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THE SPIRIT OF MISSIONS

CHRISTMAS, 1934



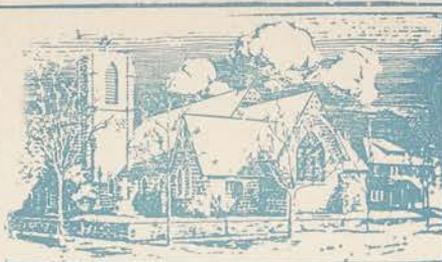
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Associate Editor

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Retired

Vol. XCIX, No. 12



DECEMBER, 1934

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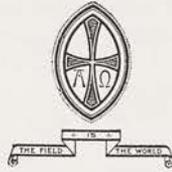
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KUTCHA-KUCHIN, Indian mother with her baby at Fort Yukon. The sculptor, Miss Lillie H. Harper, tells of her visit to Alaska on page 569

The Spirit of Missions

VOL. XCIX, No. 12



DECEMBER, 1934

Missionary Facts from Many Lands

THOUSANDS OF deaf communicants are without spiritual care. In many schools for the deaf, daily chapel services have been discontinued entirely. All due to the serious reduction, during the past two years by death or retirement, of the staff of missionaries to deaf people. The deaf clergy, in their 1934 conference, recognizing this, resolved to devote themselves most energetically to finding and training new men for this special ministry, and to the extension into new fields of the Church's work among the deaf.

The Reinforcement Fund is slowly growing. This fund, of which the National Council is trustee, is built up by voluntary gifts, the income to be used to strengthen and extend the Church's work among the deaf, especially by assistance in training deaf candidates for the ministry.

A BISHOP'S VISITATION that was different was made recently by the Missionary Bishop of South Dakota to Sioux Indians of the Corn Creek section of Pine Ridge Reservation. The Indians them-

selves conceived the idea. They asked that there be inaugurated an annual outdoor gathering of the eight chapels in the Corn Creek District, with conferences about the affairs of the Church, and Confirmation as a fitting climax to the event.

A CHRISTMAS Message from the Presiding Bishop, the Rt. Rev. James DeWolf Perry, will be broadcast Sunday morning, December 23, at ten o'clock over the Columbia network. This will be the regular December broadcast of the Episcopal Church of the Air.

The Indian Christians reminded Bishop Roberts that in ancient days their fathers worshiped the Great Spirit on top of a hill known as Eagle Nest Butte, an elevation six hundred feet above the prairie, visible for twenty miles in every direction. It was their wish that again they might go to this hilltop for worship, as Christianized sons of their pagan fathers.

The meeting was attended by more than three hundred Sioux. To mark their pilgrimage, and the establishment of an annual conference, they planted on the hilltop a Niobrara Cross seven feet high, which is soon to be replaced with a permanent cross of rough-hewn native timber which will tower thirty feet above the butte, and be visible for miles around—the expression of Corn Creek Indians that their community is Christian.

THE SPIRIT OF MISSIONS

OUR COVER THIS month is reproduced from a painting by John L. Ellingboe, copyrighted by the Augsburg Publishing House of Minneapolis, Minnesota, through whose gracious permission we are able to use it. This firm is the publisher of an attractive Christmas annual of literature and art which emphasizes the religious significance of Christmas as well as retaining the merriment usually associated with that season. The leading article, *Glory to God*, is contributed by the Bishop of Chicago.

THE SPONTANEOUS offering made during the U.T.O. Mass Meeting (See November SPIRIT OF MISSIONS, p. 515) in Atlantic City was not completed that night. A check for \$36.85 reached the treasurer of the National Council on All Saints' Day coming through the Bishop of Alabama from two missions under the care of the Rev. G. Wallace Ribble. Trinity Mission, Bessemer, sent an offering of \$29 and Christ Mission, Fairfield, one of \$7.85, because they wished to share in that missionary offering taken during General Convention. Dr. Ribble expressed the hope that other congregations may feel the urge to have a part in that offering, as did his two impoverished missions.

Incidentally, there is perhaps an echo of the Church-Wide Endeavor here, for it was in Alabama that much use was made of the following statement as a kind of slogan: "*Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth—including Alabama.*"

THE REV. ENKICHI KAN, Director of the Junior College of St. Paul's University, has been appointed a member of the committee to arrange the World's Student Christian Federation Conference on Social and Industrial Problems to be held in England next summer. Dean Kan has

been named one of the four speakers at a symposium on *Is a Christian Sociology and Economic Philosophy Possible and Desirable?* at the conference. The other speakers will be Reinhold Niebuhr (United States), V. Demant (England), and D. deRougemont (France).

ILL HEALTH has necessitated the withdrawal of the Rev. Cyril Leitch as missionary in the Big Sandy Valley, Kentucky. The work in this important area of the Diocese of Lexington is being carried on by Mr. Llewellyn Catlin of Pikeville, Kentucky. All communications for these missions should henceforth be addressed to him.

AT THE SUGGESTION of Mme. Chiang Kai-shek and others, the friends in China of the late Mrs. L. H. Roots are raising one thousand dollars Chinese currency to provide a scholarship at the Ch'in San Rural Christian Community. This experiment in the training of Christian farmers is a promising project in rural evangelization.

CHURCHMEN, WHETHER or not they participated in the Seabury sesquicentennial celebrations last month, will want to read the Bishop Seabury number of the Church's *Historical Magazine* (September 1934). In this anniversary issue the Editor, the Rev. E. Clowes Chorley, and his associates have gathered together a stimulating and informing group of papers. It is an enriching experience to read Arthur Adams' article on The Seabury Family, or the account of Samuel Seabury, Presbyter by Charles Mampoteng, or Dr. Chorley's own carefully documented narrative of the Election and consecration. All these are in this special number of the *Historical Magazine* which also includes a foreword by our Presiding Bishop, and the sermon preached by Bishop Skinner at the consecration in November 1784.

In an early issue—From Darkness to Light in Dornakal
by the Rev. George Van B. Shriver

Christmas Eve at Our Lord's Birthplace

Colorful pageantry and reverent ceremonial mark observances by Western, Orthodox, and other Christians of Nativity in Bethlehem

By the Rt. Rev. George Francis Graham Brown

Anglican Bishop in Jerusalem

IN THE NEAR EAST Christmas comes more than once a year. The date depends on the calendar used. According to our reckoning, the Churches of the West celebrate Christmas on December 25, the Orthodox Church on the eve of January 7, and the Armenian Church on the eve of January 19, while the Abyssinians keep Christmas every month in the year except March.

Our own Christmas Eve I spend in Bethlehem where many go to sing English carols in the courtyard of the Orthodox Convent adjoining the Church of the Nativity. These carols are sung by the English choirs of St. George's Cathedral and Christ Church, Jerusalem, and several hundred British and Palestinians, Anglican and Orthodox alike, join in the familiar words. The night is usually clear. The stars shine in all their glory—more wonderful here than anywhere else. The stillness is remarkable. It may be bitterly cold and had we not come to praise God in hymn and carol for the greatest of all His gifts, His only begotten Son, we should shiver and stamp our feet to keep warm.

Before this service begins I pay an official call with some of our clergy on the Archbishop of the Jordan, who is the official guardian for the Orthodox of the Church of the Nativity. We obtain per-

mission from him to hold this service, and he takes part in it with other of his clergy. After the singing is over, he invites us all to a short service in the

Chapel of St. George. We enter by the narrow doorway from

the Convent courtyard and soon this chapel of the

English Patron Saint is filled to overflowing. It

seems quite natural to be in this chapel lit only

by tapers, everyone standing wrapped in

winter clothing, and there to give thanks for

the Birthday. The Archbishop takes part

in the service and reads the Gospel for Christmas

Day in Greek. Even this does not seem strange for

in whatever language this passage is read its truth compels our worship.

After this service the Archbishop allows us to visit the Grotto of the Nativity. The way into it from the church is down steep, narrow, and slippery steps, hollowed and worn by the footsteps of millions of Christians who come to worship in the cave where is the silver star inscribed, "Here our Lord was born of the Virgin Mary." Here in silence some of us remember a carol written by an American Bishop:

O holy Child of Bethlehem!

Descend to us, we pray;

Cast out our sin and enter in,

Be born in us today.

We return late Christmas Eve along



ANGLICAN BISHOP
IN JERUSALEM



GROTTO OF NATIVITY, BETHLEHEM
A visit to this sacred spot is always a part of
the Christmas Eve observance in Bethlehem

the historic five-and-a-half miles of road which separate the birthplace of our Lord from the city where He chose to redeem mankind by His life enriched by death. And there, at midnight, in the Collegiate Church of St. George the Martyr, our American Chaplain celebrates the Eucharist.

This is how Christmas Eve is celebrated on December 24. The next Christmas Eve we also spend at Bethlehem and this will be January 6. This is the Orthodox Christmas. We motor about ten-thirty in the morning, past the Eye Hospital of the Order of St. John of Jerusalem, magnificent in equipment and technique, to the Monastery of Mar Elias where are assembled the titular Archbishops and others who form the court of the Jerusalem Patriarchate. Here we, together with the local notables, pay our respects to the Patriarch or *Locum Tenens*, and leave in time to reach Bethlehem, there to welcome the procession as it approaches the open square in front of the ancient basilica which Constantine the Great built over the Grotto of the Nativity. The narrow and tortuous streets of Bethlehem are filled with those who wish either to attend the ser-

vice, to take part in the procession, to watch the crowd, or as in the case of the police—of whom there are a large number—to protect both the crowds and the worshipers. The procession musters in the Square, the Patriarchal escort is met by the clergy of Bethlehem, and with banners flying, the vested clergy, precious ornaments carried in their hands, all move towards the place where our Saviour was born. In this procession I take my place, accompanied by some of my clergy as representatives of the Anglican Communion. Amid every sign of rejoicing the procession moves forward slowly, for the ancient doorway into the church is only four feet high, so built as to prevent cattle and animals entering, and to facilitate defence.

We stay for the preliminary part of the service, but as it would continue with only a few breaks into the third day, we leave about midday. The same evening I return with some of our clergy and my *kawass* who, clad in the red uniform of a medieval Turkish soldier and armed with a silver staff and a sword, acts as a guide and bodyguard. The church is filled with worshipers, all dressed in their brightest and best clothes, some of the men in western clothes wearing a *tarbush* on their heads, others in flowing robes of silk or camel's hair or goat's hair with enormous yellow turbans. The women appear in graceful flowing dresses, the Bethlehemite married women being distinguished by their white pointed coif with chains of coins, family heirlooms, around their forehead. Boys and girls come in embroidered coats and caps of the same types as their elders.

The iconostasis—that great carved gilded screen before the sanctuary—glitters with the reflection of the lights in the church. There are lights everywhere, glass lamps, silver lamps, gold lamps with lighted wicks floating on oil. The great candelabra in the nave festooned, the sacred *ikons* shining out through their gold and pearls.

Soon the Archbishop appointed to grant permission to those clergy desirous of taking part in the service, stands in

CHRISTMAS EVE AT OUR LORD'S BIRTHPLACE

front of the Patriarchal throne and receives their obeisance. Meanwhile the congregation increases. There is no ordered solemnity as in western churches; children come and play, men and women come and go, but there is a feeling of gladness and happiness and of excitement. Everyone waits in expectation for the presiding ecclesiastic while the choir sings the Liturgy. Now the "Royal Doors" open, and he takes his place on the throne vested in white and gold.

Here the special part of the Christmas Eve service begins. The acting Patriarch, Archbishops, clergy, and official visitors (the District Commissioners, Consuls of Orthodox countries, and visiting ecclesiastics) are given big yellow ornamented candles three feet high. The procession, formed according to rank and precedent, proceeds down the twisting steps to the sacred Grotto below the great altar. It is soon crowded. The Gospel is sung in Greek and then in English. Then there follows the special commemorations including those for civil rulers and at the end of each the response is chanted. Before leaving, the Orthodox ecclesiastics bend down and lovingly kiss the silver star, after which the procession moves up into the basilica and is met by those who are anxiously awaiting its ascent from the Grotto with banners and processional crosses and censers. In double file the Bishops and clergy, clothed in beautiful robes follow, the banners go on before and the acting Patriarch comes behind. As he passes, he blesses the people. Thrice the procession goes round the church. I follow behind the acting Patriarch, carrying a candle, seeing the crowds, breathing the incense-filled air, watching the magnificent candelabra ablaze with lights swinging to and fro in the nave, hearing the choir chanting the Eastern hymns.

I feel that the impression left on me is deeper than that given by the buildings themselves. How deep that is I



CHRISTMAS PROCESSION IN BETHLEHEM
The Orthodox Patriarch enters the Church of the Holy Nativity for the three-day festival

cannot say in words, for here is the oldest church still in Christian use; here is the basilica which Constantine the Great built over the Manger where our Lord was laid; here are the restorations effected by Justinian; here are the splendid monolithic columns of reddish limestone upholding the roof given by King Edward IV of England, and doubtless made of the oaks of England; here are mosaics detailing beautiful pictures; here is the cavern, roughly forty feet long by twelve feet broad and ten feet high, containing the silver star of Bethlehem, and above it in the alcove fifteen beautiful lamps, Greek, Armenian, and Latin.

Shortly after the procession has returned to its place around the great screen my clergy and I leave to go back to Jerusalem. The service continues well on into the morning, together with the special services conducted by the Syrian Orthodox and the Copts, each at its own altar in their own language conducted simultaneously with the service of the Orthodox.

In an early issue -Africa's Need for Christian
Literature by Margaret Wrong



Toward Christmas



MANY roads led to the scene of the first Christmas. They were traveled by careless sojourners, preoccupied officials, anxious householders; by the awe-struck shepherds and the wondering Magi; by the Virgin Mother conscious of her sacred burden. These found what each was prepared to see.

The world approaches Christmas now by countless paths intent upon as many objects of desire. How will God's gift revealed at Bethlehem be realized this year in Christian hearts made ready to receive it? There is one way, we name it Advent, which if followed will lead into the presence of the newborn Christ. It is the way of renewal, "repent ye," the way of prayer, "seek and ye shall find," the way of Communion, "Come unto me . . . and I will refresh you." Wherever the joy and peace and love of Christmastide are sought, let the call of Advent sound, "Prepare ye the way of the Lord."

