; and we received some very kind and generous replies.

May the seed sown by human hands be blessed by our Heavenly Father, and bring forth abundant harvest.

Respectfully submitted,
SUSIE BETTENS,

Diocesan Devotional Secretary.

REPORT OF DAY OF PRAYER, 1933 (March 3)

Your Devotional Secretary wrote a letter urging every parish and mission in the Diocese to observe the Interdenominational Day of Prayer, either in their own churches or by joining with the other churches of the community in the union service.

She also selected and ordered programs for the service from headquarters, having them sent to our president at Marquette, who had generously offered to have our letter mimeographed. Hence letter and programs were sent out from Marquette to the parishes and missions.

We trust that all participated in this special prayer service, and that all were benefitted thereby.

Respectfully submitted,
SUSIE BETTENS,
Diocesan Devotional Secretary.

REPORT OF PRAYER PARTNERSHIP CUSTODIAN, 1932-1933

There are still four organized Prayer Partnership groups in the Diocese, of whom three have reported regarding the work done.

In some groups much interest is taken, while in others the response is not quite so encouraging. But we are told by our office secretary at New York, not to be discouraged, for it is desired that only those who wish to take up this work for the very love of it, do so.

The group correspondents for this past year are:

Mrs. George Laundry -----	Sault Ste. Marie
Mrs. Frank Sanborn -----	Marquette
Mrs. Jno. Polglase -----	Houghton
Mrs. Schwarz -----	Escanaba

The following letter from the New York Office Secretary was received in answer to request for information: (Letter on separate sheet)

Miss Bessie Cook, Kay, who is at St. John of the Wilderness at Allaket, Alaska, has been appointed as Prayer Partner for Houghton Group, to succeed Mrs. Adelaide C. Somes, resigned.

Respectfully submitted,
SUSIE BETTENS,
Diocesan Correspondent.

ALTAR GUILD DEMONSTRATION

The Altar Guild Director of St. Paul's Cathedral, who is also Diocesan Altar Guild Director, gave a splendid demonstration of the correct way of dressing and serving the Altar, as approved by the correct authorities.

She gave the names and showed in proper sequence the linens and vessels to be used and told the correct way the linens should be laundered and folded and why, and also the care of the sacred vessels. As Mrs. Martin gave the name, Miss Stewart lifted the article named that all might see clearly. It was beautifully done.

Mrs. Martin would be delighted to go any place in the Diocese and demonstrate, and will be more than pleased to answer any questions asked.

WHAT IS THE UNITED THANK OFFERING?

By Mrs. McClure, U. T. O. Secretary

The U. T. O., as it is called, traces its roots back to the fact that Christ gave to the world a message—"Go ye out into all the world." Endeavoring to carry out this message, in 1821, a Foreign and Domestic Missionary Society was created in the Church and continued until 1871, when the Church created a Woman's Auxiliary to this Board of Missions, and gradually the work of that auxiliary has spread throughout the church.

As time went on, the Woman's Auxiliary, no longer a small thing, held Triennial meetings at the same time and place as the meetings of the General Convention and has continued to do this ever since. In 1883, was the first corporate communion for the women at these meetings and this communion has been the heart of the meetings ever since. At this service, the sum of \$371.20 was collected, which was divided equally between foreign and domestic missions. At the next Triennium, the offering was only \$82.71 and went to the Bishop of Florida for colored people in his diocese.

This small and disappointing sum set the women to thinking, and it was decided to start a United Thank Offering for the next Triennium; so Mrs. Soule of the Diocese of Pittsburgh wrote Miss Emery, the Secretary of the Woman's Auxiliary, and suggested that the women work for some particular object and have it announced in the Spirit of Missions, a month before the meeting. Quite a sharp contrast to our present day methods. Miss Emery suggested that they would have two objects in view: a church building with furnishings for Anvik, Alaska; and an outfit, traveling expenses, and a year's salary for a new missionary teacher needed in Japan—each of these two items requiring about a thousand dollars.

The offering was eagerly looked forward to and you can imagine the disappointment of the women when the offering only amounted to \$400. A member of the Auxiliary came to the rescue, giving the thousand dollars needed for Alaska, and the remaining six hundred was raised, which made possible the sending of the first U. T. O. missionary to Japan.

As the years passed, interest in the new offering grew. Throughout the Auxiliary there developed the feeling that a service of Thanksgiving was not complete without an offering of thankfulness, so the system, with which we are all familiar, developed, until now there is hardly a diocese or missionary district without its United Thank Offering Custodian; and few places, either at home or in our foreign fields, where the little blue box is not known.

The women in China and Japan work for it. The women in Alaska make bags and moccasins for sale for theirs. The Indian women in South Dakota sell lace and bead work. American churchwomen living

in Europe send theirs; and also those from Brazil, Mexico, the Philippines, from New York's east side, from practically every city in America, as well as from farms and ranches.

Is it any wonder that the record of such concentrated and united effort should be a notable one?

In 1889 the U. T. O. was	\$ 2,188.64
In 1931	1,059,575.27

With this latter amount nearly 200 missionaries are supported, besides many, many churches and schools. One must search far to find a parallel to this record.

In the American Church there are more than 500,000 women communicants. If each communicant would get interested in this offering, as an expression of her thankfulness for blessings received, the Triennial offering would reach a figure far beyond anything we have ever yet attained. It would open more doors of opportunity now closed.

It is not only a more generous offering from those already interested for which we should strive, for calls are many these days; but our aims should be for *more* givers who will give their love, money and their prayers for the work of Christ and His church and for the blessings that they themselves will receive through ever-widening opportunities of service.

On the walls of a parish house in a far western city once hung a poster with these words: 'Who shall give to the United Thank Offering? Every woman and girl in the Episcopal Church!"

Every woman and girl in the Church joining in a great Thank Offering of prayer, of service, and of gifts. A united Thank Offering indeed!

Let us hope for this great end. Let us pray for it; let us plan for it; let us accomplish it! surely it can be done. Will you help?

Report of United Thank Offering for 1932 and 1933

June 8, 1932	Received of Mrs. Laundry-----	\$200.63
June 15, 1932	Negaunee -----	17.66
Oct. 25, 1932	Houghton -----	42.26
Nov. 1, 1932	Sault Ste. Marie-----	14.02
Nov. 28, 1932	St. Ignace -----	3.15
Nov. 28, 1932	Ewen -----	1.54
Dec. 2, 1932	Escanaba -----	16.25
Dec. 29, 1932	Sidnaw -----	3.00
Dec. 29, 1932	Ironwood -----	5.71
Jan. 3, 1933	Ralph -----	6.50
Jan. 11, 1933	Munising -----	3.00
Feb. 24, 1933	Gladstone -----	5.00
April 5, 1933	Escanaba -----	11.55
April 12, 1933	Iron Mountain -----	3.13
April 27, 1933	Houghton -----	31.15
May 12, 1933	Calumet -----	20.40
May 12, 1933	Sault Ste. Marie -----	10.00
May 19, 1933	Ishpeming -----	27.35
June 2, 1933	Manistique -----	6.00
June 2, 1933	Marquette -----	35.69

Total for 1932 and 1933 (up to June 3, 1933)-----\$463.99

MRS. O. D. McCLURE,
Custodian.

THE BIRTHDAY THANK OFFERING

By Mrs. J. W. Wilson, Secretary

In our Church Schools once a month an offering is given by the children whose birthdays occur that month. They go up to the chancel and deposit as many pennies as they are years old in a little dish kept for that purpose, which offering is then presented at the Altar by the Rector, and later sent to the Birthday Thank Offering Custodian, who in turn sends it yearly to the Diocesan Treasurer, who sends the full amount received to the Triennium, as a special gift of the boys and girls of the church, to be used for buildings and equipment in the mission field.

In each Triennium this offering has a definite objective. The first four offerings of the boys and girls have provided the following:

1919-1922 A boat named the Pelican for Bishop Rowe in Alaska.

1922-1925 Funds for a school in Liberia, Africa.

1925-1928 A wing for the Hooker School in Mexico.

1928-1931 The children's ward of St. Luke's Hospital in Tokio, Japan.

The fifth Birthday Thank Offering will be used to build the new Bishop La Mothe Memorial Chapel for Iolani School, in the Missionary District of Honolulu.

Let us see what the fourth Birthday Thank Offering accomplished:

"On the top floor of Saint Luke's Hospital, where there is a maximum of sunshine, is one of the most attractive places in the building. It is used for the nursing and medical care of ill children. In the center of the floor is a large ward of 16 beds with a cubicle for each child. It is this ward that the Birthday Thank Offering of the Church children of America built. Looking out of the windows sailing boats and steamers can be seen plying up and down Tokyo Bay, between Yokohama and Tokyo, and the Sumida River. On clear days the sacred mountain of Fujiyama can be seen in the distance. The Department of Education has an arrangement with Saint Luke's whereby 13 primary schools have the privilege of sending 100 children each weekday for physical examination and advice. Each year about 1400 babies are born in St. Luke's who are brought back, by their mothers, at regular intervals for examination, and the mothers themselves receive training in the upbringing of children. All of these children until they are about 14 years of age are in contact with the Christian, Social, and Health agencies of the hospital. There are now about 5000 children in the regular clinic. Words can hardly express what this gift means in the upbuilding and strengthening of Christian sympathy with the Japanese and our own country."

Just as important is the objective for the next Triennium, as the following will show:

"Iolani School, the only day and boarding school for boys which the church maintains in the Missionary District of Honolulu, has a long and splendid history, and the influence of the boys trained there is felt throughout the Orient as well as in the Hawaiian Islands.

"The school is about seventy-five years old and has trained generations of Japanese and Chinese; Sun Yat Sen is but one of the long list of graduates. The present student body is largely Oriental, but there are Russian, French, Korean, Portuguese, and many other races besides the native Hawaiian.

"For many years the school has carried on its work in inadequate quarters near the Cathedral, in the heart of the city of Honolulu. Recently the opportunity to secure a fine piece of property in the Nuuana Valley presented itself, and the school was moved to this attractive new site. Here 225 boys of different races are being cared for in temporary quarters until the necessary funds to provide buildings

and equipment for the proper Christian training of these young Americans in Hawaiian Islands are secured.

"Bishop Matthews of New Jersey, who will open the General Convention this fall, visited there in February. He writes in the Spirit of Missions, "While Iolani presents the only major financial difficulty in the Missionary District, it is to my mind one of its greatest opportunities. It is a vision of the future rich in promise. Reverend Stone, who is Head Master there, reported to me that 50 per cent of the 225 boys have no religious preference. What a field, those boys are being taught the Christian Religion."—(Bishop Littell, Honolulu).

THE LITTLE HELPERS' OFFERING

The Little Helpers' Offering is given by the children of the Church who are not old enough to attend Church School and was started in 1891, when Miss Mary Hart, and her little nephew, Gaylord Hart Mitchell, of Rochester, N. Y., made the first forty offering boxes and distributed them among their friends. Every gift for the box was accompanied by the prayer, "God bless all the Missionaries all over the world, and all the Little Helpers, for Jesus' sake. Amen."

This offering of prayer and gifts is now shared by thousands of little children throughout the church.

The ideal behind the Little Helpers is as follows:

"When a baby is born into the human family, and later by baptism into the fellowship of Christ's Church, he involuntarily assumes the responsibility of making some contribution to the world in which people must learn to live together as Christians,

"Children of the pre-school age, while they cannot understand how money is transformed into schools, hospitals, and churches, gradually realize their relationship with the people about them—with playmates and other friends. They find too there is a certain give and take in these relationships.

"Helping the baby to act unselfishly, to be happy and helpful, to be friendly and kind is missionary education. Presently he makes wider contacts and realizes there are boys and girls in the world whom he cannot see, but toward whom he can feel friendly because they are so like him.

"One of the ways the church helps its members realize this relationship is by the offering of prayer for others. Another way is by the offering of money for some special cause."

The Little Helpers' Offering has THREE OBJECTIVES: First, The Little Helpers' Bed; Second, Japanese Kindergartens; Third, the gift of a font for one of our missions.

1. The Little Helpers' Bed—

The first object of the Offering is the Little Helpers' Bed at Saint Agnes' Hospital, Raleigh, N. C. Healthy babies are one of the nation's greatest assets, and this applies to babies of all races which comprise its population.

In many parts of the South are Negro homes of one or two rooms where it is impossible to give proper care to a sick child. St. Agnes' Hospital, with its hundred beds, serves a large area and is considered one of the best hospitals for Negroes in the South. In the children's ward, which is always full, the children receive the best medical and surgical attention, good nursing, fresh air and nourishing food. The Little Helpers' Bed is always occupied but the occupants change less often than in the other beds, as the children are assigned to it who are likely to stay indefinitely. Last year an undernourished baby by the name of Katuška occupied it for many months. They asked her mother where she found the name. She said she read it in a book. Her immediate predecessor was a wee boy with necrosis of the feet. At present a tiny Negro boy occupies it with suppurative arthritis of

the hip. Little Helpers have straightened club feet several times and many little children who would otherwise have been helpless are now running about happy and well.

For this splendid work \$500 is appropriated annually from the Little Helpers' Offering.

The kindergarten is one of the most effective ways of reaching the Japanese people. In the Christian Kindergartens little Japanese children are being taught to know and love the Father, to be brave and helpful, to be jolly and gay. Many of these children will later be presented for baptism and confirmation in the Christian Church, and will help to lay a strong foundations for the new Japan which is arising from the old.

In Japan where the strict old customs of past generations are fast slipping away, where freedom to work out one's own desires is rapidly becoming many a young person's slogan, with translations of much of our Western literature to spur him on, AND NO STEADYING FAITH, parents are beginning to take alarm.

Gradually Japan is awakening to the danger of putting on the externals of Western customs and fashions without setting in order the *house of the spirit* to rule over them; and to the danger of the old religions crumbling away, or at least losing all hold on the young people, with nothing stronger to take their place, Christianity they dimly feel has some mysterious method of building character. "Why not try it then, this Christian Kindergarten? It might start a child right in the rather bewildering world of to-day." And so a new pupil is enrolled.

