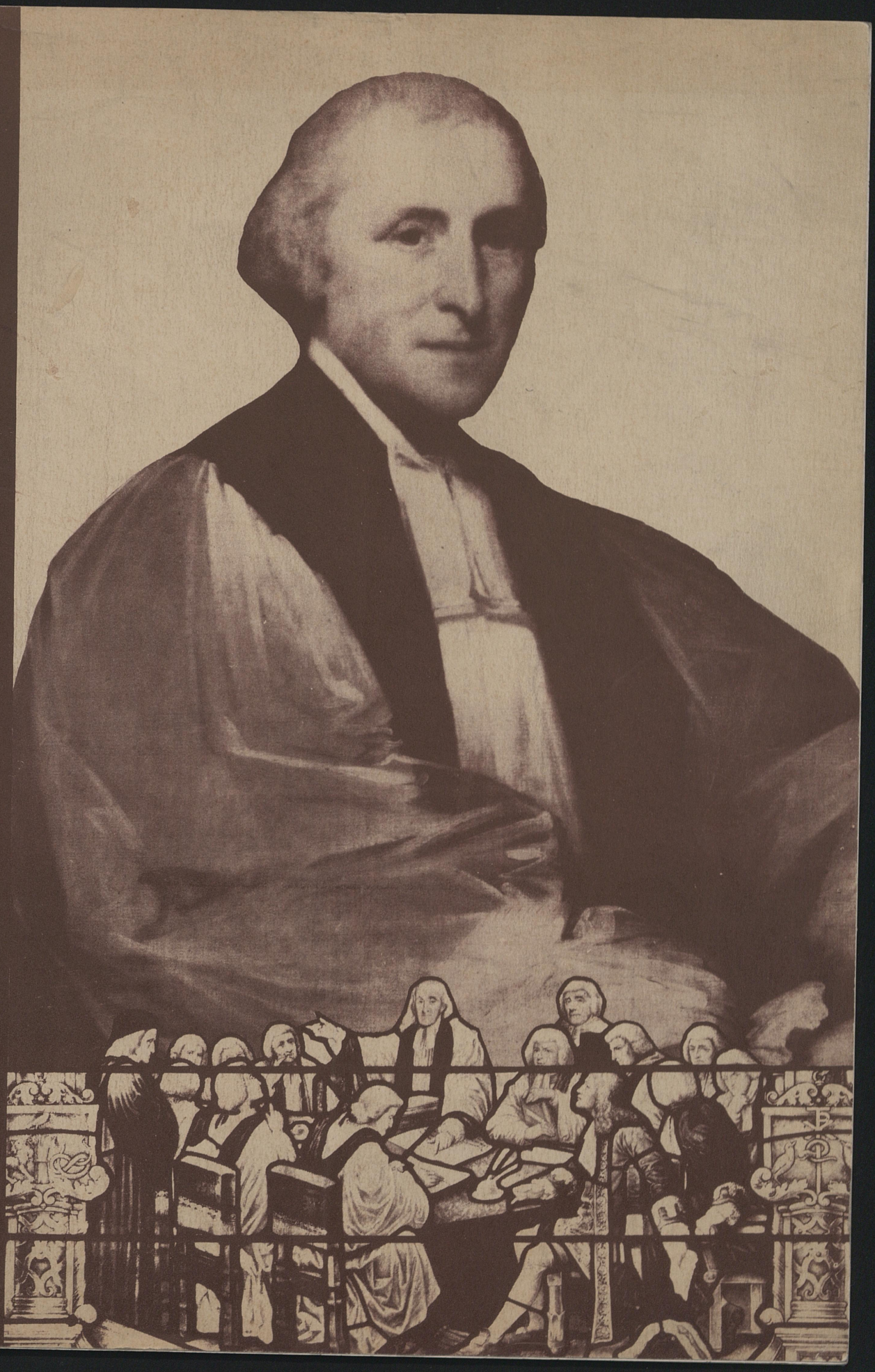
The Spirit of Missions

OCTOBER 1939





Shrine of the Episcopal Church in the United States is historic Christ church, Philadelphia, where the First General Convention was held in 1785 and also the Third Convention in 1789 when the Prayer Book was adopted. Below right is shown part of the cover of the Master Book of 1892, printed by the late J. Pierpont Morgan.

OCTOBER, 1939

The 150th Anniversary of the Adoption of the American Book of Common Prayer

"One hundred and fifty years ago next October, the American Church adopted the first edition of its Book of Common Prayer. Thus she attained one of the greatest treasures in her history, and it is fitting that the Church of today take proper note of the occasion.

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The Spirit of Missions

Volume CIV OCTOBER, 1939 No. 10

(Right) Autumn in a country road, its beauty enhanced by a riot of autumnal colors and a quiet peacefulness. Photo by Wesley Bowman Studios, Chicago



THE COVER: William White has been called the "Father of the American Book of Common Prayer." Whether or not that title is correct, it is true that he had much to do with the fashioning of the Book of Worship adopted in 1789 which was to serve the Episcopal Church in the United States for a century. Bishop White is shown at the top of the cover, the photo being one of the Gilbert Stuart portrait made in 1796. "The Organization of the American Church" is depicted at the bottom. This conception is contained in a stained glass window in Christ Church, Philadelphia, where the first General Convention met in 1795. In Christ Church the American Prayer Book was adopted in 1789.

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JOSEPH E. BOYLE, Editor

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Ewing Galloway Photo

Women and Children First!

"WOMEN and children are paying the greatest penalty in this war." Thus wrote a newspaper correspondent from Europe a few days ago after witnessing the ravages of battle there. The same may be said of the war in China—war anywhere. In the Far East, the Church is bravely struggling to relieve suffering and want of thousands like the above mother and child. The Church's missionaries are at work day and night, working against seemingly insurmountable difficulties. They are carrying on in your name.

The Voice of the Church

by
THE PRESIDING BISHOP

WE are celebrating this month the one-hundred and fiftieth anniversary of the American Book of Common Prayer. This does not of course mean that a century and a half ago our Prayer Book was composed and used for the first time on the American continent. From the establishment of the first permanent colony of English people at Jamestown in 1607, the Book of Common Prayer has been in continuous use.

It is well perhaps that we should remind ourselves that while certain alterations were made in the Prayer Book, yet there is a real continuity between the Book which we now use and that English Book of Common Prayer which was brought over by the first colonists.

As the Preface to our Prayer Book quaintly expresses it, the aim of those who were responsible for the composition of the American Prayer Book was "to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established."

The Preface further declares that a comparison of our Prayer Book with that of the Church of England will show that the founders of the American Church were far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship—further than local circumstances required.

During the recent visit of the King and Queen of England to this country, the King was said to have been agreeably surprised at finding that our service resembled so closely that of the Church of England. At a time when there is so much conflict and misunderstanding among the various peoples of the world, it is helpful to remind ourselves of the unifying influence that is exerted by the reading of a common Bible and by the use of common forms of worship. The Bible is translated into many hundreds of different languages. The Prayer Book, which was bequeathed to us by the Mother Church of England, is now used on every continent and in most of the islands of the sea.

If the Bible and the Prayer Book furnish this unifying influence, should we not strive to know them better and to let our lives be more truly moulded by their teaching? At such a time as this we might well use daily the beautiful prayer for "The Unity of God's People" (page 37 of the Prayer Book):

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord."

— HENRY ST. GEORGE TUCKER.



Prayer Book is the

150th ANNIVERSARY OF AMERICAN CHRISTIAN HISTORY • ADOPTED AT

By GLADYS W. BARNES

Samuel Seabury (left) with William White made up the House of Bishops which met in Philadelphia in 1789 and adopted the American Prayer Book. Bishop Seabury presided at the session. Below may be seen the actual revisions made in the "Prayer for the King's Majesty" in the English Book

A STRANGER who knew nothing of the Book of Common Prayer and little of Church history could read the calm notice of ratification on page iv of the Prayer Book without the slightest idea that it grew out of two or three centuries of turbulent Church history. Of course it grew out of the whole previous history of the Church; there is no dividing line where any one event begins; but the three centuries after 1500 were decisive in the life of the American Prayer Book.

While the stormy work of Church reformation was proceeding on the continent, and in England the English Church was increasingly restless under papal oppression, certain English scholars were quietly at work reforming the Church service books. They needed to be simplified in their over-intricate services, purified as to statement of doctrine, and translated from Latin into English. Preliminary work went on until, in the reign of young Edward VI, in 1549, the first English Book of Common Prayer appeared, the result of long and careful preparation.

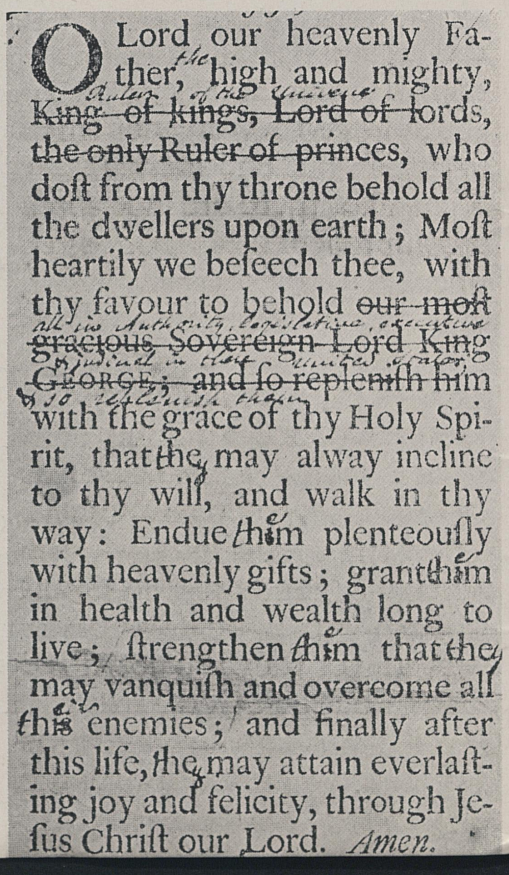
This first Prayer Book of Edward VI was in agreement with all that is best in the most ancient Liturgies of the Church and is now acclaimed the finest of Prayer Books, a clear light shining over scenes of turmoil and controversy. But this Book was not to continue in use. Fanatics and objectors, irreconcilable for various reasons, succeeded in having it set aside. Other and inferior Books appeared but more than a hundred years went by before both Church and State authorized another Book, in 1662, far inferior, authorities say, to the fine Book of 1549.

Another century passed and the year 1785 found the Church of England in the American colonies being transformed into a national American Church. The Prayer Book needed some revising to fit the new conditions.

Every good Churchman should give thanks for the averting of a disaster at this point, 1785. Apparently with undue haste or with more zeal than judgment, an attempt was made to put out an American Prayer Book which was faulty to a degree. It was duly rejected.

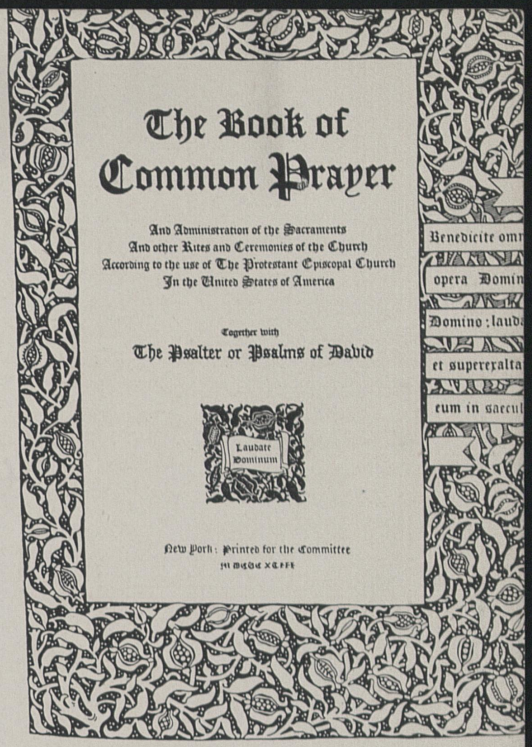
NOW see how neatly things can happen in history though they seem so discouraging at the time. When the Rev. Samuel Seabury was sent from Connecticut to England to be made a bishop, the English bishops would not consecrate him because he, as a good American, could not take the oath of allegiance to the English King, which was part of the consecration service. He turned to the bishops in Scotland who did not require the oath and there he was consecrated, Nov. 14, 1784. The Scottish bishops in 1637 had issued a Prayer Book closely resembling the Book of 1549, especially in its Office of the Holy Communion, which was the finest part of that first English Book. When they consecrated Bishop Seabury it was with an understanding that he would try to have the Scottish Office adopted in the American Church, and so he did.

The third General Convention met in Philadelphia in two sessions in 1789, the first from July 28 to August 8, the second from September 29 to October 16. No one was pres-


O Lord our heavenly Father, high and mighty, ~~King of kings, Lord of lords, the only Ruler of princes~~, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold ~~our moſt gracious Sovereign Lord King GEORGE~~; ~~and ſo replenish him~~ with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plenteouſly with heavenly gifts; grant him in health and wealth long to live; ſtrengthen him that he may vanquiſh and overcome all his enemies; and finally after this life, he may attain everlaſting joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

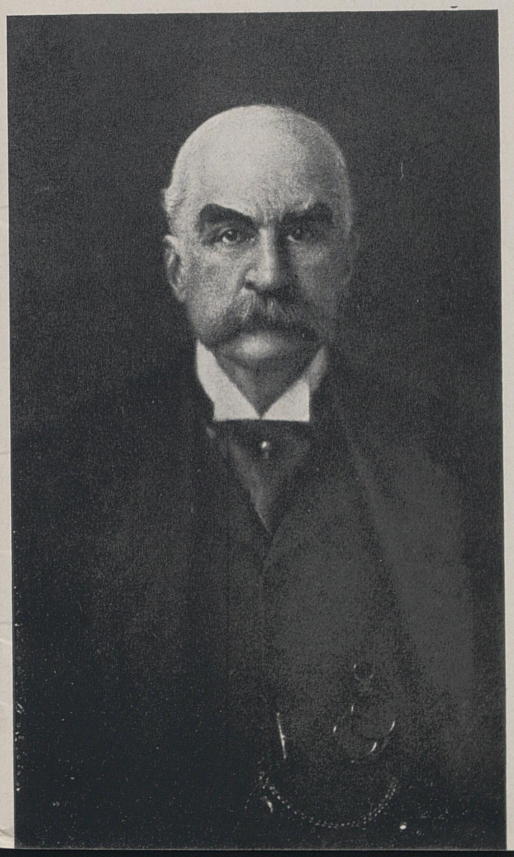
Work of Centuries

BOOK RECALLS STORMY DAYS IN CONVENTION IN PHILADELPHIA



The title page of the master Prayer Book of 1892 is shown at the right. A Standard Book is issued after each revision and all publishers must have their editions certified as conforming to it. Dr. John W. Suter, Boston, is Custodian of the Standard Book. J. Pierpont Morgan (below) had the Standard Book printed for the Church after the 1892 Revision and his son, the present J. P. Morgan, did the same for the Revision of 1928. These Standard editions are considered examples of the finest printing

ent from New England at the first session and the chief reason the Convention adjourned was in order to invite Bishop Seabury and his Connecticut clergy to meet with them in the autumn. Bishop Seabury had wanted to come but had refrained because of reports that his consecration in Scotland had not been acceptable. Church unity was a vital subject for action in those days but what they meant by Church unity was the union of the Church in Pennsylvania and the South with the Church in far far-away New England. This unity was achieved and Bishop Seabury was assured of a welcome.



On Oct. 3, 1789, he and Bishop White of Pennsylvania, consecrated in 1787, proceeded to hold the first meeting of a House of Bishops, separate from the House of Deputies. Bishop Provoost of New York was counted a member but he was ill and absent. Bishop White persuaded Bishop Seabury that the senior in order of consecration should be the Presiding Bishop and that rule prevailed for the time.

ANYONE who thinks of General Convention in terms of the more than 700 laymen, clergy, and bishops who will gather in 1940 would have to look twice to see the General Convention of 1789 for it consisted of 2 bishops, 20 clergy, and 17 laymen. Even these were not all together at once for some who attended one session were not present at the other. In the Convention of 1937, Massachusetts and New Hampshire were represented by 25 men; in 1789, by one, the Rev. Samuel Parker, D.D., rector of Trinity Church, Boston. The other states represented were Pennsylvania, Delaware, Maryland, Virginia, South Carolina, Connecticut, and the still hyphenated New-York and New-Jersey.

It was a young group, comparatively. Dr. Parker was 45; Dr. Benjamin Moore, assistant minister from Trinity Church, New York, was 41; the Rt. Rev. William White, presiding over the first session, was 41.

Besides all the newness and uncertainty in the life of the young country just emerging from its first revolution, this must have been an anxious time for the young Churchmen. Of the three bishops two were absent from the first session. The Rev. David Griffith of Virginia who was to have been consecrated the fourth American bishop became ill in Philadelphia and died there while the Convention was meeting.

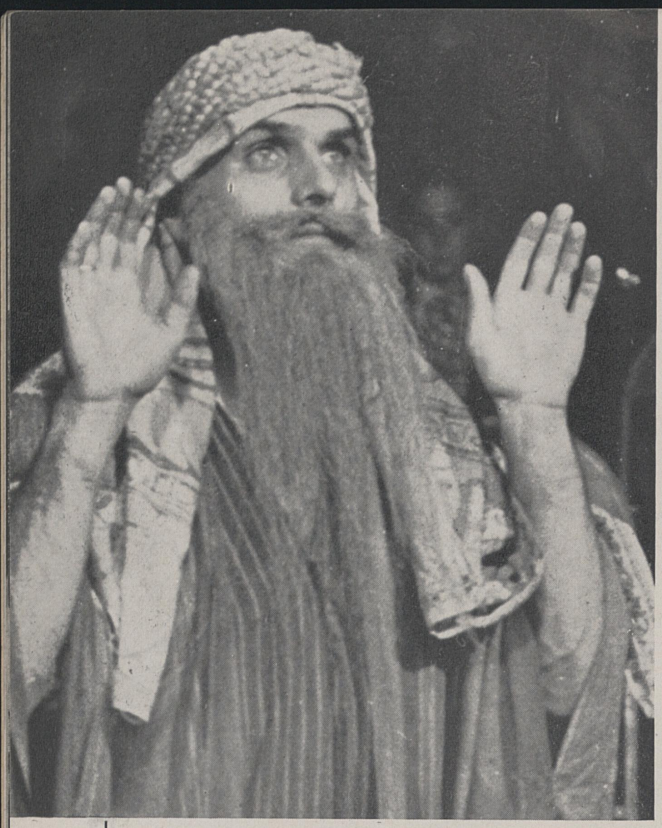
The Prayer Book proposed by the previous Convention had been a failure. Bishop White could not foresee the long life of the Book he shepherded through the deliberations of 1789, nor that he himself would preside over the House of Bishops in fifteen more Conventions and act as a consecrator for 27 bishops.

Bishop White is also the chief reporter of this time, aside from the brief and neutral record of the Convention Journal. Thirty years later he wrote his Memoirs of the Church. In his first account he disposed of the Prayer Book of 1789 in exactly 44 words but later he enlarged his story.

The Houses were not afraid of work; they met from 9 to 2 and reassembled at 4. Their sessions were devoted almost wholly to the Prayer Book. Recently, when this matter happened to be mentioned, a newspaper man at once asked hopefully, "Was there a fight?"

No, it can hardly be said there was

(Continued on page 11)

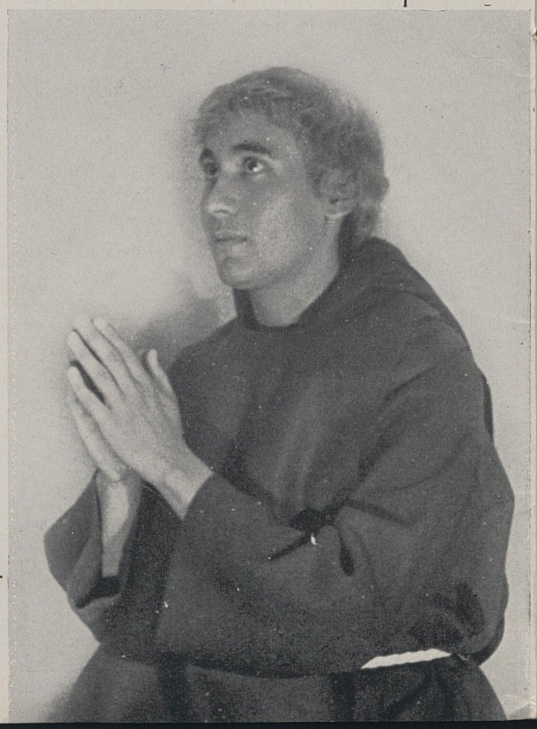


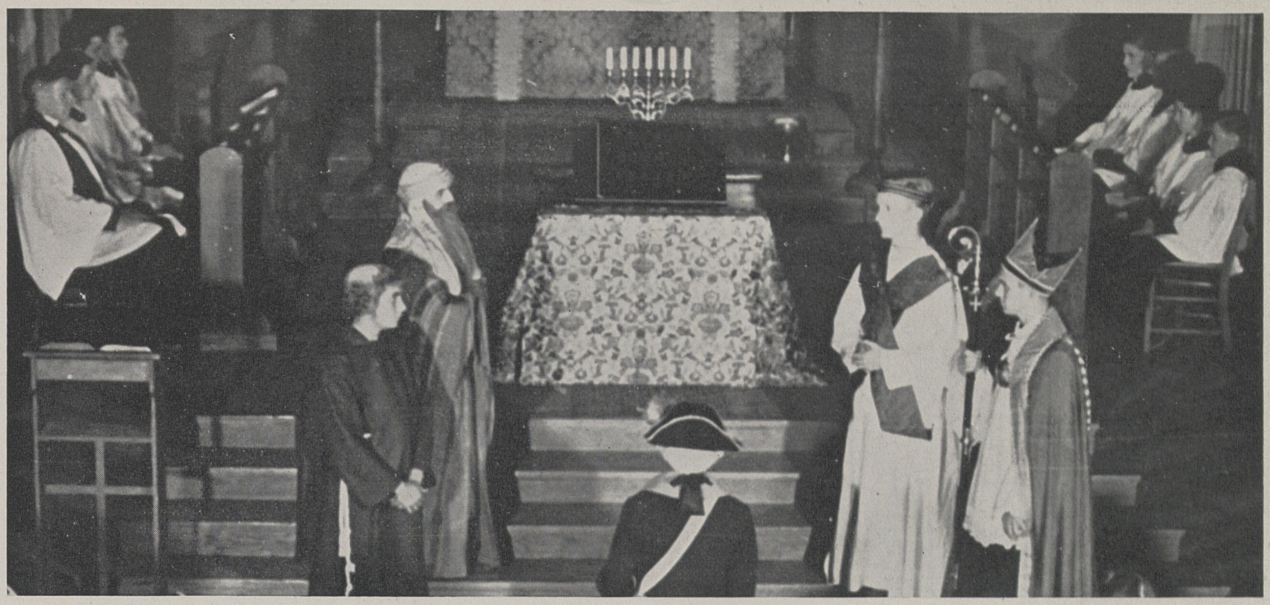
THROUGHOUT the world this month the 150th Anniversary of the adoption of the American Book of Common Prayer is being celebrated. For use in commemorating the occasion, Dr. Phillips E. Osgood of Boston, wrote "The Great Book," a symbolical office published in the September issue of THE SPIRIT OF MISSIONS. This drama was staged for the first time at Evergreen (Colo.) Conference under direction of the Rev. Canon Winfred Douglas. On this page are characters from the drama. At the left, is the Hebrew Elder, portrayed by the Rev. William Read, Chicago. At bottom left, is the American Patriot, portrayed by Samuel Summons of Evergreen. Below center, is the Greek "Apostle," taken by Robert Fowkes, Chicago. Below right, is the Latin Friar in the person of Placido Abaya of Denver, and directly below is the Anglican Bishop in academic gown, taken by John Ward of Faribault, Minn. Copies of "The Great Book" may be had without charge by writing this magazine. Photos by Whitney, Morse, and Scheidt.











(Above) A scene from "The Great Book," symbolical office commemorating the 150th Anniversary of the adoption of the Prayer Book. At the extreme left is Canon Douglas who directed the staging of the drama at the Evergreen Conference. Reading left to right in the central group are: the Latin Friar, the Hebrew Elder, the American Patriot (center), the Greek "Apostle," and the Anglican Bishop. The parts are taken by: Placido Abaya, William Read, Samuel Summons, Robert Fowkes and John Ward

a fight, but things were taken seriously and differences of opinion were met with becoming dignity. At the beginning, "an incident happened," Bishop White says, "which had an unpropitious influence" on what followed. Dr. Parker, it seems, expected that the English Prayer Book would be the ground on which the new American Book should be based; others, unnamed, felt that the new Book should be formed without reference to any Book already existing, starting from scratch as it were, to prepare a whole new Prayer Book.

Bishop White thought the latter idea "very unreasonable"; it assumed that the clergy were bound by no Book at all until General Convention created one. Suppose, he said, that when the prayers for the English royal family became inappropriate after the country became independent, the clergy had argued that therefore the whole Prayer Book had been invalidated. Such an idea "would have torn the Church to pieces."

Bishop White does not detail the arguments by which the question was settled. In the House of Bishops, he says, "owing to the smallness of the number and a disposition in both of them to accommodate, business was despatched with great celerity." "To this day," he wrote, 30 years later, "there are recollected with satisfaction, the hours which were spent with Bishop Seabury . . . especially the Christian temper he manifested all along."

TO follow through one subject only: Bishop Seabury and New England generally wanted the Athanasian Creed included and believed that its omission would hazard the reception of the Book. Bishop White intended never to use the Athanasian statement himself but thought it should be inserted with a rubric permitting its use. The House of Deputies, however, "would not allow of the [Athanasian] creed in any shape; which was thought intolerant by the gentlemen from New England, who, with Bishop Seabury, gave it up with great reluctance."

The only other subject in Morning and Evening Prayer which occasioned much discussion was the clause in the Apostles' Creed, "He descended into hell," discussion still reflected in the rubric on pages 15 and 29 of today's Prayer Book.

In the service for the Holy Communion Bishop White expected opposition to the changes desired but "no such thing happened to any considerable extent." In the other services, "there was so little difference of opinion, that nothing interesting is recollected."

What is most notable in reading Bishop White's record is the great care and thoughtfulness with which the subjects were treated. They were dear to the hearts of the men handling them, close to their deepest convictions. Their days were barely removed from active warfare and bloodshed, and also vivid in their minds were the passions and controversies of the two preceding centuries. Nevertheless, out of the Convention of 1789 came the Prayer Book that was to serve for a hundred years and which with no great changes is in use today. On the closing day of the Convention, October 16, the Prayer Book was ratified and authorized for use after October 1, 1790, as the statement on page iv indicates.

Anniversary Prayer

(Prepared by a Committee of the House of Bishops and authorized by The Presiding Bishop.)

O GOD, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee that when, in the course of Divine Providence, these American States became independent, this Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, mark, learn, and inwardly digest Thy teaching as set forth in this Book, that Thy name may be glorified, Thy Kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. Amen.



Historic Glebe House, Woodbury, Connecticut

Glebe House is Historic Church Shrine

FIRST AMERICAN BISHOP ELECTED THERE IN 1783

DAYS when the Church underwent severe persecution and when at least one of her clergy was dragged from his pulpit and roundly beaten because of his determination to carry on in the face of strong opposition are recalled in connection with the 150th anniversary of the adoption of the Book of Common Prayer.

A figure which will always remain prominent in the records of the early days of the Episcopal Church in the United States is that of Samuel Seabury. He was one of the two bishops who formed the first House of Bishops which met in Philadelphia and adopted the Prayer Book. He played a prominent part in the fashioning of the Book.

Back of his consecration in Scotland as the first Bishop of the Church in America is a fascinating story. It centers in Glebe House, at Woodbury, Connecticut, which is one of the most precious shrines of the Episcopal Church. For here, on March 25, 1783—six years before the Prayer Book was adopted—ten clergy of the Church in Connecticut met and elected Samuel Seabury as the first American bishop.

Exciting and troublesome days those were for anyone who adhered to the Church of England, especially anyone living in Connecticut. The Congregational Church was "established" there. All residents had to pay taxes for its support. All must conform to it, willy nilly. The very people who had fled from England to worship God in their own way steadily, ungraciously refused to grant the same right to others. And they especially disliked the Church of England with its formalities, its white surplices, its lordly bishops, and all the rest.

Then certain things happened. One was the amazing conversion to "Episcopacy" of seven Congregational ministers. Among them was Timothy Cutler, rector (he would now be called president) of Yale College. That was in 1722. Thereafter Cutler was "excused" from further services as head of the young educational institution. This relatively large defection was a severe blow to Congregationalism. By the same token and ironically, it lifted the Church of England into higher favor.

Another significant occurrence was the "Great Awakening" of 1740-42. This was an emotionally religious revival that rocked Congregationalism to its foundations. It arrayed parties in the Congregational Church against each other and attracted hopeful attention to the less distraught Episcopal Church. To avoid the fanatical extremes that marked the awakening, many took refuge there.

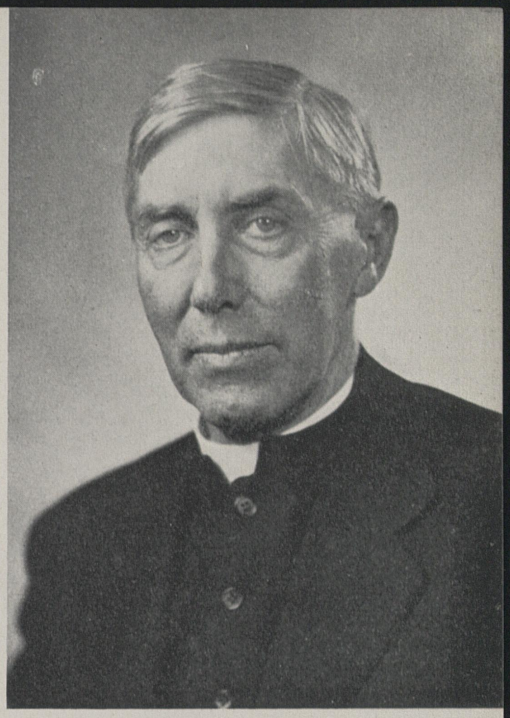
It was during these troubled days that a number of Connecticut Episcopal parishes were formed. Woodbury was one. To it came in 1771 as the first resident rector the Rev. John Rutgers Marshall. The Revolution was brewing. Feeling ran high. When war actually broke, it knew no bounds. More than once Mr. Marshall was dragged from his pulpit and twice was roundly beaten and left in the road to care for his battered self.

Many, within and without the Church, believed it as good as dead in those days. But the clergy of Connecticut did not believe so. Despite indifference abroad and clearly defined objections at home, Marshall boldly held a meeting of the Connecticut clergy at his rectory, Glebe House in Woodbury. That was on March 25, 1783. Mystery surrounds the gathering. But there was no mystery about the result—the election of the primary American bishop. Jeremiah Leaming was first choice. Age and infirmity prevented his crossing the ocean for consecration. Samuel Seabury was next and he accepted the honor. Seabury was Connecticut born; his father had turned from Congregationalism and

(Continued on page 31)

Nationwide Broadcast by Presiding Bishop, Nov. 5

IMPORTANT DECLARATION IS EXPECTED FROM CHURCH HEAD



Bishop Tucker, The Presiding Bishop

PROBABLY the most important declaration from the Presiding Bishop during the current year will be made to the whole Church on a nationwide radio broadcast of the Columbia network on Sunday, Nov. 5. The broadcast will originate from Station KMOX in St. Louis and will be from 10 to 10:30 A.M., Eastern Standard Time (9 to 9:30 Central Standard Time). It will be one of the Church of the Air series, arranged especially at this time to give the Presiding Bishop an opportunity to talk to the entire constituency of the Episcopal Church.

The Presiding Bishop has designated Nov. 5th as a "Day of Dedication" to the task which confronts the Church at the present time. The day marks the opening of the Every Member Canvass for most parishes of the Church so that Bishop Tucker's address will be listened to by thousands of laymen and women who will serve as canvassers and commissioners during the campaign which involves more than thirty million dollars in budgets.

The Presiding Bishop has suggested that wherever possible the parish canvassers meet as a group for early service on Nov. 5th, discuss final plans for the campaign, hear the broadcast, and then go out to do the job at hand. In many parishes, the canvassers will be "commissioned" at the 11 o'clock service that morning and then start out. Amplifying systems will be installed in numbers of Church schools so that children may hear the address, and many other parish groups will be listening in.

Every Episcopalian in the country is urged to listen in on this program and to send the Presiding Bishop a postcard telling of hearing his address. Such cards should be addressed to the Presiding Bishop at 281 Fourth Avenue, New York, or to the station over which the address was heard.

House of Bishops Meets Nov. 8 and 9

FUTURE PROGRAM TO BE DISCUSSED AT ST. LOUIS

THE future program of the Church nationally will be considered when more than 100 bishops from all parts of the country and foreign missionary fields gather in St. Louis, Nov. 8 and 9. The occasion will be the annual meeting of the House of Bishops.

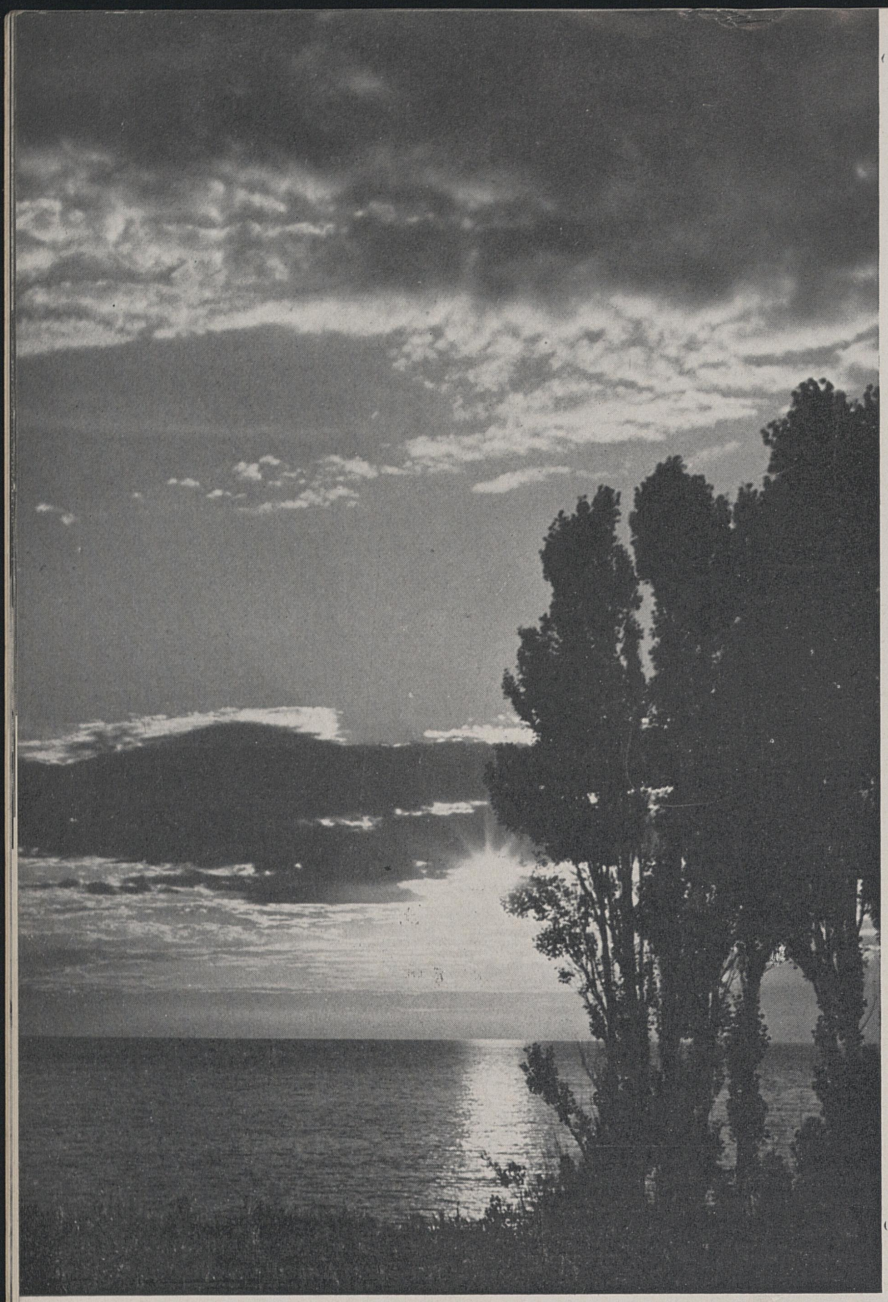
The Rt. Rev. Henry St. George Tucker, D.D., Presiding Bishop and chairman of the House of Bishops, will preside at the sessions. The Rt. Rev. William Scarlett, D.D., Bishop of Missouri, will be host to the meeting while the Very Rev. S. E. Sweet is dean of Christ Church Cathedral where sessions will be held.

The supreme legislative body of the Episcopal Church is General Convention which meets triennially. The next meeting will be in Kansas City in October, 1940. The Convention sits as two houses, the House of Bishops and the House of Clerical and Lay Deputies. The House of Bishops has in recent years met annually. It is not a legislative body but has certain defined powers under the Canons of the Church. The meeting provides opportunity for counsel, planning and consideration of many varied problems.

Activities connected with the St. Louis meeting begin Sunday, November 5. The Presiding Bishop will speak to the whole Church in a nationwide radio broadcast over the Columbia Network, starting at 10 A.M., Eastern Standard Time (9 A.M. St. Louis Time). At 11 A.M. (St. Louis Time) Bishop Tucker will preach in Christ Church Cathedral but his sermon will not be broadcast.

Monday and Tuesday, Nov. 6 and 7, newer members of the House of Bishops will meet to discuss such problems as clergy placement, selection and training of lay leaders, divorce, current trends in diocesan organization, and the missionary pro-

(Continued on page 30)



F.P.G. Photo

What of the Future?

by

CHARLES W. SHEERIN

A MESSAGE OF HOPE WHILE WAR RAGES AND THE SKY IS BLACK

A FRIEND of mine said to me the other day: "Why have I worked to provide for my family? The world has gone to pieces and I see nothing for my children or my children's children." Such gloom is universal. But at least some of us believe the future is more than hopeful.

We see a world where the old words "security" and "peace" and "happiness" and "love" take on their old glamour. A world where life has meaning and work has a purpose. We see in man's present extremity the recall of man to his natural loyalty, a loyalty to God. It is this new world of hope that the Church proclaims.

What does the Church promise? That you and your children and your children's children will be considered sacred. Russian and German philosophies of the present day only promise a sacred state. The Church promises a sacred life.

Twenty years ago after the last war, there were many in the world dreaming that war was over for all time. But the intellectual, the businessman and the youth refused the spiritual inheritance of mankind. They bickered over little miracles. They thought the Church stuffy and old fashioned and refused to become a part of it. When the leadership of hell broke loose there were brave souls who proclaimed Christ as the King. But too many of us had deserted and the brave souls were thrown into concentration camps.

The Russian Revolution may have had fine humanitarian ideas but it was built upon the old cynical world of hate, murder and brute force. The Germany that has rocked the world today lost its spiritual leaders, for those who might have been in the Church and saved humanity sat by the fire of indifference warming themselves.

The Church still cries the call of her Founder: "Come Unto Me!"

Death from the Air

Ed. Note: The following first-hand story of air raids in China was written by one of the Church's missionaries. For obvious reasons, his name is withheld. The story indicates clearly what missionaries are going through at the present time in China

ABOUT eleven in the morning, sirens sounded and we hastily put things into suitcases, filled the bathtubs and all other available utensils with water, opened all the windows to minimize concussion breakage, and carried important things downstairs. Then we rushed for the dugout. Most of the neighbors seemed to have done the same thing and it was almost impossible to get into it.

