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THE SPIRIT OF MISSIONS

An Easter Message

THE TRUTH of Easter came first as a promise to wondering and uncomprehending men. "The Son of man must suffer shall be put to death shall rise again." The goal of every hope is reached along the same hard path. The light of the Risen Christ breaks now through the shadows of Lent upon a world tried by temptation, bowed in penitence, torn by suffering. In no other way can the joy of Easter be felt and its meaning known. I send this message to thousands who have silently resolved to seek and to accept God's purpose for the world and for themselves. The Way of Life which Christ reveals if followed to the end is marked at times by difficulty, doubt and pain. The Christian Church to prove its faith has now to take that way and to accept its part in the sacrificial love which ministers to human need. The Way of the Cross will lead at last to the triumph, the gladness, and the peace of Easter Day.

—JAMES DEWOLF PERRY

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MARCH, 1934

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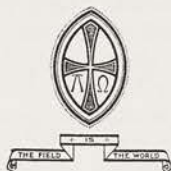


THE BISHOP OF NEW JERSEY, the Rt. Rev. Paul Matthews, who will welcome General Convention to Atlantic City for its fifty-first triennial session beginning October 10 next

The Spirit of Missions

VOL. XCIX, No. 3

MARCH, 1934



Missionary Facts from Many Lands

Recent events in distant outposts will be chronicled here each month, and together will make a glowing page in the progress of the Kingdom

LAST YEAR, THE Bishop of Dornakal had fifty-three confirmations, confirming 3,054 persons. Massachusetts, New York, and Pennsylvania are the only American dioceses in which this number of persons confirmed was exceeded. The first baptism in Dornakal took place, after several years of work, on the Feast of the Transfiguration, 1906. As a diocese, the field has just come of age, as Bishop Azariah celebrated the twenty-first anniversary of his consecration on December 29, 1933.

China is the ripest evangelistic field in the world at the present time. The whole situation is awaiting a push—a gentle, loving Christian push.—E. STANLEY JONES.

THE SAN TING KO Chinese Christians who lost their church in February, 1932, during the military operations outside Shanghai, have built themselves a new chapel outside Yanghaung. Under the leadership of their minister, the Rev. S. T. H. Tai, our Church people raised over five thousand dollars Chinese currency for a new building. This provided not only the site and the chapel which seats about one hundred fifty people, but also a guest hall and residence for a clergyman or catechist, in memory of the Rev. H. N. Woo, one of the first Chinese clergy ordained in the China mission.

On the walls of the chapel are two

tablets commemorating the services of two other Chinese clergymen. On the right wall of the nave is a memorial to the Rev. Z. S. Yen, pioneer worker at San Ting Ko, while on the opposite wall is a tablet (removed from the original church at San Ting Ko) in memory of the Rev. H. N. Woo, who was for many years in charge of the work not only in San Ting Ko, but also in Kiangwan and Yanghaung. The three large bricks bearing the name of the original church, St. Stephen's, that were over the front door were found intact after the fire and have been placed in the wall of the vestry room. (See picture, p. 138.)

Our message is Jesus Christ. Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.—JERUSALEM CONFERENCE.

THREE WEEKS after the Rev. Bertrand R. Cocks began to talk about plans for a chapel at St. Luke's Home for the Treatment of Tuberculosis, Phoenix, Arizona, Bishop Mitchell consecrated the completed structure as the Chapel of the Beloved Physician. (See picture, p. 138.)

At first Mr. Cocks planned merely to build a small extension to the hospital porch as a sanctuary. Someone suggested a separate building. Then an ideal site with a natural rock foundation close to the hospital was found. An architect

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furnished plans. A local photographer, whose avocation is woodcraft, donated designs for furniture and executed and directed the finishing and carving himself. A local business man became interested and gave a beautiful wrought iron altar rail. Other gifts came: the cross for the apex of the roof, the altar service, linen, and altar cross. A local contractor was engaged to take charge of the building; another man laid the walks of native stone and superintended the landscaping. Much of the labor was done by young men of college age. Some of the patients who were able contributed their work. Mr. Cocks was on hand morning, noon, and night directing, encouraging, and rejoicing.

