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THE SPIRIT *of* MISSIONS

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to Head Home Missions

National Council Considers China
And other Missionary Problems

The Santo Domingo Hurricane
Personal Experiences of Mrs. Wyllie

Newcomers in the Mission Field
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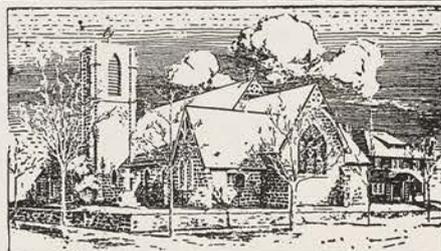
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THE RT. REV. FRANK W. CREIGHTON, D.D.

The Bishop of Mexico, who under special assignment by the Presiding Bishop, will assume, on January 1, 1931, his duties as secretary of the domestic section of the Department of Missions

THE SPIRIT OF MISSIONS

VOLUME 95

NOVEMBER, 1930

NUMBER 11

Bishop Creighton to Direct Home Missions

The Bishop of Mexico accepts assignment of
Presiding Bishop to head domestic section of
the Department of Missions, effective January 1

THE PRESIDING BISHOP has requested the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, to take over, in addition to his oversight of that missionary district, the new office of Domestic Secretary at the Church Missions House, and give his organizing and administrative ability to that task. This is an assignment to special duty, for which the Presiding Bishop is empowered by canon to grant leave. It is parallel with what was previously done in the case of the Assistant to the President of the National Council, the Bishop of South Dakota, who continues to administer his field, but is also charged with duties at headquarters. Bishop Creighton who has accepted the assignment, has returned to Mexico but will return to New York in December and will take active charge of the new work on January 1, 1931.

Bishop Creighton who is a native of Pennsylvania, was at the time of his election by the General Convention of 1925, rector of St. Ann's Church, Brooklyn. Prior to his entering the ministry, Dr. Creighton was engaged in business in Philadelphia. In 1916, he became rector of St. Andrew's Church, Albany, New York, where he remained until he was called to St. Ann's Church seven years later. He was consecrated Missionary Bishop of Mexico on January 12, 1926, and was immediately plunged into the delicate religious situation resulting from the adoption of the new Mexican constitution. The able statesmanship and spiritual leadership which has marked his episcopate were at once evident. In his first charge to Convocation two short months after his first arrival in Mexico, he said, in part:

"Our mission has nothing to do with diplomacy, industry, or politics. From these it is one of complete and total detachment. Nor is it within the purview of our thoughts to express any opinion upon the limitations of our work. Our desire and duty are so to comport ourselves as to be an example to our people in respect for the Law and obedience to its provisions. We believe, with all our heart, in the destiny of this great nation. We believe that we, as a Church, have the same contribution to make to her that we have made to England for over a thousand years and to the United States from the day of the landings in Jamestown in 1607.

"Our charge to you is *Forward to the Task*. Unitedly we press on dedicating all our time and all our strength and all our energy, unreservedly consecrating our lives to the supreme mission of the universe—the mission of Jesus Christ to men."

Bishop Creighton has pursued this policy with vigor and great effectiveness. During 1929, both the *Secretaria de Gobernacion* and the *Departamento Central* recognized Dr. Creighton as Bishop of Mexico. Incidentally among those who appear on the list of bishops and heads of churches in Mexico as published by the Government he is the only foreigner.

Bishop Creighton's diplomatic conduct of his office has won for him the esteem of all classes and parties in Mexico, where he and Ambassador Morrow, whose close friend he is, are hailed as the best known and loved Americans in the Republic.

National Council Has Eventful Meeting

Conditions in China dominate meeting which dealt with many important problems of finance and world-wide missionary significance

THE GENERAL ECONOMIC, political, and social unrest reflected in the daily news from every quarter of the globe, Brazil, India, Santo Domingo, China, and Europe, has a very vital bearing on the Church's world-wide mission. This was more and more apparent as the National Council at its meeting on October 8-9 in the Church Missions House, New York, was called upon to face problems submitted to it from our missions in these areas.

CHINA

NATURALLY THE consideration of conditions in China, particularly with reference to the regulations of the Nanking Government requiring the registration of private schools including those conducted by Christian bodies occupied many hours of the sessions of both the National Council and the Department of Missions at its meeting of October 7.

The Lambeth Conference had given our leaders opportunity to obtain the opinions of the English bishops laboring in China, while the presence at the meetings of the Bishops of Shanghai and Hankow, the Rt. Rev. Frederick R. Graves, D.D., and the Rt. Rev. Logan H. Roots, D.D., furnished the Council with much valuable information. It was increasingly evident, as the discussion on this vexed question proceeded, that while there was substantial agreement as to conditions, and upon the principles which should be maintained, there was little or no agreement as to the policies which should be followed in applying these principles to the varying situations which are constantly presenting themselves in the different sections of that disordered country. The problem is to save our schools for service to the people of China without subverting their purpose or destroying their Christian character. It was clear

that no uniform policy could be promulgated so far from the scene of action which was certain to be strategically wise in all cases. It was finally decided, therefore, to reissue a clear statement of basic principles, but to commit to the several bishops in the field, in consultation with their Councils of Advice the responsibility for applying these principles to the varying situations as they may arise. Bishop Roots and Bishop Graves both agreed that in the present situation this was the only reasonable course open to the Council. Accordingly the Council took the following unanimous action:

WHEREAS: certain very important regulations having been passed by the Nanking Government of China in regard to the registration of schools and colleges of our Church in that country, and

WHEREAS: The National Council on October 9, 1928, laid down certain basic principles which are herewith restated as follows:

1. Whereas: it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education; and
2. Whereas: under the various regulations for the registration of schools in China both the academic and religious liberty of the schools is seriously curtailed:
3. Therefore, the National Council considers that the following are essential conditions for the registration of schools supported in whole or in part by the aid of the Church in the United States, namely:
4. That nothing in the regulations or other requirements under which registration is to be effected shall:
 - a. Forbid an open declaration of the Christian character and purpose of the school.
 - b. Involve the surrender of the title to or of the control of property.
 - c. Impair the authority of the National Council as trustees, through its representatives in China to appoint and remove directors of the school, to determine its conduct, and to select its principal and faculty.
 - d. Impair the right of the Church to teach the Christian religion and to provide Christian services for the pupils of the schools.

NATIONAL COUNCIL HAS EVENTFUL MEETING

The above principles as restated the National Council now vigorously affirms; and

WHEREAS, because of the great instability of political government in China, and the continually changing conditions in the different areas of that country with which it is extremely difficult for the National Council to keep in close touch, Therefore be it

RESOLVED: That the whole question of registration or non-registration of our schools and colleges in China be left in the hands of the several bishops of our Church in China acting individually and under the resolution above quoted and in consultation with their Councils of Advice, with the confident belief that no one of these bishops will ever compromise the great Christian purpose for which these schools were founded; And

FURTHER RESOLVED: That each bishop shall report to the National Council any action taken by him under these resolutions. And

FURTHER RESOLVED: That the foregoing shall supersede any previous action taken by the National Council on this matter.

During the spring of 1927, it will be recalled, there was an outbreak of violence in the Yangtse Valley resulting in the evacuation of most of our missionaries. Many of them had to leave their

stations on short notice, leaving most of their household and personal effects behind. In many cases, their homes were afterwards looted by Chinese soldiers or mobs, with the result that the missionaries lost the household accumulations of years. The Government later established at Nanking failed to accept any responsibility. But as it was felt that some reparation should be made, those who had suffered losses were invited to make itemized statements of their losses. At its meeting last February, the Council set aside for this purpose twenty-five thousand dollars to be supplemented by certain income from sources in China. The details of losses all having now been received and carefully studied, the Council authorized the reparation payments to be made.

From China also our Council heard with deep sorrow of the cruel murder while bravely carrying out his duties of one of our Chinese clergy, the Rev. Fung Mei-ts'en. Widely reported throughout



MEMBERS OF THE NATIONAL COUNCIL AT THE OCTOBER MEETING

Seated, are the President of the Council, Bishop Perry (center) and his two principal executive officers, the Assistant to the President, Bishop Burluson (left), and the Vice-President, Dr. Franklin (right). The attendance of eighteen members was a representative one

THE SPIRIT OF MISSIONS

the Church, (see August SPIRIT OF MISSIONS, page 517) this had called forth deep sympathy everywhere. The Council not only sent to Mrs. Fung an expression of sympathy but also, at the request of the Department of Missions, voted to appeal for a special fund of about five thousand dollars, the income to care for her and her children and when no longer needed for this purpose to be available for other similar uses.

Chaotic conditions such as for several years past have been pertaining in China have greatly increased the cost of living there. The Department of Missions has had under advisement for some time the need of increasing the salaries of some of the Chinese workers who are receiving in many instances barely enough for the lowest necessities of life. As a temporary emergency measure, until the end of 1931, the Council authorized the bishops in China to pay an allowance for children of Chinese clergy, catechists, Bible women, many of whom are widows with children to support, and teachers, at the rate of three dollars Mexican per month for each child under eighteen years of age.

INDIA

THE OFT-REPEATED invitation from the Church of India (see pages 725-30), was again brought to the attention of the Council through a letter from the Most Rev. Foss Westcott, D.D., Archbishop of Calcutta, who said in part:

"I would again urge upon the Protestant Episcopal Church of the United States our great need of their help. I have stated before that about one-half of the missionaries at work in India come from the United States of America, but none of them from the Protestant Episcopal Church. When America is taking such a large share in the evangelization of India, surely we may fairly claim that the Episcopal Church should take its share in this evangelistic enterprise."

Archbishop Westcott reiterated the hope that our Church may be willing to undertake work in the Diocese of Nagpur in accordance with the original suggestion, but as an alternative field of service, mentioned the district of Sind in the Diocese of Lahore.

The Archbishop's letter was accom-

panied by copies of letters from the Bishop of Lahore, and Dr. H. T. Holland of the Church Missionary Society, copies of which were supplied to members of the Committee on India composed of the Bishop of Indianapolis, the Rt. Rev. Joseph M. Francis, D.D., the Bishop of Virginia, the Rt. Rev. Henry St. George Tucker, D.D., Mr. William G. Peterkin, Mr. Samuel Thorne, the Rev. A. B. Parson, and Dr. John W. Wood, Executive Secretary of the Department of Missions.

HURRICANE RELIEF

THE CARIBBEAN hurricane of September 3, forcibly brought our work in Santo Domingo to the attention of the Council. As reported in the October SPIRIT OF MISSIONS (page 681), the losses to our Church property, less hurricane insurance, amount to twenty-two thousand dollars exclusive of all personal losses suffered by the Ven. and Mrs. William Wyllie. These were almost complete as may be judged from Mrs. Wyllie's article printed elsewhere in this issue (see page 731). The Council authorized an appeal for twenty-five thousand dollars to be made under the name of the *Santo Domingo Hurricane Fund* "to restore destroyed and damaged Church properties and the personal and household effects of Archdeacon and Mrs. Wyllie."

While conditions in Brazil were being described in the newspaper headlines, word was received from Bishop Thomas that work had begun on the long awaited new classroom building for the Southern Cross School for boys, in Porto Alegre. This school is the chief source of candidates for the seminary which trains clergy for the Brazilian Episcopal Church. As previously reported, an appropriation of twenty-five thousand dollars for the new building was made in 1928, from undesignated legacies.

Word was received from Bishop Colmore that work had begun on the new building for St. Luke's Hospital, Ponce, Porto Rico, replacing the old one damaged beyond repair in the hurricane of 1928. The money needed came in large part from the Relief Fund given by peo-

NATIONAL COUNCIL HAS EVENTFUL MEETING

ple throughout the Church; more than ten thousand dollars was given in Porto Rico, in spite of great depression there. It is hoped that the hospital may be finished early in the spring.

LAYMEN'S INQUIRY

THE COUNCIL HEARD with interest of a movement recently launched by laymen, chiefly of the city of New York, under the title, the Laymen's Foreign Missions Inquiry. Its general purpose is to make "a comprehensive, objective and penetrating appraisal of foreign missions, primarily as represented by the participating denominational groups," in order, first, "to aid Christian leaders in expanding, readjusting, or recasting the missionary enterprise, so that it will minister more adequately;" and second, "to aid laymen in the United States in wisely determining their attitude toward foreign missions."

Data will be gathered in regard to conditions of life and thought in Japan, China, and India, including Burma; and in regard to the history, achievements, aims, policies, personnel and activities of the missionary bodies concerned, and of the related agencies in these fields. Attention will be given both to current conditions, and to trends during recent decades.

The inquiry is to be conducted under the general direction of a group of laymen, members of the communions whose foreign mission boards have expressed approval of or interest in the plan. So far, in addition to our own Church, the boards of the following communions have expressed such approval: Presbyterian North, Methodist North, Congregational, Baptist North, United Presbyterian, and Reformed Church in the United States.

The inquiry will be divided into three stages, fact-finding, appraisal, and final report or findings. During October, the fact-finders departed in groups of approximately ten each for India, China and Japan. They expect to spend about eight months in fact-finding and will then prepare their data for the information of the appraisal commission.

It is of special interest that a member of the National Council, Mr. Harper Sibley, and Mrs. Harper Sibley, the new chairman of the Executive Board of the Woman's Auxiliary, have each been invited by the Inquiry to become members of the appraisal commission.

THE BUDGET

CHIEF AMONG THE many financial matters considered by the National Council was its maintenance budget for the coming year. The total amount of this budget was fixed by General Convention, at \$4,224,670. The National Council had to fit the needs of the work to meet this amount, and as usual this meant that an enormous quantity of valuable new work, asked for by the bishops and other workers as imperative needs, had to be left out.

In considering the salaries of its officers at headquarters the Council voted to extend to the other departments the plan which has for three years been effective in the Field Department; namely, the provision of a basic salary to which is added an educational allowance for minor children. This policy prevails in the foreign mission field, where it has proved useful in equalizing the financial burdens of men with families. Up to \$1,400 of the basic salary is regarded as a house-rent allowance. This is so designated to remind the Church that in comparing salaries at headquarters with those of rectors of parishes and missionaries it should be remembered that the rector or missionary has, in addition to his salary, living quarters or a house.

Hereafter by resolution of the Council, "all institutions receiving appropriations from the National Council shall . . . submit annually an audited statement of their financial condition."

The Treasurer reported that since the last meeting of the Council there had been received seven designated legacies, eight undesignated legacies, and eight special bequests. Among the last was the gift of forty-five hundred dollars bequeathed to the Rt. Rev. R. L. Paddock, retired bishop of Eastern Oregon, which

THE SPIRIT OF MISSIONS



THE VERY REV. BENJAMIN D. DAGWELL,
Dean of St. John's Cathedral, Denver, Colorado,
who was elected to membership on the Na-
tional Council to succeed Bishop Stewart

he in turn gave to the National Council. To October first receipts applicable to the quotas totaled \$1,532,006.98, being \$2,379.50 ahead of the same date last year but \$135,363.91 below the figure for 1928.

The Council, accepting recommendations of the committee on coördination, rescinded former action and restored the office of assistant secretary in the Department of Christian Social Service, and also, rescinding action which attempted to combine the work of adult religious education and missionary education in one office, resolved that there should be a secretary for adult education and also one for missionary education.

APPOINTMENTS AND RESIGNATIONS

AMONG VARIOUS CHANGES in the personnel of the National Council, its departments and committees were the following: To fill the unexpired term of the Rt. Rev. George Craig Stewart, Bishop Coadjutor of Chicago, who having been elected to the Council as a Presbyter by General Convention automatically retired upon becoming a bishop, the Council elected the Very Rev. Benjamin D.

Dagwell, Dean of St. John's Cathedral, Denver, Colorado. Dean Dagwell was assigned to membership on the Publicity Department in place of Bishop Stewart, while the Rev. A. E. Knickerbocker, D.D., was assigned to a corresponding place on the Finance Department. The Rt. Rev. Henry K. Sherrill, Bishop of Massachusetts, resigned as an additional member of the Field Department. As an additional member of the Publicity Department the Presiding Bishop's appointment of Mr. Benjamin Bell, jr., was confirmed. Mr. Bell, who is director of public relations and publicity of the Chesapeake and Ohio Railroad Company, is a vestryman of St. Paul's Church, Richmond, Virginia, and well known for his interest in the Church's Mission.

The resignation of the Rev. C. E. Snowden as Executive Secretary of the Field Department effective November 1, was reported.

At the request of the Department of Religious Education, the following appointments were confirmed:

Seminarians as part-time secretaries for college work:



THE REV. C. E. SNOWDEN
Executive Secretary of the Field Department
who has resigned to become rector of St. Paul's
Memorial Church, Overbrook, Pennsylvania

NATIONAL COUNCIL HAS EVENTFUL MEETING

Mr. Charles C. Fishburne, jr. (Virginia)

Mr. Edward Welles (General)

Mr. Ralph Madson (Western).

Student worker at the University of Nevada, Reno: The Rev. Howard Harper

Part-time associate secretary for college work in Province VI:

The Rev. Carter Harrison.

Three new members were added to the Committee on Ecclesiastical Relations: the Rt. Rev. Campbell Gray, Bishop of Northern Indiana; the Rev. Frank Gavin, and Mr. Charles Marshall of New York. This committee, hitherto attached to the Department of Missions through the Foreign-Born Americans Division, was transferred to serve directly under the Presiding Bishop.

At this first meeting of the Council since the reorganization whereby the Rt. Rev. Hugh L. Burleson, D.D., as assistant to the president has oversight of Foreign and Domestic Missions, Social Service and Religious Education, and Dr. Franklin has oversight of Finance, Field and Publicity, eighteen members were present. In addition the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin and a member of the Council from the Eighth Province came to New York for the meeting but was taken ill and went to St. Luke's Hospital, New York, for rest and examination. In addition to the bishops from China, other visitors at the meeting included the Rt. Rev. Shirley H. Nichols,

S.T.D., Bishop of Kyoto, the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, Miss S. H. Reid and Miss Olive Meacham, missionaries in Shanghai and Liberia respectively.

The Presiding Bishop in closing the meeting, congratulated the Council, both on the progress already made under the reorganization and on the work accomplished by the Council, which, with the inclusion many necessary but somewhat routine actions, is always more extensive than the report shows.

NEW MISSIONARIES

THE DEPARTMENT of Missions at its meeting on October 7, appointed the following missionaries:

ARIZONA—Miss Jane K. Pitkin

Miss Ella E. Davis

ARKANSAS—Miss Fern E. Fitzsimons

NEVADA—Deaconess Hannah L. H. Todd

NORTH DAKOTA—Mrs. Minnie C. Hanks

OKLAHOMA—Deaconess Gertrude J. Baker

Mrs. Katherine H. Williamson

SOUTH DAKOTA—Miss Alberta Booth

SPokane—Miss Maude I. Poston

WESTERN NORTH CAROLINA—Miss Rosaline P.

Webster

PORTO RICO—Miss Elinor L. Wells

ALASKA—Miss Mildred E. Boyes

Miss Anna V. Silberberg

HANKOW—Miss Margaret E. Spurr

HONOLULU—Miss Margaret J. Coles

PHILIPPINE ISLANDS—The Rev. Edward G.

Mullen

NORTH TOKYO—Miss Margaret E. Sullivan

Miss Augusta F. Peters

The Executive Board of the Woman's Auxiliary

THE OCTOBER MEETING of the Executive Board of the Woman's Auxiliary is usually held out of town and over a slightly longer period than the other meetings, in order to give more opportunity for quiet conference on plans for the new church year. This year the meeting was held October 2-5, at the Hotel Suburban, Summit, New Jersey, and on October 6 at the Church Missions House. All the members were present except Miss Louisa T. Davis and Miss Helen C. C. Brent.

While a great number of subjects were considered, those receiving most emphasis

were plans for furthering in coöperation with the Field Department and the National Council the Advance Work Program, the immediate situation regarding the Church's schools in China (see page 718), and the plans of the laymen's foreign missions inquiry (see page 721). The Woman's Auxiliary budget for the coming year was discussed and referred to the National Council.

Many readers who are unfamiliar with the procedure in the Executive Board meetings may be interested to know it. The whole Board hears the detailed report of each secretary, the executive, the as-

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sistant, educational, and supply secretaries, and the educational adviser. These reports are then referred to special committees for study. Next day these committees report back with specific recommendations on which the Board takes action. There are also several regular committees whose work is discussed, including those on Advance Work, publications, U.T.O., recruiting, Emery Fund, appointments of U.T.O. missionaries, interracial relations, and student work.

To mention only a few of the items gathered from all these reports at the recent meeting:

During the past summer appropriations from the Emery Fund aided sixty-one women; many of the payments being scholarships to summer conferences. The committee received numbers of enthusiastic letters expressing deep gratitude. A bishop wrote in regard to this fund:

"I wish to express my very great admiration of this most beautiful expression of the interest of the Woman's Auxiliary in the women missionaries of the Church. I feel sure that the sainted Julia Emery is conscious of this Christ-like expression of tender consideration of the missionaries who are following in her footsteps."

Nearly sixty-three thousand dollars was reported as received and disbursed for the Corporate Gift of 1929-30.

Schedules of the four U.T.O. missionaries doing field work were presented:

MRS. D. D. TABER, *Colorado*
MISS ELIZABETH BEECHER, *Arizona*
MISS ELIZABETH BAKER, *Southwestern Virginia*
MISS RUTH OSGOOD, *Fond du Lac*.

Forty-seven recruits for church work are now listed, from information given in diocesan Auxiliary reports. Some are nearly ready for appointment and others are only starting to train.

Several joint conferences with other groups occur in the near future, of special interest to church people, at which the Woman's Auxiliary will be officially represented: The Home Missions Congress meets in Washington, D. C., December 1-5. It is hoped that this may be as important for home missions as the Jerusalem meeting was for foreign missions. Following this are meetings of the Council of Women for Home Missions, the Federation of Women's Boards of Foreign

Missions of North America, and the Conference on the Cause and Cure of War.

Special events and speakers at this meeting included: Dr. John W. Wood, speaking of his recent trip to the Orient and especially of affairs in China; the Rev. C. E. Snowden, discussing the Advance Work Program; Mrs. W. Blair Roberts, speaking of the Lambeth Conference, and Mrs. Charles H. Boynton, of her winter in Palestine; Miss Margaret Forsyth of Teachers College, New York, who left two days later to begin her special study of work among women in Japanese missions, in connection with the Laymen's Foreign Missions Inquiry; Miss Winifred Kirkland, who held the noon-hour meditations one day, speaking of our duty of giving peace to God. The Rev. W. O. Kinsolving of Calvary Church, Summit, extended the hospitality of that church, and the Rev. Thomas A. Conover, of St. Bernard's Church, Bernardsville, held a quiet hour for the Board on Sunday afternoon.

The Board sent Mrs. William Adams Brown who has become the head of a women's committee to secure a special offering for the Washington Cathedral, an expression of their interest in this new work.

Subjects referred for further special study include the salaries of missionaries, work among students, both American and foreign, and, of course, plans for the triennial convention meeting with General Convention in Denver next September.

Executive Board officers for the ensuing year were elected as follows: Chairman, Mrs. Harper Sibley, Rochester, New York; vice-chairman, Miss Marguerite Ogden, Portland, Maine; secretary, Mrs. John R. Wheeler, Nashville, Tenn.

Miss Elizabeth Matthews was nominated as presiding officer for the triennial convention.

Underlying all the work of the Woman's Auxiliary there is an increasing emphasis on the idea expressed in the executive secretary's report, of "the importance of seeing needs and then organizing for the purpose of meeting those needs, instead of making an organization and then finding a program of work for it."