Church Missions House
New York, N. Y.

Presiding Bishop

New York Sculptor Visits Fort Yukon

Creator of Hudson Stuck Memorial Font has vital experience during summer spent among people to whom Dr. and Mrs. Burke minister

By Lillie H. Harper

Chairman, New York W.A. Committee on Alaskan Indians

IT IS A VITAL experience to visit the mission field and to see the fine work that is carried on. Recently at the invitation of Dr. and Mrs. Grafton Burke I took the long trip to Alaska to see their work at Fort Yukon. I had met them some years before in New York when they were out on furlough. They were interested in my sculpturing and at the Washington General Convention, Mrs. Burke had asked me to make the baptismal font which the native children wished to give St. Stephen's Church in memory of Hudson Stuck.

The story of how I made that font during a summer in France is a long one beset with difficulties and delays. There were difficulties in having it cast, annoyances which required another trip to Paris the following summer to see that the bronze casting was accomplished successfully. One French woman was so interested in the story of the font that she wrote it up for a French paper. In her article she said that among the large sums of gold coming into France at that time (1930), there were some smaller sums worthy of note and described the font given by the Indian children in memory of Archdeacon Stuck. Finally the casting was finished and the font shipped. It arrived in

New York City in the fall of 1930 but could not be shipped to Alaska until the next spring. In the meantime it was for a while in my parish church, Grace Church, New York. Then came spring and the font carefully packed was shipped *via* the Panama Canal to Seattle. From there an Alaska Line steamship took it to Skagway where it was put in a freight car and taken by rail over the mountains to White Horse. There a Canadian boat going down the Yukon carried it to Dawson, and finally it completed its down river journey to Fort Yukon on an American boat.

Anxiously I awaited word of its safe arrival, for like the craftsman of old, I had put all my best into this work done for the Church. At length in September, word came that it had arrived in perfect condition and had been dedicated by Bishop Rowe. Since then the Burkes have urged me to visit them and to see the Angel of Fort Yukon (as I call the font) actually in use.

A summer came when I was able to go and the last of June found me in Fort Yukon. *En route*, at White Horse I met Bishop Rowe, also on his way to Fort Yukon. As we went down the river he told of the early days with all their hardships and exciting experiences. We



THE ANGEL OF FORT YUKON
After a baptism at the font made by Miss Harper (second from right)



ESKIMO GIRL

Sculptured by Miss Harper during her sojourn in Fort Yukon

reached Fort Yukon at midnight and, as we were then in the land of the midnight sun, it was broad daylight. Dr. and Mrs. Burke and all Fort Yukon were at the river front to meet us. There are no docks but the boat comes up alongside the bank to which the gangplank is thrown.

The morning after my arrival, Bishop Rowe confirmed a fine class of fifty-one men, women, and children. It was my first native service: an impressive and picturesque sight. The church was crowded to the doors and many could not get in—the women carrying their babies on their backs with the beautifully beaded baby straps with gay tassels, the little children crawling around on the floor with nobody minding, the old people sitting on their feet in the aisles, and all the benches filled with men, women, and young people. The church has exquisite altar hangings of soft white caribou skin, beautifully embroidered in colored beads, the work of native women, all members of the Woman's Auxiliary. At the close of

the service Bishop Rowe surprised me by introducing me to the congregation and by asking me to stand at the door as the people passed out so they could shake hands with me. They love to do it as it is their way of showing friendship and good will.

That afternoon Dr. Burke married an Indian couple just in from their fish camps, and baptized two Indian babies, one of whom was so delicate that without his care in the hospital it probably would not have lived. It naturally pleased me to see my font actually in use. At least fifty babies have been baptized at it.

It is, of course, unnecessary for me to tell THE SPIRIT OF MISSIONS Family what an extraordinary person Dr. Burke is. Not only is he a fine physician and surgeon, a Fellow of the American College of Surgeons, but he is also a deacon. He conducts the Church's services for the Indians in their own tongue, and only when making an address does he use an interpreter.

As the summer passed my mornings were more and more spent at the clinic, watching Dr. Burke at work among his people. Later I modeled a small statue of a typical *Kutchin* (People of the Flats) Indian mother carrying her baby on her back. One day a mother brought her small child, who was sick, to the clinic and the Doctor asked her what she had been feeding him. "Oh," said she, "ever paraded milk!" The hospital is efficiently run and is a work of which the Church may well be proud. I often used to act as guide to travelers who came ashore for a few hours while the boat was unloading freight and without exception the people were surprised and impressed to find a hospital of that fine type way up there above the Arctic Circle. They always asked who supported it and it was with a feeling of pride that I answered, "The Episcopal Church."

A few years ago some visiting doctors asked permission to go over the hospital. Dr. Burke told them to go ahead and they went over it from garret to cellar. He did not know it at the time, but the

NEW YORK SCULPTOR VISITS FORT YUKON

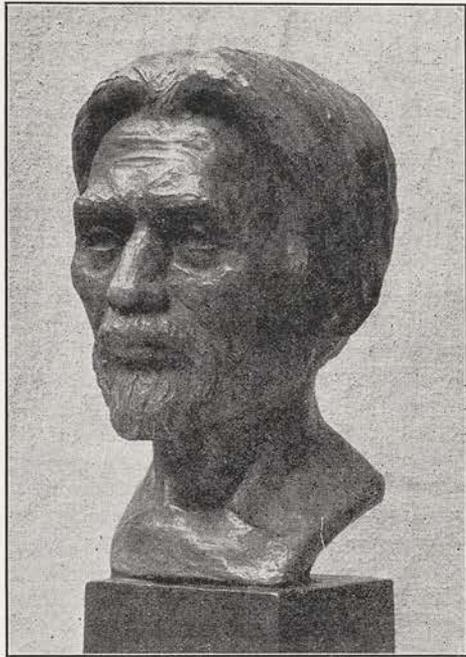
hospital was being investigated and the following winter at a meeting of the American College of Surgeons one of the first names read out of American hospitals with Grade A standing, was the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska!

Some of the patients will be ever in my mind. Little Beattie, for instance, scalped by an Indian dog who was saved by grafting skin on her head. Then there was the little boy in the tubercular ward who would not let the nurses cut his hair. He had a sweet but firm way of saying "No" each time they attempted to cut it. They finally found out the reason. He had seen a picture of Jesus with long hair and he wanted to look like Him. There is so much tuberculosis among the natives and the ward always seems to be full.

Another case was of a teacher from Eagle, about one hundred miles away, who was very ill. The town paid to have her brought to Fort Yukon by plane. This plane had wheels instead of pontoons, so it landed on the beach. Dr. Burke went down in a launch and with great care the patient was transferred to the launch and brought to the hospital.

Then there was old John Ventekwizi, a Chandalar Indian, who as far as can be estimated must be over one hundred years old. He remembers hunting big game with bows and arrows when the Hudson Bay traders first came in 1846 and he must have been at least sixteen or eighteen years old to be strong enough to kill moose and caribou with bows and arrows. Almost blind, he had a bad fall while at the fish camps. When he was brought to the hospital it was thought that his great age would preclude his recovery. But Dr. Burke and his nurses took such good care of him that after a time he was again up and about. We would get him out in the sun in a deck chair and I modeled his head. Dr. Burke would dash over from the clinic and get old John singing hymns and Eskimo songs in his native language.

Sometimes when John became sleepy and was slumped down in his chair, Dr. Burke would come along and say, "John,



JOHN VENTEKWIZI
Venerable Chandalar Indian sculptured by Miss
Harper (see text below)

you all time lie!" John would wax indignant and draw himself up and say, "I no lie!"

It was not until the day before he left the hospital that he found out that the Doctor meant, "You are always lying down!" Then old John chuckled and enjoyed the joke as much as anybody.

The hospital has such a wide sphere of influence that people come to it from distances one hundred, two hundred, and three hundred miles away. The Doctor has often been called on by radio within a radius of one thousand miles for medical advice. But now that the U. S. Signal Corps has abandoned its radio station, due to rigid economy, I do not know how successfully they get messages through, although I understand that the Northern Commercial Company has installed radio phones.

The hospital has a fine staff of three highly trained nurses and a worker in the field who counts almost as another nurse. There is Miss Addie A. Gavel who was one of the best surgical nurses at

THE SPIRIT OF MISSIONS

the Postgraduate Hospital, New York, Miss Lillian M. Tift from Seymour, Connecticut, who is a graduate of the Hartford Hospital, and Miss Alice H. Hanson from South Dakota who arrived while I was there. Miss Irene Sargent, the field worker, had gone to Alaska as a teacher, but became so interested in hospital work that she volunteered for that service. Mrs. Stanford, generally referred to as "Ma Stanford," cooks for the hospital, no light job, and in summer cultivates a small vegetable garden with much success and for the good of the hospital.

Mrs. Burke's part in the work of the mission cannot be realized fully unless you have been in her home and really seen how very much depends on her. I had known that she had taken some native children into her home to look after, but I was amazed to discover there were twenty-two of them. And it is entirely a voluntary project on her part, supported entirely by special gifts from friends in the United States. At one time or another the children have all been sick in the hospital and they either are orphans or else have not the kind of homes where they can get proper food or care and they would soon be ill again if sent home. Due to her care, they are a happy group of children and it is like one large family. In all the time I was there, over two months, I never heard any quarreling and only twice did I hear a child cry and that was when a little boy fell downstairs and bumped his head!

The work at Fort Yukon seems to me the ideal expression of Christian service as regards conditions in Alaska. It would be a calamity, indeed, if it were given up or seriously curtailed. The combining in one mission, of the medical work, Mrs. Burke's care of the children, and spiritual guidance by the Church, including Church societies and clubs, makes an influence that is a strong force for righteousness not only in the community, but throughout a large radius. The Burkes' home is the center of all the Church activities as our

parish houses are at home. They have an active Woman's Auxiliary, the Hudson Stuck Club for men whose members cherish the memory of the Archdeacon and try to live up to his teachings, the Hudson Stuck Junior Club composed of the young boys under the leadership of John Fredson. Largely through his efforts the men and boys have taken up baseball and as a Fourth of July celebration while I was there, they had their first field day; it was a great success. Besides baseball they had races including girls as well as boys. The young girls, too, have their club, called the Northern Lights. They made a lovely hooked rug which they presented to Bishop Rowe on his visit. The girls are taught to do most of the housework in the mission, and to iron their own clothes. Fortunately somebody gave Mrs. Burke a washing machine which is a tremendous help. The boys have their duties, too, such as chopping firewood, running errands, and the like.

In addition to being a physician, surgeon, and clergyman, Dr. Burke defends the natives in a legal way when necessary. While I was there Chief Esais was accused by the game warden of having sent in one too many Martin skins. By law, each person is entitled to ten skins, but somehow or other Chief Esais had eleven to his credit, although he and his wife together only had eighteen. The game warden insisted on a jury trial, although he had stamped all the skins sent out and was therefore responsible. I shall never forget the scene of the trial in the Government schoolhouse with Miss Dalziel as Commissioner presiding and most of the white voters of Fort Yukon as jurors. Dr. Burke dashed down from the hospital to defend the Chief. Much to our joy he was exonerated. So you see the extent of the Burkes' work for these people. Dr. Burke marries them, brings the babies into the world, baptizes them, prepares them for confirmation, attends them when sick, defends them in court if need be, and when they die he buries them. What more can one man do, all in the name of our Master?

Our Church Goes Forward in Mexico

Former Bishop of Mexico answers some searching questions on state of religion. Missions increase and flourish under native leadership

By the Rt. Rev. Frank W. Creighton, S.T.D.

Suffragan Bishop of Long Island

RECENT EVENTS IN Mexico have prompted some people to ask how our Church is able to do its work in that country, and to question the worthwhileness of carrying the Gospel as this Church has received it to a people who presumably want no religion at all. Moreover it has been suggested that in our work in Mexico we are pursuing an opportunist policy, taking advantage of the difficulties in which the Roman Catholic Church in Mexico finds itself through its inability to adjust itself to Mexican laws. In the face of these questionings something should be said again about the character of our work and how we are doing it.

When the Liberal Constitution of 1857 was adopted and the Reform Laws promulgated, a section of the Mexican people availed themselves of the privilege of religious liberty and formed an independent evangelical-catholic Church. They elected a Bishop who was consecrated for them by Bishops of our Church. Bishop Lee, then Presiding Bishop, visited Mexico at the request of the House of Bishops, ordaining and confirming while he was there. Subsequently, our Church sent Commissioners to Mexico to

guide and advise *La Iglesia de Jesus*, as the reformed Mexican Church was then called.

Later, in 1904, Bishop Aves was consecrated and sent to Mexico, not to minister to Mexicans but to give oversight to the English-speaking congregations which had sprung up with the influx of foreigners. When Bishop Aves arrived in Mexico he was welcomed not only by the English-speaking members of our Church but by the Mexicans who were members of *La Iglesia de Jesus*, then without a Bishop. These latter asked that he take them under his jurisdiction. A concordat

was drawn up between the American and Mexican Churches, satisfactory to both, and so we entered into our Mexican work. Meanwhile the ecclesiastical provisions of the Constitution of 1857 had fallen into abeyance and no effort was made to enforce them.

When the present Constitution of 1917 was adopted, however, all the provisions of the Juarez Constitution were embodied. Church property was nationalized and religion became a matter of governmental regulation. Moreover, in Article 130 of the Constitution of Mexico each State was given the right to decide how



MEXICO'S NEW BISHOP ON ATLANTIC CITY'S BOARDWALK

THE SPIRIT OF MISSIONS

many clergy are to officiate within its borders.

Very little effort was made by the Government to enforce these severe provisions during the years of reconstruction following the active period of the Revolution. In fact not until 1927 was there any enforcement act passed by Congress. I do not believe these laws would have been enforced then had it not been for the fact that in May, 1926, the Roman hierarchy of Mexico decided to withdraw from the country in protest and put Mexico under an interdict. The immediate result was severe enforcement, the expulsion of many foreign clergy, and the seizure of much Church property.