The completed building, a tiny chapel set among the pines, but with everything necessary for a beautiful, dignified service, was consecrated one Sunday morning late last summer in the presence of friends of the hospital and such patients as were able to attend. Mr. Cocks, as managing director of St. Luke's, assisted by the Ven. J. R. Jenkins and the Rev. C. A. Dowdell, conducted the service and presented the chapel to the Bishop. In the few months since its consecration the Chapel of the Beloved Physician has proved itself a vital part in the ministrations at St. Luke's Home for the Treatment of Tuberculosis.

And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?—
ROMANS x:14.

THE CONSECRATION of the Ven. Archibald Land Fleming as first Bishop for the new Canadian diocese of the Arctic took place on St. Thomas' Day in the Cathedral Church of St. John, Winnipeg. "The Lord Bishop of Alaska, U.S.A.," (The Rt. Rev. Peter Trimble Rowe), as the Canadian paper said, was among those who participated.

The Diocese of the Arctic stretches right across the northern part of Canada from Yukon to Hudson Bay, with a population of about ten thousand Eskimos, white people, and Indians.

A RECENT DISTINGUISHED visitor to the Church's work in Japan was Mrs. Charles Spencer Williamson, president of both the Chicago Diocesan and the Mid-West Provincial Woman's Auxiliary. She visited all the major pieces of our work in Tokyo and Kyoto and was especially interested in St. Paul's University chapel. The rood screen is a memorial to the late Robert B. Gregory and William Gold Hibbard of Chicago. The chapel itself was the gift of the New York Diocesan Woman's Auxiliary.

Without Christ I was without hope and full of fear about the future life. Now by His presence He has turned fear into love, and hopefulness into realization; fear is transitory, but love is eternal.—
SUNDAR SINGH.

ON DECEMBER 10, 1933, in Trinity Church, Porto Alegre, Brazil, Bishop Thomas ordained to the priesthood the Rev. Egmont Machado Krischke and the Rev. Mario Ramires Olmos. Mr. Krischke was presented by his father, the Rev. George Upton Krischke, and Mr. Olmos by the Rev. Mario B. Weber. The Rev. Charles H. Sergel preached the sermon. Besides these there were present in the chancel the Rev. Vicente Brande, the Rev. E. A. Bohrer, and the Rev. A. N. Roberts. The church was full.

Mr. Krischke will continue at Pelotas as assistant at the Church of the Redeemer. He is also the business manager of *Estandarte Christão*, which, notwithstanding the difficult times, is still paying its expenses. He is occupied also with the various publications which we constantly put out from our printing house.

Mr. Olmos has been at Dom Pedrito, where he has been doing a particularly fine work. In 1933 he presented two classes for confirmation of thirty-seven and thirty-eight, respectively.

AMONG THE CHILDREN confirmed in 1933 by Bishop Huntington at the American School in Kuling, China, were a Russian boy, a Baptist missionary's daughter, and the daughter of an English business man.

The Gospel of Christ in Navajo Land

St. Luke's Chapel at Carson's Post, New Mexico, is the keystone of an intelligent missionary venture among "The People" of the desert

By the Rev. Ross R. Calvin, Ph.D.

Secretary, Missionary District of New Mexico

NOWADAYS MISSIONARIES never distribute red flannel underwear to tropical savages. On the contrary, they give more and more attention to the native genius of the people they are serving, and to the essential character of their land. This holds for the Navajos.

The Navajo is unique. And his surpassingly beautiful desert is unique. So, only a very witless missionary would strive there to make his charges into the ordinary standardized products of civilization. They farm a bit, it is true, raising in certain favored spots a dwarf, drought-resistant corn that will tassel out and mature at a height of three feet; and where a little water trickles down the irrigation ditch, they do better. But in spite of all the efforts of the rain-making medicine men, theirs is, by and large, an arid land, and the only means of harvesting its scanty annual increase is by grazing. The people, therefore, are herdsmen. Sky determines it. Thus the famous Navajo rug, woven from the wool of their own sheep, is the most characteristic symbol of commerce and art which the traveler encounters in the vast expanse which lies between the Grand Canyon on the west and the Chaco National Monument on the east.

Their wide-flung and magnificent land boasts of such vistas

as: a parched stone plateau whereon the Little Colorado suns itself at the bottom of a breath-taking, terrible gorge half a mile deep; an abrupt, colossal Shiprock two thousand feet high, that sails, as it were, across the plain westward with foresail and mainsail perpetually set; a great cavern in the desert, whose sanded floor slants upward a hundred feet to a living pool where there is water for scores and scores of men and their horses; red sandstone *mesas* that rise upon the horizon with the precision of masonry; the majestic Canyon de Chelly, which few white men ever see and none ever forget; the indescribable, shimmering Painted Desert, whose many-leagued waste is a blotch of color that rivals wing of insect or scale of fish. Even where Navajo Land reposes in its least inspired aspect, dotted only with scrubby bunch

grass and broomweed, it is over-arched by a sky whose pure, intense colors are never matched in humid climates. A noble land, and a nobler sky! It is not strange that the Navajos call themselves firmly *Dinneh* (The People).