We soon heard the planes coming but from the sound judged there were only a few. Later we discovered they were new Italian planes. They were both silent, comparatively, and fast, so fast that the Chinese pursuit planes have only about a ten-mile margin on them and are of little use. We had hardly heard them when the air was torn with the screech of falling bombs and then the earth shook with violent explosions. I had only been able to get just inside the entrance and the concussion frightened or blew those above me down on me. I went into the mud at the bottom of a pile of frightened coolies but otherwise was uninjured.

Fortunately I was near the entrance and able to get out. Outside I discovered the bombs had missed the house where I was staying by barely twenty feet. The house stands just fifteen feet inside the city wall which at this point is on the edge of a sheer cliff a couple of hundred feet over the Yangtse River. At the foot of the cliff, flimsily built wooden houses are crowded and into these the incendiary bomb that just missed us had fallen. Almost instantly a shower of sparks roared into the sky, a slight concavity of the cliff just in front of our house forming a sort of chimney which directed the fire right at us. I found the veranda covered with burning embers and began carrying water from the bathtubs, and wetting down woodwork, closing windows and cutting away trees that began to burn. I don't think I have ever been so thirsty as I was after this. A fire engine arrived and then we felt secure, but the fire engine sounded so much like the planes that when they came back about an hour later to give us our second dose I did not hear them until they were almost on us.

I rushed back to the dugout to find that so many had come out for air that there was a bad jamb at the entrance and before all could get in the bombs began to fall. I jumped into a corner and when glass began to crash overhead I knew that I was safe. If I'd been in danger I could not have heard the glass. This time a big fire started just the other side of us and out of this fire came fifteen or twenty bodies. They were still digging them out three days later. Meanwhile in the dugout, built to hold about 500 comfortably (?), at least 700 must have crowded. Soon the lamps began going out and when people tried to relight them even the matches wouldn't burn. Many collapsed into the dugout drain. All in all I felt that I had been very lucky to be out with the bombs.

The next night the raids were repeated. This time the dugout was not so crowded and we had discovered that people outside had blocked the lower entrance with matting so they could hide in it. Pathetic, the things they think will protect them! They are terrified if anyone talks, thinking it draws fire from planes. Some terrible stories are told. One of a baby on a boat of refugees, that cried. The passengers threw it into the river when planes passed over. Then the other children began to cry and they were thrown over. The family wealth had been hidden in the baby's clothes and so father and mother jumped after the children. I did not see this happen, but I have felt mob fury

(*Continued on page 34*)

A Prayer

for use during the war

ALMIGHTY GOD, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war and lead all the nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State; that we, with all the brethren of the Son of Man, may draw together as one comity of peoples and dwell evermore in the fellowship of that Prince of Peace, who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen.

The Presiding Bishop suggests as appropriate for use at this time the above prayer taken (with slight changes) from the collection of prayers published by the Forward Movement Commission. He also suggests use of the Collect for Peace on page 31 of the Prayer Book, and the Collect for the Family of Nations on page 44.

(Below) Somewhere in the trenches. F.P.G. Photo



Col. Roosevelt Likes Sunday School Job



Pearlene Studio

(Left) Col. Theodore Roosevelt who gets a thrill out of being Superintendent of Christ Church Sunday School, Oyster Bay. (Below) Col. Roosevelt with a group of his Sunday School children. At the right of the group is Dr. Harold Pattison, rector of Christ Church, and at the left is Mr. Edgar J. Osborne, assistant superintendent.

THIRTY-FIVE years' attachment to his parish Sunday school at Oyster Bay, N.Y., not only have convinced Colonel Theodore Roosevelt, son of the late President Roosevelt, of the value of such work but that far too few Americans play the part they should in such ventures.

"If for no other reason than my duty to my country," Colonel Roosevelt told THE SPIRIT OF MISSIONS, "I would take an active part in Church and civic affairs. One of the tragedies of our times in this country is that so few of our people assume their rightful responsibilities in this category. A democracy depends upon the service of its citizens, yet far too often we find the same citizens are the leaders not only in the Church but civic and community groups such as the Boy and Girl Scouts.

"I am extremely interested in our Church school at Christ Church, Oyster Bay, and have been for thirty-five years. I taught a class of youngsters for many years and have always found the work well worth the time and effort I gave to it."

As superintendent of the Sunday school in his parish, Colonel Roosevelt frequently talks informally to the school on Sunday mornings. On such occasions, he may talk upon events in the day's news, or some other subject of current interest. Unless business takes him away from home, he is always at Sunday school.



In summer, when regular sessions of the school are disbanded, a children's service is held and at this Colonel Roosevelt reads the lessons.

Christ Church, Oyster Bay, has ample claim to being "historic" in the church sense. Under Governor Fletcher, the Assembly passed a "ministry act," setting up parishes and providing for their government by vestries and support by taxes. One of these parishes was in Queens County and was called "Hamstead and the adjacent towns and farms." In 1701, the Rev. Messrs. George Keith and John Talbot toured the country for the English Society for the Propagation of the Gospel, looking for desirable fields for Church work. Among other places, they visited Hempstead and Oyster Bay.

In 1704, the Rev. John Thomas was appointed to the parish. He found a church and rectory in Hempstead but no church building in Oyster Bay. By 1707, he was able to report a church building in Oyster Bay and until the American Revolution, he and his successors had the combined cure as one parish.

During the Revolutionary War, the church in Oyster Bay was used as a barracks and fell into decay. A nucleus of the congregation was maintained, however, and the parish of Christ Church was represented at the first conventions of the Diocese of New York. It was not, however, until 1844, that a new church was consecrated and the Rev. Edwin Harwood became the rector. The Rev. Harold Pattison has been rector of the parish since 1934.

Looking Back---
To Look Forward

by

GRACE LINDLEY
Executive Secretary, The Woman's Auxiliary



(Right) Mrs. Albert Scripps Deacon, president, The Woman's Auxiliary in the Diocese of West Missouri, who will be hostess to the 1940 Triennial of the Auxiliary.

JUST a year from now the Triennial Meeting of the Woman's Auxiliary to the National Council will take place. The beginning of the final year of the triennium is a time for taking stock.

In October, 1937, 469 delegates pledged the women of the Church to large undertakings. Looking ahead then three years seemed a fairly long time in which to carry out those undertakings. With only a year left two realizations become vivid: first, that many of the pledges made at Cincinnati will require much more than a triennium for their accomplishment, and second, that even if a triennium-worth of them is to be carried out work must be speeded up.

The Triennial felt the influence of the great conferences of Oxford and Edinburgh and since then the influence of another great conference, Madras, should be making itself felt. For such a time as this there could be no more important endeavor than that adopted at the Triennial of 1937—to deepen and extend fellowship in faith and work. Work on those lines did not begin at the Triennial; it was recorded that even before that time there had been "certain significant advances both in thought and action" such as "a growing understanding in race relations," "an increasing awareness of responsibility in social and economic life," a belief that the Woman's Auxiliary had been "a unifying force in a period characterized by mounting class consciousness," "a new realization of individual responsibility to work for world peace," a "slow but steady advance in coöperation in parish and diocesan life," and "a genuine seeking for a deeper spiritual experience in worship, both personal and corporate."

But at the same time the Triennial admitted that there had been failures due to unwillingness "to pay the price for complete fellowship as members of Christ's family." In its desire "to move out into new fields of more generous living, more disciplined thinking, more adventurous praying" the Triennial turned to the future to consider what might be done along six lines: evangelism, Christian unity and coöperation, war and peace, social and economic life, service and personnel, and Church and State.

Under evangelism it suggested that the women of the Church should study their baptismal and confirmation vows and rededicate themselves to the service of Christ and His Church, that they should witness "in family life, among friends and people with whom they associate," and that they should study the missionary program of the Church. Under the same heading, it was asked what was being done in parishes and dioceses for the budget of the general Church, to what extent financial support was a measure of faith in Jesus Christ, how the Supply Department and the United Thank Offering were used to develop fellowship, whether the program of religious education was vital enough to interest all the women in the parish, and the devotional life real enough to sustain that interest.

When Christian unity and coöperation were considered it was with suggestions for coöperating with all organizations in the parish, especially the Girls' Friendly Society and the Young People's Fellowship. Outside the parish there was to be coöperation with other Christian groups, especially in the World Day of Prayer, community services of worship, the study of Christian unity, sharing in community enterprises, a sense of responsibility for approaches to unity in colleges and universities, and all this with at the same time a "proper understanding and appreciation of the teachings of our own Church and the contribution it has to offer to the ecumenical Church."

Under the consideration of war and peace the duty of Christian women to work for peace individually and in groups was stressed, from the duty to strive for "peace in the heart" to a concern for the world, "which concern will show itself in individual and

(Continued on page 32)

It Works. The Rev. James Carman, rector, Church of the Ascension, Pueblo, Colo., is so enthusiastic about the new SPIRIT OF MISSIONS he determined to get a goodly percentage of his families reading it. The plan which he devised and which worked was this: he spoke of the magazine on two or three preliminary Sundays. Then, on the appointed day, gave a missionary sermon after which ushers were called to the chancel steps and given subscription cards. These were passed out to the entire congregation, with pencils. Then the ushers proceeded with the regular offering and the subscription cards were placed on the offering plates. Sixty-eight signed up at this service! More than one-fourth of Mr. Carman's parish of some 200 families now receives the Church's official national magazine.



Chippewa Maiden

Melinda Spears, Chippewa girl typical of the Indians among whom the Church carries on an important work in the Diocese of Duluth, Northern Minnesota. She herself is a Christian and not an unusual type of Chippewa

Photo copyright by
Hakkerup Studio

Chippewas Must Learn Alibis From Whites

THEY ADOPT NEW PROGRAM OF EVANGELISM

OJIBWA WAH-WIN-DAH-MA-GAWINI MAZIN-EGONZ

Kishemanido widokawid nin ga-iji nasine Anamiawigomgong, gaye nin gabidawa Jesus Christ ne-je-ah-nish-nah-ban, gaye nin gamigiwe ..... ahzow-wabikonz enduso anamiageship widokaman iu anamiawin ge-onji-shawendagoziawad bekan-nizjig tib-ishko nin ga-iji-shawendagoiian.

Nin dishinikazowin .....

Here is the literal translation of the above, which is the form of pledge card adopted recently by Chippewa Indians of the Diocese of Duluth, Minn.:

CHIPPEWA PLEDGE LITTLE PAPER

Merciful God helping me I will go often to Church and I will bring to Jesus Christ my fellow Indians and I will give ..... little yellow metal every week helping the Church in order will be blessed others as I have been blessed.

My Name .....

The adoption of this pledge card marks a new step forward in the history of the Church's work among the Chippewas, according to the Rt. Rev. Benjamin T. Kemerer, Bishop of Duluth. For it is part of a program of evangelism laid out by the recent Indian convocation. The program includes house-to-house visitations, the distribution of sacred pictures, group instruction of enquirers and preaching and teaching missions. A mimeographed paper, both in English and Chippewa, will be distributed monthly.

The Indians adopted vacant missions at Red Lake and Redby, Minn., as their particular responsibilities. They will pay the salary of a resident missionary at these stations. One-third of their gifts will be retained for local expenses; the balance will go for their missionary objectives.

In connection with the pledge card, it is interesting to note that there is no equivalent in the Chippewa language for "if possible" or "do all I can." He must learn English to be able to express an alibi or to qualify a promise.

Young Americans Turn To Church in Japan

QUIT BUSINESS TO JOIN UNIVERSITY STAFF

THE striking story of how in recent months four young businessmen located in Tokyo—three American and one English—have given up promising business careers to become missionary teachers in St. Paul's University, is told by Paul Rusch, a member of the university faculty.

When it is considered that the university asks its faculty members to give full-time and pays something under $20 a week for salary, the action of these four young men is the more striking.

They are: David McAlpin Pyle of New York, graduate of Princeton, who went to Japan to begin a diplomatic career; Warren Nuenzenmeyer, graduate of University of Kansas, who has been on the faculty of the American School in Japan three years; Vincent Canzoneri, Rollins College, who went to Japan three years ago on a fellowship to explore Japanese music, and J. Hamish Sutcliff, the young Englishman, who went to Japan with a banking corporation.

Close associations with missionaries and a house party at the newly established Camp Seisen Ryo were deciding factors in the decision of these young men to give their lives to work for the Church. The three Americans have been admitted into the St. Paul's University chapters of the Brotherhood of St. Andrew and are chapter councilors.

More than thirty college men at St. Paul's have been baptized since spring and twenty-seven were confirmed.

Another significant incident connected with St. Paul's University is the recent confirmation of a young man, a Baptist, who was graduated two years ago. He decided his community, a suburb of Tokyo, needed a church; organized a Bible class in his own home and eventually presented seven young people to the University chapel for baptism. All seven, together with the young man who prepared them, were later confirmed by Bishop Reifsnider.

Serves Church in China for Fifty Years

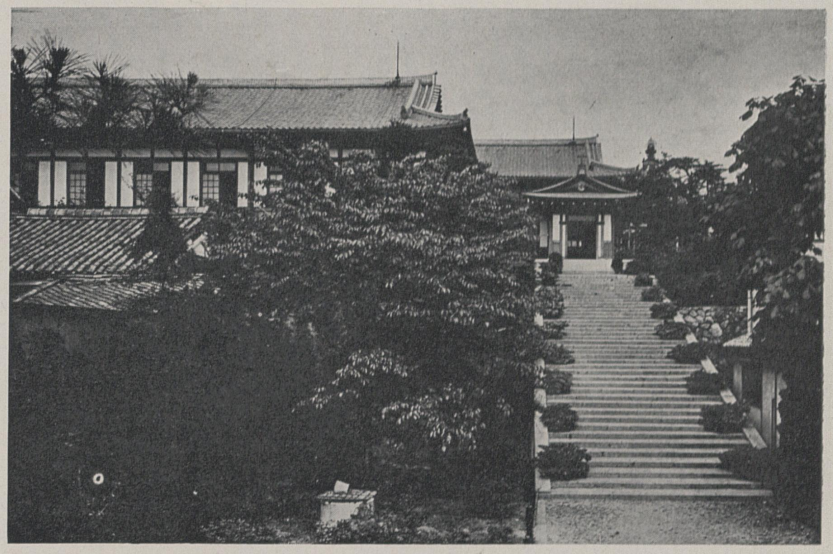
Francis Lushington Norris is one of China's most distinguished Christian leaders. An English missionary in China for fifty years, he has been Bishop of North China for twenty-five years and Presiding Bishop of the Chinese Church (Sheng Kung Hui) since 1931. He lives in Peiping.

After half a century of life in China it is not to be wondered at that he takes even present disasters in a calm spirit however deeply they may distress him. His patience is only surpassed by his humor. He has lately returned from a fortnight's tour of visitations when he confirmed nearly 200 people. Besides many hours of train journeys he traveled 150 miles by Chinese cart, which is no luxury.

Every possible kind of religious group was represented among those who came to congratulate him on his 25th anniversary as bishop, Eastern Orthodox, Roman Catholic, Salvation Army, Methodist, Presbyterian, Congregational, and people from educational centers and from the British Embassy. The chief speech was made by a Chinese layman, former university chancellor, who became connected with the Church the same year Dr. Norris became bishop.

Another 100 Percenter

St. John's Church, Olympia, Wash., is another 100 per cent parish when it comes to all vestrymen receiving THE SPIRIT OF MISSIONS. The Rev. Elmer B. Christie, rector of St. John's until last May, saw to it that all his vestrymen were subscribers before he left the parish. The present rector is the Rev. Thomas E. Jessett.



(Right) Christ Church, Nara, Diocese of Kyoto, Japan



Pix Photo

Country

A PHILOSOPHY of helping people out of trouble; getting people back on their feet—that is the philosophy which has guided the Rev. George B. Gilbert through forty-two years of distinguished service to the people of Central Connecticut and which recently brought him the title of "Typical Country Parson" of the whole United States.

This latter distinction—over which he doesn't brag a bit—has stirred an interest in Hollywood and brought inquiries from England for publication rights of a 90,000-word book which Parson Gilbert is writing. The book will be published serially in *The Christian Herald,* which sponsored the competition for the typical rural parson in conjunction with Harper & Brothers. This firm will publish Mr. Gilbert's book.

From walking to riding a bicycle, to driving a horse and buggy, and finally an automobile; from cutting hair to serving in the State Legislature; from writing a column of homely philosophy for a newspaper to taking care of mothers in distress; from farming broad acres of Connecticut land to preaching upon the latest murder or war—these are some of



PREACHING a homy philosophy of life is the Rev. George B. Gilbert (above) to country and small-town folk of Connecticut. The European War or the latest murder scandal may be subjects of his talks. When he gets through preaching, he goes out on the lawn or into the parish house and "fixes" something to eat for his congregation. A faithful helper in all his work through forty and more years has been Mrs. Gilbert. She cooked and played the organ and led the singing. At the right, Mr. and Mrs. Gilbert are shown in a happy chat on the lawn of their spacious farm. Mr. Gilbert is now engaged in writing the story of years of service as the "Typical Country Parson."

Parson Just 'Helps Folks'

the things in which Parson Gilbert has indulged.

A few days before Parson Gilbert told THE SPIRIT OF MISSIONS some of his experiences, he took time out just before the Sunday service to cut the hair of one of his choir boys. "He looked so terrible I just had to cut his hair," said the country parson, and as a result he barely got in the procession as it went into the church. Cutting hair is just one of the kindnesses for which Mr. Gilbert is known over 100 square miles of territory. It's a minor kindness, too. Among the more important kindnesses for which he is well known are the times he has stood the expense of installing a telephone in the home of an expectant mother, so that the doctor could be called when needed.

A telephone by his bedside permits his friends and parishioners to reach Parson Gilbert at any time of day or night. Calls at two and three in the morning are not at all uncommon.

Asked for the secret of his success as a rural parson, Mr. Gilbert smiled and said: "Just helping folks." While he is a friend of all, he is especially a friend to those in distress or need. He tries to rehabilitate them and was doing so long before current rehabilitation methods were thought of. He helps all, including Jews, Roman Catholics, and those of no church.

For many years he regularly visited nine country day schools, told the pupils Bible stories, taught them hymns, showed them motion picture slides. The Sunday school is all right, he says, but it isn't enough; the parson must be in touch with his children and adults much more often. And he is in touch with literally dozens of them, every day.

Three rural churches are in his charge: Emmanuel, Killingworth; Epiphany, Durham; and St. James', Haddam. Attendants come many miles to his services and usually he has "something to eat" afterward.

Frequently he has taken persons in trouble into his home to live, including jailbirds. He has a swimming pool on his farm for the kids; raises flowers; tinkers with the farm machinery and generally keeps busy from early morning to late at night. His whole family has stood by him in his vast activities. For many years Mrs. Gilbert did all the cooking, for "company" and family; played the organ at services and led the singing. Now a son, Shelley, is the organist. Another son, Henry Closson, is a violinist and plays for his father's services.

A third son, George B., Jr., is following in his father's footsteps; he is a missionary with four stations, located at Pipestone, Minn.

Intimate glimpses of Parson Gilbert are shown below. At the lower right, the photographer caught Mr. Gilbert calling on an old friend, out in a field. Note the pitchfork in the old man's hand and the happy look on his face. Directly below is a common scene with Mr. Gilbert: an automobile full of children. He brings them to the church and takes them home afterward if necessary. The swimming and wading pool for children and a typical picnic group after Sunday services are shown at the bottom. Mr. Gilbert can be seen at the extreme right, nearest the camera.







A TOWERED CITY SET WITHIN A WOOD

(Left) Beautiful Breslin Tower of the University of the South library from which bells peal out the hours of day and night. (Below) The University choir, made up of students.

Sewanee

HIGH up on a plateau of the Cumberland Mountains in southeastern Tennessee, amid 10,000 acres of forest and foliage, stands one of the Church's great educational institutions—Sewanee.

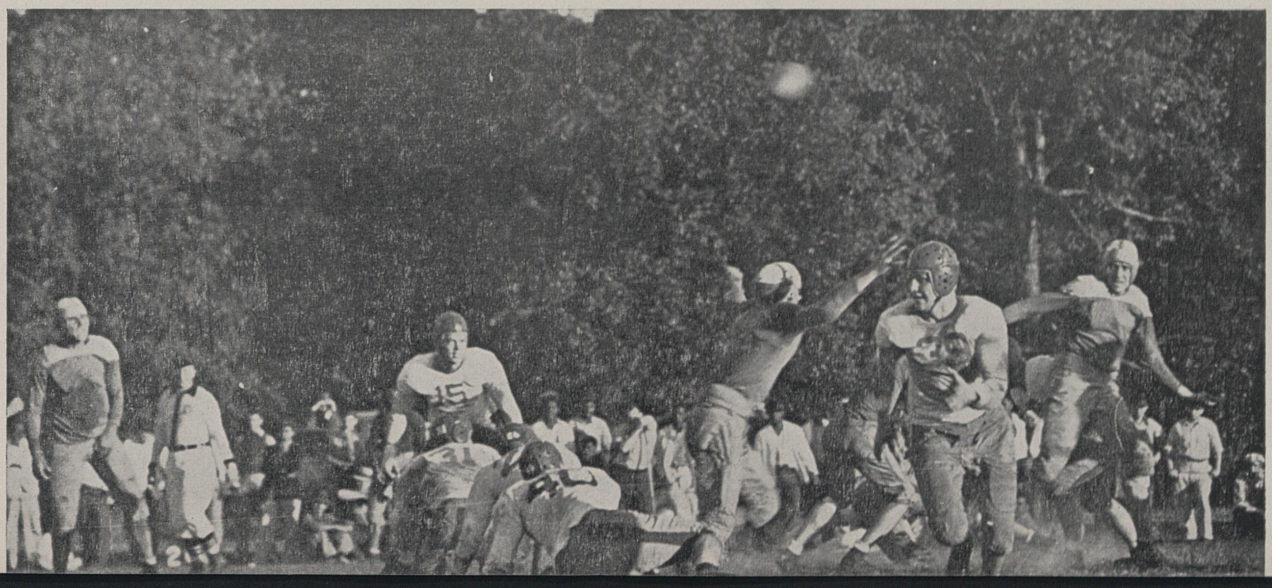
A name to conjure with in Church educational history is Sewanee, located in one of the most beautiful settings of any college or university in the country.

Officially known as the University of the South, Sewanee has for more than eighty years served youth of the South in particular and the country as a whole. It was founded and chartered in 1857 by twenty-two dioceses of southern States. It is owned and operated still by these dioceses, which elect its board of trustees. Prime mover in the starting of the university was Bishop Leonidas Polk of Louisiana.

A substantial endowment had been secured and the cornerstone of the central building laid when the Civil War put an abrupt stop to all operations. At the close of the war, nothing remained of the university except its domain and written charter. In 1868, under the leadership of Bishop Quintard, the university was put in operation on a small scale with a college of arts and sciences and a preparatory school, now Sewanee Military Academy. The theological school was organized in 1878.

"Mother of Godliness, discipline, and freedom" is the ideal which Sewanee has set for itself. For many years, the guiding light of the University, especially during the difficult early depression years, was Benjamin F. Finney, LL.D., who is now vice-chancellor emeritus. Alexander Guerry, B.A., D.C.L., is now vice-chancellor and president of the corporation. Warren Kearny, D.C.L., prominent Churchman of New Orleans, is chairman of the board of regents. Other members of the board of regents are: Bishop Mikell, Atlanta; Dr. Guerry; Bishop Juhan, Florida; Bishop Maxon, Tennessee; Bishop Clingman, Kentucky; Bishop Mitchell, Arkansas; the Rev. Thomas N. Carruthers, Nashville; the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; L. Kemper Williams, New Orleans; Frank H. Gailor, Memphis; Joseph E. Hart, York, S.C.; Wm. E. Baldwin, Cleveland; and Charles E. Thomas, Indianapolis, secretary.





Many attractive spots can be found on the Sewanee campus. Above is one, showing a trio of students under the archway of Walsh Hall. Football is one of the main sports of the Sewanee athletic program. Below is caught a Sewanee team in action on Hardee Field



"Praying Together"

★

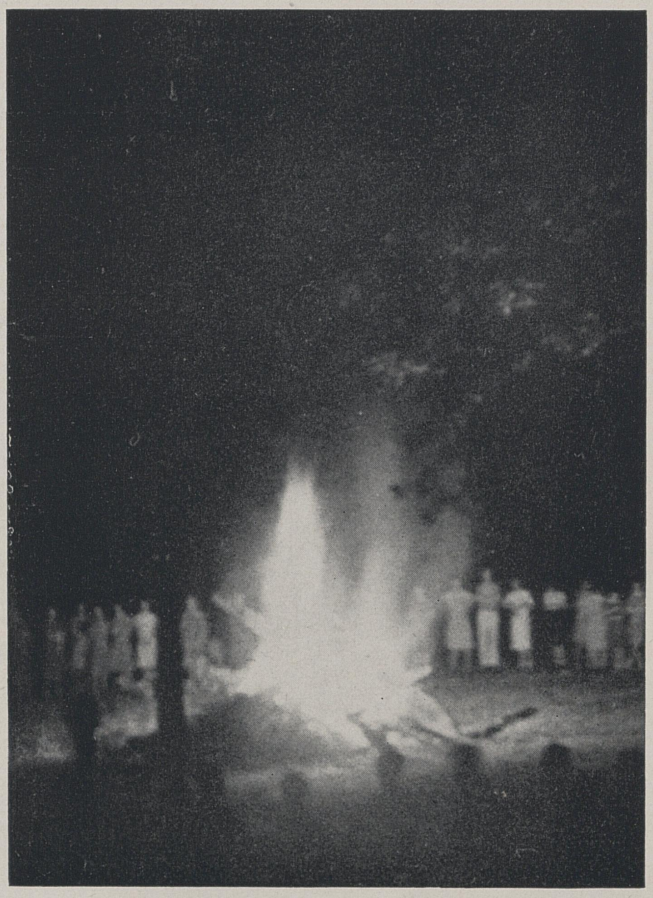
THREE-YEAR-OLD Nancy (left) is taking a lesson in praying from John the Baptist (figure at right). When Nancy's mother entered the room she discovered the child had taken the figure from its shelf, placed it reverently on a doily on the floor and was kneeling beside it in prayer. When Nancy became aware of her mother's presence she explained simply: "We're praying together." First prize in this month's SPIRIT OF MISSIONS photo contest goes to Nancy. Photo submitted by Mrs. Charles C. Gray, Shelburne Falls, Mass.

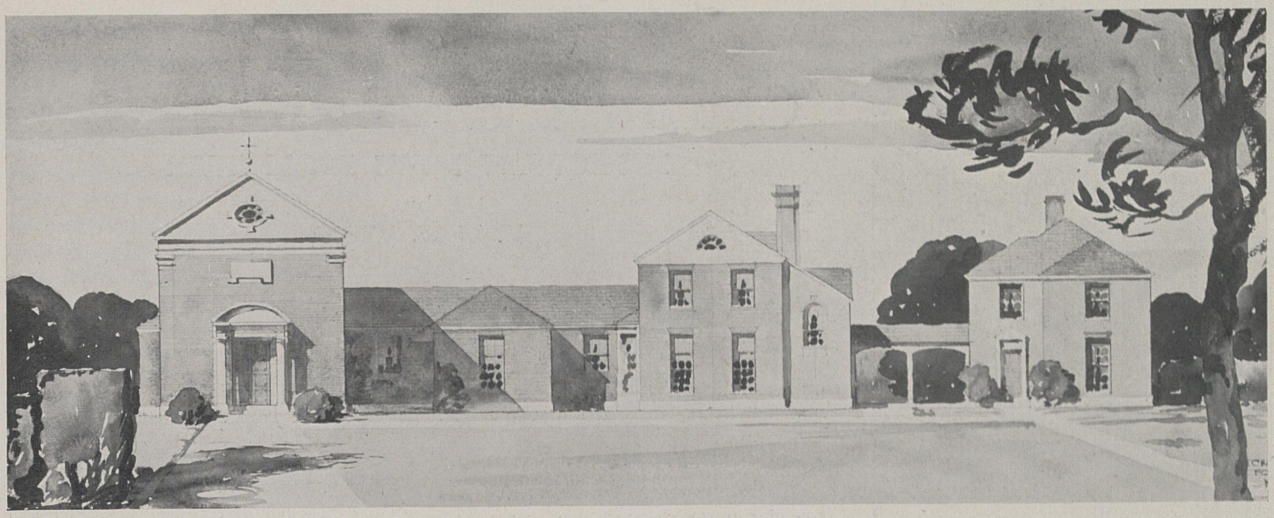
Equally unusual is the photo below (right), to which goes second prize. Submitted by William Palmer, Jr., Chattanooga, Tenn., the photo shows a campfire at Camp Gailor-Maxon, Tenn. No light except that of the fire was used to get the photo. The group around the fire can be seen dimly.

Third prize this month goes to Mrs. Richard Almstedt of Louisville, Ky., for her photo, "The Cloister," shown below left.

Many interesting and unusual photos continue to come to THE SPIRIT OF MISSIONS each month, from all parts of the world. All are welcome. This magazine each month offers three cash prizes, five, three, and two dollars each, for the best photos of any sort submitted. Photos are desired for the editorial pages also and nominal sums will be paid for any published. Send your photos to: Photo Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N.Y. All photos submitted become the property of this magazine. Watch for next month's winners.







Architect's Drawing of the Fort Valley College Center

Fort Valley College Center Is Started

$45,000 PLANT UNDER CONSTRUCTION FOR WORK

A NEW College Center at the Fort Valley Normal and Industrial School, Fort Valley, Georgia, is being launched this fall by the American Church Institute for Negroes. Announcement of the starting of construction work on a $45,000 plant for the Center is made by Dr. Robert W. Patton, director of the Institute.

The physical units of the College Center are a beautiful chapel, rectory, and large commons room. These are connected by a corridor and covered passageway. Rector's study, robing room, and other facilities are provided by the plant. The effect from a distance will be that of one large building, so constructed as to harmonize with the College buildings. The Center is located on a three-acre tract of land, advantageously situated in relation to the rest of the campus.

The Chapel is designed to accommodate about 150 worshipers and can be enlarged should developments in the student work require. The Commons Room is designed for assemblies of students and of the people of the community and country residents, both for social purposes and for lectures. Kitchen facilities are provided for in it.

The development of this College Center marks a new venture on the part of the American Church Institute. After long and earnest consideration, the Board of Trustees of the Fort Valley Normal and Industrial School, one of the schools of the Institute, and the Institute board, decided to transfer the institution to the Board of Regents of the State of Georgia. It was understood from the beginning that the Church would continue its spiritual activities there.

The first condition therefore of the plan now being effected was that in turning over to the State a property in which the Church had invested more than three-quarters of a million dollars, adequate land and so far as possible financial assistance should be granted with which to construct a Church enterprise contiguous to the college. The Julius Rosenwald Fund granted the Board of Regents a large appropriation from which the Institute received $15,000. The Institute itself is providing an additional $30,000 to construct the new buildings.

Ground for the new center was broken on Sept. 15 and construction work is now well under way. The Fort Valley College Center, as the new work will be known, will be governed under charter as a corporation of the State of Georgia, empowered to receive and disburse funds for the purposes authorized. The Board of Trustees of the Center will be composed of representatives of the two dioceses in Georgia, including the bishops, of the American Church Institute for Negroes, and such other members as the board may elect.

The work of the Center will be supported by the Institute, the two dioceses in Georgia, and by contributions of those who in the past have contributed to the Fort Valley Normal and Industrial School.

Dr. Patton expressed the belief that this new program marks a definite advance in the Church's mission to the Negroes of the South.

The Heart of Religion

It should be evident that missionary enterprise is quite as much the laity's enterprise and responsibility as it is of any member of the National Council or of any missionary in the field. All of us are equally charged with the building of God's Kingdom. The missionary enterprise is not something extra which you can believe in or not. It is the very essence of love; it is at the very heart of the Gospel.—*The Rt. Rev. William Appleton Lawrence, D.D., Bishop of Western Massachusetts.*

"China's Agony"--Nothing Less

MISSIONARY NEWS FROM AFAR

by

JOHN W. WOOD



(Left) Chinese mother and child, refugees. Note a spot of light on the child's face.

China's Agony "China's Agony"—it is nothing less than that. Read the account of the bombing of Chungking in this issue. Even that is not the whole story. Here is the experience of another foreign worker: "I passed through one endless line of human suffering. It is difficult to describe living conditions of refugees. No words in any language are adequate. There is no temple without masses of refugees sleeping on stone floors, on boards, benches, tables, or altars, wherever there is an inch of space. Everywhere the sick lying in bundles of rags. To my unutterable misery, mothers with diseased babies in their arms fell on their knees before me, crying and asking for medicinal care."

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Admiral Yarnell Praises Missionaries The name of Admiral Harry E. Yarnell, commander-in-chief of the American naval forces on the Asiatic station has appeared frequently in the press dispatches from China. Having reached the retiring age the Admiral is leaving China. At a farewell reception given to him in Shanghai he spoke with admiration of the way in which "hospitals have been maintained for the sick, schools and colleges have been carried on in strange cities and makeshift buildings, when the original buildings have been destroyed or occupied. Refugee camps have saved thousands of lives and all who are familiar with the history of these camps know the real danger experienced by those who have maintained them. Our Red Cross has been active all over China.

"Our missionaries have remained at their posts in the face of dangers that in many cases have been appalling and have rendered humanitarian service on a scale that has been little realized here or at home. And through it all, our business community has carried on, refusing to be discouraged, tightening their belts as necessary and hoping for better days that will surely come."

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Colleges Hold Joint Exercises For the second consecutive year, joint commencement exercises of six Christian colleges in East China were held in the Grand Theater, Shanghai. Normally only two of these colleges are located in Shanghai but due to the present conditions all six are carrying on their work in rented quarters in the city. The graduating classes totaled 492 young men and women. The audience of 2,000 people included many distinguished members of the Chinese and foreign community. The Rev. F. L. Hawks Pott, D.D., president of St. John's University, presided and awarded the degrees.

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China Work Goes On In spite of military occupation, great crowds of refugees, and many other unpleasant conditions, the Church's work in the City of Hankow goes on. Bishop Gilman recently visited the Church of St. John the Baptist, of which the Rev. M. S. K. Ling is the Chinese pastor. St. John's is an almost self-supporting congregation. When the time came for the offering, the two wardens passed the alms basins with a great red paper attached on which was written for the information of the members of the congregation: "This offering is for the Endowment Fund of the parish of St. John the Baptist." Before the end of the service it was announced that the congregation had that morning made an offering of more than $400 Chinese currency. This added to that already in hand means that the Endowment Fund has passed the $6,000 C.C. mark.

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Why Missions? is a perennial question in the minds of many people. One of the briefest and best answers to that question is a small pamphlet written by the Rev. Edmund L. Souder in a series known as *New Tracts for New Times,* published by the Morehouse Company. As an indication of the fact that the Christian Gospel makes its appeal to people of many different types, the author tells his readers that in the City of Hankow, the mayor is a member of St. Paul's Cathedral parish. The wife of the provincial governor is a devout Christian and her husband comes at times to our Church services. The provincial commissioner of education is also known as a follower of Christ. Most people by this time know that General Chiang Kai-shek and his able wife are devout Christians.

These personal references help to drive home the concluding words of this twelve-page pamphlet: "The world-wide activities of Christian missions are the most constructive force at work in building a human society which, because it seeks to fulfill the divine purpose and give glory to God on High, will discover therein peace and a new life on earth." The pamphlet may be secured from the Book Store of the Church Missions House. It is a generous ten cents worth.

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College Buildings House Refugees Mr. John L. Coe of Central China College faculty was retained by Bishop Gilman in Wuchang when the college moved to Southwest China, in order to care for the property and do anything that could be done for the Chinese refugees who swarmed into the grounds. There are still almost 1,000 refugees on the compound, living chiefly in the Gate School buildings and in St. Paul's Hostel and Ingle Hall. An effort is being made to give some industrial and agricultural training to these unfortunates.

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Offerings in Kind Even after forty years of nurturing care by the United States, there are still parts of the Philippines where money as a medium of exchange is almost entirely unknown. Therefore, offerings in church are often offerings in kind. Igorot Church people will give labor in leveling land or erecting buildings. They will bring rice or chickens or eggs for the offering. Sometimes these can be sold before the actual offering is made. Easter School in Baguio is largely supported by the weaving industry carried on by some of the students and graduates. A smaller, more modest enterprise known as Igorot Industries in Sagada has paid almost the entire cost of maintaining a day school in the *ili* of Bila, tucked away in the mountains, some six or seven miles from Sagada.

Buddhist, Baptist Worship at St. Stephen's, Manila

BUDDHIST and Baptist, Episcopalian and Mohammedan work, study, and worship side by side in one of the Church's interesting works for Chinese in Manila, P.I. This work at St. Stephen's Church, Manila, has been brought to the fore by the recent completion of a new school. It will accommodate 500 children and is the result of many years of educational effort by a conscientious staff.

The new school, located in another part of the city from the old, is a memorial to Elizabeth Holbrow Studley, the school's founder. With the help of a devoted group of Chinese and American co-workers, she built up the school from a small kindergarten class to a complete elementary school; later a high school in both Chinese and American, was added while Miss Dorothy Latham was principal.

The new school will receive any Chinese girls and boys up to the age of ten without regard to religious affiliation. A number of the present teachers in the school are graduates of St. Stephen's. The teachers give their Sundays to teaching in the Sunday school and singing in the choir. This is noteworthy when one realizes the liberal requirements for entrance.



(Above) A group of Chinese girls at St. Stephen's Church, Mani'a, where the Church carries on an important work in their behalf.

Each class in the school offers a practical study in comparative religion. Buddhists and Baptists sit side by side along with Mohammedans and Episcopalians. Although the sacred teaching and daily Episcopal services are voluntary, the attendance is generally 100 per cent. Confirmation classes are only one index of this interesting experiment in unity. Not only do the Chinese of the community highly appreciate the effort of the Church at St. Stephen's, but they show this appreciation by their generous contributions.

The Rev. Henry Mattocks, rector of St. Stephen's, is now in the United States on furlough. Miss Constance B. Bolderston is the principal.

Fort Valley School Becomes Keystone of Negro Education in Georgia

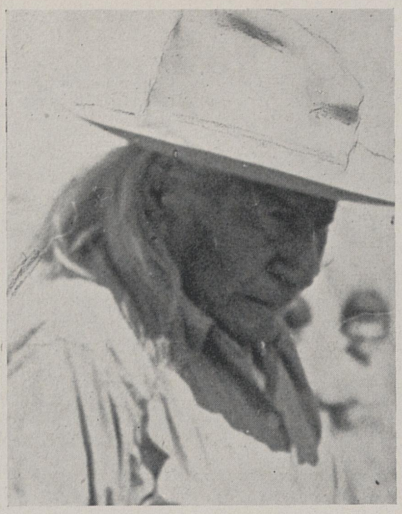
THE BOARD OF TRUSTEES of the Fort Valley Normal and Industrial School of Fort Valley, Georgia, an outstanding school of the American Church Institute for Negroes, has transferred this Institution to the authority of the Board of Regents of the State of Georgia. The transfer is approved by the Board of Trustees of the Institute, its members believing that as the keystone for Negro education in Georgia, with greatly increased support, a future of vast significance for the school is assured.

The spiritual influence of the Church will be perpetuated through an institution to be known as the "Fort Valley College Center," with a Board of Trustees composed of representatives of the American Church Institute for Negroes and of the two Episcopal Dioceses of Georgia. There will be a resident Director and Chaplain, and for his use a Chapel, a Common Room and a Rectory. Facilities now under construction will provide for a staff of trained workers in Religious Education, Christian Social Service and Worship.

Contributions or bequests heretofore made to the Fort Valley Normal and Industrial School should now be designated for the Board of Trustees of the Fort Valley College Center, contributions toward which are earnestly solicited, and should be sent to the American Church Institute for Negroes, 281 Fourth Avenue, New York, N. Y.

ROBERT W. PATTON, DIRECTOR

THE AMERICAN CHURCH INSTITUTE FOR NEGROES



Archdeacon Watson Passes

VETERAN OF 38 YEARS IN THE LATIN-AMERICAN MISSION FIELD

The Sioux Indian at the left is typical of those who attended the annual Niobrara Convocation on the Crow Creek Reservation, South Dakota, recently. This convocation is always one of the outstanding events of the year for Bishop Blair Roberts and his people. The Church maintains a large work among the Indians of South Dakota.