3. The Little Helpers' Special Font Fund—

The Little Helpers' Special Font Fund during the current year will provide a font for our mission in Fukui, in the Missionary District of Kyoto, Japan.

Fukui is a large city of about 60,000 on the west coast of Japan about a hundred miles north of Kyoto. It is a strong center of conservative Buddhism. Our Church has been at work there about twenty years, but has never had a Church building that could hold a candle to any of the Buddhist temples of the city. There has not been a resident clergyman for fifteen years. The last seven years two women workers carried on the work. Recently a Japanese clergyman took over the mission, these three with the help of a bible woman have worked together splendidly, but they have been hampered in every direction by poor equipment.

The Missionary district of Kyoto occupies an area of 10,000 square miles, and has a population of nearly six million people. Kyoto was one of the ancient capitals of Japan in the eighth century. Within the diocese are some of the most beautiful temples in Japan, including Kyoto, the Nara Temple, which houses the Diabutsu, the largest image of Buddha in the world, and the famous Shinto shrines of Ise, at Yamada.

It is in this setting that the Little Helpers will place a font this year, where the little Japanese children may enter by baptism into the fellowship of Christ's Church.

The Little Helpers' Offering

The Little Helpers' Offering at the last Triennium was \$12,414.46. This, combined with the Birthday Thank Offering of \$27,215.35, and the Lenten Offering of \$1,565,312.82, comprised the offering of the children of the Church, making a grand total of \$1,605,000. The Children's Service at the Triennium, at which these offerings are presented, is one of the most beautiful services of the Triennial.

Each parish should send its contribution to the Little Helpers' Fund yearly to the Diocesan Custodian.

Surely this work is worthy of the help and efforts of all the parents.

BOX WORK

By the Supply Secretary, Mrs. R. J. Chenneour

Marquette Diocese was given five allotments for 1932 and 1933. They were as follows:

1. A personal box for Rev. and Mrs. Elmer E. Johnson of Holy Trinity Church at International Falls, in Minnesota.
2. A Christmas box for Deaconess Dorothy Bety, Kansas City, Mo.
3. A box for Morganton Missions in N. C.
4. One for the Episcopal Church Hall, Valley City, N. D.
5. And one for St. Phillip's Mission, Little Rock, Ark.

Calumet, Houghton, and Ishpeming took the personal box which consisted of wearing apparel and household linens. The territory this missionary priest has is so large that he often has to drive some 80 to 125 miles between the three missions in his charge. Their letters of appreciation for their box made everyone feel that they would like to have done much more for them.

Ewen took care of the Christmas box. This deaconess who received the box is one of the outstanding deaconesses in the Church.

Marquette Cathedral parish took the supply work for the Morganton Missions, which are attached to Grace Church parish in Morganton, N. C., with the Rev. LeRoy A. Johns in charge. This priest has also a hospital under his charge and holds from six to nine services in the church each Sunday. He has one Deaconess who takes charge of one of the missions and also a teacher who conducts a day school at another of the missions.

This box consisted of children's clothing and layettes for the priest to distribute. He loads the boxes received into his car and goes out to the mountain children of these missions. His car is known as "The Gospel Wagon," or the "Santa Claus Wagon."

Sault Ste. Marie sent the supply box to St. Phillip's Mission. This consisted of bedding.

Escanaba, Ironwood, Iron Mountain, Munising, Negaunee, Crystal Falls, Iron River, Gladstone, and Manistique took charge of the box for Episcopal Church Hall in North Dakota, and it consisted of household linens and blankets.

The information about this dormitory for girls who attend the State Normal at Valley City was most interesting, and the boxes were gladly contributed, but unfortunately we heard from headquarters that Bishop Bartlett of North Dakota had had to close the dormitory due to lack of funds, so through the kind cooperation of Rev. Thomas A. Simpson of All Saints' Church in Valley City, we had each shipment sent out to Christ Hospital. If each branch has not heard directly from the hospital, it is because the Superintendent wrote to Mrs. Wade of New York, our General Secretary of Supply Work, who reported that each box had been received and gratefully accepted. Your Diocesan Secretary also received a letter from him thanking all the branches for the splendid boxes and telling how very much they were appreciated.

This Christ Hospital was the first hospital in Kansas and was founded in 1882 by our Bishop Vail. It was the first home of the Kansas State Medical School. It served a vast pioneer territory in the early days of Kansas, and from then until the present time has held an enviable position in the life of its community. For forty-nine years Christ Hospital has continually served the sick and indigent poor without regard to color, race, or creed, and has always maintained a standard of excellence in its nursing care.

The total amount of our supply box work from this Diocese was \$138.91, which compares favorably with former years, especially when

we consider the lower prices of materials and the great need of supply work in each of our own parishes. Your interest, as shown by the careful and sincere response to my requests, together with the grateful letters received from the recipients of the boxes, have given me a larger vision of the work of the whole church and have made the work of this supply department a source of great joy to your chairman.

STATEMENT OF BOX WORK

The Morganton Missions, N. C., assigned Marquette	\$ 18.51
Episcopal Church Hall, transferred to Christ Hospital, Topeka, Kansas. Assigned to—	
Negaunee	\$ 14.00
Crystal Falls	2.26
Escanaba	10.18
Gladstone	1.55
Iron Mountain	2.76
Iron River	2.25
Ironwood	7.25
Manistique	2.36
Munising	4.00
Total Christ Hospital	\$ 46.61
Rev. and Mrs. Elmer E. Johnson, International Falls, Minn. Assigned to—	
Houghton	\$ 27.37
Calumet	15.63
Ishpeming	14.00
Total Rev. and Mrs. Elmer E. Johnson	\$ 57.00
St. Phillips' Mission, Rev. E. G. Walker, Little Rock, Ark. Assigned to Sault Ste. Marie	\$ 2.64
Mrs. M. S. Whittington, Peterbury, Va.	10.56
Total	\$ 13.20
Deaconess Dorothea Bety, Kansas City, Mo. Assigned to Ewen	3.57
Box Supply Total of All Work	\$138.91

REPORT OF EDUCATIONAL SECRETARY OF WOMAN'S AUXILIARY

I have sent out 28 letters of suggestions for program work to cover the five fields of service, cooperating with all departments, and have answered all inquiries and supplied material to eight study groups. Many of the study groups either are not functioning or have not informed me of it.

Financial report:

Received of Diocesan Secretary	\$ 5.00
Printing and stationery	\$ 2.50
Typing	1.00
Postage	1.68
Money expended	\$ 5.18

Mrs. Bedore, our Educational Secretary, gave a most entertaining account of her trip to the Synod held in Cleveland last October, and told of the great benefit she had received from her contacts with our

church people of other dioceses. She particularly enjoyed the other educational secretaries. They all lunched together and compared experiences.

Her talk as Educational Secretary was extemporaneous and complete notes were not taken, so it cannot be given here.

The letter she sent out at the beginning of the year may mean more to some of you after learning more about the work of the church; so it is reprinted here. She will send out later the subjects for study work to be taken up; otherwise her letter is as good for the following year as it was for the year which has just passed. As she said at the Annual Convention, she was disappointed and disheartened at the lack of response from the parishes when she had worked so hard to get information and material to send to you. If you will only make use of her freely, your whole parish will be the gainer thereby.

DEPARTMENT OF RELIGIOUS EDUCATION

Mrs. C. J. Bedore, Ironwood, Michigan

My dear Friends:

The time for the preparation of programs is at hand, and it is with real pleasure that I look forward to our accomplishments together in the field of religious education.

Much has been done in the past, under the very able direction of Mrs. MacIntyre, and I look forward to the same loyal support and untiring effort you have given her.

This year National Headquarters suggests for your study subjects, a choice of two fields to help us know something more about the American Indian and China. I enclose the list of books recommended as texts and supplements for these topics. You may order any of these from me. I have also the scrap books for which Mrs. Harris collected a wealth of material, and these you may borrow by merely paying the postage. Do not fail to use the "Spirit of Missions", if possible, in your programs, for that is news of the present, and therefore most valuable.

On every side we find people withdrawing to themselves because of the depressing economic conditions. Let us make at this time an effort to interest in our groups, these women who are active in little, if any, church work, thus preparing them for new and greater responsibilities, and for future leadership. Well-informed women are in demand everywhere. Nowhere are they needed as badly as in our church. Upon that fact base your program for the coming year. It may include the study of the American Indian or China, or perhaps you prefer to begin at the root of things, and study the history of our church, its appointments, the Book of Common Prayer, or the organization of our church—its departments and their relations. For this latter topic, I am having made some copies of the chart Mr. Frazier used in his classes at Michigamme. Because there will be but a few copies, we shall ask those interested to send in their names and the date upon which they wish to use the chart, so that I may get it to you in time. I believe I summarize Miss Osgood's class teaching very briefly, when I say, "A well-balanced program must awaken an interest in and give information concerning, the work of the church in all its six departments, and in all five fields of service. It must contain within it, worship, program, business and activity". Refer to the general church program for 1932-34.

Those of us who met with Miss Marston and Miss Osgood, realize how weak many of us are in this diocese in matters of vital and basic knowledge, and it is with the hope of overcoming this lack, I beg of you to consider the suggestions I give in this letter, and I ask you to

carefully scrutinize the tentative programs I enclose. It may not be what you want or need. Disregard it then, or modify it to fit your needs, but first examine it.

First of all when planning your year's work, consult your rector. It may be you can aid him very much by cooperating with him along lines of social service, assisting the Young People's Fellowship, or in countless other ways.

Those of you who take up especially the study of the American Indian, may, if you care to do a little local research work, uncover new and interesting material. Who brought the first Episcopal church to the Upper Peninsula, when, and to what place?

When you have gotten your program together, will you please send me a copy, or, if you do not use a program, will you write me of your work and of the methods you use in presenting the material, that is, do you have a review of the whole book by one member, of separate chapters by various members, have the book read to you, or do you all read it and then discuss it? Why did you choose the method you use?

Do not hesitate to call on me at any time for any material or information.

There has been a small lending library begun, which contains some very fine books we all need to read. In the near future I hope to circulate the list of names of these books, and I urge you to avail yourself of the privilege of using these books. You need only pay the postage. This is true also of the National Library. Have you ever looked over their loaning list? Do so. It is well worth your while.

With much real joy I look forward to our work, together in this large and stimulating field of religious education.

Believe me, sincerely yours,

EVELYN BEDORE.

CHRISTIAN SOCIAL SERVICE

By Mrs. D. M. McIntyre

As I read in the Spirit of Missions each month, the pages devoted to Christian Social Service, I find that repeated emphasis is given to the principles and policies which were set forth in the presentation of the subject at our last annual meeting. I shall be glad to supply a copy to any group that has not received one, for it and the articles which appear in the Spirit of Missions are material for program meetings.

From the questionnaires which have been returned to me and by word from Miss Josephine Davis, District Director, American Red Cross, it has been gratifying to know that women of our Church are taking their place in community work in the present emergency. Miss Davis expressed a wish that the methods and standards presented by our department might reach every group of women in her district.

Everywhere, in city, town and village today this word, "community" challenges us. Each of us who would lead a full life is bound to ask, "What am I doing for my community?" Can a church which would represent the Master of Life, ask itself anything less?

If our Church is a center for spiritual service, for worship, for preaching, for personal and pastoral relationships, it must by this very nature set free the power for doing good. And individuals will ask, "I am receiving inspiration from the Church; now, what can I do?"

June 7, 1932 to June 7, 1933

Reports prove that the one year old department of Social Service has identified itself.

Copies of the presentation of the subject as given at the last an-

nual meeting and postal card questionnaires were sent to all Branches who sent in names of officers.

The subject was presented at one district meeting.

The number of Branches reached sixteen.

Reports from nine Branches show activities and leadership by our Woman's Auxiliary members.

Recognition of special activity at Iron Mountain, Iron River, Calumet, Escanaba, and Ralph should be made.

A better understanding of the general church program of Christian Social Service is needed.

Subjects for reading and study, and program meetings will be distributed at this meeting.

Suggested reading may be obtained from
281 Fourth Avenue, New York, N. Y.

The Spirit of Missions, April.

Four new films dealing with woman in industry are available. One "Describes the making of Dad's shirt from the cotton field to Dad's back, as a field for woman textile workers." See May, Spirit of Missions.

"Christianity and Industry in America"—By Alva W. Taylor, paper 60c.

"The Kingdoms of Our Lord."—A study book of addresses by experts considering the topics connected with our theme. 35c.

"A Guide to the Kingdoms of Our Lord." 25c.

"Today's Youth and Tomorrow's World."—By Stanley High. Paper 60c.

The theme for our Mission Study for 1933-34 will deal with the ethical areas of life. Rev. D. A. McGregor, our guest speaker, Diocesan Convention, 1931, is preparing a leaders' manual on "Christ and the Modern World," which will be ready in the early summer.

See a feature page of the Chicago Sunday Tribune about Penland School, also the exhibit in the Fort Dearborn group, Century of Progress.

Let us be informed church women.

"Knowledge is the first essential for service."

MRS. D. B. McINTYRE,
Diocesan Social Service Secretary.

THE CHURCH PERIODICAL CLUB

Dear Friends of the Auxiliary:

May I ask for a few moments of your time as I would like to take you on an imaginary, but after all a real journey where we shall see what the Church Periodical Club is doing. Just forget for the time that you are in Marquette attending a Diocesan Convention and let us stop at a few places of interest on the C. P. O. trail.

As we have only time to visit a very small number of the places I would like to take you, let us stop first in Tennessee and go with the committee which is making regular local deliveries of magazines. I am sure it will be well worth while. The magazines are stamped and tied in bundles. We visit the jail. How the prisoners reach thro the bars and ask for a magazine. Now to the railroad station. How eagerly those firemen jumped to take their package and such joy on their faces. Now to the Infirmary, the County House and the Hospital. All magazines are welcomed.