Over great stretches of this region, the *hogans* are so thinly spaced that it is unreal to picture them as scattered. Like the stars of earliest evening, the traveler sees here one, and there far off, another one or



CHAPEL AT CARSON'S POST

The distinctive features of this beautiful desert sanctuary are described on page 118

THE SPIRIT OF MISSIONS

two. A common type is circular in shape, made of upright cottonwood poles chinked with *adobe*. Light enters sufficiently through smokehole and door for the squaw to see the pattern of her weaving, and illuminate vaguely the medley of saddles, cooking pots, and hanks of colored yarn.

Costumes and customs are distinctive, both having a connection, remotely or otherwise, with desert life. The men wear wide Mexican sombreros (I am not speaking of depot Indians) as a protection against the eye-contracting sun, brilliant shirts for beauty, and shoes or moccasins as convenience supplies. With the women, a velveteen jacket and a widely-flowing skirt is almost a uniform. And of silver and turquoise jewelry, no end. Wrought out at home—for the Navajo craftsmen are famous throughout the Southwest—the necklaces are often of striking beauty and high value. When the tribesmen gather for a sing, one may sometimes chance upon a spectacle of unforgettable quality and picturesqueness. White-topped covered wagons dot the plain, while riders upon gaily-blanketed ponies gallop from campfire to campfire; children play and squaws parade; dogs bark and fight, while inside the ceremonial *hogan*, a motley group is roasting half a sheep. The incense of cedar firewood mingles with the savor of cooking; laughter ripples in the air, and all are tense with anticipation of the horse races. While few can or will speak English, and still fewer Spanish, they appear the very opposite of taciturn, at least among themselves, and are very human and happy.

But beneath the surface these fine physical types have diseases and ailments like other human bodies, and their mental needs and their spiritual needs are the usual ones. Outdoor life has always its bruises and fractures, its cuts and burns. Tuberculosis, the white man's plague, has here its victims also; and, in addition, there is a tragic eye disease, trachoma, which works havoc among a people who have not water enough for bathing. (The cost of deep, bored wells is prohibitive in Navajo Land.) And since the white man

has had a longer time to work out a technique in these matters, the Church has undertaken its customary works of mercy.

The San Juan Mission in northwestern New Mexico appears typical of intelligent missionary ventures. Since "The People" do not live in villages, the Church, in order to reach them at all, must do so "where they most do resort" at a trading post. Thirty miles southeast of Farmington, at the side of a wide, white strip of sand called Gallegos' Wash, Carson's Post drowns on the desert. Shadeless heat flames against the *adobe* exterior, but the interior remains pleasantly cool and dim, with its shelves of velveteen cloth, its saddles and second-hand guns, and coils of rope waiting to be bartered for Navajo rugs. There the Church has wisely set up its work, and Miss Lena Wilcox has her little dispensary where she treats minor injuries and ailments to the extent of her scanty medicine chest; there she has a kitchen range where she demonstrates the white woman's art in cooking or lets the Indian maidens learn by experiment; and there, too, she has a sewing machine on which she instructs them in another mystery.

Across the Wash, standing on a knoll, St. Luke's Chapel lifts its cross against a turquoise firmament. Into it Miss Wilcox gathers together on Sunday mornings a group, mainly of women and children, though always with a few men, to instruct them in the Christian Way. The structure itself fulfills the dream of the Rev. Robert Y. Davis, the missionary, who with Bishop Howden's aid brought it into being. Built of native stone, it has *vigas* (roof-beams) in the old Spanish fashion of the country, and the altar is inlaid with a panel of beautiful petrified wood. The candlesticks are handmade from native pine, and the dossal is a Navajo rug. The dedication three years ago was reported in *The Southwest Churchman* as follows:

Long before the hour of service, the Navajos had gathered from all parts of the desert, and the chapel was filled to capacity, one side of the building being occupied entirely by men. Lorito, the District Head Man for the Navajos, and his three sons were present. Bishop How-

THE GOSPEL OF CHRIST IN NAVAJO LAND

den preached a simple but appropriate and powerful sermon on Christian brotherhood, his remarks being translated into the Navajo language by the mission interpreter. . . .