The Church of India Asks our Help

Church-wide study of India receives unusual significance from India's repeated calls for our help, the details of which are here reviewed

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Missions

JUST FIFTY-SEVEN years ago, in 1873, the Rt. Rev. Robert Milman, then Bishop of Calcutta, sent a message to the Church in the United States, asking it to come to the help of the Church of England in India. He made his appeal, he explained, after careful thought, and with the conviction that to all appearances the future of the world is to be determined to a large extent by the people of the United States. "When," he asked, "will our sister Church in the United States realize that she is needed in India?"

Little, if any, attention seems to have been paid to this Macedonian appeal. No reference to it appears in the meetings of the Board of Missions of the time. True, *THE SPIRIT OF MISSIONS* for many years prior to 1873 had made occasional references to India as a mission field, and the important work the Church of England and other communions were carrying on.

When the late Dr. Eugene Stock, for many years one of the outstanding leaders of the Church Missionary Society of England, was in New York for the Ecumenical Conference of 1900, he told Bishop Lloyd and myself of his hope that some day the Church in the United States would be ready to undertake work in India. He assured us that the Church of England would welcome such aid. In 1907, and again in 1916, Bishop Montgomery as Secretary of the Society for the Propagation of the Gospel, while in this country for the General Conventions of those years, expressed the same hope and gave the same assurance.

It has been evident for a number of years that there has been a growing in-

terest on the part of the people of our Church in India as a land and as a mission field. Occasionally offers of service for India have been received from missionary volunteers. Some of them have felt the call to India so strongly that, on learning that our Church had no work there, they felt constrained to offer through other channels; sometimes through the board of another communion, and sometimes through the International Committee of the Y. M. C. A. or Y. W. C. A.

When told that our Church has no work in India, people often come back with the question, "Why not?". Our explanation has been that as India is a British dependency, the United States assumed that, in so far as the Anglican Communion is concerned, mission work in India would be cared for by branches of the Anglican Communion within the British Empire. The Scottish Episcopal Church and the Church of England in Canada and in Australia are already doing such work.

In 1921, Dr. William C. Sturgis, then Secretary for Missionary Education in the Department of Missions, while on a visit to our oriental fields, spent some time in India and had an interesting interview with the Most Rev. Foss Westcott, Bishop of Calcutta. To Dr. Sturgis, Bishop Westcott repeated the hope expressed by others that some day the Church in the United States would take its place by the side of the Church of England in meeting some of the enormous needs and problems of the Indian field. In 1922, the Episcopal Synod of the then Province of India asked Bishop Westcott, as Metropolitan, to lay before

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A LITTLE MOTHER OF INDIA

“the American Church the present urgent needs of the Church in India, indicating the ways in which the American Church might render much-needed help.” But again nothing came of this call for help.

At that time the Church in India was still part of the established Church of England. A diocese could only be created by act of Parliament. This condition has now been changed. It has become increasingly evident that help from our Church is desired. All through the War, the Church of England missionary societies kept up their missionary offerings and work in marvelous fashion, and to some extent even increased them.

During the post-war period, and especially during the past six or seven years, these societies have suffered terribly as a result of the financial drains of the War which Great Britain so largely bore, coupled with continued industrial depression, loss of foreign trade, and high home taxation.

After Dr. Sturgis' interview with the Bishop of Calcutta, the Department of Missions occasionally commended American Churchmen visiting in India to the Bishop of Calcutta and others. With

one exception, they returned to the United States urging that our Church should respond to the request to consider the possibility of lending a hand to the task of winning India's allegiance to our Lord.

Recently the legal connection between the Church in India and the Church of England has been severed by the passage of the India Church Measure. Under this, a national Church, known as the Church of India, Burma, and Ceylon, has come into existence. It has the same relation to the Church of England as the Church in the United States has to the mother Church. In other words, it is an integral part of the world-wide Anglican Communion, guides its action by Anglican tradition, and is entirely independent so far as its own ecclesiastical affairs are concerned.

WHAT WORK COULD WE UNDERTAKE?

SEVERAL PROPOSALS HAVE been made as to work which our Church could undertake in India:

I. One of them is officially made by the Archbishop of Calcutta, Dr. Westcott, who is now the Metropolitan, on behalf of the young national Church. In the geographical center of the country, in what are known as the Central Provinces, is the comparatively new Diocese of Nagpur. Both the Church Missionary Society and the Society for the Propagation of the Gospel have been helping in the work of that diocese. The former has been facing difficult financial conditions for a number of years, and feels obliged to retrench by withdrawing from this diocese.

This C. M. S. work is among the Hindus, Mohammedans, and an aboriginal people known as the Gonds, who are hill-dwellers. The work among the Mohammedans and Hindus centers chiefly around Jabalpur and Katni. The work is both evangelistic and educational, including an important high school for girls at Katni. The work among the Gonds centers around Mandla and Patara. It includes evangelistic work, im-

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portant schools and hostels for boys and girls, a dispensary and a small leper asylum.

In this diocese the C. M. S. maintains ten foreign and sixty Indian workers. Of the latter, five are ordained. The diocese has twelve organized congregations, many outstations, and a total of approximately fifteen hundred baptized members. The present appropriation of the C. M. S. is approximately twenty-five thousand dollars a year.

The Bishop of Nagpur and his immediate predecessor, the Metropolitan, and other authorities of the Church of India are most eager that our Church should make a beginning in this diocese. If this plan were followed, it is possible, though not assured, that within fifteen years, or possibly less, the work under the auspices of our Church might develop to the point where it would be possible to become responsible for the diocese, with an American bishop.

II. It has been suggested that some district which included one of India's historic cities be assigned to our Church. This district might later on be formed into a separate diocese presided over by its American bishop with his staff of American clergy and workers, and their Indian colleagues. If Oxford, Cambridge and Dublin Universities have their representative missions in India "Why," it is asked, "should not some of the great American universities follow their example? Surely a Yale University Mission to some big center of Hindu learning would be a fitting tribute to the generosity and thoughtfulness of its founder, Elihu Yale, a former Governor of Madras."

III. An unofficial proposal made by the Rev. C. F. Andrews, formerly of the Cambridge Mission at Delhi considers the possibility of two or three young American clergy going to one of the present dioceses in India for evangelistic work, one or two laymen going to a college for educational work, and one or two clergymen joining one or the other of the English religious orders for itinerant work.

A Tour Through India

THE LANTERN SLIDE BUREAU has prepared a lecture, illustrated with seventy-five beautifully colored slides, depicting the many-sidedness of India.

The material has been gathered from many sources. Some of the pictures were selected personally by the Rev. Theodore R. Ludlow, from the large collection in the library of the Church Missionary Society, London, England. Write to the Lantern Slide Bureau, the Church Missions House, 281 Fourth Avenue, New York, N. Y., for circular giving complete list of lectures, and conditions under which they are loaned.

IV. Still another unofficial suggestion is based upon the hope that our Church should some day play a larger part than at present in dealing with the Moslem world, and especially with the educated Moslem world. At present, our only direct touch with Mohammedans is in the southern Philippines and in some of the hinterland sections of Liberia. Nowhere, however, is our Church really facing and trying to solve the problems involved in dealing with modernized and educated Moslems. All students of missionary strategy agree that this is one of the most important problems in the missionary world today. From these considerations the suggestion was made that if our Church ever enters India, it might aid some type of work among the seventy million Moslems in India. Such work might preferably be established in a center where effort on behalf of the educated Moslems is being made.

Naturally, the decision as to the place and the form of work will be dependent upon the decision as to whether or not our Church shall enter India at all.

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TEACHING CHRISTIANITY THROUGH PICTURES IN SOUTH INDIA

During the village fairs in India it is not an uncommon sight to see a crowd around a missionary telling the story of our Lord's life through pictures. This is one phase of work to which we are called

WHY WE ARE ASKED TO DO THIS WORK

THE CHURCH in this central section of India is overwhelmed, it is stated, by the number of catechumens desiring preparation for Baptism. There are said to be many more than the present staff of workers can prepare.

Work undertaken by our Church would, it is believed, help to widen the view of Indian Christians. For the coming of American Churchmen would indicate that there are branches of the Anglican Communion which are not established Churches and that there are Episcopalians who are not connected in any way with India's political life and government. This fact would help to solve some of the difficulties arising from the present acutely nationalistic spirit and attitude of many of the Indian people. It would also show that there is in America a strong branch of the Anglican Communion, as well as Presbyterians, Baptists, Methodists, Congregationalists, and other similar non-Roman bodies.

The Archbishop of Calcutta, son of the great Bishop Westcott of Durham, writes that the Church in India earnestly desires

the cooperation of the Church in the United States:

"It will be coming to the aid of a young sister Church with which it is in full communion and which is faced with the tremendous task of building up the Church in this great country with a population of over 320 million. It is anxious to see that Church built up upon the great principles of the historic faith and in accordance with the traditions of the Catholic Church. While hitherto your Church has not assisted it in accomplishing this task, the non-episcopal Churches of the United States have been steadily increasing their work in this country and more than half of the non-Roman mission work in India is directed by them."

The Rt. Rev. Dr. Eyre Chatterton, former Bishop of Nagpur, says:

"There are at the present time grave reasons affecting the interests of the whole Anglican Communion which make it especially important for our Church in India to turn for assistance to the Protestant Episcopal Church of America. The Anglican Church has in the last hundred and forty years seen a remarkable growth of her work in India. Previous to that, no Englishman, of any denomination, had volunteered for missionary work out here. American missionaries did not come to India till years later. When Bishop Middleton arrived in India in 1815, there were, it is calculated, seven hundred thousand Christians in India, of all races and denominations, mostly Jacobites or Syrian Christians of Travancore, Roman Catholic Christians

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of Goa and South India, and Lutheran Christians in what is now the Madras Presidency. Now there are between four and five million Christians in India, of whom over 533,000 belong to the Anglican Communion. There was then only one Anglican bishop for the whole of the Eastern hemisphere, including Australia, whereas now there are thirteen Anglican dioceses in our ecclesiastical Province of India, Burma and Ceylon. Of our thirteen bishops one is an Indian, the Bishop of Dornakal, and of our Anglican clergy over three hundred are Indian.

"During the nineteenth century there were periods of real missionary enthusiasm in England, Scotland, and Ireland, when numbers of men and women of the highest type volunteered for missionary work in India. The Episcopal Church of Scotland, with but very small resources of men and money, started a mission in the Central Provinces, in Chanda and Nagpur. The Church of Ireland, assisted by the S. P. G., sent out a Brotherhood Mission of Dublin University men to Chota Nagpur. Oxford University established a Brotherhood Mission in Calcutta, primarily for work amongst the University students, to which has now been added a big work in eastern Bengal. Cambridge University sent a mission to Delhi. The Society of St. John the Evangelist, better known as the Copley Fathers, started work in Bombay and Poona, and a considerable number of English sisterhoods sent devoted women to labor in educational and medical work in our various dioceses.

Our sister Church of Canada started a mission in northern India, and the Australian Church sent some excellent missionaries to our C. M. S. missions.

"Of late years, however, there has been a marked weakening in our Anglican missions in India. Largely owing to our terrible losses in men and means during the Great War, the shortage of home clergy, and the call of many other fields, our missions in India have in many cases been seriously weakened. Many mission stations are without their former mission staff, splendid schools and colleges have been closed, and it does indeed seem that just at the time when we have the opportunity of going forward, we are falling back most lamentably. Now, while this is so with our Anglican missions, it is certainly not the case with the American missions in India. There are at the present time over thirty American missionary societies, of various denominations, carrying on more or less extensive work in India. From the middle of the nineteenth century they have been growing stronger and stronger. Out of six thousand missionaries of the reformed Churches, men and women, laboring in India today, only 850 are Anglican. The remaining 5,150 are nonconformists, and of these no less than 1,740 are American."

"Here in India the Protestant Episcopal Church of America would be brought into touch with a great and ancient civilization unlike any other the world has ever seen. Here she might



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BATHING GHATS AT BENARES, INDIA

A typical scene on the Ganges at Benares to which Hindu pilgrims come for purification in the sacred river. This rite is but one of the many indications of the need for Christianity in India

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well send some of the ablest of her intellects to cope with the subtleties of Hindu pantheism. Here she would find seventy million Mohammedans accessible to the Gospel message as nowhere else in the world. Here she would find forty or fifty million people of the depressed classes who, in what are popularly called mass movements, are literally pressing into the Kingdom of God, and calling aloud often for Christian teachers to show them the upward way from their lives of ignorance and degradation.

"The conversion of India will be the conversion of the world was the opinion, I believe, of that great missionary thinker, the late Bishop Westcott.

"Can it be, then, that in the final assault on this great Indian fortress of error, in which nearly every body of Christians have some representation, our great sister Church of America will continue to stand aside?

"Again, our Church in India, following the guidance of the Lambeth Conference, is engaged at the present time in discussing problems of unity with other missionary Churches in India. How well for us, in view of the fact that the American nonconformist missions bulk so large in these discussions, to have with us in our councils some American Churchmen of weight and learning. They would enable us, doubtless, to understand, better than we do at present, the American nonconformist mind, and in discussions which involve the interests of the whole Anglican Communion we should have the point of view of our great sister Church in America fully emphasized.

"England and America were brought very close to one another during the Great War, and it is surely a matter of vital concern for the future peace and the welfare of the world that this intimate association of the two great English-speaking white races of the world should continue. Together we can accomplish much for the good of mankind. May we not fairly call for a similar association of our two sister Churches in the work of the conversion of India? We need our sister's help, not only in the work of evangelizing this vast country, but, as already indicated, we need some of her wisest Christian leaders in our Indian synods and councils.

"Our Anglican Church in India is now calling to her sister Church in America to carry this partnership into the greatest stronghold of the non-Christian world. And if only they hearken to our call and come to us, they will receive the warmest of brotherly welcomes, and this fresh missionary burden they are undertaking will assuredly bring with it abundant blessing and happiness, both to India and to our sister in the great western republic."

In one of his latest letters, Bishop Westcott says:

"May I add once again my very earnest

hope that the Protestant Episcopal Church of the United States of America will be able to see its way to come over and help us. If you are able to accede to our request you will be coming to India at a most important time in the history of our Church. We badly need your help, however, so that the Episcopal Church of India may exercise its proper influence in determining the dominant character of the Indian Church of the future. The Indian Christians are set upon achieving unity. They are impatient of the denominationalism which has been introduced among them from the West, and one cannot but be anxious, this being so, lest the comparative weakness of the Episcopal Church of India should lead to the failure of the Indian Church to maintain the Catholic faith and tradition."

OUR RESPONSE

AT THE MEETING of the Department of Missions on December 7, 1926, the Secretary reported the receipt of communications from Archbishop Westcott as Metropolitan of India, and E. F. E. Wigram, Secretary of the C. M. S., asking the aid of this Church in work in India. The matter was referred to a committee for study and report. The committee presented its report on April 24, 1928. It recognized the need and the abounding opportunities but regretfully pointed out that the large mission fields of the Church in the United States at home and abroad must constitute its first responsibility; that failure of the people of the Church to make annual gifts sufficiently large to meet present appropriations indicated that any plans to enter a new field might be considered unwise, and might tend to jeopardize present undertakings.

The late Bishop Murray and some other members of the National Council, while recognizing the care with which the subject had been considered, and the reasonableness of the committee's request that it should be discharged from further consideration of the subject, felt that the matter was one which should, if possible, be kept open. Instead, therefore, of returning a definitely negative reply to the request, another and larger committee was appointed which is now open to receive suggestions and requests, and which, as yet, has made no report.

Mrs. Wyllie Describes Dominican Storm

Appeal is authorized for Santo Domingo Hurricane Fund to provide for restoration of our church property in oldest American city

By Mabel Wyllie

Wife of Archdeacon Wyllie of the Dominican Republic

FOR DAYS THE STORM had threatened and the population was not unprepared, though no one supposed it would be more than an ordinary blow. Tuesday is always a great day in Santo Domingo, for it is mail day. I had invited some guests for tea in the afternoon, as my daughter was returning shortly to the United States to school. That morning I went to the market. As I reached the water front, the sea was growling and rumbling on the beach and breaking high over the wreck of the *Memphis* in the harbor. The guards were keeping people back from the water front, where many people were gathered expecting the *Coamo* from Porto Rico.

But there was no sign of her. The double storm signals had been out at the radio station for two days. Finally the *Coamo* was sighted, but so great was the fury of the sea that she did not attempt to land.

After luncheon, which by some lack of calculation, I served at eleven-thirty, my husband, Archdeacon Wyllie, went to take his afternoon *siesta* and I took some sewing out onto the porch. Soon I realized that an unusual storm was coming, and went in to get my camera with which I took nine pictures. This must

have been between one and two o'clock. The force of the wind was so great that the trees were bent almost to the ground, and the effects of the storm were plainly visible. Suddenly my daughter, who had

joined me on the porch cried, "Mother, look at that roof going off!" Turning toward the next house we saw the roof lifted completely off the house next door, while the cement coping around it was thrown upon the roof of our own house. The next moment we felt ourselves twisted as by some terrible machine. The house next door owned by the brother of a former president of Santo Domingo, was unoccupied and tightly closed and barred. Suddenly it

began to sway, the roof was ripped off and part of the cement wall collapsed, falling inward into the house.

We rushed into the house where the Archdeacon joined us, but before we could get into his study again, the room was lifted bodily and wrecked before our eyes. We rushed into the dining room, only to see the partition between that and the hall collapse with all our treasured paintings and photographs. And we narrowly escaped being buried then and there. All the time the noise of the wind,

THE National Council at its meeting on October 8 authorized an appeal for \$25,000 as a SANTO DOMINGO HURRICANE FUND to restore our church properties and the personal and household effects of Archdeacon and Mrs. Wyllie, destroyed and damaged by the hurricane of September 3. Soon after the disaster, Bishop Carson summarized the church loss at \$35,500. A part of this will be recovered through hurricane insurance carried on the new Epiphany Church, Santo Domingo City, which was to have been dedicated on September 14. It should be rebuilt speedily.

Mrs. Wyllie's graphic account of the harrowing experiences which she and her family endured, was told to a representative of the Publicity Department immediately upon her arrival from Santo Domingo in New York.

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the twisting and groaning of the trees, the noise of falling buildings kept us worked up to the highest pitch.

We didn't dare to open the back door of the house in an effort to escape in that direction, because the suction of the wind would have caused the whole building to collapse. We ran from room to room, and just as we reached the bathroom we felt as though the floor was being lifted from under our feet.

I had wrapped a towel around my daughter's face and head, and about my own, that we might not be injured by flying glass and other objects. Above the din the Archdeacon was shouting, "Don't let us get separated, whatever you do; don't let us get separated." Suddenly the beam of the house swayed and the next instant went sailing out of the house, and a huge mango tree which grew just beyond the porch, came sailing in. My daughter had my hand, and in the confusion the Archdeacon caught her, dragging her in one direction, while I thought

she was coming in another, so that as I made toward an archway in the front of the bungalow we did become separated, and I found myself with a great barrier of debris between me and my husband and daughter. I kept calling the Archdeacon to bring Mabel out beyond the partition to the archway, and this he finally did, though he at first wanted me to come back and join them. Just as they got clear, however, the remainder of the partition fell inwards, and if we had not been under the archway, we would certainly have been buried under the ruins.

The intensity of the storm lasted just about an hour. It was some time after two o'clock that the first severe twister came, and our watches and the clock stopped at three-twenty. The partition was whisked up shortly afterwards and thrown into the ruins of the house next door, and then the bath tub was torn loose from the plumbing and blown bodily into the grounds of the house next door, where it buried itself in a hole.



Photo by Keystone View Company

REFUGEES ENTERING SANTO DOMINGO CITY AFTER THE STORM

Stricken residents of outlying districts poured into the city as soon as they could to secure whatever relief was available. Many country people, as well as city folks, lost everything they owned

MRS. WYLLIE DESCRIBES DOMINICAN STORM

Suddenly a deathlike stillness fell upon us, more terrifying than the shriek of the rain, the roar of the thunder or the crash of falling trees and walls. Out of it emerged groans and cries telling of the injured people all about. We were at what had been the front of the house, and to avoid falling trees, tried to climb back into the ruins of the house over the debris and the mango tree. The cement tank with five hundred gallons of water in it had been torn loose and we were in a flooded area. The wind started to rise again, and we realized that we must find shelter. Of the eight concrete pillars supporting the roof of the back porch, only one remained standing, and it was badly twisted. There was an extra shower at the back of the house, with a concrete base, and below this the Archdeacon had left a small space into which one could crawl if necessary to make repairs on the water pipes. We had just ten minutes in which to crawl into this shelter, for at three-thirty the second twister came, accompanied with thunder, lightning, and floods of rain.

We dropped on our hands and knees, and in that position and for the whole of that night remained in there. Once or twice the Archdeacon reconnoitred thinking we might get under the front porch where there would be more room, but his decision was always the same, the velocity of the wind was terrific, and those out in it were being torn apart, legs and arms and hands were being blown about. And the debris was piled as high as the house had been, and there was no way to get free without surmounting the pile. To add to the horror, the water was pouring into our place of refuge until the Archdeacon used the bath towels and a board to stop the hole in the tank. Land crabs, mosquitoes, lizards, spiders, and all sorts of creeping things soon invaded our tiny place of refuge, and some four inches of water remained on the floor throughout the night. The final horror to our overwrought nerves was a slight earthquake which occurred towards morning, during which the remaining pillars fell outward, fortunately for us, for if they had fallen inward we would have been entombed.



AFTER THE HURRICANE

The new Epiphany Church, Santo Domingo City, was to have been dedicated on September 14. The storm leveled it on September 3

All the next day the torrential rain continued. We had nothing to eat or drink, for of course with the bursting of the tank our water supply had been destroyed. There was a little in a cistern and finally the Archdeacon brought some of it, but it was filled with tiny splinters.

Stunned by the horror of their experience people wandered among the ruins; every house on Independencia Avenue, as well as on the Avenida Boulevard had been razed. When we were able to climb far enough away to get a look at what had been our home, we saw that the concrete cornice of the house next door had been deposited in the center of our roof and it was sagging dangerously. We explored hastily among the wreckage, and discovered the oil stove, though it was useless for the time being because the wicks and burners were saturated with water. I strained the water from the cistern through a piece of underwear and this was the only drink we had. We had to boil it over a small fire of sticks which we managed to kindle.

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Of course it was impossible to cable at that time for relief, although cable connections were established as soon as possible. The Archdeacon managed the next morning to get into the city, and returned with a story of horror and despair. What had been the fire department was gathering up the bodies of the dead on stretchers, but as there was nowhere to bury them, the terrible task of cremating them had to be undertaken. Only one horror were we spared, fire, made impossible by the torrential rain. We learned that ten thousand buildings had been destroyed, but had no way of learning at that time what other calamities had occurred.

Shortly a space was cleared and many of the native people, women and children and very old folks, were brought before a huge bonfire to be dried and warmed. By this time a cable connection had been started, and a cable had come through telling the stricken mission that Bishop Carson was on his way to them, and would arrive probably on the following Monday. He was better than his word, however, for he arrived on Sunday with thermos bottles of water and food supplies. Longing for a drink of pure water, I found on opening one of the thermos jugs that by mistake they had been filled with hot water. But that was soon remedied.

Six airplanes which circled over the city, but could not land because the field was wrecked, dropped packages of food supplies and went their way, not knowing whether there were any alive to use them. Before we could recover from the stunned condition in which we had been plunged, rumors of another cyclone were circulated.