Now then on to Newark. Here we find a young woman dying of T. B. who waits patiently for the four magazines she gets each month. Here we also find a man, a helpless invalid, crippled so that he has only the use of one hand; forgets for a little while his cross when he is reading a detective book or tales of adventure. Another an actor,

without any prospect of future engagements, eagerly scanning the pages of the National Geographic Magazine. We find evidence on all sides of what is being done to make life a little easier by providing mental food, for "man does not live by bread alone".

On to New York and here let us visit the Seaman's Church Institute. For thirty-seven years the C. P. C. has helped to provide reading material here. Notice the thousands of men who pass through these doors each day. We find libraries and huge tables covered with papers and magazines. Imagine the confusion that must be in evidence on these tables at the end of a day. Each day they are cleared and replenished and those papers and magazines which are fit to use are tied up and put on board ships.

Let us leave the United States and continue our journey in the Orient. It can hardly seem possible that the C. P. C. is busy so far away from home. Yet it is true. Let us stop at Hawaii and here we find an organized branch of the C. P. C. providing workers with books and magazines. At the Iolani school for boys we find a library being built up, also a theological lending library. This and a branch library on another island are for the use of candidates for Holy Orders. If we had time to visit the Church Army captains, they would tell us that they could use more books and magazines; a variety of games and any number of religious pictures. A picture of Our Lord blessing the children, healing the sick, or teaching the people, may open the way for His coming into the heart of a hospital patient or into a home where He is not known.

We must go on to the Philippines. Here we find a missionary receiving current magazines, some subscriptions, some forwarded copies. One wonders if these forwarded magazines are going forward promptly or in bundles of several copies. Which way would we like to receive them?

Shall we go up into the Mountain Province. On all sides we hear the crying need for books and more books. At Sagada we find our missionary doctor full of appreciation for his small collection of medical books while longing for others to still increase his usefulness. Let us look for a moment in the school there. Just a small supply of books for children and a very dilapidated set of the Book of Knowledge. These books are being used so much they are falling to pieces. Can we think of a set to send them?

As we journey on to China, we are more than pleased to find the library in St. Hilda's school being replenished but we are far from pleased when we find that only one copy of the Living Church goes through the hands of two priests, a nurse, a sister and a teacher before reaching its final destination. Can we not do something about this?

The end of our journey brings us to Japan. We find a lot here to make us feel glad that we are interested in the C. P. C. and that we are helping in a small way to make this work, worth while, but here as in all places we still hear the appeal for reading material of all kinds. We find the workers, both American and Japanese, counting the C. P. C. as a friend and turning to it for help. Are we going to fail them? A teacher at St. John's University, Shanghai, says "of all gifts, books seem to be the most appreciated. Books not only keep us in touch with the outside world but are needed badly in our everyday teaching!" Quoting further: "The students know the commercial value of our language, but an appreciation of our culture, our ideals out of which our religion has developed must come through reading. And this understanding of the best in each other's civilizations we must have if we would work together for peace on earth and good will among men."

Our journey is over but not our hopes and our prayers for the great work the C. P. C. is accomplishing and will continue to do so if

we will only help. A few can do a lot but we must not let the few do it all. Think what could be accomplished if every Parish in this Diocese would help and not only adults, but young women and Sunday School children, all may have their share in contributing if they so desire. No gift is too great nor none so small, whether it is a small picture, a magazine, or a set of books, but each contribution will bring cheer to some one less fortunate than we are. Can you, dear friends, hear this earnest appeal for books and magazines and not do your part? As you go back to your parishes will you not carry this Book Message with you and let it bear fruit? I hope so.

EVA L. PRUNER,
Director.

Report of the Church Periodical Club for the Year 1932

Current magazines sent regularly—45. Number of Donors—22. Books, Theological and Secular—29. Odd magazines and papers—927. Names of institutions aided—10.

In comparing last year's report with this one I find that the advance this year has been most remarkable. Is the meaning of the C. P. C. and what it stands for, becoming more clear to us? I am willing to believe that this is so and yet this report does not cover the whole Diocese nor does it cover the work of the fourteen active parishes, as only ten of these sent their annual reports. This is only a small portion of what could be accomplished if every parish in the Diocese would become interested in the C. P. C. work. We could more readily grasp what good this Club is doing could we for a moment transport ourselves to some place in the Orient, say China, and try and realize what a vacancy there would be in our lives (after being used to all classes of reading material), if we were not able to obtain even a newspaper; and then thro an appeal to the C. P. C., have some good samaritan send us a magazine. What delight it would be.

Can we not all work together to supply those less fortunate than we are, with reading material, books, papers, educational books of all kinds, magazines, etc. Will you not make an effort to become a member of this great family, this year, now. Your efforts will be amply repaid.

—Financial Report—

Balance on hand January 1, 1932 -----	\$ 5.75
Postage and stationery -----	5.50
Balance on hand January 1, 1933 -----	\$.25

PROGRAM MAKING

Mrs. F. H. Haller, Calumet

Some do's and don'ts.

First, take time to make a program! The chairman of the program committee of our Women's Clubs or Civic Clubs is always chosen with care, as she is one of the most important members of a club, and should be original, full of pep and ideas. She selects her committee and spends days working out a program to satisfy and please a great variety of people—the larger the group the greater need for variety. She does not wait until the week before the meeting and plan hastily, but plans ahead for the whole year. Can we afford to do less? Begin in the spring and ask for suggestions; the more people who contribute ideas to your program the more interesting your program will be, and the less chance there will be for criticism. If you have a member who is hard to please, put her on the program committee—she will develop interest.

Do not be afraid to try something new. Try getting an outside speaker. One does not need to send to Marquette, Chicago, or New York for a speaker. Almost every town has outstanding women, Methodist, Congregational, Baptist, or Presbyterian. Get some one to speak, then invite other missionary groups to hear her. Simple refreshments and sincere hospitality are great aids toward unity, and we realize our common purpose.

Give the younger women an opportunity. They will have to do the work when the older women are gone, and the sooner they develop interest and responsibility the better for them, for us and the Church. They are full of ideas and once their interest is aroused they will go far. If they are not interested in study, let them put on plays or pageants but give them something to do. Who could have a deeper interest in the "Little Helpers" than a young woman with little children of her own?

If you are not specially a study group try very short talks on Church seasons, Church appointments, Church etiquette, and at least one program on the care of the altar. After a series of such talks, try a questionnaire, and let each one see how much she has learned. Latent ability is often brought to light as almost no one will decline to give a five-minute talk or paper.

Before beginning the study book of the year, be sure to have a program that will give a setting or background for the book. One cannot get the most from the book, without a knowledge of what it is about. The book should be taken in small portions, in order to give time for discussion and questions. If you have book study groups in your town not affiliated with the church, ask members to review the book, or portions of it—that makes it interesting, and may create an interest for them. The young woman, a Congregationalist, who wrote a paper for one Auxiliary, thanked the Program Chairman for giving her an opportunity to learn what our Church was doing in "Applied Religion."

The Educational Chairman has sent out enough suggestions to make dozens of programs, and the Chairmen of departments send out most interesting material. How much of this material is used or even read?

Be sure every one is informed in regard to Church Periodical Work, Box Work, United Thank Offering and all other projects of the Church.

When the box work is ready, have it exhibited and something told of the mission to which it is sent.

Where there are both Guilds and Auxiliary in a Parish, try getting all the women of the Church together, at least once a year. Invite all the women of the Church to a meeting, tell them interesting things about the work of the Church as a whole, and perhaps interest can be developed. Where there are so many projects for all the women of the Church, stressing less the "Auxiliary" and more the "Women of the Church," brings many workers who otherwise are not interested. Until we can make all Church women see the breadth and the worthwhileness and the opportunity offered the women of our Church, we have not done our utmost.

If all women of the Church could be invited to the first meeting in the fall, and a definite effort made to get them there, each one given a printed or typed copy of the year's program, surely there could be something in that year's work to interest every woman, in one program at least. Why not try it?

[Copy of Miss Beardsley's letter about Calumet's Program]

My dear Mrs. Harris:

Thank you so much for your letter in reply to Miss Lindley's circular letter of November 14th and the excellent program of the Woman's Auxiliary in Calumet. It certainly has a flavor all its own. I do not see how any woman can fail to have an interest in this type of program, and to realize that here is a group of churchwomen fully alive. Of course, their emphasis on the women of the Church, rather than on any particular organization is especially pleasing to me.

I also liked immensely the way the women and the vestry seem to share responsibility and work. What a joy it would be if that could happen in every one of our parishes.

I shall be very anxious to use some of this material in the leaflet I hope eventually to get out on program building.

Thank you so much for this help. We are all proud of Marquette Diocese and the progress being made there.

With all good wishes to you and all my good friends whom I have not seen for some time, I am

Cordially yours,

EDNA B. BEARDSLEY,

Assistant Secretary.

We have several splendid parishes in the Diocese who are doing very fine work, but when your President was asked to send the program of the most outstanding parish in the Diocese, it seemed to her that in the fact of all that Calumet has gone through financially, and with the immense social service work they were all doing, that *at the present time* Calumet is the most outstanding parish.

PROGRAM

Woman's Auxiliary, Christ Church, Calumet, 1932-33.

Our program this year is not what it seems,
'Tis not full of "bunkum" or dry, stupid themes;
We'll study our church both inside and out,
Discussions of interest each meeting will sprout.

SEPTEMBER

From our devotional secretary
A message we read;
From our educational secretary
A plan by which we are led.

OCTOBER

Mrs. Harris, our district president, gave such a splendid address at the diocesan convention that the committee wants each and every member to hear it. It will be read at this meeting.

"Great oaks from tiny acorns grow".
Come, hear what's been accomplished
From the seeds of thanks we sow.

The United Thank Offering—Mrs. Harry Donald.

NOVEMBER

Our church has its seasons
But what does each mean?
Five minutes each meeting
Much knowledge we'll glean. Trinity.

Each year we have purchased garments galore—
This year we shall see them and learn whom they're for.

BOXWORK.

Also some time this month we shall have a pageant—A PAGEANT.
Did you save the last one? Mrs. Eaton has promised us again.

DECEMBER

Each year the Sunday School plays Santa Claus to the boys and girls outside of our church, outside of our community who might otherwise be forgotten. It is a very interesting subject—one of the Sunday School teachers will tell us about it.

We'll spend five minutes on the season of Advent.

JANUARY

We've studied the Negro, the Chinaman too—
But the Redskin at home we've neglected to do—
We'll study a book (not a bore we assure you)
While Mrs. Gus Donald gives a talk, that will lure you.
Indian missions will be the address
Of the Lake Superior region.
We'll also spend five minutes
On the Epiphany season.

FEBRUARY

We start our review of the book,
"Study of the American Indian."

We're going to do this piece meal—
A little at a time.
We promise 'twill be fun to do
But we're hard up for a rhyme.

We'll also have an enlivening discussion on the church periodical.
The Lenten season.

MARCH

We'll take another chapter of our book—and then we'll lend our ears to Mrs. Matthew Wilson, our Presbyterian neighbor, for a most inspiring and instructive talk.

APRIL

This month brings us a treat—perhaps not exactly from "movie" land but at least from film land. That is all there is about it. The rest will unroll itself later.

MAY

Who are the charming members
Of our happy Cradle roll?
What is all its history
And what its aim and goal?

DISTRICT CHAIRMEN REPORTS

REPORT OF CHAIRMAN—DISTRICT NO. I.

Diocece of Marquette, June 1933

When the Diocese was divided into districts, and Chairmen appointed, it was in the hope of bringing both Parish and Missions into closer touch, not only with the Diocese and Church as a whole, but with each other; to make even the tiniest Mission and most struggling Parish feel a part of the whole, and in visiting around the District, that seems to have been accomplished at least in some measure. This year's visits, though few in number, have proved that our problems are much the same, not unique or unusual; we all face much the same discouragement, and the same obstacles. But we are all beginning to look to each other and to the General Church for help in solving these problems and are finding help and encouragement. We are realizing the friendliness of our Diocesan Officers, and their real desire to help. The coming years should show progress and growth.

LOUISE W. HALLER.

REPORT OF DISTRICT CHAIRMAN NO. II.

Mrs. James Ward

Mrs. Ward was prevented from going about her district by terrible headaches, but has worked hard on the local auxiliary, which is a new branch. She reports progress and cooperation there.

REPORT OF DISTRICT CHAIRMAN NO. III.

Mrs. Rudolph Schwarz

The Chairman of District No. III visited all six parishes in her district during the year and wrote them all, urging them to attend the annual meeting in Marquette, to be held in June.

In February the Escanaba branch was entertained at a United Thank Offering meeting by the Gladstone group. Some of our members also attended two Guild meetings at Wilson.

In the Fall a district meeting was held at the Chairman's home with Escanaba, Gladstone, and Wilson attending. The Rev. Mr. Foster presented the chart showing the organization of the Church, which was greatly enjoyed.

On National Prayer Day, we started with communion at 11 o'clock and luncheon at the church. All the churchwomen and their friends in Escanaba and surrounding parishes were invited, and it was largely attended. We were fortunate enough to have with us Miss Elsie French, who gave us a wonderful talk, which was greatly enjoyed, as was Mrs. McIntyre's talk later.

The third district meeting was held at Trinity Church, Gladstone, on May 5th, with Rev. Mr. Poyseor in charge. There were 12 from Escanaba, 8 from Wilson, 20 from Gladstone, and 4 from Lathrop. Menominee, Gwinn and Manistique were not represented. There was communion at 11 o'clock, followed by devotions by Rev. Mr. Foster, then a delicious luncheon was served by the Gladstone ladies. After luncheon were prayers and mission hymns, then Mrs. McIntyre, the Diocesan Social Service Secretary, gave a fine talk about her work; and Miss Elsie French, a missionary from Egypt, whom we had heard before and enjoyed so very much, talked to us again. Mrs. Tom

Gander sang two lovely numbers and her rich soprano voice gave us all great pleasure. Much credit is given to Mrs. McIntyre for bringing and returning the Lathrop group. All felt that they had gotten a great deal out of the meeting and the chairman greatly appreciated the co-operation of all who made it possible.

The Rector was so pleased with the results of this meeting that he urged us to have another quiet day of the same kind soon. The results of it have been far-reaching.