And I have often tried to imagine that scene: those children of the desert sitting before the distinguished, finely-carved patrician as he taught them Christian brotherhood!

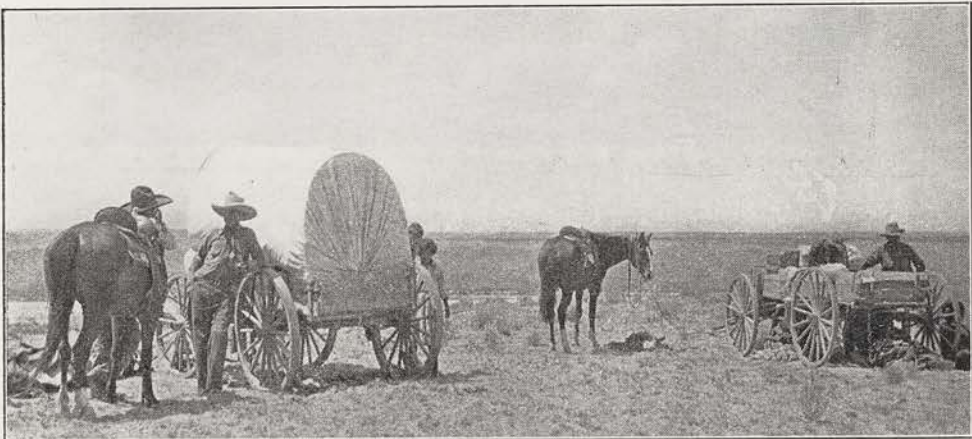
The set-up at an isolated outpost must needs be of the simplest sort; but the operation of a hospital, on the other hand, requires most of the ordinary services and conveniences of civilized life, and so all the more serious cases are taken to Farmington. Headquarters there consist of a hilltop group of structures erected from waterworn stones polished through a timeless past by the silty San Juan which flows below; and the facilities include a chapel, quarters for the nurses, an office for the missionary, a guest cottage, and the hospital proper. They have the authentic air of permanence.

Miss Thelma Kelm superintends, assisted by Miss Jane A. Turnbull. The physician and surgeon is a devout Christian man, who although not of our Church, gives his services to the Indian patients for a bravely meager pittance. Together they go forward with their ministry of healing, and the annual report of

maladies which they treat ranges all the way from cancer to impetigo.

And as they go ahead combating the age-old diseases which torture the red-man's body, Mr. Davis attacks the age-old fears and superstitions which afflict his spirit. He coördinates the medical and the religious program with the skill of an able administrator. Slight of build—for like so many others, he came to the Southwest as a healthseeker—and disguised behind dark glasses which screen out the worst of the sun's blinding power, he comes flying down the desert trail in a cloud of buff dust which half conceals his careening truck. But his speech is exactly opposite—slow, rather diffident, giving the impression of one desiring not to overreach himself, nor to overstate. After the burning of considerable tobacco, he will speak, in restrained language, about the romance—yes, he means the romance—of the Navajo people, and he will tell you of Navajos whom he has known, and he will muse upon the future, telling of his dreams of aiding in the preservation of the superb Navajo characteristics of ruggedness and fortitude, of bringing to them in all its power, and clad in its full regal beauty, the Gospel of Christ and His Church.

"That chapel at Carson's Post," he says, "conveys what I am trying to do."



"WHITE-TOPPED COVERED WAGONS DOT THE PLAIN"

"Since 'The People' do not live in villages, the Church, in order to reach them, must go 'where they most do resort,' at a trading post." Hence St. Luke's Chapel at Carson's, New Mexico



© *American Colony Stores, Jerusalem*

JERUSALEM FROM the belfry of the Church of the Holy Sepulchre. The Good Friday Offering provides the maintenance in the Holy Land of an Educational Chaplain

Good Friday Offering Aids Near East

Coöperation of Armenian Patriarchate in Jerusalem and American Educational Chaplain shows what can be accomplished by joint effort

By the Rev. Charles Thorley Bridgeman

American Educational Chaplain in Jerusalem

On Good Friday, March 30, parishes throughout the country will designate their offerings for our work in Jerusalem and the Near East. In the accompanying article Mr. Bridgeman reviews the past ten years of one phase of his varied duties in the Holy City. (See also pages 155 and 157.)