There was now no other alternative for us than obedience or withdrawal. We decided to obey. Our clergy and property were registered and our work continued save for a period of interruption of services in Christ Church Cathedral in Mexico City. Even our foreign clergy were permitted to remain and officiate for foreign colonies for a period of six years under special provisions appended to the enforcement act. Two years later the Roman Church adopted our position and on June 21, 1929, a *modus vivendi* between the Government and that Church placed our Roman brethren in exactly the same position as ourselves.

From that time on there have been sporadic periods of peace and religious disturbances. Sometimes difficulties have arisen because of the provision in the Constitution which permits States to fix the number of officiating clergy. Local governors at times have been exceedingly severe. Some have arbitrarily fixed the number, usually far too few; some have established a ratio to the population without respect to Churches; some have established a ratio for each "cult." As the number of clergy permitted to officiate has been reduced there have been resentment and overt acts on each side.

It must be said that in the mind of the Government and its supporters there is a distinct feeling that the Roman Church is an anti-revolutionary force. As a result schools, under religious auspices, are

constantly inspected and sometimes closed when it is felt that the teaching is subversive to the Government and the revolutionary program. The Government has ruled that no clergyman or member of a religious order may teach in a school, nor may any school be supported by a religious body.

Our work of religious education has been entirely reorganized to conform to these rulings. Religious instruction for our pupils is now limited to one of our duly registered churches.

The chief cause of the frequent periods of religious stress is the perfectly natural resentment at these severe laws which finds outlet in critical attacks upon the Government or in anti-government demonstrations. It is perfectly obvious to anyone who has followed the course of events in Mexico since 1927 that severe enforcement of the law, the closing of schools, and the expulsion of clergy always have been in the nature of reprisals.

In the face of all this what chance has the Church? And may it not be said with truth that the Government is anti-religious?

The answer to the first question is, "We are there," doing an effective and helpful piece of work and growing stronger every day in numbers, in the work we are doing, and in zeal.

The answer to the second question is that two entire articles of the Constitution of Mexico, as well as parts of others, deal with the question of religion and one of those articles grants entire freedom under the law. Moreover one whole section of the Department of Interior is charged with the duty of religious administration. I know of no other nation, where there is no State Church, which concerns itself so vitally with religion.

The election of Bishop Salinas y Velasco by General Convention was a courageous act. Instead of allowing ourselves to be weakened because a foreigner could not qualify as Bishop of Mexico we have conformed to the law and strengthened our position and shown our confidence in the product of our own Church.

OUR CHURCH GOES FORWARD IN MEXICO

Our work is increasing, new missions are being organized, our Mexican leaders both clerical and lay are being given opportunity to advance our educational and social service programs. We are responding to the crying need for the Gospel as this Church has received it and never at the expense of any other Church.

I know there have been searchings of heart because we have been assigned churches we did not build. "Have we not been guilty of opportunism?" Had we ever taken a church away from a congregation, even though the Government assigned it to us, we certainly would have been.

We have four such buildings. One came to us because a congregation, long without the services of a priest, of their own volition asked us to receive them. They came offering their church building. The Government at their request agreed to the transfer. No one was dispossessed.

In another Indian village we were given a colonial ruin, unused for centuries. It was roofless and high grass was growing in the nave when we received it. This ruin we repaired and one of our congregations now worships in it.

In still another village we were also

assigned a ruin, not an old structure but one so poorly built that it was falling to pieces. This also we have repaired and are using.

In each one of these villages there is a good Roman church in use by its congregation, which has not been interfered with in any way.

One other church has been transferred to us by the Government, at the request of the Methodist Bishop who has asked us to take over his work in a region where we are stronger. As soon as necessary repairs are made this building will be used by our people.

This is the complete record and I feel that in view of it the Church in Mexico may expect the continued confidence of those who have its welfare at heart.

At present we have but one church closed and that because we are unable to satisfy a technicality of the law. All the others are open and the devoted people are alive to and appreciative of the blessings brought to them by this Church. Hard and dangerous work is being done by the Bishop and his clergy. They need our prayers and our confidence as they go forward to make the living Christ reign in Mexico.

From North and South in the Philippines

ALFREDO GANGA since his graduation from the Sagada High School has been teaching in Bagnan. His work there has been of such a high grade that it was decided to transfer him to a vacant post in the Sagada school. This arrangement, however, was not to the liking of the Bagnan people. When news of the proposed transfer reached them they sent a delegation of old men with a petition to the Rev. Lee L. Rose asking that Alfredo remain in Bagnan. A Bagnan boy said:

The people say that Bagnan has become better since Alfredo has been there. He has done no bad thing since he has been there and the boys learn better and the people are better Christians.

What greater tribute could be given to a young teacher?

AS A FITTING climax to her work in Zamboanga, Miss Frances Bartter (see October SPIRIT OF MISSIONS, p. 471) had the unique pleasure while in Manila *en route* to England of seeing three of her Moro girls now students in St. Luke's Training School for Nurses, baptized and confirmed. These girls had lived with Miss Bartter in her dormitory. They had passed through her school from primary to high school. But no pressure was brought to bear on them; instead they demanded baptism and confirmation for they had seen Christianity and liked it. Moreover their act had the full consent of their parents. While these are not the first Moros to be baptized, it is the first time that three have become Christians all at once.

What the Emergency Schedule Really Means

Council Committee reports reductions needed to bring 1935 appropriations within range of expected giving. Will the Challenge be met?

FOLLOWING THE instructions of General Convention a committee of the National Council met with the Bishops and Deputies of the several dioceses and districts and agreed upon the amount which each diocese should accept as its objective in 1935 for the work of the whole Church.

The National Council was instructed to prepare before January 1, a budget in a sum not to exceed the total of these objectives, plus other expected income, including a margin of safety. The total accepted by the dioceses as their objectives for 1935, with a reasonable margin of safety, equaled only the Emergency Schedule of \$2,313,115 adopted by General Convention (see November SPIRIT OF MISSIONS, page 527). The National Council therefore adopted this Emergency Schedule as its tentative budget for 1935 pending the receipt of final reports from the dioceses following the Every Member Canvass.

The Emergency Schedule is \$386,885 less than the budget of \$2,700,000 presented to General Convention by the National Council. General Convention ordered the National Council to make any necessary reductions from the budget of \$2,700,000 on the plan and in the amounts recommended by the Committee on Budget and Program and contained in their report. In order that this might be done promptly the National Council at its meeting in Atlantic City appointed a special committee to do this work. The committee consisted of the Presiding Bishop, the Treasurer, the Bishop of Massachusetts, the Bishop of Long Island, and Mr. Walter Kidde.

This committee held three meetings and now reports that it has completed the reduction of the budget from \$2,700,000 to the total of the Emergency Schedule of

\$2,313,115, a reduction of \$386,885. Certain reductions were specifically ordered by General Convention and upon these the committee was not required to take any further action. As to the following appropriations General Convention determined upon the total sum of the reduction and the committee was charged with the distribution of this sum between the several Departments and missionary fields and now reports as follows:

DOMESTIC MISSIONS

	1935 Approp- riation	Reduction	Emergency Schedule
<i>Aided Domestic Dioceses</i>			
Arkansas	\$ 4,983	\$ 997	\$ 3,986
Atlanta	1,100	1,100	
Duluth	7,928	1,586	6,342
East Carolina	4,487	898	3,589
Easton	1,800		1,800
Florida	2,326	465	1,861
Fond du Lac.....	3,540		3,540
Georgia	3,468	694	2,774
Indianapolis	300	300	
Kansas	2,688	538	2,150
Lexington	6,464	1,293	5,171
Louisiana	1,418	500	918
Marquette	4,060	812	3,248
Mississippi	2,994		2,994
Montana	6,960	1,392	5,568
Nebraska	2,600	520	2,080
North Carolina...	5,037	1,008	4,029
Northern Indiana	2,168	434	1,734
Olympia	3,024		3,024
Oregon	3,000	600	2,400
Sacramento	5,466	640	4,826
South Carolina...	4,256	852	3,404
South Florida.....	5,962	1,193	4,769
Southern Virginia	2,209	442	1,767
Southwestern			
Virginia	6,480		6,480
Springfield	4,000	800	3,200
Upper			
South Carolina	4,590	918	3,672
Western			
North Carolina	14,348	2,870	11,478
West Texas.....	4,260	852	3,408
	\$121,916	\$21,704	\$100,212
<i>Continental Missionary Districts</i>			
Arizona	\$ 44,297	\$ 6,645	\$ 37,652
Eastern Oregon....	17,334	2,600	14,734

WHAT THE EMERGENCY SCHEDULE REALLY MEANS

Idaho	\$ 31,160	\$ 4,674	\$ 26,486
Nevada	21,448	3,218	18,230
New Mexico	27,971	3,695	24,276
North Dakota	23,950	3,593	20,357
North Texas	13,250	1,987	11,263
Oklahoma	25,000		25,000
Salina	17,655	2,649	15,006
San Joaquin	14,825	2,224	12,601
South Dakota	79,560	11,934	67,626
Spokane	23,600	3,540	20,060
Utah	21,865	4,130	17,735
Western Nebraska	22,505	5,005	17,500
Wyoming	53,520	8,028	45,492

Pensions and Pension Fund Premiums	59,675	—	59,675
All other appropriations	16,812	4,448	12,364

Total Reduction, Department of Domestic Missions \$90,074

FOREIGN MISSIONS

THE WORK OF the Department of Foreign Missions, covering foreign and extra-continental fields, central office expenses, and other general appropriations, was reduced a total of ten per cent:

Alaska

The committee voted that the cut in Alaska should be accomplished by a reduction in the areas served. Owing to the difficulties of transportation, supplies for interior stations for the year 1935 must be purchased in 1934. Any reduction in personnel would require many months to complete. The committee therefore voted that the reduction in Alaska be in the amount of \$14,000, of which \$7,000 is to be made effective in 1935 and the entire \$14,000 in 1936.

No reduction in view of heavy reductions already made.

Philippine Islands..... 15,000

In effecting the reduction to this district the Bishop was asked to postpone any work of expansion.

Panama Canal Zone	4,000
Puerto Rico	9,600
Anking	3,809
Hankow	7,000
Shanghai	10,000
Kyoto	6,500
North Tokyo	9,000
North Tokyo—Special Appropriation St. Luke's Medical Center, \$25,000-\$10,000	15,000
The College of Nursing of St. Luke's International Medical Center,	

Tokyo, has available an income of more than \$15,000 from endowment, not heretofore used. The special appropriation for maintenance of the medical center is therefore reduced in this amount.

Tohoku	3,000
Tokyo	
Osaka	
Liberia	10,858

The committee voted a cancellation of the entire appropriation to Julia C. Emery Hall at Bromley—\$7,265, less three months' salary to the two American missionaries at the school, Miss Olive Meacham and Miss Henrietta Barlow, \$607, and a cut of \$4,200 on the other work in the district.

Brazil	6,500
Cuba	9,000
Mexico	5,000
Haiti	2,900
Dominican Republic	1,500
Office Expenses	4,511
General Appropriations for Missionary Travel, Medical Care, Training, etc.....	6,375

Total Reduction, Department of Foreign Missions.....\$136,553

THE DEPARTMENTS

THE COUNCIL WAS required to make a reduction of twenty-seven per cent or \$110,630 in the work of the Departments of Religious Education, Social Service, Publicity, and Field, and any other overhead items at the Church Missions House. This they have done by approving the following reductions:

	Budget 1935	Emergency Reduction Schedule	
Religious Education	\$66,770	\$26,006	\$40,764
Christian Social Service	24,156	10,959	13,197
Publicity	49,777	9,131	40,646
Field	59,025	25,727	33,298
General Administration	46,069	10,057	36,012
Office Equipment and Maintenance	24,400	4,430	19,970
Insurance for Church Missions House Staff	15,000	3,500	11,500
Printing, Advertising, and Promotion of Lenten Offering	17,750	7,250	10,500
Interest, Travel and Miscellaneous	33,150	5,850	27,300
Church Missions House Maintenance, Purchasing and Shipping, Book Store, Library, etc.....	33,846	2,771	31,075

THE SPIRIT OF MISSIONS

Department of				
Finance	\$35,195	\$	2,895	\$32,300
Other Administrative				
Items			2,064	
Total Departmental				
Reductions		\$	110,630	

No reduction of such magnitude could be effected without surrendering the services of valued members of the staff. Among the officers who are to retire from work under the Council are the Rev. Arthur M. Sherman, for many years a missionary in China and latterly Secretary for Missionary Education; Mr. William Hoster, for fifteen years the representative of the Publicity Department in its contacts with the secular press; and the Rev. Goodrich R. Fenner, Secretary for Rural Work in the Department of Social Service. In the Field Department the number of Field Secretaries is to be reduced from four to two, but no decision has yet been reached as to which members of the staff are to remain. The Rev. Robert W. Patton, an officer of the Field Department since its inception in 1920, and who has been receiving half of his salary from the National Council and half from the American Church Institute for Negroes, has asked that the Institute

be given the privilege of assuming his entire salary. The Committee of the Council expressed to Dr. Patton its deep appreciation of this action of the Institute but refused to remove his name from the list of officers of the Department. He will therefore remain on the staff at a nominal honorarium of \$100 per annum, the balance of his compensation being assumed by the Institute.

Not only among the officers but among the staff in general must there be retirements. Not less than ten stenographers, typists, or office helpers will be asked to find other employment.

Allowances heretofore given to officers for dependent children, the 1934 rate being \$320 for each such child, are wholly cancelled, beginning with January 1, 1935, and in the case of thirteen officers who have not heretofore received children's allowances slight additional reductions in salary have been made in addition to the twenty per cent reduction in force throughout Church Missions House.