The Church of the Epiphany is a complete wreck save for the chancel and the tower. The chapel had been unroofed and this two young Englishmen, refugees from a ship in the harbor, repaired sufficiently to provide us with a shelter. The refrigerator from our home was next salvaged. It took the Archdeacon and four other men to move this. It weighed between three and four hundred pounds, but the cyclone had picked it up like a bit of tinder and deposited it one hundred yards away from the house. Rummaging

in the interior, I discovered a plantain, some other fruit, and three unbroken eggs.

In the old schoolhouse there was some wood stored, and the new mahogany seats for the church building. These were completely wrecked. They were found where they had been blown like so many pieces of paper, splintered beyond repair. In the chapel were two chairs for the chancel, the bishop's and the rector's chairs, and these were saved. There was a chalice from the silver communion, which I had kept among my linens. The whole closet was thrown across into what had been the garden of the next house, and when the chalice was found, it was smashed so flat that the sides of it met.

Bishop Carson told us that it would cost at least fifteen thousand dollars to replace our house, which had been rebuilt onto an old structure. The walls have completely crumbled, and it would be useless to think of repairs.

With my daughter I got into the city on the second day, hoping we could be of service; but it was almost impossible to get about because of barbed wire and twisted heaps of debris. The sights and sufferings which we witnessed will make it difficult for us ever to forget what such devastation can mean. A man came leading his small son, only four years old, by the hand, and asked me to help him in his terrible sorrow, for he had lost his wife and all his children except the little lad. Another man came who had heard that the cocoanuts which had been on our trees were being used by the thirsting people to supply them with this substitute for water. He started gathering them in quantity to take away. When I told him he could open one and drink the water, but that the others were to be left for other people, he produced a small knife and threatened to use it on me if I interfered. I convinced him of my determination and he finally took himself off. When we began to get figures on the disaster, it was found that from three to ten people were dead in almost every house, and by Sunday night we learned that the dead numbered 2,800 and that 1,500 people were being cared for in the Red Cross tent hospitals.

A Church is Built in Kiryu, Japan

Long unused building in Maebashi is torn down, transported twenty miles, and reconstructed for St. Thomas' congregation, Kiryu

By the Rev. Eric L. Andrews

Missionary in charge, St. Thomas' Church, Kiryu, Japan

ONE OF THE JOYS of pioneer work is that it begins with nothing; there is no house to live in, no church to worship in, and no congregation. Then comes the happiness of seeing all these things grow up little by little until the day comes when one may look around upon a beautiful building filled with devout worshippers and may truthfully say, "Behold the house and the lands and the children which God has given me."

This is the simple story of the beginnings in a new district; of how having spent three years without any place of worship, we have now acquired a church which is not only a matter of walls and roof to house us in, but is actually a thing of dignity and beauty as well. That the story forms also a study in economy is but natural. The scheme was an ambitious one for a small parish where dollars are none too plentiful.

For a long time I had had my eye upon a large mission residence built over thirty years ago in the city of Maebashi. This house has long been standing vacant not through failure, but because that thriving parish had now come entirely under Japanese management. I suggested to the authorities that rather than let it moulder slowly away it would be more economical to let me transport it to Kiryu and there reërect it as a temporary church and parish house. The Mission not only acceded to my suggestion but also agreed to purchase a suitable site for the purpose.

We now had land and a church building, but twenty miles separated the two and we had pledged ourselves to find the funds to bring them together. The Bishop sent us a surprise donation of \$250 and as a parting gift before he proceeded to

the Lambeth Conference, his own private Communion set from his private chapel. Our very small congregation raised another \$250. Responsibility for the remainder fell upon my shoulders but it was a burden very gladly borne and I am thankful to say that there is absolutely no debt upon our church.

The first thing to do was to obtain estimates for demolition, removal, and re-erection. All those submitted to us by local builders were well over three thousand dollars. This would not do at all. I therefore decided to undertake the work myself, hiring my labor and purchasing my material. I reckoned that we could do it for half the price, which we did. The result was a very strenuous time. Day in and day out I have been not only architect but foreman of the works and day laborer as well.

Naturally my first job was that of day laborer. The land level required raising. The estimated cost of this was three hundred dollars; the actual cost was ten dollars for a hand cart, shovels, and pickaxe; the labor being supplied by the priest, the Japanese catechist, their respective families, and some of the congregation. The work occupied a month and we all grew very strong and muscular.

Carpenters were then engaged to demolish the house, twenty miles away, the lumber being loaded on motor trucks at three dollars per trip. Thirty-five loads in all.

Our time at this end was occupied in constructing the concrete foundations. This work I carried out myself with the help of two laborers, while my catechist attended to the unloading of the cars as they arrived.

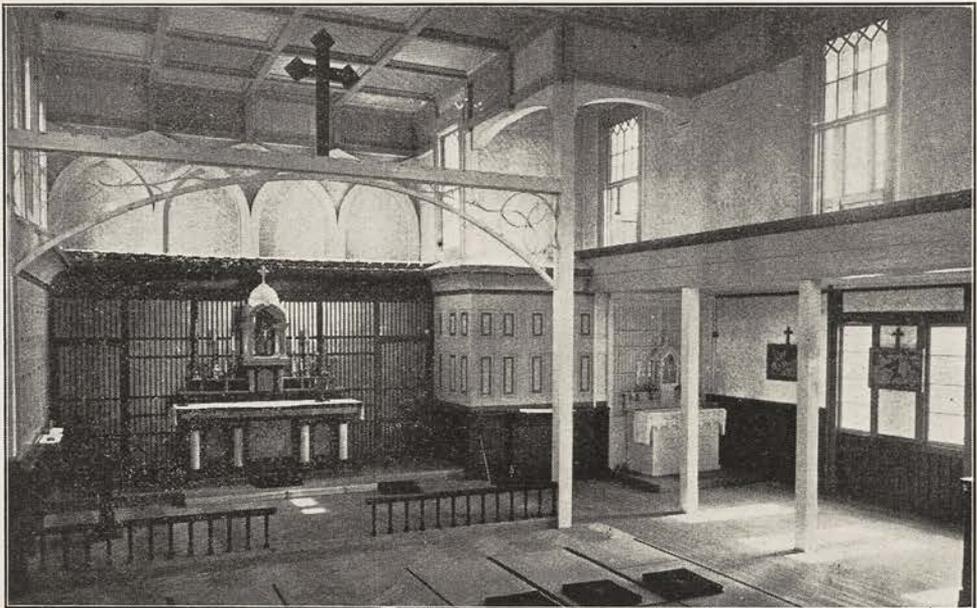
THE SPIRIT OF MISSIONS

The work of demolition being concluded by the end of January the carpenters returned to Kiryu and proceeded to erect the building upon my foundations. Nothing has given me more pleasure for many years than the discovery that it fitted exactly. All partitions as well as the second floor were removed from that part destined to become the church, giving to it a height from floor to ceiling of twenty feet. The upstairs was retained in the parish house and also over the lady chapel. The lumber thus released was used for strengthening the roof. It was found that much of the timber under the floor had rotted away and new material had to be purchased. In fact, the old building was in such a bad condition that had it remained in Maebashi a severe earthquake shock might have saved us the trouble of demolishing it.

As I had now become foreman it was necessary for me to be on the spot the whole time. I occupied my spare time by building a brick wall. The bricks came out of the old chimneys and cost about

half a cent apiece for cartage, so that it was well worth while bringing them over. The wall finished I turned my attention to the high altar. This also is constructed of chimney bricks and concrete. The design is a copy from a church furnishing catalogue, that is as nearly as bricks and concrete and unskilled labor could do it. The four pillars are cement drain pipes. The panel in the front is my own design and represents a chalice and paten. The actual engraving was executed by a local schoolmaster who did it in his spare time for \$2.50. I had hoped to complete the altar unaided, but we received word that the Woman's Auxiliary of the Diocese of North Tokyo intended, on May 8, to hold its annual meeting at Kiryu. It thus became necessary to speed up the work. Thereafter my position as foreman demanded my whole attention and the altar was completed by a laborer acting under my directions.

The reredos is a kind of wooden grille backed by gold paper which again is backed by canvas stretched taut and pasted on. Two sliding doors lead



INTERIOR, ST. THOMAS' CHURCH, KIRYU

The finished product of Mr. Andrews' work as a church builder. Note especially the paneling made from the doors of the old building, the communion rail from the hand rails of an old staircase, and the altar designed and largely built by Mr. Andrews himself

A CHURCH IS BUILT IN KIRYU, JAPAN

through this into a small priest's vestry behind the altar. The whole cost seventy-five dollars. It was our one extravagance. The communion rails are the hand rails from the old staircase, while the two credence tables are merely mantelpieces.

The paneling made of doors from the old house is carried right around the north side and west end. I never saw so many doors in a house before, but they were all useful; with the handles removed, the holes plugged, and a coat of paint nobody guesses their original use. The walls above the paneling are boarded and covered with a kind of reed matting. As this costs thirty cents for a piece six feet square and as there were plenty of old boards to spare, it was very much cheaper than lath and plaster. The matting is whitewashed and looks very effective.

The color scheme is somewhat varied. The high altar stands out in its natural colors of red and gray set off by the gold and purple (almost black) of the reredos while the soft blue and white of the lady altar makes a good contrast. The paneling is picked out in two shades of slate

gray while the wainscoting below that is the same purple-black as the woodwork of the reredos. The high ceiling is light blue and green in alternate squares. It is very aloof and serene and restful like the sky peeping through green trees.

Naturally the general appearance of the building from the outside is not ecclesiastical. It looks what it is, a house with a steeple added. The church room is on the right and above that is a very large room extending over the lady chapel. This we propose to use as a sewing school. The fence is constructed of door frames and window shutters.

Our last week was a nightmare. Painters were dropping paint and whitewashers whitewash upon the heads of carpenters below; there were glaziers at work on the windows and paperers in the church room. However, all was completed by the night of May seventh. The next morning, sixty members of the Woman's Auxiliary arrived to admire and to worship. At their business meeting in the afternoon the offering was unanimously voted to our church building fund.



THE CHURCH BUILT FROM AN ABANDONED HOUSE

Our congregation in Kiryu needed a place for worship. Their pastor, the Rev. E. L. Andrews, found an old house twenty miles away, tore it down, moved it and rebuilt it with this result

THE SPIRIT OF MISSIONS

So ended a most strenuous time rounded up in a happy day with many thankful hearts to offer up the first Eucharist in St. Thomas' Church, Kiryu.

Even a miracle has an end and not everything can be constructed out of stair rails and door frames or chimney bricks. We have given of our thought and time and labor and means to obtain a beautiful building standing as a witness to the people of this city, but our equipment is sadly inadequate.

Few realize what a tremendous power for evangelization lies in the beautiful rendering of our Church's services. I am convinced that as many people are brought in to the Faith through the initial attraction of Christian worship as through the convincing arguments of our most expert preachers. It has always been my special endeavor so to train my congregations in the art of worship, both in devotional demeanor as well as in musical rendering, that any non-Christian attending the church may feel something of the reality of the presence of Christ.

A word of caution must be added lest in the pride of our achievement an im-

pression of permanence has been given to what must inevitably be only a temporary expedient. The lesson of the Tokyo earthquake is never to be forgotten. Brick buildings crumble to dust, wooden buildings burn; only modern concrete construction can be looked upon as lasting. It has been the wise and steady policy of the Mission for many years past so to plant the Church in Japan that, humanly speaking, it will last for all time. Japanese congregations are generally poor and as soon as any parish becomes self-supporting it carries a heavy burden in the support of its clergy. For such a congregation to have a wooden structure heavily insured against fire, liable to quick decay and requiring continual repairs is too great a burden for them. I know of one such parish that sank under the weight of these things until finally it disappeared and many years of labor were lost. There is no greater boon that the Church in the United States can give to its sister in Japan than the construction of permanent buildings and there is no surer way to insure the continuance of the labors of its missionaries than this.

Mrs. Perry Writes an Altar Guild Manual

*A*N *Altar Guild Manual* by Edith Weir Perry (Diocesan Altar Guild of Rhode Island, 32 Westminster Street, Providence, R. I. 50c) is what all manuals should be: a pleasure to hold in the hand. Printed on soft uncoated paper by the Merrymount Press, it is, as one would expect, a thing of beauty. Type, format, cover, arrangement,—all are chosen and executed with the unerring instinct of an artist. The result is a perfect booklet; proportioned, readable, chaste.

This "manual of information and devotion" as the Presiding Bishop's foreword appropriately calls it, is divided into six parts, varying in length from Part Third (Directions for the Work of an Altar Guild) which occupies nineteen pages to Part Fourth (Form of By-Laws) which covers two. Part First deals with Altar, Vestments, Vessels, Linen, Ornaments. Part Second lists and interprets the Liturgical Colors "as generally used

in America." Prayers (together with an Office of Admission) and a Glossary comprise the Fifth and Sixth Parts.

The book will undoubtedly enjoy the wide and grateful use which it deserves. It is straightforward, interesting, practical, and free from the clutter of those irrelevant trifles and petty prejudices which the subject so often invites. In addition to the use for which it is primarily intended, it will serve admirably as a reference book for religious education classes engaged in enterprises of a devotional or historical nature. Teachers who take groups of children or young people on the pilgrimages through the church building which have been so popular of late will do well to take the book along. It is a good companion to *A Devotional Pilgrimage in a Parish Church* (Department of Religious Education, Diocese of Massachusetts, 1 Joy Street, Boston, 10c).—JOHN W. SUTER, JR.

Missionary Tours Philippine Islands

Canon Harvey shares his glimpses of Church's work as in the course of duty he traverses the Islands from far north to remote south

By the Rev. Benson Heale Harvey

Canon Missioner, Cathedral of St. Mary and St. John, Manila

ALL NEWCOMERS AND visitors to the Philippine Mission are met at the Manila pier and taken directly to the Cathedral of St. Mary and St. John for a service of thanksgiving for their arrival. The five minute motor trip which intervenes reveals characteristics of Manila which are frequently a surprise to the new arrival, but with which one must be familiar if he is to have a clear understanding of the work of the Church in the sub-tropical Far East.

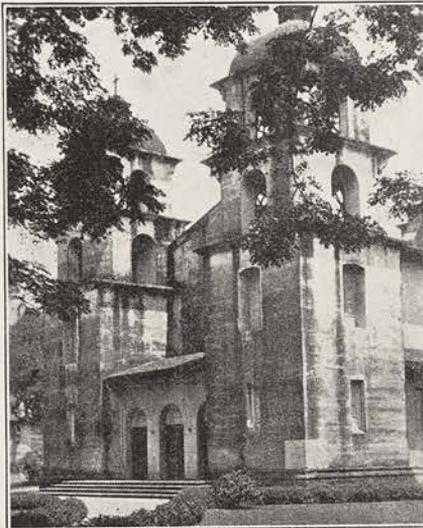
Most inhabitants of the temperate zone think that any place within the tropics has a continuously unbearable climate. But the Manila visitor who whisks along the Luneta by the edge of Manila Bay forgets that he is in latitude fourteen and is reminded, be it ever so slightly, of the breezes which make the North Shore Drive a rendezvous for Boston's sweltering crowds. In Manila the nights are invariably cool and only two months each year are at all uncomfortable. Extreme heat, *i.e.* above 98, is unknown in the capital of the Philippine Islands.

The Cathedral of St. Mary and St. John, built as a thank offering by Mrs. Edward Brandegee, houses the only self-supporting congregation in the diocese.

For the past fifteen years it has paid the salary of its rector (who is brought from the United States for a term of three or four years), and meets all its other expenses as does any independent congregation in the homeland. Its daily Eucharists are increasingly a source of spiritual refreshment to the members of the mission staff as well as to the congregation.

Next door to the Cathedral on Calle Isaac Peral is Bishopstede where the Moshers' gracious hospitality invites friends from within and without the Mission to many a pleasant hour of simple good fellowship. The house was given by Mrs. Whitelaw Reid and is a fitting residence for the ecclesiastical head of our Church in the Islands.

The Cathedral compound includes, also, the Columbia Club and the Cathedral rectory. The former has the distinction of being the only club in the Far East which maintains itself in the face of strict regulations against intoxicants and gambling. These limitations make it desirable for those whose interests are athletic. Tennis, bowling, swimming, and handball are even more popular than the quieter activities of the billiard, card, and reading rooms.



OUR CATHEDRAL IN MANILA
The center of our work in the Philippine Islands, the Cathedral is the only self-supporting parish in the diocese

THE SPIRIT OF MISSIONS

The rectory, like most Philippine houses, is on the second floor of its building, the ground floor being occupied by the sales room of the Woman's Exchange operated by Manila society women for the benefit of St. Luke's Hospital.

An unattractive lumberyard next to the rectory is shown to the visitor or newcomer with surprising pride. Some years ago when this very desirable piece of property came on the market, it was snatched by the Cathedral Chapter. It is hoped that the day is not far distant when it will be possible to erect a building providing space for all the Mission offices which are now scattered over a wide area of the city and quarters for members of the staff passing through Manila or temporarily resident there.

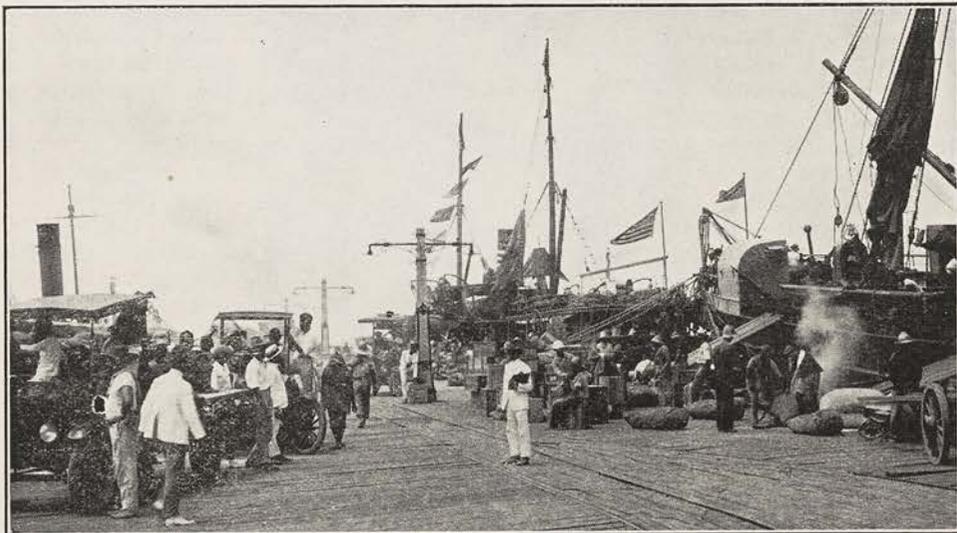
Globe trotters who wish to see the material equipment of our Manila work are taken on a motor tour which lasts an hour and a half. First the way leads up spacious Taft Avenue, named for the first Civil Governor of the Islands, to the House of the Holy Child which occupies the building originally intended for a student dormitory. The location in the center of the educational district of the city, is ideal and it is hoped that it may soon

be reassigned to its intended use. The House of the Holy Child is a home for *mestiza* girls who have been deserted by their fathers or placed there that they may escape the uncongenial surroundings of a native home. The same building houses, inadequately, the office of the Mission treasurer.

A few blocks distant is another mission residence, the home of a building contractor, who is also the Mission architect; and several members of the staff.

Two and a half miles across town and in the midst of the Chinese quarter is St. Stephen's Church and School, the former the only Chinese-speaking Christian work among an Amoy-Cantonese population of thirty thousand. The staff of the church consists of the Rev. Hobart E. Studley, the Rev. Henry L. Mattocks, and the Rev. Sham Hon San, who upon ordination to the priesthood will independently develop the work among his own people who form ten percent of Manila's Chinese population.

St. Stephen's Day School has an enrollment of nearly four hundred and carries on the splendid traditions which have grown up in a decade of service. It is a living memorial to its founder, Mrs. Ho-



A BUSY DAY ON THE ZAMBOANGA PIER

Six hundred miles south of Manila, this Moro stronghold is an important center in the southern islands. Here our Church has the Moro Settlement House, Brent Hospital, and Holy Trinity Church

MISSIONARY TOURS PHILIPPINE ISLANDS



TIRURAI GIRLS ARE MUSICAL

This girl is playing the chief musical instrument of her tribe. The Rev. Leo G. McAfee is doing an effective work among these people from Upi where he has built almost single handed the mission of St. Francis of Assisi

bart E. Studley whose death last year deprived the Christian Chinese of Manila of a devoted friend. They plan to build on land already acquired, a day and boarding school in honor of Mrs. Studley. They now have an endowment fund, the income of which added to reasonable fees maintains the school without any cost to the Church save that of the salaries of three of the twenty-one teachers. This fund is being constantly increased and a goal of fifty thousand dollars is confidently anticipated.

Beyond St. Stephen's in another, the poorest ward of this city of three hundred and fifty thousand people, is St. Luke's Hospital. With an in-patient capacity of 125 and a Training School for Nurses of sixty, this institution, after waiting five long years, has recently rejoiced in the coming of a missionary physician from the United States. Five white nurses maintain such supervision as to guarantee western standards, and graduate nurses gain the practical experience which keeps them in great demand throughout the Islands. The compound also contains St. Luke's Mission, the only church of any sort in a ward of ten thousand people. At present ministered to by an American

and a Filipino, the latter will soon give up an excellent position in a local bank and accept a decrease in salary to serve as priest-in-charge.

ZAMBOANGA! PERHAPS the most familiar place name in the entire archipelago. To say that the important mission station located in Zamboanga is six hundred miles south of Manila is not so descriptive as to say that it is three or four days distant, when there is a boat.

Thirty-six hours south of Corregidor, the Gibraltar of Manila Bay, is Cebu, the second port of the Islands, where the four-day trip to Mindanao is pleasantly broken. South of latitude ten the traveler feels that he is at last really in the tropics. In our preconceived idea of tropical lands silver moonlight is inextricably connected with coconut palms and coral beaches. Fortunate indeed is he who has this trio as an accompaniment in his Philippine journeyings. Such is possible only south of Cebu.

Coasting near the shore as she approaches Zamboanga the *Kinua* gives her passengers the opportunity to catch glimpses of a large corrugated iron roof set amongst the palms. A few moments

THE SPIRIT OF MISSIONS



A TIRURAI DELIVERY

The Kanga or bamboo sled brings most of the supplies to our mission at Upi. The trail passes through tall cogon grass

later we are ashore and driving past the odorous fish market along the dusty street to the breezy seafront and Brent Hospital, the building of the iron roof. With its own acres of palm trees the skyline of Basilian across the calm blue Moro Sea, this memorial to the founder bishop of the diocese has perhaps the most charming location of any mission institution in the Islands. For three long years the hospital has been without a mission nurse. It has bravely carried on thanks to the successive efforts of two communicants of the Church who happened to be available in the town; one a trained nurse and the other a trained bacteriologist with considerable hospital experience. "But we want a mission nurse," say the six Filipino nurses all of whom are graduates of our own St. Luke's Training School for Nurses, Manila. Dr. Jose Trota, an American trained Filipino doctor who has consistently declined enticing offers in order to continue his work in Brent Hospital, renders devoted service.

Adjoining the hospital grounds are the three buildings of the Moro Settlement House. The largest building, the dormitory, was given by the Girls' Friendly Society; the principal's residence by a

Churchwoman of Southern Ohio; and the new school building was paid for from the earnings of the Arts and Crafts Shop conducted by Miss Frances E. Bartter. Here again the Church is faced with an opportunity far greater than the means available to meet it. For a second school year Miss Bartter is alone in charge of a dormitory of thirty and a day school of one hundred. It is too much for one person. Here is a tremendous challenge to an American teacher to help supply the only opportunity for Christian education which is open to the Mohammedan girls of Mindanao and Sulu.