Death claimed one of the Church's oldest workers in the Latin-American field—the Ven. William Watson. He died after a long illness caused by an automobile accident last December.

Archdeacon Watson spent the last 38 years of his life in the Latin-American mission field. He began with four years of work in Puerto Rico, from 1903 to 1907. His next work was in Mexico, where he was engaged in ministering to English-speaking people in Pueblo and Oaxaca. For two years he was in charge of St. Andrew's School, Guadalajara, and then, during the trying early revolutionary days, he was rector of San Jose, Mexico City.

From 1914 to 1921 Archdeacon Watson was in charge of the West Indian Negro work at Guantanamo, Cuba. In addition to building a notable congregation he was acting chaplain at the great naval base established by the United States in Guantanamo Bay during the war.

In 1921 at the urgent request of Bishop Aves, the Archdeacon returned to Mexico as General Missionary and later as Archdeacon of the Federal District, and recently has been in charge at Monterey and Tampico.

For many years Archdeacon Watson made an intensive study of Spanish and Latin-American folk music and hymnology. As a result, he compiled a hymnal of such merit as to receive the commendation of all the Latin-American bishops, students of the Spanish language, and musical authorities. He is survived by a son and a daughter.

A Tour of the Prayer Book

Episcopalians take the Prayer Book too much for granted, speaking glibly about the beauty of its contents but having little accurate knowledge as a basis for their statements. At least so it is said. But it need no longer be true.

The Rev. Vernon McMaster, of the National Council's Department of Christian Education, has issued *A Tour of the Prayer Book* through the Morehouse-Gorham Company, New York. This is a workbook based on the Book of Common Prayer and planned to help young people or adults become so familiar with the contents of the Prayer Book that they will feel quite at home at any of the Church's regular services, understand their meaning better, and know how to use the Prayer Book on all occasions. The use of the workbook requires the constant handling of the Book of Common Prayer.

A Tour of the Prayer Book may be used by an individual working alone, by a whole family working together under supervision, or by a class in the Church school. The appearance of this workbook in this 150th anniversary year of the Prayer Book is most timely and should contribute to a fuller understanding and wider use of that incomparable book in the years ahead.

A Friend Will Appreciate This Gift

With this issue of THE SPIRIT OF MISSIONS is being mailed a blank for your convenience in subscribing for a friend or friends. Some friend will thoroughly appreciate your kindness in sending a year's subscription. Do it today.

"The Story of the Prayer Book"

"The Story of the Prayer Book" is the title of an illustrated booklet issued by the Oxford University Press in commemoration of the 150th Anniversary of the adoption of the Book. Copies are available to churches at one dollar a hundred. If 200 or more are ordered, the name and address of the church will be printed free at the bottom of the first page. This nominal charge covers but a small part of the cost of the 20-page booklet. Copies may be ordered from booksellers or from the Oxford University Press, 114 Fifth Avenue, New York.

Growth in Shanghai In spite of war conditions, the Church in the Missionary District of Shanghai grows steadily. In 1938, the number of baptisms and confirmations was larger than 1937. The total number of baptized Christians, including communicants, is now 11,774. Contributions by Chinese show an increase of about twenty per cent. Total for year in Chinese currency, $29,881.

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They work seven days a week, a group of women and girls preparing tobacco in a west China town. A few of them are Christian and attend church even though to do so means a loss of wages for the time off.

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As a result of the success of the first annual summer training camp for Negro youths, held at Country Life Center, Hancock County, Georgia, President B. F. Hulbert of Georgia State College, has offered land and $100 in cash toward the establishment of a permanent camp. He proposes that the camp be sponsored by the dioceses of Georgia and Atlanta. Fifty-five Negro young people attended this year's session.

Indian Girl Braves Mud, Rain for St. Mary's

One windy afternoon the principal of St. Mary's High School for Indian girls, at Springfield, S.D. (the only accredited high school for Indian girls in the United States), received a telephone message from a little town in Nebraska saying that one of the new girls was coming across the river in a rowboat because the ferry was not running.

The Missouri River is never an easy one to cross near Springfield. When the current is running strong, sand bars are shifting, and the wind is blowing the sand in clouds above the water, it is impossible; at such times the most skillful ferryman ignores any signaling from either shore.

But this girl was so anxious not to lose her coveted chance at St. Mary's that she had started across the river with her grandmother, both of them rowing. The principal and some of the girls went to the landing and waited four hours. Then, hoping that the little boat had gone back to the Nebraska shore, they went home. A torrential rain followed.

Late that night there appeared a bedraggled little figure lugging a heavy suitcase. It was the would-be student who had managed to get to shore three miles from the school, long after dark, and had walked through the pouring rain on the muddy road, to arrive safely, happy that she had not lost her chance at St. Mary's.

Snapshots of the youngest children in the Church school of a Michigan parish are posted on a special bulletin board in the church vestibule, with their names and their parents' names. This introduces the smallest members of the Church family to the rest of the congregation. The parents naturally are delighted.

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The correct name of the Indian Church is the Church of India, Burma, and Ceylon. The Burma part of it has been accented lately by the ordination of ten men to the priesthood or the diaconate by the English Bishop of Rangoon. Only two belonged to the same race, and some of their racial names sound strange to American ears. There were a European, a Burman, an Indo-Burman, an Anglo-Burman, two Tamils, a Kachin, a Sgaw Karen, a Talaing Karen, and a Chin.

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England's oldest colony is celebrating the hundredth anniversary of the appointment of its first bishop. In 1839 Aubrey George Spencer was consecrated as Bishop of Newfoundland. A few pioneer clergy had been working in Newfoundland since 1697 and several "royalist" clergy from the American colonies took refuge there after 1776. The Rt. Rev. Wm. C. White has been bishop since 1918, with a coadjutor now, the Rt. Rev. Philip S. Abraham. Visitations along the deeply indented coastline of the diocese involve difficult journeys, summer or winter. One "parish" is, for distance and physical features, equivalent to a strip of England around Kent and another strip across the channel on the French shore.

Insurance on Church Property

THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION, an affiliate of The Church Pension Fund, offers its facilities exclusively to churches and other institutions of the Church. Since its incorporation in 1929, the growth of its insurance in force has been as follows:

1929		$ 4,569,469
1930		19,266,953
1931		31,582,357
1932		44,052,395
1933		55,251,189
1934		64,481,892
1935		71,630,161
1936		77,611,542
1937		81,337,470
1938		85,191,100
1939	(7 months)	88,282,542

Aside from the natural desire of the Church to support an institution organized and maintained solely for its benefit, this steady growth in the amount of insurance in force has resulted from the substantial savings afforded by the Corporation through this plan of operation.

The Church Properties Fire Insurance Corp.

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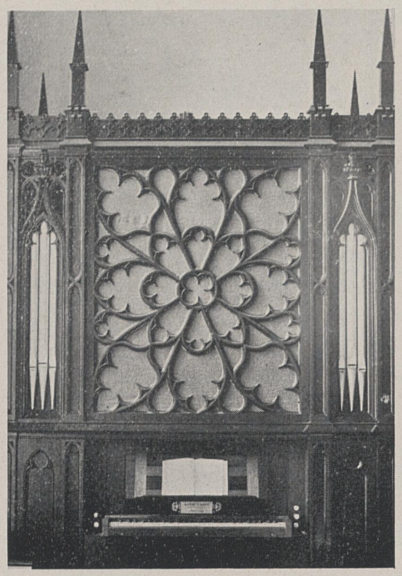


There's Hope in Hope, N. J.

QUAINT CHURCH IS NOW 100 YEARS OLD • HAS HISTORIC ORGAN

Presented by Queen Anne to Trinity Church, New York, the historic organ shown at the left has been in St. Luke's Church, Hope, N. J. Below is the unique spiral stairs in front of the vestibule of the church

Among the hills of Warren County in the Diocese of Newark, N.J., several miles from the nearest railroad, is the little Moravian village of Hope. Here on Oct. 12, the Rt. Rev. Benjamin M. Washburn, Bishop of Newark, will officiate at a service commemorating the 100th anniversary of the consecration of St. Luke's Church.

For some twenty years before St. Luke's Church was built, Bishop Croes and the rector of Trinity, Newark, held occasional services in Hope. Then the small but fine gray stone church with box pews, a pulpit high on the east wall above the Holy Table, was erected. Among its treasures is an organ, the tablet on its case recording its presentation by Queen Anne to Trinity Church, New York. No one knows how it came to Hope.

A few years ago, St. Luke's seemed about to die. Then the Warren County Associate Mission began intensive visiting in the countryside near the tiny village. Now a congregation has once more been gathered together. A woman's guild has been formed. A vested choir sings at the services. The Bishop visited the church recently and confirmed a sizeable class. Through the efforts of the local congregation and the Diocesan Altar Guild, the fabric is being restored. There is hope for Hope—and for every rural area where the Church will seek for lost sheep.

House of Bishops

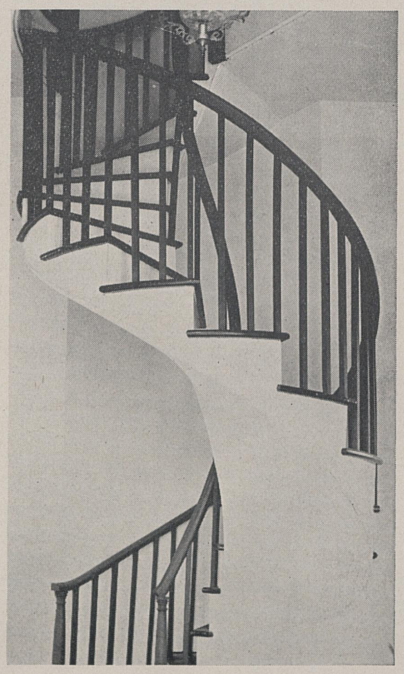
(Continued from page 13)

gram. The group will assemble on invitation of the Presiding Bishop. The newest member will be the Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop of Chicago, who was consecrated on Sept. 29. Others invited include: Bishops Ludlow, Dagwell, Kroll, Van Dyck, Reinheimer, Clingman, Whittemore, Gardner, Essex, Ziegler, Lawrence, Beal, Atwill, Fenner, Roberts (Shanghai), Wilner, Heron, Brown, Carpenter, Dandridge, Phillips, Tucker (Ohio), Peabody, Block, Mitchell (Arkansas), McKinstry, Kirchhoffer, Blankingship, Burton (Haiti), McClelland, Daniels.

Sessions of the House of Bishops proper will start Wednesday, Nov. 8, at 10 A.M. with a celebration of the Holy Communion in the Cathedral.

Resignations to be considered at this meeting include those of the Rt. Rev. Herbert H. H. Fox, Bishop of Montana; the Rt. Rev. Herman Page, Bishop of Michigan; and the Rt. Rev. Hayward S. Ablewhite, Bishop of Northern Michigan.

Usually meetings of the House of Bishops end with the adoption of a Pastoral Letter which, by Canon Law, is required to be read in all parishes throughout the Church. The Presiding Bishop has appointed the following committee on the matter: the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago; the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota; the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee; and the Rt. Rev. Frank W. Creighton, Bishop Coadjutor of Michigan.



Glebe House

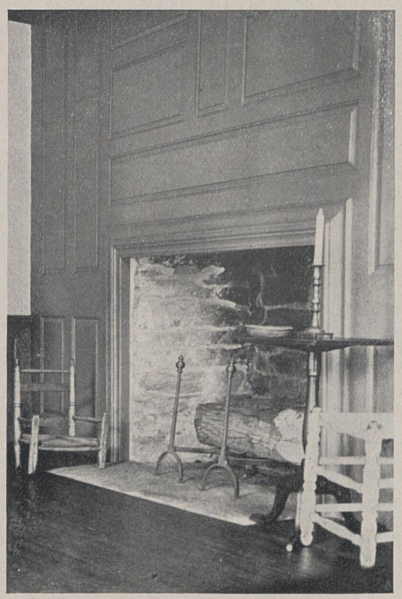
(Continued from page 12)

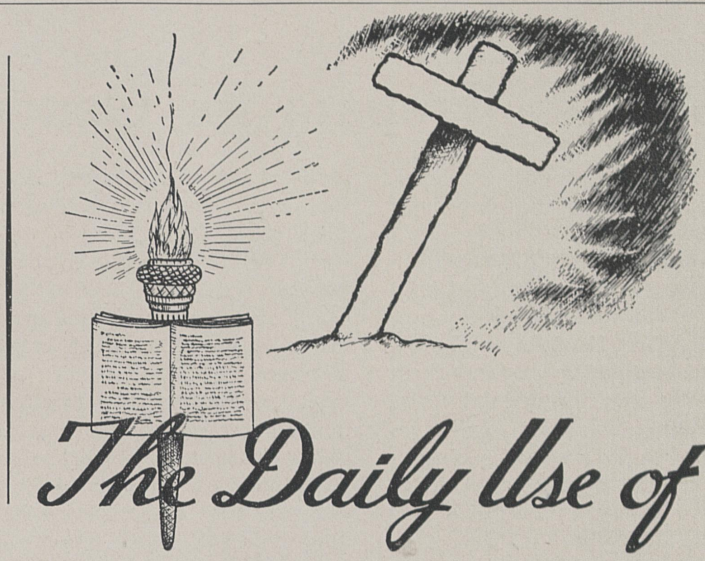
in 1732 had gone to England for ordination. The story of Bishop Seabury's long wait for consecration in England and his final success in Scotland is well known. Elsewhere in this issue is told something of his part in the fashioning of the Book of Common Prayer.

Glebe House, where he was elected, is an old colonial structure. Architects assign the original house to the latter part of the seventeenth century. About 1750, the large kitchen with its huge fireplace and two other rooms were added. Much of the original paneling is intact. In a closet under the stairway is a sliding panel through which John Marshall used to slip into the cellar when prying Whig enemies appeared.

In 1925, the house, then in bad repair, was taken over by a group of interested churchmen who formed the Seabury Society for the Preservation of the Glebe House. The Rt. Rev. Frederick G. Budlong, D.D., Bishop of Connecticut, is president of the society; the Rev. William A. Beardsley, D.D., vice-president; the Rev. Dr. Clifton H. Brewer, secretary; Miss Mary Curtin Taylor, treasurer. The house has been fully restored and is now filled with fine old colonial furniture. It is open to the public daily.

(Below) The room in Glebe House where Bishop Seabury was elected





The Daily Use of

The Upper Room

Can and Does Render Spiritual Aid

In a letter to the editor of *The Upper Room*, a prominent pastor writes:

"I wish to give you this wonderful testimony of what *The Upper Room* has meant to my own family. My sister was an active church worker and business woman until stricken down with tuberculosis and ordered to stay in bed.

"You can readily see what a shock to the whole system that was. After spending three months in bed her faith in the goodness of God began to be questioned.

"One day I came across a copy of *The Upper Room*, and saw immediately that this was just what I had been seeking for my sister. I subscribed for her and for myself. To God's glory and our salvation my sister's faith in God and his wisdom was again restored.

"Today, after sixteen months, she is up and will go back to work the first of June, a cured woman. We feel, both the doctor and myself, that the calm assurance and faith which *The Upper Room* recaptured for her was one of the greatest means in my sister's winning back her health."

The Upper Room is a devotional guide for family or individual use.

Issue for Fourth Quarter—October, November, December —now ready. Use one of the order forms below.

CONSIGNMENT ORDER

Issue for October, November, December
(For use of Pastor or Group Leader. Order ten or more copies.)

The Upper Room,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

Please send me _____ copies of The Upper Room, postpaid. I will sell these for five cents per copy and pay for same when sold. It is understood that I have the privilege of returning for credit any unsold copies.

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Doctors' Building,
Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents * for which please send me The Upper Room for one year, postpaid, beginning with _____ _____ quarterly issue.

_____
Name

_____
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_____
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* Foreign, forty cents.

Women Prepare for General Convention

In preparing for the Triennial Meeting of the Woman's Auxiliary which takes place in Kansas City, Diocese of West Missouri, at the time of General Convention in October, 1940, the diocesan executive board of the Auxiliary has been holding its monthly meetings in parishes and missions all over the northern part of the diocese and is now doing the same thing in the southern parishes.

For years past the same little group held its monthly meeting at the same time and place in the city. Occasionally an out-of-town parish might be represented but the small group of city officers carried most of the work. With the realization of what the Triennial Meeting might mean to all the women of the diocese, however, came the idea of taking the board meetings out into the parishes and missions. The parish branches welcomed the board, some of the rural missions combined to attend a meeting at a central point, and six of the city parishes have acted as hosts.

Results for the women of the diocese have been a wide and intelligent interest in the approaching General Convention and the Triennial, and a willingness to share in the work and expense involved, a ready response to the 1939 missionary shortage, and an increase in the number of gifts to the United Thank Offering. For the members of the executive board, there has resulted a better understanding of how parishes differ in their ways and means, and a great admiration for the achievements of small branches of the Auxiliary.

The plan of itinerant board meetings may commend itself to the women of other dioceses. The officers do go about together, in some dioceses, presenting the program of the Auxiliary as a unit.

Looking Back to Look Forward

(*Continued from page 17*)

corporate prayer for peace," "refusal to believe or repeat unfounded reports against other nations and races, coöperation with agencies for peace education, and coöperation in community plans for peace programs in churches, clubs, and schools."

Under social and economic life questions were raised on housing conditions, slums, crime, child labor, investments, labor movements, class tensions, venereal diseases, and freedom of speech.

Under service and personnel, a three-fold responsibility was recognized: one's own service, recruiting workers, and coöperating with those in the field at home or abroad, and in connection with the last the whole question of training, salary, care, and pension.

Under Church and state responsibility both to coöperate with the state by being good citizens, and as Christians to always remember that the Cross is above the Flag was stressed as was the necessity to do everything to "preserve our priceless liberties," consecrating them "to the Christian ideal." Under this heading too was included our duty toward "those, Christians and non-Christians, who are victims of cruelty and oppression."

Besides these undertakings presented through the Committee on Findings and Plans, certain resolutions emphasizing specific points were also adopted. They indicated concern about war and peace, the relation of the Auxiliary to young people and children and action on financial matters. Under the first the following points were made: belief that war is the negation of all that Christianity stands for, that economic tension is the underlying cause of war, that the Church should encourage peace education, that military training in Church schools and colleges is contrary to the spirit of Christ, and that all Christians should share in a unity of intercession for peace.

Under the resolutions on youth, the women of the Church were urged to understand better the methods of the Department of Religious Education and the program of the Girls' Friendly Society, and to appoint, wherever feasible, a liaison officer to work with youth organizations furthering activity and coöperation in the mission of the Church.

Under financial matters points considered were "a fair division of funds between the diocese and the National Council," efforts for the success of the Every Member Canvass, the practice of tithing or larger proportionate giving, the choice of money or clothing in the Supply Department, and a distribution of the United Thank Offering which would add to that formerly in use items for equipment and repair and a definite amount for new appointments.

The foregoing is a review of the pledges made at the last Triennial. There was once a professor who said that the way to learn French in ten lessons was to divide the French language into ten equal parts and learn one part at each lesson. How satisfactory it would be if two-thirds of these undertakings entered upon in October, 1937, could have been carried out in the first two years of the triennium! Since that has not happened, the year now beginning must be the best of the three. Does it sound too much like pointing the moral to urge every woman who reads this article to turn the statements in it into questions to be dealt with during the twelve months ahead—What shall I do? What shall our group do? Surely it is not too late to answer the question asked at the Triennial: "Here is our world—what can and must we do?" with the same answer given there: "We resolve to go forward to unity, in a fellowship based on our knowledge and love of God and His children."

For this triennium two-thirds of the time in which to carry out that resolve is gone. How far have the women gone in those two years? There is still a third of the time. How far will the women of the Church go in this year?

RECENT BOOKS WORTH READING

Books listed here may be purchased at the prices noted through the National Council Book Store, 281 Fourth Avenue, New York, or they may be borrowed from the National Council Library, 281 Fourth Avenue, New York. Books are sent to borrowers by mail for periods of two weeks, plus time in transit. The Library pays carriage charges both ways; the borrower pays a nominal fee of ten cents for each book borrowed.

Christian Attitudes to War and Peace by T. S. K. Scott-Craig. New York, Scribner's, $1.75. A scholarly, fair-minded discussion of the tendencies as found in the sayings of Jesus, Augustine, Luther, supplemented with a report on the best that has been written since the World War and the institution of the League of Nations.

Christianity and Economics by Sir Josiah Stamp. New York, Macmillan, $2. A director of the Bank of England discusses the question of whether we would have a more just world if the principles governing the distribution of wealth were derived from Christ's teaching and, if so, how far we still have to go to bring this about.

A Working Faith for the World by Hugh Vernon White. New York, Harpers, $2. The expression of an American outlook on the whole missionary enterprise. It deserves wide reading by all interested in missions and the development of a world faith.

This Holy Fellowship: Thoughts on the Holy Communion by Canon Peter Green. New York, Longmans-Green, $1.40. A book of instruction about the Holy Communion, written in simple language and making no attempt to avoid theological questions.

Symbolism and Belief by Edwyn Bevan. New York, Macmillan, $5. A thoughtful analysis of the elements in our conceptions of God which correspond with Reality and the symbolical ideas by which religion represents what lies outside the range of the sensible world.

Children's Worship in the Church School by Jeanette E. Perkins. New York, Harpers, $2. A guide to building worship programs and a source book of songs, prayers, poems, stories, and litanies.

Comrades Round the World: Christian Youth in Action by S. Franklin Mack. New York, Friendship Press, $1. A book to help American young people to see the Church as strong and alive all over the world and to acquaint them with the thoughts of Christians in other lands upon the problems of todav.

Babies Are Human Beings by C. Anderson Aldrich and Mary M. Aldrich. New York, Macmillan, $1.75. An appreciation of the personality of the baby—what he is like, how he develops, what he is trying to do, and how his parents can help him to develop his own growing capabilities. (Awarded the *Parents' Magazine* Medal for the year's best book for parents.)

The Secrets of Happiness by the Bishop of London, the Rt. Rev. A. F. Winnington-Ingram, D.D. New York, Longmans, Green, $1.25. The Bishop has examined the secrets underlying the fifty years of his happy work in London and has expressed his conclusions in this book.

Biography of the Unborn: The First IX Months by Margaret Shea Gilbert. Baltimore, Williams and Wilkins, $1.75. An understandable, readable account of the development of man before birth. Of interest to everyone as an intimate picture of a period in his life which he cannot consciously remember.

Personalities of the Old Testament by Fleming James. New York, Scribner's, $3. An interpretation of a number of important Old Testament characters—including, Moses, David, Deborah, Solomon—recreated in imagination and in the light of modern knowledge. Demonstrates that it is on the power of its personalities that the spiritual vitality of the Old Testament depends.

The Revolution of Nihilism: Warning to the West by Hermann Rauschning. New York, Longmans, Green, $3. An exiled former leader of the National Socialist Party in Germany describes the Nazi movement as a destructive attempt to wipe out self-determination, a force which knows no frontiers and is therefore the concern of every American as well as every European.

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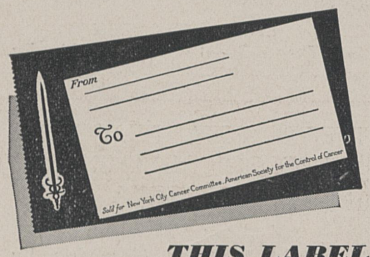

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With the reputation of being a terror in her community, a woman was admitted to the Virginia State Industrial Farm, and after six weeks there she asked for a Bible. "We had a Bible in our house," she said, "but it was always kept in the bottom of my grandmother's trunk." She was given one, formed the habit of daily reading, and finally went home to make a good parole. Deaconess Anne Ursula Tucker is assistant superintendent of this state institution. She teaches a Bible class among the women.

✠ ✠ ✠

An extremely simple but effective method to interest the congregation in the work of the parish, diocese, and whole work of the Church is reported by a visitor to Grace Church, Chadron, Nebraska. At a parish meeting the Rev. F. W. McNeil, rector, wrote on the blackboard a list of pieces of work to be done, staff, music, light, heat, diocesan obligations, missionary opportunities, all written down without a dollar mark anywhere. Each one was discussed as it was listed. Then, when the whole picture was clear in terms of people and work and accomplishments, he went back and wrote after each the amount needed.

Death From the Air

(*Continued from page 15*)

which would be capable of that much just because I stepped into the light with a white shirt on, or spoke to someone, even in a dugout.

I wish I could bring to others some feeling of what this life is. But I cannot even feel it myself a few days after it has passed. Such tension, if it persisted, would be the end of us, so it is just as well we cannot. An air alarm even when no planes come is the most demoralizing thing I know. We often get advance notice through those in government offices: "Sixty planes have just passed Ichang," is the most frequent. Then short of something that must be done and that forces your attention it is practically impossible to put your mind on anything. No use to start anything for it may be bombed or burned within an hour and when these alarms begin early, as they often do, and continue at intervals throughout the day, it is most disconcerting.

A bomb does not have to hit one to do a great deal of damage. We have had bombs on all sides of us here in this house and every ceiling has plaster down and doors and windows have been blown away and replaced. We have not replaced the plaster. The very sad fact becomes more and more evident, that planes can do about as they please with very little danger to themselves and get away. Of course bombings bring diminishing returns. The relief is better organized. Fire lanes have been ruthlessly opened by soldier labor corps all over the city and it is surprising how many bombs are duds or fall in previously burned or bombed spots. People are also learning the importance of getting into the ground or out of the city.

Immediately after the first raids the Christians organized a relief organization. About eighty stone masons, carpenters, and carriers were hired and kept at the Y.M.C.A. for training. Now when an alarm comes runners are sent to different parts of the city to come in and report where help is needed and these in squads rush out to dig people out of the ruins. They are paid bonuses on persons they rescue, less on bodies retrieved. The burial of the dead is done very effectively by the Red Swastika Society.

We also open up our chapels to take in those who have no place to go and we help them to get transportation to other places. It is estimated that 300,000 have moved out of the city, but when one sees the crowds that remain here it is hard to believe.

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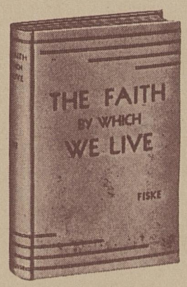

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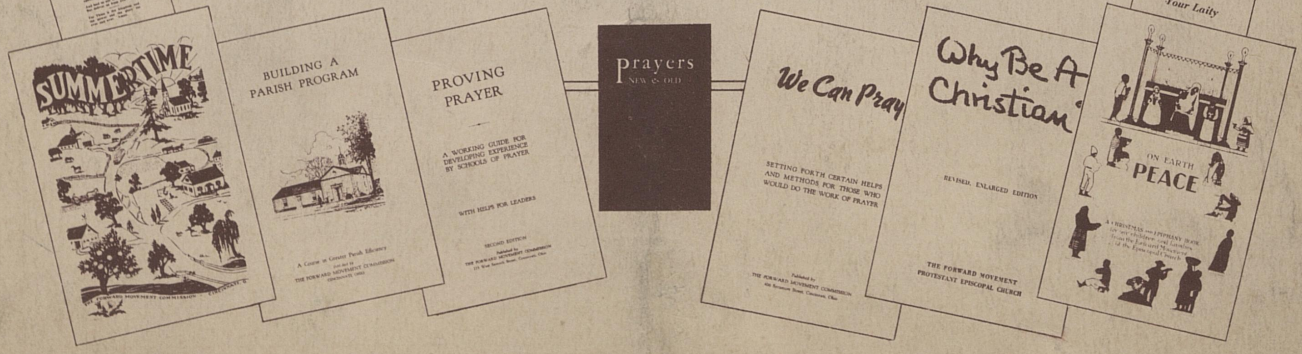
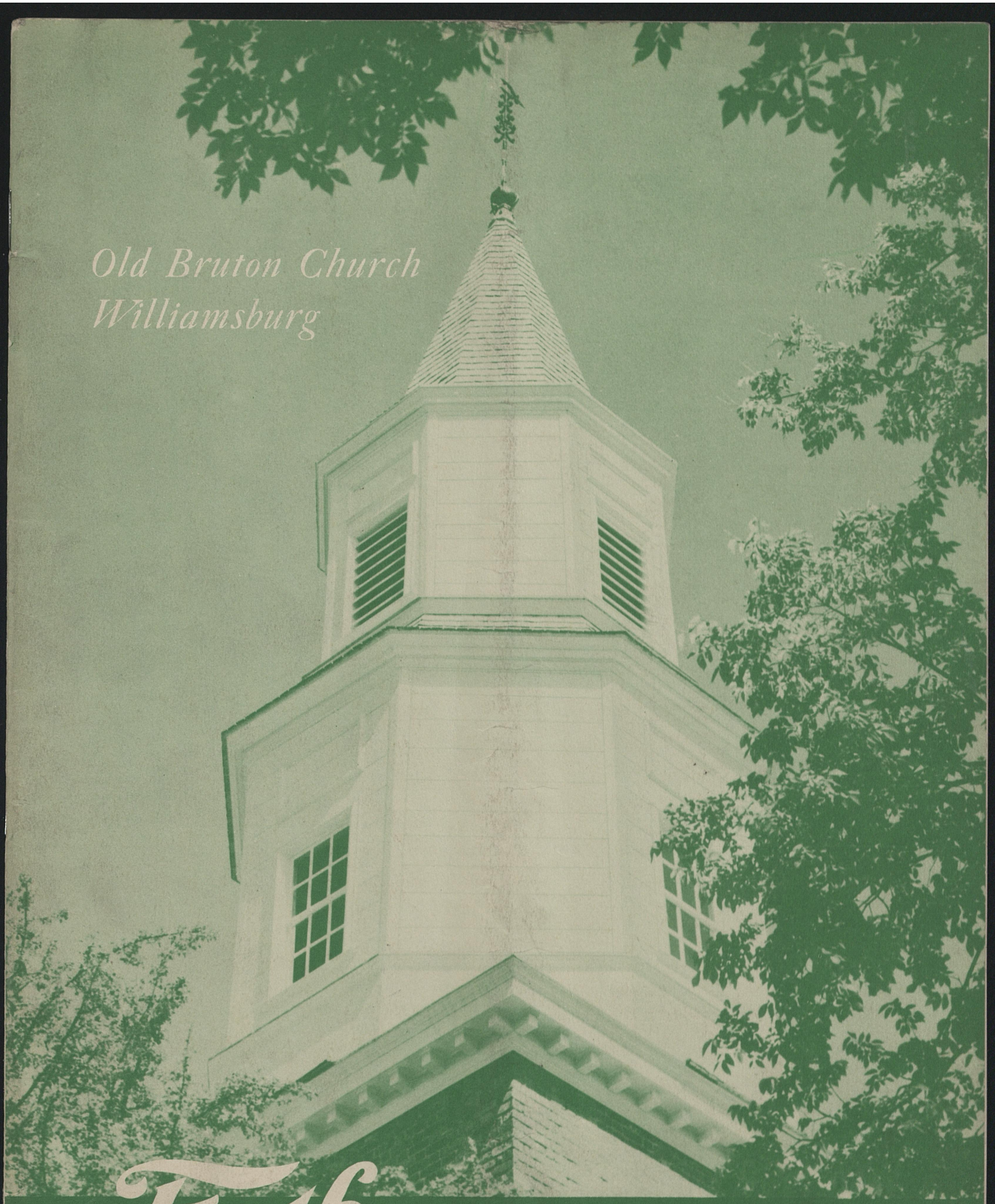
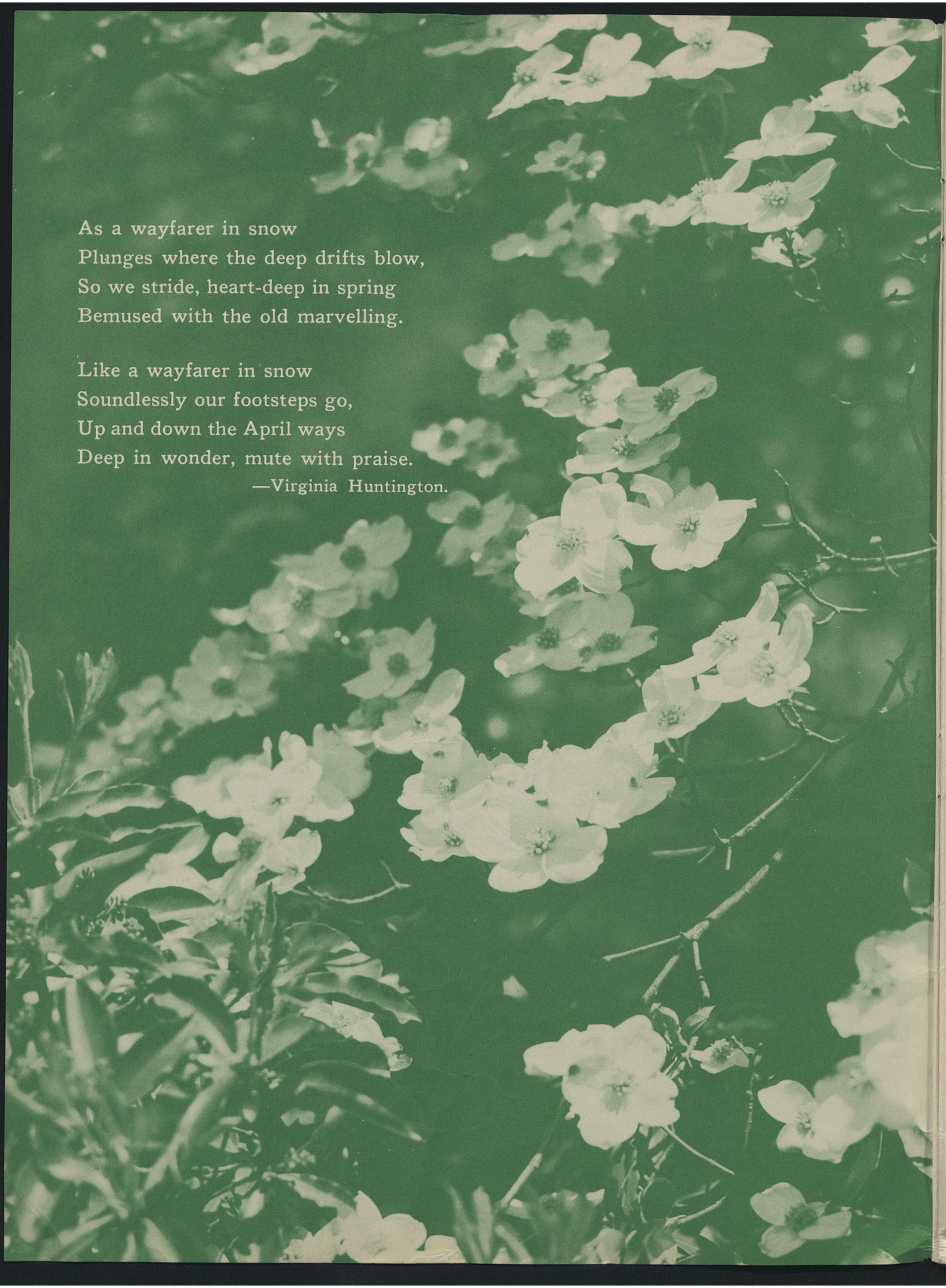




Old Bruton Church
Williamsburg

Forth — The Spirit of Missions

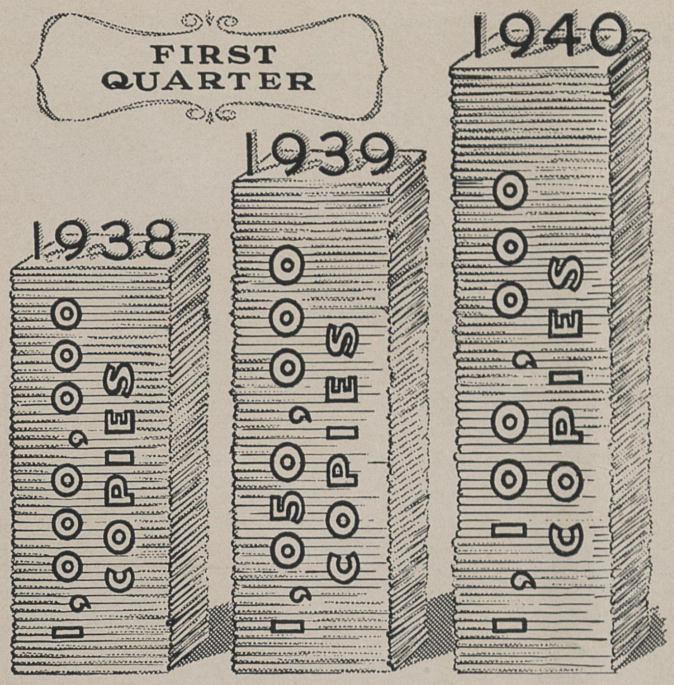
APRIL · 1940



As a wayfarer in snow
Plunges where the deep drifts blow,
So we stride, heart-deep in spring
Bemused with the old marvelling.

Like a wayfarer in snow
Soundlessly our footsteps go,
Up and down the April ways
Deep in wonder, mute with praise.

—Virginia Huntington.



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"The Cross Above Many Flags" might well be the title of this colorful poster which has won for Mrs. Eleanor Kramer, Kansas City, first prize in a contest sponsored by the Kansas City General Convention publicity committee. It is to be reproduced in color and distributed throughout the country. Flags of the countries in which the Episcopal Church works are indicated below the symbolical Church flag.

Forth

— The Spirit of Missions

Vol. CV. No. 4 APRIL, 1940

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THE COVER: Old Bruton Parish Church, Williamsburg, Va., is a center of national interest this month as its rededication takes place, as part of the Williamsburg Restoration plan. This striking view of the tower was taken by Leo J. Heffernan. Further photos on Pages 18 and 19.

THE RT. REV. H. ST. GEORGE TUCKER, D.D., PRESIDING BISHOP
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JOSEPH E. BOYLE, EDITOR



Photo by Lionel Green

(Above) Native of Kingston, Jamaica. The English and American Churches carry on extensive work in the West Indies. Jamaica, Nassau, Trinidad, Guiana and the Windward Islands are in the Province of the West Indies of the English Church, while the American Church works in districts of Cuba, Puerto Rico and the Virgin Islands, Haiti and the Dominican Republic.

•

Virginia Huntington, author of the poem, "April Again" which appears on the inside front cover of this issue, is the wife of the Rt. Rev. D. T. Huntington, Missionary Bishop of Anking, China. The poem appears in Mrs. Huntington's recent volume, "Enough to Hunger."

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Many parishes are taking advantage of FORTH'S group subscription plan by which from 20 to 100 subscriptions may be had for sixty cents each; 100 or more subscriptions at fifty cents each.

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"The Vision of Bartholomew"

A cast of more than 200 participated in the presentation of a pageant, "The Vision of Bartholomew" in the chancel of famous St. Bartholomew's Church, Park Avenue, New York, recently. The pageant commemorated the 105th anniversary of the parish. Bartholomew, St. Francis of Assisi, Queen Isabella of Spain, Torquemada, Joan of Arc, Florence Nightingale and Abraham Lincoln were among the characters portrayed. In a series of dramatic episodes, the pageant indicated the transformation in man through the centuries as a result of the impact of Christianity. Above is one of the scenes.

Go Forward!

by

H. ST. GEORGE TUCKER

The Presiding Bishop

"Speak unto the children of Israel, that they Go Forward!"

THE condition of the world today calls for an advance movement on the part of the Church. The Church is more ready than in years. The world is turning to Christianity, wondering whether Christianity cannot give what it needs and what it has failed to accomplish through human wisdom.

This situation presents us with a challenge to make our work more effective. I do not mean simply to raise more money. It is not only the amount of money we give. Money is a symbol of interest or lack of interest; of spiritual vitality or lack of it; the symbol of faith in the efficacy of the religion we profess. At the present time many of our people are not willing to sacrifice for the sake of the Church's work. They are indifferent. They do not feel the great faith of the first apostles.