JAMES DEWOLF PERRY
 ERNEST MILMORE STIRES
 HENRY KNOX SHERRILL
 WALTER KIDDE
 LEWIS B. FRANKLIN

The Shame of Doing Little

WERE I TO SWEEP the vast horizon of the Church's life today, I could find there nothing at once so startling and humiliating to the Christian conscience as, on the one hand, the almost universal and unquestioning assent to the Church's original commission to go into all the world proclaiming everywhere whatsoever her Lord commanded her; and, on the other, the more or less general neglect of the actual duty, the practical work which that commission imposes. In the same breath we confess and deny. With one hand we accept the Master's talent and with the other bury it in the ground. The glory of a religion carrying with it an inborn capacity to become universal is *ours*, and the shame of doing little to make it so is also *ours*.—BISHOP LITTLEJOHN *at Missionary Meeting in Boston, October 11, 1877.*

"It is Little, But We, Too, are Poor"

From Dimang, Balugan, Tanulong, and other towns influenced by Sagada mission, grateful Igorots bring gifts to Everyman's Offering

By Clifford E. Barry Nobes

Mission of St. Mary the Virgin, Sagada, Philippine Islands

ALL THROUGH the week delegations of Igorots came to consult the Rev. Lee L. Rose, priest-in-charge of the Mission of St. Mary the Virgin, Sagada. From Dimang, from Balugan, from Tanulong, from the many other towns reached by the mission they came. This group wanted to know whether they might give their offering to the Everyman's (or Hold-the-Line) Fund in rice; that one whether it would be better to set a quota for each division of the town, or whether the sum raised was to be totaled and given as the gift of the entire town, another whether it might be possible to postpone the collections for another week when the harvest would be finished.

Word had gone out that the Church in America was in desperate straits. A deficit of two million pesos loomed. America had always responded to the needs of the Igorots. The time had come for the Igorots to help the Church in America. Committees were formed. Schemes for collecting money, rice, coffee, commodities of all sorts, were arranged. Each town's representatives had agreed on a minimum sum that could be guaranteed from its people. But there were last minute questions to be settled. So the delegates beat a path to the mission office.

A group from Tetepan was announced. Tetepan? The town is in Roman Catholic territory. True, there are some Anglicans there, but no requests had been sent to them. Some men from Amptadao, near Tetepan, were included in the group. They came in.

"We hear that you are planning to take

up a large offering next Sunday for the Church in America," they said. "Although we are not Anglicans, we feel sorry that you did not ask us to help. Your mission has served our towns by admitting our sick to the hospital. Even now some of our townspeople are in the hospital. We shall be here Sunday at the Holy Eucharist to make our offering."

The committee in Suyu was headed by a lowlander. He is the head teacher of the Government school in the town. When the plea for help was made at the weekly Eucharist, he heard it, for although he is a *Protestante* and his wife is a Roman, both try to set an example for the Anglican children in their charge by attending services regularly. He offered at once to serve as chairman of the canvassers. Nor did he limit his offering to his services, for he made a good financial contribution. "My wife and I have often received medical aid for ourselves and our children," was his reason.

The day of the Holy Eucharist came. From early morning until the hour set for the service people came in from the surrounding countryside. Some were carrying rice, some had *camotes*, some had money, some were empty-handed, but only because they had already given their offering to the collectors in the various towns. The service began, and late-comers found to their dismay that they could not find places in the church. The complete offering could not be presented at the altar, for much of it was in kind and was stacked up around the alms box.

After the service, a delegation of men from Balili appeared. Balili lies far to

THE SPIRIT OF MISSIONS

the southeast of Sagada. Sagada carries on no work there. As the half-naked companions of the leader squatted around in a circle, the spokesman said:

"You did not send to us for help. But you have not refused to take our children into your school. Our sick people have come here for medicine. Some of them have had serious operations. We have heard that your work is in danger because our friends in America are now poor. Please accept this little bit of money and add it to the offering. It is little, but we, too, are poor."

The day was over. The manager of the mission store had totaled up the value of the commodities. Mr. Rose added up the cash. He included in his total several promissory notes found in the alms basins, for some towns were still busy harvesting and the people had been unable to give their offerings inasmuch as

they themselves had for several weeks past been living on *camotes* because the last of the previous rice crop had been consumed. Against the present harvest they made their promises. In all, there was the sum of P501.50, the largest cash and commodity offering ever raised for an "intangible" purpose.

The August number of the *Diocesan Chronicle* said, over Bishop Mosher's signature:

Father Rose's aim to raise the P500.00 was referred to (last month) as impossible and even fantastic. I still assert that it was fantastic. Nevertheless Sagada and Besao combined raised P501.50. It may be fantastic but it is an accomplished fact and this time certainly the Bishop proved to be a poor prophet. . . . If this were every Diocese and every member had done as well proportionately as our (for the most part) moneyless people have done, it would be proper to head this note "Eureka," or something equally exhilarant, for not only this year's deficit would have been met but the Department of Missions would be past its troubles.



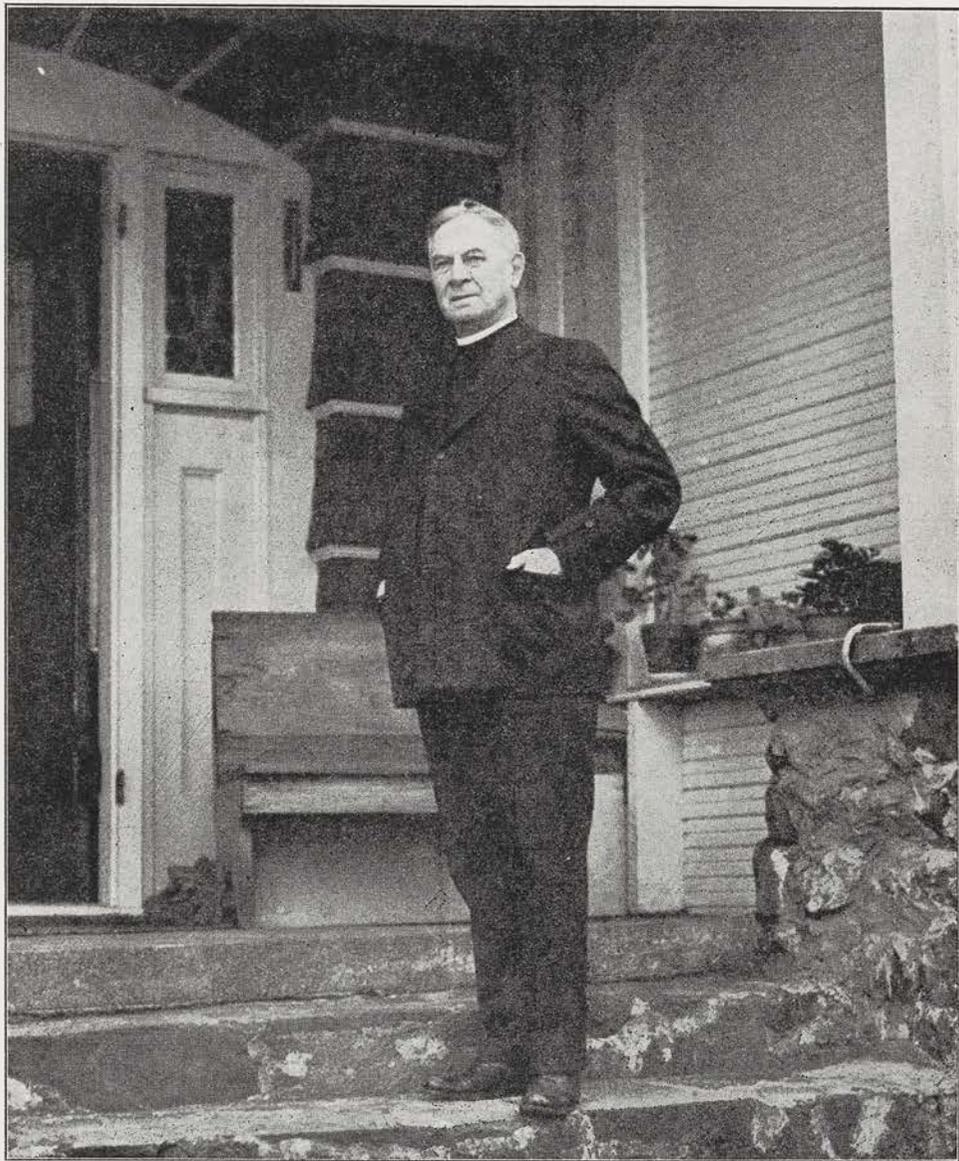
SAGADA CHURCH CROWDED FOR EVERYMAN'S OFFERING EUCHARIST

From early morning until the hour of the service people came in from the surrounding countryside bearing their gifts, rice, *camotes*, money. The offering totaled 501.50 pesos

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



BISHOP ROWE AT THE SEE HOUSE, SITKA, ALASKA

November is a notable month in the life of the Bishop of Alaska. On the twentieth he celebrated his seventy-eighth birthday and on the thirtieth, St. Andrew's Day, the twenty-ninth anniversary of his consecration as Bishop



BISHOP McKIM VISITS KUSATSU FOR CONFIRMATION

The class of forty included a group of untainted children of leper parents (right foreground) from St. Margaret's and St. Timothy's Homes. St. Barnabas' Mission for Lepers now reports 484 communicants. The baptized number 626



CHURCH WORKERS AMONG THE DEAF CONFER IN NEW YORK

The already small group of missionaries to deaf people recently has been reduced further by death and retirement, leaving thousands of deaf communicants without spiritual care. Efforts are being made to find candidates for this special ministry



A CHRISTMAS DAY TUG-OF-WAR IN DORNAKAL

Christmas afternoon is a time for games and sport for all the men, women, and children in Bishop Azariah's see city. The Rev. M. David, an instructor in the Dornakal Divinity School, is in the rear center



ST. LUKE'S CHURCH, HACHINOHE, JAPAN, CONSECRATED SEPTEMBER 30, 1934

Typical of churches recently erected by the Sei Ko Kwai, this building is near the heart of a growing and progressive city. In addition to a large congregation there are two kindergartens and a Church school (See page 602)

New York W.A. Sponsors Brilliant Post-Convention Missionary Luncheon



Twenty-five Bishops and other missionaries were guests of New York Churchwomen at the third triennial missionary luncheon held October 27 in the Hotel Edison, New York, N. Y. The meeting, attended by 679 people, was arranged by a special committee of which Mrs. Earl Harding was chairman. Among the well-known figures easily recognizable in this picture are Bishop Manning of New York and Mrs. Manning, Bishop Deane of Aberdeen and Orkney and Mrs. Deane, Mrs.

James Roosevelt, Bishop Bartlett of North Dakota, Bishop Schmuck of Wyoming, Bishop Creighton, Suffragan of Long Island, and Mrs. Creighton, Bishop Gilbert, Suffragan of New York, Bishop Reifsnider, Suffragan of North Tokyo, and Mrs. Reifsnider, Captain Mountford of Church Army, Bishop Carson of Haiti, the Rev. and Mrs. John W. Chapman, formerly of Anvik, Alaska, Bishop Roots of Hankow, Bishop Jenkins of Nevada, and Mrs. J. Ralph Jacoby



CONFERENCE CLASS DURING BISHOP'S VISITATION TO CROW CREEK, S. D.
 On a hilltop, Eagle Nest Butte, three hundred Sioux of this part of the Pine Ridge Reservation met with the Bishop of South Dakota, W. Blair Roberts, to consider the affairs of the Church (See page 563)



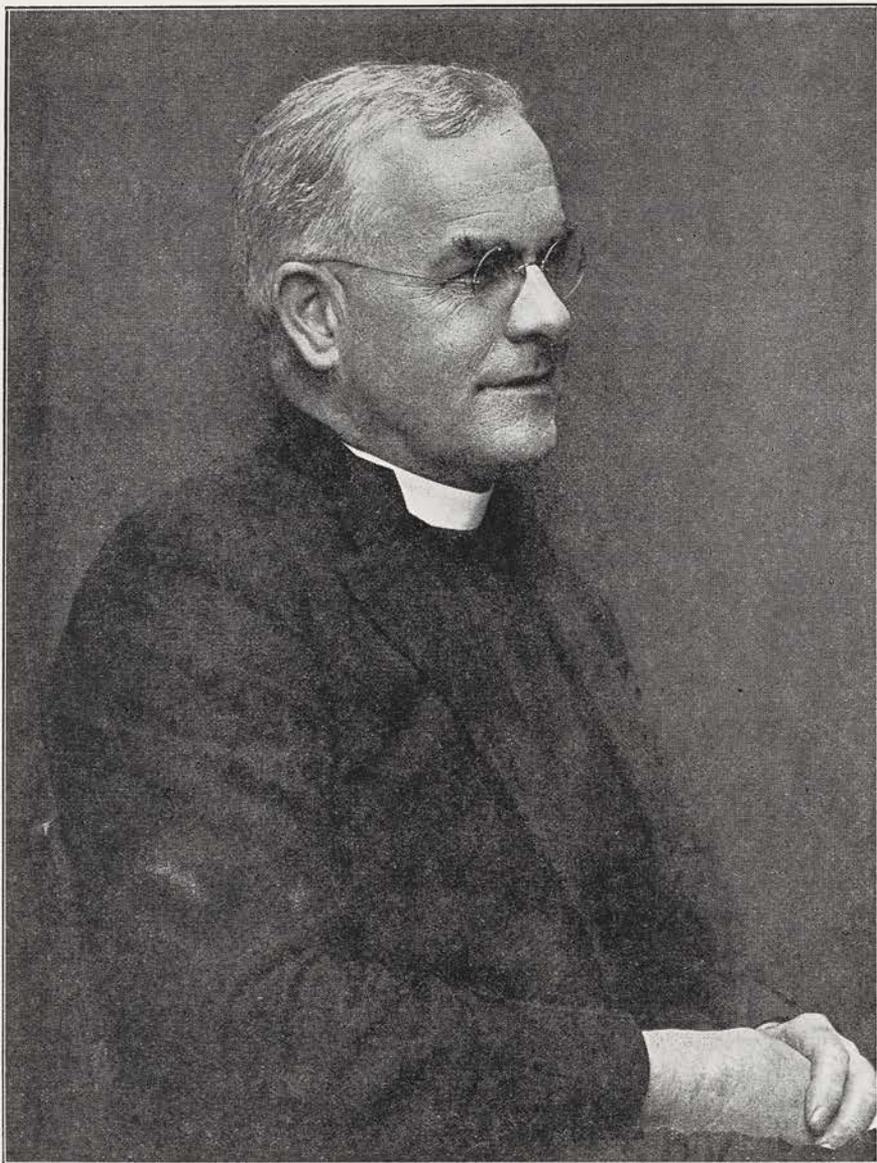
A FAMILIAR SIGHT ALONG THE STREETS OF ANKING, CHINA
 The cook is lifting a Chinese oven made of wood in which the Chinese *bao-tzes* (biscuit) are baked. For this unusual picture of a common sight in China THE SPIRIT OF MISSIONS is indebted to Miss Mildred S. Capron.