Not to be outdone in the matter of lack of staff, Holy Trinity Church, Zamboanga, stands vacant for the fourth year, while the white community of nearly one hundred depends entirely upon it for spiritual ministrations.

One hundred and twenty-five miles east of Zamboanga across the Moro Gulf is Cotabato. Twenty miles south of Cotabato is Upi, the center of our Tirurai work. Though the distances are comparatively small, the time and effort required to make the trip are considerable. The boats are small, dirty, and possessed of not the slightest vestige of a schedule. The last time Bishop Mosher made the trip he waited eight days for a boat which was due several days before he was ready to go. Then at Cotabato travelers to Upi must load themselves and their goods into an ancient Ford and go five miles across the delta of the Rio Grande to the Tomantaka Branch where a dug-out canoe is the only means of crossing. Here another Ford takes us two miles up hill to the balete tree which is the landmark for the entire section and the end of the road. Now we go either on foot or by horseback, or, if we are of the tender years of Robert McAfee, the four-year-old son of the Rev. Leo G. McAfee, our missionary in charge, we have a bull-drawn bamboo sled with an oilcloth covering to keep off the sun or rain. Those who know the trails leading to the other central stations of the Church in the Philippines are agreed that the one to Upi is by far the most heart-breaking. Through shoulder high cogon grass and without a tree the trail leads up

MISSIONARY TOURS PHILIPPINE ISLANDS

one hill and down another until we are ready to drop in our tracks. Lacking the exhilaration of the mountain trails this one is indeed difficult. Yet it is the only way to reach Upi and to see Upi is worth considerable effort. Here the Church has placed a priest who has built a residence, a church, and other buildings necessary to the establishment of a religious, agricultural center. At the last census over four hundred fruit and nut trees had been planted by Mr. McAfee that he might show to the primitive Tirurai the existence of foods other than rice and *camotes* (sweet potatoes). A poultry farm and a truck garden complete the farm. The dispensary, begun without a trained worker, native or foreign, and carried on with the most limited staff brings many, many individuals to a realization of the service which the Church wishes to render in the name of our Lord.

Having completed our inspection of the Church's work on Mindanao we again turn north traveling by the infrequent, irregular and none too clean inter-island boats.

RETURNING BY BOAT to Manila we will hope for the good fortune of docking early that we may take the eight o'clock express (which runs at the rate of twenty-five miles an hour) north to the end of the line, San Fernando. Our way lies through rice fields practically all the way, touching the sea after noon (there is no diner on the train) and passing Damostis, the junction point for the auto line to Baguio. At the end of the railway journey a Dodge touring car awaits us and we drive from three until seven to reach Langangilang which is another terminus: that of the automobile road. After a night with the hospitable head of the Government Agricultural School we set out on foot or horseback for Balbalasang, forty-five miles away over two mountain ranges. Starting at less than five hundred feet elevation we climb to two thousand feet and descend to eleven hundred feet for the night. The second morning is spent in climbing, climbing, climbing until the clusters of bamboo and the banana palms give way to a sturdier flora and this suddenly



WASH DAY IN THE MOUNTAIN PROVINCE
Igorot women washing clothes by the side of the Sagada-Bagnen trail. Among these people the Church has a flourishing work

changes from the sub-tropical type to a pine forest. The cool warmth of the next mile is particularly welcome to those of our party who have been for sometime in the wearing lowlands. Crossing the boundary of the Mountain Province at seven thousand feet we are in the Igorot country where two-thirds of our Church's Philippine work is done.

Balbalasang, the first station reached is unique in two respects. First, that it possesses no dormitory and secondly that it carries on a large portion of its religious teaching as a part of the regular curriculum of the public school. Provision for such weekday religious education was made by the Government several years ago but only in isolated instances has it been practical to take advantage of it. The evangelistic work among the Tinguians has another distinction in that it has won a large number of adults as well as children. We have had work in Balbalasang for only five years since Deaconess Massey pioneered the station in Advent, 1925. With the exception of a few weeks she was alone until the early part of 1927 when the Rev. Arthur Hall Richardson joined the staff. During the next three years the work developed satis-

THE SPIRIT OF MISSIONS

factorily, but the great advance came in October, 1929, at the very end of Mr. Richardson's first term. On the last four days before his departure and immediately following the third series of children's confirmations, the adult population of the Balbalasang *ili* came forward in a body for Baptism. On the first day of this most amazing and, for the Philippines, absolutely unique mass movement, seventy-nine parents of the children in school came for the first Christian Sacrament. Before Mr. Richardson left practically every member of the entire *ili* had been baptized. It is not to be thought that this mass movement was an unintelligent one. For four years our missionaries had been holding services and ministering to the people. One of the most beautiful Christian customs in the entire mission field is that of Deaconess Massey and Mr. Richardson going into the Balbalasang *ili* each evening after Vespers to call upon, encourage, and minister to the people all of whom they know intimately. Those who come upon such a Christian *ili* in the midst of a pagan mountain people may be tempted to discount the value of such Baptisms. But those who know are confident that the professions of faith are sincere and that the people are leading more and more Christian lives and giving more and more honor to the true God.

Having come to Balbalasang from the west our way now lies to the east and south through the magnificent gorge of the Saltan River. The journey to Bontoc is made by traveling forty miles by trail and an equal distance by road in a little over a day and a half. Bontoc is the governmental center of the Mountain Province and as such should be the location of a large station of our mission. And such it is but one would never guess it from appearances. To be sure there are reasonably adequate dormitories for our school children who after the first three years in the outstation schools are brought to the government elementary school and the Church hostel; but the church building itself is totally inadequate. For years the Sunday congregations week after week have been many times the capacity of the church. There are funds in hand now for

the erection of the church building of which the present structure has been planned for the sacristy. But we are fifteen years late and the work has suffered immeasurably. We now have two priests in Bontoc and there is some hope that we shall be able to give worthy ministrations to the thousand or more people who look to us for help along the Christian Way which they want to travel.

Is there a mission station anywhere which has been advertised more widely than Sagada? Those who come to its stone church and school and residences can not imagine the difficulties which were encountered in placing these buildings where they are. Conditions such as those which attended the erection of the Sagada plant do not exist anywhere in the Philippines. In the building of these splendid structures the unit of labor was an Igorot and a wheelbarrow. In his hundreds, he quarried stone and sawed lumber, he carried nails and mixed concrete, until there stood on one of the most inaccessible of the Philippine mountain tops the plant which today is known wherever the Episcopal Church does mission work. But he who sees only the physical side of Sagada misses its chief importance. Last year three priests ministered to the three thousand different persons who made communions at the altars of the central church and the outstations; they baptized eleven hundred persons of whom nearly three hundred were adults; they presented an equal number for Confirmation. Day in and day out they carried a work which would tax the strength of twice their number. Admittedly they did not carry it on as they wished they might but the Rev. Lee L. Rose, who during the previous year had been for several months the only priest in the entire station, saw with gratitude the better and greater work made possible by the advent of the Rev. Vincent H. Gowen, and the Rev. W. H. Bierck. Every week calls come from the *ilis* more and more accessible though still remote that they too be given the inestimable benefit of Christian teaching. But not only is there no priest to send but there is no salary to pay him were he available. It is not to be thought that the Sagada

MISSIONARY TOURS PHILIPPINE ISLANDS



SOME PUPILS, ALL SAINTS' SCHOOL, BONTOC
These young Igorots are in the first and second grades. The teachers are old mission school pupils. Last year there were about seventy children in the school

people are crying aloud for something for which they are not willing to pay. In the large schools which are a part of the Church's work, there are definite and reasonably adequate fees, and in the dispensary there is a constant flow of the offerings in kind which take the place of fees. In the church there is liberal giving on the part of a community which is astonishingly poor. Furthermore, it will not be a case of perpetual supplying of priests, for the Igorots themselves are offering themselves for the sacred ministry, and even now are receiving training for such service to their fellows.

We who are surveying the work of the Church in the Philippines must now travel on again, this time to Baguio, the former official summer capital and which is increasingly the rendezvous for Europeans of all this corner of Asia when the heat of their lowland homes becomes too excessive and tiring. In Baguio is the Church of the Resurrection ministered to by a priest who shares with Mr. Studley of St. Stephen's Chinese work the distinction of having been on the staff for a quarter of a century. The Rev. George Bartter, for many years in Manila where he earned the love of the House of the Holy Child girls by being their chaplain, has made for himself an equal place in the hearts of the Igorots. His church has been too small for sometime and here again plans

are well under way for a larger building. For the first time he has some priestly assistance as the Rev. R. F. Wilner is in charge of the nearby Easter School. The latter's duties in connection with his own institution and Brent School for white boys and girls, prevent him from giving more than a little assistance in the mission congregation. A priest is needed to assist in the ministrations of the central church and to care for the many Igorots from our various stations who have been attracted by the gold mines, sawmills and other opportunities for earning money which are supplied by the metropolis of the province.

And so, having finished our mountain trip, we return to Manila by motor all the way in order to avoid the tedious train journey. All along the entire 170 miles we are never away from frequent houses and an almost continual "hello, hello" from the friendly children. In the Philippines it is not a question of urging people to come to church, but rather it is one of building churches and supplying trained persons, evangelists, nurses, and teachers, to minister to their very real wants. Perhaps no field of our Church shows so many exclusive opportunities unappropriated because of lack of staff. Today the situation is more encouraging than it has ever been. But there must be constant additions to the personnel.

Church Hospital Tells Navajos of Christ

Our San Juan Hospital outside Farmington, New Mexico, is slowly replacing Navajo superstition with a knowledge and love of Christ

By the Rev. Robert Y. Davis

Missionary to the Navajo Indians, Farmington, New Mexico

IT WAS A BRISK clear day in early fall. Glorious sunshine flooded the light brown and gray of the New Mexico desert. Away to the north, the majestic La Plata mountains loomed in splendor; to the west stood the mammoth shiprock, a silent sentinel of the vast wasteland. Even the mighty San Juan River seemed less hurried in its winding journey to the sea and the water rippled more gently over the rocks between the towering bluffs.

The spirit of peace hovered over the quiet scene and to the casual observer there was no indication that a stirring drama was being enacted in a solitary Navajo *hogan* near the bank of the river. On the plain below the San Juan Mission Hospital at Farmington, New Mexico, was a large medicine *hogan* where a famous medicine man was conducting a sing for the healing of the sick. Within the *hogan*, seated on a sheepskin by the singers, I watched the thrilling performance. Never shall I forget those striking ceremonies which are a very part of the warp and woof of the Navajo's life.

All the morning the Navajos, who are the most proficient in the art of sand painting, had worked to perfect an intricate tapestry of colored sand. Now their handiwork revealed their marvelous ingenuity in a distinctive phase of creative art which is one of the achievements of this primitive tribe. On each of several days during this nine-day sing, a different and beautiful sand painting was made. Perhaps Henry Goddard Leach came nearer to interpreting the spirit of sand painting than anyone else when he said, "The intricate sand paintings of the Navajos are swept into the oblivion that

awaits symphonies and all abstract beauty."

That afternoon, the patients were seated in a circle around the *hogan*. It was packed to suffocation and I was the only white person in the group. Soon the singers began their weird monotonous chant to the accompaniment of rattles. The Yabichi dancer, his naked body glistening with the freshly applied paint and wearing a mask resembling a coyote, let out a shrill cry as a signal for the main patient to be brought for treatment.

An old woman bare to the waist was brought into the *hogan* and carefully seated on the edge of the sand painting. She was the central patient and the real object of the sing as she bore the major expense. The Yabichi sprang to the side of the old woman and began the ceremonies for the exorcism of the evil spirit. The bowl containing the sacred water and herbs was given the patient to drink and in turn was passed around to the other sick Navajos. The chanting of the singers increased in tempo and the animal calls of the Yabichi grew in intensity. I was in another world. As the drama proceeded, it seemed as if I too was being carried back into a realm of primitive and unrestrained emotion. Gradually the exquisite sand painting was obliterated. As the sun sank below the western horizon the ceremonies for this part of the sing were concluded by all the patients jumping into the sand and rubbing themselves with it in order to obtain more healing powers.

That night came the windup of the sing. The masked Yabichi dancers kept up their barbaric dance before hundreds of Navajos until daybreak. Camp fires

CHURCH HOSPITAL TELLS NAVAJOS OF CHRIST

lit up the weird scene and the grotesque dancers with their painted bodies and wild chanting furnished a spectacle that was deeply impressive. But prophetic of a day when darkness will give way to light, the stone cross of the San Juan Mission standing on the mesa above the plain was outlined in bold relief against the moonlit sky. The cross was never more magnificent than that night. The lustre of its glory was not dimmed by the performance which was taking place below. To one who is a devotee of the spectacular and dramatic in primitive life the sing would have a most profound appeal. One would conclude perhaps upon a first analysis of Navajo life that it would be desirable to leave the Indian alone to pursue undisturbed his colorful existence. And in fact this is exactly what a large number of people are prone to do and in their misguided endeavor to preserve striking and picturesque ceremonies they fail to comprehend the disaster which lies behind this mosaic curtain which conceals poverty, disease, ignorance, superstition, suffering, and even death itself.

Let us go behind the scenes and see exactly what a continuation of these ceremonies means. That afternoon in the medicine *hogan* there were about twenty-

five sick Navajos. Among them were a number of little children. Some of these children had the dread eye disease trachoma; others were afflicted with various diseases which would respond to proper medical treatment. Of course, not a single patient in that group received any healing benefit. The whole thing was primitive magic. They went back to their homes, some of them to grow worse until they became practically blind, while others stole away into the desert to die. In dealing with this phase of Navajo life, it is necessary to bear in mind that the religion of the Navajo is inseparably interwoven with the art of healing. The medicine man is both priest and doctor. His treatment consists mainly of magic, certain physiological principles, and the use of a few herbs which are perhaps remedial in a few simple cases. Thus to maintain that the Navajo must be left alone is to assume the position that the majority of the tribe must be left victims of disease and oftentimes death. Thousands of little children must be permitted to suffer the ravages of various diseases and their parents ground down beneath the shackles of superstitious slavery. When we consider these cardinal facts, the glamor of tribal customs is tarnished and



AN OUTDOOR SERVICE AT SAN JUAN HOSPITAL

Our medical work among the Navajos living near Farmington, New Mexico, is providing an unique opportunity to make known the Living Christ to these stalwart people. Within the past two years sixty-nine Navajos have been baptized

THE SPIRIT OF MISSIONS

the trappings of striking ceremonies become only a shroud.

A few years ago the Bishop of New Mexico, the Rt. Rev. Frederick B. Howden, conceived the idea of establishing a small mission hospital on the edge of the San Juan Indian Reservation in northwestern New Mexico. The nearest government hospital was over thirty miles away. Many people told him that his plan was sheer folly; the Navajos were so primitive and superstitious that it would be better if they were left alone. For five years under very trying and difficult conditions, Miss Mattie C. Peters labored heroically in the establishment of this mission. The work of Miss Peters and other missionaries was not in vain. The torch which she held aloft is now being carried forward and in God's own time every Navajo will come to know the healing and loving touch of Jesus Christ. Recently, Miss Thelma Kelm, a graduate nurse, has taken charge of the hospital and is doing good work.

The dream of Bishop Howden is becoming a reality. During the past two years over four hundred Navajos were admitted as patients to the San Juan Mission Hospital; over seven thousand dispensary cases treated and 175 surgical operations performed. The Gospel was brought to some Navajos who had never even heard of Christianity. Sixty-nine were baptized and twenty-six Christian burials took place in our little cemetery. Thousands of garments were given out to the poor and various services were rendered in the name of our Master. When a Navajo enters a hospital or consents to receive medical treatment he is to a certain degree repudiating a part of his religion. So every hospital or dispensary case treated is not only medical service rendered but likewise it is a powerful aid in breaking down the religion of the Navajo which is responsible for many of his ills.

But the surface has merely been scratched. There are approximately thirty-five thousand Navajos, the largest single tribe of Indians in the United States and one of the most primitive. The majority

of this proud, upstanding, and industrious race of first Americans are still held under the power of the medicine men. It is estimated that not more than four percent are professed Christians. The Church must not falter in the glorious task and opportunity of making Christ known to these people who sit in darkness and in the shadow of death.

If the people of our great Church could actually see as I do daily the pitiful children, many of them covered with sores and their eyes being attacked by trachoma being brought to San Juan Mission Hospital for treatment. If they could hear the anguished cry of the mother whose baby, a victim of pneumonia, died the other day. If they could hear the reply of many Navajos when I ask if they know about Jesus when they say, "I have never heard." If they could see Natoni and old Mrs. Saddlemaker brought to the hospital suffering with third degree burns and under the skillful guidance of the doctor and nurses being restored to health again. If they were permitted to see the work being carried on at Carson's Trading Post by Miss Lena Wilcox, our field missionary, who maintains a little community house and dispensary, ministering to a group of Indians entirely lacking any other contact with medical or Christianizing influences. If those whose steps are faltering in the battle for the establishment of Christ's Kingdom on earth could have been with me the day after Christmas when I preached to over three hundred Navajos out in the open air on the desert at this lonely trading post and told them the old, old story of that wondrous Birth in Bethlehem when Jesus came to tabernacle with men, what a vast difference it would make in our attitude toward the great missionary task of the Church.

What an opportunity faces the Church among these people. At the close of that service an ancient Navajo said to me, "All the old Navajos have their own religion and follow in the footsteps of their fathers but our children will attend the chapel which you are going to build and the time is coming when all the Navajos will follow the Christian God."

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



A DAUGHTER OF THE CHURCH IN JAPAN

This photograph of the daughter of the general utility man at St. Luke's Hospital, Tokyo, was taken on the river-side lot of the hospital. Dr. R. B. Teusler, the director of the hospital, arrives this month in the United States to look for a young American clergyman to serve as chaplain of St. Luke's. (See page 772)



THE MORNING SUNDAY SCHOOL AT THE KINDERGARTEN TRAINING SCHOOL, SENDAI
Aoba Jo Gakuin (kindergarten training school) in Sendai, has performed an exceedingly useful task in preparing kindergarten teachers. In the Tohoku alone the Church has fifteen kindergartens with an enrollment of nearly six hundred small children



BUILDING OPERATIONS AT CHRIST CHURCH MISSION, ANVIK, ALASKA
A recent photograph of our oldest Alaskan mission showing workmen putting in the foundations of a new mission building. The Anvik Mission is now in charge of the Rev. Henry H. Chapman, son of the veteran Alaskan missionary who recently retired



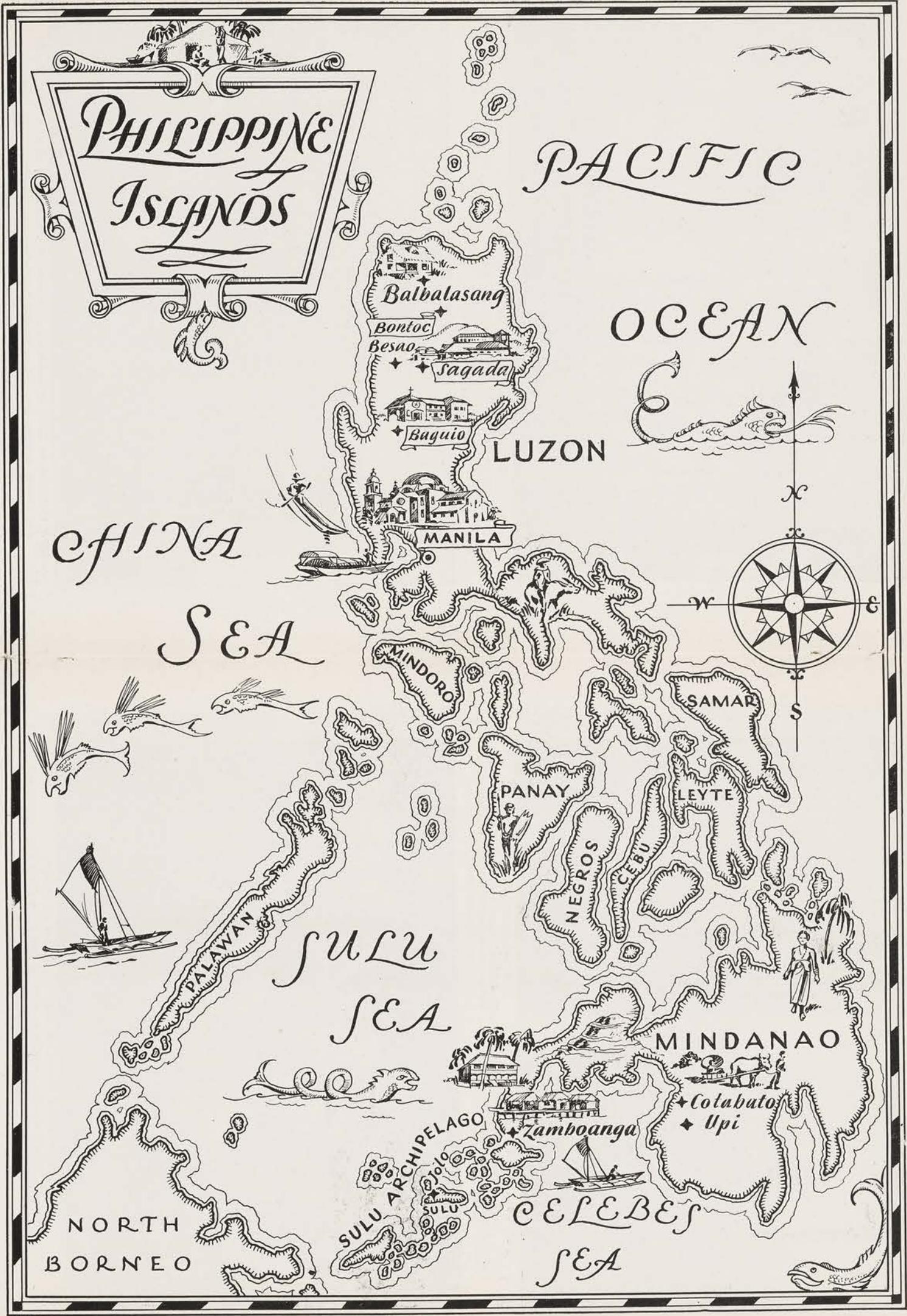
THE FIRST IGOROT BRANCH OF THE WOMAN'S AUXILIARY

Former pupils of All Saints' Mission School, Bontoc, Philippine Islands, now married and living in the neighborhood of the mission, were recently organized into a branch of the Woman's Auxiliary. (See page 768)



NEW CHURCH OF THE NAZARENE, LIVRAMENTO, BRAZIL, NEARS COMPLETION

This church building was one of the objects of the Corporate Gift of the Woman's Auxiliary in 1926-28. The congregation, numbering about two hundred communicants, is in charge of the Rev. C. H. C. Sergel



PHILIPPINE ISLANDS

PACIFIC OCEAN

CHINA SEA

LUZON

MANILA

MINDORO

PANAY

NEGROS

CEBU

SAMAR

LEYTE

SULU SEA

MINDANAO

Colabato Upi

Zamboanga

SULU ARCHIPELAGO

CELEBES SEA

NORTH BORNEO



OPENING A MISSION BOX

The girls of St. Catherine's Training School, San Juan, Porto Rico, unpack an eagerly awaited package. (See page 783)



MISSIONARY NURSE AT WORK

St. Andrew's Dispensary, Mayaguez, Porto Rico, last year treated 1250 patients. It is one of our four dispensaries in Porto Rico



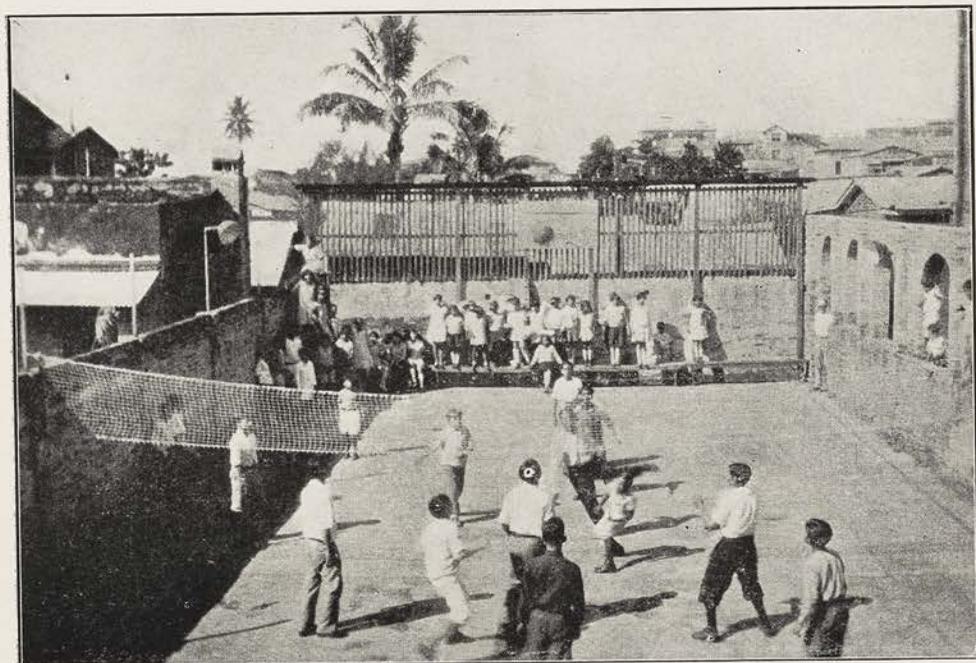
ST. CATHERINE'S TRAINING SCHOOL GIRLS AT CAMP

Each summer the girls in our Church training school at San Juan, Porto Rico, spend two months on a hilltop in the Quebrada Limon district, storing up energy and vitality for the winter's studies



CHINESE PADDY FIELDS ON KAUAI ISLAND

On the Island of Kauai in the Hawaiian group the Church has two missions, All Saints' at Kapaa on the eastern side of the island, and the West Kauai Mission at Kekaha on the western side



VOLLEY BALL AT ST. ANDREW'S MISSION, MAYAGUEZ, PORTO RICO

Last year the schools carried on in connection with St. Andrew's Mission reported an enrollment of 166, of which 46 were taking industrial courses. In their free time opportunities for healthful play are afforded by this playground



NEWCOMERS IN THE MISSION FIELD ABROAD

See article on pages following for identification

Newcomers in the Mission Field Abroad

Recent appointments to our far flung mission stations make possible the filling of a few strategic posts that have long been vacant

DURING THE LATE summer and early autumn, recent appointees to the Church's far flung mission posts, left their homes in the United States to go to their new stations. It is always a pleasure for THE SPIRIT OF MISSIONS to introduce to its readers these new emissaries from the Church in the homeland to the infant Churches in the far north, in Latin America, in Africa, and in the Orient.