TEN YEARS AGO the Armenian communities in the Near East were still reeling from the repeated blows dealt them during the war and post-war periods. The traditional center of the Church at Etchmiadzin in Russia was then harassed by the newly established Soviet régime; Constantinople, where the practical center of their religious and intellectual life had been for three centuries, was shattered; and from the stronghold of national vigor in Cilicia, once the seat of the Armenian kingdom, the people had just been forced by the Turks to flee a second and last time, to seek refuge in miserable camps of makeshift huts in Syria. Only Jerusalem had a measure of its former stability, and with providential wisdom chose as its patriarch the outstanding leader of the intellectual and spiritual life of the nation, Elisee Turian, a former Patriarch of Constantinople.

The new Patriarch saw his task as that of providing a new spiritual center for the Church and nation, by devoting himself to the education of a new generation of educated clergy to replace those great men who had been killed or hounded to death during the war. His Beatitude felt that in the new conditions which obtained there was need for shifting the foreign basis of Armenian intellectual life from

one mainly based on French culture to one in which both English and French had a part, with perhaps particular emphasis on the former. The reasons for this change were various: the new political condition in Palestine, the close spiritual relations between the Armenian and the Anglican Churches, and the sympathy with English-speaking culture in general. In this undertaking he had as sympathetic helper a former Archbishop of Angora, Papken Gulesarian (the present Catholicos Coadjutor of the Armenian Church in Syria), who had been for a number of years in England and America, and whom he invited to join him in Jerusalem.

The theological school was the first concern of the new Patriarch. The war had wrought havoc with what had once been a fine school. But with the help of Bishop Mesrop, its director, and Bishops Mughereditch and Papken, he set about putting it on a modern educational basis. To help with English and what he called practical theology he invited the Church in America to lend him the services of a priest, which was arranged through the Anglican Bishop in Jerusalem.

The school consists of two divisions of which it is well to speak separately. The lower school, to which youths offering promise of becoming priests were admitted, comprised four years of preparatory work. Ten years ago it was a very inadequate parallel to what would be called a secondary school, ambitious in program, but low in actual standards of teaching. But as a result of steady emphasis on the need for a thorough knowledge of Armenian, both colloquial and

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classical, and for a good working knowledge of English and French, as well as Arabic and a little Greek, the working equipment of the new generations of youths has been constantly improved. The curriculum is now being measured by the standards of the Palestine Matriculation Examinations, though for certain practical reasons it has not been possible to adopt its program *in toto*. The thirty youths who comprise this part of the school do not all elect the clerical career, but at all events they issue forth equipped to take their places as teachers, or perhaps after special training as professional men in the Armenian community.

The upper section of the school is purely theological, and consists of from eight to twelve men, ordained to the diaconate, who spend three years in theological studies before they are made priests. Here the signs of progress are even more marked. The late Patriarch and the present occupant of the see, Archbishop Torgem Koushagian, have not spared themselves to give the men the benefit of their wide learning. In the beginning certain other Bishops also helped them. But now after ten years' work an entirely new generation is in charge. The newly-appointed director of the school, Diran Vartabed Nersoyan, and three of his assistants are recent graduates who were sent subsequently by benevolent Armenians for two years' additional study in England, chiefly at King's College, London, and have returned with keen enthusiasm for their work. Other teachers are likewise products of the school in the new period. This has meant the introduction into its intellectual and spiritual life of enthusiasm, not only for traditional Armenian culture but for whatever it can profitably use of western learning, English or French. The school has still a long way to go before it attains its ideals, but it is not without reason that outside observers consider the new generation of Armenian clergy the best trained of any in the Near East today. The lectures on Old and New Testament criticism and interpretation, in dogmatic theology, in philosophy, and Church his-

tory are given on the basis of a broad background of modern scholarship. The exceptional theological library of the late Patriarch in French, English, Latin, and Greek, supplemented by a collection of English theological works given by the Church Periodical Club in America, provide the tools with which the intellectual work can be done.