GIRLS' SEWING CLASS, CHRIST CHURCH MISSION, ANVIK, ALASKA
Miss Dorothea McHenry (center) knows that reductions bear heavily on missionaries and their work. When the Anvik appropriation was cut again she paid \$168 from her own salary of \$540 for some very necessary medical supplies



ANNUAL YOUNG PEOPLE'S CONFERENCE IN THE HAWAIIAN ISLANDS
Under the leadership of the Rev. K. S. Perkins (near center) and the Rev. K. A. Bray (extreme right) this group of Chinese, Japanese, Hawaiian, and Caucasian youth considered the theme, Christ and the World



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THE PRESIDING BISHOP of the Church in Japan, the Rt. Rev. Samuel Heaslett, who writes about the Nippon Sei Ko Kwai in the first of a special series of articles which begins in this issue (see page 589)

Sei Ko Kwai Reveals Genius of Church

Japanese branch of Anglican Communion makes solid progress but continues to need co-operation and intercessions of mother Churches

By the Rt. Rev. Samuel Heaslett, D.D.

Presiding Bishop, N.S.K.K., and Bishop of South Tokyo

BORN IN 1859 when the Rev. John Liggins and the Rev. Channing Moore Williams, priests of the Church in America, landed in Japan to begin missionary work; coming of age twenty-eight years after in 1887 when the first General Synod of the Church was held in Osaka under the joint presidency of an American and English Bishop; attaining to the first stage of national independence after sixty-four years of work and thirty-six of manhood in 1923 when two priests connected with the American Mission were consecrated Bishops—the Rev. J. S. Motoda as first Bishop of Tokyo, and the Rev. Yasutaro Naide as first Bishop of Osaka*—the Nippon Sei Ko Kwai is that branch of the Holy Catholic Church in Japan that is in living communion with the Anglican Church throughout the world. The title, fixed after a number of tentative and less comprehensive names, proclaims this great truth in two aspects. The Church is *Sei Ko Kwai*, Holy and Catholic. It is of *Nippon*, i. e., the Japanese† branch of the Holy Catholic Church.

*A survey of the first decade of the independent diocesan existence of Tokyo and Osaka was published in *THE SPIRIT OF MISSIONS* for January, 1934, p. 13, February, p. 81, and March, p. 125.

†The West received its first ideas of Japan and the name Japan from travelers to China. Marco Polo called it *Zipangu*. The Chinese pronounce the two ideographs that are read in Japan as *Nihon* or *Nippon*, as *Jihipan*. From these are derived our

Today the Nippon Sei Ko Kwai has eleven Bishops, thirty-seven missionary priests; 229 ordained Japanese; 16,634 communicants, 26,547 baptized members; and contributed to Church purposes in 1933 the sum of 218,054 yen. What, under God, has brought this body into existence?

The American Churchmen who landed in 1859 were closely followed by missionaries of the Church Missionary Society and Society for the Propagation of the Gospel from Great Britain. Later the Church of Canada also founded a mission. For a brief period the Church of Australia sent a contribution in persons and money, but this, alas! has now ceased. The N.S.K.K. (to use the ordinary abbreviated title of today) was born of the efforts of these three mother Churches through a succession of Missionary Bishops, priests, and layworkers, both men and women, and from 1883 onwards by a loyal and efficient body of Japanese clergy and laity. Using all approved missionary methods of evangelistic and pastoral work, educational science and medical skill, from nothing in 1859, seventy-

Japan and Japanese. It is interesting to note that one of the slogans of an influential section of the nation under stress of the present intensive nationalistic thought movement is that *Nippon* and *Nipponese* should be substituted for Japan and Japanese, these latter being but clumsy and foreign inventions and not the true readings of the ideographs according to the Japanese scholarship.—S. H.

five years later, there emerged, under Divine Guidance, this vigorous young growth with its promise of steady advance in self-support, self-government, and self-expansion. In this the seventy-fifth year of her existence the Japanese predominate in all laymen's councils, and in all synods of the Church. The only part of Church life where the influence of the mother Churches still predominates is in the House of Bishops (on which point, more anon). Considering Japan's past history, her highly developed culture deeply rooted in Confucian and Buddhist doctrines, and her jealously guarded national heritage, this result is one for which wonder and thanksgiving must be the dominant notes.

In reply to the fifty-ninth resolution of the 1930 Lambeth Conference wherein is recorded the agreement of the assembled Bishops that Japan is now a Province of the Church, the seventeenth General Synod of the Nippon Sei Ko Kwai passed a resolution of thanks for this acknowledgment in which these words occur:

The Nippon Sei Ko Kwai believes that the Old and New Testaments contain all things necessary to salvation; holds the way of faith as summarized in the Nicene and Apostles' Creeds; administers the two Sacraments of Baptism and the Lord's Supper; and glories in being one with the Anglican Communion which possesses the three orders of Bishops, priests, and deacons, handed down from Apostolic times.

The culture of Eastern Asia is a strange and unfriendly soil for the deposit of the Christian Faith. To get a spontaneous declaration from the General Synod such as the above is no mean achievement even after seventy-five years. The Nicene Creed was formed after nearly three centuries of bitter controversy. This result in Japan has come from the guidance and teaching given through the mother Churches. The need of continued guidance and teaching on this all important point of the Christian Deposit is the reason for the present composition of the Episcopal Bench, and will be for many long years the reason for the continuance of the guidance and support of the mother Churches. Mothers can never wholly abandon their children however vigorous

and independent they may grow. In the mother Churches of the Anglican Communion the Deposit of Faith is preserved in its purest form. To these fountains the young Churches of Japan and China must long return, either in person, or through delegates from the sources, for adjustments, corrections, and fullness.

For Church purposes, that is, for the provision of an efficient organization through which evangelistic and pastoral activities may be carried on, the General Synod of the N.S.K.K., led by the Bishops, has gradually expanded the simple organization of 1887 when the Empire was divided into two jurisdictions, one under the American Bishop and one under the English Bishop, into ten divisions. These, with provision by the Japanese Church through her own missionary society for the spiritual welfare of Japanese in Formosa and Manchukuo, cover the Empire in such a way that every Japanese member of N.S.K.K. wherever living, is under some Bishop's care. There is a distinction in the constitutions and canons of the Church between dioceses (*kyoku*) and missionary districts (*chihobu*). There is no distinction between the status of a Bishop or any clergyman whether he works in a *kyoku* or *chihobu*. But *kyoku* are fixed; *chihobu* are temporary divisions. The two self-governing and self-expanding dioceses are Tokyo and Osaka;* the eight missionary districts are Hokkaido, the Tohoku, North Tokyo, South Tokyo, Mid-Japan, Kyoto, Kobe, and Kuishiu. The dioceses are led and inspired by Japanese, the missionary districts are being built up into dioceses under the care of Missionary Bishops. The Church in America supplies three Missionary Bishops, those of North Tokyo, Kyoto, and the Tohoku. The Canadian Church supplies one, Mid-Japan. Great Britain is responsible for four: Hokkaido, South Tokyo, Kobe, and Kuishiu.

The Japanese have a genius for making canons. Our printed organization is com-

*The American and British Churches subsidize to a small extent the two dioceses for evangelistic and pastoral work only, and not for administrative purposes.—S. H.

plete and somewhat overpowering. The steel framework of the Church is solid. There is no fear that it will ever collapse. But the fittings are sketchy and the inhabitants of the building are few. The organization has captured the imagination of the home Churches. The passion for self-government and the passionate voicing of it have impressed themselves on the minds of outsiders. Putting everybody into the analysis from the Church of Rome to the Salvation Army, all who acknowledged God as revealed in Christ, the Christians number one in every two hundred of the population. That is a generous estimate. In a population increasing at the rate of eight hundred thousand to one million annually, the Church increases at the most by, say, ten thousand. I make this note here not to criticize either work or workers. The N.S.K.K. is making as good progress as any other Christian body in Japan and much better than the majority of them. The point I want to emphasize is that we are making steady and solid progress; that the framework is of the best material, but that we cannot fill the rooms of the house we have planned without the continued coöperation of the home and mother Churches in men and women, funds and material, sympathetic help and intercessions. At a meeting of the Japan National Christian Council, in which there were N.S.K.K. representatives, discussion of *Rethinking Missions* brought

out the following testimonies from well-known Japanese Christians (there were no missionaries present at the meetings):

We do want men from abroad—men of outstanding qualities. There is no limit to the number needed. Missionaries as a whole . . . are Japan's most efficient workers in evangelism, education, social welfare, and other fields.

Our policy should be to find suitable men for suitable places, regardless of nationality or race. The Christians of the world must stand and work together.

Christmas Greetings

THE Editors extend a personal greeting to all friends of the magazine, particularly to the Bishops and other clergy of the Church at home and abroad, to our parish representatives, and to all those who during the past twelve months have contributed articles, pictures, or other material. Without the continuing cordial help of these many men and women, the magazine could not exist and to them we now say—
 "A Blessed Christmas."

No N.S.K.K. missionary can (or could if he wished) impose himself on the Japanese people. We work with them and for them by their desire.

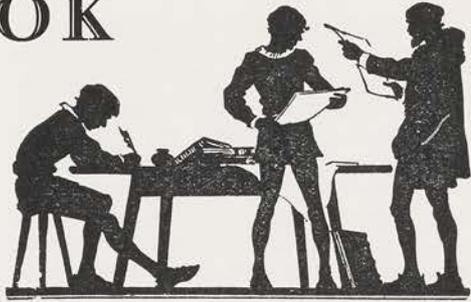
THE MOTHER Churches must reckon on one thing in all their dealings with the N.S.K.K. The national characteristics will continually assert themselves. "Freedom from foreign control," "equality in all things," "the N.S.K.K. for the Nipponese"; such-like ideas fill every Japanese Christian's mind. These are

just the ideas that have made the mother Churches what they are today! They are wholesome, lifegiving, natural. Thank God that through seventy-five years of coöperation there never has been the semblance of a split on account of them. Think of what that means. Churchmen of Canadian, American, and British traditions have worked in harmony during that period with the passionately nationalistic Japanese. Here is one more proof of the genius of our Church and the power of the Gospel that we preach.

READ A BOOK

Professor Baillie's "And the Life Everlasting," a notable timely book, is recommended by

The Rev. W. H. Milton, D.D.
Member, The National Council



QUITE BY CHANCE, through the gift of a lay-friend, *And the Life Everlasting* by John Baillie (New York, Scribner's \$2.50) came into my hands last summer. It has been a notable contribution to my own thought and ministry.

Dr. Baillie, a professor in the Union Theological Seminary, New York, gives as his reason for its writing, and the lectures which preceded it, "the conviction that a large part of the current discussion of the problem of the eternal life proceeds on entirely wrong lines. Not only the nature of the desire men have for eternal life, and the nature of their reasons for believing that their desire may be satisfied, but also the nature of the eternal life towards which their desire has been directed, have been radically misinterpreted." With this preface he undertakes to be guide, philosopher, and friend, through the maze of conflicting opinions to the clear understanding which his extensive studies have made possible.

The whole book should hold the interest of all earnest readers, though perhaps only the trained student may care to follow the story of the evolution of the faith of the race in immortality, from its primitive beginnings through its classical stage to the Christian revelation. This is the story of the two chapters, *A Tale* and *The Sequel*. These are critically historical and philosophical, and form no essential part of the argument for the average reader, whose main interest is the illumination and strengthening of the Christian hope.

The author notes a declining, if not almost lost, emphasis upon "the life everlasting" in the present day, and finds its

chief cause is "the revolt against the other-worldliness of the traditional outlook," with its apparent denial of the intrinsic worth, even of the higher values of science, history, and the arts, as well as of the wholesome pleasures of sense. "Nothing else," he finds, "has been so characteristic of our modern period as the determination that the world in which we live shall be made a better place to live in"—what he calls "the proper claims of earth." But he finds also that what "heralded the dawn of this new era of hope and resolve" meant precisely the weakening not only of the old absorption in eternity, but as well of the whole interest in the life eternal. He illustrates his own position strikingly in this paragraph:

It comes then to this—that the only knowledge that we can have of eternal life is that which comes to us through our present foretasting of its joys. All that we know of the other life *there* is what we know of it *here*. For even here there is *another* life that may be lived, a life wholly other than that which commonly bears the name, and yet one which may be lived out in this very place where now I am, be it desert or tilled field, office or market place, study or sick bedroom, and may be begun today. This *other* life is the life everlasting. "Heaven," says Whichcote the Platonist, "is first a Temper and then a Place."

But there is not space here for more of this. The book itself is replete with quotations from the whole field of literature on this most vital subject. "And the life everlasting," as we understand the mind of the author, best defined by St. Paul, is the "Godliness which is profitable unto all things, having promise of the life that now is and of that which is to come." Or again, "the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Youth's Spirit of Missions

A Feature for Junior Churchmen

The Trail Breaker

By Arthur P. Shepherd

The Canadian West has offered abundant missionary adventure to the intrepid pioneers of the Canadian Church. All too little is known about these men of whom William Carpenter Bompas was one. Consecrated in 1874 as the first Bishop of Athabasca when that diocese embraced a million square miles in north-western Canada with each division of the original diocese, first by the erection of the Diocese of the Mackenzie River in 1884, and later by the erection of the Diocese of the Yukon in 1890, Bishop Bompas selected the newer and wilder jurisdiction for his charge.