REPORT OF DISTRICT CHAIRMAN NO. IV.

The Fourth District of the Diocese of Marquette met in the Cedarville Inn, Cedarville, early in October. Mrs. H. P. Hossack, very kindly opened the Inn for our gathering, though it had been closed for the winter.

The cosy fireplace was the nucleus for all arrivals, as we had the same chilly, rainy day that we had had at our Newberry meeting last year.

Forty ladies from Newberry, St. Ignace, Cedarville and Sault Ste. Marie enjoyed the picnic lunch and program which followed.

Mrs. Aldrich, the district chairman, presided.

Talks were given by the Rev. Mark Paulsen and the Rev. Richard Kirkbride.

Mrs. Dora Lyons Walton sang a religious song, accompanied by Mrs. Mark Paulsen.

Mrs. Aldrich then tried to impart to the ladies ideas on the arrangement of auxiliary programs that she had gleaned from different sources. A model auxiliary program was given to illustrate. A prayer was given by Mrs. Neal Matheson. A short bible reading by Mrs. James Robertson. A verse to memorize was repeated by all. Ladies were told to make use of their educational secretary, the religious secretary and the national council.

The meeting disbanded after many expressions of how worth while it had been to brave the weather.

BESSIE ALDRICH,
Chairman.

REPORT OF DISTRICT CHAIRMAN NO. V.

The work of the women of the church goes on apace.

Early in May Mrs. R. J. Chenneour, our Box Secretary, and myself spent an afternoon in Gwinn. We were overjoyed to meet a former Ishpeming church girl, Florence Francis Amtzen, carrying on the work there as President of the Auxiliary. Another pleasant visit was had with Mrs. Miller at the Gwinn Club House. Fifteen loyal women have been meeting at the club house each week and have done welfare work the past year,—repairing and distributing clothing and co-operating in the relief work of the Red Cross.

In Munising our women are enjoying Deaconess Ormerod, who has come to them from St. Faith's House in New York. We heard them discussing plans for a Sunday School picnic and much enthusiasm was shown in the project of a daily vacation Bible school.

Active too have been the Auxiliaries in Marquette, Negaunee, and Ishpeming. Programs of various interests covering religious education, social service, and missions have been followed. Our joint meetings have been full of inspiration. We have come to know one another better and to see that Auxiliary work means all the women of the church working together on any project that serves to build and strengthen our faith.

NELLIE W. KROGMAN,
District Chairman.

PARISH REPORTS

WOMAN'S AUXILIARY—CALUMET

Our Auxiliary, or the women of Christ Church, hold their regular meetings the second Tuesday in each month, with an averaged attendance of 24. The meetings are opened by our President with Devotional exercises. The minutes of the previous meetings are read and the treasurer gives her report. When the business part is ended we often have a short program, one musical number, a paper read or a talk given that is instructive as well as interesting. We have taken the four seasons of our Church, Trinity, Advent, Epiphany and Lent, other subjects of interest and also took up the review of the book on "Indian Missions" (Authors, Mariam and Himman). This we divided into three parts. After the meetings adjourn, a social time is had and a light lunch is served.

In June of 1932 the delegates presented a very interesting report of the Auxiliary Convention held in Marquette the 25th and 26th of the previous month. This meeting was held at the summer home of Mrs. Carlton at Eagle Harbor, with a picnic lunch, and enjoyed by all. There were 31 present. Meetings were suspended July and August. In September a committee gave an outline of our program for 1932 and 1933. In October members offered their services in sewing for needy families in our community throughout the winter, which was carried out. A missionary box was sent to International Falls, Minnesota. We earned money by having chicken pie supper, bake sales, teas given, card parties, cantata and play given, and a handkerchief sale before Christmas, the latter netted us \$42.08. At Christmas time we sent baskets of provisions to needy families of our parish.

In January of 1932 we decided to omit paying of dues each month, instead, a dish is placed on the table and one can give a silver offering, no matter how little or much; if one isn't able to give we want them to feel they are welcome just the same. There has been a larger attendance and we have been well repaid.

In January, 1933 we had, by previous invitations sent out, the ladies of the Missionary Societies from the Baptist, Congregational and Methodist Churches. The afternoon was devoted to our guests. We had a short program and a Mrs. Gus Donald of the Methodist Church gave a splendid talk on the "Indian Missions of the Lake Superior" from the Pioneer Days. There were 70 members and visitors present. In March our guests were ladies from the Church of the Little Covenant, Norwegian Lutheran, Presbyterian and Swedish Lutheran Churches. At this time a Mrs. Matthew R. Wilson of the Presbyterian Church gave a most interesting talk on the Biography of Dr. S. Hall Young, a missionary in Alaska. There were 114 members and visitors present. A light and dainty lunch was served on both occasions. We felt this an opportunity to become acquainted with our neighbors and bring about a feeling of goodfellowship.

After paying our share toward the Diocesan Fund and our 1933 quota and meeting many other financial obligations we have a balance of \$32.98 in the treasury.

MARY E. RAWLINGS, Secretary.

ST. MARK'S GUILD—CRYSTAL FALLS

Receipts:

Balance, \$15.92; Guild Meetings, \$135.13; Dues, \$6.00; Suppers, \$32.00; Miscellaneous, \$1.00. Total Receipts, \$190.05.

Disbursements:

Janitor, \$21.25; Periodical Club, \$3.00; Parish Budget, \$120.00; Material Box Work, \$1.00; Insurance, \$3.00; Diocesan Treasurer, Woman's Auxiliary, \$20.25. Balance, \$21.55.

ST. STEPHEN'S MISSION—DETOUR

Membership 18 (12 active). Average attendance 8. Number of meetings 33. We meet once a week except in summer, then once a month.

Mrs. Mary E McGinley, aged 81, for many years an active and valued member of this Mission, entered into Life Eternal on February 29, 1932.

Roll Call this year was responded to by an item of Church interest or a Bible quotation. This invited reading of the various church periodicals. During the Lenten Season ten copies of the Witness were distributed at each meeting.

Sick calls made during the year numbered 385, with 28 gifts (flowers, plants, trays to sick, etc., including a bushel basket of groceries to a destitute family.) Cards and letters to Shut-Ins, 8.

The book "The Romance of the Book of Common Prayer" was considered Sunday evenings during Lent as a Study Class conducted by the Rector after Evening Prayer.

Box Work consisted of a lavette sent to the Phoebe Ann Community House in Halifax, Va., valued at \$7.85, plus 66c postage, total \$8.51 (This will not appear in our cash account as it was all individually donated). In addition to this we sewed for and helped furnish layettes for three babies in our own mission.

Several of our members took a leading and active part in the serving of daily hot lunch to 75 school children for three months during the winter.

Our program for meetings for the year included an Epiphany Cake; a talk on China; George Washington Bicentennial program; a talk by the Rector; Mrs. Harris sent us her scrap book on Alaska and one afternoon was spent in a general study of Alaska; a talk by the Public Health Nurse; an illustrated talk by High School biology teacher; on Rogation Sunday, May 1st, the entire congregation attended morning service at St. James', Sault Ste. Marie, hiring the school bus to take those who did not have cars, and were entertained at lunch after service by the St. James' Woman's Auxiliary. Archdeacon and Mrs. Poyseor visited St. Stephen's Mission on the first Sunday in August, on which occasion the Rev. Mr. Poyseor told about his experiences during his speaking tour in the eastern states last spring. On the following Tuesday evening the Auxiliary held a reception for the Rev. and Mrs. Poyseor which was attended by all the members of the parish. In May we gave a farewell party for our School Teachers.

Receipts: On hand from last year, \$4.59; Sale of Materials, \$5.75; Sale of Cocoa, .60; Bake Sale, \$2.45; Election Day Dinner, \$19.75; Dues, \$2.35.

Disbursements: To Diocesan Treasurer, \$7.50; Postage, money orders, etc., .27; Cash on hand, \$27.72. (\$25.00 of this cash on hand was later given to treasurer of the Mission to make a payment on the principal of the mortgage on rectory.

MRS. A. R. P. HEYES, President.

WOMAN'S AUXILIARY—ESCANABA

St. Stephen's Woman's Auxiliary held 21 meetings consisting of business sessions and program hour, with average attendance of 14.

This year we have studied the book, "Building a Christian Nation." Each chapter is written by a different author. We found it very interesting, especially the biographical notes of the different authors. National Prayer Day was observed in the church, also Good Friday with three hours devotion and two quiet days of Prayer.

The United Thank Offering was presented at a Corporate Com-

union in March and at a United Thank Offering Meeting in September.

A Church calendar was provided for the Sacristy.

A Spirit of Missions was subscribed for the Public Library.

Our Mission Box apportionment was filled, valued at \$17.11. Our Diocesan quota was paid in full. Assisted Young People's Fellowship with suppers during Lent and cooperated in providing Sunday evening teas for the Fellowship. Paid \$13.50, a part of one scholarship to Michigamme Conference. Paid \$10.00 to apply on parish quota of the general church program.

Total receipts for 1932 were \$140.18, acquired from parties, sale of church calendars, luncheons, dues and collections.

Disbursements, \$132.16. United Thank Offering, \$30.80.

(MRS. R.) MARY L. SCHWARZ, President.

ST. MARK'S GUILD—EWEN

Receipts:

Balance on hand, 1932, \$2.51. Guild collections, January and February, \$28.00; Quilt tickets, \$2.50; Guild supper party, \$15.61; Guild collection, March, \$10.97; Quilt sale and election lunches, \$27.36; Guild collections for April, May, June, July, August, September, October, and November, \$65.82; Proceeds from Hymnals, \$2.50; Proctor-Wilson Guild, \$5.35. Total Receipts, \$160.62.

Disbursements:

Note and Interest, \$17.60; Flowers, \$3.85; Bakery, .60; Balance Note and Interest, \$51.45; Mission Box, \$1.59; Charity, \$2.00; Gift, \$2.50; P. W. Phelps, Treasurer, \$25.00; Sunday School, \$5.00; Cleaning church, \$2.00; Demolin, Sundry articles, .94; Bank, check service, .06; Hymnals, \$7.52; Sunday School, \$5.00; Rosberg, Sundry article, .35; Mission Box, \$3.59; Wilcox Store, \$1.20; Spirit of Missions, \$1.00; Mrs. Harris, Dues, \$8.75. Total Disbursements, \$140.00.

Balance on hand, \$20.62. 1933.

MRS. HUMPHREY, Treasurer.

WOMAN'S AUXILIARY—HOUGHTON

Regardless of the discouraging outlook at the beginning of this year, the Auxiliary has accomplished more during 1933 than in the preceding year. We have an active organization, and I find a slight gain in nearly all departments of our work. Our membership numbers 30. Sixteen business and one special meeting were held during the year, with an average attendance of 18 plus.

The annual dues of \$30.00 and Experience money of \$20.00 together with the proceeds from four "Coffees," which included a very lovely Quilt display, and a Salad Tea, enabled us to meet our Budget quota of \$174.50; the Coffees netting us \$138.50.

The Custodian of the United Thank Offering reports \$81.20 sent in this year. The treasury has been kept replenished during the year by Mrs. Glanville's faithful work in disposing of Metal Sponges and New-Sew pins.

The Birthday Thank Offering of the Sunday School scholars was \$2.54. The Baby's Mite Boxes, \$1.41. The children of the Sunday School also sent a box of toys valued at \$18.00 to a Mission School in Virginia. Three boxes have been sent out by the Auxiliary. One to the Phoebe Ann Community House, Halifax, which entailed an outlay

of nearly \$31.00 and contained men's and boys' clothing, also bedding. A personal box of clothing was also sent to Rev. E. Johnson and wife at International Falls, Minn. This at a cost of \$25.33. A number of used vestments were repaired and cleaned and sent to Rev. and Mrs. T. M. Melrose at Eufaula, Okla.

A special offering taken during May amounted to \$13.50, which amount paid the expenses of one delegate to the Summer Conference at Michigamme. A voluntary offering taken at each meeting amounted to \$25.66 and enabled us to send flowers to the sick and we also sent \$5.00 to the American Mission to Lepers, Inc. This was to provide Christmas cheer for twenty-four lepers at Carville, La.

During Lent we served breakfast each morning to those attending the seven o'clock, Communion Service. Seven breakfasts were served to a total of 262 persons or an average of 38 per breakfast. The offering taken at each service financed these breakfasts and after all expenses were paid \$15.86 was added to our treasury.

We have also during the year laundered the choir vestments.

Study programs of a varied nature have been followed at our meetings and we have also studied the required book, "Facing the Future in Indian Missions". We are also active in the Church Periodical Club Work. We have a balance of \$18.01. While it is not large it is most gratifying to know that we begin a new year free from all obligations and our most grateful thanks goes to those who have helped make this possible.

Our most earnest plea is for new members, new friends; holding fast to those we already have; and that they all may help us, as our Rector said, "to go forward with faith and courage ever ready to perform the tasks assigned to us".

EVA H. PRUNER, Secretary.

FINANCIAL STATEMENT
TRINITY EPISCOPAL CHURCH—GLADSTONE
January 1, 1932 to January 1, 1933

—Receipts—

Balance on hand, January 1, 1932	\$ 80.36
Dues	6.00
Guild	28.67
Napkins	9.00
United Thank Offering	1.24
Paper Goods	.50
Card Party	10.00
Miscellaneous	1.00
	\$136.77

—Disbursements—

Church	\$ 36.70
Woman's Auxiliary Quota	7.00
Flowers	5.00
United Thank Offering	7.17
Miscellaneous	3.99
	\$ 59.86
Balance on hand, January 1, 1933	\$76.91

CHURCH OF THE HOLY INNOCENTS—GWINN

—Financial Statement of the Guild—

During the past year we held 14 meetings, at which we did welfare work. We dressed a family of boys for school—donating materials darning and patching two outfits for each boy; besides this we made baby clothes, cut out dresses and blouses, darned stockings, etc. We also cleaned the church yard with the aid of the children of the members and afterwards had a picnic lunch.

We have the church cleaned once a year, pay for the janitor and for flowers for the altar.