Our present situation is tremendously discouraging unless we are ready, unless we make a firm decision to try and with God's help succeed in making this Church of ours what a Christian Church ought to be: a body of men and women who have found that Christ is the Saviour; a body which will face the world with the conviction that there is no other Name under heaven by which the world may be saved. It is only this sort of a Church which can be Christ's agent for the salvation of the world.

✣ ✣ ✣

I hope General Convention next fall will call the Church to an advance movement. Every parish, every individual, every diocese—the whole Church—should be facing in the same direction and together seek to attain certain objectives. The first of these is that every member shall be brought to the point where not only is his own life in a real sense a life with Christ but that he develop a sense of responsibility, a burning passion to communicate to others what means much to him—a real witness to the saving power of Jesus Christ.

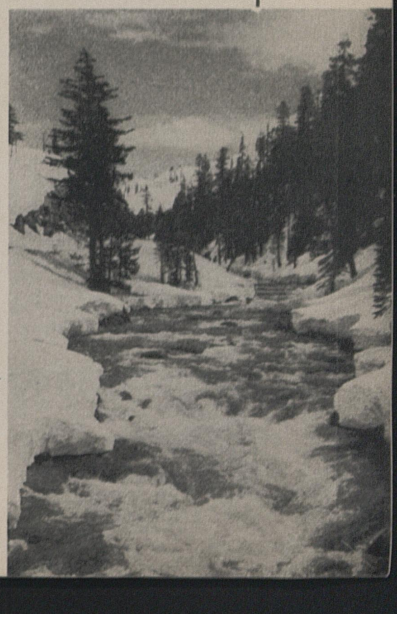
Those of us who are active Christians must lift our spiritual lives to higher levels. We must seek not merely to make new Christians but a better type of Christian.

Another objective of an advance movement should be a definite effort to reach out to those whom we call "lapsed" Christians. Those who are inactive, who not only do not make financial contributions but who fail to witness. We are told that nearly fifty per cent of our people in America claim no Church affiliation. Every parish should have a definite program of evangelism to bring these people into the Church.

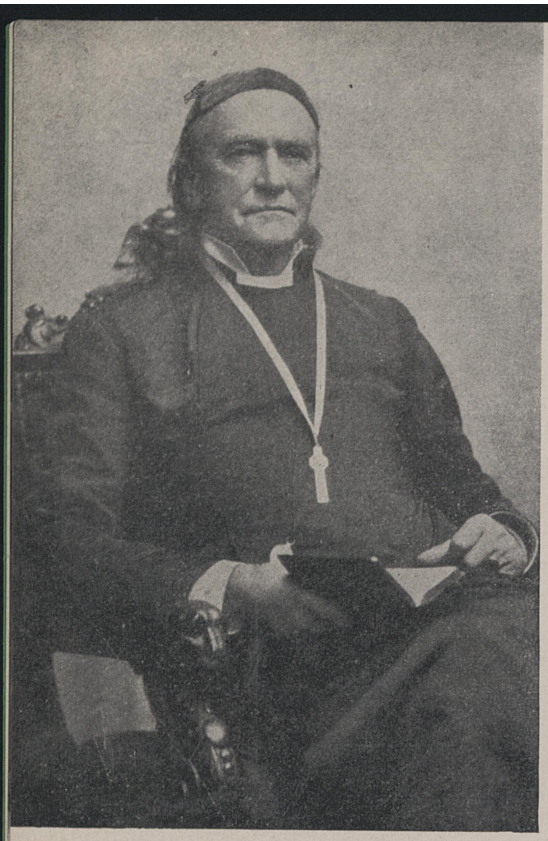
✣ ✣ ✣

ON the one hand, the world is closer together today than ever because of better means of communication. But still it is divided up into all sorts of groups, each of which seems to disclaim responsibility for the welfare of those beyond its own borders. Christian faith feels a responsibility for all men, no matter what their race, where they live or to what nation they belong.

Today only a Church which is on fire with desire can save the world; a Church convinced that the world needs to be saved; convinced that it is the function of Christ to save the world and that we have a Saviour Who died for us as the only adequate means of salvation. It is that kind of faith which is essential today. It is to that kind of an advance movement we should call the Church at this time.



"Spring Thaw" by Mildred Capron



Whipple Blazes Trail

INDIANS ONE OF HIS CONCERNS

(Left) The aggressive Bishop Whipple, first Bishop of Minnesota.

"GIVE Bishop Whipple any information he desires about Indian affairs," wrote President Lincoln to his Secretary of the Interior after an interview with the Episcopal Church's first bishop in Minnesota. For this fiery bishop, feeling deeply the cause of the race to which he devoted half his life, carried his fight for the Indians beyond all tribal agents and commissioners to the President himself.

The work in Minnesota, which Henry Benjamin Whipple undertook when he was 37 years old, was the crowning achievement of a life that had already known success in several quarters. He was born in 1822 into a northern New York family that seems to have been more noted for military than for missionary careers. Sixteen of his kinsfolk, he proudly claimed, had been officers in the Colonial and Revolutionary Wars, and two had signed the Declaration of Independence. But after a brief try at business, he became a candidate for Holy Orders.

He was called to a church at Rome, New York, and then to St. Augustine, Fla., before he set out on his first adventure in the West. He had earlier refused an established parish in Chicago, but when friends there offered to organize a parish for him he accepted it. The three years of successful work in the Free Church of the Holy Communion in the rapidly growing frontier city are proof of the thoroughness with which he went about his work.

"I visited every shop, saloon, and factory within a mile of the hall, leaving a card giving the place and hour of worship and stating that I would be at the service of anyone needing help, day or night," he wrote years later. He practiced an active ministry going to the bedside of every railroad operative who was hurt.

News of Mr. Whipple's success in Chicago, where his eastern friends had predicted he would starve, soon spread throughout the Church. When, in 1859, the convention of the two-year-old Diocese of Minnesota was faced with the problem of electing a bishop, he was the unanimous choice. He was consecrated in Richmond, Va., by Jackson Kemper, the Church's first missionary bishop.

In Minnesota under Bishop Whipple, it is said, the Episcopal Church first recognized and undertook to discharge her duty toward the Indian race. Some Indian work had been done previously in that and other states under Bishop Kemper's jurisdiction, but it had been only a minor and not too widespread sideline to the white work. Under Bishop Whipple, the Indian became a cause in himself.

Bishop Whipple found in Minnesota far fewer comforts than he had known even in the rough life of growing Chicago. Constantly he was traveling on horseback or in a wagon across the wide, unbroken prairie where the road was little more than an open strip cut through the tall grass. At times he lost his way in blizzards and had to depend upon his horses to follow the Indian trail home. He wrote later that he had wept at the news of the death of his favorite horse, which had often saved the Bishop's life in treacherous rides. Caught out in the open, where houses were twenty miles or more apart, he learned to make shelters and beds of fir and spruce boughs. More than once he lost his provisions while fording swift streams. On many trips he was accompanied by his loyal Indian followers, including some clergymen.

"At this time," he wrote concerning his work in the 1860's, "there was no physician in the Chippewa country, and I found it necessary to carry a small case of instruments and a supply of simple medicines, by which, in God's good Providence, I was able to relieve much suffering."

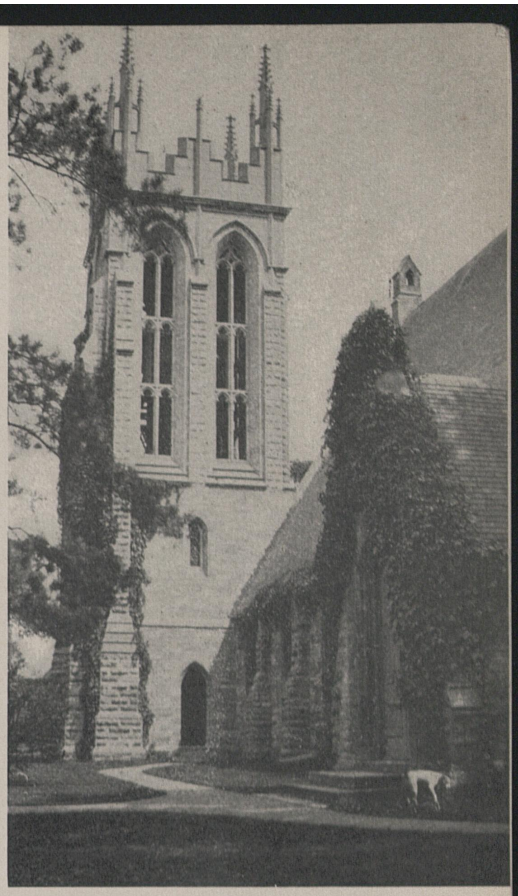
After the Indian massacre of 1862 he dealt with a refugee problem hard-

Below is an unusual photo of Bishop Whipple, shown with two of his Indian clergy—Fred Smith and John Johnson—at Church of St. Columba, White Earth in 1900.



in Northwest Area

FOSTERED MINNESOTA SCHOOLS



The Cathedral of Our Merciful Saviour, Faribault, Minn., which he fostered, is the final resting place of the great Bishop Whipple. The tower is a memorial to him.

ly less acute than that of many regions today, and in a similar fashion he opened temporary hospitals to care for the sick and wounded. In that time of distress he wrote of sewing up many wounds while doctors were busy with more serious surgery.

The 1862 massacre, in which the old antagonisms of tribe against tribe and Indian against white man flared up with renewed violence, drove thousands of persons out of western Minnesota and left that region almost desolate. While he did not offer excuse for the Indian conduct in the massacre, he said publicly again and again that "a nation which sowed robbery would reap a harvest of blood."

It was after the Minnesota uprising that he went to see Mr. Lincoln. The President, writing later to a friend about the Bishop's visit, said: "He came here the other day and talked with me about the rascality of this Indian business until I felt it down to my boots. If we get through this war, and I live, *this Indian system shall be reformed!*" Bishop Whipple was endowed with a powerful personality that enabled him to wield an influence on all he met, from the President down to the least of his Church members.

Below is a photograph of Bishop Whipple during his early years in Minnesota.



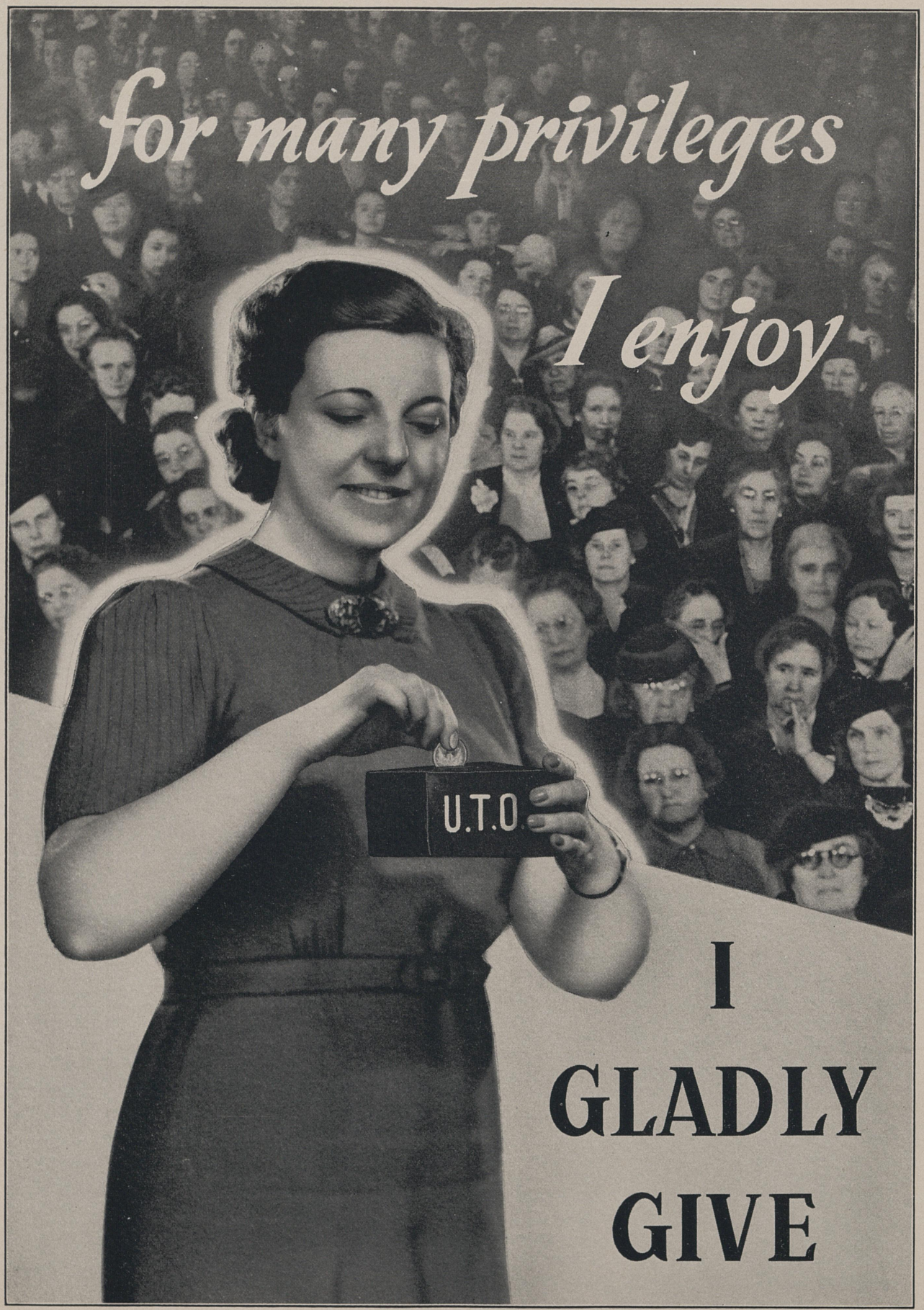
Outstanding achievement in his white work was the development of Church schools and the building of the Cathedral in Faribault. The foundation of a theological seminary had been laid before he arrived, but credit for putting it on a firm foundation belongs to the Bishop. In the first ten years of its existence this "university," as the founders called it, turned out more than seventy-five teachers for Minnesota public schools. Housed at first in a tiny building that served as classroom on weekdays and church on Sunday, the school moved in 1862 into a new divinity hall. He received gifts from persons as distant and distinguished as Oxford professors and the Emperor of Russia. Out of this beginning in education came the Seabury Divinity School, (now part of Seabury-Western Theological Seminary, Evanston, Ill.), Shattuck School for Boys and St. Mary's Hall for Girls, the latter of which started with classes in the Bishop's own home.

Some of his greatest recognition came to Bishop Whipple later in his episcopate. In 1888 he delivered the opening sermon at the Lambeth Conference at Lambeth Palace. While he was in England he was summoned by Queen Victoria, to whom he paid a call. She was much interested in his experiences in the West and in the English missionaries whom he had met. A day after his visit the Queen sent him a portrait of herself. After he left London he traveled widely through Europe and Asia Minor and received acclaim everywhere. His accomplishments in Minnesota were almost as well known abroad as in America.

Bishop Whipple led the Church in Minnesota for forty-two years before his death in 1901. He is buried today in the chancel of the Cathedral of Our Merciful Saviour in Faribault, the tower of which was built in his memory.

The first building of Seabury Divinity School is shown below. This building was in use when Bishop Whipple went to Minnesota.




for many privileges
I enjoy
U.T.O.
I
GLADLY
GIVE

Women Look To Great U.T.O. Service

PRESENTATION TAKES PLACE IN KANSAS CITY OCTOBER 10

THE thoughts of 500,000 Churchwomen everywhere are turning forward to the presentation of the United Thank Offering at the time of General Convention in Kansas City, Mo., next October 10.

This great offering, now fifty years old, is given by the women of the Church, gathered from parish custodians twice a year by diocesan custodians, and presented every three years. It is a real offering of praise, given in gratitude for innumerable reasons known only to the donors, to mark anniversaries or in memory of friends and relatives or because of countless joys and mercies, large and small. "She fell on the ice yesterday and was sure she had broken her hip," writes one woman about a friend. "When she found it was only a bruise, the moment she got home she went to put a thank-offering in her blue box."

Famous little blue boxes, distributed by the parish custodians, are used by thousands of women to hold their offerings between the semi-annual ingatherings.

Services in Many Churches

With the Presiding Bishop as celebrant, assisted by a long line of missionary bishops, the three-year offering is presented at a celebration of the Holy Communion on October 10, the second morning of General Convention. Many parishes throughout the country hold services at the same time so the result is a great corporate Communion of the women of the Church.

Most of the money is banked, during the three years, through the treasurer of the National Council. The diocesan custodians at the triennial service deposit certificates of the amount in a golden alms basin which is used only on these triennial occasions. Young women also take up an offering from the congregation attending the service, which enables those present to feel they have a direct share in the final offering.

Excitement Over Results

Excitement rages through the day while everyone waits to learn the total amount, announced at a mass meeting that night. At the meeting the mission field itself comes in dramatic form before those present. Missionaries of long service, flags of many lands where the Church is working, famous missionary hymns sung by the audience of many thousands, a message by a Christian leader, and a great sign flashed on, one figure at a time until the total amount of the offering is shown, make one of the high points of the Convention period.

In recent years the women have put increasing emphasis on the number of givers rather than the amount of the gifts, as the desire is to have every woman, everywhere, share in it. But there is tremendous need for the work supported by the offering and of course everybody hopes the present one will be large.

In 1889 it was just over $2,000. In 1928 and again in 1931 it was over a million. Depression years reduced it but it has since been climbing again and in 1937 was $861,-693.07.

Fiftieth Anniversary

Meanwhile, after the spring ingatherings of this April, less than six months remain to finish the current offering, to recruit new donors and increase the gifts. The fiftieth anniversary is stirring up new interest and is being celebrated in many ingenious ways.

Most popular have been the enormous gold-frosted birthday cakes with fifty candles which have been lighted like United Thank Offering beacons at parish and diocesan gatherings all over the country. Reports of "how we celebrated" are filling a large file.

Women's fashions having changed several times in fifty years, some of the most picturesque celebrations take the form of brief speeches from women in the costumes of various trienniums, telling what was done with the offering of their day. Los Angeles did this as a "March of Time" program.

Other dramatic presentations, as in Milwaukee, have emphasized not time but space as speakers in costumes of many lands where the offering goes have shown the unity of fellowship in the Church. The Diocese of California used "U.T.O." as "Unique Television Opportunity" and presented brief scenes in a golden frame.

Many Novel Observances

Minnesota has had a special U.T.O. issue of the diocesan paper and, for the annual meeting of the women, displayed exhibits of photographs and posters and handicrafts from many missions.

Rhode Island asked the bishop to send a letter to all his clergy and as one result U.T.O. sermons have been preached in at least eighteen parishes. In Pennsylvania Diocese a large majority of the clergy have had the subject of the U.T.O. presented to their congregations on a Sunday. At one parish meeting in Pennsylvania each woman was given a sheet of paper on which she was asked to write one thing for which she was thankful, the resulting list a remarkably interesting record.

At a Detroit meeting a very large blue box came to life and out stepped a live missionary, supported by the U.T.O., to tell about her work. A few dioceses fortunate enough to have missionary bishops present have had them speak on the value of the U.T.O. in their fields.

The expenditure of the offering is voted by the Triennial Meeting of the women. Missionary salaries take

(Continued on page 32)

Red Dragon vs. Alaskan Saloons

CHURCH BUILDING SECOND COMPLETED IN CORDOVA • STILL SERVES COMMUNITY

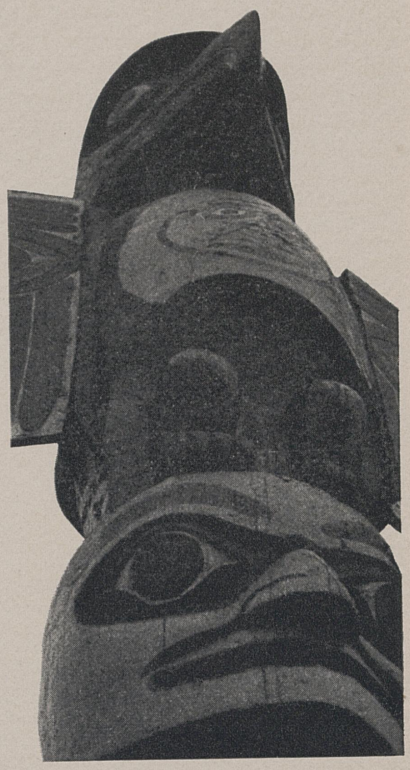
A SALOON for every fifty residents, but no church. This was Cordova, Alaska, on Prince William Sound, forty years ago. Just across the bay was Valdez with an enterprising missionary, the Rev. Edward P. Newton, trying to serve both places.

Alaska's southern coast was teeming with the excitement of mining, railroad building and enormous potential wealth. Many settlements had sprung up, and houses, stores and churches had appeared as if by magic.

When hundreds of transient men moved into Cordova to work on the new railroad to the copper mines, the missionary saw that no place of recreation existed for them except the saloons. Promptly he obtained a lot near the new settlement, if a cluster of shacks may be called a settlement, and set to work on a house. It was the second building to be finished on the new location. A saloon had been pushed through to completion just four days earlier.

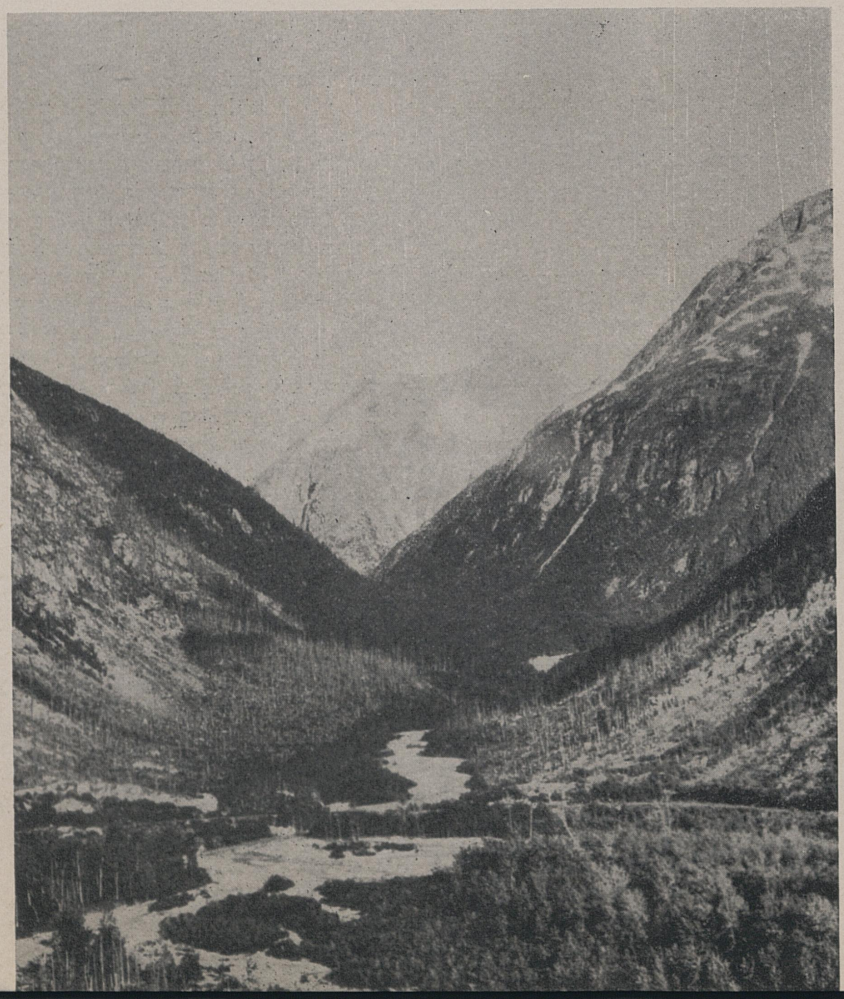
From this neighboring saloon and other such places in the town the Red Dragon, as the new recreation center was known, began to draw trade. In the one-room building were pool tables, magazines, desks, stationery for endless letters home, and a fireplace to brighten long evenings when the rain poured down outside. Every day men of all ages and all sorts gathered here for enjoyment that they could find nowhere else in the new settlement.

On Saturday night the tables were moved out, chairs were arranged in rows, and altar equipment was brought out. On Sunday not only the homeless men but entire families, formerly without a place of worship, gathered at the Red Dragon for services. Before long a new church was built nearby, and when the railroad men left, the recreation center was turned into a library. Today, with the aid of Church members, it still serves the small community.



Symbol of Alaska is the grotesque totem (above) found on the southeastern coast. Photo from Northern Pacific Ry.

One of America's most picturesque areas is Alaska. The Alaskan mining rush gave impetus to the Church's work there, Cordova and Valdez being typical developments. One of numerous valleys is shown below. Canadian Pacific Photo.



Valdez and Cordova were thriving Church centers as long as they shared a missionary, and even after support was cut down, in 1934, the citizens kept up the church buildings and rectories. For five years the trustees and guilds worked loyally to maintain their congregations, and in 1939 they were rewarded by the return of the Rev. Mervin L. Wanner, who had been their missionary for several years before 1934.

The copper mines and the railroad that once kept Cordova on its feet are now closed. Valdez is faring better, for it is the starting place of a highway to Fairbanks, 370 miles away, and the distribution point for supplies to a large gold-mining area. Both towns now depend largely upon salmon and halibut fishing and canning industries.

Mr. Wanner, who first went to Alaska as a deacon in 1927, lives in the new rectory at Valdez. He spends half his time at home and the other half at Cordova, six hours away by steamer. In Valdez his services are at the small Church of the Epiphany, in which one point of interest is the beautiful copy, by a modern Italian artist, of a fourteenth-century painting by Gentile da Fabriano. Near the church are his rectory and the parish house. In Cordova, close by the Red Dragon Library, is St. George's Church.

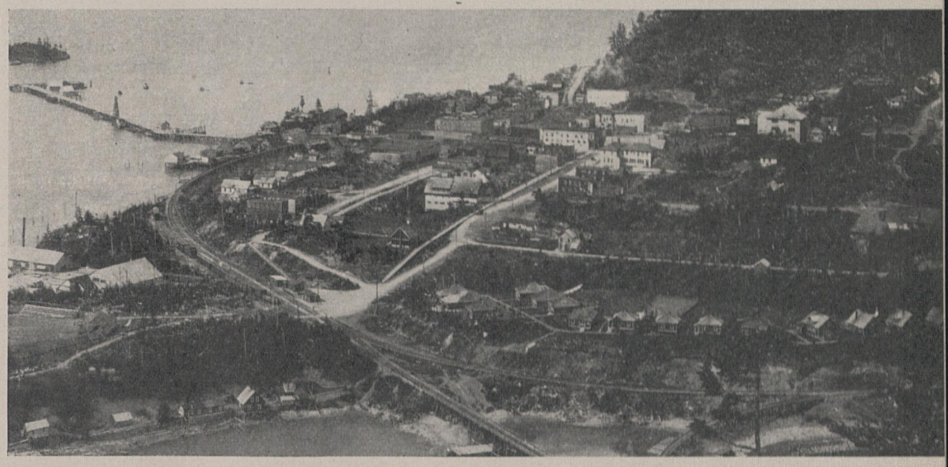
Almost essential in this part of Alaska is either an umbrella or a snow shovel. Prince William Sound is the rainiest part of the United States; in one place the rainfall totals nearly 15 feet a year, in sharp contrast to Point Barrow, the northernmost part of Alaska, where rainfall is only six inches a year. Snowfall also is heavy around the Sound. Houses at Valdez are sometimes submerged in snowdrifts to the rooftops. The inhabitants must tunnel out.

Despite the heavy rain and snow, Valdez and Cordova have an extremely beautiful location, against the high mountains, looking down on inland bays and farther out, the sea.

Alaskan valleys provide many a beautiful view, such as that at the right. Missionaries of the Church rely upon water craft, dog sleds, the airplane and the automobile to cover their vast areas. Photo from Alaska Steamship Co.



Somewhere beneath the above expanse of snow is Epiphany Church, Valdez



Above is a general view of Cordova as it looked a few years ago.



Fishing at midnight is a popular sport for Alaskans. Above is such a scene. Sunlight lasts far into the summer nights. Photo from Northern Pacific Ry.











Man of Many Trades

Something of the activities of Dr. Pithan is shown in the photos to the left. From top to bottom, they are: Dr. Pithan with a group of his rural folk; baptizing a child; preaching out of doors and part of his large Sunday School at Bage.

WHEN a biography is written of the Rev. Athalicio Pithan, Suffragan Bishop-elect of Brazil, it will describe occupations far more surprising in their variety than the usual success story. For Dr. Pithan, the first Brazilian to be elected to the Episcopate, has not only given a lifetime of service to the Church but has also been a meteorologist, lawyer, lumber buyer, teacher, bookkeeper and printer. He will be consecrated April 21, at Trinity Cathedral, Porto Alegre.

An innate love for study, coupled with the necessity of making a living, has led Dr. Pithan into this wide range of jobs. Descendant of a titled family that gave up its holdings in Alsace-Loraine for a vast farm in southern Brazil, he was from early childhood drawn to books. A grandmother who thought he needed more sleep nearly put an end to his evening study, but, as he says, "I discovered a way to soothe her by covering the holes of my bedroom door with a blanket. Thus no one could see the light and I could study peacefully."

His studies soon led to a position as bookkeeper for a school teacher who instructed him in Portuguese and mathematics. Then at the age of 15, when most boys are concerned with less serious pastimes, he became a meteorological observer in his home town, Santa Maria.

This job and his youthful appearance were not without their handicaps. He recalls that a new policeman who was assigned one day to guard the observatory looked over the 15-year-old lad who sought entry and decided that this could not be the "man" in charge. The young Athalicio Pithan took no observations that day.

"Fascinating employment," the Bishop-elect says of the next job he obtained when he was about 16. This time he went to work for $2 a month in the office of a newspaper editor. Writing news stories, setting type and printing papers was a novel and exciting experience, but it required more time than he could give. So he went on to his fourth job, which was just as different as the others had been.

This time his employer was the only railroad company in the state of Rio Grande do Sul. With the World War in progress the railroad could import no coal and had to depend upon wood for its furnaces. His job was to travel around the state to buy lumber. The salary was $5 a month, an improvement over the last, and the opportunity to see most of southern Brazil was an added incentive.

But Athalicio Pithan wanted to enter the ministry, and in 1917 he took a job that would allow him to study. He went to Porto Alegre as secretary and bookkeeper of the Southern Cross School, which was being started then by the present Bishop Thomas. There Mr. Pithan was able to finish his studies and enter the Church's seminary.

"I am really a son of the Brazilian Episcopal Church," he says in describing the years that led up to his election to the Episcopate. From the time he was six years old he attended an Episcopal Sunday school in Santa Maria, and for several years he assisted the rector. There was a service every evening at the home of some Churchman, with a sermon followed by Biblical lantern slides. Mr. Pithan helped to gather a large congregation each evening and then worked with the magic lantern. Many persons still tell him that they

s is A. Pithan, New Brazil Bishop

PRINTER, TEACHER, BUYER, BOOKKEEPER, LAWYER, MINISTER

first learned of the Church through their curiosity to see the much-discussed "movies."

Dr. Pithan's first task, after he had become a deacon, was that of a teacher in the Southern Cross School. But soon, as a priest, he was sent to Bagé to become rector of the Church of the Crucified. His new post was a frontier town in the southernmost part of Brazil, close to the Uruguay border.

For thirteen years he served this community with the only evangelical church among 30,000 persons. His congregation was chiefly Portuguese and Spanish, but it included some Germans and Swiss as well. "I was permitted to realize in my parish," he relates, "a perfect Church union, serving indiscriminately Presbyterians, Methodists, Lutherans, Baptists and Calvinists in addition to those of our own Church."

Every year he traveled many miles over the Brazilian pampas, vast fields alive with herds of cattle and sheep, to preach and baptize in the country districts. One family that he baptized consisted of a retired Brazilian officer, his wife and twenty-four sons and daughters, all of whom were married. The old officer's home, he says, became "a fruitful preaching station."

In Bagé itself Bishop-elect Pithan carried out with great success the plans that soon made him one of the leaders of the Brazilian Church. Faced with a serious need for a day school that would not draw children away from the Church, he founded the *Collegio Independencia,* which for seven years has given a Christian education to as many as 300 pupils. Some of the youngsters are able to pay all their fees, but others must be aided by gifts of tuition, books, clothing and even food if they are to attend the school.



Above is shown the Collegio Independencia, the day school founded and developed by Dr. Pithan. Its enrollment runs as high as 300 students a year. Something of the beauties of Brazil is indicated below. This is "Sete Quedas" (Seven Falls) in the State of Parana which comprises part of the District of Southern Brazil. Brazilian Information Bureau Photo.





Japanese Railways

(Above) Lake Tyuzenzi, Nikko, Japanese beauty spot, one of the communities about which Miss McKim tells in the story below.

Where Courage Is Required

MISS McKIM TELLS OF NIKKO WORK

"IT always takes courage to become a Christian in Japan," writes Miss Nellie McKim, longtime resident of that country. "There is often strong opposition on the part of the family, and as devotion to parents is one of the great virtues, it takes a strong character to decide upon the final step."

Miss McKim works in coöperation with the Japanese clergy and supervises two kindergartens. She is an evangelistic missionary in the district of North Kwanto, formerly called North Tokyo. One kindergarten is in Nikko and one is in Shimodate (She-mo-*dah*-tay) where she lives. She continues:

"Nikko is a famous beauty spot of Japan, with gorgeous temples built in the Tokugawa period (1603-1867), lovely mountains, rivers and lakes, a place much visited by tourists from all over the world. We have about 35 children in this kindergarten, some of whom are children of tradespeople and the rest children of upper officials in a copper mine. Nikko is a Buddhist stronghold. Many of the families whose children come to us are connected with the temples. There is a large Buddhist kindergarten.

"Shimodate is a town of about 15,000 inhabitants, 70 miles northeast of Tokyo. The main industry here is the manufacture of *tabi,* Japanese stockings made of cotton. Shimodate is also the shopping center for the surrounding rural villages and is full of small shops which in normal times carry every conceivable kind of goods.

"The parents of the Shimodate children are for the most part tradespeople, neither poor nor very well off. They pay a monthly tuition of about 75 cents; the children have enough to eat and to wear. There is a large high school for girls with much opportunity for Christian work, and a commercial school for boys. Shintoism rather than Buddhism is the chief religion around Shimodate.

"The church's greatest opportunity for missionary work here comes from the contacts made through the kindergarten. We visit the children's homes and become acquainted with the families. Evangelistic work is hampered by the demands made by government schools upon the children's time. There are all sorts of extra-curricular activities.

"Quite apart, however, from the special difficulties of this present time, it always takes courage in Japan to become a Christian. In America where there is so much freedom of thought and action, I think this point is not always understood and appreciated as it ought to be. I should like to say that so far as I personally am concerned I have never felt, even during recent years, any difficulty in doing my work.

"There are many causes for thanksgiving. One which has given me great joy and encouragement is connected with a young lad employed by the government railway at a junction on the way to Shimodate. He came to me to study English last year and decided to become a Christian. When I returned from furlough he asked me to be his godmother and has now been confirmed, much to his joy.

"He was cited for bravery recently when at great personal danger he saved a woman from injury by a moving train. He is often on duty when I pass his junction and greets me with a beaming smile.

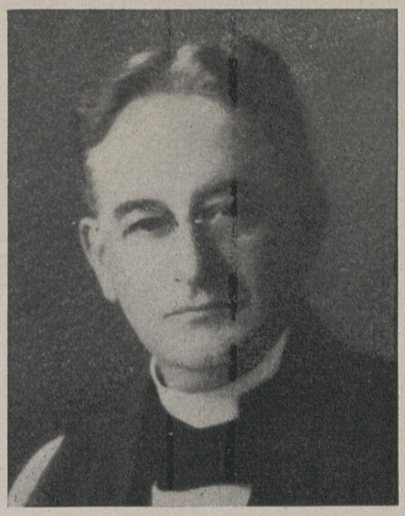
"Railway employees have to be on duty for many long hours at a stretch. It is a continual source of wonder to me that they are invariably cheerful and courteous. The Japanese catechist in charge of the mission where this young man lives tells me that he never misses an opportunity to attend church although he must sometimes be on duty all of Saturday night."

(Below) Miss McKim and her dog, Kim, during an informal moment.



The Present Challenge

PRESIDING BISHOP OUTLINES PRESENT OBJECTIVES OF CHURCH



Bishop Creighton of Michigan, who took his place as a new member of the National Council at the recent meeting.

A CHURCH on fire to save the world from utter destruction. That is the task to which the Presiding Bishop called the Church in his charge to the National Council recently. He set as objective for what he termed an "unnamed advance endeavor," these four points:

1. A higher spiritual level for all present Church members.
2. A sincere effort to reach lapsed members.
3. A definite program in every parish to reach unchurched in the community.
4. A world-wide vision of the Church's task.

"The world can be saved!" was the ringing challenge which Bishop Tucker sounded in discussing the present situation in society. He warned, however, that in order to save the world, the spiritual lives of present Churchmen and women must be deepened and a call to individual witness must be sounded.

As the Presiding Bishop envisioned the idea, the next ten years should be devoted to an intensive effort to revitalize the Church in its task of saving the world for Christ. He said he has in mind sounding such a call to General Convention next October and he hoped the Convention would take the lead in the effort.

His suggestion, said Bishop Tucker, was based upon extensive consultations with bishops and other Church leaders over the country during the past few months. He said he sensed a growing demand from the Church itself for such an effort and that it was in answer to this demand that he made his suggestion.

The Council voiced complete approval with the Presiding Bishop's suggestion, saying "It is of the greatest importance for him to carry out his expressed intention to call the whole Church to go forward."

Gains Fail To Avoid $111,000 Cut

SUBSTANTIAL gains in prospective income for 1940 over a year ago but not enough increases to avoid a $111,000 cut in the missionary program of the Church — that was the situation which the National Council faced recently when it met to consider the National Church budget for the current year.

The budget as adopted is $2,212,048, the lowest in the past twenty years. This amount represents expenditures for work carried on in various parts of the world directly or indirectly under supervision of the Council, including some 3,000 church workers.

In comparison with a year ago, more than $100,000 additional was in sight this year. It will be recalled that last year the Council faced a deficit of nearly $300,000. This amount was raised in a special missionary shortage appeal. The Council decided against another emergency appeal this year but called upon parishes and individuals throughout the country to do everything possible to aid in the situation. Legacies, special gifts, balance carried over from 1939 and the reductions account for the difference between the $100,000 gain and the $300,000 additional needed to complete the budget as originally laid out.

Some twenty dioceses are making special efforts on their own initiative to supplement funds in sight for 1940.

Speaking to the Council on the situation, the Presiding Bishop expressed gratification over the gains recorded, at the same time calling upon the whole Church to face the situation squarely and to look forward to plans which would make the Church's work more effective in every category, financially and otherwise.

FORTH has many aggressive workers and among them is Mrs. Harry Leonard of Grace Church, Hutchinson, Kansas. Confined to her bed, Mrs. Leonard used the telephone and got thirty-nine new subscriptions! She is 76. The Rev. J. H. Chillington is rector of Grace Church.

Rededicate



Old Bruton Parish Church, Williamsburg, as it looks today.

THE rededication April 7, of the old Bruton Church at Williamsburg, Va., marks the restoration of a fine historical and religious landmark to the beauty that it knew in colonial days.

The superficial changes that have been made, for the sake of convenience, in the last century or so are gone. The old brick building in the corner of the churchyard looks today much as it did at the time of the Revolutionary War, when it was already sixty years old. The graves of many men, some prominent and some long forgotten, remain today, though their tombstones are worn and crumbling.

The brick wall that was erected in 1754 still surrounds the yard. The ivy that has grown for many generations covers yet the tower where Virginia's Liberty Bell hangs. Time might well have stood still in that little parish church to have produced so few changes in so many years.

The restoration of Bruton Church is not merely part of the plans to revive in all Williamsburg the spirit of colonial days. The work on the church preceded the other plans and, indeed, brought them about.