↑ ↑ ↑

IT WAS THE year 1874. Winter had laid its iron grip on the plains of Northwest Canada, and the deadly softness of the snow had bound the world in months of silence. One afternoon early in December the monotonous stillness was broken by a sled team of men and dogs plodding their way slowly and painfully across the dreary whiteness. The cracking of the whips and the yelps of the dogs rang sharply on the air, and men and animals strained and leaned in a way that showed their strength was nearly spent.

A tall, bearded man walked in front of the others, breaking the trail with his snowshoes so that the dogs and sledge might not sink through the soft crust. It was hard work, for the track lay across rough, broken country, but William Bompas nearly always undertook the hardest task, even when, as now, his fellow travelers were iron-sinewed Indians.

After nine years' strenuous life among the Indians and Eskimos, he had gone

to England to be consecrated Bishop of the great new Diocese of Athabasca, but his heart had pined for the wild rivers and lonely wind-swept plains of Northwest Canada, and at the first opportunity he had returned, bringing his newly-wedded bride with him.

Almost immediately on his arrival at his headquarters at Fort Simpson, news had reached him that a band of Indians who had not yet heard the message of the Gospel, had pitched their winter quarters round Fort Rae, three hundred miles away. Though he had barely settled in, and mid-winter was upon him, the Bishop immediately set out with a few Indians to reach them. He knew that with the coming of spring the band would be scattered over the plains and through the forests, and the dangers of the journey weighed with him as nothing compared with the danger of losing so splendid an opportunity. Heavy snowstorms, however, had made the way even more difficult than usual, and had so delayed them that they were now still a good distance from Fort Rae, and their provisions were almost exhausted.

Wearily they plodded on, the dogs even at last too tired to bark, so tired that the weary men had to help them pull the load. The crunch of the snow was the only sound in that deathly silence. Sometimes out of the gray skies a snowstorm came whirling, whitening their beards and faces and almost taking away their breath with its icy blast, until they could hardly move forward against it.

At length they made their way to the sheltered side of a little clump of trees, and the dogs flung themselves down,

panting with their exertions. With a snowshoe for a shovel, the snow was scraped away and the ground strewn with branches, and soon a roaring fire was lit and the kettle, packed with snow, was singing above it.

There was not much supper that night, and for the dogs none at all, for their usual fare of frozen fish was all gone, and the men dared not spare any of the last tiny morsels on which they hoped to keep up the warmth of their bodies for another day. Left to themselves, the dogs hunted down and fought over a stray rabbit which was sheltering among the trees. Supper over, they sat awhile, enjoying the rest and warmth. In the ruddy light the impassive faces of the Indians looked as if carved from bronze, as the leaping flames lit the gloom of the fir trees and sent long blue shadows dancing over the snow. Presently the Bishop took his Bible and read aloud, and when he had read, prayed to God for protection in their danger. Then each one wrapped himself in his blanket, and huddling round the fire in a moment they were all asleep.

Soon after midnight they were up and off again. Silent and determined they plodded on until at length they halted for a meal. It was to be their last until Fort Rae was reached. The Indians looked at one another, and then at their leader. He made no answer to their unspoken question, except to tighten his belt and with a smile of courage point forward. On and on they struggled through the dreary afternoon, till night came and a supperless camp. But they would not despair. Fort Rae was not far off, if only they could last another day.

They could give their starving bodies but little sleep, and long before morning they were up and on again. Painfully and wearily they staggered along, men and dogs together scarce able to drag the sledge.

Suddenly the dogs pricked their ears and drove their shoulders into the collars with renewed vigor. Far off they had scented the smoke of Fort Rae. Then

the buildings appeared, and soon, sitting round a roaring fire, the Bishop and his men forgot all their sufferings as he gave to the Indians the News he had traveled so far and risked so much to bring.

YEARS HAD passed since that memorable journey, and many and many a time Bishop Bompas had risked his life that he might plant the standard of Jesus Christ far and wide through his great diocese.

Every summer he journeyed by canoe up and down the great waterways of the country or went on foot through the forests from one Indian encampment to another. More than once he had journeyed far north to the Tukudh Indians of the Yukon, and risked his life among the fierce Eskimos on the Arctic coasts. Once all alone he had crossed the Rockies in winter, half-blinded by the snowstorms and braving the yawning precipices that lay hidden in the swirling clouds and mists. Once again in the fall of the year he had crossed the Rockies with two Indians, racing in his canoe the swiftly falling grip of winter, while another time he had journeyed on a raft with an Indian a hundred miles down the great Mackenzie, fending off the grinding, leaping blocks of ice with long poles, till at times the water swirled to their knees, and ere long the Bishop's clothes and beard were coated with frozen spray.

Often and often hunger and exposure had brought him very near to death, but in the end God had brought him safe through all.

NOW IT WAS winter again, and Bishop Bompas stood at the door of his log-house in Fort Simpson talking to an Indian squaw. "Jennie du Nord is lost," the woman was saying. "She ran away yesterday and has not returned."

The Bishop's heart stood still. He loved all the Indian boys and girls, and Jennie was one of his favorites. Her mother was dead, but her father who was a chief and a great hunter, loved his little daughter dearly. Straight as a sapling, with flashing eyes and ruddy cheeks,

she was afraid of nothing, whether it were to rush fearlessly upon the growling savage huskies of her father's team or to drive her little canoe through the fierce stream of the dark Mackenzie.

But lately her father had been away on a hunting expedition and Jennie had been left in the care of a hard-hearted aunt, who worked her day after day beyond her strength, until she broke her spirit and paled her cheek.

Now Jennie had run away, and her aunt, afraid to face the Bishop's anger, had sent another to break the news.

"How long has she been gone?" he asked at last.

"Since yesterday. She had only a morsel of food and an old worn blanket."

"We must go after her at once," he said, but he shook his head. The snow lay deep, and starving wolves had been heard in the woods.

In half an hour he had started off with two Indians. They guessed she would make for her father's hunting ground, but the wind had nearly obliterated her tracks, and often even the Indians were at a loss.

They pressed on with all speed, but the snow was soft, and they had to force a way through undergrowth so thick that sometimes they had to leave the woods and take to the frozen river to advance at all. There the northeast wind caught

them, seeming to chill the blood even through their thick furs. For ten miles they pushed on, but could find no trace of the child, and at last they reluctantly decided to return. Suddenly one of the Indians pointed to where above the trees a faint line of blue smoke was curling. In a few minutes they had reached the spot, and there, in the corner of a dilapidated wigwam that had been du Nord's last halting place, they found the huddled figure of the little Indian maid, her threadbare blanket drawn round her as she lay close beside a little fire. She had arrived only to find her father gone, but she had discovered his loaded gun in a cache, and by firing it off had started the fire which had kept her alive.

"Ti-tin-tie" (I am hungry), she murmured as the Bishop stooped over her. Soon water was boiled and tea made, and after Jennie had revived a start was made for home. She was too exhausted to walk, and for miles the Bishop carried her in his strong arms, heedless of his soaked leggins and moccasins and the cramps which were seizing him. He had devoted his life to the service of the Indian people, and his heart was full of joy that night that he had been able to save from death one of his loved Indian little ones.

This story is from "Yarns on Heroes of the Lone Trail" by Arthur P. Shepherd (London, Edinburgh House Press).

Stricken Kyoto Missions Receive Notable Gifts

THREE EXTRAORDINARY gifts have been made to mission institutions in Kyoto because of damage sustained in the September typhoon (see November SPIRIT OF MISSIONS, page 545). One is a gift of one thousand yen by the St. Agnes' Alumnae Association to repair school damages. The second is the gift of the Kyoto Municipal Social Service Department to our day nursery. The amount, not known yet, will be based on the actual cost of repair, including the replacement of special violet-ray glass for the infants' sleeping room. The third is the gift of two hundred yen by the Japanese workers of

the diocese to the mission's general typhoon repair fund. This last gift is the unused balance of a fund raised by the workers themselves to pay for their annual retreat. It was accumulated by deducting one per cent of the workers' monthly salaries throughout the year.

In addition to these gifts, the central Executive Council of the Nippon Sei Ko Kwai has contributed two hundred yen for individual needy cases. Relief contributions of the Church of the Resurrection, Kyoto, are being used to provide an extra visiting nurse for the Nishijin Primary School.

SANCTUARY

*The angel of the Lord tarrieth round about them
that fear him, and delivereth them.*

SOME ONE WAS saying that the present time with all its sorrow and confusion seems a long way off from the first Christmas when angels were singing above the Judean shepherds.

But the angels sang of peace *on earth*, and Christmas is a message of help, of divine refreshment and strength, to men in need. It is a light to them that sit in darkness and the shadow of death. It is the Sun of Righteousness arising with healing in his wings. "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy." And—

with the ever-circling years, shall come the time foretold,
When the new heaven and earth shall own the Prince of Peace their King,
And all the world send back the song which now the angels sing.

OVERRULE, WE PRAY thee, O God, the passions and designs of men. Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule on the earth.

O God, almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; remember in pity such as are destitute, homeless, or forgotten of their fellow-men. Mightily befriend innocent sufferers, and cheer with hope all discouraged and unhappy people. By thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. Amen.

O everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that, as thy holy angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

The National Council

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

The National Council Between Conventions

AROUND NATIONAL COUNCIL centered a great deal of the legislation of General Convention. Of major import was a reinterpretation of the responsibilities of the Presiding Bishop in the administrative field and the election of Bishop Cook to take jurisdiction as President of the National Council. This relieves the ecclesiastical head of the whole Church of a vast volume of detail which made a task of impossible proportions for any one man who by the law of the Church must at the same time remain actively in charge of his diocese. Since adjournment of General Convention Bishop Cook has stated his willingness to serve with the understanding that he would not resign as Bishop of Delaware, and provided that a plan could be devised safeguarding the interests of the diocese.

General Convention elected as members of the Council for six years, to serve until December 31, 1940:

The Rt. Rev. Henry St. George Tucker (Virginia), the Rt. Rev. Warren L. Rogers (Ohio), the Rev. William H. Milton (East Carolina), the Rev. Paul Roberts (Colorado), Mr. Philip S. Parker (Massachusetts), Mr. William H. Peterkin (West Virginia), Mr. Thomas J. Fleming, Jr. (Los Angeles), and Mr. Ralph W. Hollenbeck (Southern Ohio).

The following were elected for three years to serve until December 31, 1937:

The Rev. G. P. T. Sargent (New York), Miss Elizabeth Matthews (Southern Ohio), Miss Eva D. Corey (Massachusetts), Miss Rebekah L. Hibbard (Los Angeles), and Mrs. James R. Cain (Upper South Carolina).

The following are hold-over members until 1937:

The Rt. Rev. Ernest M. Stires (Long Island), the Rt. Rev. George Craig Stewart (Chicago),

the Rev. Karl M. Block (Missouri), Mr. Harper Sibley (Rochester), Mr. Z. C. Patten (Tennessee), Mr. John S. Newbold (Pennsylvania), and the Hon. William R. Castle (Washington, D. C.).

The National Council is completed by the following members elected from the Provinces:

I. The Rt. Rev. Henry K. Sherrill (Massachusetts), II. Mr. Walter Kidde (Newark), III. The Rt. Rev. Francis M. Taitt (Pennsylvania), IV. The Rt. Rev. Edwin A. Penick (North Carolina), V. The Rt. Rev. Herman Page (Michigan), VI. The Rev. Addison E. Knickerbocker (Minnesota), VII. The Rev. Claude W. Sprouse (West Missouri), and VIII. The Rt. Rev. W. Bertrand Stevens (Los Angeles).

General Convention evidenced a splendid loyalty to the whole missionary program of the Church. With obvious reluctance the budget of \$2,700,000 proposed by the National Council was reduced to an emergency basis with however the inclusion of the balance as a challenge to the Church. General Convention at the same time sought to fortify National Council by creating a Joint Commission on a Forward Movement "for an organized effort to reinvigorate the life of the Church and to rehabilitate its general, diocesan, and parochial work." This Joint Commission headed by the Bishop of Southern Ohio will be the center of what probably will be the most significant activity to develop during the new triennium. THE SPIRIT OF MISSIONS urges its loyal family of readers to be incessant in prayer and eagerly willing to devote time and effort to the success of this great cause. Naturally the Departments of the National Council are unreservedly at the service of the commission. The cost

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of the enterprise is provided for by this resolution:

RESOLVED: That undesignated legacies shall be divided and applied as follows: one-half to the payment of debt and one-half to the promotion of a Forward Movement.

Resolutions having particular interest in the field of missionary administration removed the Panama Canal Zone from the Fourth to the Second Province; changed the title of the Rt. Rev. Harry R. Carson to Bishop of Haiti and Dominican Republic; provided that in reports from Missionary Bishops to the National Council "adequate provision be made for the inclusion of a clear statement of the spiritual condition of the several jurisdictions as shown by statistics of baptisms, confirmations, communicants, services, Church schools, and the response of the people in the matter of public worship." It was further provided that the General Convention Committee on the State of the Church be continued as an *ad interim* committee.

Two resolutions particularly deal with evaluation. The first concerns the work of the National Council. A committee of three Bishops, three presbyters, and three laymen was appointed to report to the next General Convention, "as to the relative importance and value of the different activities." At the same time a resolution was adopted asking unaided dioceses to undertake a study and survey of their own missions, "in the hope that valuable information may thus be made available to the Committee on Budget and Program of the next General Convention."

General Convention continued the policy of an *ad interim* Joint Commission on Budget and Program to consist of five Bishops, five presbyters, and ten laymen. The Bishops named are the Bishop Coadjutor of Tennessee, the Bishop of Erie, the Bishop of Western New York, the Bishop of Southern Ohio, and the Bishop Coadjutor of Newark.

Legislation of financial interest provides the principle that undesignated legacies shall not be expended but be invested, the income only to be used under carefully formulated conditions; suggests

a form of pledge card providing enrollment of those who would be partners in the work of the whole Church, these "promising to work, pray, and give regularly for her Mission in parish, diocese, world."