We paid \$12.00, Budget Quota; \$25.00 toward the Minister's salary; \$2.00, Good Friday Offering; \$5.00 for Christmas Box for children.

(MRS.) EDNA M. LARSON, Secretary.

WOMAN'S AUXILIARY—IRONWOOD

Receipts:

Money on hand January 1st, 1932, \$55.97; Three Pasty Sales, \$122.73; Collection from Blue Boxes, \$10.71; Lunch receipts for year 1932, \$16.86; Refund on insurance on Auxiliary Box, .85.

Disbursements:

Reid's Store (meat for pasties), \$17.35; Telephone service for two years, \$12.00; 1932 Budget, \$42.50; Auxiliary Box, parcel post and insurance, \$9.00; Expenses for Marquette Convention, \$15.00; Auxiliary Study Book, .60; United Thank Offering, \$10.71; National Church Emergency Appeal Fund, \$10.00; Easter Offering to P. W. Phelps, \$25.00; Christmas Offering to P. W. Phelps, \$25.00; Tax on checks, .02. Total, \$167.18.

Balance on hand, Dec. 31, 1932, \$39.94.

MRS. ALBERT OLSON.

ST. JOHN'S GUILD—IRON RIVER

Total Receipts for 1932, \$253.57; Total Disbursements, \$240.63; Balance on hand, \$12.94. Paid balance on choir stalls. Paid our organist \$5.00 a month. Paid our quota of \$17.00. Sent one member to Michigamme Conference last July. Sent \$2.54 for United Thank Offering. The Guild had charge of the Welfare work, in Iron River for two months. Rev. Walton, while holding mission service in Iron River, was entertained during his stay by Guild members. Members of St. John's Guild acted as janitors for three months last summer. Paid \$15.80 for flowers for sick and for the altar. Sent one magazine to Mrs. Harry Shaffer, Sagath, Mt. Province, R. I. Had Teuton Tea. Paid for material for cassocks and cottas for Junior Choir. Have a Sunday Evening Club for young people of the church, and the Guild members act as hostesses. Redecorated church for Easter.

Mrs. Ben L. Quirt, President; Mrs. Louis Stoeckley, Vice President; Mrs. Frank Youngs, Treasurer; Mrs. Lucia Fisher, Secretary.

WOMAN'S AUXILIARY—ISHPEMING

Our Auxiliary held meetings the first Friday of each month. The summer meetings were held in private homes and gardens and were principally social. The regular meetings were held in the Guild Hall, each meeting having a three-fold program: first, devotions; second, an educational feature; third, some form of entertainment. All of the meetings, summer and winter, closed with a silver tea and at all meeting the public was invited. The proceeds ranged from \$3 to \$8. We also participated in the Diocesan Tea in the Mather gardens in June. Two delegates were sent to the Diocesan Convention and two to the Michigamme Conference.

Two Corporate Communions were held, one in October preceding the Preaching Mission, and one in May at which time the United

Thank Offering was received (approximately \$28.00). Our Missionary Box, valued at \$14.00, was sent to Mrs. Johnson, wife of the rector at International Falls Minn. Our Christmas Box, made up of gifts donated by the Church School children and members of the Auxiliary, was sent to Nahma, a small fishing settlement near Gladstone. Educational features at our meetings consisted of a paper on Finland given by Mrs. Harris, Diocesan President; an address by Dean Clarke on "The Forest Hospital at Lambereno" and the work of Dr. Schweitzer there; a review by Mrs. Allen of "The Romance of the Book of Common Prayer" (Francis Burgess); and an address by Dr. Goldie Cornelius on her work with the Children's Fund of Michigan.

The Auxiliary sponsored a study of the American Indian, carried on during Lent at weekly meetings of the Ladies' Guild, closing with an illustrated lecture obtained from the Department of Religious Education on the Church's work among the Indians, and an exhibit of Indian handcraft. Archdeacon Ziegler of the Diocese of Chicago gave one address of the series, speaking of his experiences in Alaska, and members of the Auxiliary presented papers on various phases of Indian life at the other meetings.

Our balance on hand at present is \$75.43, most of which is tied up in the bank. When this is released our quota will be paid.

GERTRUDE V. HAM Secretary.

ST. ALBAN'S GUILD—MANISTIQUE

Receipts:

1932 Balance, \$17.76; Lunches, \$40.08; Sales, suppers, card parties, \$216.57; Donations \$3.00; Dues, \$8.00. Total, \$286.41.

Disbursements:

Expenses, \$27.23; Missionary Box, \$11.67; Church Treasurer, \$200.00; Flowers, \$12.11; Boys' Conference, \$4.50; 1932 Auxiliary Quota, \$12.00. Total, \$267.51.

Balance, \$18.90. Voluntary Collection for Blue Box, \$10.00.

MARY HOLLAND, Treasurer.

WOMAN'S AUXILIARY—MARQUETTE

The Woman's Auxiliary of St. Paul's Cathedral reports nine regular meetings and one special meeting for the period from January, 1932, to present date, with an average attendance of 35 members.

Two Rummage sales were held, metal sponges were sold, and a Christmas sale and Silver Tea were held.

The Church Periodical Club reports 10 members subscribing to 11 periodicals which are sent to foreign and domestic mission fields; the Alaskan Churchman was subscribed to and the Spirit of Missions placed in the Public Library.

The budget quota for 1932 of \$209.00 was paid in full, and \$82.00 of the 1933 quota, \$209.00, has been paid. Five dollars was sent to the National Church Emergency Fund. Five dollars and fifty-eight cents was given to the Little Helpers. The United Thank Offering in April 1932 was \$38.21.

Two Corporate Communions were held and the Day of Prayer observed.

The second year for the Lenten Book Shelf showed increasing interest in the reading of the books.

The program for the year was varied. Two meetings were devoted to reports on the study book of the year, "Living Issues in China". One meeting to an interesting talk on the North American Indians, one to a talk by Mrs. Morgan, on her visit to Brent House; a talk on the work done for the people of Mexico with funds from the United Thank Offering; a most interesting talk on the United Thank Offering by Mrs. McClure, who told of the early history and tremendous growth of this

offering; a talk by Dr. Blackburn on the Every Member Canvass; a talk on Missionary Work in North Dakota; and a talk on Madonnas in Art, and one by Mrs. Ablewhite on her trip to South America.

The Box work up to date consists of a box sent to an Indian mission in South Dakota, and one to Grace Mission in North Carolina.

The Auxiliary this spring lost one of its most faithful and devoted members in Mrs. Sarah J. Sanborn. Mrs. Sanborn was our President for four years, 1923-27, and was also for many years the Diocesan Custodian of the Little Helpers, an organization in which she took great pride. She left, at her death, a bequest of \$250.00, the interest on which is to be added to our United Thank Offering.

MISS HELEN FARRELL.

LADIES' GUILD OF GRACE CHURCH—MENOMINEE

The President sent in ten dollars to be used as we saw fit. As the books were closed December 31, 1932, their contribution is applied on the 1933-1934 quota. There was no report sent of their activities.

WOMAN'S AUXILIARY—MUNISING

Receipts:

Cash on hand, \$176.54; Tea and dues, \$39.03; Flower Sale, \$49.20; Miscellaneous, \$30.60. Total, \$295.37.

Disbursements:

Choir, \$58.06; Budget, \$8.50; Blue Box, \$3.00; Rector's expenses during Lent, \$16.00; Miscellaneous, \$7.08; Gifts, \$59.73; Missionary Box, \$5.45; Prayer Cards for Guild, .60; Altar Bread, \$1.20; Flower Sale bill, \$53.10; Missionary expenses, \$7.40; Flowers for sick, \$6.50; Check tax, .28; Total, \$226.90. Balance on hand January 1st, 1933, \$68.47.

MRS. W. A. LENNOX, Treasurer.

WOMAN'S AUXILIARY—NEGAUNEE

Regular meetings of the Woman's Auxiliary were held the first Friday of each month from January until June, with an average attendance of 18 members. During the year we read, "The Episcopal Church and Its Message for Men of Today." Money was raised by giving a rummage and a pantry sale, a card party and a tea. The "Holiday Calendar" netted us a profit of \$20.63. After each meeting lunch is served and a free will offering is given. A two years' subscription to the "Country Gentleman" was sent to a woman in North Carolina. Paid \$60.00 toward our 1932 quota. Filled our "Box Supply" assignment, sending 4 wool double blankets valued at \$14.94. Our Blue Box offering was \$17.66. All communications have been answered as promptly as possible.

MYRTLE WETTON, Secretary.

ST. AGNES' GUILD—ONTONAGON

We meet once a week to make up material for the Sale which we have every year. At each meeting we give small amounts of money to be used to buy material. We have an average attendance of 20 members. The President appoints Chairmen for the buying of material, the cutting of it, one to prepare lunches and one for publicity. Beside the Sale we give suppers to earn money, and we do Red Cross work. The Guild has made repairs to the basement of the church and is earning money for a Bishop's chair for the chancel.

At the present time we have earned \$25.00 by lunches; \$8.25 from dues; \$28.60 from Fair, and have \$16.00 in fund for chair; Total, \$77.85.

The Ontonagon bank is closed and has been for some time, which makes it hard for us all.

RALPH, MICHIGAN

Financial Report Jan. 1st, 1932 to Dec. 31st. 1932
Total Receipts from Voluntary Collections, \$17.86. From Lunch,
\$3.55; Total, \$21.41.
Expenditures: Mrs. W. Morgan, Dues, \$3.50; Mrs. G. Lundy, U. T.
O., \$3.50; Drugs sent away, \$1.21; Church Program Fund, \$3.55; Mrs.
O. D. McClure, \$6.50; Money order fee and postage, .14; balance, \$3.01.
Balance on hand January 1 to May 11----- \$ 11.13
Sent Mrs. W. F. Morgan dues ----- \$ 5.00
Postage and money order fee ----- .11
Balance on hand May 17, 1933 ----- 6.02
----- \$ 11.13

MRS. L. KIRKBUSH, Treasurer.

WOMAN'S AUXILIARY—SAULT STE. MARIE

The St. James' Branch of the Woman's Auxiliary, with Mrs. Henry Sherman as President, has a membership of 72, with an average attendance at meetings of 25. We have had ten regular meetings during the year. Our various committees consist of: 1. Social Service; 2. Visiting; 3. Publicity; 4. Reception.

Work for the year included Bake Sales, ticket sale for movie and various activities by the different divisions. Five Auxiliary members are Church School teachers. We sent two delegates to the Annual Convention in Marquette, also one delegate to the second Summer Convention in Michigamme.

The Marquette quota amount, \$196.50, for the year was paid. One missionary box was sent to Halifax, Virginia. The United Thank Offering amounted to \$31.85 for the year. The Church Periodical Club sends 7 magazines monthly by 5 donors. Also 45 magazines were sent to the marine library and the community house. \$1.00 was donated to the Library fund.

We have had various social functions during the year, including a party for Mr. and Mrs. Paulsen, a supper for choir members and a Christmas Party for Church School members. Our meetings have been interesting during the year, including our study work under the direction of our Educational Chairman. Our meetings adjourn with scripture readings.

AMY MATHESON, Secretary.

WOMAN'S AUXILIARY—SIDNAW

Balance on hand, \$62.54; Received in dues, \$22.05; Disbursements,
\$20.18.

MRS. MUDGE, Secretary.

THE NATIONAL COUNCIL

When we are told that "the Woman's Auxiliary is auxiliary to the six departments of the National Council," it does not mean much unless we know what the National Council and these Departments mean.

The Head of the Church is the Presiding Bishop. The National Council is composed of twenty-four men, namely,

Eight clergymen.

Eight laymen.

Eight bishops.

All of these are elected at the Triennium for three years and carry on the work between Triennial meetings. The work is divided into six departments:

The Department of Missions		
The Department of Religious Education		Bishop Burleson.
The Department of Christian Social Service		under 1st Vice-President,
Field Department		
Finance Department		under the Treasurer,
Publicity Department		Dr. Lewis B. Franklin.

When we speak of headquarters we mean, The Church Missions House at 281 Fourth Avenue, New York City. The Spirit of Missions quotes a letter from a retired missionary Bishop after his visit there. "I cannot think of any place where the comfort and peace and joy of Christ's religion could be more ready to be shared than at '281'. There is an atmosphere there unlike that of any place I know. God bless you every one."

That is the way it has impressed those who have gone there from this Diocese.

Now let us take up these six Departments of the National Council and see what they mean.

The Department of Missions (The General Church Program)

This Department is the agency whereby the Council endeavors to unify, develop, and carry on, the missionary work throughout the world. It requires the sending of her messengers into all parts of the world. It takes care of the support of these messengers, the establishment and maintenance of churches for them, schools and hospitals which they found.

The Department quotes through the following divisions:

Domestic, which includes work for Foreign-Born Americans;

Latin Americans.

Foreign: Recruiting.

The Executive Secretary has charge of the general administration and execution supervision of the work of the Department, and conducts correspondence with the Bishops in foreign fields and in extra continental missionary districts, and has daily conferences with the secretaries of the other divisions.

The Domestic Secretary has charge of the domestic missions and corresponds with Diocesan Bishops. Under these are the Secretaries for Latin America and for Foreign Born Americans. These secretaries visit their fields when necessity arises in order to get first hand information. They also look after the traveling expenses, outfits, medical care and allowances of the missionaries, as these have no parish or diocese to provide for them. They also provide shelter both in the

field and when they are back in furlough, also retiring fund for them.

The Department stands ready to help when emergencies come up in those tropical countries, floods, cyclones, typhoons, fires, etc.

This Department uses nearly two-thirds of the budget. The following article may help to make this work a little clearer.

The Department of Religious Education

This is a Department primarily of research and information, and is divided into two parts: I, Its work with the children of the church which is influenced by the findings of its Commission on Child Study.

This Commission is divided into five small groups:

1st group studies children from birth to 4 years old.

2nd group studies children from 4 to 8 years old.

3rd group studies children from 9 through 14 years old.

4th group studies girls from 15 through 18.