Much interest centers in the return to ALASKA of THE REV. AND MRS. JOHN BOYD BENTLEY (11). A missionary at Anvik, Alaska, from 1921-25, Mr. Bentley was forced to leave the field for some years, but is now able to go back. He will be Archdeacon of the Yukon with headquarters at Nenana. THE REV. MARK T. CARPENTER (12), who will be stationed at Ketchikan is another addition to the clerical staff of the Alaska mission. A native of New England, he was educated at Nashotah House and ordained to the diaconate in 1929. Having spent the two summers of 1928 and 1929 with Bishop Rowe at Skagway, he now feels that his life work is in Alaska.

PORTO RICO rejoices in the coming of MISS RUTH JOHNSON (15), a teacher of long and varied experience. Recently she has had special work in teacher training and religious education at Hunter College, the New Britain Normal School, and Hartford Seminary. Miss Johnson has long looked upon the mission field as a place where she can put her training and experience to the best possible use in the service of others. Another recent addition to the teaching staff in Latin America is MISS WILMA A. BIGGS (9), who is employed at All Saints' School, Guantanamo, CUBA. A North Carolinian and a communicant of the Church of the Messiah, Rockingham, Miss Biggs has wanted for some years to do missionary work. Dur-

ing the past year or two she has definitely prepared herself for it by supplementing her early education with courses at the Church Training School in Philadelphia and the North Carolina College for Women.

Probably the most urgent personnel need in the PHILIPPINE ISLANDS has been filled by the going of DR. HAWKINS KING JENKINS (1), as missionary physician to St. Luke's Hospital, Manila. Dr. Jenkins, a native of South Carolina, has long wished to serve the Church in the mission field. He was educated at Hobart College and the Medical College of South Carolina, and has been in private practice since 1918. Another important Philippine post is the rectorship of the self-supporting cathedral parish of St. Mary and St. John, Manila. This has recently been filled by THE REV. ROBERT MALCOLM WARD (4). Mr. Ward who has long had a desire to go to the mission field is a graduate of Kenyon College and has done some work both in Bexley Hall and in the Episcopal Theological Seminary. Since his ordination in 1925, he has had a varied parochial experience serving at St. Paul's Church, Akron, Ohio; St. George's Church, Maynard, Massachusetts; and Christ Church, Winnetka, Illinois. Mr. Ward has special experience and interest in religious education, which he wishes to utilize in Manila. A son of the Church, THE REV. JOHN C. W. LINSLEY (2), who was ordained to the priesthood in January, has also gone to the Philippines to help Bishop Mosher. Mr. Linsley's entrance into the ministry and his decision to seek an appointment as a foreign missionary, are the outcome of his belief that there is a tremendous work to be done in the world by those who have offered and pledged themselves to spread Christ's Kingdom abroad. From Virginia and

THE SPIRIT OF MISSIONS

South Dakota have gone two teachers, MISS MARY HAIRSTON (6) and MISS MARTHA LOIS FREDIN (8), to help in the Church's educational work in the Philippines. Miss Hairston, a native of Virginia, and a graduate of Salem College in North Carolina, has had a wide teaching experience which includes one year at the Helen Dunlop School, Winslow, Arkansas. Miss Fredin who comes of missionary stock, her father being one of our missionaries in Wyoming, has also had a wide teaching experience which includes two years' service at St. Mary's School for Indian Girls at Springfield, South Dakota.

From Williamston, North Carolina, St. Paul's University, TOKYO, has received a director of physical education in the person of MR. GEORGE H. MARSHALL (13). Mr. Marshall who is the son of the rector of Grace Church, Williamston, is a graduate of Ohio University where he has been in charge of physical education. An addition to the kindergarten staff in the TOHOKU, is MISS BERNICE K. JANSEN, who has wanted to be a missionary as long as she can remember. All of her training, which includes study at Winona State Teachers' College, has been taken with this end in view. She has always been active in community work, loves children and wants to help the children that need her most.

Our staff in CHINA has recently been strengthened by the appointment of several missionary teachers, MISS LOUISE BOYNTON (3), MISS FRANCES DANIELSON MCKINNON, and MISS FRANCES ALICE JENNER (10). Miss Boynton who feels the challenge of the mission field and wishes to put her training and varied teaching experience to work for those who are in need is an easterner, a graduate of the University of Michigan, and the holder of a Michigan teacher's life certificate. Born in Shanghai, Miss McKinnon feels that she owes whatever she has to give to the people of the land of her birth. Educated in the United States at Northfield Seminary, Wellesley College, and Brown University, she has had considerable teaching experience and has

done girls' club work. She also had a short term of teaching in a Shanghai night school. Miss Jenner's appointment is the realization of a childhood ambition. She feels that she must go to the foreign field where many would go but cannot. Born in Cambridge, Massachusetts, she was educated in the Dedham High School and Boston University.

The appointment of MISS RUBY J. DAVIS (7) ends a long search for a technician for the laboratory in St. Elizabeth's Hospital, Shanghai. Miss Davis is a native of Alabama and has spent much of her time in the South. She was prepared for her work as a technician at Hunter College, New York City, where she did her major work in biology. She has had varied experience as a teacher and as a technician in various hospitals and for various doctors. Another addition to the staff at St. Elizabeth's, is MISS ROSALIE G. KERR (16). A native of Colorado, Miss Kerr received her training at the Good Samaritan Hospital, Los Angeles, and has done public health nursing on the visiting staff of the Hudson Street Settlement, New York City. She is particularly interested in the social aspects of nursing.

MR. JAMES M. WILSON (5), for seventeen years a resident of China, has, at the request of Bishop Graves, given up his other engagements to become business manager and architect for St. Luke's Hospital, Shanghai. A graduate of the University of Kentucky, he has for many years been engaged in engineering work. He has also done some teaching in China.

A member of St. John's Parish, Bromley, Kent, England, MISS HILDA WADDINGTON (14), has recently gone to China as an instructor in the new Institute of Hospital Technology, Hankow, where her services are contributed by our Church. Trained in the Bedford College for Women, and in the University of London, she has done postgraduate work in tropical diseases and in bacteriology. She has long been anxious to find a post where her work would be of service to others.

The Lambeth Encyclical Continued

Archbishop of Canterbury's Letter summarizing
Lambeth findings covers all topics considered, in-
cluding Race, Christian Unity, and the Ministry

(Continued from the October SPIRIT OF MISSIONS)

WE HAVE SPOKEN of the family. But every family is a reflection of that great human family of which God is Father, and of which the nations and the races are members. We who address you are ourselves representatives of that great family. For among the bishops here assembled there are representatives not only of the western races but of the races of Japan, of China, of India, and of Africa. We have found our brotherhood in Christ, and we are sure that only in His worldwide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say, "Our Father," believing in God who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of color and tradition.

We must confess that as Christians we have only imperfectly realized this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though sometimes exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanly speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentile, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that divine community we can afford to recognize dif-

ferences fully and frankly, just because in Christ there is that which transcends them. Into that community every nation can bring its traditions, gifts, experiences and characteristics, knowing that they will be welcomed as treasures contributed by the members of the family to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to contemplate. Here again the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are the sons of God.

Peace and War

AS WE WITNESS to the truth that "God has made of one blood all nations of men," so also we must witness to God's will for peace among the nations. We thank Him for the achievements of the League of Nations and the Kellogg-Briand Pact which condemns war as a means for settling international disputes. If these movements towards peace are to be effective and permanent, there is need of a new strength of conviction, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God.

Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on

truth and justice. There cannot be peace unless we are trying to obey our Lord's command, "Seek ye first the kingdom of God and His righteousness." As citizens of that kingdom we are summoned to make war on injustice, falsehood, and covetousness within ourselves and in the world around us. Evil social conditions—such as slums or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual wrong. We dare not acquiesce in them for the remedy lies not only in the best means that economic science can devise but also in the active witness and willing self-sacrifice of Christian people. Indeed, we cannot be true witnesses to God's kingdom of peace, if we allow self-interest to be the ruling principle of any sphere of life. Neither industry nor commerce nor finance lie outside the borders of the kingdom of God, for at every point they touch human values and depend on human motives, and nothing human is alien to Him who came that men might have life and have it abundantly. Only when we witness always and everywhere to His principles and rely upon His power, can we obtain from Him those gifts of truth and righteousness and love, of which peace is the perfect truth.

THE UNITY OF THE CHURCH

WE PASS TO the subject of the Unity of the Church which was assigned to our third committee.

Our Lord Himself prayed that those who should believe on Him might be one that the world might believe that His Father had sent Him. The witness which He wishes us to bear to Him before the world is our unity in Him. A world torn with divisions is pathetically ready to acclaim our unity, when it comes into sight, as an evidence of the power of God.

In the conference of 1920 we felt the constraint of a great impulse which we believed to be of divine origin, and under its influence we sent out the appeal to all Christian people. In this conference we have something even greater to chronicle, definite actions tending to unions of Churches, in which some of our Churches

are closely concerned. If holy aspirations are great, God-guided actions are greater.

Many movements towards unity have taken place in the last ten years. These we cannot here describe. Particulars of them will be found in the report of our committee. We will write specially of two movements because they are now approaching the phase of definite action.

The first of these concerns some of the oldest Churches in Christendom. A most important delegation from the Orthodox Churches of the East arranged by the Œcumenical Patriarch and headed by the Patriarch of Alexandria visited our conference. Another delegation headed by the Archbishop of Utrecht represented the Old Catholics. Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The conference has asked the Archbishop of Canterbury to appoint commissions of theologians to confer with similar commissions if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these commissions may find such a unity in faith and such a similarity in practice to exist between the Churches, that restoration of communion may become possible as soon as the appropriate assemblies of the various Churches can meet.

South India

IN THE SECOND place we must refer at greater length to the scheme for a union of Churches in South India, which had been begun a year before the last Lambeth Conference, and has now reached an advanced stage. Our brethren of the Church of India, Burma and Ceylon, who will have the responsibility for carrying it through, if it is to be consummated, have reported the scheme in its present state to the conference and asked for our advice. Our committee has tendered advice on many points in its report, to which the conference has given its general approval. This scheme is for a union in South India between the members of our

THE LAMBETH ENCYCLICAL CONTINUED

Church and the Wesleyan Methodist Church and the South India United Church, so called because it unites the converts of certain Presbyterian and Congregationalist missions. The general conception of the scheme is that these different elements will come together in one body, possessing the traditional framework of faith and order which characterized the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity, in which all those things which are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in this direction of the movement for unity. The whole communion will surely stand by them with earnest prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the scheme, and wishes to see how it works out before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms.

The Anglican Communion is a group of Churches bound together by very close ties of history and tradition, doctrine and practice. After the union in South India, Anglicans who will be included in the United Church will not give up the use of the Prayer Book or discard any of the doctrines held in the Anglican Churches.

Yet the United Church in South India will not itself be an Anglican Church: it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules. Its bishops will be received as bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of these Churches. On the other hand no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained.

The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships, in council and synod, with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between episcopal and non-episcopal Churches such as has never yet been effected, and of building up a real and living Church in India. For our part we assure our brethren that they will never be disowned nor deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and its pulpits. For it will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India, but in the whole of India, will be completed, and there will emerge a Province of Christ's Church, genuinely catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be richly manifest.

THE SPIRIT OF MISSIONS



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BISHOP AND MRS. PERRY AT ABERDEEN
At the close of the Lambeth Conference the
Presiding Bishop went to Aberdeen to confer
on matters pertaining to the Seabury Memorial

It was with unanimity and with profound sense of thankfulness that the conference adopted the resolutions relating to South India.

We have given prominence to these two groups of negotiations because they contemplate action in the near future. Though in other directions, and especially in our relations with the non-episcopal Churches of our various countries, no such measurable advance can be recorded, we feel that the aspirations of the last Lambeth Conference have not failed, but are standing the strain of the attempt to translate words into action. In addition to delegations from episcopal Churches other than those which we have mentioned, our committee had the privilege of receiving and conferring with distinguished representatives of the now happily united Church of Scotland and of the Evangelical Free Churches of England. It was with renewed hope of progress that the conference decided to invite these non-episcopal Churches to enter into full conference with us once more. Further, it adopted unanimously a resolution in favor of "efforts of evangelism in cooperation with Christians of other com-

munions," believing that, while the leaders discuss the still unsolved problems of Church order, the rank and file may be brought to closer mutual understanding through united public witness to those truths of our faith which we rejoice to know we hold in common. May God reinforce the impulse which He gave ten years ago with courage, wisdom and love to pursue the quest of the visible unity of the whole Church of Christ.

THE ANGLICAN COMMUNION

WE NEXT TURN to the subject of the Anglican Communion with which our fourth committee was occupied. This subject is very closely connected with the last. For it is our duty to envisage the one Church of Christ as it will be when reunited, and to shape the Churches of our own communion so that they will, even now, conform as much as possible to that ideal, and be ready to take their place within it when it is realized.

Such a direction of our thoughts is almost forced upon us by certain changes which are even now observable in the Anglican Communion. This communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the catholic faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in,

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the undivided Church. They are, in the idiom of our fathers, "particular or national" Churches, and they repudiate any idea of a central authority, other than councils of bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both catholic and evangelical. This is still today a true description of the facts and ideals of the Anglican Communion.

But these very ideals are working a change. Every Church of our communion is endeavoring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the catholic faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our Missions in India, China, Japan or Africa, more and more fully achieve this purpose, they may, in many ways, grow less and less like to each other and to their mother, and, in consequence, less and less Anglican, though no less true to catholic faith and order.

At the same time as we anticipate this progressive diversity within the unity of the Anglican Churches, we have before us a prospect of the restoration of communion with Churches which are, in no sense, Anglican. Our negotiations with the Orthodox Church and the Old Catholics illustrate this possibility in one direction, and the creation of united Churches—such as that proposed in India—illustrates it in another.

Thus beyond, but including, the federation of strictly Anglican Churches—which is now called the Anglican Communion—there may grow up a larger federation of much less homogeneous Churches, which will be in some measure in communion with the See of Canterbury. This federation, however little centralized, would need some organ to express its unity. It is our belief that the councils of the bishops were in antiquity, and will be again, the appropriate organ, by which the unity of distant Churches can find expression without any deroga-

tion from their rightful autonomy. The Lambeth Conference with its strict adherence to purely advisory functions has been, perhaps, preparing our minds for participation in the councils of a larger and more important community of Churches. Every extension of this circle of visible fellowship would increase the power of the Church to witness to its Lord by its unity.

These two sections of our work have dealt in different ways with unity between Churches. This is necessary, if the Church is to bear the witness which its Lord requires. We must now draw attention to the equally urgent necessity for unity within each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colors



Photo by Underwood & Underwood
WESTMINSTER ABBEY

Where our Presiding Bishop preached the closing sermon of the Lambeth Conference

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which the spectrum shows combine to make the light of the sun. Let us all listen to His voice who still has to say to His disciples, after all these centuries, "Have salt in yourselves, and be at peace one with another."

THE MINISTRY

IN THE WITNESS and the work of the Church as of every other community there is need of leadership. Our Lord Himself shows us the crucial importance of providing leaders by the care and patience with which He trained the twelve whom He chose out from the general company of His disciples "that they might be with Him and that He might send them forth." This ministry has been perpetuated from the first days until now. The need of the leadership which it gives is undiminished. The honor of that leadership still remains.

We speak with knowledge gained in all parts of the world. We know that everywhere fields are white for the harvest. The Lord of the harvest calls for laborers that the harvest may be won. We who as bishops of His Church have some title to speak in His Name, make now a strong appeal to young men, who accept Him as their Lord, to cherish the ambition of offering themselves in the sacred ministry for the highest service to which human life can be dedicated.

They will be ready to submit their ambition to the judgment of the responsible authorities of the Church. If it seems right that they should be prepared for ordination to the ministry and they are unable with the means at their disposal to meet the cost of a training, demanded alike by the rising standards of education and by the honor of their service, we call upon the Church in all lands to regard it as a duty and privilege to provide that training for them.

The leadership of women is needed as well as the leadership of men. We have sought in our resolutions to encourage in every way open to us the ministry of women. They have become free as never before in history to use in varied service to the community their distinctive gifts and ideals. We know that many of them

desire to devote their lives to Him in whose service is the perfect freedom. We would assure them of our determination to secure for them, so far as in us lies, a place of honor in the organized life of the Church. To this end we have reviewed and enlarged the work entrusted to the Order of Deaconesses. We believe that in that Order women of ability will find increasing scope for powers of leadership and witness. And we call upon clergy and people alike to welcome and to use to the full the ministry of women not only in the pastoral work of the Church but in its teaching and worship.

We rejoice in the growth of religious communities within our own communion as a sign of spiritual vitality, and as a source of spiritual strength to the whole body of the Church.

Neither to men nor to women does the ministry of Christ's Church offer a career of ease or affluence. Who would wish that it should? The laborer indeed is worthy of his hire, and the Church's honor requires that the remuneration of its ministers should not be such as to cramp and hinder the efficiency of their work. That work is hard. It calls for the best that is in us—courage, humility, patience, loyalty, love. What work is there that makes a profounder difference in the lives of those whom it reaches? What work is more worth doing?

YOUTH AND ITS VOCATION

WE HAVE BEEN speaking, in this letter, of the witness of the Church—what it is and what it might be. We have something to say, last of all, about the Church and the younger generation. And here we would affirm that it is for the Church to give its Christian witness in a way that will appeal to youth and that youth will understand. It is our confident belief that, when the Church does that, then youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen.

For in the Church there has always been the spirit of youth. Its Founder—the "Young Prince of Glory," in the phrase which Watt used in the first ver-

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sion of his familiar hymn—summoned a picked band of men to join His high adventure, and with youthful alacrity they responded. He—the Hero Christ—has always appealed to that in men which loves to do and care and suffer for great causes, and to that appeal there never fails response from the young and from all who keep a heart of youth. We are sure that the younger people of today, despite certain powerful influences and tendencies in modern life, are at least as ready to respond to the good, when they see it, as any of their forefathers.

But our confidence that the heart of youth is sound is by no means based on any optimistic disregard of factors in the life of our day which place serious obstacles in the path of those who wish to hold the Christian faith and to live the Christian life.

We cannot, and we would not, blind ourselves to the fact that a large number of the younger men and women of today (including many of the most high-minded) are alienated from the Church and from organized religion. The report of our committee asks why this is so, and makes some attempt at an answer. Here we will only say that we—leaders of the Church in many lands—are entirely ready to shoulder our full share of the blame for this state of affairs. If church people were more like their Divine Master and showed more of His Spirit in life's common traffic, then these younger folk (who are naturally attracted to Christ Himself) would find themselves attracted also to the Society which bears His Name, and therein discover a power of His Spirit which otherwise they would never know.

What then may be done to break down the barriers which seem to stand between youth and this Divine Society? There are just two points on which we wish to lay special emphasis. First, it is for us in the Church who believe in and try to live according to the Gospel of the Incarnation, to humanize religion, if we would commend it to our generation. The estrangement between youth and the Church arises primarily from the fact that

all the interests of life which to them are real and engrossing—science, art, music, literature, recreation, sport, friendship—seem to be quite other than the things in which the Church is interested. To them we appear to be largely preoccupied with dogmatic and ecclesiastical questions remote from common concerns. And so religion often seems to remain in a backwater, while the main streams of life flow past it, untouched and unaffected. We have need to see ever more clearly the full significance of the truth that God became man, and to realize that the religion of Jesus Christ, while essentially transcendent, mysterious, supernatural, is at the same time simple, human, with lowly things for its sacraments, and entirely relevant to the whole rich range of man's thought and activity.

Thus the witness of the Church to the truth about God must always be given in life and conduct. But secondly, such witness by life must be made more convincing, and its secret and power made intelligible and available, by the work of enlightened study and of effective teaching. With all the authority which may attach to this conference, we would urge upon church people generally—and especially on those called to occupy any position of Christian leadership—the paramount duty of thinking out the meaning of the faith for themselves, and of making it, by every kind of educational resource, intelligible to the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger. There is abundant answer—and we should like to see it given more frequently and more thoroughly—to those who fear that they must either give up their attempt to keep in step with contemporary thought, or part with religion. It is for us to show that wherever men genuinely seek after goodness and truth and beauty, God's Spirit is in that search and guides it towards Himself, who is its inspiration and its goal.