Social matters claiming primarily the attention of the Department of Christian Social Service include legislation safeguarding marriage; urging throughout the Church efforts to compel decency in the realm of the motion picture; calling upon the Department to gather data concerning the opium and narcotic evil and methods of combating it, and to inform the League of Nations or the United States Government as to the methods used by leaders of the Church in the United States and in the Far East against the narcotic evil; urging upon boards of Episcopal hospitals the organization of an informal committee of executives to cooperate with the Executive Secretary, and also urging upon such boards the advisability of annually sending representatives to the meeting of the American Hospital Association; recommending that Departments of the National Council seek to eliminate indecent literature from news stands; and calling upon Churchmen to lead in the cause condemning lynching.

General Convention instructed the Department of Religious Education to provide a good lectionary to be printed together with a Bible including the Apocrypha and if possible the Prayer Book version of the Psalms to be sold as cheaply as possible, the Department being instructed to take up this matter with other Churches of the Anglican Communion, hoping for joint action. Convention also directed the Department "to make a special study of the youth movement of our time and to formulate definite recommendations for the benefit of the whole Church concerning the Church's ministry of youth." Attention likewise is called to the fact that there are millions of unchurched children in this country and urges the whole Church to reach these children through Church schools and other agencies for Christian education.

General Convention encouraged the

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idea of making Provincial Synods more effective agencies in the life of the Church by adopting resolutions continuing the Joint Committee on Provinces and asking this committee to consider, in consultation with the Presiding Bishop and representatives of the National Council, measures for furthering the Program of the Church through Provincial Synods.

Both Houses adopted a resolution providing that a list of unemployed clergy of the Church who desire work and are recommended by their Bishops, be furnished to the Presiding Bishop and to all other Bishops of the Church, and that every means be used to secure work for such men.

These tasks will be faced by the new National Council when it meets for the first time on February 12-14, 1935. An additional meeting of the National Council at Atlantic City and the work of its Committee on Budget since obviated the necessity for a December meeting.

General Convention in adopting a Budget and Program for the missionary work of the Church gave to National

Council under the presidency of its new leader, Bishop Cook, its greatest privilege and responsibility. A committee of the National Council, immediately upon adjournment of General Convention, made reductions in terms of the Budget as adopted (see page 578). These have been made known to the Church. They present the gravest problems to our whole missionary leadership but these leaders together with the National Council, having faced many other crises, will no doubt go bravely forward even though they go on terms which represent the loss of much that has been achieved through the past one hundred years by the cumulative consecration of many generations of missionary workers.

The effort here has been to avoid repetition of those matters which previously have been told in full to the Church, and to cite some others of the responsibilities which fall to the lot of National Council. It has not been possible in any case to give details; these will be available in the *Proceedings of General Convention* which will be ready at an early date.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

IT IS THE PURPOSE of the Department to set up the work of domestic missions so as to be able to guarantee to the people in this Church that the money which they contribute for the missionary enterprise is well invested. To this end the statistical evaluation of every piece of missionary work aided by appropriations from the General Church (which was made by the Joint Commission on Apparent Disparity between both Quotas and Appropriations to Missionary Districts and Aided Dioceses) has been charted and made available for the National Council and its Committee on Evaluation. During 1934, the work of the commission was followed up by surveys made in the several fields under my personal supervision. We are now in a

position to evaluate intelligently the domestic missionary work.

It is our purpose to keep every section of the field under constant scrutiny. Every piece of work must be judged on its merits. Adjustments have been made wherever a field seems to be producing unsatisfactory results, and in some cases appropriations have been withdrawn. Six aided dioceses have voluntarily relinquished appropriations during the past year, and others have accepted progressive reductions. One missionary district has offered to take a forty per cent cut in its 1935 appropriation, and every missionary district has had a cut in appropriations from twenty-five to thirty per cent within the past two years. In addition, every institution in the domestic

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field is being placed on a plan of progressive relinquishment of appropriations looking toward self-support within three or four years.

In spite of the constant changes necessitated by the cutting of appropriations, we have been able to hold the line in the domestic field. From several aided dioceses and missionary districts come reports of increases in baptisms and confirmations. It is a remarkable achievement on the part of a heroic band of missionaries.

In the domestic field there are 750 missionaries. Of the amount which is appropriated for work in the domestic field, seventy-eight per cent is applied on salaries in missionary districts, and ninety-five per cent in aided dioceses. We invest our money in personnel. In fifteen missionary districts and thirty-two aided dioceses these missionaries are ministering in the places of greatest need.

Under present conditions, with a constantly shrinking income, we are confronted with two problems in particular which make the administration of domestic missions a discouraging task.

First, our missionaries have been spread over such wide areas that there has been a real lack of intensive cultivation. It may be that some work should have been abandoned, but it seemed best to care for all our people as well as we could, in the hope that more workers might be appointed as economic conditions improved. It does not seem possible to carry on another year under the present trying circumstances.

The situation is particularly exasperating in view of the fact that there are so many young men and women, well trained and capable, who are eager to work in the domestic field. With the great need for workers, and Bishops begging for assistance, it is a real tragedy in the life of the Church that no new appointments can be made.

Secondly, it has been impossible to seize the golden opportunities which await us on every side. Few of our missionaries can take on additional work. I am certain that these opportunities for

the extension of our work will be lost unless we can act soon. In the great rural areas of our country, in which fifty-five per cent of the people are unchurched, there is a great need for the unique contribution which our Church can make. America is prepared for a spiritual awakening. In this day of opportunity our fields are undermanned, and this great Church seems unwilling to provide the means to employ the workers we need.

The aggressive prosecution of the domestic missionary work is fundamental to the success of the whole missionary enterprise. If America is allowed to become pagan by reason of the neglect of this American Church, then there is no hope for our mission around the world. In the homeland, domestic missions is the method whereby we bring the resources of the Church to bear upon the great task of making America Christian. For one hundred years our Church has been doing a noble work. Our missionaries have carried the Gospel of our Lord and Saviour to the neglected and forgotten people of our homeland. Thousands who could not pay in full for the ministrations of our Church, the foreigner, the Negro, the Indian, the people of the Southern Mountains, the scattered folk of the vast prairies of the West, give thanks to God for what has been done for them through this century past. We have made a deep and abiding contribution to the life of America. We now dedicate ourselves to the task of winning America for Christ that America may fulfill her mission to the world.

We have struggled desperately to hold the line that we have won. We have seen our work come to a standstill as the golden opportunities slipped by. It may be that the resources were not available for the work we planned to do. I am not willing to admit that the Church will fail to rise to the challenge of wise, courageous leadership. May God raise up leaders to guide His people out of their dependency and despair to a realization of the purpose for which the Church was founded—to carry the glorious message of our Christ to America and the world.

Foreign Missions

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

Across the Secretary's Desk

THE RT. REV. T. K. SHEN, recently consecrated by the Church in China as the Bishop of the Missionary District of Shensi, writes me as he is about to start off on the long journey by train and mule carts to his see city of Sian. He enters upon his new work with this message regarding his relations with our representatives in the Shanghai diocese:

The gentleness of the American missionaries has made me what I am. For the best things I have received in my life I am the most grateful to the members of the American Church Mission in the Diocese of Shanghai, as well as to the kind friends, known and unknown, in America. It is impossible for me to return what I owe them and owe you. I shall do my best in Shensi and try to live the Gospel of Christ as the missionaries have taught me.

ZAMBOANGA AT THE extreme southern tip of the Island of Mindanao may seem to some people like an out-of-the-way place. It is right on the spot, however, when it comes to responding to the Presiding Bishop's suggestion of a gift averaging one dollar per communicant, to prevent a deficit for the years 1933 and 1934. The Rev. E. G. Mullen presented the facts to his people at Holy Trinity Church. The congregation is made up of both American and Filipino groups. Mr. Mullen says:

The Commanding Officer of Pettit Barracks was so much interested in the appeal that he sent a notice to each officer asking that the appeal be considered personally and stressing the fact that the Army Post depends on the Church for its ministry and for its hospitalization at Brent Hospital. As a result we are sending to our mission treasurer a check to be sent to New York as our part in the campaign. Most of the leaflets were taken home, and we may have more interest from unexpected sources. One man made a pledge of sixty pesos a year as his small part in keeping the Church in Zamboanga. Our average congregation is between fifty and sixty. Our Church school is about forty, half American and half native.

IN A LETTER Bishop Graves says:

While the Department of Missions was cutting foreign and Chinese salaries a short time ago, our missionaries were taking upon themselves, in addition to their own cut, the supply of the cut made on Chinese salaries. As far as willingness to do what is possible, there is plenty of that on the side of the missionaries, but after all they have to live and educate their children, which, in spite of such grants as are made to them, in most cases, is a severe strain on the family finances.

How missionary salaries compare with the salaries of other people out here in business is worth thinking of. Let me give you a concrete instance. One of the American business corporations in Shanghai has just retired their No. 2 officer. The salary he has been receiving has amounted to *taels* 2,500 a month, which would be \$14,000 U. S. currency a year. Now compare that with the salary of the treasurer of the China Mission. Mr. Walker's responsibilities and the amount of time he puts into his work are fully as great as those of the gentleman I have cited, but the difference between the two salaries is enormous. There is no doubt whatever that unless Mr. Walker had a missionary spirit he could secure a business position here with a much larger income.

THE OTHER DAY there came to the Secretary's Desk a letter from a friend in the Diocese of New York "enclosing (as the writer said) towards reducing the deficit of the Church, from members of my family, a few small checks as follows:

1 check from one sister.....	\$10
1 check from another sister.....	10
1 check from my cousin.....	10
1 check from myself.....	10

In all..... \$40

Please do not acknowledge, saving the stamp."

Having obeyed the behest of my friend with regard to withholding an acknowledgement I hope that this brief note will assure her of the safe arrival of the money, its application for the purpose specified, and our gratitude for such generous help.

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ON SUNDAY, September 30, Bishop Binsted consecrated the new St. Luke's Church in Hachinohe. The church was made possible by a bequest of five thousand dollars from the estate of the late Ella Elizabeth Russell, of the Diocese of New York. Benefiting by previous experience with materials, the plans were similar to those of the church erect-

ed a year ago at Odate. The result is that the new St. Luke's is one of the most attractive of the small churches in Japan and has been greatly admired not only by the members of the congregation who are exceedingly happy over its completion, but by the people of the town. Thirty Buddhist priests came and asked permission to see it.

With Our Missionaries

ALASKA

The Rt. Rev. and Mrs. John B. Bentley left on September 6 from Nenana and arrived October 5 in New York. They were accompanied by Bessie B. Blacknall of Nenana.

The Very Rev. Charles E. Rice arrived October 4 in New York.

CHINA—HANKOW

The Rt. Rev. Logan H. Roots sailed September 4 from Shanghai on the *President Jefferson* and arrived October 1 in New York.

Caroline A. Couch sailed October 27 from Hankow on the *President Wilson* on regular furlough.

CHINA—SHANGHAI

Deaconess Katherine Putnam sailed October 6 from Vancouver, B. C., on the *Empress of Russia* for Shanghai after regular furlough.

Anne McRae, daughter of the Rev. Cameron F. McRae, sailed October 11 from New York on the *President Taft*, and on November 2 from San Francisco on the *President Hoover* after finishing her education in America.

The Rev. Henry A. McNulty sailed November 2 from San Francisco on the *President Hoover* after regular furlough.

HAITI

The Rt. Rev. Harry R. Carson arrived October 4 in New York. He sailed November 8 from the same port, after attending General Convention.

HONOLULU

The Rt. Rev. and Mrs. S. Harrington Littell sailed November 30 from San Francisco on the *President Coolidge* after attending the General Convention.

JAPAN—NORTH TOKYO

Mrs. John McKim sailed October 20 from Seattle on the *Empress of Japan* for Honolulu.

Karl E. Branstad sailed November 2 from New York on the *Georgic* to England, to study.

Helen Pond sailed September 8 from Japan on the *Katsuragi Maru* via Panama on regular furlough and arrived October 8 in New York.

Dr. Mabel Elliott sailed September 25 from Japan on the *Taiyo Maru* on regular furlough, and arrived October 12 in San Francisco.

Augusta F. Peters sailed September 6 from Japan on the *Tushimi Maru* via Europe on regular furlough.

Ella Foerstel, a new appointee to St. Luke's International Medical Center, Tokyo, sailed November 17 from Vancouver on the *Empress of Canada*.

The Rt. Rev. John McKim sailed November 8 from Japan on the *Asama Maru* to Honolulu, where he will spend the winter.

JAPAN—TOHOKU

The Rev. and Mrs. E. R. Harrison sailed November 15 on the *Hokawa Maru* after regular furlough.

JERUSALEM

The Rev. and Mrs. C. T. Bridgeman sailed October 30 from New York on the *Excambion*.

MEXICO

The Rt. Rev. Efrain Salinas y Velasco sailed from Mexico September 26.

PANAMA CANAL ZONE

The Rev. E. J. Cooper arrived September 20 in New York.

The Very Rev. S. Alston Wragg arrived September 8 in New York. He sailed October 30 from the same port after attending General Convention.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. G. F. Mosher sailed from Manila on August 15 on the *Tai Yang* and arrived September 24 in New York.

Lillian Weiser sailed June 25 from Manila on the *President Johnson* via India on regular furlough and arrived September 24 in New York.

The Rev. Henry Mattocks sailed November 16 from San Francisco on the *President Cleveland* after regular furlough.

PUERTO RICO

Mildred B. Hayes and Ethel A. Stevens arrived September 17 in New York and returned October 23 on the *Barbara*.

The Rev. Frank A. Saylor arrived October 8 in New York on the *San Jacinto* from San Juan and returned October 23 on the *Barbara*.

The Rev. Aristides Villafane arrived October 8 in New York and returned November 2 on the *San Jacinto*.

VIRGIN ISLANDS

Deaconess Grace E. Smith sailed November 8 from New York on the *Nerissa* after regular furlough.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

TO VISIT ONE after another of the great State universities of our Middle West, is an impressive experience. They afford a thrill by sheer size. Enrollments this fall have seen a great increase; freshman classes sometimes forty per cent larger than last year. To visualize a student body of ten thousand, with all the potentialities for good and evil in the future leadership of the country which such numbers suggest, is a challenge to the imagination.