5th group studies boys from 15 through 18.

Each group discovers from the observation of many cases what the children of the church today are actually experiencing in their religious lives. This gives the key to everything pertaining to children and young people.

In this Department they help train Church School teachers and furnish material for both children and leaders.

II. Division of Adult Education.

For this the Department maintains a large lending library available all over the country for only the price of postages.

In this group is the work with college students which is usually missionary.

Missionary Education is also included and Home Study work for Bishops and Clergy.

The Department also maintains a Lantern Slide Bureau to illustrate the missionary work of the church.

MISSIONS

(Extracts from Article by Rev. J. Q. Addison)

Why are there Christian missions?

The simplest reply is the best: because Christianity is a religion for everybody, for every race and nation—it is a universal religion.

We have grown used to the idea that God is equally interested in the Jew and the Gentile—another way to put it is that He is equally interested in the Hindu, in the American, in the Korean and in the Filipino. We think of them in the mass, at a distance, and find them too numerous to know and too far away to matter. But He knows each one of them from within as individuals just as He knows us—and knowing them, it never occurs to Him that we are more important. He is everywhere retarded by our lack of co-operation. For each of us He has ready an honorable part to play and His power cannot be fully active until He can use us.

History for 1900 years reveals our religion as persistently expanding—as Christ foresaw, the Kingdom has worked like yeast. It cannot be held in—it always rises and spreads. Beginning with the daring move of St. Paul, who refused to confine the church to Jews, that church has never ceased to expand. Christianity simply cannot be stopped—it flows around and over all barriers set up by the meagerness of man's faith. And the reason is that the enterprise is God's idea and not ours. He will not let us rest. In Christ He gave men something that dies unless it is given away—it has not died and it

cannot die, because it always has been given away and it always will be.

Christianity's very nature and its actual history prove it a religion for all mankind.

If we think merely of Christians as we see them today on the street, we shall have too much to apologize for—but if we think of Christ, and Christ alone, there can be but one answer—in *Him*, we see the perfection of God's nature, and of man's nature in one perfect personality.

The difference between Christianity and other religions is this—that they are partial, incomplete and imperfect, while Christianity as we see it in Christ, is whole, complete and perfect.

Now that we know *why* we have missions we ask—what are they trying to do?

The purpose of missions, therefore, is to initiate Christianity where it is unknown, to map out its future guidance and education until Christianity has taken firm root. To proclaim the Gospel and to naturalize Christianity in every country by building up native churches, indigenous churches, rooted in the soil of each nation, and these churches—Chinese, Japanese, etc., thus take over the larger task of evangelizing and Christianizing their own peoples. They merely set up and put in motion the Christian forces in each country and lay out the lines along which future growth will occur. They begin, but cannot complete, the immense task of Christian organization. It is, therefore, the duty of foreign missions gradually to render themselves needless.

Missions mean pioneering. They are the church in action on the frontiers of religion.

The church of Christ is not merely a society for preserving ancient traditions—it is not merely a local fraternity, or a club for culture. It is an organized body charged with a stirring and difficult campaign. It is a church militant, represented on every front and on every frontier, and among all who are commissioned in that church by baptism, there should prevail the sense of urgent mission, the spirit of unresting advance.

Take Liberia for an example of our Missionary work. Concerning the church's work there, Bishop Burleson says, "We have just a wee toehold on Liberia, not even a foothold on the great continent of Africa. Hostile tribes and Mohammedanism are all around. Here, (at Cape Mount) we all feel we are coming nearer the solution of the educational problem than elsewhere, by trying to educate the boys and girls for life in *Africa*, among their own people. It is an almost fatal mistake to make them unfit for their own environment. Health, head, hand and heart (hospitals, doctors, schools and missions), are all working in unison for the greater glory of God and the uplift of the less fortunate folk all about them.

With this end in view they learn to co-ordinate books with daily life. So, in spite of our material deficiencies, we feel that we have come nearer than ever before to the solution of all this. And with a thorough understanding between the various missionary bodies and the government a new day has dawned. It is so puzzling to learn how to interweave all the conflicting and divergent ideas, America and Africa, Christianity and heathenism, head and hand, darkness and light, soul and body—that it demands the very best that we can give.

Now as to definite results—of thirty-six girls educated at House of Bethany school only three have returned to native life; twenty-six have married. In this group are the wife of the Principal of a school—wife of a judge—wife of a captain of the frontier force—wife of a trader in the Interior; the last one nurses as well as keeps her husband's books. Of three others who married teachers, two are

teaching school in the interior. Six are teaching at House of Bethany—one is matron of babies there and another, a teacher and assistant to her husband.

The influence of these girls scattered through Liberia cannot be overestimated, nor can the value of giving the womanhood of Liberia a chance to establish Christian homes be gainsaid.

Figures on the Japanese Church

The following is an example of the church's work in the Orient:

"Figures are now available for 1931 relating to the whole Nippon Seikokwai, which is the Japanese branch of the Anglican Communion. In its ten dioceses and one missionary district, Formosa, there were in January, 1932, 10,679 active communicants, known to have made their communions during the year. Baptized persons in actual touch with a church, 25,647. The names of all baptized persons are kept on the registers until they die or are transferred elsewhere, but if three years pass without their being in touch with the Church, their names are put on a special register, and though they may cause the workers many anxious thoughts, they cease to be counted as actual members. The inclusive figure for all baptized persons, is 39,125. There are 209 foreign workers, bishops, clergy, laymen, wives of clergy and laymen, and single women. Japanese workers number 357; two bishops, 18 priests, 38 deacons, 57 catechists, 77 licensed women evangelists. This does not include wives, who are for the most part very helpful workers. Adult baptisms during the year were 1,353; infants, 621. Confirmed during the year, 1,426. Formosa, the Japanese Church's own home mission field, has only five workers, three priests and two women evangelists, all Japanese; 609 baptized persons in touch with a church; 227 active communicants. There were 42 baptisms and 32 confirmations during the year."

WHAT RELIGIOUS EDUCATION MEANS

The first part of this article is taken mostly from Miss Marston's talks at the Michigamme Conference, and the second from an article on adult education by Theodore R. Ludlow.

Miss Marston, as most of you know, is National Secretary for Religious Education for the Woman's Auxiliary, and Mr. Ludlow was formerly Secretary of the Department of Religious Education for the National Council.

"Education is the process which tries to adjust us to our environment and to the part that we will have to play in life—not only to teach us how to make a living but what is *more important*, how to *live a life*." No one is ever educated—we are always being educated.

About 1919, the Adult Education Society started, for countries had awakened to the need of adult education. At a meeting held at this time, reports from nearly all countries were sent in—Italy and Russia had nothing to offer and France very little. One of the many interesting facts brought out at that meeting was that the United States used their public libraries far more than any other country.

In the olden days the synagogue was the fountain head of education—also the monasteries, so why is it not appropriate to use the church as an educational center now. With that thought a department of Religious Education came into the various churches—and it may surprise you to hear that the Secretaries of the various churches and of the Y. M. C. A. and Y. W. C. A. meet three times a year, sift over all the material and work out programs for their various organizations

—so all are working along the same lines, although under different headings.

At the last Lambeth Conference, much stress was put on getting people's minds set on religious thinking with regard to God and their spiritual life and with regard to *Man* and his relations to other men. Not so much the *study* of prayer and the Bible but more *observation* of it in regard to the world and its problems; using them that we may all have more abundant life.

The church fails if it is not a fellowship where people can get help and understanding when they need it.

Education is more than just information. We can hear talks but if we are not in a receptive mood and our minds active, they do not mean much to us, and if we do not plan to do something with what we hear, the talks do not do us much good. Things are no good unless they are passed on. Some people are so afraid of the name "Religious Education!" It really means a combination of knowledge, worship and work. If used as intended, it helps to make our lives so much richer and happier and broadens one's horizon to reach to the very ends of the earth—for the more we read the more we realize that all through the centuries scenes and languages change but people or human nature, are pretty much the same everywhere.

People from 25 to 35 need a Christian philosophy of life. They may not know it but they are not as happy as they would like to be. Some of them are very inarticulate and do not know how to express themselves. We must first find their needs and problems before we can help them, for the church is interested in everything that interests us, and is much better equipped to help than she was 25 years ago. We must go at this slowly—be very patient and not discouraged; we cannot expect to do things all at once—and this is comparatively recent in the church.

What the church needs chiefly today is not people to listen to sermons, to contribute, or even to work, nearly as much as she needs members conscious of the possibility and necessity of growing in spiritual capacity, to meet the problems of the world which is in conflict today, because its problems are being faced by immature and undeveloped spiritual capacities. We need members who know how to go about the task of increasing their spiritual capacity so that they can help solve those problems. The second great need is to bring home the realization that our effectiveness in God's service depends upon this spiritual capacity and has very little to do with our physical age. We never cease to be workers in the Kingdom of God—no matter how old we are.

There is a great weight of inertia upon the church because of the spiritual immaturity of so many of its members—they still carry their childish conception of God and His church and will not grow up. "I am too old to learn." "You cannot teach old dogs new tricks." These are some of the things that the leaders get who try to help. And yet these very people are clamoring for action on the part of the church, action that will help them to meet the increasing complexities of their own lives. So many of our people do not understand their own spiritual capacity and its development, and so are incapable of facing problems even if they want to.

They can be shown how self can be mastered and developed by intelligent expression in community and world activities, and this is just what the church is attempting to do through its department of Religious Education, for in the latent spiritual capacity of our adult members lies the greatest undeveloped recourse of our church.

The ability to solve our own problems and the problems of our fellow men lies in our own hands in proportion to our willingness to

make the effort to increase our spiritual capacity. In proportion to our capacity to receive it, God will let His power flow through our lives.

The church can do it effectively only as she helps us to see the whole possibility of spiritual growth as the first requisite of life, the church's various activities flowing therefrom as channels of expression. When each member is conscious of his or her necessary part in God's plan of revelation, and of the way he or she can fit himself to fill it, the gifts of life and of wealth will flow naturally and gratefully therefrom. Life will become a thrilling adventure because we will realize that the value of life lies in its quality, and that that quality can be constantly improved by continuous religious education.

THE CHRISTIAN SOCIAL SERVICE DEPARTMENT

(From General Church Program)

"This Department was started in order that our church people may be reminded constantly of Christ's ideal for human life, and to help us find ways in which this ideal may be carried into actual existence. Unfortunately there are still handicaps and obstacles in our Social System which keep people from realizing to the full that life is everyone's right as a child of God. The aim of the Department is to develop such a social awareness in the conscience of every earnest communicant that he or she will be a burning torch in her community, lighting the way for her associates and herself to make over her community into the Kingdom Christ told us to pray for."

Every soul that has been touched by the love of Christ must use to the utmost the influence and example and power of her life to hold up her part of the community to the pattern set by our Lord's picture of the Kingdom of God.

The Department of Christian Social Service can be only a center of ideas. It carries on no work of its own—only seeks to bring the best methods in all kinds of social work to the attention of the church, for when our people are once enlightened, aroused and made articulate, they can engender a mighty flood of motive force able to cure most of our social ills.

To awaken this public opinion, inform it, and direct it into the channel for its expression, is the function of the Department. The following are some of the projects in most communities that need our knowledge, understanding and help.

1st. A Community welfare organization.

a. County Jail.

b. The Alms house.

2nd. Then branching out a little more—learn what the church can do in relation to industry.

3rd. The Church is just awakening to the needs of its Rural population. How can the church help here?

4th. Learn about our church Institutions.—The church has 232 institutions more or less under her supervision, 77 hospitals; 54 homes for the aged; mercy; 8 shelters and settlements of various kinds. A few of these are directly supported by parishes and dioceses, others only partially. The management of them all are independently organized with a majority of the Board of Directors drawn from our communicants.

WHAT CHRISTIAN SOCIAL SERVICE MEANS

The first part of this is taken from a book review of "Middleton" by Helen and Robert Lynnd, and the second part from an article by the Social Service Secretary, Rev. C. Rankin Barnes in the Witness.

"It means having a knowledge of present day conditions, both in our communities, in our nation, and in different parts of the world. Knowing what workers work at; the conditions under which they work; the kind of houses in which they bring up their children; what the schools are; the recreational activities; and what the religious situation is—and what above all else is our responsibility as church people about it all. Learn to know your community in relation to your church.

"Everywhere in city, suburb or village, this word 'community' challenges us. Each one of us who would lead a full life is bound sooner or later to ask—'What am I doing for my community?'

"The church, too, must ask—'What is my place in the community?'

The Church of Ascension in New York has answered this question as follows—

"To contribute, not to compete; to send out, not to gather in." We would keep this church a center for spiritual services, for worship, for preaching, for personal and pastoral relationship. If these are valid they must, by their very nature, set free the power for the doing of good. And again and again individuals come and say—"I am receiving inspiration from the church; now, *what can I do?*"

"The church interprets God's life as Jesus disclosed it. The church is magnified as the Center for worship and inspiration. The community is recognized as the field for the tangible expressing of that spirit which true worship develops."

THE FIELD DEPARTMENT

The Field Department's job is to help unify and develop the whole work of the church in parish, diocese and the General Church—to help the parishes solve their problems—to run their Every Member Canvass, to help in every way it can, but never forces itself anywhere it is not wanted or invited.

The Executive Secretary and Corresponding Secretary stay mainly at the Church Missions House, but the others of the staff of 13 men—called Field Secretaries—spend most of their time visiting dioceses in different parts of the country. One of these Field Secretaries is a negro and is General Secretary for the work among negroes. Besides these the Department has 25 associate secretaries—volunteer part time workers, who serve without salary but have their traveling expenses paid. They also maintain a speakers' bureau through which the services of the missionaries home on furlough can be used.

To sum it all up, the Field Department is the promoting one which correlates all of the work of the church and stands behind all of the other departments.

"It is like one of the tubes in a radio set, to regenerate and amplify the weak impulses that come across the world, so that we may continue to feel a personal responsibility for doing Christ's work. We never need missionary education when a person trained in the teaching of Christ stands face to face with want, ignorance, injustice or vice. It is only when he is removed from it that he fails in his interest and his contributions."