One final word we would say direct to you younger folk, who, whether you take much or little part in Church life, are

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at least in sympathy with the ideals of Jesus Christ and want to make the world a better place. This cause, to which we are all committed, demands everything that all, old or young, can give. Experience and adventurousness, judgment and enthusiasm, caution and courage, the sense of the value of tradition and faith in what is yet to come—let all be flung into the service of the common task. We are quite certain that, in all history, there has been no greater opportunity than there is today to claim Jesus Christ as Lord of all life and King throughout the world.

CONCLUSION

AS WE CLOSE, we return to the main theme of our message. The Church of Christ, a fellowship of witness—this is the ideal we would put before all who may read or hear our words. We who send forth this Letter are men called by their office to be leaders of the Church in all parts of the world. But leadership is powerless without the willing loyalty and service of the whole body. There are times in the history of nations when some crisis quickens in the hearts of the people their sense of the honor and claim of citizenship. They make the cause of their country their own. In the service of their country, even to self-sacrifice, they become aware of their love of it. So, at this present time in the history of the Church of Christ, we are convinced that the pressure of material needs and comforts and pleasures and the spiritual perplexity and confusion which mark our generation can only be overcome, if all the members of the Church, moved by the Divine Spirit, who dwells within it, identify themselves with its mission and its witness. Through their service they will come to look upon it as the "beloved community". They will realize afresh the splendor of its calling. They will gain a new and joyful sense of the greatness of the gifts God has entrusted to it—the "good news" it proclaims, the faith tried and tested by the thought and experience of centuries, the presence of the living Christ assured to it even to the end of the days. We long to see the Divine Society

moving among the societies of men with the light of the Gospel upon it and the strength of a corporate witness within it. It is to this corporate witness that we summon the people of our own Church throughout the world, humbly desiring that we with them may follow the example of our Master, Who said, "To this end am I come into the world, that I should bear witness unto the Truth."

Signed on behalf of the conference,

COSMO CANTUAR.

George Cicestr, *Secretary*.

Mervyn Haigh, *Assistant Secretary*.

August 9, 1930.

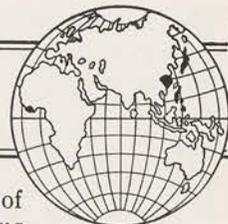
NOTE

IT MAY BE well to make clear the manner of our deliberations. The subjects proposed for consideration were first brought before us in sessions of the whole conference, lasting for six full days, from Monday, July 7, to Saturday, July 12. Having been there set forth in outline, they were then referred to large and carefully chosen committees; and the reports of these committees, with the resolutions which they had prepared, were subsequently laid before the conference, meeting again to consider them in full session from Monday, July 28, to Saturday, August 9. By this procedure we have been able to secure both the detailed study which is the especial task of a committee (a study greatly aided by the essays, reports and papers which had been prepared for us), and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labor.

The judgment of the conference is expressed in the seventy-five resolutions. These, and these alone, are affirmed by the conference. The reports have been received by the conference; and the conference has directed that they should be published; but the responsibility for the statements and opinions which they contain rests with the several committees by whom they were prepared.



Jottings from Near and Far



THE JOINT Commission on Church Music has just issued through the H. W. Gray Company of New York, *The American Psalter* (cloth \$2) of which Mr. John Bland, master of the choir of Calvary Church, New York, says:

"*The American Psalter* with its illuminating preface is very good and very comprehensive. The rhythm of speech in chanting can only be attained when there is a natural unimpeded flow of the vowels and consonants. The method of chanting used by nearly all American churches for many years, where certain words or syllables were held or sustained, was an abomination. My great regret is that the new *Psalter* does not contain more new chants."



THE REV. HENRY LEWIS, rector of St. Andrew's Church, Ann Arbor, Michigan, and student pastor at the University of Michigan, calls our attention to a misstatement in *Reaching Our Students at Ann Arbor*, by Miss Ellen Gammack, which appeared in the October SPIRIT OF MISSIONS. Mr. Lewis was credited in this article with having begun our student work at Ann Arbor. He tells us that upon becoming rector of St. Andrew's Church, he found "a flourishing student work and simply endeavored to carry it on. Our Church since the establishment, in 1837, of the University at Ann Arbor has always endeavored to meet the religious needs of the students. Harris Hall was built in 1886 and under the able leadership of the Rev. Henry Tatlock, D.D., religious work among our students was successfully carried on for over thirty years."



ON THURSDAY, OCTOBER 23, the Divinity School of the Protestant Episcopal Church in Philadelphia, conferred the degree of Doctor of Sacred Theology upon the Rt. Rev. Philip Lindel Tsen, Assistant Bishop of Honan, China. Bishop Tsen is a product of our mission in the Diocese of Anking. He was the first secretary of

the Board of Missions of the *Chung Hua Sheng Kung Hui* and at the time of his election to the episcopate in November, 1928, was dean of the Cathedral of Our Saviour, Anking. During the past summer he attended the Lambeth Conference and is now spending a little time in America before returning to his work in China.



BACK IN THE LIBERIAN bush, the hospital of the Holy Cross Mission at Masambolahun is increasing its work, under Dr. Maas. A glance at a map of Liberia will show that the borders of Sierra Leone and French Guinea are not far from this station. Last December, the first month after the doctor's return from furlough, they had in the out-patient department 482 from Liberia, 417 from Sierra Leone, and 927 from French Guinea; 1,091 men and boys, 735 women and girls. This included people from ten tribes. The actual number of treatments lacking just four of ten thousand, included 2,198 dressings and 6,961 injections. There were twenty-nine in-patients in the hospital, and the doctor had twenty-nine major operations and eleven minor operations in the month. The charge for a major operation is two kerosene tins full of rice.



THOSE WHO MET the Rev. Paul Mather either personally or through the pages of THE SPIRIT OF MISSIONS in *Around the Map with a Modern St. Paul* (April, pages 213-16), will be glad to know that when he returned to Ketchikan, Alaska, he took with him the instruments necessary for the organization of a band. This was an enterprise in which he was intensely interested, and he lost no time in getting it under way. On April 22, in St. Elizabeth's Church, of which he is in charge, Mr. Mather gathered together a group of small Indian boys ranging in age

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from eight to fifteen years. Twelve days later this band was able to play *America*, and by early July, were ready to give a concert. The first concert was given on July 2 in the basement of St. Elizabeth's Church, and two days later, Independence Day, the band participated in Ketchikan's Fourth of July parade. The Ketchikan *Chronicle* characterizes this effort for Alaskan Indian youth as "a good work, well carried on."



THE AMERICAN CHURCH Building Fund Commission completed, in October, fifty years of service to the Church in furnishing funds for the final payments for the erection of churches, rectories, and parish houses.

Created by the General Convention of 1880 for the purpose of encouraging congregations whose funds for building purposes were nearly completed, the Commission, starting in 1881 with its first loan of six hundred dollars, has, from its Permanent Fund now totaling \$821,503.27, loaned to the Church nearly three million dollars in 938 separate loans. Its entire Permanent Fund is invested at the present time in 210 building loans.

In 1893 assistance in the form of gifts from the income account was instituted with a small gift of \$43.50 for the completion of a church. Since that time 1,416 other gifts have been made, and over three hundred thousand dollars have thus been given outright to the Church as the final payments in the erection of church buildings.

The past year, ending October 1, 1930, has been one of exceptional activity. Loans amounting to \$187,824.50 have been made to twenty-four parishes and missions, while thirty-seven gifts totaling \$27,059.36, and one grant of one thousand dollars, have also been made from income.

The trustees are grateful that the Commission has been able to add so largely to the material fabric of the Church in the completion of more than three thousand buildings in these fifty years from its small and slowly growing funds.

The most serious problem is, of course, how to meet all the calls for help from this entirely inadequate fund. This problem

will be solved as congregations of the Church live up to the recommendations of the General Convention and make offerings for the increase of the fund; as individual members of the Church express in gifts their approval of and interest in the work that is being done; and as this agent of the Church is remembered in the wills of those whose resources might extend and strengthen the material fabric of the Church.



THE WOMEN'S CHURCH Club organized last year among the young married women of All Saints' Mission, Bontoc, Philippine Islands, has recently been incorporated as a branch of the Woman's Auxiliary, the first to be established among our Igorot Christians. All of the twenty women in the branch attended as girls All Saints' School, Bontoc. This early training is now making itself felt increasingly as they assume a larger and larger Christian responsibility in the community. Under the leadership of their own elected officers, of whom Mrs. Hilary Clapp, a graduate of St. Luke's Training School for Nurses, Manila, is president, they carry on a wide range of activities. They take care of the altar linen, make dresses for poor little children, have monthly meetings followed by corporate communions, and have a general feeling of responsibility for their parochial duties. "They are much thrilled," writes Mrs. Mosher, "at the idea of belonging to a big club which has branches all over the world; and we hope for great things from them."



LATE IN THE summer, St. Margaret's House, Berkeley, California, began its fall term in its new quarters strategically located near the University of California and within a block of the Pacific School of Religion and the Church Divinity School of the Pacific. The present student group gives an interesting cross section of the opportunities afforded by St. Margaret's. It includes two graduate students taking a one-year course preparatory to work among college students, a foreign student, a student taking a three-year course in religious education, and a

JOTTINGS FROM NEAR AND FAR

professor of psychology from a junior college taking a two-year course to combine the psychological and religious approach in solving problems of personal adjustment.



THE COMMISSION ON Interracial Cooperation, a body of representative southern people seeking an equitable adjustment of the South's race problem, has initiated the first scientific study ever made of lynchings, case by case, in an effort to discover the underlying causes and, if possible, to formulate an effective preventive program. The proposed study was suggested by the epidemic of lynchings which has marked the present year, carrying the record already to twice what it was in the whole of last year.

"Largely because of the steady decline in lynchings, we had begun to hope that we had a new South morally, economically, and politically," said Dr. Will W. Alexander, Executive Director of the Commission. "The depressing record for the present year has seriously shaken our confidence and revealed the persistence of tragic conditions we hoped we were leaving behind. So ominous is the situation that we feel the people of the South must confront afresh their task of vindicating law and civilization. The first approach to this task, we believe, should be a thorough study of all the facts involved, such as is contemplated by the commission just created. The personnel of this group justified us in expecting a piece of work which will command the confidence of the public."



DURING THE PAST summer two seminary students worked in Nevada. John Higgins, who last summer had charge of work in Winnemucca, conducted vacation schools for children in Austin and Eureka. The attendance in each place has been large and besides support-

ing the work of the schools there has been enough surplus money to pay other expenses incurred during the residence of Mr. Higgins. The other student, Mr. Fred Wells, helped the Rev. M. J. Hersey and made possible the beginning of new work at Minden where there have been no services since the early days in Nevada.



THE DIOCESE OF Long Island began on Wednesday evening, October 29, a series of striking talks on *The Value of the Church to Modern Life* over WOR. The Bishop of the Diocese, the Rt. Rev. Ernest M. Stires, D.D., was the speaker at this first broadcast. Other prominent Churchmen who will speak on the successive Wednesday evenings during November from seven-thirty to seven forty-five, are (Nov. 5) the Hon. Mortimer W. Byers; (Nov. 12) the Rt. Rev. J. I. Blair Larned, Suffragan Bishop of Long Island; (Nov. 19) Dr. Lewis B. Franklin, Vice-President of the National Council; and (Nov. 26) the Hon. Charles H. Tuttle.

These broadcasts will be of unusual significance and it is hoped that everyone within reach of WOR will "listen-in".

Remember the time: Wednesdays during November at seventy-thirty over WOR.



AN INTERESTING NOTE about the Church's life in Eureka and Austin, Nevada, about which Mrs. Harold Lascelles wrote in the September SPIRIT OF MISSIONS (page 589), comes to us from Mrs. Hoyt E. Henriques. During her husband's service for six years (1907-13) as general missionary in eastern Nevada, he held regular services in both these places.

THE WHOLE YEAR CHRISTMAS GIFT

A SUBSCRIPTION to THE SPIRIT OF MISSIONS is a gift that is always appropriate and always appreciated. Many of our readers send gift subscriptions to lists of their friends. It is an inexpensive and most fitting remembrance which at the same time advances the work of the Church by arousing interest in missions at home and abroad. Send your list of names and addresses to THE SPIRIT OF MISSIONS, the Church Missions House, 281 Fourth Avenue, New York, N. Y. An attractive Christmas card announcing each gift subscription will be mailed so as to reach your friends at Christmas. Help us to reach our goal of 50,000 subscribers before General Convention, and help yourself to solve your Christmas problem. Remember, five Christmas gifts for five dollars.

SANCTUARY

FROM THE HALLOWED glories of All Saints' Day to the austere messages of Advent Sunday, November begins and ends in prayer. Thanksgiving Day adds to its festival note and St. Andrew's deepens the profound sense of missionary obligation.



THE SPIRITUAL CONTAGION which carried from one life to another the message of the Living Christ is the way by which the Gospel spreads among men. The world is waiting for a renewal of the apostolic impulse which compelled St. Andrew to bring his brother, Simon, to the Master's presence; which sent the disciples of the early Church throughout the world with the single purpose of making our Lord known to mankind.—*Bishop Perry.*

WHY SHOULD WE not recapture the "first fine careless rapture" of the early Church? After all, we have the same reasons to rejoice; we have the same powers at our disposal. The Arm of the Lord has not lost its ancient power, nor the Gospel its hope for the world.
—*The Bishop of London.*



ALMIGHTY AND EVERLASTING GOD, who dost enkindle the flame of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love.

Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments.

Give us grace that we may cast away the works of darkness, and put upon us the armor of light.

FOR THE EVERY MEMBER CANVASS

PROSPER, O LORD, our effort to enlist thy children in loving ministry to thy world family. Help us to see that we are unworthy of thy blessings unless we share them with others. May we feel the high privilege of Christian stewardship, and count it joy to aid in speeding thy messengers; through Jesus Christ our Lord. Amen.



INTERCESSIONS FOR NOVEMBER

From the November issue of *The Prayer Leaflet*, which contains daily thanksgivings and prayers under each subject

Massachusetts and Western Massachusetts Los Angeles and California
Home and family life The Philippine Islands North Texas
National Council and its headquarters staff
All vestrymen and laymen of the Church

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

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

Across the Secretary's Desk

A JAPANESE EDITOR who conducts a paper in Honolulu printed in English for English-speaking Japanese, has had the pleasure of meeting Bishop and Mrs. Littell. In an article referring to the occasion he says:

"The impression I received upon first meeting them was very good. He was balmy and affable. He immediately stood up and sang Chinese songs when asked to do so by the toastmaster and there was no indication that he smacked of the religious. If, figuratively speaking, a *miso* (Japanese food) that does not smell like *miso* is the best *miso*, then Bishop Littell is an ideal bishop and will probably give good service."



OWING TO HEAVY rains a large part of central Alaska has been flooded. Fairbanks and Nenana have been special sufferers. The Rev. M. L. Wanner of St. Matthew's Mission, Fairbanks, reports that no serious damage has been done to our Fairbanks buildings, but he explains that "the water is still too high to allow getting in the cellars and that is where most of the damage is done. I had hoped it would drop enough so that I could get into the cellar with hip boots tomorrow, but now it is raining again and that does not make for the lowering of the slough. There was at least two feet of water in part of my cabin, which meant the walls and floors were in terrible shape as the water went down. I got busy and started scrubbing as soon as I could and now am living in the cabin but have to keep two

fires going to keep it dry enough. It was badly in need of repairs before this flood as the foundation logs are all rotted away; now it is worse than ever, the floors setting right on the water-soaked ground."



WRITING OF ONE of his many missionary journeys in Mexico, Bishop Creighton says:

"One of the happiest things about the trip was the time spent with the boys at the St. Andrew's School, Guadalajara. They are splendid fellows and from them I hope for more missionaries. One night Francisco Aragon conducted the service in the beautiful chapel. There are no lights. Each boy holds his own candle. As he read, I thought of the brave fight Francisco made for the mother and sisters of the Rev. J. Diaz three years ago, the night Mr. Gomez was killed in Tlajomulco and Diaz had barely escaped with his life. Now he (Francisco) is a postulant and ready to go to the United States for his theology when a scholarship is available.

"One of the candidates for Confirmation last Sunday was the son of Mr. Gomez, undeterred by his father's martyrdom. One's heart wells many times in Mexico and mine did as I laid my hands on his head. He is a splendid young man and his widowed mother is making real sacrifices to keep him in school. Saturday noon he came to me and told me he wanted to be a postulant. So, God gathers in His harvest and happy are we who have a part in His planting and watering and reaping."



BISHOP MORRIS AND Archdeacon Sykes of the Panama Canal Zone are pleading for thirty-five thousand dollars through the Advance Work Program for a church at New Cristobal, to minister to the hundreds of white civil employees living at the Atlantic end of the canal. At present they are obliged to make use of Christ Church, Colon. This arrangement hampers the work of this congregation as well as of the colored congregation whose

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guests they are. Here is a chance to give greatly needed help to some of our own citizens in a distant land. They belong to that group for whom we often say our prayers in the Church Missions House Chapel, "our fellow countrymen who sojourn in distant lands." They represent us in a great international service as part of the operative staff of the Panama Canal.



DURING JULY, 3,111 persons were brought into direct contact with St. Luke's Hospital, Tokyo, through its Public Health Department alone. The activities included clinics for school children, pre-natal and post-natal care of mothers, welfare clinic, house visits, tuberculosis clinic, and the general outpatient clinic. All of the people thus ministered to were either poor or in very modest financial circumstances. Largely through this work of St. Luke's Hospital, Japan is beginning to see the importance of protecting the health of this group of her population. Such figures as these indicate the enormous opportunity open to a young American clergyman willing to volunteer for service as chaplain at St. Luke's Hospital, and as the colleague of the present Japanese clergyman. In addition to sharing with his Japanese colleague an important ministry to Japanese, as soon as the language has been acquired, he would have another opportunity in ministering to the foreign patients.

Dr. Rudolf B. Teusler, Director of St. Luke's Hospital, reaches New York early in November and will be glad to supply further information. His address will be care of the Department of Missions, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



WE'RE HAVING A terrible time with our graduate nurses now," writes one of the staff at St. Luke's Hospital in Shanghai, "one boy, just a rough country boy when he came to us five years ago, but who was developing into a very good nurse, has just come down with T. B.,

contracted, I'm afraid, here in the hospital. Yang Yau Tuh, one of our main props, who has been in charge of the dressing room for years, working at top speed a good bit of the time on accident cases, was ill early in the summer and is still losing weight; and our operating room nurse had to go to bed for a couple of weeks before he went on his vacation. It is sad indeed to have so many of them ill. Well, cool weather will be here soon and that will help."

With Our Missionaries

ALASKA

Mrs. E. M. Molineux arrived in New York, September 17.

CHINA—HANKOW

Mr. Frederick C. Brown and family arrived in New York, September 12.

Miss Coral Clark and Miss Frances A. Jenner arrived in Shanghai, September 9.

The Rt. Rev. Logan H. Roots arrived in New York from the Lambeth Conference, August 26.

The Rev. E. L. Souder and family, returning after furlough, sailed from Vancouver, September 18, and arrived in Shanghai, October 3.

The Rev. and Mrs. Charles F. Whiston arrived in Shanghai, September 23.

The Rev. and Mrs. Claude L. Pickens and family, returning home on furlough, sailed from Shanghai, August 29, and arrived in San Francisco, September 17.

Miss Hilda Waddington arrived in Shanghai, October 13.

CHINA—SHANGHAI

Miss Marion S. Mitchell and Miss Frances D. MacKinnon arrived in Shanghai, September 9.

Miss Hazel F. MacNair arrived in Shanghai, September 29.

Dr. and Mrs. Harold H. Morris and son arrived in Shanghai, September 23.

Dr. Lulu M. Disosway arrived in New York, September 5.

The Rev. and Mrs. F. Craighill Brown arrived in New York, September 5.

JAPAN—KYOTO

The Rt. Rev. Shirley H. Nichols arrived in New York from the Lambeth Conference, September 15.

The Rev. J. Hubard Lloyd with his three elder sons, arrived in New York, September 12.

JAPAN—NORTH TOKYO

Mr. Robert E. Bundy and family sailed from Yokohama, August 29, and arrived in San Francisco, September 15.

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Miss Mildred P. Russell, coming home on furlough, sailed from Yokohama, September 11, and arrived in Vancouver, September 20.

Miss Irene Lincoln, a new appointee, sailed from San Francisco, September 12, and arrived in Yokohama, September 29.

Miss C. Gertrude Heywood and Miss Edna B. Murray arrived in Yokohama, September 14.

Mr. and Mrs. George H. Marshall arrived in Yokohama, September 15.

Miss Christine Nuno, Miss Helen K. Shipp, Miss Augusta F. Peters, and Miss Margaret Sullivan arrived in Yokohama, September 18.

JAPAN—TOHOKU

Miss Bernice K. Jansen arrived in Yokohama, September 15.

LIBERIA

Miss Olive Meacham arrived in New York, September 15.

Miss Emily deW. Seaman, returning to the United States, sailed from England, October 9.

Miss Pearl E. Keller arrived in Monrovia, October 4.

The Rev. R. T. Dickerson, returning to the United States on furlough, sailed from Monrovia, October 10.

MEXICO

Miss Martha C. Boynton and Miss Matilde Cleveland, returning to the field, sailed from New York, September 19.

PANAMA CANAL ZONE

Miss Claire E. Ogden, returning to the field, sailed from New York, September 25.

PHILIPPINE ISLANDS

Deaconess K. S. Shaw arrived in New York, September 10.

Miss Lois Fredin, Miss May Hairston, and the Rev. and Mrs. John C. W. Linsley arrived in Manila, September 26.

Miss Elsie Sharp, a new appointee, sailed from Vancouver, September 18, and arrived in Manila, October 8.

PHILIPPINE ISLANDS—BRENT SCHOOL

Miss Virginia Collins and Mr. Hugh Y. English arrived in Manila, September 25.

Mr. Harold C. Amos and family, Miss Rose Yeomans, Mr. W. Tracy Scudder and family, and Mr. F. Guion Bull arrived in Manila, September 26.

Mrs. G. C. Bartter, returning to the field, sailed from Vancouver, October 2.

The Rev. E. A. Sibley, coming home on furlough, sailed from Manila, August 2, and arrived in Vancouver, August 22.

PORTO RICO

Miss Ethel A. Stevens and Miss Elinor L. Wells, a new appointee, sailed from New York, September 11.

Dr. Leigh Stook, a new appointee, sailed from New York, October 9.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE LATE CHIEF JUSTICE William Howard Taft, was once asked during his term as President of the United States by an unemployed worker what a man who was able to work and anxious to work could do if he could find no work. Mr. Taft replied, "God only knows." The problem has become even more serious in our day. In the last twelve months upwards of four million workers have been involuntarily idle and the prospects are that we shall have for the second winter in succession a period of serious unemployment.

The Industrial Division of the Department of Christian Social Service is at work on a program for the various parishes. In advance of that plan, however, we desire to call attention to the probable seriousness of this problem and to present for the consideration of the clergy and laity of this Church the considered judgment of four of our clergy whose contact and experience with the problem make their opinions of particular value. Due to the shortness of time in which these statements have been gathered it was necessary to limit the replies in each case to a brief statement. They are submitted here for the information of the various dioceses. The suggestions made, together with the name of the rector and the parish, are as follows:

Last year for several months we had a bread line, at which time we fed around eighty thousand people. Clothing and jobs were given out wherever it was possible to do so. I feel that the bread line was an emergency and is not the answer to the question. I do not want to repeat it this winter. I know that something must be done. I hope that it will be possible, in coöperation with the City Mission Society, to open a large soup kitchen or restaurant where bread, stew, and coffee will be served. This should be done on a large scale and would have to be supported by contributions from the public. This, also, has its drawbacks but is better, I think, than the bread line. The situation is appalling and will be even more so during the winter months. I feel strongly that it is the job of the Church to help in this situation. To

Read a Book

The Church and Adult Education
by Benjamin S. Winchester (New
York, Smith, 1930) \$1.50.