And yet, as one looks at these vast factories of learning from the point of view of the Church, a certain disillusionment is inevitable. Religious education is simply absent. There is often, officially at least, as little concern for religious instruction, or even for the religious attitude of the faculties, as there might be in the running of a gas company or the building of Boulder Dam. Secularity rules supreme. It does not, perhaps, oppose religious influence. It merely ignores it.

Such neglect of religion in State education has, one may admit, certain compensations. Surrounding the campus of every State university today are a half dozen or more religious "Foundations"—Roman Catholic, Methodist, Presbyterian, Jewish, and (usually in a more humble way) Episcopalian. They are like barnacles attached to a great ship—sometimes, no doubt, considered a nuisance by the authorities. How effective they are in providing a corrective to omnipotent secularity would be hard to determine. One advantage they possess. Though they nibble only at the edges, the conquests of which they can boast are honest conquests. No compulsion drives students to church or to instruction groups. The Church's appeal is one to worship rather than to mere classroom learning. Endurance of ridicule for being "religious" makes of the devout at times mild martyrs and constitutes a call to

definite conviction, not a bad motive for strengthening faith. Indeed, much could be said by way of detailed description of the victories which the Church can lay to her credit in its fight for a hearing on many a campus. And in future notes I shall give an account of such achievements.

Nevertheless, a realistic view of higher education in our State universities may well inspire the observer with alarm. An education which ignores religion ought to be an absurdity—yes, almost an impossibility. To call attention to such an anomaly may seem silly and rude, yet it ought to be a mere pointing to the obvious. Nor has this simple truth always lacked a spokesman. Cardinal Newman, in that great manifesto of religious education, *The Idea of a University*, states the conviction with which the Church must ever boldly confront the secularity of university life in words of glowing eloquence:

Theology, as I have described it, has had a place, if not possession, in the intellectual life from time immemorial; it has been received by minds the most various, and in systems of religion the most hostile to each other. It occupies our language, it meets us at every turn in our literature, it is the secret assumption, too axiomatic to be distinctly professed, of all our writers; nor can we help assuming it ourselves except by the most unnatural vigilance. We find it in old Greece, and even in Rome, as well as in Judaea and the East. We find it in popular literature, in philosophy, in poetry, as a positive and settled teaching. If ever there was a subject of thought, which had earned by prescription to be received among the studies of a university, and which could not be rejected except on the score of convicted imposture, as astrology or alchemy; if there be a science anywhere, which at least could claim not to be ignored, but to be entertained, and either distinctly accepted or distinctly reprobated, or rather, which cannot be passed over in a scheme of universal instruction, without involving a positive denial of its truth, it is this ancient, this far-spreading philosophy.

—THEODORE O. WEDEL, *Secretary for College Work*

BIOGRAPHY IS ONE of the most effective ways of interesting young people in missions. The stories of the great Christian heroes of all times but especially those near our own day make an appeal to the heroic which exhortation and preaching frequently fail to make. Kagawa's zeal for social reform and his work for slum clearance was to a considerable extent due to his reading the life of Canon Barnett in the slums of London. Many a missionary today has been called to his task by the life of some older soldier of the Cross.

Especially suitable for young readers is a new series of brief missionary biographies comprising eight volumes, each containing the stories of three heroes such as James Hannington Mackay of Uganda, Sir Wilfred Grenfell, and David Livingstone, recently published in London under the title *Heroes of the Cross*. Illustrated and bound in board covers, each volume is priced at forty cents. Copies may be ordered from The Book Store, 281 Fourth Avenue, New York. A fine program for missionary meetings could be built upon these biographies, using them in a series of talks.

Useful for a course of study for a group of young people is the pamphlet, *Five Missionary Lives* by T. H. P. Sailer (New York, Missionary Education Movement), available at The Church Missions House Book Store for fifteen cents a copy.—ARTHUR M. SHERMAN, *Secretary for Missionary Education*.

THE RELIGIOUS Education Association, 59 East Van Buren Street, Chicago, has begun the publication of a new magazine entitled *Character*. It is advertised as a "new monthly magazine for the home, the school, the Church, and other community agencies." The first number contains several articles which should be of interest to people engaged in religious education: *The Religion of Childhood* by Ernest J. Chave, *Josephine* by Helen Gibson Hogge, *Importance of First Experiences in the Life of the Child* by H. D. Williams. The subscription price is \$1.00 a year.—V. McM.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D.

Executive Secretary

A FEATURE OF the publicity exhibit at General Convention which attracted wide attention was the demonstration of the use of film slides in parish promotion and religious education. The idea of a stereopticon lecture that can be carried in a vest pocket, and a projector that is no larger than a camera, seemed new and strange to many men and women who believe in the illustrated talk. A film-slide outfit permits visualization of the widest variety of teaching, and eliminates every objectionable feature of glass-slide equipment. It has a real place in the promotional and educational activities of the Church.

APPROXIMATELY 183,000 words of news and information were distributed to the secular and religious press by the News Bureau of the Department during the General Convention. More than a hundred representatives of periodicals and press associations received this information.

Eight and a quarter hours of radio time were given to Convention broadcasts.

THE NEED OF rectors for knowledge of modern publicity methods is recognized in the Divinity School of the Pacific by the inauguration of a Church Publicity course. The instructor is the Rev. James M. Malloch, former advertising manager of a large corporation.

While seminary faculties have difficulty in getting into their curricula many of the things they need to teach, and there seems no room for courses but indirectly related to theology, this action of one seminary is significant and may point a way for other institutions. Surely a young rector needs to know how to use all available tools in promoting the work of the Church, and publicity increasingly is recognized as one tool that is indispensable.

Christian Social Service

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

ONE OF THE tests of the effectiveness of the parish social service committee is its intimate knowledge of the resources available through the specialized welfare agencies of its community. The alert committee will have not only a first-hand knowledge of what social agencies are available to give specialized service, but also will have such a close personal relationship with these agencies that contact may be quickly established on behalf of clients needing specialized care.

Testimony to the truth of this viewpoint is given in a recent number of *The Bells*, of Grace Church, New York. It should be realized that such coöperation is just as feasible in rural as in metropolitan areas, even though the scale of service may be narrower. The article referred to reads in part:

Any first-hand experience in welfare work during the depression years must lead inevitably to the conclusion that the problem of recovery in this country is by no means solely one of economics. Material relief alone, even on a tremendous scale now being undertaken by governmental agencies, will not suffice. In addition to that there is the most urgent need for a strong, continuing, and thoroughly coördinated effort to preserve certain intangible human values, which cannot be measured in terms of money, food, or shelter.

The possibilities of friendly, personalized coöperation among welfare agencies of widely differing types is perhaps nowhere better illustrated than in the activities of the Social Service Department of Grace Church. In numerous instances the need was for a kind or an amount of aid which the church was not in a position to give. This, however, did not end the ability of the church to help. For the Social Service Department, through its intimate knowledge of the community's welfare resources and through many helpful relationships established with individual workers in the various specialized agencies, was frequently enabled to arrange for much needed types of service which it could not itself provide. It was necessary also to help restore confidence—to provide some form of useful occupation or some semblance of normal social contacts, to dispel the morale-shattering feeling of futility and isolation, and thus assist the distressed people to adjust themselves to their new and trying circumstances.

ONE OF THE most soundly organized and effectively functioning social agencies of the Episcopal Church is the Church Home Society of Boston. Founded in 1855, it long ago gave up providing institutional care for children and since 1914 has been using the placing-out system entirely. All cases of dependent Episcopal children in metropolitan Boston are referred to it as the official child-caring agency of the Diocese of Massachusetts.

A significant feature of the Church Home Society is its steady program of keeping its friends advised both as to its policies and activities. One issue of its monthly leaflet, *The C.H.S. Courier*, answered the inquiry, Why the Trained Paid Social Worker?

Perhaps some of you are asking this question, Why is it necessary to have trained paid social workers when there are numbers of people in every community, in every church organization, who would gladly help in your work with dependent children?

We would not for one moment minimize the place that the volunteer occupies in the ranks of social work organizations. A goodly part of the work that the C.H.S. does for the little children and young people of our Church is done by volunteers. Beyond this splendid service there remains, however, a vast amount of work, day in and day out, that calls for as definite a preparation, for as cunning a skill, as is demanded of those who deal with the mental development and the physical health of our children—the teachers in our public schools and the visiting nurses.

The trained paid social worker is available at all times—ready to meet the exigencies of her job. She is trained in the constructive methods of helping people out of their troubles. She is acquainted with the resources of her community, her State, and she knows how to use those resources for the best welfare of her client. She is aware of the need of intelligently conserving time and money. She is in constant contact with other social workers in her own field and with those in the more general fields of social work. From them and from the leaders in social work throughout the country she is able to draw freely for inspiration and for the strengthening of her own experience.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Missions in This Age

This statement prepared by a committee of the Triennial reflects the discussion which followed Dr. Wei's address, Missions in This Age. It is recommended to dioceses and parishes for consideration and action during the coming triennium.

WE RECOGNIZE that our support of the Church's Mission in the past few years has fallen short both of the need and of our ability to give; and we know that "it is time to get down on our knees and search our hearts" for the true causes of this failure. These we find to be chiefly:

1. The indifference and apathy of Church people, the complex interests of today, and a misunderstanding of the word "missions."

2. A failure to educate the whole membership of the Church in the world significance of the Christian mission, the bigness of the venture, and the joy of sharing in it.

3. A failure to bring our missionaries and our congregations together, so that they may have a personal interest in each other.

In the missionary enterprise we find the permanent elements to be (1) The Message, (2) The Motive, and (3) The World's Need. We consider certain elements to be changing: (1) The concept of the mission field, (2) The approach to other religions, and (3) The methods to meet new world conditions.

In the light of this discussion

A. Looking toward the mission field we recommend that:

1. The training of future missionaries be related specifically to the particular field to which they expect to go.

2. We learn to look on the younger Churches as "grown-up brothers, not perpetually boys under tutelage."

3. We stand loyally by these brother Churches in carrying out our joint, unfin-

ished task so long as they shall want help.

B. Looking toward our parishes we recommend:

1. A parish-wide program of missionary education . . .

2. A revival of the spirit of joyful adventure for God. We suggest that this might be accomplished by hearing more of the romance of missions in sermons, by personal contact, correspondence, and prayer partnerships with missionaries, and by pilgrimages to mission stations within our reach.

3. In our educational work the training of leaders, not only for study groups, but for parish and diocesan activities.

4. The appointment in all dioceses and missionary districts of recruiting officers or committees to act as liaison officers between volunteers and the various Departments of the National Council.

5. The enlargement of our vision of Church work in order definitely to reach the uninterested or the isolated woman. . .

6. A greater faith in the young people of the Church, expressed by a willingness to share our vital tasks. We should expect them to question, and be ready to answer and to learn from them.

7. The training of children in our homes and Church schools to understand the Christian joy of sharing, that their Lenten offerings may develop a true love of free-will missionary giving.

8. The study in all parish branches of the Woman's Auxiliary of Dr. Wei's address and the report of this committee.

C. Looking at ourselves we believe that:

Far too many of us support missions because of our membership in the Auxiliary and not from sincere conviction, or in obedience to our Lord's command. We need a deepening of our spiritual lives, a vitalized personal religion, and a renewed sense of self-consecration "If We Be His Disciples."

Commission on Ecclesiastical Relations

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THE REV. ROBERT F. LAU, D.D., *Counselor*

“WHY WEREN'T we told?”

Such is the question asked by Church people when they hear that the Assyrians amongst whom we have been working for nine years were victims of a massacre a year ago last August, and our work of nine years terminated *sine die*. Perhaps they were told and did not heed. But they must be told again and again until they understand and act.

The Assyrian Nestorian Christians are today a small minority living on the brink of despair as new settlers in the Moslem Arab Kingdom of Iraq. The Assyrians once were a great people—and the greatest of missionary travellers, who planted the Christian Church in India before the fourth century and in the heart of China by the seventh century. They had declined before the Great War to a clan of one hundred thousand dwelling in the eastern part of Turkey and western Persia. In consequence of the turmoil created by the War they sought to play a small part on the Allied side by attacking their hereditary enemies the Turks. Isolated by the Russian debacle they fled to Iraq where they sought protection behind the British lines. There they were allowed to believe that Britain would help them to resettle in their own lands in Turkey or find them a secure place in Iraq.

In both these hopes official policy disappointed them after years of delay. They were left as unsettled refugees in the Kingdom of Iraq where they were cordially disliked both as foreigners and because the British in the early days had used them as mercenaries to keep their future Arab masters in order. When England gave up her Mandate over Iraq and sponsored her membership in the League of Nations as a free country, the Assyrians demanded assurance of fair treatment and English statesmen declared they had nothing to fear. Yet within a year the Iraq Government showed such

patent signs of unwillingness to treat the Assyrians fairly that civil strife broke out.

Coincident with these occurrences the Assyrian Patriarch, Mar Shimun, and all the other leaders of the people were exiled to Cyprus where they still are, and our educational missionary, the Rev. John B. Panfil, who as the result of nine years' work was maintaining twenty-seven schools for the Christian education of the Assyrian youth and clergy, was ordered out of the country, and his work stopped.

What is the condition today?

The forty thousand Assyrians in Iraq are still in refugee conditions, even worse than any they suffered in the years before the War. The widows and orphans of the August killings, three thousand in all, are housed for a second winter in temporary camps outside Mosul. There are no schools. The chief clergy are in exile. Economic life is at a standstill.

The ultimate settlement of the people—whether in Iraq or elsewhere—is still in the air. Meanwhile they are becoming progressively demoralized and nothing is being done, except a little by the Iraq Government in feeding the widows and orphans created by their own troops. The Church of England is deeply concerned but is stopped from action by the complexities of politics. As before, so now it is only the Church in America which can act.

The immediate question, whether the Assyrians remain in Iraq or emigrate, is the restoration of their morale and the care of the children. Schools are needed. For the small sum of two hundred dollars a year a simple school could be financed. At least twenty should be started.

The Presiding Bishop is sponsoring the formation of a committee to receive funds for this purpose.—CHARLES T. BRIDGEMAN, *American Educational Chaplain in Jerusalem.*

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