Thirty-five years ago the late Rev. W. A. R. Goodwin, who was then rector of Bruton Parish, went to work to realize his dream of making the old church look as it did when George Washington, Thomas Jefferson, James Madison, James Monroe and Patrick Henry worshiped there. In a few years, with the aid of donations from Churchmen, he had partially carried out his plan.

Then his dream broadened to include the restoration of all the town of Williamsburg to colonial beauty. Through Dr. Goodwin's success with the church and his vision of the future, John D. Rockefeller, Jr., became interested in the project, which has already resulted in a revival of the colonial town.

The old church that is being rededicated April 7, with the rector, the Rev. Francis H. Craighill, Jr., in charge, is the third house of worship in Bruton Parish. It embodies the history of several early colonial parishes, including Jamestown, the first seat of government.

The first parish in the vicinity of Williamsburg was Middle Plantation, which was formed in 1632, just twenty-five years after the earliest Virginia settlement. Later this was combined with a neighboring parish to form that of Middletown, and a new

Something of the grandeur of Old Bruton is indicated in the



Old Bruton Church

GINIA PARISH DATES BACK TO COLONIAL DAYS

church was erected in 1660. Another union in 1674 brought about Bruton Parish, and the Middletown Church became the first to bear the name of Bruton.

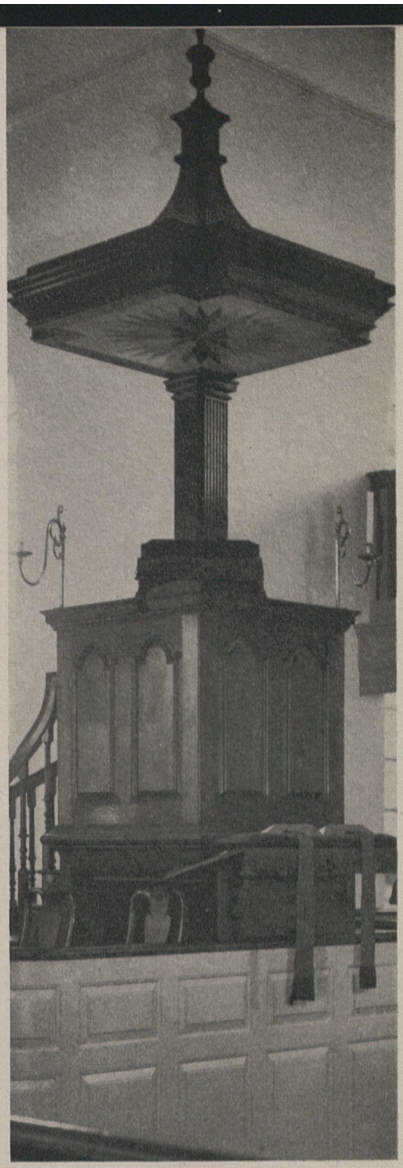
In the center of the churchyard today are stone foundations that belonged to the second Bruton Church, erected in 1683. In that building the Governor and the Burgesses first worshiped when the seat of government was transferred from Jamestown to Williamsburg in 1699.

Many treasures from early days remind Bruton Church of its brilliant history. There is the pre-Revolutionary Prayer Book, dated 1752, in which the prayer for the President of the United States is pasted over that for the King. The baptismal font and a communion service, the latter dated 1661, were brought from Jamestown when it was abandoned.

The parish register of baptisms and deaths dates back to 1662. The bell in the tower, given to the parish in 1761, rang to proclaim the victory at Yorktown, the Declaration of Independence and the repeal of the Stamp Act. In later years have come the beautiful bronze lectern given by Theodore Roosevelt and a Bible sent by King Edward VII, both of which commemorated, in 1907, the 300th anniversary of the founding of Jamestown.

These valuable gifts, like the history of the little church, illustrate the importance of Bruton Parish's position over nearly three centuries and the wealth of tradition that is being honored again by this year's rededication.

One of the buildings restored at Williamsburg is known as the St. George Tucker House. "The American Blackstone," famous for his literary and legal works, built the house about 1788. St. George Tucker was the great-great-grandfather of Henry St. George Tucker, now Presiding Bishop of the Church.



The pulpit of Old Bruton is shown above.

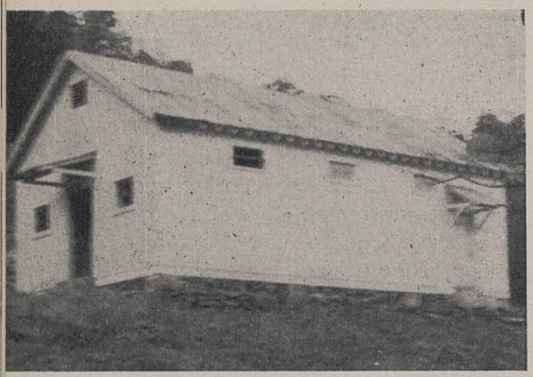
ed in the photo below, taken recently since the restoration work was completed in preparation for rededication



A grant of $25,000 from the Forward Movement to the National Council for advance work is probable this year, Bishop Hobson (So. Ohio) informed the Council recently. This is made possible by reason of the fact that the Forward Movement is maintaining itself largely by the sale of its literature.

So large and enthusiastic was a congregation in Haiti, gathered recently to hear Bishop Spence Burton, that three sides of the church were removed to permit all to participate in the service.







Church Goes Ahead in

DIOCESE OF LEXINGTON IS A

(Left) Bishop Abbott starting out on a mountain call. (Center) A schoolhouse in Lee County, Ky., near Patterson Farm, where Church services are held regularly. (Bottom) Mission of St. John the Divine, Shelbiana, Ky., on banks of the Big Sandy River.

LAND of bluegrass, the derby and thoroughbred horses, of mountains and deep woods untouched by civilization, of rushing rivers and waterfalls, of dark green hemp and light green tobacco leaves, of corn, and coal, and mink—that is Eastern Kentucky, the beautiful, changing country of the Diocese of Lexington.

Into this region, with its contrast of mountain against plain and wealthy breeder against poor tenant farmer, the Church has carried her work many years. Several eras the Church has known there. A new era is beginning now, for this year Lexington becomes an independent diocese, unsupported by aid from the National Council.

Many men have played their part in upbuilding the Church to its present state in that diocese. But none has had a greater role than the Rt. Rev. H. P. Almon Abbott, bishop since 1929. And to none is the decision to become independent more gratifying than to Bishop Abbott. He writes: "Conditions within the diocese are of such a nature that we are now able to take care of ourselves. The spirit of clergy and people is such, and the circumstances of our missionary work are so propitious, that the decision to be self-supporting is altogether enthusiastic and unanimous. As time goes on we hope by our increased givings to the National Council, to manifest our gratitude for the assistance given to us in the past forty years and to abundantly justify our diocesan existence."

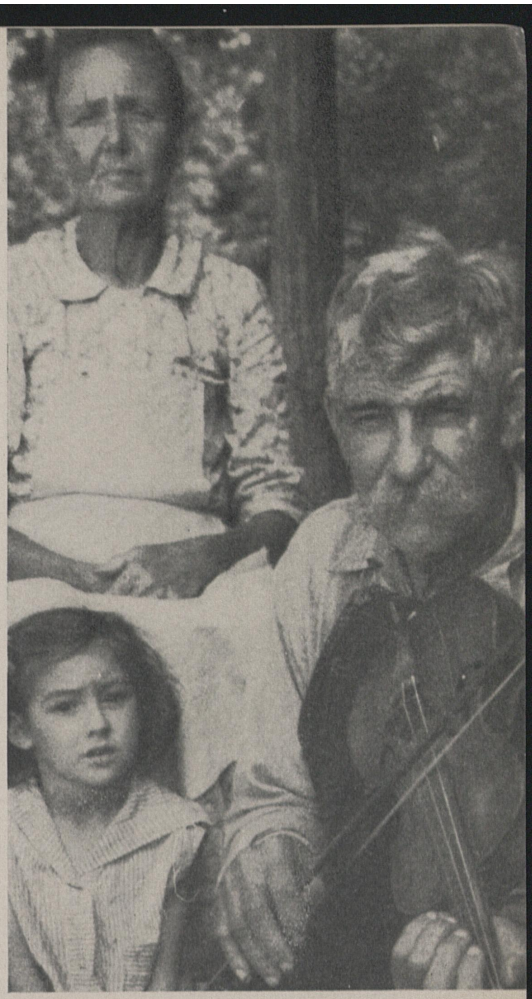
Bishop Abbott was rector of St. Chrysostom's, a large and thriving Chicago parish, when he was elected Bishop of Lexington. Without hesitation he left that city parish to take up his work in a diocese where the problems were clearly enormous and the difficulties at times seemed insurmountable. His first ten years of work there produced results that speak for themselves. The diocese now has twenty-four clergymen and thirty-two parishes and missions. In it are nearly 6,000 baptized persons and 4,000 communicants.

The eastern half of the state has been separated from the Diocese of Kentucky since 1895, but for many years before that it played a prominent part in the growth of the Church in the West. Missionaries went into Kentucky with the first settlers, who built their homes in the bluegrass region. The territory's first sermon on record by a clergyman of any denomination was preached by John Lythe, Episcopalian, in 1775, the year of the first permanent settlement. Many other "firsts" are credited to the present Diocese of Lexington. The first parish in Kentucky was that of Christ Church, Lexington, which was organized in 1790. The first convention was held in that city forty years later, when two priests, a deacon and nine laymen were present to organize a diocese. These delegates represented three parishes, in Lexington, Danville, and Louisville. Lexington, too, produced the first bishop of the Diocese of Kentucky, the Rev. Benjamin Boswell Smith, rector of Christ Church. He was consecrated in 1832.

During Bishop Smith's episcopate, which nearly spanned the life of the original diocese, many hardships came to interfere with the work of the Church. A theological seminary was founded but soon closed. Lexington suffered heavily in the cholera plague of 1834; one-fourth of Christ Church's congregation was taken. Migration took many persons out of Eastern Kentucky into the West.

Land of the Bluegrass

PICTURESQUE FIELD OF WORK







Photos at right, top to bottom: A mountain family in Kentucky; summer camp, and Calvary Church, Ashland, Ky.

Churchmen scattered over the length and breadth of the state, and even if there had been good roads it would have been difficult to reach every place where there were communicants.

The work of the Church, like the settlements, began in the bluegrass region, though it soon spread along the Ohio River. The bluegrass country, which stretches for perhaps forty miles in every direction from Lexington, has been compared many times to an enormous park. The hills are low and rolling. The sun shines more than half the time, even in winter. There is very little snow, but once in a while the temperature falls to zero. The grass is as thick as a mat and as velvety.

The portion of Kentucky included in the Diocese of Lexington, like the rest of the state, is predominantly rural in character. No city in the diocese has more than 65,000 residents and only seven at the last census had more than 10,000. Largest of all is Covington, which lies just across the Ohio River from Cincinnati and gears its life to that of the bigger city.

Lexington is an old city. It has fine estates. Its streets are lined with buildings that have stood three-quarters of a century. The city has the oldest college west of the Alleghanies, Transylvania, which was first opened in 1785. In the heart of the city is the University of Kentucky.

Its three Episcopal churches all present an interesting story. There is Christ Church, the first parish in the state. Today it has more than 700 communicants. Then there is Good Shepherd, often called "Horseman's Church" because of the aid given toward its erection in 1926 by wealthy horsemen of the vicinity. The third is St. Andrew's, the only church in the diocese for Negroes. Housed in a century-old brick building, this mission is now self-supporting.

The Ven. Franklin Davis, D.D., is archdeacon of the bluegrass region.

Shut off from both east and west as completely as if by high walls, the Cumberland mountain region that stretches across the southeast corner of Kentucky was for many years almost unknown to other inhabitants of the state. Early settlers who came into Kentucky with Daniel Boone, George Rogers Clark and other pioneers before the Revolution entered by way of the Cumberland Gap,

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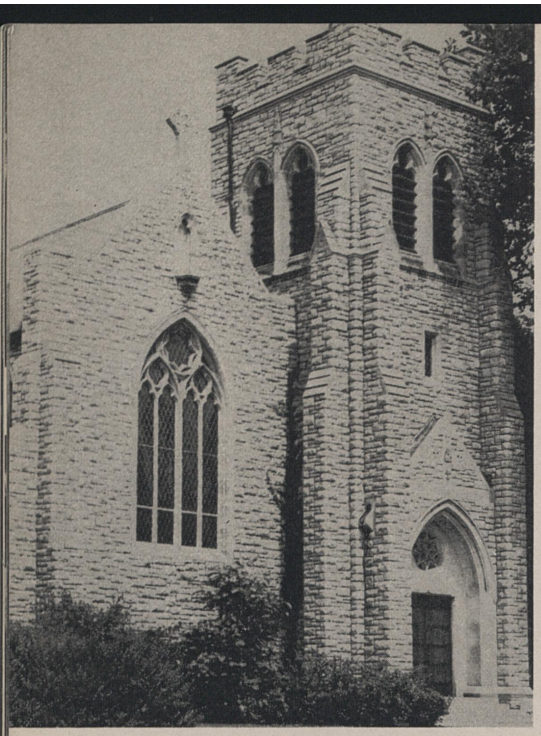
(Below) "Mountain Cathedral"—a log church in a small Kentucky community, several miles from a highway. It is Christ Mission, Patsy, in Estill County.





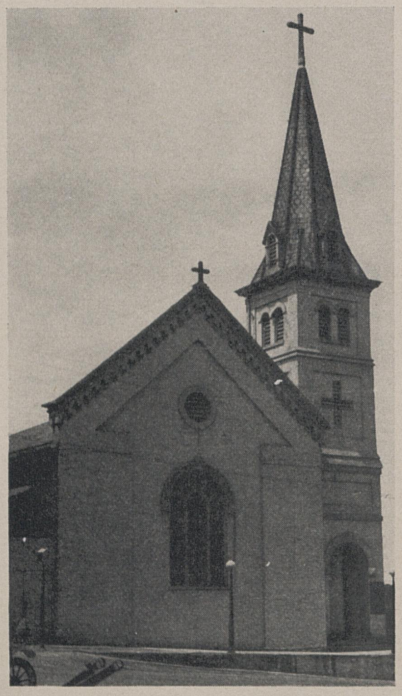
The famous "Horsemen's Church," the Church of the Good Shepherd, Lexington (left). Kentucky horsemen aided in raising funds for construction of the building.

(Continued from preceding page)

passed by the mountains and built their homes upon the "pleasing and rapturous plain."

The men who settled in the mountains were sturdiest of pioneers. Their ancestors were Britishers, full of tradition. They were farmers and hunters by race, and they found challenge enough for their plows and their guns in the stubborn hills. Today these mountain people are often called "our contemporary ancestors," for they have kept the tradition, the speech and the thought of their forebears.

(Below) St. Peter's Church, Paris, Ky.



For many years they were denied the right to worship as great numbers of their ancestors had done—in the Episcopal Church. Not until 1874 was any work done in the mountains. In the long century that had elapsed, many families had lost all contact with the Church, and the younger generations were entirely unacquainted with the Prayer Book. To revive the worship of their ancestors was difficult. But in 1874 St. Thomas's Mission was started at Beattyville, which is still one of the Church centers in Eastern Kentucky. One other mountain congregation, St. Mary's at Middlesboro, was formed before 1895. Then the diocese was divided and the mountain work became the charge of the Diocese of Lexington.

Among the heroes of the Church in the mountain region is the Rev. Alexander Patterson who arrived in Kentucky about 1900 and remained thirty years. Mr. Patterson, who became famous for daily jaunts of twenty-five miles or more in the rough country, originated the Patterson Farms Project in Lee County which is teaching the mountaineer more profitable methods of farming. Mr. Patterson bought the land with his personal resources, and when he retired he deeded it to the Woman's Auxiliary and Girls' Friendly Society to carry on the work. Today the farms are producing better seed for the mountaineer and experimenting with chickens and livestock. They are helping the farmer get a better price by coöperative marketing. At the same time, medical clinics, lessons in sanitation, homemaking and handicrafts, and a summer camp for women and girls are all being conducted at the farms.

Such is the mountain work now carried on through nine missions under the guidance of the Ven. Gerald H. Catlin, archdeacon of this region of the diocese.

Among the institutions of the Church, one is located in the Lexington diocese—Margaret Hall at Versailles, which is managed by the Order of St. Anne. Officers of the diocese other than the bishop and archdeacons already named are: secretary, the Ven. Franklin Davis, D.D., Danville; treasurer, Charles H. Edge, Lexington, and chancellor, Clinton M. Harbison, Lexington.

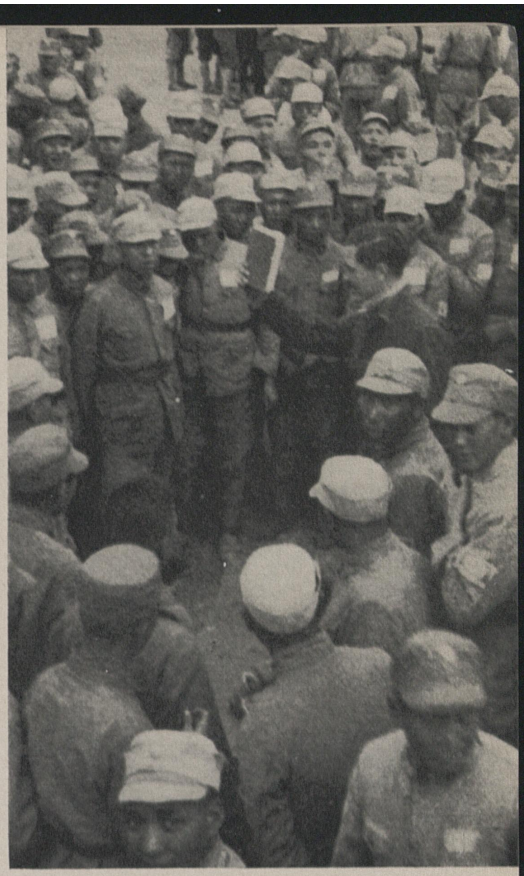
Today the Diocese of Lexington looks to the future, confident of progress and of increasing service to a picturesque section of the nation.

(Below) Bishop Abbott is shown blessing the hounds before the hunt begins.



Staff in Strange Places

BISHOP GILMAN'S WORKERS ARE WORKING UNDER DIFFICULTIES



The Church's message is taken to the Chinese, wherever they are. At the right, the Rev. Charles A. Higgins is shown speaking to soldiers outdoors.

THE old woman who lived in a shoe doubtless had many stiff problems, psychological, dietary or disciplinary, but at least she had all her brood under one roof and in sight. So also, a bishop in a normal peaceful diocese, however hard his problems, does at least know that his staff is doing regular work in regular places.

By contrast, consider the Bishop of Hankow, China, the Rt. Rev. Alfred A. Gilman. His staff are to be found in strange places. Many are working under the special difficulties of an occupied town. Others are meeting trials in isolated regions.

To mention only a few, for example, at the moment, Crawford Brown is high on a mountain top at Kuling, acting as banker, property guardian, Bible class teacher and otherwise for that marooned community. Arthur Allen has been driving a much needed truck from the western capital, Chungking, to the diocesan schools refugeeing at Chennan. Gwendolyn Seng, returning after study in the comfortable United States, resumes teaching at Chennan with planks on bricks for desks and seats, crowded quarters, few books. John Foster has been escorting a hundred boxes of medical supplies for the Red Cross from Hankow to the active northern front.

Louise Reiley, at the Church General Hospital, now in temporary quarters in Hankow, lost some of her best graduate nurses to the West because it is hard for patriotic Chinese to stay in occupied cities but she has somehow found new recruits and has started a new training class.

The Rev. Stephen Tsang is ministering to a completely new congregation which developed out of emergency conditions at Chungking. The Rev. Robert E. Wood, who has spent in China more than forty of his sixty-eight years, is traveling five miles in the early morning between his early service at the Hospital and his second early service at St. Michael's, Wuchang.



(Above) The gaping wall of a building at St. Hilda's School, Wuchang, after a visit from bombers.

Francis Wei, head of Central China College, now in refugee quarters at Hsichow in free China, is struggling to adapt primitive conditions to the needs of his college, in order that the education of young new Chinese leaders may not be interrupted.

The Rev. Ervine Swift, newest recruit, while studying the language has also plunged in to relieve the Bishop of an English congregation in Hankow. The Everard P. Millers are on the high seas, after furlough, starting the roundabout trip through Indo-China back to teach in the college.

The Rev. and Mrs. J. E. Olsson have been carrying on quietly all the time at isolated Shasi, the Bishop reporting only that "things which can be told later will explain how much we owe to them."

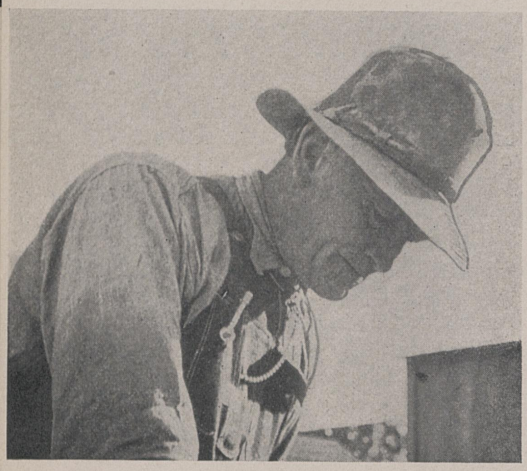
That goes for all the staff. "You and your colleagues have written a great page in Hankow history," writes an English business man of Hankow to one of the Chinese clergy.

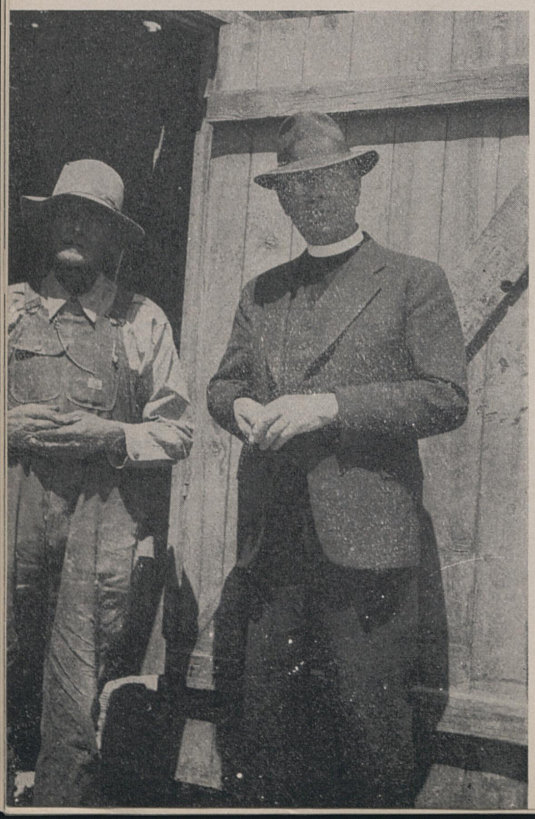
(Below) Thousands of Chinese refugees are moved from place to place in open trucks like those shown below.



A horse and saddle and sixteen Bibles were among the requests received by the Woman's Auxiliary executive board when it met recently. It came from Deaconess Dawson of St. Francis Mission, Upi, in the Philippines. "To reach the outstations, a horse is really essential," she told the board. Thirty dollars would provide it. Now she is to get her horse, saddle, the Bibles and a few pictures besides, as a result of a $100 appropriation from the United Thank Offering.







Laymen Do Work Here

IN ROCK SPRINGS, WYO., THEY ARE BUILDING A NEW CHURCH

(Left) Only a pile of stones to you, perhaps, but a new church is hidden in them for parishioners of Rock Springs, Wyo. (Center) A workman at his labors. (Below) The Rev. E. L. Tull and a parishioner-workman.

EMPTY stone foundations in Rock Springs, Wyo., are giving way to a church that will be a monument to an enterprising clergyman and to laymen generous with time and effort.

The clergyman is the Rev. E. L. Tull, who became rector of the Church of the Holy Communion at Rock Springs two years ago. He found his parishioners worshiping in a building fifty years old, run down and constantly in need of repair.

Nearby he saw the foundations of a church that had been planned, more than ten years before, as one of the finest in the West. It was to have cost $80,000. The foundation had been laid at a cost of $13,000 or more. The depression had put an end to the plans and left the empty basement as a reminder of what was to have been. Instead of housing parish meetings and social groups, the basement provided a haven for sand and tumbleweed carried along in the wind.

Encouraged by Bishop Ziegler and by his 350 or more communicants, Mr. Tull determined to finish the church. One of the chief drawbacks seemed to be the lack of good building stone close to Rock Springs, which is located in the southwestern part of Wyoming near the Continental Divide. This drawback was soon eliminated, for Mr. Tull, who is by hobby a geologist of more than amateur rank, found what he considered good stone within three miles of the town.

The University of Wyoming tested the stone and found it better than that used in the buildings on the campus. This meant that there was a great quantity of construction material, but it brought up the problem of quarrying the stone and getting it ready for use.

The story of the erection of the

The new Rock Springs Church as it will look when completed, (below), from the architect's drawing.





Information Please:

When Is a Crowd?

(Above) Part of the "crowd" which fills St. Barnabas' Hospital, Osaka, Japan, to overflowing. The maternity ward.

JUST how crowded is a crowded hospital? Here is a glimpse of what the word means at St. Barnabas' Hospital for women and children, in the city of Osaka, Japan. And this, it must be remembered, is after an addition to the old building was opened.

"The problem is to find space for the patients, and for the nursing and domestic staffs," writes Miss Anna Van Kirk, superintendent of nurses. "A new nurses' dormitory is a crying necessity but owing to the war, building materials and permits are impossible to get. Every inch in the hospital is now being used for patients.

"Even the maids' rooms in the basement have been converted into private and semi-private rooms, and a small Japanese house, a few minutes' walk from the hospital, has been rented for the maids who live in, while the rest commute from their homes.

"Of the 79 nurses on the staff, nearly half have to commute as the dormitory cannot hold more than 40 without painful overcrowding.

"Part of the new chapel building was originally intended to house some of the staff, but patients arrived there first. The basement of that building was equipped for a well-baby clinic, but in a short time the well babies were given a corner of a small pediatric clinic room, and the basement was used as a ward. In fact, so many changes have been made since the original plans were drawn, that the designer of the original would never recognize the present building as a child of his.

"The new chapel and the services held there play a prominent part in the work of the hospital. Among the staff there is usually a class of five or six for confirmation at Christmas and Easter. Their preparation is thorough, and they all take an active interest in the services, the care of the chapel, and the altar work, two nurses taking one month of Altar Guild work each year."

(Continued from preceding page)

new church is one of patient effort on the part of many persons who give, in time and work, what they are not able to give in money. A hired construction crew is out of the question at Rock Springs. The budget allows for just one hired workman, though a building fund may possibly provide for a few more. When the church is completed, a year and a half or two years from now, it will be almost entirely the product of amateurs.

The stone is quarried in large blocks, which are brought to the homes of many men in the parish. Most of them are miners, but some are business and professional men. They have learned from a master stone-cutter, the only hired workman, how to chip the blocks properly. With the aid of a device constructed by Arthur Lee Taliaferro, an attorney and a leading layman, they square the stone and make it ready for the building.

The new Church of the Holy Communion is rising slowly. Every block that is put into place represents hours of work by men who have other jobs that demand their time. Mr. Tull himself spends four hours a day in workman's clothes while he chips and lays stone. His other parish duties cannot encroach upon this time.

Just as much care will go into the finishing of the building as now goes into its exterior construction. From every part of Wyoming Mr. Tull has collected samples of stone, and he is planning just where each type can be put to best advantage in the interior. He hopes to have a white monolith for the altar quarried and brought from Wheatland, several hundred miles east of Rock Springs.

Encouraged by the progress that his venturesome laymen are making, he is determined that the original plans, to build one of the most beautiful churches in the West, do not go astray.

Broadcast April 28

Bishop Stewart of Chicago, one of the most popular speakers on the Church of the Air, will speak over the Columbia international network from Station WBBM, Chicago, Sunday morning, April 28. The time: 10 a.m., Eastern Daylight Saving Time; 9 a.m., Chicago Daylight Saving Time. The Church of the Air is celebrating its tenth anniversary.









Size No Drawback

PARISH LARGE AS PALESTINE

At the left, from top to bottom: Children at Ashcraft, some of Mr. Hamilton's parishioners; children of St. Bernard's, Okolona; a group of men and boys at Ashcraft, before church; bottom, the Rev. Charles Granville Hamilton.

A LITTLE larger than the country of Palestine is the mission field centering in St. John's Church, Aberdeen, Mississippi. About 70 miles wide, the "parish" runs along the northeast on the Alabama state line for nearly 200 miles, extending into Tennessee.

For the past eight years this field has been under the care of the Rev. Charles Granville Hamilton. He has held services at 132 places in a dozen counties where no Episcopal Church clergy had ever been. He has traveled 152,459 miles in seven years. He has no car and uses trains, buses, and taxis, hitch-hikes, and often walks several miles to services.

He is unofficial chaplain of the Aberdeen High School and is a frequent speaker at school chapels throughout the area. This is a valued opportunity of reaching thousands who have no other religious contacts as well as of observing the reactions of the younger generation to the message of the Church.

St. John's, Aberdeen, is a pre-Civil-War church with a slave gallery, in a town distinguished for its lovely tree-lined streets, its old mansions and its cultured ease of living graciously. No Episcopalians ever move in, and death and removal have reduced this once important parish to a small group, but nevertheless many improvements have been made in the church the past few years.

Grace Church, Okolona, is a beautiful model of an English ivy-clad country church; it is also a growing church in a community of less than 2,000 and increasingly active in its community. Ascension, Brooksville, consists of a few families in a village of a few hundred, with an active and helpful guild—there are more members in the guild than in the church. St. Paul's, Corinth, has a handful of members in a town where the Episcopal Church has never obtained a real footing.

The missionary also has the privilege, rather unusual in the South, as he says, of serving a colored church, St. Bernard's, Okolona. He is chaplain and professor of religious education at the Okolona Industrial School, one of the eight schools of the American Church Institute for Negroes, and has had several confirmation classes here.

Mr. Hamilton is also pastor of two Presbyterian churches, a Disciples church, a Baptist church, and a community church. He has held a number of revivals in Methodist and Baptist churches. The community church is in the TVA project at Pickwick Dam.

In one county seat he used an old dimly lighted courthouse, built the fires, and in a week's mission gave the county its only taste of the Episcopal Church. To disarm prejudice he announced that he belonged to the Church of George Washington, Jefferson Davis, Robert E. Lee, and Franklin Roosevelt. Thousands of people will ("unfortunately!" he remarks) go to their graves judging the whole Episcopal Church by him.

Church work does not exhaust Mr. Hamilton's energies. He has served as high school principal at Hamilton, Miss. He contributes a sermon regularly to the *Aberdeen Examiner*, weekly newspaper, and his news column, "The World Goes On," has been quoted from Ontario to Shanghai. He has no time for customary recreations, saw his last movie in 1931, and turns on his radio about once a month.

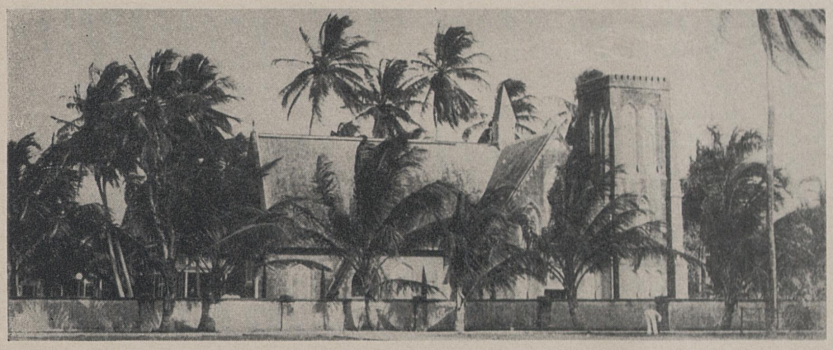
33 Years in Canal Zone

ARCHDEACON COOPER LEADER AND ACTIVE IN SOUTHERN FIELD



Archdeacon Cooper

THE most beloved man in the community," a fellow Churchman once said about the Ven. Edward J. Cooper, archdeacon and priest-in-charge of Christ Church at Colon in the Missionary District of the Panama Canal Zone. And the man who was most beloved long ago is now even more beloved after having served for thirty-three years the British West Indian Churchmen of that historic parish.



(Above) Christ Church-by-the-Sea, Colon, Canal Zone.

Archdeacon Cooper is 77 years old. A native of England, he received his education in eastern United States and held a rectorship here before he went to Panama in September, 1907. He is the oldest missionary in the Canal Zone District, both in age and in years of service.

When Mr. Cooper arrived at his missionary post that year, the American work on the Canal was little more than started. He watched the waterway develop. He saw the huge shovels scoop out the earth, the great locks go into operation. He watched the district and the Church there grow with the Canal.

He welcomed into his congregation at Christ Church-by-the-Sea many of the British West Indian families that had been imported for construction work. A large number of these families remained after the Canal was completed, and today they make up a communicant list of 550.

Christ Church is the mother church of the district. It was built in 1855 to minister to the men who passed across the Isthmus in a steady procession on their way to and from the gold fields of California. Parishioners then were for a large part transient, and they brought with them high hopes and stories of sudden wealth or dismal failure.

During the Colombian Revolution that burst upon Panama, Christ Church had to be closed. It was used successively as arsenal, fort, powder magazine and stable. For twenty years or more it was under the jurisdiction of the Church of England, but when the United States began to work on the Canal this church and the others in the Zone and the Republic of Panama again became part of the American Church.

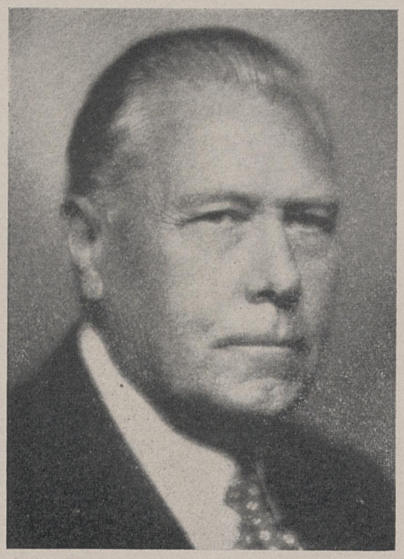
Christ Church is in the Republic, just a few blocks across the dividing line from the narrow Canal Zone over which the United States exercises control. The building, which has literally withstood storm and shellfire, is of native granite. It is close beside the Atlantic and faces the breakwater.

The British West Indians in the Republic of Panama, unlike those in the Zone, are not assured of steady work, and many families are needy. Mr. Cooper carries on extensive charitable work. There is a parish day school with four teachers and 170 pupils. The Woman's Auxiliary, Girls' Friendly Society and acolyte guild are all strong. More than 200 pupils are enrolled in the Church school. Baptized members of the Church total 3,700.

In addition to his work at Colon, Mr. Cooper has for several years maintained a mission, St. Mary the Virgin at Mount Hope. Here he has built up strong organizations and a communicant list of 150.

No time has this veteran missionary to rest on his laurels. The reward of his thirty-three years of work in the Panama Canal Zone appears only as a greater opportunity, and he is daily striving to meet that opportunity.

Lenten study about National Council headquarters led Elizabeth Twaddell, 16, of St. Phillip's parish, Durham, N. C., to compose a verse about "281." The name, she says, "is known where'er the name of Christ and Cross are said."



Mr. Myron C. Taylor (above) who recently assumed his duties as personal representative of President Roosevelt at the Vatican, is a vestryman of St. Bartholomew's Episcopal Church, New York. Mr. Taylor recently received the American Hebrew medal for his untiring efforts on behalf of Christian and Jewish refugees from Europe. He has been a leader in various welfare agencies and in education, social service and art. Formerly he was chairman of the U. S. Steel Corporation.

Saturday Church School Works

To reach a group of children whose environment offers little or no chance of personal development, who were not being reached by the usual Sunday Church school and services, the Rev. Thomas S. Tisdale, Church of the Advent, Marion, South Carolina, started a Saturday Church school.

The whole parish has stood behind the effort, Church school teachers doing fine extra work, women of the parish serving the children a meal on Saturdays, and both men and women acting as sponsors in a number of baptisms. Voluntary contributions have been generous in covering the cost of the work.

School work has included religious instruction, leading to Church worship and attendance at the Sunday school; physical care, health examinations, tonsils removed; instruction in music and special help with public school lessons where needed; recreation and handwork, sewing, carpentering and gardening. The girls have sold dish towels to earn money toward their own clothes. The boys have made furnishings for prayer corners at home and for the parish house.

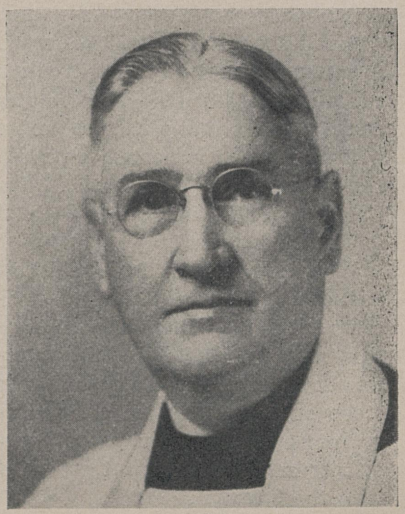
Before entering the Saturday school the children must agree to accept certain responsibilities, but even so, the school has a waiting list.

Nominate Miss Hibbard

Miss Rebekah Hibbard of Pasadena, Calif., has been nominated by the national executive board of the Woman's Auxiliary to serve as assistant presiding officer for the Auxiliary's Triennial Convention meeting in Kansas City, next October. The Triennial elects its presiding officer and her assistant. As previously announced, the board has nominated Mrs. Edwin A. Stebbins of Rochester, New York, as presiding officer.

Miss Hibbard was one of the first four women elected to membership on the National Council, declining reelection to that office in 1937. She has also been a member of the Auxiliary's national board and president of the Los Angeles diocesan Auxiliary.

The Rev. John Long Jackson (below) of Charlotte, N. C., will be consecrated Bishop of Louisiana early in May. He was elected recently to succeed Bishop James C. Morris. Bishop-elect Jackson has been rector of St. Martin's Church, Charlotte, for the past twenty-six years and is one of the outstanding clergymen of North Carolina. For ten years he has been director of the Kanuga Lake Conference.





Unusual Photos

THREE striking photographs received by FORTH are shown on this page. They constitute another in the series of Photo Awards given by FORTH.

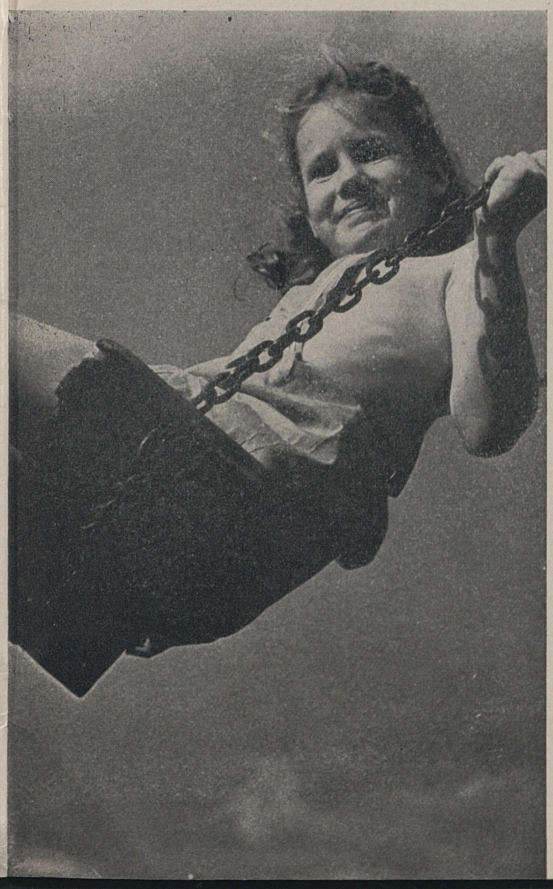
Winter's last blast was caught in an unusual view by Miss Mildred Capron in the photo at the right. To it goes first award of five dollars. The spire of St. Matthew's Cathedral, Laramie, looms up through the snow-covered shrubs. Miss Capron has taken many unusual photos.