SINCE the Adult Education Movement became articulate in the United States some five years ago, leaders in Christian education have felt increasingly the need for some adequate literature orienting the educational work of the Church with the developments of this movement. Mr. Winchester's recent volume may be regarded as the first step toward such a literature. *The Church and Adult Education* is a primer. Those who have kept abreast of current trends in education, will find nothing new in it. It is, however, a summary of modern educational thinking with practical applications to the content, methods, and materials of religious education. The scope of the book is indicated by its three major divisions: I. Why Educate Adults? II. Areas of Adult Experience, and III. Mobilizing the Church for Adult Education.

know how best to handle it is the great problem.—THE REV. J. H. RANDOLPH RAY, D.D., rector, *The Church of the Transfiguration, New York, N. Y.*

We are making careful lists of members of the parish who are unemployed and asking other members to let us know at once of any possible positions that may become available. We are also coöperating with the Citizens' Committee on Unemployment and urging our people to support the committee in all plans. Of course the Church has a great responsibility to do all in its power to help meet the emergency.—THE REV. FRANK H. NELSON, D.D., rector, *Christ Church, Cincinnati, Ohio.*

The Church is Christ's Body. Honest church members must take Christ's viewpoint. Our Lord was primarily interested in human beings. Modern industry is primarily interested in dividends. The result is unemployment when dividends are threatened. If the members of the Church acquiesce in this situation the Church is responsible, for her members are the Church. We propose persuading employers to shorten hours of labor in order to employ larger numbers of individuals. Ministers are working on it now. Our own parish conducts an employment office and gives short temporary employment to people out of funds.—THE REV. DON FRANK FENN, rector, *Gethsemane Church, Minneapolis, Minnesota.*

Employment is one of the primary obligations of the Church. It is sending men into the vineyard when it finds them idle and eager to work. When the vineyard is closed or has limited jobs, which is the present situation, the Church must

see that men are fed and housed. In this parish we have some laymen who, at the request of the ministers, seek jobs for men or make them at their own businesses. When that is impossible we make use of the labor employment bureau maintained by the state in the city. When all these fail, as they are failing at the present time, the only thing we can do is to give men something to eat and a place to sleep.

We are now at work on a plan of coöperation with the other churches of this neighborhood to make use of either of one of our parish buildings or to rent a vacant loft building where we can send men for the night. We coöperate with the Goodwill Home where a man can get a night's lodging and meals, but we find that it is full. We coöperate with one or two missions in the neighborhood which have arrangements with lodging houses that keep men for fifteen cents a night. We anticipate, however, that all these agencies are likely to fail with the approach of cold weather and we are therefore prepared to make use of our parish houses in an emergency. All these things, of course, are only stop-gaps until some radical and permanent improvement of our industrial system can be made. We realize that the fault lies not with these men but with the system which produces them and we constantly call attention to the need of the reorganization of our industrial system.—THE REV. JOHN HOWARD MELISH, rector, *Holy Trinity Church, Brooklyn, New York.*

The Department of Christian Social Service will be particularly interested to know of any similar experiences or contemplated plans in other parishes throughout the Church. It seems to be very evident that there is much of this kind of work going on in the Church both unnoticed and unknown. It is the desire of the department that this information should be available and that the general experience gained should be brought to light.



THROUGH THE GENEROUS coöperation of Mr. Eben E. Whitman, a vestryman of St. John's Episcopal Church, Far Rockaway, Long Island, president of William Whitman Company, and one of the leaders in the textile industry, the department has received copies of a notable address delivered on April 30 by Mr. Whitman before the seventy-fifth anniversary of the National Association of Cotton Manufacturers in Boston. Copies may be had on request to the Division of Industrial Relations of the Department of Christian Social Service.

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Religious Education

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

LETTERS TO A RECTOR—II

DEAR GEORGE:

I suggest that you organize a parochial department of religious education. On this department have one or two members of the vestry; a man representing each men's society, club, or other organization; the same for each women's society; one also for each organized group of young people; the superintendent of the Church school; two or three members of the Church school faculty (perhaps one from each department of the school); the head of each boys' and girls' club; and, last but not least, one or two professional educators if your parish contains any—for example, the head of a private school, or a public school teacher. You may wish to add a musician, an artist, a drama leader, an author, or some other person qualified to make a unique contribution to the creative social living which your educational program will undoubtedly stir up.

This will make quite a group. They are in a sense your cabinet. With them you ought to meet, for an hour or two at a time, not less often than once a month, and at certain seasons of the year more often than that. Pray with them. Share with them your deepest desires for the parish. Help them to open each other's eyes to the mighty things the parish can accomplish in the course even of a year.

More specifically, draw up with them an annual program for the life of the parish, group by group. This will be a curriculum of religious activity. Some of the groups are: the babies (children under school age); the kindergarten children; the primary department children (ages 6, 7, 8); the junior department children (ages 9, 10, 11); the junior high department children (ages 12, 13, 14); the younger young people (ages 15-18); the older young people (ages 19-21); the newly-married people; the other younger adults (ages 21-30); groups of men;

groups of women; the altar guild; the Brotherhood of St. Andrew; the choir, etc.

If any one of these groups is justified in existing as a group, under a group name, then you are justified in telling that group that it must plan, as part of its year's program, a process of religious education by means of which its members can be helped to grow, spiritually and mentally, in the things of God.

By way of illustration, take the altar guild. They are a working group, and presumably it has not been their custom to do anything except the immediate duties connected with the care of the altar and sanctuary. I propose that you meet with them and encourage them to plan a series of ten special meetings once a week, for the purpose of studying *The Epistles* (N. A. L. A. Course No. 425) or *Christian Art* (N. A. L. A. Course No. 611). This course should not be thought of as something unrelated to their regular altar guild work, but should be used as a means of interpreting that work and helping the members to find in it a deeper significance than heretofore. The work they do with their hands should enrich the course, and the course should add meaning to the work. Each will help the other and both enterprises will gain. Moreover, the guild members will thereby be prevented from regarding their work as routine, and will come to think of it as part of a program of religious living which will help them in their spiritual growth.



AN EXTRAORDINARY amount of wisdom is compressed in the eighty-five small pages of *The Child's Approach to Religion* by the Rev. H. W. Fox, D.S.O., M.A. (Richard R. Smith, Inc., \$1.00). The book takes the form of letters written in clear non-technical language to a mother and father of a young boy. Common sense is the keynote of the advice given. Reading the book one is reminded of Professor A. H. McNeile of Cambridge, England, who wrote the three remarkable books, *Self-training in Prayer*, *Self-training in Meditation*, and *After This Manner Pray Ye*. Dr. Fox writes in the same charming and lucid style, with directness

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and simplicity. *The Child's Approach to Religion* should be widely read both by parents and by Church school teachers.



WE ARE OFTEN asked by Church schools of little or no resources to send them lesson materials free of charge. We are unable to do this unless we have the help of Church schools of greater means who are willing to provide such assistance as a part of their missionary work. We shall therefore be glad to hear from schools who would be willing to give away teachers' manuals, full sets of pupils' leaflets, and reading books which they have on hand, or would like to purchase such material as a gift. When writing, please send a list of any material you have to give away, or advise us of your willingness to have such requests for materials forwarded to you. Just now we could use a chart of the Books of the Bible and the teachers' and pupils' material for Christian Nurture Courses I, III, V, and VII. Only material that is in good condition may be forwarded to other schools. As our storage space in the Department office is very slight indeed, please write us before you send any materials.

Adult Education

THE REV. T. R. LUDLOW, D.D., *Secretary*

WE MUST AWAKEN to the fact that education is not a preparation for a life of some sort, but is a normal part of all living. The adult has his own capacities and characteristics which are not available at any other time of life. To fail to bring them forth during adult life is not only to cripple that adult, but to rob others of the unique contribution of truth which God has entrusted to that individual for our common advancement. Adult religious education, therefore, is not a fad or a temporary expedient but a vital effort to unify the whole life of man and to bring forth knowledge of, and power for, life from the ripe thought and mature experience of adult years.

Let us then see to it that we earnestly try to increase our spiritual capacity by

a daily study of God's Word and by presenting ourselves as members or leaders of parochial study groups. As a help to a more effective daily study of the Scriptures, the *Churchman's Calendar of Daily Bible Readings* (ten cents a copy, \$7.50 per hundred) is issued just before Advent each year.

We hope that you will always remember your resources at the National Council headquarters. They are your resources. They have been gathered together here for your help and they are here at your command. Our desire is to carry out the function for which we exist, to be of service to anyone and to everyone in the Church who is working with adults, engaged in or interested in adult work, for we feel strongly that a failure to utilize the potentialities of adult life in our Church will not only hinder but will nullify all that we are trying to do for our children and young people, as we strive to train them for the leadership of the next generation.

As a matter of convenience only, and not because of any observable break in the life process, adult religious education aims to awaken, in all who have reached the age of eighteen or more, the realization of the need and the possibilities of adult study in religious matters, and to supply the means of meeting the need.

We plan to meet the need by

1. Definite effort to establish in every parish and mission of each diocese adult study classes or adult problem conferences of both men and women in such subjects as the Bible, the Prayer Book, church history, worship, and Christian conduct in home, community, nation, etc.

2. Assisting in any way desired in the missionary education work of dioceses and parishes. The particular objective of this type of study class is to emphasize the essentially missionary character of Christianity itself, to show the vital relation of the missionary enterprise to all aspects of life, and its tremendous power in molding Christian public opinion on both national and international matters.

3. Providing courses of study in the above subjects. (See *Bulletin No. 58.*)

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4. Acting as adviser to clergy and local leaders in organizing and conducting diocesan and parochial training institutes on the above subjects when requested to do so.

5. Maintaining

(a) Reference and lending library for the use of church people everywhere.

(b) Packet lending library containing folios of clippings from religious publications concerning various phases of the Church's work.

(c) Means of visualizing the work through lantern slides, moving pictures, and charts.

(d) Book lists and bibliographies.

6. Promoting the training of leaders for study classes by diocesan institutes and summer conferences.

7. Maintaining educational work with and for the isolated and those who are unable through physical disability to associate themselves with a local mission or parish.

8. Maintaining the Book Store where publications of the National Council and other material recommended by its departments and commissions may be purchased.

This is what may be termed the output in adult religious educational work, but we will fail in our desire to serve unless we can secure from local leaders and from individuals everywhere a detailed statement as to adult work undertaken, experiments, results, problems and needs. We wish especially to stress the imperative necessity of securing this kind of coöperation and inspiration from the field if we are helpfully to discharge the function that has been entrusted to us for the furtherance of our common enterprise, the advancement of the Kingdom of God on earth.

About India

DURING these months when the Church's attention is concentrated on India, there will appear in this column, brief mention of useful new materials and other items of interest.

The recommended book for general reading and study is *India Looks to Her Future* by Oscar M. Buck (cloth \$1; paper 60c).

Orders for materials may be sent to the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.

IN PLANNING OUR study of India it was at first thought desirable to repeat last year's plan of having a leader's packet of materials on India, containing in addition to a pamphlet of helps, other supplementary leaflets and pamphlets useful to the leader. In working out this plan it soon became apparent that the price of such a packet would be more than we felt would be wise to ask leaders to pay. It was found also that certain items would delay unduly its issuance. Rather than postpone the placing of essential materials in the hands of leaders, it has been decided not to have a packet but to make all of the items intended for inclusion in the packet available separately.

The pamphlets which are now ready include:

Leader's Manual to accompany India Looks to Her Future by T. H. P. Sailer (25c). This is a pamphlet which will delight any leader of a study group on India. It proposes two methods, one along the lines of the traditional discussion group, and the other intended for serious students who wish to delve more deeply into the problems of India. This last is a development of some of the ideas and methods set forth in the *New Africa in My Parish* and *An Investigation on the World Mission of Christianity*. Either method may be used separately or interchangeably one with the other. The pamphlet is equipped with the usual bibliography and every one of its sixty-two pages will amply repay the leader who studies it carefully.

A Simple Guide to the Study of India on the March (15c) has been prepared to help those who prefer to study a book chapter by chapter. It is based on *India on the March* by Alden H. Clark (cloth \$1; paper 60c). A leader selecting this guide for his group should know that in using it his group will get only a very casual introduction to India.

Other aids to the study of India including a pamphlet on the work of the Anglican Communion there, and a pamphlet of devotions, are rapidly nearing completion and will be described in an early issue.

NEXT MONTH: *Reading Courses on India*.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
311 Alexander Street, Rochester, N. Y.

CONFERENCE TIME is here again. During the next few months all over the country groups of young people will be meeting together for worship, work, and play as they plan their activities for the coming year. Although these conferences may vary in plan and program, some of the materials and plans for the future that everyone will want to know about are:

CONFERENCE PROGRAMS

BUILDING the Conference Program is the name of that bulletin in *The National Handbook* which in outline form gives the steps necessary for planning and conducting conferences, with illustrative types of conferences. This bulletin may now be secured from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, for ten cents.

A NEW HYMN BOOK

THE *New Hymnal for American Youth* edited by H. Augustine Smith (New York, Century, \$1.15) is a new collection of hymns and tunes and worship materials. This book contains a fairly large supply of distinctive source material, responsive and unison readings, prayers, guidance for silent prayer, litanies, and calls to worship.

DISCUSSION MATERIAL

YOUNG PEOPLE, especially those who have attended conferences and summer schools where the Rev. Karl M. Block and Mr. Lewis B. Franklin have been not only faculty members but fine friends, will be glad to know of the books these men have published for use in discussion groups. In his book *Our Common Life* (fifty cents) Dr. Block gives suggestions of great value as to applying the teachings of our Lord to the daily problems and tasks of life. *Life and Religion* (twenty-

five cents) is a manual of suggestions prepared by Mr. Franklin for the leaders of discussion groups on *Our Common Life*. The titles of the ten chapters for discussion indicate their appeal to young people, Our Age, The Christian and the Family, The Christian and His Life Work, The Christian and His Possessions, The Christian and His Recreation, The Christian and the Industrial Order, The Christian and His Politics, The Christian and the Church, The Christian and the Spread of the Kingdom.

RECREATIONAL HANDBOOK

SO GREAT AND so extensive has been the use of *Handy*, a handbook for seasonal recreation of all kinds and for all age groups, that a companion volume is soon to come from the press. *Handy II* will contain new materials, songs, programs for parties, games, and everything that makes for fun and frolic. The first edition will be available by advance subscription only, from the Church Recreation Service, Delaware, Ohio, for \$1.87.

NATIONAL CONFERENCE

EVER SINCE THE first national conference of young people was held in 1928, at Sewanee, Tennessee, people have been asking when and where the next one is to be held. The National Commission of Young People, who plan these triennial gatherings, are now ready to announce that the conference will be held August 26-31, 1931, at the Shattuck School, Faribault, Minnesota. The membership of the conference will consist of two young people chosen by each diocese or missionary district and one young person and two advisers chosen by each province. Detailed information about the program, hospitality, and registration fees will be given in the December SPIRIT OF MISSIONS.

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

THE CHURCH IS becoming more and more alive to the strategic need of strong men in student centers. The following extract from a letter from a parish priest reflects an ever-growing spirit:

"Send only the best man for such work, a gentleman, a scholar, a man filled above all with the Spirit of God. What our young people want to see in their leaders is God. Altogether too much stress is laid on a man's ability to play their games and smoke their cigars and be a jolly good fellow.

"The fruits of scholarship and of a disciplined body are of course essential but are only avenues for the manifestation of the fruits of the Spirit."

Yet there is still abundant opportunity for growth. The following is a statement of one who has been a college pastor for some years:

"I for one entertain a grave doubt as to whether our Church is aware of the importance of its mission among the colleges and universities. Parochial clergy are preoccupied with their own problems and it is difficult to get their attention. The bishops are interested but can advance slowly without the backing of interests and resources on the part of the clergy and people."

CONFERENCES ON THE MINISTRY

THE INFLUENCE ON the lives of college men and boys effected by the Conferences on the Ministry at St. Paul's School, Concord, New Hampshire, has been far-reaching and profound. Through them many have found God's will for their lives.

Several such conferences are being planned for the near future in other sections of the country, and with the avowed and outspoken purpose of helping those who attend to face the question, "What wouldst Thou have me to do?"

Too long have we taken for granted that this question could or would be answered in Christ's spirit with no offer of assistance and guidance from those qualified to lead.

The call comes, then, for other clergy and other laity to lend themselves and spend themselves in this enterprise. Full details have not yet been formulated. This is merely advance notice, a preview of our opportunities. Detailed information will soon be issued. May all on whom rest the future welfare and the future leadership of the Church cooperate in these ventures.

The proposed conferences are:

For college men:

Sewanee, Tennessee, January
College of Preachers, Washington,
D. C., March
Bexley Hall, Gambier, Ohio, February

For school boys:

Virginia Theological Seminary, January
or February

Vocational conference for women:

Windham House, New York City,
February

THE COLLEGE COMMISSION

AT THE MEETING last May of the College Commission in St. Louis, the feeling that the commission was too large to work effectively prompted the resolution that all resign and that a new commission of twelve be appointed by the National Council. The following commission was appointed at the October meeting:

PROVINCE I—The Rt. Rev. John T. Dallas, D.D., the Rev. Malcolm Taylor, the Rev. C. L. Glenn.

PROVINCE II—The Rev. Niles Carpenter, Ph.D., the Rev. Murray Bartlett, D.D., LL.D.

PROVINCE III—The Rev. Noble Powell.

PROVINCE IV—The Rt. Rev. William G. McDowell, D.D., the Rev. Moultrie Guerry.

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PROVINCE V—The Rt. Rev. George C. Stewart, D.D., *Chairman*; Miss Frances Bussey

PROVINCE VI—The Rev. Philip Osgood, D.D.

PROVINCE VII—The Rev. Karl M. Block, D.D.

PROVINCE VIII—The Rt. Rev. W. Bertrand Stevens, D.D.

In addition to these the following secretaries, associate secretaries, and advisers are *ex officio* members: the Rev. John W. Suter, jr., the Rev. Theodore R. Ludlow, D.D., the Rev. W. Brooke Stabler, the Rev. A. B. Parson, Coleman Jennings, Miss Leila Anderson, Miss Adelaide Case, the Rev. Thomas Wright, and the Rev. Carter Harrison.

STUDENT-FACULTY CONFERENCE

IN ALL THE FIELD of higher education there is no question of more vital interest than that with which the National Student-Faculty Conference meeting in Detroit, Michigan, December 27-31, 1930, will deal: namely, the place of religion and the agencies of religion in college and university life. Faculty members, students, and religious leaders will seek light on this problem from all angles and will work towards more effective means of deepening the spiritual life of all concerned. For further information write the Secretary for College Work.

STUDENT LENTEN FUND

THE FINAL AMOUNT of the 1930 Student Lenten Fund sent to the Medical School of St. John's University, Shanghai, totalled \$1,132.14. This sum will be of real use to the school at a most critical time in its history. The penetrating value of the work being done is evidenced by the fact that, despite the official pronouncement that no graduate of an unregistered medical institution will be licensed to practice, more than twenty Chinese students enrolled for the coming year.

Over and above this material assistance, however, stand the educational and spiritual values derived therefrom. These should be paramount in all giving and should characterize the Fund of 1931.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

THE QUESTION IS often asked, "How can a small parish or mission in a country district use publicity effectively?"

The elaborate printed matter and costly parish papers are far beyond the means of the country parish, even if they were adapted to its needs, which, of course, they are not. But there are simple, inexpensive things that can be done by the small parish which will produce splendid results in carrying the Church's message to country church people, and to the vast unchurched, rural population.

As in all planning for publicity, the first step is a survey of available media: then the building of a definite program or calendar, listing the things that can be done, and the dates when they should be done.

Usually the rural church can make excellent use of some weekly newspaper. Its contributions will be eagerly received by such a paper, if they are well written, and sent in proper form at the proper time. Literally thousands of dollars' worth of free space in country weeklies can be had for the asking by many rural parishes, if they will take the trouble to ascertain the kind of material to be used and the essential detail of preparing and placing it.

In some instances, rural parishes can make profitable use of advertising space in country weeklies, but if advertising is to be done it must be made a careful, thoughtful, intelligent effort. Caution must be exercised to limit expenditure and to secure the maximum value for money so spent.

The rural parish will find its people ready and eager to read church printed matter, therefore it should see to it that thorough and effective distribution is made of *The Church at Work* and other free printed matter issued by the National Council and its various departments, and that an effort is made to secure readers for THE SPIRIT OF MISSIONS and other church papers.

THE NATIONAL COUNCIL

Probably the best investment any rural parish can make is that of \$20 or so for a second-hand mimeograph. Members of the congregation, especially young people, will volunteer to operate it, and it solves the problem of the parish paper, occasional letters from the rector to his people, promotional literature, and propaganda for the Nation Wide Campaign.

There are many mimeographed parish papers that are interesting, attractive, and thoroughly effective. With a mimeograph machine, it is possible to turn out matter so cheaply that informative material can be sent quite liberally by mail to people who ought to be but are not communicants of the Church. Possession of such a machine opens the way to countless opportunities for useful propaganda. Such printed matter, with constant use of local papers, the church bulletin board, and the national Church papers will widen the influence of the country parish and bring many of the unchurched to the point where they can be subjected to the personal work of the rector and his lay workers.

Field Department

Executive Secretary

**“GO—tell John what things ye have seen and heard;
how the blind see,
the lame walk,
the lepers are cleansed;
the deaf hear,
the dead are raised,
to the poor the Gospel is preached.”**

IT WAS CALLED the Nation Wide Campaign when it was launched ten years ago, but the common mind of that day and hour was geared to the great money-raising campaigns of the war days and after, and the mind of the Church settled into the mold; our tongues spoke in its vocabulary, our schemes bent to its parallel and analogy; it became to many, and has continued to be a thing of budgets, quotas, and pledges—of campaigns and canvasses.

It became this in spite of the sincere purpose and intention of the inspired leaders who conceived and launched it; to whom it was really this—the belief that if the people of the Church would tell more widely their individual experience of Christ's religion and publish their knowledge of the corporate achievements of the Church, inevitably the cause of Christ would be exalted in the hearts of men and His Kingdom would be set forward.

The teaching of Jesus was not devoid of suggestions for organizing the growth and the influence of His movement, but the mechanics were not set forward first and were never over-emphasized.

He perceived and counted on those simple but mighty principles that would always move the hearts and minds of men as long as there would be men.

One such principle was to equip his religion with its capacity to grow; just this—that men were won to a cause by the contagion of a simple man-to-man account of the good there is in it. So the first small domain for Christ on earth was created not by high-powered salesmen or by well-trained teams of canvassers; but it emerged when “Peter's wife's mother” began to tell what things she had seen and heard; and Levi, the Publican had something to tell; also the Centurion whose servant had been healed; and the Nain widow whose son was saved from the grave. These were humble instruments but their aptness “to tell” gave to primitive Christianity its amazing expansive force.

The Nation Wide Campaign of ten years ago has become the Church's Program today, but it continues to be a call to the members of the Church of Christ to place their confidence and bend their energies to the utilization of the simple but mighty principle used by the great Founder of the movement two thousand years ago. Go tell what things ye have seen and heard.

Go, tell John! This is the way of Christ. This is the basic source of power in the Christian religion—in one man's life, in the parish, in the diocese and in the national Church. This is the underlying

THE SPIRIT OF MISSIONS

principle of the Church's Program and of the Every Member Canvass.