THE PUBLICITY DEPARTMENT

By the Rev. G. Warfield Hobbs (in "Spirit of Missions")

The functions of this department are to attract, to inform, to interest, and to evangelize.

The Publicity Department also takes charge of church advertising; does all the printing for the National Council; maintains a cut and photograph loan service, making it possible for diocesan and parish publications to have illustrations at little cost; it prints the Pledge cards for the Field Department; is actively interested in promotion plans of all the departments, and in the whole subject of Church Publicity; and it co-operates in the development and improvement of diocesan papers.

There are 3 fields in which it may operate with assured success:

1. This field is composed of the interested people of the church. These do not need to be attracted or interested or evangelized. They *do* need and want to be kept informed, to be kept in touch with the church's work, throughout the world. Publicity can supply their need, and there is no other existing practical means of supplying it.

2. This field is a large one. It includes the vast company of *unfaithful* people: Those who have been baptised and confirmed but who are inactive and uninterested. They have no comprehension of stewardship, and their support to the Church is limited to dropping a coin in the alms basin on the rare occasions when they attend church services. Publicity may enter the homes of such people. It may apparently be wasted for a long time, but sometime will come the message that will waken them.

3. This field lies in the world outside the church. Possibly publicity may not be able to bring men to Christ but it assuredly can arrest attention and arouse interest. It can bring non-churchmen to church. It can establish contact with church workers. It can place the unchurched people where at last they are exposed to the influence of the church. That is evangelization, and publicity is found to be an active factor in it. Indeed it is the only approach to untold millions of men. The world outside the church will never be won without the aid of publicity; nor will publicity *alone* ever win the world. It is a helpful, an essential aid. "Whether it be the printed word, the spoken word, or any of the other adaptable means that are at the disposal of the church. When will the church recognize this truism and plan its evangelistic work accordingly?" (Rev. Hobbs, Executive Secretary).

From another church paper comes the following: "A prominent Baptist minister told a group of editors of the Religious Press that if he had to choose between an assistant pastor or 500 more subscribers to one of the good church papers, he would choose the latter, for that would mean 500 men and women of genuine understanding of the service of the church to mankind, of enriched spiritual insight of world vision and of deep commitment to the purposes of Christ."

Listen to the following about the Roman Catholics, taken from the "Spirit of Missions": "They show a combined circulation of 7,100,000 church papers, which indicates that Roman Catholics in large numbers are supporting their religious periodicals. The World Almanac gives the Roman Catholic in the U. S. a communicant strength of 18,605,000. Their periodicals thrive because there is a churchwide determination on the part of the Roman Catholic leaders to create from the Church point of view, a more intelligent and better informed constituency. In our own church it is *unusual* for a clergyman or other church official to make an effort to push the circulation of church papers. It is not unusual for our clergy to refuse to permit their congregations to be canvassed for church periodicals. It is not

certain that all clergy take church papers themselves, except such as come to them gratuitously. But Roman Catholic priests preach about their church papers and keep them before their people insistently and see that their young people are taught faithfully and persistently the value and necessity of reading a church paper.

In our church the same kind of propaganda would produce the same results. The "Spirit of Missions" has a circulation of less than 50,000; while "The Churchman" and "Living Church" almost had to give up, on account of lack of subscribers. The need for wider reading of church periodicals is urgent, and it is essential to the progress of the church in the future.

In years to come, what sort of fruit may be expected of a church membership totally uninformed about the vital things of their church's life?"

THE DEPARTMENT OF FINANCE

This department means just what the name indicates—it takes care of the finances of the General Church.

The Department of Finance, of which the Treasurer is Chief Executive Officer, is charged with the preparation of all Budgets required to be submitted to each General Convention. It takes care of the salaries of all officers and employees of the Council as well as all administrative expenses for all the Departments.

The Treasurer is custodian of all funds of Domestic and Foreign Missions, except Trust funds, and is ex-officio a member of the Committee on Trust funds. This Department looks after Insurance, purchasing and shipping, and also of serving the missionaries throughout the world, as many of them are working in places where the purchase of needed articles is difficult, if not impossible.

Detailed report of all receipts and disbursements is made after the close of each year, and other reports on financial matters are issued as circumstances may require.

A FEW SUGGESTIONS ON HOW THE WOMAN'S AUXILIARY CAN BE AUXILIARY TO THE SIX DEPARTMENTS

W. A.
auxiliary to
Department of
Missions

<p>Take part in United Thank Offering. Have children help with Little Helpers' and Birthday Thank Offering.</p> <p>Help to make the Church School work interesting to children by having exhibits that will make the children go home and talk about them and may get the parents interested.</p> <p>1. Give on Red Side of Envelope.</p> <p>2. Get people interested in the Church paper, Spirit of Missions.</p> <p>3. Tell them about the church Periodical Club and induce them to send a magazine to some missionary.</p>	<p>Take part in United Thank Offering. Have children help with Little Helpers' and Birthday Thank Offering.</p> <p>Help to make the Church School work interesting to children by having exhibits that will make the children go home and talk about them and may get the parents interested.</p> <p>1. Give on Red Side of Envelope.</p> <p>2. Get people interested in the Church paper, Spirit of Missions.</p> <p>3. Tell them about the church Periodical Club and induce them to send a magazine to some missionary.</p>
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<p style="text-align: center;">W. A. auxiliary to Department of Religious Education</p>	<ul style="list-style-type: none"> 1. Help to get teachers for Church School. 2. Have Study group for expectant mothers and other groups. 3. Help with pageants and costumes. 4. Help with suppers for the Church School teachers. 5. Help with suppers for Young People's Fellowships. 6. Help send young people to conferences and go yourself. 7. Get young people in Fellowship or Church School to cut out, paint and paste things on map to help Woman's Auxiliary. 8. Help Church choir to exchange with other choirs.
<p style="text-align: center;">W. A. auxiliary to Department of Social Service</p>	<ul style="list-style-type: none"> 1. Help to get your women interested in any organization in your community that helps unfortunate people. 2. Use cars to bring people to church. 3. Use cars to distribute food and clothing and to help investigate conditions. 4. Mend for hospitals. 5. Help with choir robes if you have no choir mother. 6. Visit shut-ins.
<p style="text-align: center;">W. A. auxiliary to Field Department</p>	<ul style="list-style-type: none"> 1. Stand back of Religious Education. 2. Get men or women to tell of whole work of church. 3. Help to make known where the money goes on Red side of envelope. 4. Tell people the needs of the church and how to help.
<p style="text-align: center;">W. A. auxiliary to Publicity Department</p>	<ul style="list-style-type: none"> 1. Take a Church paper and have one in city library. 2. Report church activities to local and Diocesan papers. 3. Get heads of all organizations together at dinner to talk on Church business and pep them up. 4. Tell people about the church work.
<p style="text-align: center;">W. A. auxiliary to Finance Department</p>	<ul style="list-style-type: none"> 1. Each do her share to support church on both sides of envelope. 2. Help parish raise quota to National Council. 3. Help Woman's Auxiliary to raise budget to Diocese. 4. Get interested and help with United Thank Offering.

AN UNDERSTANDING OF THE RED SIDE OF THE ENVELOPE

Men and women will never be *real members* of the church until they realize their responsibility for sharing in the work of the whole church. As these who do not give so penniless that they cannot possibly give 10 cents a week? No. Are they crabbed, mean and stingy? No. What then? They are the people who were improperly trained for confirmation. They never saw the point. They are the people who still think the Red Side of the Envelope all goes to China. Perhaps they have never been properly canvassed. No one has explained to whom this giving goes. Are you one of them?

Do you realize that our church in this Diocese is a Christian family? That little missions up here cannot possibly take care of themselves without our help? They are the children in our family who cannot yet support themselves. Where do they get that support? From the Red Side. Shall we starve and neglect these dependents of ours? Those who only give to their own parish say "yes". They say, "Cut the salaries of our clergy and others working in our Diocesan Mission stations to the bone!" We have had to obey them. What is more they will force the Diocese to do things like this:

1. Make members of all six departments pay their own expenses out of their own pockets, men and women who already are giving sacrificially of their means, time and strength.
2. Paralyze our work with students in eight college centers.
3. Stop us from training teachers and young clergy.
4. Dry up the springs of publicity and information.
5. Close down conferences of clergy, church workers, and young people.
6. Bring to an end the visits of the Bishop, the Archdeacon, outside people who bring us inspiration.
7. Remove from their place of great helpfulness clergy who are the nerve center of their communities.
8. Lay a double burden on our Bishop.

In plain words, it is a sin and a shame for anyone calling himself a member of our church to confine his interest and giving to his own locality.

There are five thousand dimes going idly to waste every week which must be converted, turned the other way. It isn't just a matter of money. It breaks the heart of Mother Church to have so many children ignorant, disloyal, ungrateful. In short, it is a blow at the church's heart. Get hold of a pledge card and a carton of envelopes. These are days of opportunity. The Church must go forward. Rectors and Church's Program chairmen, glean the field of your parishes for your share of the Five Thousand Missing Men!—(From a paper of the Diocese of Southern Ohio.)

HOW OUR MISSION OFFERINGS ARE USED

(The Field Department)

"This when correctly understood is an enterprise which will engage and strengthen the parish's resources of support and service, awaken its capacity for friendship, and promote its spiritual well-being."—(The Field Department)

For every dollar put in the red side of the envelope the following is the accurate account of the way in which the dollar is spent:

Continental Domestic Missionary Districts	\$.157
Aided Domestic Dioceses (like Marquette)	.066
Ecclesiastical—Foreign Born	.006
Extra Continental Domestic Missionary Districts	.066
Retiring Allowances	
Pension Fund Premiums	.023
Travel	
Central Office Expenses, etc.	
Cooperating Agencies	.029
American Church Institute for Negroes	.045
General Administration	.017
Office Equipment	
Telephones	.027
Printing, etc.	
Department of Finance	.020
Woman's Auxiliary	.013
Field Department	.025
Publicity Department	.025
Social Service Department	.010
Religious Education Department	.032
Missionary Travel	
Retiring Allowances	.066
Pension Fund Premiums	
Brazil	
Mexico	
Cuba	
Dominican Republic	.062
Haiti	
Liberia	.023
China	.130
Japan	.125
	<u>\$1.00</u>

Or to sum it all up—

Foreign Missions	\$.340
Domestic Missions (including aided Dioceses and Negroes)	.367
5 other departments	
Field	
Publicity	
Finance	
Social Service	
Religious Education	
Woman's Auxiliary	.013
Ecclesiastical Relations and Foreign Born	.006
Administration	
Travel	
Pensions	
Office supplies, etc., etc.	
Cooperating Agencies	.029
	<u>\$1.00</u>

AN EXPLANATION OF YOUR BUDGET QUOTA TO THE DIOCESE

The Dora Rowe Fund

This fund is a memorial fund for Dora Rowe, the wife of Bishop Rowe of Alaska, who was formerly rector of our church at Sault Ste. Marie. The fund is used for a scholarship in the school at Nannua, in Alaska.

W. A. Scholarship Fund (\$100)

This fund is used by the Bishop to assist young men who are studying for the ministry.

Bishop's Discretionary Fund (\$300)

This fund is used by the Bishop at his discretion for the various calls that are made on him for assistance.

National Executive Board

We send \$25.00 a year to New York to help defray National Expenses of the Woman's Auxiliary.

Our Provincial Fund

All of the dioceses in the Episcopal Church are divided into groups called Provinces, and Marquette Diocese belongs to Province 5. This Provincial fund means one yearly pledge of \$15.00, which we send to help defray the cost of the Synod meetings. As you know, the General Church has a national meeting every third year, but perhaps you do not know that each province holds a synod the other two years in order to carry on the business and make plans for what they want brought up at the next Triennium. The Synod has no voting power, merely suggests things to be done. Each province sends a representative to the National Board and has its own officers. Bishop Grey of Indiana is the President of our Provincial Synod, and Miss Elizabeth Matthews of Glendale, Ohio, is the President of the W. A. of the 5th Province. Our provincial representative of the W. A. is Mrs. J. C. Morrison of Indianapolis. She writes the W. A. President of the Diocese after each meeting of the National Board.

There are three groups in the province: A, B, and C. A group sends \$25.00; B, \$15.00; and C, \$10.00. We belong to class B.

The list of provinces are as follows:

1st Province—Connecticut, Maine, New Hampshire, Massachusetts, Rhode Island, and Vermont.

2nd Province—New York, Long Island, New Jersey, Porto Rico, Haiti.

3rd Province—Delaware, Maryland, Virginia, and West Virginia.

4th Province—Alabama, North Carolina, South Carolina, Florida, Georgia, Kentucky, Louisiana, Mississippi, Tennessee, and Canal Zone.

5th Province—Illinois, Wisconsin, Indiana, Ohio, and Michigan.

6th Province—Colorado, Minnesota, Iowa, Montana, Nebraska, North and South Dakota, and Wyoming

7th Province—Arkansas, Texas, Missouri, New Mexico, and Oklahoma.

8th Province—California, Oregon, Alaska, Arizona, Hawaii, Idaho, Nevada, Washington, Philippines, and Utah.

Church Periodical Fund

This is explained in the C. P. C. Secretary's report, and the fund is used to defray the expenses of that department.

Advance Work

This was formerly known as Corporate Gift and is a fund to be applied on the advance work of the Church. This year we are sending this fund, which amounts to \$100, to our Bishop to help the Diocese in paying its quota to headquarters.

Diocese Missionary Endowment Fund

This fund now stands at \$4000. The income from it is used for missionary work in the Diocese.

Diocesan Expense Fund

This fund is used for stamps, stationery, and sundries for officers; traveling expenses for officers to attend conferences, when they cannot pay their own expenses; and also to pay for meals for officers' luncheon at Conference.

WHAT THE DIOCESAN QUOTA TO THE GENERAL CHURCH MEANS AND HOW OUR BISHOP'S SALARY IS PAID

The Rt. Rev. Gershom Mott Williams left a fund to the Diocese, the income of which at present amounts to about \$2000.00 per year. This income is a discretionary fund for the Bishop of the Diocese to be used as he sees fit for Missionary purposes, and also for the relief and assistance of clergymen.