The share of the American chaplain in the venture has been a modest one, for it must be realized that the initiative and the financial support of the work have come from Armenian sources. It has been just what it professed, the coöperation of a foreigner with a purely Armenian undertaking. The actual teaching which he has been asked to give from time to time has covered so wide a range that it is not easy to give it briefly. This year his work consists of lectures in moral theology, apologetics, history of medieval thought, economics, and history of Palestine, in addition to a course in English language and literature. Perhaps the most satisfactory part of the work is to see his former students at their work as director or lecturers in the school, editing and contributing to the scholarly Armenian theological monthly which the Patriarchate publishes, and being placed in positions of responsibility in the Church in Palestine and elsewhere. One of the graduates of the school, the Rev. Kegham Kashmian, is even in California, assisting the Armenian Bishop in Fresno.

How far the influence of the Armenian school of Mount Zion will extend in the next generation is impossible to say, but when it is realized that this is one of but two such schools in the Church at this time, and the only one that is preparing men for the celibate priesthood, from which alone the Bishops are chosen, it is certain that to these young men the Church of the future must look for its Bishops and Patriarchs. Thus the well planned work of the Patriarchs of Jerusalem will leave its impress on the whole Armenian Church of the Near East. To have had a share, however small, in this will remain a satisfaction to the Anglican Communion.

Bishop Restarick was Courageous Pioneer

First American Bishop in Hawaiian Islands selected lines of advance which have proved wise and right for Church's work to follow

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Foreign Missions

The January SPIRIT OF MISSIONS (page 46) recorded the death on December 8 last of the Rt. Rev. Henry Bond Restarick, retired Bishop of Honolulu. The accompanying appreciation of Bishop Restarick's life and service is by a long-time friend not only of the Bishop but of the jurisdiction in which he labored so effectively.

IN THE TRUEST sense, Bishop Restarick was a missionary from the beginning to the end of his long and useful life. Of English birth, he came to the United States in his youth, and grew up in the Middle West. He received his academic and theological training at Griswold College in Iowa, and in 1881

was ordained by Iowa's Bishop, William Stevens Perry. A short rectorate at Trinity Church, Muscatine, Iowa, revealed qualities which led to a call to St. Paul's Church, San Diego, one of the pioneer parishes of southern California. Thus, at the age of twenty-eight, Henry Restarick found himself responsible for the leadership and development of the Church in a parish with an area as large as the State of Massachusetts. Unorganized and unsheltered people were to him a call to missionary service. He realized that, single-handed, he could not begin to cope with the situation. So the

young rector turned to his laymen; instructed them in the Church; taught them how to read the service, and then sent them as the Church's messengers into small towns and rural sections. One of these lay readers was a youth named William Thomas Manning, now the Bishop of New York.

Consecrated Bishop of Honolulu in 1902, Dr. Restarick entered upon his new field with characteristic vigor. He began wisely developing the work, the foundations of which had been laid by the representatives of the Church of England through a period of forty years. He found St. Andrew's Cathedral already a center of diocesan life and made it, to an even greater extent, the

power house for the whole diocese. One of the most striking congregations anywhere in the world is to be seen in St. Andrew's on the afternoon of Easter Day when young people from all the Sunday schools in Honolulu and neighborhood gather to present their Easter Offering.

Naturally, the Hawaiian people were the first concern of the new Bishop. He quickly related himself, however, to the Oriental life, especially to the Japanese, the Chinese, and the Koreans. In his first annual report as Bishop, he spoke of his happiness in trying to fulfill the com-



BISHOP RESTARICK

On the thirtieth anniversary of his consecration, about a year before his death

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mission that the Church had entrusted to him:

I have seen here, as never before, that Jesus Christ is the Son of Man, that He is the Saviour of all nations and kindreds and people and tongues, that all men can be led to see in Him the hope of humanity and the way to the Father.

Although he had had little experience in the administration of schools, he speedily saw the value of such institutions as St. Andrew's Priory School for girls and Iolani School for boys. He marshaled his executive and constructive abilities to develop them. He became in a very real way, a friend and father of hundreds of school children. He was deeply impressed by the value of Iolani School, especially in training young men, in a favorable social and religious environment, for future service in their home lands, especially in China. Through the years, scores of Iolani boys have returned to the land that they considered their own even though they might have been born in the Hawaiian Islands. Outstanding among the Iolani graduates who have served China, was the late Dr. Sun Yat-sen, justly known as "The Father of the Chinese Republic."

Bishop Restarick was firm in his conviction that the Church must minister to all areas of human life. He established Cluett House, in Honolulu, where young women in business offices, but without family homes in Honolulu, could live happily with suitable opportunity for social enjoyment. In a section crowded with Oriental people, he established St. Elizabeth's Church and settlement house. For the protection and nurture of orphan children, St. Mary's in the Moilili district was started. Thus, comparatively soon after his arrival, he had selected lines of advance which have proved to be the wise and right methods for the Church's work to follow.