Go tell what things ye have seen and heard about the power of Christ and the work of His Church. Your knowledge may be small or it may be great but it is worth telling to your son or your daughter, to the old chum of high school or college days, and to the new neighbor in your block; to your business associate or the man or woman to whom you are privileged to give employment; to the fellow communicant who is the product of generations of Christian forbears and the Oriental whose mind and heart has just been touched.

Whatever there may be of method or organization in the Church's Program with its annual Every Member Canvass will be merely to facilitate the operation of this basic principle that was the way of Christ.

"Ye are my witnesses."—*Handbook of the Field Department, Diocese of Southern Ohio, 1930.*

Speakers Bureau

J. M. MILLER, *Secretary*

THE TELEPHONE IS a most valuable instrument in time of necessity, but in making requests for speakers it should be used in emergencies only. All original requests should be made in writing.

Have you ever tried to visualize the other end of the wire when telephoning your request or asking for information relative to former correspondence?

When our telephone rings (we have

only a small room for an office) this is what happens: two typewriters cease clicking; a stenographer's pencil stops; our minds must immediately grasp your conversation and try to recall one of many letters which may have been written. We do not keep the correspondence at our elbow, so must go to the files for it; we must find out who is available for speaking. We cannot give you immediately information about speakers for it is a matter of whether or not they are free, not only free for us, but free to accept your particular appointment. We must write to each speaker in every instance to find this out. A look at the daily schedule in our files, which means checking folders and cards, is more or

Money and I

AT THE END of his summer conference course on the Church's Program, the instructor, a member of the Field Department staff, set an examination which included the question, *What should be the relationship between me and my money?* Of the many significant answers which were given, the following is a notable example:

"Money and I greet each other the first and fifteenth of each month. After a brief visit, money finds himself in many sections, destined for various journeys. 'A' division journeys to the land of expenses, while 'B' goes over and makes a ray of sunshine in old Mrs. ——— life. 'C' helps to mend that obstinate leak over by the small altar, and 'D' sails away on a strange ship to meet foreign children. And so on, until We remain good friends and both realize that he must do his share toward making the world a more agreeable place in which to live. He knows that he cannot keep himself entirely whole, but must give part of himself to others, or he will turn from a medium of shining joy and happiness into lustreless ashes."

less a physical impossibility during a telephone conversation. In trying to give you the information desired, especially if one is busy at another telephone or with a visitor at the same time, we do not always get your full name, address, time of meeting, and where it is to be held, information most necessary in order to place a speaker conveniently with you.

May we ask once more that the telephone be used only in emergency?

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

WHEN THE LAST BOX of clothing for a mission is being packed and dispatched, certain questions must arise in the minds of the members of the Woman's Auxiliary who have given generously of their time and money. "How necessary is this clothing?" "How is it distributed?" "Why send second-hand clothing, and not just new?"

With this in mind, and on the recommendation last year of the Executive Board, a questionnaire was sent to all the bishops and Woman's Auxiliary diocesan presidents, receiving assistance of this kind through the Supply Department. The response was very gratifying as we heard from nearly every bishop and president. Many of the bishops pointed out the value of the contacts established where the missionaries had been in correspondence with the auxiliaries in regard to their work; others seemed to discount this, but with a few exceptions, the opinion expressed was that while the missionary box was by no means the best way of helping our missions, yet until a better way of financing them was evolved, the box should continue along its present lines.

A very natural recommendation on the part of the Executive Board followed which was a request for a detailed report from every mission the first of September of each year. This year, being the first since this request was made, the reports have been of all kinds, some very brief, some very indefinite, but some giving a very detailed account of what was done with the clothing, sent to their mission. Of course, we hope that another year, we shall have fuller reports, but we have been much interested in the various ways in which the clothing has been disposed of, and the reasons for so disposing of it. Certain of the missionaries show great acumen and great conscientiousness in this part of their duties.

The reports have come in from all points, the United States, Alaska, Honolulu, and Latin America. In most cases, a certain amount of the clothing is given away, while the rest is sold to the members of the mission and the people in the community. The reason, generally given for selling instead of giving, is that the people can get what they need for a very small amount of money, and yet keep their self-respect. In many cases the amount received is negligible, and in no case large, but the fact of having paid something has a much better effect on the people than if the clothing had been given outright. In two fields, one Indian, the other Negro, nothing is sold, and it is a question whether this is not a mistake, and if the missions are not running the risk of pauperizing the people. The sales are generally for cash, although occasionally, an article is picked out and put aside for a short time to enable the would-be purchaser to get the money with which to secure it. One mission has taken great pains to work out the best way of conducting these sales, and as the people arrive, gives each person a ticket, having them stay in an upper room until the bureau opens. A line is then formed, according to the number on each ticket, and it is in this order that they enter the salesroom. This avoids crowding, and ensures the person who took the trouble to come early, his rightful place on the line. Other missions have the people come in groups, sometimes having friends and neighbors together; sometimes those who are unfriendly, or too shy to mix readily, and often these sales are a real means of bringing people together. Sales are also held for the community when the regular members of the mission have been taken care of. At some missions, the second-hand clothing is given away, at others it is sold, but in all cases, it is valuable, more so sometimes than new. In the Alaskan

Who? What? When?

(Not to mention How? Why?
and Where?)

THIS ISSUE FROM COVER TO COVER

1. Who is to be the new head of the domestic section of the Department of Missions? p. 717.
2. What problems confronting the National Council at its last meeting reflected present-day world conditions? p. 718.
3. What is the Laymen's Foreign Missions Inquiry? p. 721.
4. Who is a new member of the National Council? p. 722.
5. Why does the Church of India, Burma, and Ceylon ask for our help? p. 725.
6. Where can I secure a lantern slide lecture on India? p. 727.
7. What materials are available to me as a leader of a group interested in India? p. 777.
8. What mission of the Church needs my help *now*? p. 731.
9. A characteristic desired in all missionaries is resourcefulness. Have you any special knowledge of missionaries who have exhibited this in a marked degree? p. 735.
10. Among what peoples does our Church work in the Philippine Islands? p. 739.
11. What contribution is the San Juan Hospital making to the evangelization of the Navajos? p. 746.
12. What important posts have recently been filled by new missionary appointments? p. 757.
13. What action did the Lambeth Conference take on the proposed scheme of union in South India? p. 760.
14. What is the American Church Building Fund Commission? p. 768.
15. What can the Church do about unemployment? p. 773.

missions very little money is passed as most of the clothing is bartered for food, work, and the like, but occasionally garments are sold for actual cash. Nothing is sold at the hospitals, but everything is used for the patients, and for the institution itself. At the schools, clothing is given where needed to the school children, and the rest sold to help meet the expenses of the school.

And what becomes of the proceeds of these sales? The money is used for everything from enlarging a school library to providing rat poison! It provides shoes and medicines for children, and even coffins for the dead. It is used to buy altar bread, repair buildings, build chicken coops, buy school books, desks, treats for the school children; materials for sewing school classes, and all the many things necessary for the upkeep of a mission, and even an electric washing machine. Some of it has gone towards the Nation Wide Campaign and the Native Clergy Fund; expenses of summer volunteers, and for many other missionary uses.

So much for the clothing that is sold. That given away in most cases goes to those who are totally unable to provide it for themselves, and often the clean, neatly mended clothing received has made it possible for a man to obtain work, or a girl to attend boarding school. Some of the missionaries collect a certain amount and keep it until Christmas, giving it out at that season when it is more than ever appreciated. One missionary gets up little Christmas baskets in each of which she puts some needed garment, much to the delight of the recipient.

One might go on indefinitely, but surely enough has been said, to show irrefutable reasons why it is necessary in accepting the responsibility of filling an allotment, to do so in its entirety, or where this is impossible, to advise the diocesan Supply Secretary, at an early date. It is, as can be gleaned from the foregoing, not a question of sending what one can, but of causing real deprivation if the list is not adequately filled for at present this is the only means of support of many of our missions, and nothing is requested that is not needed.

THE NATIONAL COUNCIL

American Church Institute for Negroes

Auxiliary to the National Council

The Rev. Robert W. Patton, D.D., *Director*

ON SEPTEMBER 29, at St. Augustine's College, Raleigh, North Carolina, there was held a conference of the principals and business managers of four Institute schools, St. Augustine's College, Raleigh, North Carolina, St. Paul's Normal and Industrial School, Lawrenceville, Virginia, Voorhees Normal and Industrial School, Denmark, South Carolina, and the Fort Valley High and Industrial School, Fort Valley, Georgia, to discuss practical matters concerning the administration of the schools. In addition to the school officials, there were present Dr. James H. Dillard, director of the Jeanes and Slater Funds, the Rev. and Mrs. A. B. Hunter, Mr. Newbold, special supervisor of Negro schools in North Carolina, and his assistant, Mr. Ferguson, and Mr. T. S. Wood, a certified public accountant of New York.

The matter of placing the fire insurance for all of the Institute schools through one centralized agency having been brought to the attention of the conference by Mr. Louis J. Hunter, the treasurer of the Institute, it was recommended that the proposal be referred to experts for study and report to the proper authorities of the Institute. From investigations already made it is evident that a substantial saving can be effected if fire insurance can be placed in this way.

Further economy through the purchase of supplies for all schools through some centralized agency was carefully studied, and Mr. A. H. Turner, the business manager of St. Paul's School, was requested to determine what supplies could be purchased to advantage in this way. His report when ready will be submitted to Dr. Patton and the principals of the several schools for action.

In the opinion of Mr. T. S. Wood, C.P.A., an additional saving could be ef-

fectured by having one auditor and one system of accounting common to all the schools. The conference requested the treasurer of the Institute to investigate this matter and recommend a course of action.

The conference after unanimously going on record as favoring the strengthening of the vocational work of the schools, agreed that careful study should be given to the matter of centralizing at some designated school or schools certain trades, especially those requiring expensive equipment and high maintenance cost. Such a procedure, it was felt, would result in the best possible training at the least possible cost.

Other matters considered by the conference included the establishment of a pension plan for retiring teachers and workers of the Institute schools; the increasing of fees charged to students as rapidly as conditions permit; the raising of an adequate endowment fund in order to insure the permanence of the Institute's educational system; the consolidation in the hands of the Institute treasurer of all endowment funds held by the several institutions; and the appointment of an architect to serve all the Institute schools. The retaining of an Institute architect, it was felt, would not only be an economy but would result in more attractive and serviceable school plants.

The conference expressed its indebtedness to the director of the Institute for calling it together, and to the authorities of St. Augustine's College for their hospitality during the meetings.



THE FRIENDS of the Ven. James S. Russell, D.D., will be glad to know that he is convalescing satisfactorily from a recent successful operation for cataract.

The Coöperating Agencies

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

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York



SINCE 1905, WHEN the first missionary work of the Girls' Friendly Society was organized, we have been growing toward the ideal of world friendship as our goal for mission study. In this time we have given \$448,478.74 to the missions of the Church. The amounts given yearly vary from \$5,855 to as high as thirty-three thousand dollars. The last object, St. Andrew's Mission, Mayaguez, Porto Rico, has just been given \$2,976.52 for the enlargement of its craft shop.

Since 1908 many branches have supported scholarships for Igorot girls at All Saints' Mission, Bontoc, Philippine Islands. During the years since these scholarships were first undertaken, pictures and letters have been exchanged between girls in this country and in the Philippines. Who can say what these friendships may mean to a world struggling toward peace?

Some of the other missions to which the Girls' Friendly Society has contributed money and friendship are: The Home for Indian Girls, Cannon Ball, North Dakota; St. Luke's Home for Tubercular Women, Phoenix, Arizona; the visiting nurses at Christ School, Arden, North Carolina; St. Agnes' Hospital for Negroes, Raleigh, North Carolina; San Juan Mission, Farmington, New Mexico; two missions in Japan, St. Agnes' School for girls, Kyoto, where there is now a branch of the society, and the Shitaya Mission, Tokyo, to which the little girls gave a kindergarten. Twice money was sent to Wuchang, China, once for the Church General Hospital and another time to support a worker among the girls and women

of the silk and cotton mills; the Cathedral Girls' School at Anking, China, also received support. When the earthquake of 1923 struck Japan, we were studying that country and gladly gave to the relief of the sufferers. During the past few years the society has contributed to the Moro Dormitory, Zamboanga, Philippine Islands; an industrial building for Negro girls at Voorhees School, Denmark, S. C.; and St. Mark's Hospital, Liberia.

The Girls' Friendly Society coöperates with the Woman's Auxiliary and the Department of Religious Education of the national Church in its mission study. The October, 1929, issue of *The Record* was devoted to *Our World at Work*, the mission study for the year, and contained supplementary study material which many Woman's Auxiliary and Church school groups, as well as the branches of the society, found useful. This year the January, 1931, *Record* will be the special mission study number on India.

No longer do we hear people of other countries called heathen; nor do we find that the peculiarities and differences in their lives are the main emphasis in our study. Rather, we stress our likenesses and our mutual desires for a better world. We become acquainted with the people in the country which we are studying and to which we are giving our money through stories, games, folk tales, songs, pictures, and dramatics. Exhibits, talks, and readings all help us to know one another better. Letters between girls in America and other countries are helping to build up real personal friendships. When the members of a Girls' Friendly Society branch in Florida hear from their friends in the branch in Japan or when the girls in one of the branches in Porto Rico receive letters from girls in California, there are being woven strands of friendship that transcend race and color.

THE NATIONAL COUNCIL

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

X AT THE WHARTON School of the University of Pennsylvania there is enrolled a young Japanese student, a graduate of St. Paul's University in Tokyo, who is adding to his training in the homeland, the benefits offered by an American university. This young man, a member of the Brotherhood of St. Andrew in Japan, is the first of many whom the Brotherhood hopes in succeeding years to bring to this country for postgraduate training. A second who is about ready to come, is Andrew Tokuji Ogawa. He is not only well equipped to undertake this advanced study, but has as secretary of his Brotherhood chapter exhibited marked qualities of Christian leadership.

The members of the junior Brotherhood of St. Andrew are making themselves responsible for the raising of the necessary funds, about three thousand dollars annually. At their recent national convention in Oberlin, they underwrote over two-thirds of the sum needed to bring Mr. Ogawa here.

One group of older boys in a middle western parish dispensed with their annual visit (as a group) to the movies, and asked their director to forward the amount that this would have cost to the Brotherhood's national treasurer for the Japanese Scholarship Fund. Others are giving in a similar spirit of self-denial. It is Faith and Youth exemplified.

At a meeting of Brotherhood leaders and others interested in camping for boys, held at Oberlin, Ohio, recently, a national Church Boys' Camp Association was formed, with the Rev. Irwin C. Johnson of Detroit as president, and Leon C. Palmer of Philadelphia as secretary. The purpose of the organization is to study what is being done in the way of boys' camps in our Church, and to develop and promote improved plans for this type of leadership training. Meetings will be held annually; the next one is scheduled for August, 1931, at Sewanee, Tennessee.

Church Mission of Help

MISS MARY S. BRISLEY, *Executive Secretary*
27 West 25th Street, New York, N. Y.



OUR FARM", as McLean Farm is known to CMH girls, put up the shutters on its fifth year of service to CMH girls and babies in the middle of September. From now until next June there will be no signs of life in the big house of South Kortright, but with the coming of June 15, girls and babies will overflow from bedroom to great hall, to lawns, lake and gardens, and gather again in the chapel for prayers before retiring for long nights of restful sleep.

During this summer 149½ weeks' care was given to girls and seventy-one weeks' care to babies. The average family being twelve and one-half girls and six babies. They came from the dioceses of New York, Newark, and Long Island. Most of them were under the care of the CMH, but since CMH has always coöperated freely with other social agencies, vacations were also given to girls from such agencies as the State Charities Aid Society, and the Big Sisters.

Regular but varied programs of work, play, worship, hikes, theatricals, swimming, and instruction in the care of their babies made up the days. Visitors, including Mrs. John M. Glenn, CMH president, the Rev. J. Wilson Sutton, president and chaplain of the New York CMH and chairman of the National Committee on Spiritual Work, and friends and workers from other diocesan societies, offered excuses for fashion shows, and theatricals made exciting by the costume closet which friends of the society had started. Playground equipment made possible by the gift of another friend added to the joy of both girls and babies. Two of last year's alumnae, who were entertained as Labor Day week-end guests, admitted half ruefully on the way back to the city that the girls were having even a better time than last year.

The chaplain again this year was the Rev. John M. Hunter of Delhi, New York, who again this year made himself and the services which he celebrated in

THE SPIRIT OF MISSIONS

the chapel an extraordinarily vital part of the life of the farm. Many a CMH girl and worker were helped by his reinterpretation of our monogram, "Church Mission of Help, yes, but behind and before and below and above that—Christ My Helper."

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.



THE FOLLOWING letter would seem to belong in this column. It is proof, if proof were needed, that the recent books lying idle on our shelves would count for much in the lives of those who are doing our work on the firing line.

"Another package of books arrived about two weeks ago. We wish to thank the C.P.C. for its kindness and generosity to us. I have just read your article in THE SPIRIT OF MISSIONS on the value of the work done by the C.P.C. I should hate to think of life in Sagada without it. We enjoy the books enormously and find reading the best recreation, especially in the rainy season which is now upon us. There is such a small American staff here that it is difficult to meet socially without talking shop. With lots of reading we not only have the pleasure at the time, but always an interesting topic for conversation.

"As for the periodicals, they are invaluable in trying to keep up with the outside world. Also they may be handed on to the natives. Many of our school boys are taking an interest in the political situation, also some are studying science this year for the first time. These boys find such magazines as *Worlds Work* a book of magic. There is no doubt in our minds of the helpfulness of the C.P.C."

It is a pleasure to report that the British patients at St. Luke's Hospital, Tokyo, may now revel in their beloved *Punch*, for which an appeal was made in September. Doubtless many Americans both in the hospital and on the staff will likewise find it adding to the joy of life.

A priest in a far-western mission would like to renew his acquaintance with Baron Münchhausen.

The Book of Etiquette by Emily Post would be welcome in a student center in the South.

It is gratifying to think of the sets of

The Book of Knowledge that the C.P.C. has had the opportunity to pass on to the benefit of many children. Is there another out-grown set ready for a school in the Mountain Province of the Philippines? It will be as good as a whole library to the children there.

With the certainty that he is still wholly absorbed in caring for the suffering in Santo Domingo, nothing has been written yet to Archdeacon Wyllie about the replacement of his library, which was destroyed with all other personal possessions. Before this article appears in print we shall hope to know his more immediate needs in the line of books. Without waiting for this information, however, it is quite safe to make an urgent appeal for any books that a priest should have in his working library, and for the best general literature of a varied character. The C.P.C. at its central office will be glad to care for any such gifts until there is a new home to receive them.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*
2103 Main Street, Jacksonville, Florida



AN ARTICLE on the work of the Daughters of the King in *The Southwest Churchman* includes this paragraph:

"Very good in theory," says someone, "but how does it work in practice? What do they do in a parish, and how seriously do they take their vows?" The answer might be given in the words of a sober-speaking layman at the last convocation. "They are more useful than vestries," he declared.

And now we are wondering



THE ANNUAL Corporate Communion of the Order on All Saints' Day marks the general rallying day each year for organized effort in chapter and parish. Since this is written before November first, it is not possible to report on the wide observance of the day. In a number of dioceses the Woman's Auxiliary planned to cooperate with the Daughters of the King in the observance of the day as a day of intercession.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

A SAILORS' DAY MESSAGE*



EVERY NOW and again I find myself gazing into a store window full of the scientific apparatus that has to do with navigation, compasses and clocks, barometers and aneroids, sextants and planispheres, depth-finders and large technical looking volumes, *Tides and Trade-winds*, *The Science of Stowage*, *Cords and Cordage*, *Knots and Splices*, *Practical Navigation*, and last but not least, *The Nautical Almanac*. To me there is romance in such a window display and it attracts me like a magnet, all the more so, I suppose, because I have always been a landlubber and the sea to me has always beckoned from afar. But now I am on salt water, and within a few hours' sail of the open Pacific. After five years' residence on Puget Sound, I sometimes wonder whether there can be any more attractive body of water in the world. Here we have the advantages of salt water without some of the disadvantages of the sea. Protected by the Olympic Mountains, Puget Sound is rarely rough, but on the contrary it is as smooth as a pond sometimes for days and days.

It is not of the glories of Puget Sound that I am thinking just now, however, but of ships and sailors the whole world over. It is easy for a landlubber to see the romance, but only a sailor can know the dangers of the sea. Not long ago, while going down the sound by ship to keep an appointment, we passed a big coastwise steamer coming in, but with a list to the port side that seemed about thirty degrees. Perhaps it wasn't so much, but to the uninitiated it looked bad. And at once I thought of one of the volumes that I had seen in the window entitled, *The Science of Stowage*. Had someone failed to properly load this ship, or had there been a storm so great that the cargo had shifted in spite of all precautions; had she

sprung a leak and was she limping along with a hold full of water? Anyway, whatever the reason, she was making for port with a port-side list. I had always heard that "a ship steers better with a cargo", but I had never realized how much depends on stowage until I saw this ship and thought of the volume on stowage in the window, and hereby is a parable:

The Seamen's Church Institute, as I see it, aims to do for the sailor what these scientific works and devices aim to do for shipping and shipowners. It is more than a haven of rest for a land-hungry sailor; it is more than a place where one can stow away his luggage while he is off duty on shore. It is a place for wholesome friendship, good counsel, and sound advice. It is a place where one can take on much that will serve as ballast when the storms of passion are blowing hard and the waves of temptation are running high. It is a place where one can adjust his spiritual compass to the standard of that perfect life which we see in Jesus Christ. He too was acquainted with the sea. His first disciples were fishermen.

Men of the sea, you know your duty toward the master of your ship. The Seamen's Church Institute, among all the other fine things which it aims to do for you, would have you to consider your duty toward the Master of men, the Lord of life and the conqueror of death.

We of the Pacific Coast would have you know that there are three such havens for you on this coast. One at San Pedro, California, one at San Francisco, and one at Tacoma, Washington, here on Puget Sound. A hearty welcome and a friendly hand await you whenever you are in these waters. I cannot conclude without venturing to express the hope that the time may soon come when we shall see another Seamen's Church Institute in the port of Seattle.—THE RT. REV. S. ARTHUR HUSTON, D.D., *Bishop of Olympia*.

*General Convention has designated the fourth Sunday in October of each year as Sailors' Day when many clergy present to their people the vital work being carried on by the Seamen's Church Institute of America.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*
(Next session: Denver, Colorado, September, 1931)

The Presiding Bishop

THE RT. REV. JAMES DEWOLF 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* LEWIS B. FRANKLIN, D.C.L. *Vice-President and Treasurer*
THE RT. REV. H. L. BURLESON, D.D. *Assistant to President* MR. CHARLES A. TOMPKINS *Assistant Treasurer*
*THE REV. FRANKLIN J. CLARK *Secretary*

Elected by General Convention, Terms Expire in 1931

THE RT. REV. WM. T. MANNING, D.D. MR. HARPER SIBLEY
THE RT. REV. HUGH L. BURLESON, D.D. MR. SAMUEL F. HOUSTON
THE REV. H. PERCY SILVER, D.D. MR. WM. G. PETERKIN
THE REV. R. S. CHALMERS MR. Z. C. PATTEN, JR.

Elected by General Convention, Terms Expire in 1934

THE RT. REV. H. ST. GEORGE TUCKER, D.D. THE REV. REV. BURTON MANSFIELD, D.C.L.
THE RT. REV. WARREN L. ROGERS, D.D. (Until 1931) MR. SAMUEL MATHER
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