Mr. M. M. Duncan of Ishpeming, formerly General Manager of the Mining Department of The Cleveland-Cliffs Iron Company, and a devoted Churchman, several years ago raised an endowment fund of \$100,000.00, which would be used to pay the salary of the Bishop of the Diocese of Marquette in all the years to come. That is something for which this Diocese should never fail to be thankful.

When the new plan was formed for carrying on the work of the whole church, the Diocese of Marquette promised to try to send \$7500 to the National Church. And in return, they would send us \$8100. As Dioceses have fallen down in their pledges to the National Church, the Church has had to cut what she sends; so this year they are sending us \$6,119.00. The nearest our Diocese has ever come to our quota was in 1930, when \$3800 was sent. Last year we sent \$2000.

Out of this fund the National Church sends this Diocese: the salaries of our Missionaries are partially paid; the remainder of their salaries is taken care of by the Missions they serve. These missionaries are Archdeacon Poseyor; Mr. Ward, of Iron Mountain; Mr. Bloomquist, of Iron Mountain; Mr. Kirkbride, of St. Ignace; Mr. Brown, of Crystal Falls; and Mr. Heyes, of De Tour.

You may be interested to hear what missions these men serve. Starting with Archdeacon Poseyor, he lives near Crystal Falls and serves the following missions, visiting them once a month at least: Manistique, Nahma, Gladstone, Gwinn, Lathrop, Wilson, Ralph, and L'Anse.

Mr. Ward lives at Iron Mountain, carries on the Mission Church there and also serves Norway, Vulcan, Ewen, and Sidnaw.

Mr. Bloomquist has charge of the Swedish Mission, St. John, in Iron Mountain.

Mr. Brown serves both Crystal Falls and Iron River and divides his time between them.

Mr. Kirkbride lives at St. Ignace, and serves St. Ignace, Moran, Newberry, and Munising.

Mr. Heyes lives at De Tour and serves Fairview, Lime Island, Andersonville, and Raber.

Besides these Missionaries, Mr. Maltas is continuing, as he has done for years, his work all over Chippewa County, but he is not paid out of this fund.

When we consider the long months of winter we have in this country, one can get a little idea of the work these valiant men have to do to cover their territory in all kinds of weather.

This account of our missionaries' work would be made more interesting if, when you read it, you have one of the maps of the Diocese in full view to give an idea of the distances traversed by them.

THE GOOD FRIDAY OFFERING

The Presiding Bishop of our church has decided that the Good Friday Offering needs far better publicity, and our National Secretary, Miss Grace Lindley, thinks there is no machinery in the church so well fitted for this service as the Woman's Auxiliary, which is only another name, when rightly understood, for the *Women of the Church*. And besides we pledged ourselves at the Triennial at Denver to help with this work.

Now just what is this offering for? It is to help with the only Anglican Church in Jerusalem—all the other places of worship belong to the Jews and Moslems. We all know it is hard to raise money for specials just now, but we are not asking for large amounts. We are only asking that every one be told about it and be given their chance to put in their mite toward it. It is not so much the *amount* as it is to have each parish and mission have a share. There were only five parishes who participated last year in this Diocese. Don't you think it possible to have each one represented? I think it is more of a privilege than a duty and would hate to be left out.

Miss Matthews, our Provincial president, who visited us last summer, has this project very near to her heart as she has been there and seen the work and what is being accomplished.

Now listen to what the new Bishop of Jerusalem says, "I was astonished to note the prestige in which the Anglican Church is held by other churches in Jerusalem, and with the work which has been done within the Bishopric in establishing points of contact, and in developing friendship with Jews and Moslems." He goes on to say, "In Jerusalem I find there is a real *craving for fellowship*." The little paper "News" sent out by the National Council says, "Part of Canon Brigeman's work last summer was to help supervise 26 Daily Vacation Bible Schools with 108 volunteer teachers and nearly 2,000 children. Most of the money for these summer schools was raised in Palestine." "The whole church regards the Anglican Bishop in Jerusalem as its representation in that special focus of the religious life of Christendom."

WAYS AND MEANS OF EARNING MONEY IN YOUR OWN DIOCESE

For those who like to cook—

- Pantry and Delicatessen Sales.
- Church Suppers and luncheons.
- Sell recipes of food.
- Cater for parties, teas, luncheons or dinners.
- Take orders for and build up a steady business in: Mince meat, Fruit Cake, Plum Pudding, Marmalades of all kinds, Jellies, Desserts, Cakes, home made rolls and bread, cottage cheese, doughnuts, pasties, etc.

For those who like to sew—

- Take orders for quilts and quilting.
- Take orders for aprons and have apron sales.
- Make balsam pillows.
- Embroider initials for people, etc.

For those who like to knit or crochet—

- Knitted and crocheted articles.

For those who do not like to either cook or sew, but are good at getting things up—

- Give Concerts, Card parties, Dances.
- Promote theatricals or Minstrel Shows.
- Have silver teas. Have garden parties.
- Sell garden products and plants.
- Have travel talks or lectures—or Living Pictures from famous paintings.

You can have the different countries represented—or the seasons of the year—at your silver teas—and have young girls in costume accordingly.

Your pantry sales are much more interesting if the women who are behind the counter are in costume.

Have picture of your church printed on postal cards, and use for Christmas Cards.

Make coin cards for people to fill—you can buy them for 15 cents that hold twenty dimes.

Sell Christmas cards from the Girls' Friendly.

Have the Mountain White Schools send you their woven things to sell on commission.

Have social evenings to develop community spirit—have games and charades—even Virginia Reels to get them all acquainted.

For those who do not want to do any of these things, let them wash dishes—set tables—and do the serving and work in the kitchen for these other activities.

These are only a few ways but these may suggest others—and remember that when you are all working together to earn money for the church—the fellowship and companionship mean even more than the money raised.

WOMAN'S AUXILIARY PRAYER

ALMIGHTY GOD, Our Heavenly Father, bless, we pray Thee, our work for the extension of Thy Kingdom, and make us so thankful for the precious gift to us, of Thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make Him known to all nations as their Saviour and their King; through the same Jesus Christ, our Lord, Amen.

UNITED THANK OFFERING PRAYER

Oh Lord, Our heavenly Father, we pray Thee to send forth more laborers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer, and gifts, and joyful service. And bless it to the coming of Thy Kingdom, through Jesus Christ, our Lord. Amen.

A PRAYER FOR UNDERSTANDING

Dear Lord of our lives and Master of the hearts of men, Who hast commanded that we go forth into all the world and carry Thy message to every creature. Give us faith to believe and grace to obey Thy word. Make us understand that this is the common task, and the highest privilege of all Thy servants: and that each of us, to the utmost of the opportunity which Thou dost grant, must be Thy messenger and aid others so to be. To those who go afar, carrying glad tidings and publishing salvation, give Thy largest and richest blessings. Go Thou with them, or else send them not forth: be Thou their strength and stay, and their exceeding great reward. To those of us whose appointed service is that we remain in our accustomed place and walk in the familiar ways, grant such a vision of the great world and its need, as shall make us instant and eager sharers in speeding the work, now in the great day of our opportunity. We ask it for the glory of Thy name, Who, with the Father and the Holy Ghost, art one God, world without end. Amen.

SUGGESTIONS FOR PARISH PRESIDENTS

1. Have a program of year's work ready before meetings start in the Fall. Make use of the Annual Report in your meeting.
2. Don't always use the same prayers to open the meeting. The Devotional Secretary, Mrs. J. Bettens, Hancock, will furnish you with a choice of prayers—also help in a program for the World's Day of Prayer.
3. If there is anything you want to know about the Care of the Altar, The Altar Guild Director, Mrs. M. E. Martin, Marquette, will be glad to help you.
4. The Social Service Director, Mrs. D. M. McIntyre, Escanaba, can tell you how the women of the church can help with social service work in the community.
5. Make much use of your Educational Secretary, Mrs. Clifford Bedore, Ironwood. Let her know what the women of your branch are interested in and she can get all necessary material.
6. Consult Box Work Secretary about your box work. Notify her when Box is sent, giving valuation.
7. Remember, as soon as you have election of officers in December, to send the names to the Treasurer, Mrs. W. F. Morgan, Marquette, as it is most necessary to have them.
8. Please pay your Provincial Dues and pledge for the Expense Fund for the National Executive Board during May—all other pledges before November 15th.
9. Try to have each woman in parish have a United Thank Offering box. Collect and send twice a year (or once if you prefer) to U. T. O. Secretary, Mrs. O. D. McClure, Ishpeming.
10. The day for the Corporate Communion of the Woman's Auxiliary of the Diocese is St. Andrew's Day, November 30th, 1933.
11. The Annual Meeting is held the first or second week in June.
12. Subscribe for The Spirit of Missions and encourage your women to read it. Our church is doing a glorious work, and all should know it.
13. Please see that your parish is represented at the Annual Meeting.
14. The complete account of the church work is in a little book called "General Church Program", which costs only 25 cents and is very necessary for all leaders to have.

THE NATIONAL ORGANIZATION OF THE CHURCH

THE GENERAL CONVENTION

Sec'y House of Deputies
The Rev. Charles L. Pardee, D. D., Sec'y House of Bishops
(Next session: Atlantic City, New Jersey, October, 1934)

THE PRESIDING BISHOP

THE RT. REV. JAMES DE WOLF PERRY, D. D., Bishop of Rhode Island

THE NATIONAL COUNCIL

Conducts the national work between sessions of the General Convention and is

Board of Directors of
THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

The Rt. Rev. James DeWolf Perry, D. D.	President
The Rt. Rev. H. L. Burleson, D. D.	First Vice-President
Lewis B. Franklin, D. C. L.	Second Vice-Pres. and Treas.
Mr. Charles A. Tompkins	Assistant Treasurer
The Rev. Franklin J. Clark	Secretary

Elected by General Convention, Terms Expire in 1934

The Rt. Rev. H. St. George Tucker, D. D.	Mr. John Stewart Bryan
The Rev. Warren L. Rogers, D. D.	Hon. Philip S. Parker
The Rev. W. H. Milton, D. D.	Col. Wm. C. Procter
The Very Rev. Benjamin D. Dagwell	

Elected by General Convention, Terms Expire in 1937

The Rt. Rev. Ernest M. Stires, D. D.	Mr. Harper Sibley
The Rt. Rev. George Craig Stewart, D. D.	Mr. Z. C. Patten
The Rev. H. Percy Silver, D. D.	Mr. John S. Newbold
The Rev. Karl M. Block, D. D.	Hon. William R. Castle, Jr.

Elected by the Provinces for Three Years

1 The Rt. Rev. Henry K. Sherrill, D. D.	5 The Rt. Rev. J. M. Francis, D. D.
2 Mr. Walter Kidde	6 The Rev. A. E. Knickerbocker, D. D.
3 The Rt. Rev. Francis M. Taitt, S. T. D.	7 The Rev. Claude W. Sprouse
4 The Rt. Rev. Edwin A. Penick, D. D.	8 The Rt. Rev. L. C. Sanford, D. D.

DEPARTMENTS OF THE NATIONAL COUNCIL

DIVISION I

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DOMESTIC MISSIONS

The Rt. Rev. F. W. Creighton, S. T. D., Exec. Sec'y

FOREIGN MISSIONS

John W. Wood, D. C. L., Executive Secretary

The Rev. A. B. Parson, Assistant Secretary

Latin America

RELIGIOUS EDUCATION

The Rev. John W. Suter, Jr., Executive Sec'y

†The Rev. D. A. McGregor, Ph.D., Adult Educ.

The Rev. A. M. Sherman, S. T. D., Missionary Edu.

The Rev. W. Brooke Stabler, College Work

Miss Mabel Lee Cooper, Teacher Training

Deaconess Frances R. Edwards, Child Study

Miss Mildred Hewitt, Church Schools

Mrs. Richard B. Kimball, Publications

CHRISTIAN SOCIAL SERVICE

The Rev. C. Rankin Barnes, Executive Sec'y

The Rev. Goodrich R. Fenner, Sec., Rural Work

†Mr. Spencer Miller, Jr., Consultant, Indus. Rel.

DIVISION II

Lewis B. Franklin, D. C. L., Second Vice-Pres.

FINANCE

Lewis B. Franklin, D. C. L., Exec. Sec'y-Treas.

Mr. Charles A. Tompkins, Ass't. Treasurer

Mr. Frank A. Zubrod, Cashier

PUBLICITY

The Rev. G. Warfield Hobbs, Exec. Secretary
Acting Editorial Sec'y, Editor, the Spirit of
Missions

Mr. William Hostetler, Director, News Bureau

The Rev. John W. Irwin, Assistant Secretary

Mr. W. E. Leidt, Assoc. Ed., Spirit of Missions

Miss Gladys Wolcott Barnes, Ch. Publications

Mr. C. J. Fleischman, Business Manager

FIELD

The Rev. B. H. Reinheimer, D. D., Exec. Sec'y

The Rev. Rob't W. Patton, D. D., Field Director

The Rev. C. H. Collett, Correspond. Sec'y and Sec'y, Speakers' Bureau

The Rev. David R. Covell, General Secretary

The Rev. F. P. Houghton, General Secretary

The Rev. R. W. Trapnell, D. D., General Sec'y

Advisory Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

The Rev. Wm. C. Emhardt, S. T. D., Counselor

The Rev. Robert F. Lau, D. D., Vice-Counselor

THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

Miss Grace Lindley, Executive Secretary
Miss Edna B. Beardsley, Assistant Secretary
†Miss Adelaide T. Case, Ph.D., Educ. Adviser

Miss Margaret I. Marston, Educational Sec'y

Mrs. T. K. Wade, Supply Secretary

Miss Ellen I. Flanders, Office Secretary

Address all communications to the Church Missions House, 281 Fourth Avenue, New York.
Telephone number for all Departments, Gramercy 5-3012 Cable address—Fenalong, N. Y.
† Part time.