From the first day of his episcopate Bishop Restarick emphasized the importance of developing local resources in service and in gifts. His lead met with a generous response. All through his epis-

copate men and women shared in the service, as well as the worship of the Church, and expressed their Christian devotion through gifts of money. These came not only from members of our own communion but from the descendants of some of the former missionary families, who make up so large and important an element in Hawaiian life today. In the forefront of his diocesan policies he placed the privilege and duty of supporting the Church's cause everywhere, with the result that the Church in the Missionary District of Honolulu has gladly given the full amount of its quota.

In a very real way Bishop Restarick became part of the Islands' life. He was frequently called upon to participate in public occasions of all kinds, civic, social, and religious. He placed the results of his work and thinking at the service of others through such publications as his practical book, *Lay Readers*, his alluring account of *Hawaii from the Viewpoint of a Bishop*, his biography of *Sun Yat-sen, Liberator of China*, and his interpretation of *The Love of God*.

Bishop Restarick's episcopate of eighteen years was followed by the episcopate of Bishop La Mothe from 1921 to 1928, and, in this day, by the vigorous episcopate of the Rt. Rev. S. Harrington Littell. In 1902 when Bishop Restarick began his work the communicants in all the Islands of the Hawaiian group numbered only 572. Thirty years later there were 3,400 in addition to 2,700 baptized members. The number of clergy increased from nine to twenty-four; the number of stations where services are maintained from thirteen to thirty-three; and the contributions of the people from \$9,600 to \$78,000 a year. Church property was valued in 1902 at \$101,000. Its total value is now \$1,150,000.

Bishop Restarick will long be remembered as a courageous pioneer, devoted missionary, loving father in God. His life calls to the Church in the Hawaiian Islands and to the Church in the United States to carry on with the courage, brave faith, and loving wisdom that characterized his life.

Osaka Diocese Completes First Decade*

Creation, ten years ago, of independent Japanese dioceses was epochal event, establishing a new precedent in missionary history

By the Rt. Rev. John Yasutaro Naide, D.D.

First Bishop of Osaka

LOOKING BACK it is a full ten years! The fifth of June, 1923, was a red-letter day: of some significance in the Church history of the world and of much importance in the history of the missionary activity of the *Nippon Sei Kokwai*. In the missionary fields of the Anglican Communion there had already been set up so-called "native bishops" in Africa, in India, and in China; but these were assistant bishops and were appointed for the working out of the plans of the respective missionary societies. Their position was quite different from that of the bishops set up in Japan: Tokyo and Osaka created by Japan's own General Synod had each elected its own Bishop. This established a new precedent in missionary history.

In Osaka the election was conducted under the chairmanship of the Rt. Rev. H. St. George Tucker, who had been nominated by the House of Bishops for this purpose, in a church charged with the spirit of solemnity. The result was the altogether unexpected election of myself to be the first Bishop of Osaka. When the result was announced Bishop Tucker came slowly down from the chancel, took me by the hand and, with a confidence and a solemnity that made one think him as the Vicar of God, gave me his blessing. Then my colleagues, the clergy and the laity, some with tears in their eyes, gripped me by the hand. I myself could not restrain my tears: I could but receive

their congratulations in silence. After spending several weeks in prayer and thought and, moreover, being encouraged from many quarters by acquaintances and friends, eventually I came to believe that this was the call of God and accepted.

Naturally some months of preparation followed and then, on December 11, 1923, I was consecrated in Christ Church, Kawaguchi. The chief consecrator was the Rt. Rev. John McKim, assisted by the Rt. Rev. Thomas F. Gailor, who had come to Japan for this purpose as the representative of the Church in the United States. They were joined in the act of consecration by all the English, American, and Canadian Bishops in Japan and by Bishop Motoda, the first Bishop of Tokyo, who himself had been consecrated but a few days previously. On that day I had placed on my shoulders the robes left by Channing Moore Williams, first Bishop in Japan. Even now, when I recall the emotions of that moment, it is with tears. After the ceremony there was a reception when the congratulations offered by the Japanese and foreign guests, by the Prefectural Governor, the representative of the Mayor of Osaka, the Presidents of the Great Mainichi and Asahi newspapers and others, seemed to lay a great responsibility upon my shoulders and all I could do in fear and trembling was to pray to God for His aid. A woman missionary, who was present at this occasion, was deeply impressed when, on congratulating Bishop McKim, she received the reply: "We have striven for the very purpose of bringing about this day's event." Indeed, when one remembers the long years of

*This article concludes a series of three published in recognition of the decennial anniversaries of the Japanese Dioceses of Tokyo and Osaka. The story of the Diocese of Tokyo was told by Bishop Matsui in *THE SPIRIT OF MISSIONS* for January (pages 13-16), and for February (pages 81-84).