From far away China, the Rev. Charles A. Higgins sends the thought-provoking photo at the bottom right, to which goes second award of three dollars. "Man is a beast of burden in China," writes Mr. Higgins. "This peasant is helping his animal pull through a sandy place in the Yellow River Valley, North Shansi."

Wendell Hill, better known as "Bunkie," of Jacksonville, Fla., is having a high swing in the photo directly below, which wins for Mr. F. DeWolfe Miller of Stuyvesant School, Warrenton, Va., third prize and an award of two dollars.

FORTH wants and pays for photographs of all sorts. Send them to Photo Editor, FORTH Magazine, 281 Fourth Avenue, New York, N. Y.







News from Abroad

by

Dr. John W. Wood



Chinese orphans (left), kept in a cave (doorway in rear)

Opportunities in Panama. "Dawn, in the tropics, always 'comes up like thunder'." That is the way in which Bishop Beal, recalling Rudyard Kipling's inspiring poem, *On the Road to Mandalay* calls the attention of the Church in the United States to the new responsibilities that are piling up in Panama. The decision of the American government to enlarge and strengthen the Canal has meant new buildings, new towns, new people. Last year the number of employees of the Canal and the Panama Railroad increased nearly 50%, to 20,312 persons.

How many of us realize that on the average each of the six clergy in the Panama Canal Zone cares for seven times as many people as does a clergyman in the United States? That is an astonishing statement. If you question it, turn to the general tables of statistics in *The Living Church Annual* for 1940. On page 402 you will find the figures with regard to the Canal Zone. These show 19,306 baptized persons in our Church in the Canal Zone. That means an average of 3,218 persons for each of the six clergymen. Turn to page 406. The total number of baptized persons in the United States is given as 2,068,000. The number of clergy in the United States is given as 5,930. That means that the average clergyman in the United States cares for 357 people. The Bishop's statement is too modest, according to these figures.

✢ ✢ ✢

Resume Zangzok Work. Zangzok was one of the places that suffered most heavily in the military operations in the Shanghai region in the autumn of 1937. Most of the people of the city evacuated. It was impossible for our missionaries to remain. Some months ago a return was possible and the Rev. and Mrs. Hollis Smith, together with Chinese workers, have been carrying on valiantly.

Bishop Roberts recently confirmed a class of 137 people at St. Bartholomew's Church and advanced one of the Chinese deacons to the priesthood. The church was filled to over-flowing. Conditions fully justify Mr. Smith's statement:

"Church work is going on apace. New families are coming in every week. Many people in the city of a class who formerly were not interested in Christianity are now coming to inquire. The total lack of anything stable in life is having its effect. People want something to hang on to that they can be sure of. The old religions do not satisfy. The Church has a wonderful opportunity now. The one fly in the ointment is that all are just about 'down and out,' so far as money goes. Anything like self-support is simply out, now. And will be for some years to come. We had made a fair start a few years ago along that line."

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Staff in Anking. The American members of the mission staff of the Diocese of Anking, at present in China, are divided into two groups. In Wuhu are: Bishop Huntington, the Rev. Lloyd R. Craighill and Mrs. Craighill, Mr. B. W. Lanphear, Miss Elda J. Smith, Miss Laura Clark, and Sisters Louise Magdalene and Lucy Caritas of the Order of the Transfiguration, all are carrying on as best they can under many difficult conditions.

In Anking the Rev. Henri Pickens and Mrs. Pickens are coöperating with the Chinese clergy in evangelistic work. Miss Margaret E. Monteiro, recently returned from furlough, and Miss Mary Parke are doing evangelistic and religious education work. Dr. Logan H. Roots, recently loaned from the Diocese of Hankow to Anking, with Mrs. Roots and two children, are at St. James' Hospital during the furlough of Dr. Harry B. Taylor. Miss Blanche Myers and Miss Isabella Colson are looking after the business management and the direction of the Chinese nurses at St. James'. Dr. Roots has the helpful companionship of Dr. and Mrs. Rees, loaned by the China Inland Mission. Mrs. Huntington is at present in the United States, and Miss Alice Gregg is in Shanghai.

Victory in Liberia. Can you understand how Christmas, 1939, was made memorable for Sister Frances Jolly of our Cape Mount, Liberia, mission? She writes:—"A few days before Christmas, we baptized our first Massatiin leper. There are others who, being older, must live out their probation. Yami is only sixteen and was so eager to be baptized. He took the name of David. It was done in our new little mud church. David is the first adult whom I have prepared for baptism and presented. There have been many children in the mission, of course, but to find a soul out of pure heathendom and bring him to the font, is an experience almost too great for the heart to bear!

"It is so great that I realize actually how very little I myself could have had to do with it. Musa, Siafa, Moma, and Boakai are next on the list, but they do have a bit more preparation to make. David only took a year, but he does not have several wives and he was not so deeply versed in the Koran. At David's baptism, the others in the baptismal class, numbering about fifteen with the children, sang, 'M, falla lo' —the Vai version of 'Into My Heart'."

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"There Was No Room." How many of us as we share in a midnight service on Christmas Eve are conscious of the fact that all over the world at midnight fellow Christians are welcoming the "New Born King"? One of these groups met in Las Rubias, a mission station in Puerto Rico. One hundred and sixty people tried to get into a building that would not accommodate more than half of them, so the others had to share in the service from the outside, in what for them was a decidedly cold night air. Some of them had walked for three hours to be present at the service. On Christmas Day there were several baptisms and all through the day people from far and near were visiting the church. It is no wonder that Bishop Colmore is planning to start another center about three miles away from this Church of the Transfiguration at Las Rubias. It is a region where no clergyman of any communion has ever visited.

Chicago Parish has Theme Song

Theme songs are popular in the radio and musical fields these days but possibly the only church in the country which has a parish "theme song" is St. Chrysostom's, Chicago. It all happened because of the enthusiasm and interest of Mr. Angus Hibbard, a member of St. Chrysostom's.

Mr. Hibbard some time ago wrote the words and music for a hymn, "Bells of St. Chrysostom's" and dedicated such to his parish. It is played regularly on the carillon and sung on special parochial occasions. The Rev. Dudley Scott Stark is rector.

Now Mr. Hibbard has written words of a general character which can be used to the same tune, as indicated below. The hymn has been widely distributed. Mr. Hibbard is the designer of the famous "Blue Bell" of the American Telephone and Telegraph Co., which he helped establish.

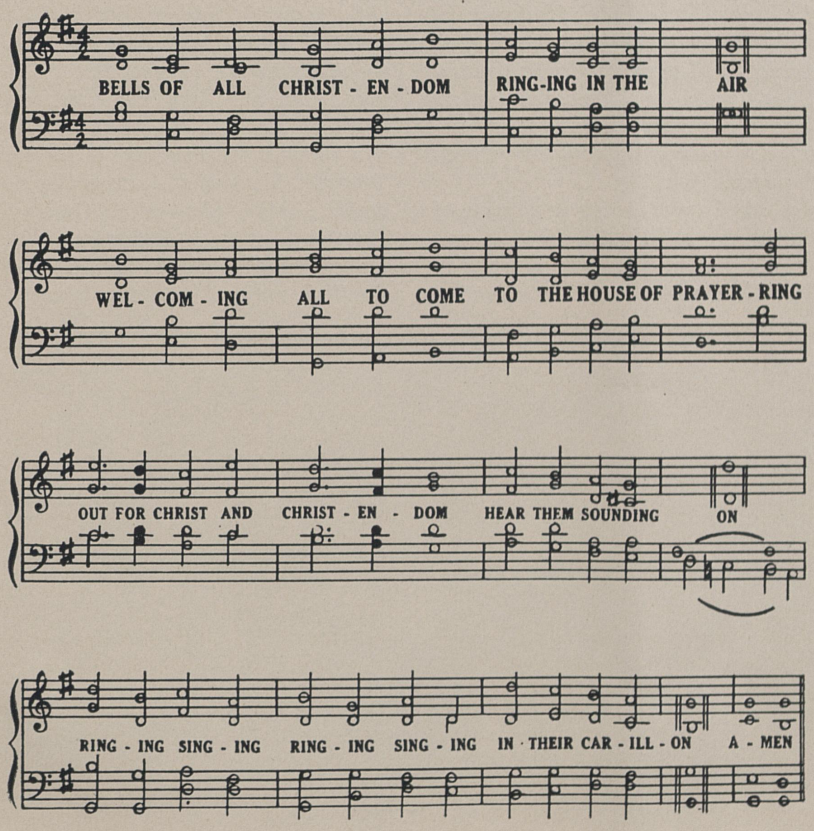
U.T.O. Workers Named

Appointment of three United Thank Offering women workers in the domestic mission field has been approved by the executive board of the Woman's Auxiliary and confirmed by the National Council. They are: Virginia B. Gesner, Brookline, Mass.; Ethel H. Malone, Raleigh, N. C., and Olive Meacham, formerly of Liberia.

Miss Gesner will teach at the Mission of the Good Shepherd, Fort Defiance, Ariz. Miss Malone will devote herself to teaching, religious education and social work at St. Barnabas' Mission, Jenkinsville, S. C., and Miss Meacham will work in the district of San Joaquin, Calif.

BELLS OF CHRISTENDOM

ANGUS HIBBARD, 1934-1939



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(Above) The Rev. Paul B. James officiating at a service on a ski train.

Ski Train Services Are Popular

The ski train Church service is here to stay, believes the Rev. Paul B. James, rector of Christ Church, Seattle, Wash. He inaugurated the idea of conducting services on ski trains to the Snoqualmic Bowl on the Milwaukee Railroad not long ago and the services proved more popular than the usual Church service.

At the appointed time, someone went through the long line of passenger cars, announcing that Episcopal Church services would be conducted in the forward coach. The result: many who came could not get in. Holy Communion was celebrated and a short sermon followed. Rectors of various Seattle churches coöperated, taking turn in accompanying the train. As a rule, there were nearly 1,000 persons on each train.

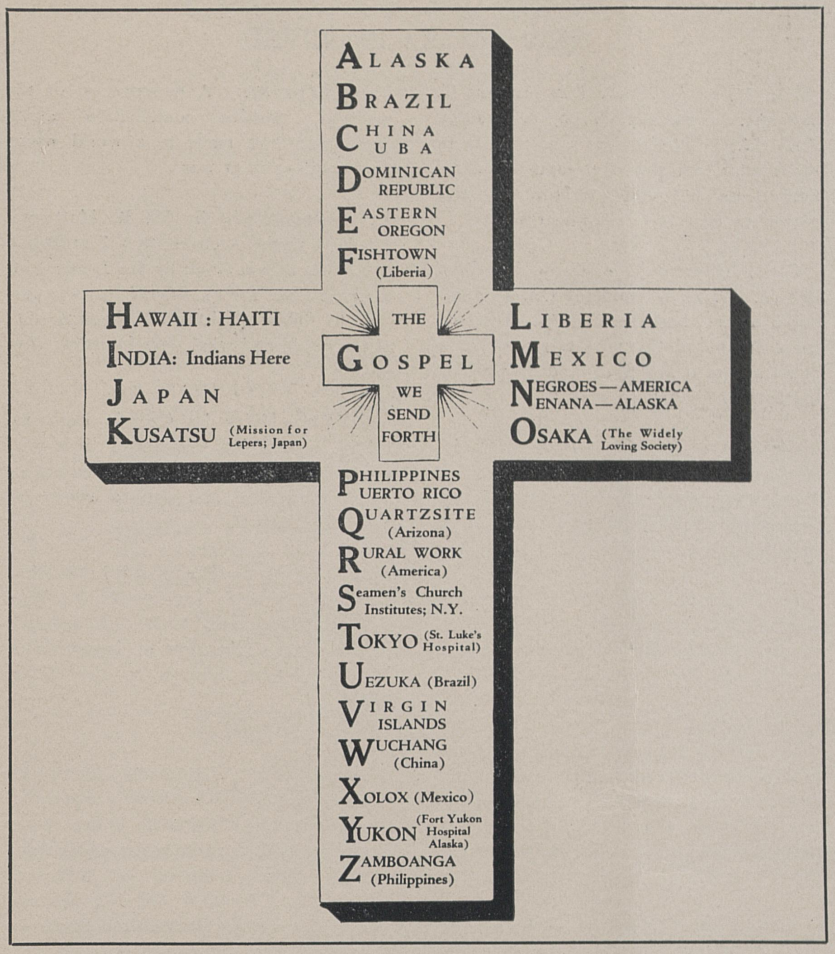
(Continued from page 11)

the largest proportion, with provision for training, equipping and giving special assistance to missionaries. Efforts are being made to build up an adequate pension fund. Many repairs to mission buildings have been provided.

Until six years ago a proportion of nearly every triennial offering was used for new buildings in mission fields but with the depression and with reduced support for mission work in recent years it has been thought wise not to erect new buildings from the last two offerings. Whether some of the next offering will be used for buildings is for the Triennial Meeting at Kansas City to decide. Mrs. Clinton S. Quin of Houston, Texas, is chairman of the United Thank Offering committee of the W.A. national executive board.

(Below) A scene at the Snoqualmic Ski Bowl, the destination of the ski train.





Mr. Norman B. Guthrie, a vestryman of Epiphany Church, Seattle, Wash., prepared the above Missionary "Alphabet Cross" as a means of bringing home to children of the Diocese of Olympia the wide scope of missionary work of the Church. Mr. Guthrie not only is an active member of his parish but is a member of the Standing Committee of the diocese and active in the diocesan Field Department. The Rev. Elmer B. Christie is rector of Epiphany Church.

Cigar boxes hold the type from which the Rev. J. Edward Blake sets up copy for church programs, bulletins and other small pieces of printing at All Saints' Church, Charlotte Amalie, Virgin Islands. Typesetting is just one of many duties of Mr. Blake who is assistant to the Rev. J. A. Swinson, the rector.

"The Bishop Mosher Diocesan Library" in Manila, P. I., has been named in honor of the retiring Bishop of the Philippines. Bishop Mosher was so honored at the recent convocation of his district. In addition, he was given a book of remembrance and a purse. He has long aided in developing the diocesan library.

A striking example of the value of trust funds left to the Church is provided in the case of the W. Beaumont Whitney Memorial Fund. Back in 1917, this was established with a gift of $3,100. It was to be used for the education of Cubans for the ministry. Bishop Blankingship writes that just now two boys are being aided by the fund. One of them, Augustine Gonzales, is coming to DuBose Training School this fall. The other is Moises Guerra.

Conscientious Objectors. Provision for the registration of Episcopalians who are conscientious objectors in time of war was set up by the National Council recently. Such individuals may register with the Council in a manner similar to that prevailing in other churches. The action is in accordance with resolutions adopted by the 1934 General Convention.

Work among University of Kansas students, Indians at Haskell Institute, and responsibilities of a normal parish, Trinity Church, comprise the duties of the Rev. John E. Bowers at Lawrence, Kansas.

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Faith, Hope and a Horse by John Benton. (N. Y., D. Appleton-Century, $2.) Light humor, sentiment, and a crusading spirit are mixed to make this story of a race-track man and a missionary working together to clean up a racket.

Christian Faith and Democracy by Gregory Ulastos. (N. Y., Association Press, 50c) Another brief volume interpreting the Christian philosophy as a guide to living today.

Per Christum Vinces. (N. Y., Longmans, Green, 25c) A reprinting of a collection of prayers originally compiled and edited by Ethel M. Barton for use in wartime.

The Stuff of Life by Joseph Fort Newton. (N. Y., Harpers, $2.) Inspirational readings designed for daily use. Mingles aspiration with common sense and humor, covering such subjects as: "I Believe," "Old London," "Mark Twain," "Why Be Shy?" "A Church Home."

Comfort from Calvary by the Rt. Rev. H. P. Almon Abbott. (Louisville, Ky., Cloister Press, $1.) Stimulating and direct meditations on the Seven Words from the Cross.

Abba: Meditations based upon The Lord's Prayer by Evelyn Underhill. (N. Y., Longmans, Green, $1.) A companion volume to the author's *Mystery of Sacrifice,* the Lord's Prayer is presented as complete instruction on the nature of man's communion with God.

New Homes for Old: Public Housing in Europe and America by William V. Reed and Elizabeth Ogg. (N. Y., Foreign Policy Association, 25c)

The Christian Alternative to World Chaos by Luman J. Shafer. (N. Y., Round Table Press, $2.) A presentation of the practical, positive contribution which Christianity can make to a world which finds itself again at war.

Following Christ by W. R. Matthews. (N. Y., Longmans, Green, $1.) The Bishop of London's Lent Book by the Dean of St. Paul's answers the question, How is it possible to follow Christ in the present state of the world and what does following Him involve?

Religious Living by Georgia Harkness. (N. Y., Association Press, 50c) This brief volume interprets religion as a source of personal stability and thus a source of power and growth.

An American Exodus by Dorothea Lange and Paul S. Taylor. (N. Y., Reynal and Hitchcock, $2.75) A pictorial record of the migration of impoverished Middle Western farmers to the Pacific Coast.

Kenneth Scott Latourette carries his monumental task of writing a history of the expansion of Christianity a step nearer completion with the publication of the third volume, *Three Centuries of Advance: A.D. 1500 - A.D. 1800* (N. Y., Harpers, $3.50). When the projected six volumes are completed, they will present a sound, adequate, scholarly story of the Church's advance from the days of Christ down to the present. Mr. Latourette is Professor of Missions and Oriental History in Yale University.

This Holy Fellowship by Edward Rochie Hardy, Jr., and W. Norman Pittenger. (New York, Morehouse-Gorham, $2.50) A collection of essays by friends and recent students of the late Frank Gavin on such subjects as "The World Around Us," "The Use of the Bible Today," "Psychological Insight in Pastoral Care," "The Parish in Social Reformation," and "Through Jesus Christ Our Lord."

A Florida woman, suffering from a long illness, has devised her own means of helping Chinese refugees. A former Sunday School teacher in Jacksonville, she was impressed by the Forward Movement article that showed how three cents a day would maintain a refugee. In her room she keeps an empty tin can with a slot in the top. She tells her visitors of the scheme and asks each of them to drop in a coin to help along her Chinese refugee fund.

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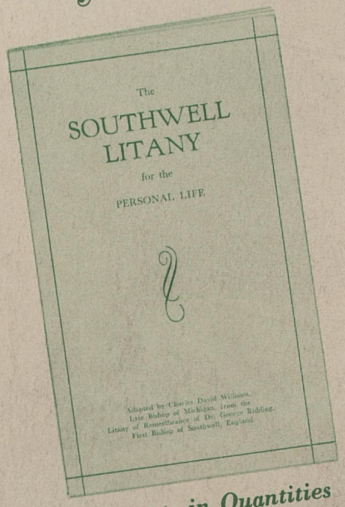

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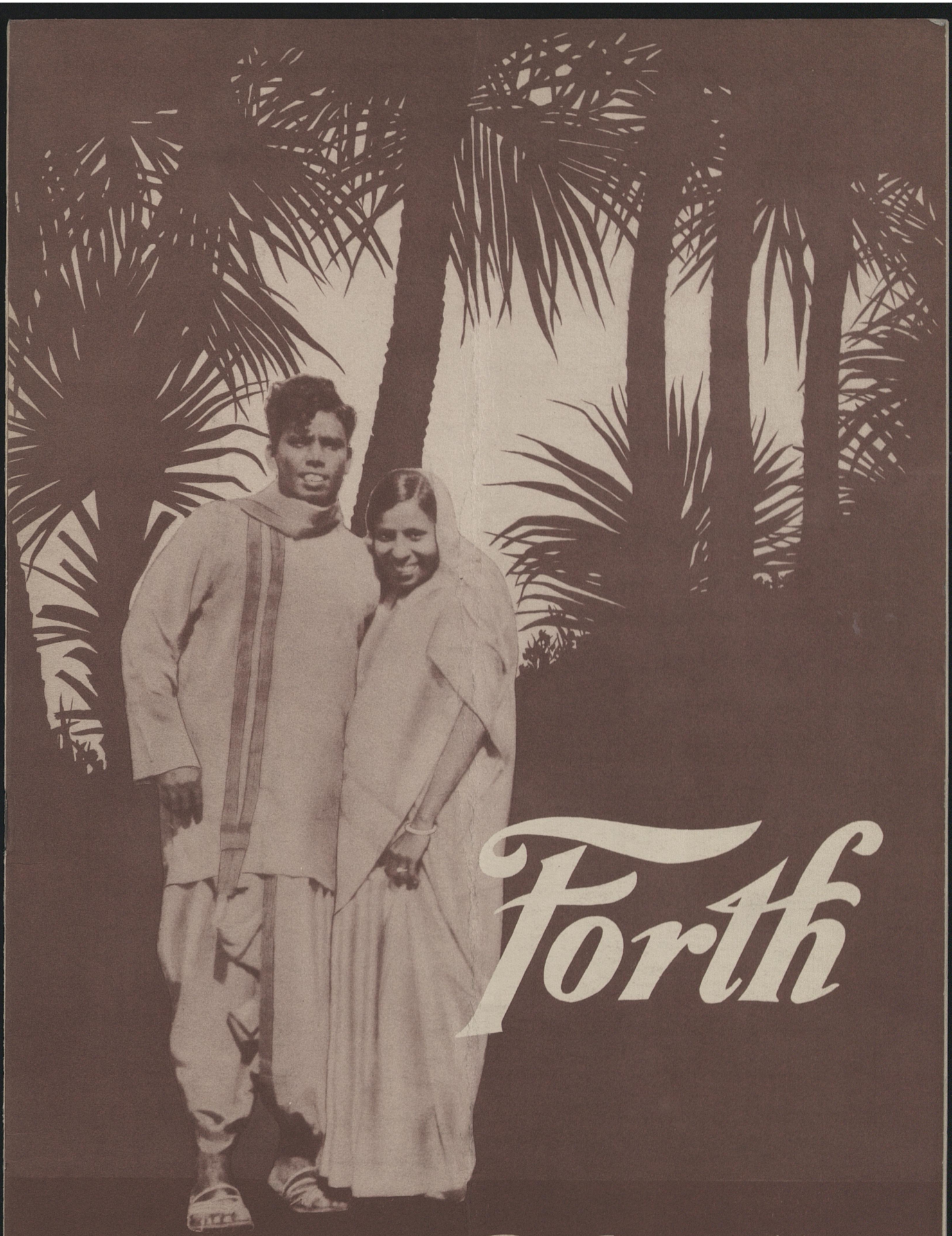

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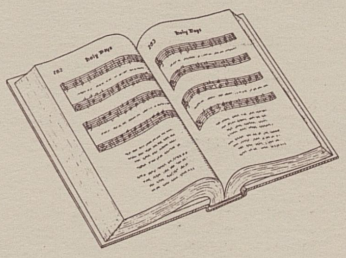

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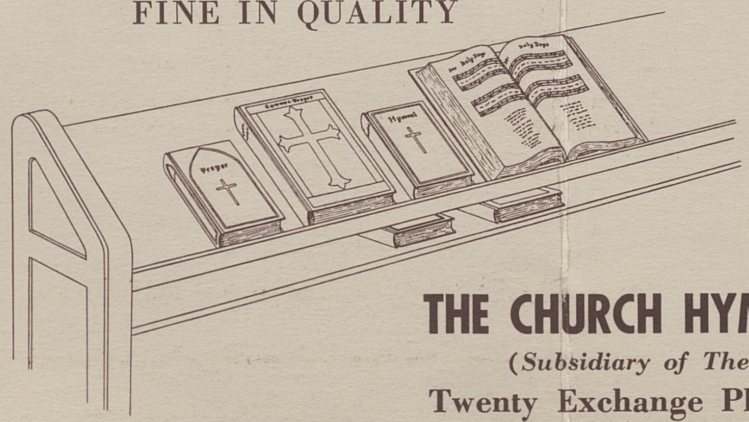

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Forth

— The Spirit of Missions

Volume CV FEBRUARY, 1940 No. 2

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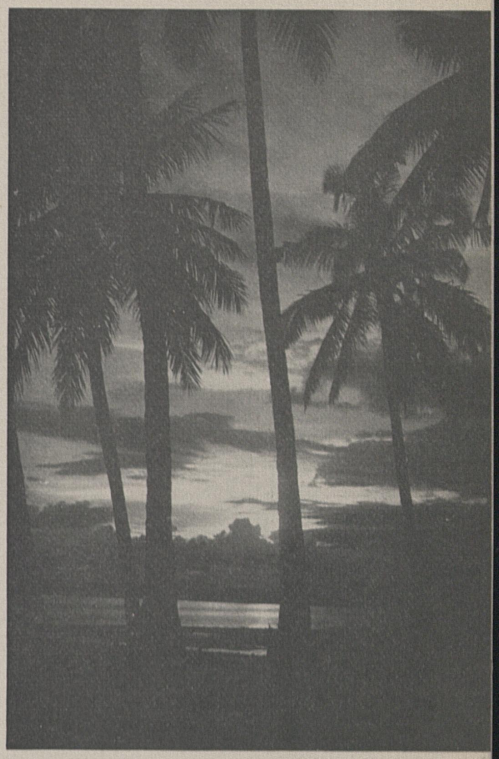

(Above) Sunset through palm trees in the Philippines. Lovely sights such as this are common in the Zamboanga area where the Church carries on a highly successful work.

●

THE COVER: A few years ago, a young man came out of India to this country to study for the ministry. After his ordination, he returned to his native land to give his life to the Church. On the cover of this issue is the Rev. John Aaron, known to many Americans, and his wife. This photograph and the design which accompanies it form one of a series of six attractive posters issued by the National Council's Department of Christian Education in connection with the children's Lenten Offering.

●

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

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The Open Door

CHILDREN of many lands are finding, in increasing numbers, the Open Door of the Church and are entering. "Christians Everywhere" is the theme of Lenten study for children this year. Prepared by the National Council's Department of Christian Education, the program is designed to help children realize that the Christian life is going on around the world. Photo shows doorway of St. Paul's Church, Flint, Mich. St. Paul's recently celebrated its centennial.

Arise, Shine!

A LENTEN MESSAGE

by

HENRY ST. GEORGE TUCKER

The Presiding Bishop

ARISE, shine; for thy light is come! Christmas reminds us of the coming into our human life of Christ, who is the light of the world. The next great festival of the Christian year is Epiphany, which teaches us that we must not be content with enjoying this light ourselves, but we must help Christ to send its rays into all the dark places of the earth.

The Lenten Offering gives the children of the Church an opportunity to take part in this joyous task. Each penny that we contribute will be a little ray of light going out from our lives to help brighten some life which is still dark because it has never had the opportunity to know Christ. As we put these pennies into our Mite Boxes, let us remember His words: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

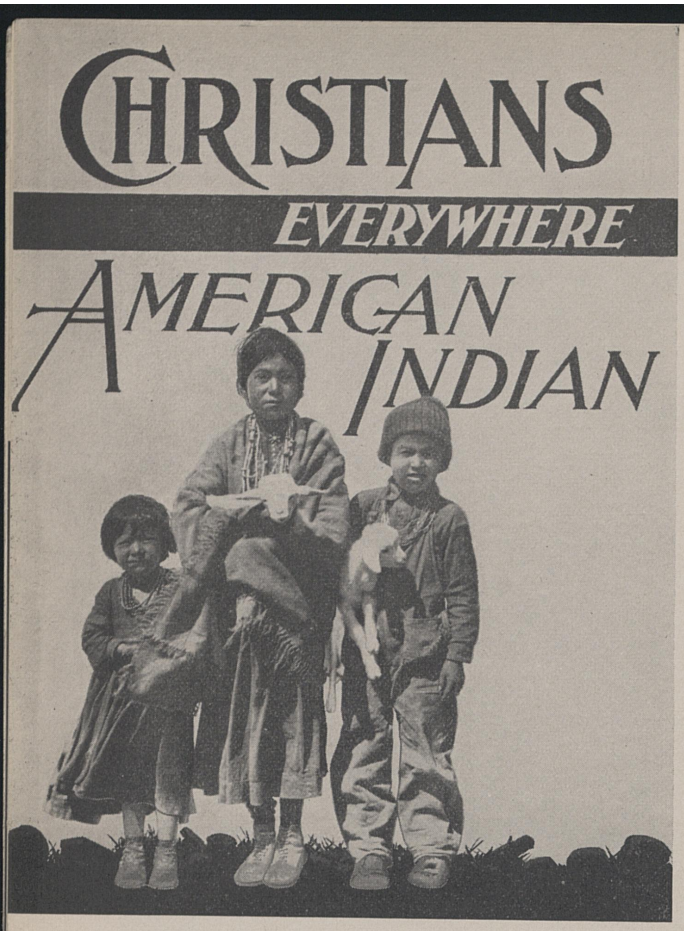
This saying of Christ reminds us that in order to help Him lighten the world something more is needed than giving our money. Our contributions are a means by which men are enabled to see the witness which our lives give to Christ's saving power. It is the light of Christ shining in our lives, making us loving, pure, honest, truthful that transforms our money gifts into light-carrying rays.

Shall we not then during this Lent pray to Christ to come into our lives that we by our good works may become convincing witnesses of His saving power? Then as He lightens up the dark places in our own lives, we will be ready to obey enthusiastically and joyfully the command: "Arise, shine; for thy light is come," and will welcome the opportunity which our Lenten Offering gives us for helping to shed it abroad in the dark places of the world.

•



Thousands upon thousands—650,000—gay little green and white boxes left National Council headquarters recently for destinations in all parts of the world. They are the Lenten Offering boxes for children and after Easter they will return, figuratively at least, with perhaps $300,000 representing consecrated labor and effort on the part of youth. The offering is for the missionary cause of the Church. At the right, the Presiding Bishop is shown in the hallway at Church Missions House just as the boxes were starting on their journeys. With him are Kent Cooper Fry and Mary Patricia Fry, two of the thousands of youngsters who will fill boxes.



Six attractive posters, such as that at the left, have been issued by the National Council's Department of Christian Education in connection with the Lenten program for Church Schools. Others in the series are: China, World Fellowship, India, the Philippine Islands and National Council Headquarters. Stories on these various fields are contained in the study handbook. Thousands of children around the world will be studying these stories during the next six weeks.

Comrades of the Kingdom

by DANIEL A. McGREGOR

GIVING to Missions is not charity, it is comradeship. It is not giving to someone because of his desperate need; it is sharing a great task with a comrade who is doing his fair share of our common duty.

The Church in missionary districts, both at home and abroad, is not merely the recipient of our bounty; it is witnessing, giving and working for Christ in places of special difficulty and we realize this and give a hand of fellowship and assistance to our loyal comrades.

The Christian life has been planted and established in China and India, among the Negroes and mountaineers, and in the western parts of our own country. The Church would go on in most of these places if we withdrew our help but it would be with great difficulty and with poorer results.

The work of the Church in China is being carried on by Chinese Christians. They preach the Gospel, they reveal Christian social living, they witness for Christ. But the difficulties which they face are far greater than those that we encounter; therefore we reach out brotherly hands to help them in the work of extending the Kingdom of Christ in China.

The Christians in India are not sitting idly waiting for charity from us. They are building up Christian family life, they are witnessing to the love of God among millions who know only fear and degradation, they are showing new attitudes of hope and faith to those who have never known such a life. It is they, not we Americans, who are spreading the Christian faith in India. They and we are comrades of the Kingdom, and one comrade helps the other when the difficulties are great.

In the materials provided for the Lenten program in the Church schools this year the emphasis is on this fact, that everywhere in this world the Christian life is going on among the peoples of every land. The story of Soochow shows how the fellowship of the Church is real in China. The story of Dornakal shows how Christians in South India are active in Christian witness. In Sagada we see the faithfulness of Filipino Christians in the worship of the Church. The story of the Niobrara Convocation tells of the important place the Church has in the lives of the Indians of South Dakota.

We must not idealize the Christians of our Missionary districts whether domestic or foreign. They are probably just about as good as Christians are in older and more settled parishes and dioceses. They are neither "rice Christians" nor angels. They have their failures and weaknesses as we have ours. But they are carrying forward the Christian life and they are doing this in the face of powerful opposition. They are younger members of the Family of God and they look to us for appreciation and for assistance.

They are not strangers. If we think of the Church as an army, these fellow-Christians of ours are regiments of recruits who are fighting in dangerous places. We owe it to them to stand by them in difficulty. If we think of the Church as a family, then they are our brothers and sisters who are upholding the honor of a family, and deserve our loyal fellowship. In neither case are they parasites or beggars. They are comrades in the Kingdom of God.

They are not merely copying our ways. They are developing new methods of Christian living. The Week of Witness in South India appears more like a method of the Salvation Army than like a method of the Episcopal Church. And this is all to the good. The trek of the Indians of South Dakota is more like an Indian tribal gathering than like a conventional Church Convocation. The journey of the Chinese parish is more like a Chinese family excursion than anything we see in America.

Christians in missionary lands are pioneers of a great movement. They face the difficulties that pioneers always meet. We who form the central body of the Christian movement must stand by our comrades, the pioneers, and give them the backing and support that their work needs.

Learning & Giving

by

VERNON C. McMASTER

THE Lenten Offering gives parish leaders a fine opportunity to plunge boys and girls into the Church's world-wide work. It provides the best occasion at present for the whole Church school to worship, study, and work together for a single purpose. An ever increasing number of schools is making the most of this opportunity to plan and carry out missionary enterprises.

One school in the East decided to build an "ideal city" last year when the theme was *City Life Around the World*. One of the boys, ten years of age, became deeply interested in the school project. In order to help his Church improve city life, he set himself a goal of $10 for his Lenten Offering. The more he worked on the project and learned about the needs, the more his sense of responsibility increased. The original goal of $10 was soon reached. Harder and harder he worked. Easter day he brought his box. It contained $30.70. He had earned the money himself by making fine bird houses in two colors with water tight roofs; by selling FORTH and other things; and by doing odd jobs. The school project had aroused a real interest which he expressed in dollars and cents.

Last year a school in the Middle West used the public address system to advantage. This may be described as a mock radio hookup with those making the addresses in one room and the audience in another. It has the advantage of using a medium, the loud-speaker, with which boys and girls are familiar, while those on the program are shielded from the view of other members of the school. The microphone and amplifier placed in the sacristy were connected with the loud-speakers in front of the choir stalls in the chancel. Everything to be done on Sunday morning was rehearsed on Saturday afternoon by the boys and girls who made up the cast each week. At first it was difficult to get the young people to take part but after the second Sunday many were seeking opportunities.

One school in the South has been using visual aids for years. Each Lent the school decides upon the financial goal to be set. The total amount is then divided into six parts, each part being the goal for one Sunday. One year a large clock face was used to represent the goal of $125: ten minutes after the hour was $20.80, twenty minutes $41.60, etc.; the minute hand had a Lenten box slipped over it. Another device was a six-rung ladder leading to the diocesan banner. On another occasion a lighthouse was used. One year a long table was set up: at one end were twelve figures representing priests, deaconesses, nurses, doctors; at the other end were figures representing people of different races; chalk marks on the table indicated how much money it took to send a doctor or a nurse or a deaconess or a priest to those in need.

Another school in the South decided that the educational program was not complete even with the presentation of the offering so a Parents' Day was planned for the second Sunday after Easter in order to give the parents an opportunity to see just what the school had been doing. The first part of the program was a sample Lenten service of worship, conducted by the young people, show-

(Continued on page 29)

Typical of the many boys and girls around the world who will be exercising youthful ingenuity to earn money for their Lenten Offering is the group below. Selling FORTH, formerly "The Spirit of Missions," is the delightful task these boys are starting out on. Members of Christ Church, Gary, Ind., (the Rev. James Foster, rector) they are, left to right: Patrick Foster, Stanley Rigby and Frank Rigby.





Escape

AN EXCITING STORY OF CHINA TODAY

By

CATHARINE C. BARNABY

THE drone of airplanes was incessant as Tsung-mai hurried with her preparations for leaving. There was nothing else to be done. The rice was practically gone, the country people were not around selling eggs and vegetables. She dared not leave her mother and little Ong-mai in the house alone. Zing-fah, her tall scholarly husband, had been so sure that nothing would happen on this out of the way island. Her last letter from him, somewhere beyond Ichang, was weeks old. Now there were daily landing parties, daily lootings and fires. They had lived in their boarded up house in the dimness for a week. If only she had left before, but where could she go?

There was nothing she could do with the furniture. She put a few of her most precious wedding scrolls and silver shields up under the eaves. There had been no electricity for some time but as a precaution she broke the bulb in the socket to make it that much more difficult to use a light there. She had cut her hand rather badly but she merely smeared the blood on her blue servant's apron, and on the child's jacket; anything to make their clothes look dirtier and more unkempt.

They were repeatedly soaking their arms and faces in strong tea and letting it dry. Tsung-mai cut her own and Ong-mai's hair in great jags. She took peanut oil, mixed it with dirt and smeared it on their heads. Little Ong-mai was much surprised and amused at all this play of her mother's. Tsung-mai was thankful that the little one was slow in talking; it saved explanations. Tsung-mai's mother was sewing what little money they had in the lining of the child's padded trousers. They hoped Ong-mai would not catch cold from the open backs because she wasn't used to wearing this country style.

Hurry, hurry, they must be ready to leave just at dusk and their bundles had to be made up. They would have to do without bedding, they could wear several layers of clothes and if they got a launch tonight perhaps the journey would not take too long. They would still have to walk sixty *li* across the country but she mustn't think ahead. Now was the time. Now they must be leaving.

The launch landing was crowded when they arrived. Tsung-mai's mother had taken a long time to walk with her bound feet and there had been no rickshas—even if there had been, they were too poor to use them. They would have taken a wheelbarrow but they had come the roundabout way through muddy alleys, by tight locked gates, past mangy dogs nosing in garbage piles. No lights showed, for all the wooden store fronts were kept up these days. Passing the sentries at the city gates had been the greatest ordeal but their dark complexions and purposely stupid faces had passed them through with only a superficial searching. True, the sentries had taken the food from her mother's basket but she had endured it stolidly. Tsung-mai was glad she had not tried to bring a bedding roll as all of them had been pierced with bayonets.

They stayed at the edge of the crowd at first trying to gauge the best way to find out what was happening. Tsung-mai talked to one or two women in broad country dialect and found a launch was expected at any moment; some of the group had been there all day. Staring ahead at the crowd and their bundles of bedding, their boxes, their bamboo poles and baskets, it didn't seem as though there was a boat big enough to hold them all. But she had seen boats loaded before and knew that the crowd would get on until the boat was fairly ready to sink and the crew had to push them off with boat hooks.

There was nothing to do but wait—they would be lucky to get off before the next day.

At the screech of the launch whistle the crowd stirred itself to

(Continued on page 27)

Voices Out of the Darkness

A STORY OF FAR-AWAY INDIA

THE first day of the week when it was yet dark, the voices of children singing wakened the mission staff at Dornakal in south India. Under the stars the boys and girls from the mission schools were marching in procession around the boundaries of the Cathedral, singing their throats out.

As the Bishop, the Rt. Rev. V. S. Azariah, and others came from the mission residences, they could see in the starlight people hurrying from the country all around toward the Cathedral.

Arriving at the church they slipped off their sandals and knelt on the white floor. The littlest children strayed about, perfectly at home in their own Cathedral. The singing here is matchless, says Miss Eleanor Mason of the Bishop's staff. Words and music are Telugu. The service is long and unhurried. The Ten Commandments are sung in full, and against the background of life in their non-Christian villages where every sin is real, the congregation sings "Incline our hearts to keep this law."

Offerings are received partly in a brass jar, for money, and partly in baskets or otherwise for other gifts, mostly rice, or whatever the people can bring. One small boy, on this Easter morning, approached the chancel with great dignity to leave his offering and extracted from under his shirt where he had held it through the service, a live baby chicken. The Bishop and his clergy graciously received it and managed somehow to look after it without disturbing the rest of the service or hurting the feelings of the little boy.

Dawn was breaking when the congregation went up to the altar. When the service was over they went out under the hot blue Indian sky and returned to their distant homes.

This was not a congregation made up of a near-by Christian community. Many had come by ones and twos from distant villages where most likely they are the only Christians. Many a Christian teacher and his wife live in lonely places where they have no Christian companionship, no other even partly educated neighbors, no medical care for their children, little pastoral care for themselves.

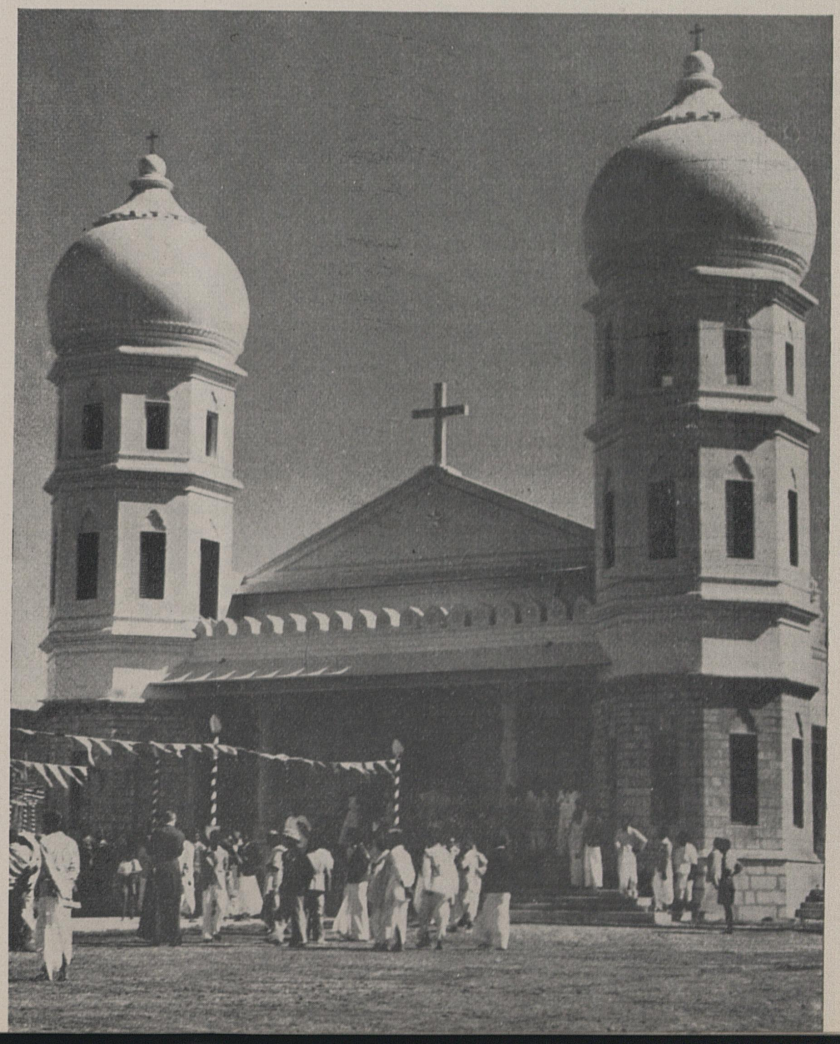
It is a great day when the Bishop comes to such a village for his visit. In one place the group of candidates for baptism were very simple people, not young, and quite unable to read or write. Their teacher was utterly faithful and painstaking but perhaps a bit lacking in imagination. He had been trying for several months to teach them to say the Lord's Prayer but they could not learn. One or two phrases and they were lost. The outlook was bleak.

The Bishop was to spend four days with them. The first day he gathered them around and led them to talk about prayer. What, he asked them, would they want to ask of God? One man wished that his neighbor's pigs might be kept out of his garden. The Bishop led them on to think of other daily needs, and so they learned the meaning of "give us our daily bread."

Next day he asked what things they were sorry about. Stealing—they said — drunkenness. They learned to ask forgiveness. Next day, the needs of people around them—Thy kingdom come. Thy will be done. When the Bishop left they still might not have been able to repeat the Lord's Prayer in order, but they had learned something about how to pray.

These people were at the bottom of the intellectual ladder, but these and others are seeking admission to the Church at the rate of ten thousand a year in the Dornakal diocese.

(Below) The new Cathedral at Dornakal, India, with natives coming up for an early morning service such as that described in the accompanying article.



Saswe

A THRILLING S



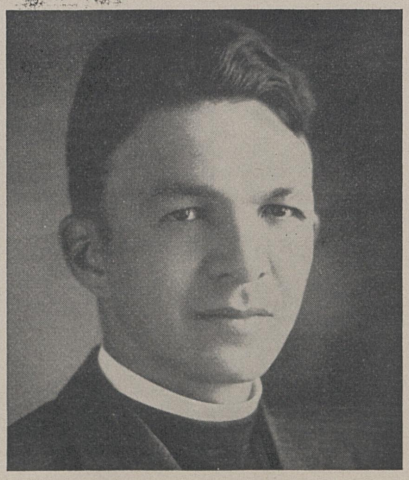
(Left) Elizabeth, typical Indian girl such as those served by the Church in South Dakota and among whom Mr. Deloria works.

ACROSS the wide Dakota prairie came a long, clear call. Saswe, the Indian chieftain's son, stopped suddenly and listened. It was the fourth year that he had been startled by this sudden call. Each time it came in the autumn. Never did his companions hear the sound.

After this fourth experience Saswe was certain that the Great Spirit was summoning him and he went off into solitude to fast and pray for the message. On the fourth day, when his body was weak, it is said that his spirit was led westward until it came to a great *tipi sapa,* a black sacred lodge. Here he met the Power that was to direct him in his medicine work and he learned the herbs with which he later saved many lives. So he concluded that the black *tipi* was a symbol of life renewed, and he determined to give the name "Tipi Sapa" to someone he loved. It was given to his first son.

Tipi Sapa spent his youth, as a chieftain's son, learning to scout, to hunt, to be humble to his people and counsel them well. When his father, who was priest and medicine man as well as chief, went to heal the sick, Tipi Sapa went along to carry the sacred drum. But as he was growing up he was drawn by chance into a mission, and gradually he became attached to Christianity. He gave up the sacred Indian dance to the sun. He put on white man's clothing and, despite the scorn of his friends, cut off his long scalp-lock, the proudest possession of a warrior.

(Below) The Rev. Vine Deloria who is carrying on in the footsteps of his father.



Tipi Sapa went away to school for several years and returned bearing the name of Philip Deloria. The people forgot their taunts and were willing to accept him as their chief but he balked at the final requirement. He would not kill a man. He was no coward, but he could not kill. Finally he said: "I lay down my chieftainship for another to take. I follow the road of my Captain, Christ, until the day when my spirit goes to the Great Spirit."

For nearly half a century after his ordination Philip Deloria served his people in the humble spirit of a chief. He spread Christianity among them and brought them into the Church. His horse and buggy were a familiar sight on the prairies for miles around Standing Rock, where he was missionary for forty years of his service. In that time he saw many changes in his people. The buffalo were killed off, and *tipis* were replaced by houses. Warriors were supposed to become farmers. Saloons were being built at the edge of the reservation by white men. Philip Deloria felt that if the Indians, beset by temptations and new habits, did not tie themselves to Christ they would lose their way.

To carry the message to these people, he faced all the dangers and the hardships that Dakota can offer. He knew a temperature that ranged from 115 degrees above zero in the hot, dry summer to many degrees below zero in winter. Sometimes when he arrived at a mission his clothes and even his eyebrows were white with frost. On other occasions he had to wrap himself in his fur robe and lie down on the floor of the buggy to keep from freezing, while his horses followed the trail. In good weather he liked to lie on the grass under the endless blue sky or

e Hears Call--and Answers It

ING STORY OF A SIOUX INDIAN CHIEFTAIN

the stars and there to compose his sermons.

Philip Deloria wanted to teach his people about other Church members throughout the world and to help other missions. His congregations raised money for earthquake sufferers in San Francisco, for needy Belgians and Armenians during the World War, and for Chinese children in Church schools. He translated the prosaic names of Church funds into catchy Dakota phrases that appealed to the people.

Philip Deloria lived just long enough to know that his only son had been ordained and was returning home to minister to the Dakota Indians. Today Vine Deloria is carrying on much the same work as his father, traveling constantly from station to station, visiting homes and doing service.

Two little boys, 9 and 11 years old, are examples of his strong followers. The boys, Benny and Junior Artichoker, walked nearly seven miles to church one Sunday because they wanted to give their loyal horse a day of rest.

Vine Deloria tells with amusement of the evening when two friends who were calling on him asked about the progress of his mission. Was the work getting any results? Was it really worthwhile? As he was making a mental search for convincing facts, there was a knock at the door. Two adults whom he had never seen entered to say that they wished to be baptized as soon as possible. With more than ordinary satisfaction he took their records. Within a half hour a second knock sounded at the door. Two more adults, whom the priest had never thought interested, asked to be baptized.

The guests were then convinced that Vine Deloria, like his father, was wasting no time as a missionary.



At the right is another typical Indian girl in South Dakota. At the bottom is a group of Indians come for the annual Niobrara Convocation. Directly below is a procession at the same convocation.







Warm Breezes, Spices, Palms

THESE AND OUT-RIGGERS ARE PART OF PHILIPPINE SCENERY

(Left) An integral part of the landscape in the Philippine area described by Mr. Pickens in the accompanying article is the vinta or sail boat.

COLORED sails skimming over the transparent waters of the Sulu Sea carried the Rev. Claude Pickens along the shores of Zamboanga and the southern coasts of the Philippine Islands while he explored the regions where the Moros live, the Moslem people who for so many centuries have lived about here and among whom the Church is working. Mr. Pickens has this to say of the area:

"The name Zamboanga connotes warm breezes, spices, palms along a coral beach. I can think of no better place for a summer or winter vacation; in fact I consider the Straits of Basilan as an ideal place to visit at any time.

"In 8 months I traveled more than 3000 miles in the southern Philippines. This took me to huts in the forest where the timid Tirurai came to the early Communion at an altar improvised on the only table for miles around. It took me by many paths in the kogan grass to primitive people who have known Christ but dimly for less than a score of years.

"It meant many glorious sails in a Samal Moro vinta, or out-rigger, which for sport cannot be equalled in all the world. The Samal loves blended primary colors, especially in his square sails.

"A white sail with pink stripes here, black there, in a fantastic pattern, the sea so transparent that the coral beds beneath fly by like the mangrove forests on the shore, the thick clouds hanging lazily overhead, thus we sailed. Sharks and octopuses may be in the water, rats may be in the coconut trees and giant cockroaches among the copra, but life took on a sweetness from the deck of the vinta, as the prow carved its way through the warm sea.

"My task in the 'Paradise of the Indies' was to learn as much as I could about the Moros (Moslems). This was a joy and opportunity to learn about a people whose faith goes back to Mecca.

"Of the 500,000 Moros in the southern part of the Philippines, the largest group is the Samal. These seafaring Moros sail the Sulu sea; formerly as dreaded pirates, now as fishermen with piracy as a sideline.

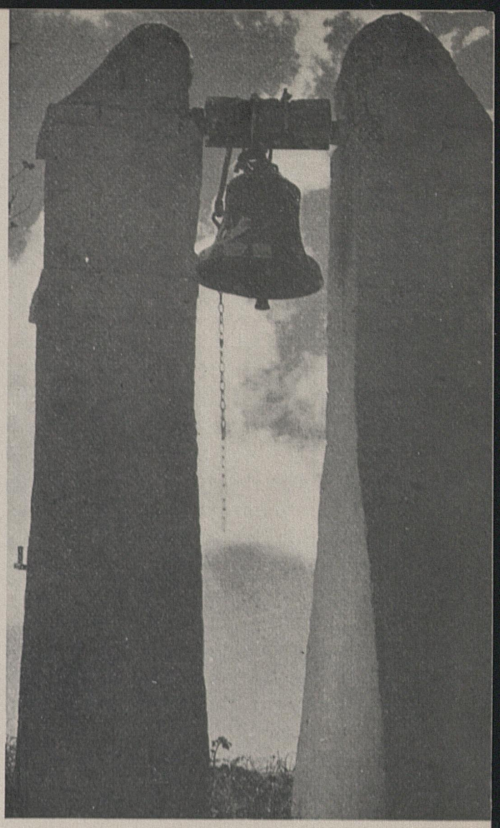
"It is among this group we minister. For more than twenty-five years we have conducted the Moro Settlement School and Brent Hospital. Whatever prejudices the early missionaries encountered have now given way to deep respect and friendliness. To villages among the mangrove swamps on the shores of the Zamboanga Peninsula, where our vinta took us, the fame of both institutions has gone. The groundwork has been well laid. These people are our special problem in the Philippines, the doors are opened and a welcome is there.

"I doubt if the Mission field offers a greater opportunity and challenge to the Church than Zamboanga and the Samal Moros."

Each Samal village has its sanngal or mosque, such as that shown below. The apse-like section at the end is characteristic of the Samal mosque.



Virgin Islands Offer Picturesque Opportunity



In rural sections of the Virgin Islands, one sees such picturesque sights as the bell tower at the right. F.P.G. Photo

TINY islands, little more than mountain peaks rising up out of the ocean. Villages huddle close to the harbor where picturesque sailboats lie alongside sleek pleasure liners. Narrow streets scarcely more than alleys, bordered closely by low houses, lead away from the harbor toward the mountainous land behind. Tropical trees and plants and great fields of sugar cane stretch out on all sides. Such are the Virgin Islands.

The three islands, northernmost of a large, scattered group east of Puerto Rico, have belonged to the United States since they were bought from Denmark during the World War, and in that time they have been the center of difficult but promising activity on the part of the Church.

The Islands—St. John, St. Croix and St. Thomas—are extremely picturesque to the traveler, but underneath the colorful garb are poverty, unemployment, a background of slavery, and a great class of landless peasants. There is nothing easy about missionary work in conditions such as these, but the Church has shown increasing success since it took over the jurisdiction from the Anglican Church more than twenty years ago.

The four churches are located on two of the islands. All Saints', largest station from the standpoint of baptized members and communicants, is at Charlotte Amalie on St. Thomas, a mountainous island about five miles long. St. Thomas has no factories, and employment is a great problem. About 90 per cent of the population here, as on the other islands, is colored. A few of these colored people have a background of education and culture and they are able to become government executives, business and professional men. But their number is small. A huge majority lives in insecurity, not certain where the next meal will come from but confident that the Lord will provide. Some of these people, having no fit clothes or shoes to wear, cannot always attend services, but they have a deep feeling for the Church.

Although All Saints' seats only 500 persons, there are 1,800 communicants and 3,300 baptized members. The staff of four persons, including two priests and two deaconesses, is far too small to do all the needed work of social service and religious education. In spite of this they maintain an alms house for old and homeless women, a Sunday school that meets in four sessions in order to have room for its 800 or more members, a daily vacation school for 100 children, an orphanage and a day nursery.

On the island of St. Croix are three churches: St. Paul's at Frederiksted, St. John's at Christiansted, and Holy Cross in the center of the island. St. Croix, six hours by steamer from St. Thomas, is fifteen miles long and has been devoted chiefly to sugar production for many years. The people here, too, are landless, and for employment they depend upon the Government and the Virgin Islands Company, producer of rum and sugar. For many persons the only opportunity is casual labor. St. John's has a communicant list of more than 700, St. Paul's more than 400, and Holy Cross at least 150. The people, poor as they are, do what they can. Recently an old colored woman who had received a grant-in-aid of $3 from the Government brought 50 cents to the church to help meet a $3,000 debt on the rectory.

With as extensive a program of social work as finances will allow, and with great loyalty on the part of the people, the Church in the Virgin Islands has grown steadily until today it has more than 3,000 communicants and about one-seventh of the islands' population.

The smiling youngster (below) is typical of those observed in rural Virgin Islands. F.P.G. Photo



The Bond of the Family

That's what National Headquarters are and in the following article a fascinating glimpse of what goes on there is given

A CHURCHMAN in New York City admits that when he wants information of almost any sort he always calls the National Church headquarters, Church Missions House, because someone there is certain to answer his question. The information he seeks may have to do with the arrival of a ship, the adoption of a baby, or the date of his parents' wedding anniversary. His first thought is to consult someone at the National Council.

Activity at the Church Missions House resembles in many ways a switchboard with trunk lines to every part of the United States and to four other continents. In addition to the flood of regular business that goes on with unending variety, there are always the usual "wrong numbers," unanswerable questions and strange requests from individuals who fail to understand the working of the switchboard.

The business carried on by the 116 employees of the National Council at its headquarters is actually world-wide. It concerns, directly or indirectly, more than 3,000 Church workers, 2,500 of whom are in the foreign fields, and ultimately it touches about 5,000 clergy and a million and a half Episcopal communicants everywhere.

The Church Missions House, located at 281 Fourth Avenue, is the home of the National Council, which is charged with developing the missionary, educational, and social work of the Church between sessions of the General Convention. For the benefit of new readers, the departments under the Council include Domestic Missions, Foreign Missions, Christian Education, Christian Social Relations, Finance, and Promotion. To these must be added the Woman's Auxiliary and other related offices. This article will not attempt to outline their functions but only to illustrate them with scattered incidents.

The scope of the work carried on by the National Council may be seen from the fact that 401,000 pieces of mail went out of the shipping room in 1939. In addition to first class mail, there were pamphlets, books, magazines, and information, mostly in answer to requests from Church members. Almost 60,000 pieces were packages.

For many foreign missionaries stationed far from department stores and wholesale houses, the staff of the National Council is a necessary personal shopper. Twice a year a supply of condensed milk goes to the leper colony at Kusatsu, Japan. Barrels of salt fish are shipped to China. To Liberia recently went more than fifty cases, which contained everything from tins of nuts and a used rifle to an electric plant—engine, switchboard and all.

The House is not just a point of shipment to other parts of the world. Incoming mails bring a wide variety of requests and offerings. In a fairly typical post-holiday mail recently came a letter from an individual in Charleston, S. C., who had a dollar to spare and wanted it to be spent on a truck for a missionary in China. The same day a school in Virginia offered $25 to aid refugee children,

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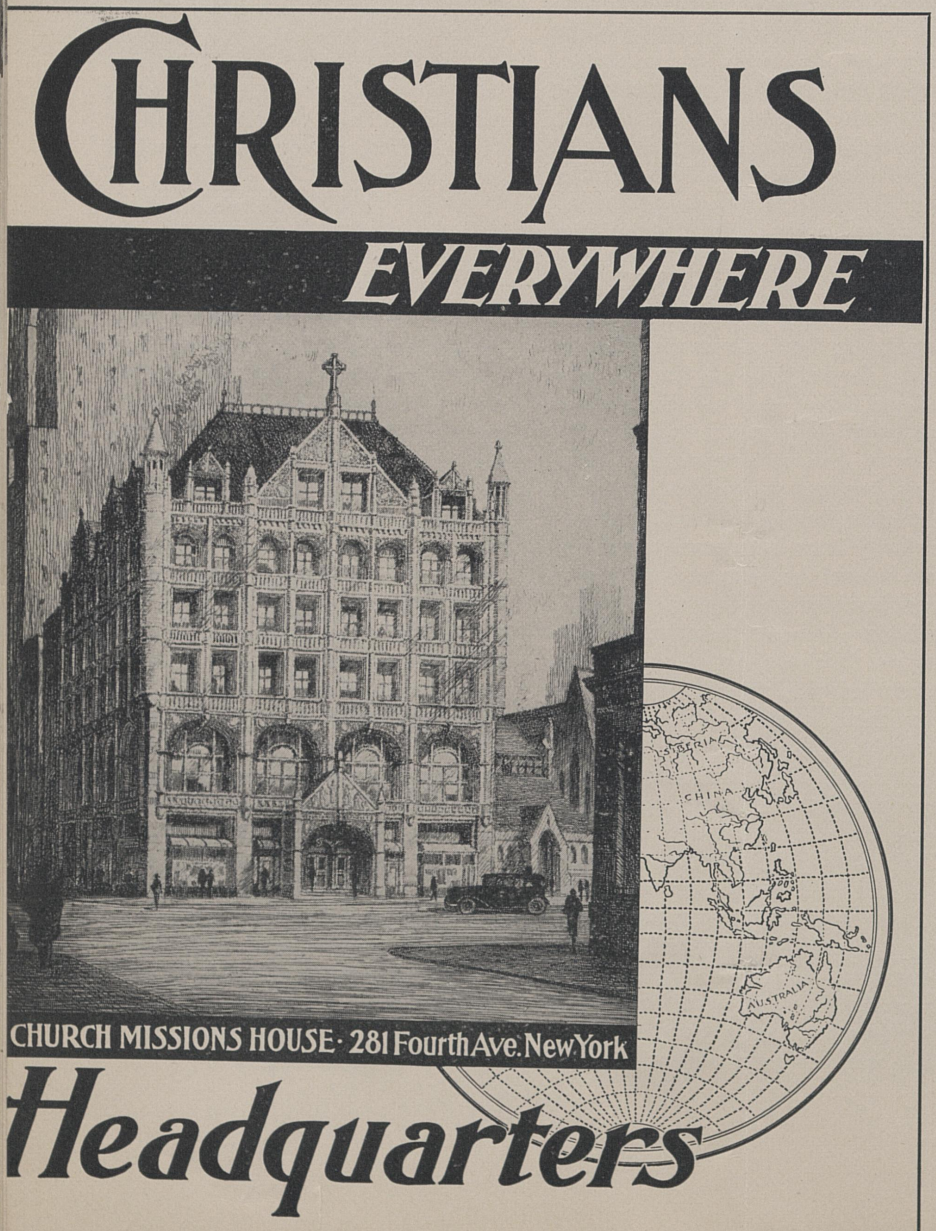

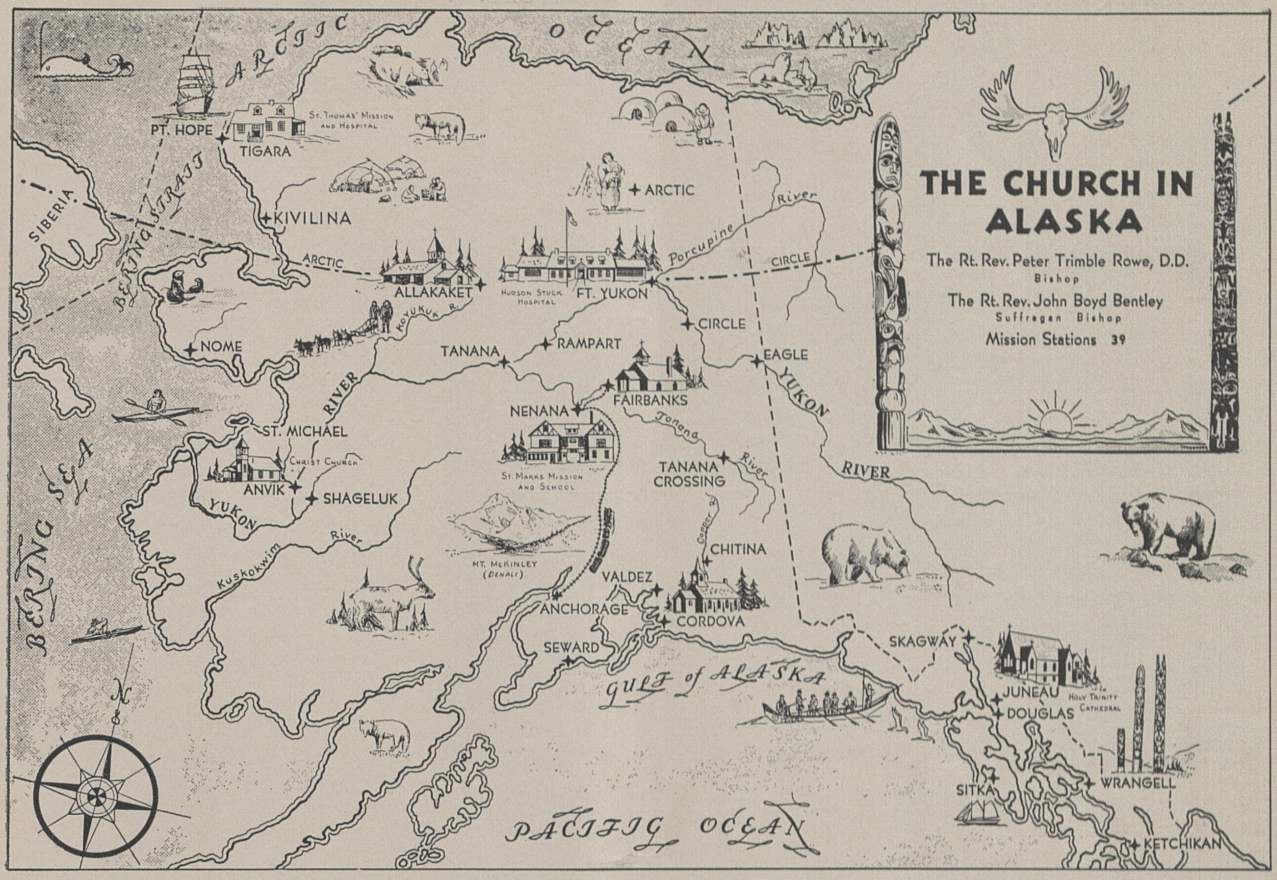

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"preferably Finnish." In response to a *Forward* leaflet note that three cents would keep a Chinese refugee for a day, Church members sent enough money in that one mail to maintain a refugee at the present cost for more than a quarter of a century.

Wrote a southern boy who had previously asked for literature about the Episcopal Church: "I have read 'Heal the Sick,' 'Go Ye and Teach' and 'Preach the Gospel.' I am very much interested in rules or regulations of the Church, such as not eating meat on Friday. I am waiting eagerly your reply."

It is in answer to sincere letters like this, from children and adults of all ages, that the Department of Christian Education adds many jobs to its regular program. Little girls who want to learn about foreign missions, young people in schools and colleges who seek Church guidance, churches that want to revise their entire parish programs, all are directed to the educational department.

Into the doors of the Church Missions House each day go men and women with varying errands. Following on the heels of ordinary businessmen are missionaries from far lands that most Church members will never see. The Presiding Bishop, whose door is always open to visitors, hears a strange variety of stories in the course of a day. Not long ago he was host to the Bishop of Arizona, whose conversation might jump from Navajos to desert grapefruit and on to cliff-dwellers. On the same day he saw a missionary from China, whose tales had a different tone.

Democratic above all things, with a deep fondness for learning, the Presiding Bishop meets all comers with interest. His travels take him many miles from his office. In 1939 he went up and down the east coast from Boston to the Carolinas, west 1,000 miles and once to Cuba for the consecration of a bishop.

A mission in Alaska has been without a nurse for two winters and needs one now to combat a measles epidemic. The Bishop turns to the Department of Foreign Missions. Two Japanese kindergarten teachers need funds to come to the United States for further study. Children of missionaries return to this country to school and sometimes after a life abroad need help in becoming adjusted to American ways. They, too, are the trust of "281."

Traveling 35,000 miles in about eight months, the new secretary of Domestic Missions has become well acquainted with many of the fields at home.

The dignified title borne by the Department of Christian Social Relations does not make it immune to requests for dress suits and entertainment at parties. The department also is a lure to persons seeking employment and relief.

To offset these "wrong numbers" who must be sent elsewhere comes a letter from a new Diocesan Department of Christian Social Relations, which seeks information about its duties in general and jail visiting in particular. A new parish committee needs a program, a children's home soon to open needs a matron.



Minds happily occupied are one of the accomplishments of St. Paul's Neighborhood House, Columbus, Ohio. Above is a group of St. Paul's boys during a leisure moment.

Disaster Is N

IT SERVES A LA

WHEN disaster struck the once pleasant little home of a Columbus, Ohio, family, it struck full force. A married daughter died of tuberculosis. A son of college age was seriously ill with the disease, while two younger children were diagnosed by the Tuberculosis Dispensary as childhood cases. The father of the family had lost his job, and all these sick persons, together with others who were not victims of the disease, were living on a small relief allowance. Food was scarce, and there was no money at all for milk.

When the clouds were blackest, the Dispensary discovered a long-awaited ray of hope. St. Paul's Neighborhood House offered a quantity of milk every day for tubercular persons. For several months this family, burdened so heavily with undernourishment, disease and sorrow, received two quarts of milk every morning. Today the father has a job and can buy enough food and milk for the family. But during those difficult months, the two quarts that came each day enabled the tubercular children to gain weight and return to normal health. The House was again able to save imperiled lives.

St. Paul's Neighborhood House is located in the center of an extremely underprivileged section of Columbus. The residents, most of whom are Negroes, have been the victims of unemployment and poverty since the end of the World War shut down the industry that had brought them north. Many homes there have been declared unfit for occupancy. Few of them have gardens, swings, sewing machines, games or bathtubs. All of these things St. Paul's House has.

When a boy was asked why he spent so many hours at the House, he replied briefly: "Because it's warm there." It is not always warm in the homes of that neighborhood.

The House has been called an adventure in coöperation. It was brought about first, as early as 1909, by work of St. Paul's Church a few blocks away. The neighborhood was chosen because it was an industrial district near enough to the parish to make voluntary work possible. At first all the work—that of keeping children off the streets, combating gangs and improving surroundings—was done by volunteers. Then gradually, as duties became heavier, trained men and women under a full-time director took over. This meant, of course, a financial problem, which was solved a few years ago when the House began to receive support from the Community Fund. The property is owned by St. Paul's Church, of which the Rev. Ronald Garmey is rector, and Churchmen and women are on the Board of Governors.

Because it has contact with nearly every other social agency that serves this neighborhood, St. Paul's House has taken on the duties of a "switchboard" through which persons with needs to fill can find those who will help them. When a family on relief runs out of food a few days before a check is due, it is a worker of St. Paul's House who makes arrangements with a grocer to allow credit during that brief time.

One of the blessings of St. Paul's House is the humble attitude of its director and workers. Housed for years in a building far too small, they do not neglect other work in order to spend their scant funds on larger quarters. Instead they carry their

A volunteer worker directs a class in sewing at St. Paul's House (Below).



ls Met at St. Paul's House, Columbus

S A LARGE NEIGHBORHOOD WITH AN EFFECTIVE PROGRAM

services out into the neighborhood, holding concerts in churches, conducting play classes on a nearby school ground, visiting in homes where so much can be done. There is no pretense of grandeur about the sensible job of putting a down-trodden neighborhood back on its feet.

At the same time, the doors of the House are always open to other social service agencies. In one of the rooms the Visiting Nursing Association holds a weekly baby weighing station. On one afternoon each week the children may obtain Public Library books at the House, for there is no branch library nearby. A total of forty-five classes, whose subjects include music, sewing and many crafts for both children and adults, are conducted by volunteers, WPA and NYA employees. The play school, outdoor games, band concerts and social affairs at the House offer these people a chance to forget the worries of poverty and illness that are constantly dogging them.

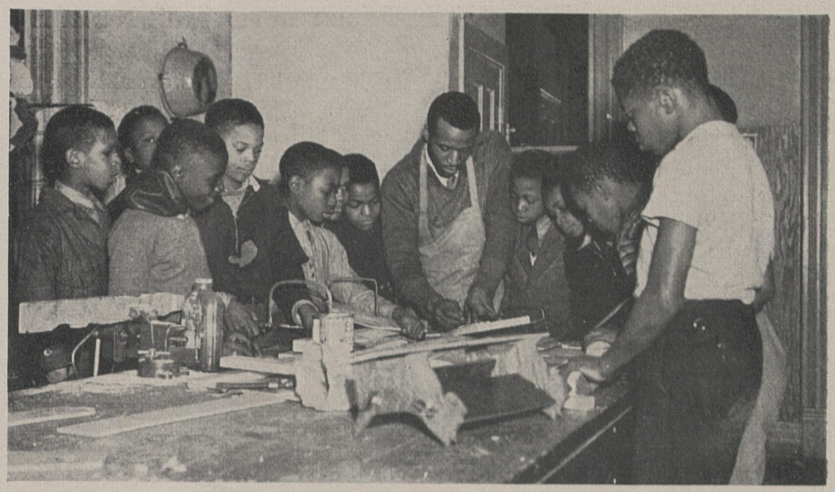
The Neighborhood House, under its director, the Rev. George V. McCausland, is a real social force in Columbus and keeps the needs of the "Panhandle District" always before the public. Through its influence the tuberculosis clinic was started. Eighty-three positive cases were found among fewer than four hundred boys and girls tested, and many of the sick children are now being cared for at the Tuberculosis Sanatorium. Recently an evening clinic for the treatment of venereal diseases was opened in a nearby church basement. Credit for its origin belongs to St. Paul's House and to a council appointed by the city government.

Much of the influence of the House in Columbus affairs is the result of the director's civic-mindedness. Mr. McCausland is a member of nearly a dozen boards, councils, and other agencies that are aimed to solve the problems of delinquent or needy persons. He has campaigned for the opening of more settlements and recreation centers in the district.

In its role of coöperator, the Neighborhood House works with many other agencies. By a special arrangement with the Juvenile Court, delinquent and pre-delinquent children are selected for special help. The free milk by which the House is able to save lives is donated by the Charity League of Columbus and is given by the House to families recommended by the Tuberculosis Society.

Among the chief attractions for children are the frequent hiking trips that lead from St. Paul's House into the city parks or into the country. One hiking group each Sunday afternoon is led by a volunteer who attends a college at nearby Westerville. The student hitch-hikes into Columbus each week, gathers up his youngsters, leads them on an exciting excursion to a park and back, and then hitch-hikes to Westerville again. Often there are overnight hikes, an extra thrill for children who live their entire lives in the glare of street lights. One little boy, on his first camping trip, looked up at the sky and said: "Gee, I never knew there were so many stars."

St. Paul's Neighborhood House faces an enormous task. Working among families that cannot afford concerts, moving pictures, radios or automobiles, and cannot often see athletic events except those at the House, it must be entertaining. Located in an area that is most densely populated and highest in the rate of juvenile delinquency, it is fighting a long battle against physical and spiritual need. The House recently found an old man who had lived in the same home nearby for seventy years, and who said he could remember no good times in all his life. St. Paul's House is determined that the youngsters and adults among whom it is working will have no such recollection of the neighborhood.



Woodworking is another way that St. Paul's House keeps minds and hands of colored boys in the neighborhood occupied. Above is such a group.

When work is over, there is music for the youngsters on occasions. (Below)



A Case of Success In Open Spaces

CHILDREN PUT LIFE INTO THIS NORTH DAKOTA FIELD

CHILDREN'S voices are a welcome surprise to the Church in most of the North Dakota Red River Valley. Many years of forlorn childlessness have come to an end in three of the Church's missions. More than a hundred children have been brought to Church schools in the Grafton field, a section reputed to have "no Church children." More surprising is the discovery that two-thirds of these children were baptized in the Episcopal Church.

More than half of the youngsters are from farms, many heretofore regarded as isolated from Church life. Only a beginning has been made in reaching a great group of unchurched youngsters.

The Grafton field includes four chapels, St. James' Church, Grafton; St. Peter's, Park River; Church of the Redeemer, Bathgate; and St. Luke's, Walshville, out on the prairie, and is in charge of the Rev. Chilton Powell.

The work began with a vacation Church school. Central to the program was a simple service which the children love and readily learn. Plenty of physical activity was provided in baseball and outdoor games, besides a daily trip by truck or car to the nearest swimming hole.



Here's a typical chap among those whom the Church is interested in in the Red River Valley of North Dakota. He is hard at work on a project all his own. Notice the milk can on which his piece stands.



The girls keep busy too, as indicated by the above group. They have undertaken to learn the fine art of sewing, as part of their Church training.

Instruction for the older children was intensive, connecting everyday child life with acts of worship, and these acts of worship with the liturgy of the Holy Communion. It is hoped that in another year the children will be able to use the Communion as a perfect expression of their own experience of God in daily living. Graded classes, Bible stories, guessing games concerning Church furnishings, vocabulary reviews, recordings of church music, plenty of pictures, the beginnings of altar guilds, acolyte training, and choir work, even landscaping, planting, and care of the church property added to the program of instruction.

The initial experiment for this sort of school in North Dakota was the work of Miss Agnes Hickson, U.T.O. worker among isolated Church people in the District of North Dakota. Hearty coöperation from loyal Church people in every mission made the program effective.

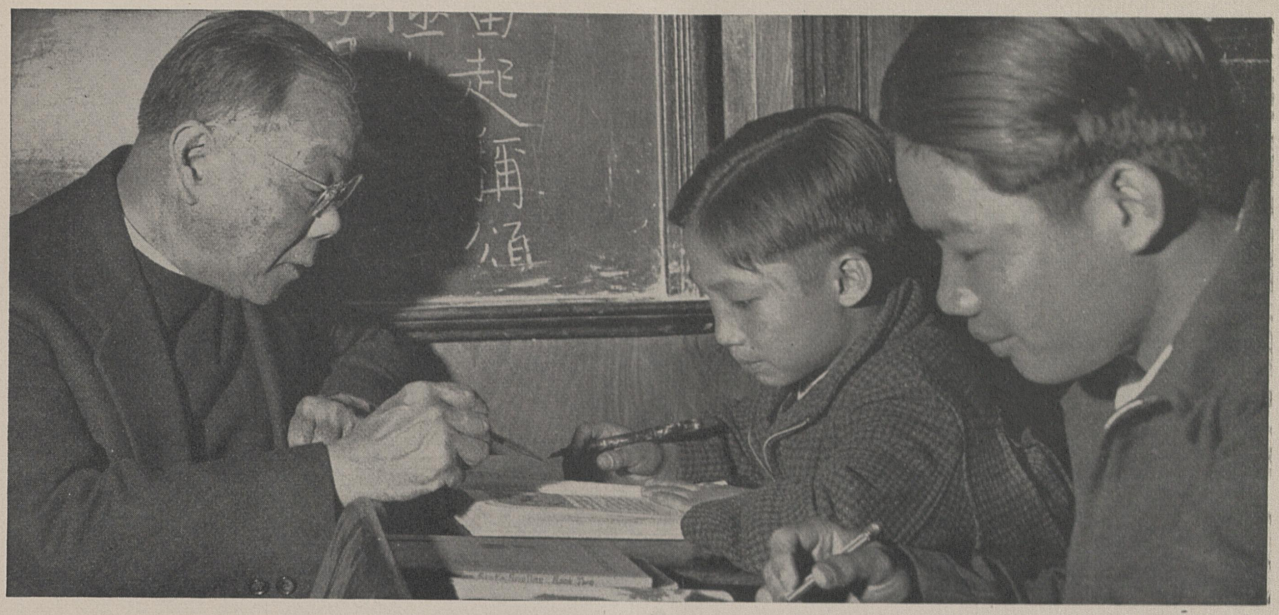
"Summer Church schools for rural children are only an incision into the religious education problem in small missions" says Mr. Powell. "From this initial effort two complete Church school programs are now emerging. The whole work is supplemented by the Church school by mail.

"Decreasing families, shift of population, influx of European Roman Catholic and Lutheran stock, and the intermittent ministrations of the Episcopal Church have enervated the missions and driven people to seek training for their children elsewhere or nowhere. The resulting inertia can only be overcome by consecrated and unremitting labor. False popular conceptions that the Episcopal Church is exclusive, or is only a church for English people, mar the community appeal.

"As with most Churchmen, the greatest needs are spiritual. Physically the missions are constantly handicapped by lack of supplies. Church school material, books on the Church, pamphlets, tracts, Forward Movement literature, religious pictures, recordings of religious music, two fonts, some rich fabric for a dossal, altar supplies and linens are only a few of the needs."

This small segment of a mission endeavor requires an average of twenty-six additional church services

(Continued on page 32)



(Above) The Rev. Daniel G. C. Wu, head of the True Sunshine Mission in San Francisco, with two of his boys. Hundreds, even thousands, have been aided by Mr. Wu.

Sunshine in San Francisco Chinatown

WHERE the curling eaves of Sing Fat's famous store look over amiably at the square tower of St. Mary's Church, tourists step carefully down the steep streets of San Francisco's Chinatown. Out of a thousand tourists few if any will know about one of the community's finest residents, a clergyman, a teacher, a wise friend to thousands of young Chinese, a Chinese himself—the Rev. Daniel G. C. Wu.

Priest-in-charge of the True Sunshine Missions in San Francisco and Oakland, he is a delightful person and his influence is by no means confined to California or the United States but spreads far into China. Once when his wife was visiting in China, she attended church in Peking, in Shanghai, in Nanking and Hongkong, and in each church she met former students and members of the San Francisco mission.

Mr. Wu was born in China in 1883. As a small boy he attended Iolani School in Honolulu and later graduated from the Oakland, California, high school. In 1912 he graduated from the Church Divinity School of the Pacific and was ordained deacon and later priest by Bishop Nichols of California whose son, now retired, was to give many years of service to China as teacher and suffragan bishop.

The Chinese mission in San Francisco was started in 1904. Mr. Wu began work there in 1907, before his ordination, and there he has served ever since. At least one family has had three generations under his care. He started a day school at once, and a night school which is invaluable to new arrivals from China and those unable to attend school by day. Christian teaching is part of the course. The work has far outgrown its present space.

With organists and vested choirs at both missions, the days are almost forgotten when Mr. Wu led all the singing. Once he started "Sun of My Soul" too high, and he is not the first to have done so! They had to start over again.

Girls in the Philippines and in far Western China are to benefit by the national missionary objective of the Girls' Friendly Society in 1940. The sum of $2,000 is to be divided between the mission school for girls at Bontoc, P.I., and the purchase of a school truck for the Hankow diocesan schools now sojourning at Chennan in Yunnan Province.

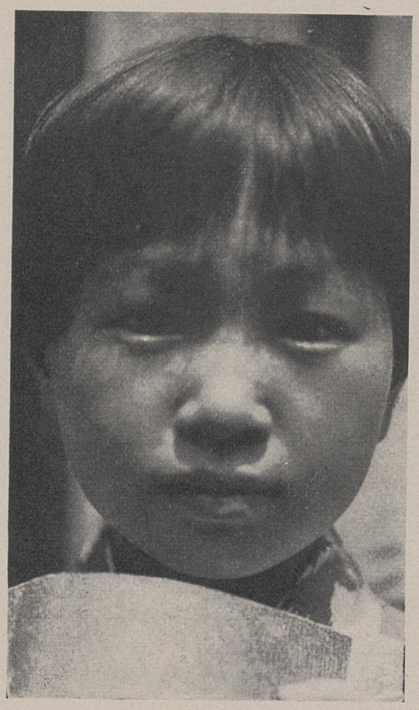
This annual, or sometimes biennial, missionary gift of the G.F.S. has never failed to be paid in full. It is a free-will gift from American Church girls, over and above all budget items.

100 PER CENTERS

On the roll of 100 per centers go several more churches this month. Every vestryman at Trinity Church, Seneca Falls, N. Y., of which the Rev. Frederick W. Kates is rector, is a subscriber to *FORTH*. In the same group is All Saints' Church of Reisterstown, Baltimore, Md., according to the rector, the Rev. S. S. Johnston.

The Rev. Hulbert A. Woolfall, D.D., rector of St. Peter's Church in St. Louis, Mo., writes that his vestry has joined the growing list of 100 per centers, while a similar report comes from the Rev. Edgar Van W. Edwards in the rural parish of Trinity Church, Atmore, Ala.

The Presiding Bishop is anxious to hear of all other churches that have reached this mark.



Japanese youth awaits the call of the Church, says Miss Upton.

Million Missionaries Are Needed in Japan

ENGLISH WRITER TELLS OF OPPORTUNITIES THERE

ONE million missionaries for the Orient today! If the idea seems unreasonable to an American reader, it does not seem so to one now living in Japan who has seen the need and has imagination large enough to think what might be accomplished. Miss Elizabeth F. Upton, an Anglican Churchwoman and free-lance writer, after many years of life in Japan knows its cities and its country villages, knows the resources and needs of the Church. She writes:

"If one million missionaries had been sent to the Orient there would not be one million Japanese soldiers in China today. The war is the sin of lukewarmness among Christians of today.

"Here in Japan missionary work is entering on a new era. The first missionaries have fulfilled their task. Schools and colleges have been built, educated men have been trained in the theological schools, churches have been built, and the work of the Church in general is in Japanese hands. The Bible and Prayer Book and many other books have been translated. A Christian literature has sprung up, and Christianity has been given official recognition. The work of these early missionaries has been well done.

"But now is the time for a million missionaries to come and lay down their lives that *all* the people, not just the educated and those who have money and those who live in the large cities, may know of the love of God.

"Three-quarters of the population of Japan is said to live in the rural districts, and practically no Christian work is being done there. In the province or prefecture of Saitama, which is fairly typical of other provinces, there are four cities of over 30,000 inhabitants. All of these have three Christian churches, none of them with more than 100 members. Of the 48 towns of 5,000 to 30,000 inhabitants, only 15 have any kind of Christian work, while of the 313 villages of 2,000 to 5,000, not more than ten have ever heard the name of Christ.

"Until one has lived in a village it is difficult even to guess at the heroic struggle against poverty, disease, and vice that the people there have to face.

"Besides this there is work to be done among the children of the villages, as there are from 200 to 600 or more in every country school; if they can be reached the whole character of the village life can be changed.

"Some may think that the Japanese clergy should do this country work, but they are hardly enough to care for the city churches, where they are valiantly trying for self-support.

"Here in the Orient where there is so little money, the support of a clergyman is a drain on a small congregation. It means that a certain amount is asked from each member, so that the churches sometimes tend to become religious clubs for the well-to-do.

"The only way to keep this from happening and to keep the churches open to the poor as well as the rich is to have part of the money come into the church from outside sources, and to surround one central church with 10 to 15 mission stations in the country or in the slums.

"Really to build a mission station means that some one should go and give his life that a strong center should be formed.

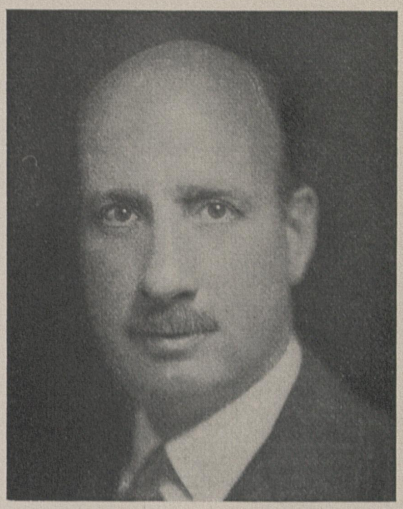
"Never has the Orient needed love and friends more than at this time and never has there been a greater opportunity for advance. May the Church of Christ send forth its million missionaries!"

The Statue of Buddha, such as that below, is a frequent sight in Japan.





New members of the National Council are Mr. C. Jared Ingersoll (right), prominent Philadelphia businessman, and Dr. Frank W. Moore (left) of Auburn, N. Y. Both will assume their places on the Council at its meeting in New York on Feb. 13, 14 and 15.



Name Two New National Council Members

MR. INGERSOLL AND DR. MOORE ADDED TO COUNCIL

ELECTION of two prominent laymen as members of the National Council and their acceptance of election is announced by the Presiding Bishop. They are: Mr. C. Jared Ingersoll of Philadelphia, and Dr. Frank W. Moore of Auburn, N. Y.

Mr. Ingersoll is chairman of the board of the Midland Valley Railroad, the Kansas, Oklahoma & Gulf Railroad, and the Oklahoma City-Ada-Atoka Ry. He is a director of the Pennsylvania Railroad Co., the Mutual Assurance Co. and the University of Pennsylvania Hospital. He also is manager of the Girard Trust Co. and the Western Savings Fund Assn. of Philadelphia.

Dr. Moore is professor of homiletics and worship at Auburn Theological Seminary, and active in various church, civic and philanthropic endeavors. He served a distinguished ministry in the Presbyterian church before coming into the Episcopal church in 1930. He studied and worked for a time in England.

Both of these new Council members will assume places in the Council meeting Feb. 13, 14 and 15.

C.M.H. NAMES EDITH BALMFORD

ANNOUNCEMENT of the appointment of Miss Edith Balmford, Weston, Connecticut, as National executive secretary of Church Mission of Help, Episcopal Church social service agency is made by Mrs. Theodore W. Case, New York, president of the organization.

Miss Balmford was, from 1930 to 1937, with the Juvenile Aid Bureau of the City of New York, the last two years of that period serving as case supervisor for the entire city. Previously she had been with the Girls' Service League and the Cardiac Vocational Guidance Service. During the World War she worked a year and a half in France with the Barnard College Overseas Unit, caring for French refugees during the war, and doing repatriation work after the war had ended.

A graduate of Barnard, Miss Balmford has a Columbia degree in sociology, and is a member of the American Association of Social Workers. In the field of case work she has had wide experience, mostly within the field of work with young people.

In accepting her appointment Miss Balmford said: "The position taken by the National Council Church Mission of Help in emphasizing its concern with the age group from 16 to 25 and its recognition of the importance of providing a counseling service for young people before they reach the breaking point in mental, physical or spiritual health, is the basis of my interest in this position. The other special problem with which this agency has concerned itself, namely, that of finding ways by which the ministry of the Church can be brought into effective contact with young people is again a matter which is of increasing interest to the whole field of social work."

125,000 Copies!

More than 125,000 copies of "The Story of Our Prayer Book" have been distributed to Churchmen through dioceses, parishes, and Church organizations. The pamphlet was issued by Oxford University Press of New York to commemorate the 150th anniversary of the ratification of the Book of Common Prayer by the General Convention of 1789.

The largest order for "The Story of Our Prayer Book" was received from the Bible and Common Prayer Book Society of the Diocese of Albany, which took more than 10,000 copies for free distribution.



(Left) Chinese youngsters at the children's center in Wusih, being fed by the Church.

Gain 11.5 Pounds in One Month

ONE little half-starved child has gained eleven and one-half pounds in one month under the care of the children's center opened by the Church of the Holy Cross, Wusih, China.

This Chinese city, about seventy miles from Shanghai, suffered a series of terrifying air raids. All the people who could get away fled for their lives; their homes were destroyed together with most of the industrial equipment of this large manufacturing center.

As a by-product of the relief work now going on for the poor people who could not get away or those who have come back trying to start life again, the church and hospital staff have been feeding and teaching about seventy children, all they can find space or funds for, and limited to the neediest they can find. The families are those of business people formerly on salaries, now practically destitute.

A morning lunch of hot bean-curd milk and a noon dinner of cracked wheat and rice have produced spectacular improvement, in minds as well as bodies. Miss Gertrude Selzer of the church staff is in charge. The people who cook the food have been on relief and are glad of even this small employment.

The children attend classes from 9 to 2:30 with time out for the two meals. The days start with a chapel service and there are Bible classes in the program. For some, it is their first contact with Christianity. At least two of the children go home and insist on family prayers at night with their widowed mother, a non-Christian to whom it is a new idea.

Morehouse Co. Starts Layman's Magazine

The Layman's Magazine is the title of a new monthly edition of *The Living Church,* published by Morehouse-Gorham Co. of Milwaukee and New York. The edition will contain both fiction and non-fiction and, according to Mr. Clifford P. Morehouse, who will edit it, will stress interests of the laymen of the Church.

The Presiding Bishop has given endorsement to the venture.

Mr. Morehouse explained that the new magazine, the first issue of which was scheduled for Feb. 1, will have stories by noted authors and will contain articles on personal religion, a news summary of the month in the religious world, a children's section with puzzles and pictures, reviews of books, movies, plays, music and radio; many illustrations and interesting articles on the work of the Church.

"*The Layman's Magazine* will be as modern as any of the popular magazines on the news stands today," according to Mr. Morehouse. "But in addition it will have the firmer foundation of a moral base."

The Layman's Magazine will replace one of the regular editions of *The Living Church* which has been published weekly since 1878. The late Frederic C. Morehouse was for many years editor of *The Living Church* and was succeeded by his son, Clifford P. Morehouse who conceived and laid out plans for the new venture.

Golf Ball Brings Church

A golf ball is partially responsible for a new church which shortly will be built in an Indian village in the Diocese of Dornakal, India. It all happened this way: Bishop Reinheimer (Rochester) was playing a round of golf with Willard Salter, layman of Rochester. Coming on the ninth hole which is a par 3, Mr. Salter birdied it and was so pleased he promised the Bishop $25—the amount mentioned in a laymen's conference by the Rev. George Van B. Shriver, missionary in India, as necessary to erect a village church.

From a Veteran's Hospital, a dollar a month goes for the relief of Chinese refugees. It happened this way: First, the Hospital has an Episcopal Chaplain, who during his visits, distributes Forward Movement booklets. A disabled veteran read one of the booklets and was struck by the fact that three cents a day will maintain a Chinese refugee. So he wrote to the Church Missions House saying, "I have not much to give, but I do want to help. I will send you a dollar each month."

Washington and the Cherry Tree Story

PARSON WEEMS HAD MUCH TO DO WITH IT

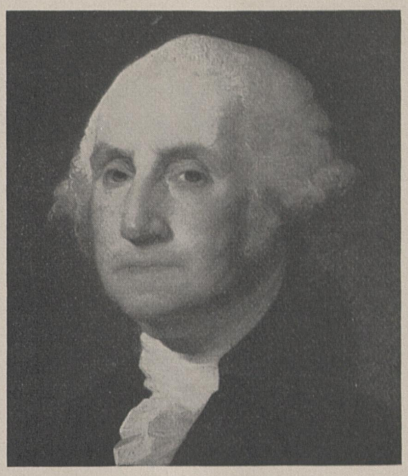
ON THE shadowy borderline between fact and fiction a man planted a cherry tree in the year 1806, and the tree has since spread its branches over the whole literate world. The man was Mason Locke Weems and the place where he planted it was in the fifth edition of his Life of George Washington.

Born in Anne Arundel County, Maryland, 1759, Weems studied medicine or surgery in England. He next studied for the ministry, and this is where he has a real claim to attention for he and a companion, Edward Gantt, are said to have been the first young men from America to receive Anglican ordination after the country became independent. As there were no bishops in America, all ordinations of necessity had taken place in England. Mr. Weems was ordained deacon Sept. 5, 1784, by the Bishop of Chester, acting for the Bishop of London, and priest only a week later, by the Archbishop of Canterbury. Returning to the United States he worked in Maryland and Virginia for about eight years, "probably with more zeal than discretion," it is said.

He took to editing and printing, then to writing and then, really getting into his stride, to selling books and pamphlets. In those early years, before the time of bookstores and mail order houses, when American printers and publishers were barely started on the sweeping upward curve of their career, selling of books took place largely by advance subscriptions. Mr. Weems happily described himself as a subscriptioneer.

His general activity crystallized in 1794 into an official relation with one publisher, Mathew Carey of Philadelphia, which lasted 31 years until the death of Weems in Beaufort, S. C., in 1825.

Carey handled Weems' own writings and Weems thus became as Burton Rascoe has pointed out, one of the first authors if not the first, on



George Washington

a modern royalty basis. This and the fact that he was a best-seller of his day may constitute an additional claim to fame.

Best of all, however, is his record as a letter-writer. Mrs. Roswell Skeel, Jr., from whom most of this information comes, has published two volumes of his letters to Carey which are delightful reading, partly as a reflection of contemporary life but more as the racy comments of a person in a very active state of mind.

About Weems' most famous biography—Washington died in December, 1799, and in January, 1800, Weems wrote Carey that he was ready and eager to write a life of the first president which, he said, obviously would have a timely and popular appeal. He was correct, to the tune of seventy editions, twenty-eight of them during his lifetime. Thirty years after it first appeared, young Abraham Lincoln was borrowing a copy.

As for that cherry tree. It would be a piquant matter if one could say that, in telling a tale about truth as a virtue, Weems himself had invented the story but he says he received it from "a lady." The story even then may have been thirty years old for a pottery mug still exists which has "G.W. 1776" scratched on it above a picture of a youth with a hatchet and a broken tree. Anyhow, Weems does not say the story is true. The title page of the cherry tree edition of his book reads in part: "The Life of Washington the Great, enriched with a number of very Curious Anecdotes, perfectly in character . . ." The story is on page 9, when Washington was six years old. It reads:

George, said his father, do you know who killed that beautiful little cherry tree yonder in the garden? This was a tough question, and George staggered under it for a moment; but quickly recovered himself; and looking at his father with the sweet face of youth brightened with the inexpressible charm of all-triumphant truth he bravely cried out, "I can't tell a lie, Pa . . ."

George Washington's Prayer

Almighty God: We make our earnest prayer that thou wilt keep the United States in thy holy protection; that thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the divine author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech thee; through Jesus Christ our Lord. Amen.

Artist's Brush Stilled

REFUGEE PRESENTS EXAMPLE OF TRAGIC EVENTS IN EUROPE

IN VIENNA today a 50-year-old artist, whose famous brush has been stilled by race prejudice, lives only in the hope of admission to a free country where he will again be able to paint.

Though a Protestant, this artist is of Jewish ancestry. In 1933 he was forced to leave his Berlin studio, where he had painted for an Emperor, and return to Vienna. In 1938 he had to give up painting altogether. With his wife, a "pure Aryan," and his grown son, he is seeking to come to the United States. Every day, as hope fades, he grows more and more discouraged. His friends in this country are chiefly penniless refugees.

The Vienna painter is one of a great number of persons for whom help is being sought by the Episcopal Committee for Refugees and its new secretary, Miss Edith Denison. Some of the refugees—mainly from Germany, Austria, and Czechoslovakia with a few from Poland—are within the quota allowed but need affidavits from people here. Others already have left their native land and are stranded in Norway, the West Indies and other stopping places, also awaiting affidavits to allow them entrance into the United States.



A refugee mother (left) with her baby, thousands of whom are seeking places to live after escape from Central European countries.

Miss Denison has found wide evidence of interest in refugees on the part of Church people. A Wisconsin business man asked for the names and qualifications of twenty-five refugees, whom he wished to take as his responsibility. As he travels around the state he is attempting to interest others in the welfare of particular refugees.

A well-educated German has created widespread interest in the needs of his fellow refugees by a speaking tour in Western Massachusetts, where he was sent at the request of Bishop Lawrence. He has been a popular and appealing speaker.

Another offer of aid came from the Margaret Hall School in Versailles, Ky., which established a scholarship in memory of Dr. Frank Gavin for his interest in justice for the Jews. The school sought a Christian refugee child with some Jewish blood. Luise was located through the American Committee for Christian Refugees and has received permission to come to America.

Through small collections and gifts from individuals the Episcopal Committee has been able to send $100 to a German family stranded in Port au Prince, Haiti, while awaiting entry into the United States. The family had been forced to live on about $3 a week for some time until this help came.

Miss Denison tells of a young assistant pastor and his wife who want to take a woman or girl of any nationality or race to do housework on a livable salary. They are even willing to overcome the barrier of a foreign language, though they speak only a little French. The refugee secretary has hopes of filling this opening. Between 85 and 90 per cent of the refugees now in this country are professional people, she says, and though they are willing to try any work they are not all qualified for domestic service.

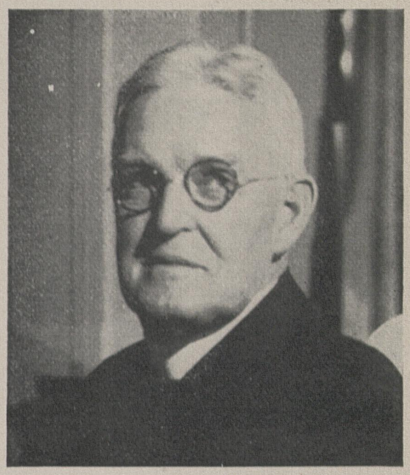
Through her office at the Church Missions House in New York City Miss Denison has obtained layettes for nearly a dozen babies born to refugee mothers. Aid in this project came from the Church Mission of Help and the Salvation Army, which have been coöperating with the Episcopal Committee.

Miss Denison receives word of the refugees and gives them aid through four committees that represent three different religious groups. These are the American Friends' Service Committee, a Quaker organization; the National Refugee Service, which represents the Jewish faith; the Committee for Catholic Refugees, and the American Committee for Christian Refugees.

Because she wanted it used for "God's House," an Indian woman has sold to Bishop Kemerer (Diocese of Duluth, Minn.) an acre of land in a strategic location next the Indian school, for ten dollars. A new Indian mission has been started with 116 members.

500 Years of Service

FOURTEEN IN CHINA MISSION HAVE SERVED LONG PERIODS



Bishop Graves, who has served fifty-eight years in China.

A GROUP of fourteen people met for tea the other day in Shanghai. Together they represented over 500 years of service as missionaries in that diocese. In 1909 Miss Annie Cheshire, daughter of the then Bishop of North Carolina, arrived in Shanghai and later married A. W. Tucker, M.D., of St. Luke's Hospital. With the exception of two now on furlough, the Rev. and Mrs. H. A. McNulty, all the missionaries who were in Shanghai in 1909 and are still on the staff gathered to mark the 30th anniversary of Mrs. Tucker's arrival.

There were fourteen present: the Tuckers; Bishop Graves; the Rev. Dr. F. L. Hawks Pott, head of St. John's University, and Mrs. Pott; the Misses Elizabeth and Lucy Graves; Mrs. W. H. Standring, director of a training work among women in and around Soochow; the Rev. Dr. Cameron F. MacRae, chaplain, St. Luke's Hospital; Dr. and Mrs. Claude M. Lee, St. Andrew's Hospital, Wusih; Dr. Ellen C. Fullerton, St. Elizabeth's Hospital; the Rev. Dr. Montgomery H. Throop, St. John's University; and Mr. M. P. Walker, treasurer of the American Church Mission in China.

Bishop Graves' record of service is longest, with 58 years, but the average length of service for the whole group was 39.

There are some other long records in the dioceses of Anking and Hankow: Bishop Huntington, 1895, and Dr. H. B. Taylor, 1905, Anking; the Rev. Robert E. Wood, 1898, Deaconess Gertrude Stewart, 1906, Messrs. R. A. Kemp, 1906, and E. P. Miller, 1908, in Hankow. Not to mention a number of "old China hands" still active elsewhere in the Church, Bishop Littell, China 1898, the Rev. Dr. Arthur M. Sherman, China 1899, the Rev. Thomas P. Maslin, China 1903.

Escape

(Continued from page 10)

feverish activity, moving closer and closer to the hulk's edge, ready to leap as soon as it was within a foot or two. Tsung-mai and her mother found themselves not so far back as they had feared and clinging to each other and the child, they pushed forward, the danger before them no worse than the danger behind them.

Tsung-mai put Ong-mai over the railing and still holding her hand turned to help her mother. A tall figure in dirty blue coolie gown and smocked country apron was already boosting her over. His basket pressed against Tsung-mai and she put her hand on it to push it away. Strong, slim fingers gripped her arm and she looked up in the dimness to see the sunbrowned face of her husband. The widening of his eyes warned her from exclaiming but the little group of four huddled closely on the narrow deck, united.

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St. Luke's, Manila, Advances

OTHER NEWS FROM ABROAD

By John W. Wood

(Left) Two mothers with their babies, one-time patients at St. Luke's Hospital Manila.

THIRTY-FIVE years ago Bishop Brent impressed by the medical needs of Americans, as well as the native people of the Philippine Islands, established what he called the "University Hospital." He planned that it should be started and maintained by gifts from American universities, in which the Bishop himself was well known as a spiritual leader.

Some of the universities did contribute to the building fund, but the responsibility, so far as help from the United States is concerned, has passed largely to the Domestic and Foreign Missionary Society. The University Hospital has become St. Luke's, Manila, and has more than fulfilled Bishop Brent's hopes for useful service to people of many races.

In a year, patients admitted to the Hospital numbered 3,819. Of these about 70 per cent were Filipinos, 14 per cent were Americans, and the remainder included Chinese, Japanese, British, Swiss, Syrian, Russian, and Indian Sikhs. The dispensary cared for 48,396 patients.

One of the best features of St. Luke's has been the Nurses Training School, where sound Christian teaching has been given, in addition to professional training. The average number of pupil nurses is 75. They work under the direction of a number of Filipino graduates and five American nurses trained for special responsibilities. Miss Lillian Weiser, of the Diocese of California, has for a number of years been the efficient superintendent of nurses.

Among the native nurses, there are representatives of the Igorot people from the Mountain Province, the Mohammedan Moros from Zamboanga, 500 miles to the south, and at least one young woman representing the Tirurai people of the Province of Cotobato on the Island of Mindanao.

Brent Hospital in Zamboanga and St. Theodore's Hospital in Sagada, as well as Brent School and Easter School at Baguio are staffed by native nurses trained at St. Luke's. Scores of St. Luke's graduates are now scattered through the Islands employed in responsible positions.

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In the Midst of Destruction. Changsha, the hoary capital of the Province of Hunan in Central China, has suffered from fires which destroyed a large part of the city. It has also known the horrors of bombing from the air. In the face of all this destruction our Trinity Church has been preserved. The Chinese clergyman in charge tells me that while all the buildings surrounding Trinity were burned the church majestically stands in the midst of destruction as the place for worship and teaching. Moreover, it has been used as a refuge during air raids. The work of instructing inquirers for Christian baptism goes on. Three hundred children are enrolled in a primary school, meeting in badly damaged houses. The International Relief Committee, of which our Chinese clergyman is a leader, has maintained gruel kitchens, feeding from 3,000 to 5,000 persons a day. The Church is a center from which tea is served to the street people.

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Outpost in Panama Canal Zone. Coco-Solo is a community of West Indian Negroes near the Atlantic end of the Panama Canal. They worship in a government chapel under the leadership of the government chaplain. A number of Navy people including officers and enlisted men attend the services. Some of the West Indians who have been brought up in the Church of England feel that their services can hardly be complete without an eagle lectern. But the congregation is unable to provide for the cost of that equipment.

The Rev. Robert Jackson, rector of the Church of Our Saviour, was speaking to me the other day about this congregation and asked whether I knew of any unused eagle lectern that some American parish would be ready to give to that congregation of eighty people, or more, holding an outpost for the Christian Church. One knows that it is just possible that somewhere in this country there is an eagle lectern stored away because a congregation has either purchased or has been given a lectern better than the old one.

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Bibles in China. War has brought the production of books in China to a standstill. One of the American activities feeling this condition most severely is the China agency of the American Bible Society. The work of the year shows a falling off of 365,000 Bibles or portions thereof as compared with the circulation of the previous year. Nevertheless, Bibles, Testaments, and Gospels, have been printed at the rate of 20,000 copies per month. Even from distant and battered Chungking, comes word that more books were sold in one month in 1939 than in the whole of 1938. This might be accounted for in part by heavy migration of Christian Chinese from East China.

One truckload of Bibles moving west from Hongkong to southern China, plunged into a river. Later the books were rescued and artificially dried in a Hankow egg-packing house. Many were rebound, and so eager were the people of Central China to possess the Bible, that every book was sold. Missionaries scoured their shelves for extra copies. Shopworn, wrongly bound, worm-eaten books were all put into circulation.

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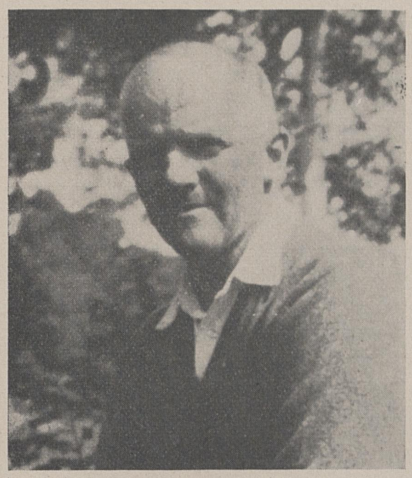
War Doesn't Stop Quota Payment. One would think that if any people had a right to say "It can not be done" it would be the Church people of the Diocese of Hankow, with regard to their quota of $1,600 Chinese Currency, for the work of the Board of Missions of the Chung Hua Sheng Kung Hui. Bishop Gilman tells me that in spite of adverse conditions, loss of homes, business and many other disasters, the members of the diocese have made up the quota for the year 1939, and they did it three months before the year ended.

Changes in Chinese Bishops are Made

L. R. CRAIGHILL NAMED TO SUCCEED BISHOP HUNTINGTON

THE Rev. Lloyd R. Craighill of the Diocese of Anking, China, has been nominated by the House of Bishops of the Chinese Church (Chung Hua Sheng Kung Hui), to



The Rev. Lloyd R. Craighill

succeed the Rt. Rev. Daniel Trumbull Huntington, D.D., who has submitted his resignation to the Presiding Bishop.

The nomination of Mr. Craighill will be presented to the House of Bishops when it meets next fall in Kansas City in connection with the General Convention. At that time, Bishop Huntington's resignation will be offered.

Mr. Craighill has been a missionary in China since 1915, and has been largely instrumental in the development of the two stations of the Church in Nanchang.

The China Bishops have accepted the resignation of the Rt. Rev. Francis L. Norris, D.D., Bishop of North China and President of the House of Bishops of the Chinese Church; of the Rt. Rev. John Hind, D.D., Bishop of Fukien; and of the Rt. Rev. Ing-Ong Ding, D.D., Assistant Bishop of Fukien.

The vacancy that will be caused by the retirement of Bishop Norris in 1940 was filled by the transfer, with the approval of the Archbishop of Canterbury, of the Rt. Rev. Thomas Arnold Scott, D.D., Bishop of Shantung.

As a successor to Bishop Hind, the Bishops nominated the Assistant Bishop, the Rt. Rev. Christopher Birdwood R. Sargent, D.D.

At the request of the Rt. Rev. Ronald O. Hall, Bishop of Hongkong, Victoria, the Bishops elected the Rev. Y. Y. Tsu, Ph.D., of the Diocese of Shanghai, to be a second Assistant Bishop in Bishop Hall's vast diocese.

(Continued from page 9)

ing the work of the Church in such fields as education, medicine, and international relations. The second part of the program was the exhibition of the model city and posters dealing with the Church's work in cities which had been set up in another part of the parish house. On this occasion the parish house was filled with parents and children. The Lenten Offering carried a missionary message to all age groups in that parish.

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Day laborers, contractors, artisans and masons—workmen who had shared in the building of the beautiful chapel of Trinity College, Hartford, Conn., gathered recently at the chapel on the anniversary of the day the last stone was laid. A service of commemoration and thanksgiving was presided over by the Rev. Remsen B. Ogilby, president of Trinity. Above, part of the group of sixty-one is shown looking at a section of the chapel, President Ogilby pointing. This reunion is annual.

Christianity's Answer

CHRISTIANITY'S answer to world problems is provided in three program leaflets just published by the Youth Commission of the National Council. The first, "Understanding Each Other," has to do largely with racial hatreds of the present time and the refugee problem. "Making Democracy Work," the second pamphlet, suggests how best the people of many races, classes and occupations can live together in freedom and peace. The third pamphlet, "Being a World Christian," seeks to answer the question of how intelligent Christian citizenship answers the present world challenge. The set may be had from the Book Store at 75c.

Lenten Adventure

ADVENTURE is the keynote of a Lenten program for parents and children of the Diocese of Colorado worked out by Bishop Fred Ingley and the Colorado Diocesan Council. It will start on Ash Wednesday, Feb. 7, and carry on for seven consecutive Wednesday evenings.

Around-the-family-dinner-table discussions of topics intimately related to the perplexities of the times feature the program. Discussions are to be keyed to the understanding of children. Each is accompanied by an appropriate Bible reading and brief prayers and on each Wednesday evening the children will be given some bit of personal service.

Hymnal for Youth

Two Churchmen, Caroline B. Parker and G. Darlington Richards, F.A.G.O., organist of St. James' Church, New York, are responsible for *The Hymnal for Boys and Girls* (New York, Appleton-Century, cloth $1.10; words only, 40c. Special prices in quantity).

Prepared especially for primary and junior children, it is the kind of hymnal for which many parish leaders are asking. Containing many hymns from the Church Hymnal, the book draws largely from sources providing more suitable hymns for children.

In addition to the 88 hymns for juniors, the 57 for primary children, doxologies and chants, there is a section containing hymns for use with junior choirs.

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Stiff Competition for Church in Honolulu

WITH all the dignity and colorful circumstances which one might covet for the Church, a new and costly Shinto shrine has just been dedicated in Honolulu. Through downtown streets gay with banners and lanterns the procession of priests in their robes marched on Sunday morning, attended by hundreds of the Japanese community in western or Oriental dress. The new shrine is near St. Luke's and St. Elizabeth's Missions.

Not long ago, reports the Bishop, the Rt. Rev. S. Harrington Littell, a new Buddhist temple was also completed near St. Luke's and announcement is now made of land purchased for still another Buddhist temple, to cost $200,000, with language schools and all other adjuncts of Japanese temple life.

All this activity, the Bishop indicates, is partly evidence of strength and nationalistic fervor on the part of the Japanese, notably among the conservative 35,000 elderly people to whom American citizenship is not open. It is also evidence of weakness, of the reported inability of either Shintoism or Buddhism to make much headway among the younger Japanese.

Hawaiian-born babies are American citizens, be their parents Japanese or anything else. They grow up in surroundings essentially American even though their conservative parents may send them to Japanese language school after hours and may instill into them the rich heritage of Japanese culture which is rightly theirs.

But among these open-minded free-moving young Japanese, and of course among the young men and girls of other racial ancestry as well, lies the almost overwhelming opportunity of the Church in the Islands. The Episcopal Church there has never had the strength of great wealth or great numbers. It does have, in Iolani School for boys and in St. Andrew's Priory for girls, the right instruments for dealing with the opportunity. Iolani especially, now crowded and unable to accept all who apply, could do marvelous things with even half the cost of one new Buddhist temple.

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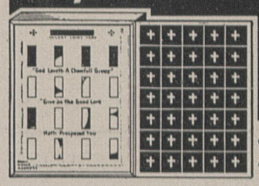
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Most of the Church's foreign fields were covered, as well as many of the domestic districts, and in addition, addresses explained City Mission Work, Negro Work, Diocesan Missions, the Forward Movement, Social Service, and Southern Mountaineers. Thirty-one of the diocesan clergy shared in the effort this year.

A Case of Success

(Continued from page 20)

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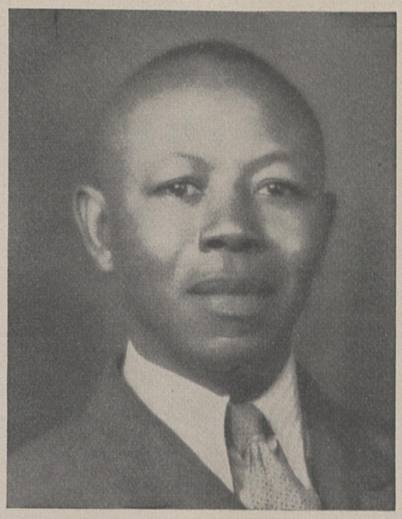

John Henry Brown

Valley, Georgia. He has been rector of St. Augustine's parish, Savannah, Georgia, and Archdeacon for Colored Work in the Diocese of Georgia. He is associate editor of the "Church Record," and has worked in the diocese for the past twenty years.

Dr. Brown's first work for the Church was as lay reader and missionary teacher at St. Nicholas, Florida. Then he was in charge of St. Michael's and All Angels' Church and overseer of parochial schools in Tallahassee. In 1919 he took up his work in Savannah.

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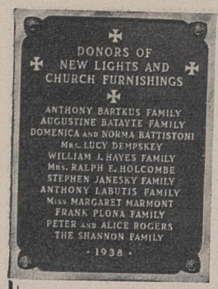

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At Trail's End by Frank T. Cartwright. (New York, Friendship Press, $1) Against the rich, colorful background of Borneo and its people, the author—himself a former missionary in China—has set a fast-moving story for young people of a boy's development under the influence of a great missionary.

The Gospel in Korea by Frederick S. Miller. (New York, Revell, $1.50)

Along the Indian Road by E. Stanley Jones. (New York, Abingdon Press, $1.50) In this sequel to *The Christ of the Indian Road* Stanley Jones sets forth his mature reflections with his usual facile rhetoric and pungency of allusion. "There is no sameness on the Indian Road and hence no tameness."

Today in Manchuria by T. Ralph Morton. (New York, Friendship Press, paper 50c) Subtitled "The Young Church in Crisis," this 128-page paper-cover book tells the story of life in the Manchurian Church since the Japanese occupation.

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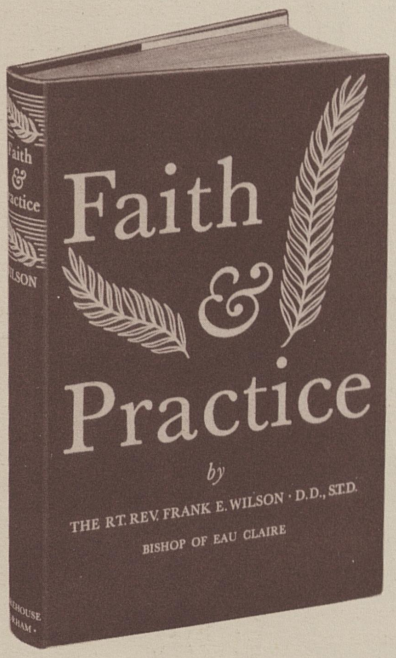

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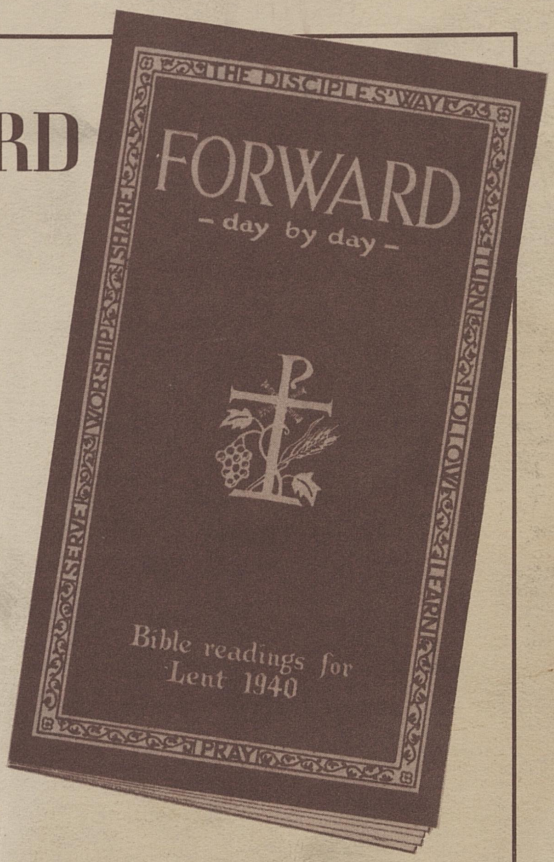

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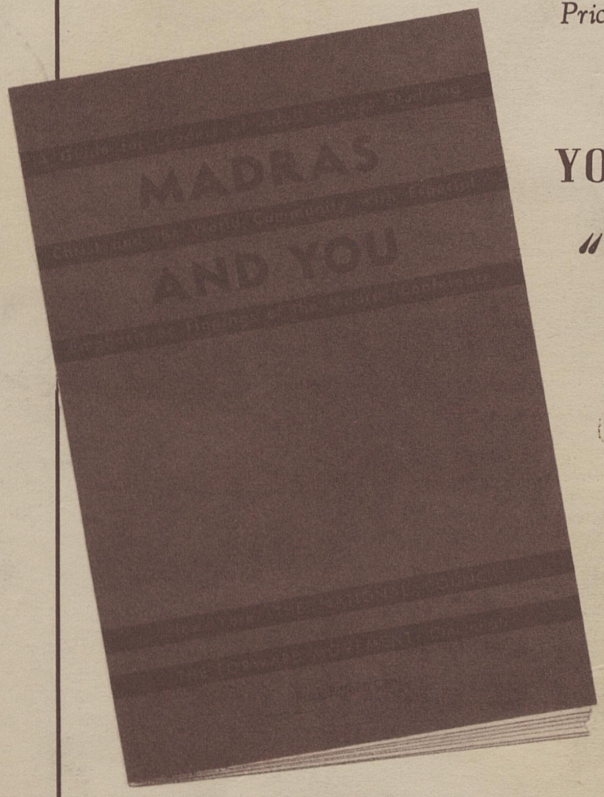

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