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sympathy given by the Mother Churches of England and America and the labors of many men and women missionaries who have served with their lives to bring about this day one cannot express one's gratitude without tears.

Ten years have rolled by since that joyful day which still seems like yesterday. When I look back and think how I have marred the responsible and sacred office, a chill of perspiration trickles down my back; yet at the same time I feel that I am unable to express my thanks sufficiently to my fellow workers and to all the members of the several diocesan committees for their friendship and service. These, by their united cooperation, have helped me to avoid making serious mistakes.

While there are not a few disappointing features in the statistical figures for this period, yet, on the other hand, in addition to the newly established Church of St. Peter in Nishinomiya, Amagasaki St. Paul's, the Church of the Resurrection and St. Andrew's, as well as the Mission for the Korean congregation at Higashi Momodani, have all been provided with new buildings and Tondabayashi Church has been organized. Eight priests and one deacon have been ordained. These ten years have witnessed the birth of the Woman's Auxiliary, the Young Men's Guild, the Rural Mission, the Korean Mission, the Young Women's Christian Guild, and the Sunday School Association, each of which is contributing useful service. The evangelistic work in Itami, Tsukaguchi, and Shijonawate and the

opening of kindergartens are all new enterprises. Momoyama Middle School has obtained a license as a juridical corporation and has thereby strengthened its foundation. Bishop Poole Girls' School has become a high school and preparations for its incorporation are under way. In the field of social enterprise the Widely Loving Society (See January SPIRIT OF MISSIONS, page 27) and St. John's Home have greatly enlarged their scope and have left an obvious record of service.

With the formation of a juridical corporation, property hitherto held in the name of individuals or by other practice, can now be transferred to the safe custody of the corporation of the diocese, which has also acquired the Bishop's house and grounds. The Pension Fund has increased year by year, and is now established upon a thoroughly reliable basis. We must indeed give thanks for an abundance of blessing if to all this we add the progress that is seen in such activities as the Good Friday Union Service, the Christians' Summer School, and the special theological course which have become annual events in the diocese. In gratitude for the benefits already bestowed we would seek to rejoice the heart of our Heavenly Father by making our future service a bold advance in evangelistic work for the salvation of our perishing fellow-countrymen and a supreme endeavor on behalf of those brothers and sisters who, having entered upon the way of faith, are now far from the Church.

Pandemai Church to be Built of Native Brick

THE CORNERSTONE of a new church at Pandemai in the hinterland of Liberia, to replace the little structure known as the Church of the Incarnation which collapsed in 1931, was laid by the Rt. Rev. Robert E. Campbell, on the Feast of St. Michael and All Angels, 1933.

There is no means of transportation whatever to this region except human carriers, so the problem of bringing in materials for a permanent structure has

been almost insuperable. Meanwhile, experiments in making brick locally, carried on both at Pandemai and at the Holy Cross Mission, Bolahun, reached a degree of success which made it possible for the native priest, the Rev. James Dwalu, to accumulate sufficient brick and cement to begin building.

Bishop Campbell also blessed a new bell given by the College Students' Lenten Offering of 1932, and confirmed nine.

The Church and Better Housing

National Housing Conference President discusses Christian's attitude toward another of the Social Problems Facing the Church in 1934

By *Mary K. Simkhovitch*

Director, Greenwich House, New York

THE STATE AND its laws are always behind public opinion, but the Church and its conscience must always be ahead of public opinion." This sound statement was made by Bishop Westcott over fifty years ago. It has always been true, but it needs special emphasis at a time like ours when rapid changes are taking place day by day.

The Church and the State occupy two separate fields. We are fortunate in this country that this separation took place early in our history. The experiences of Mexico, Russia, and Spain indicate the inevitable result of too close a connection between the two—first, a decline of spirituality on the part of the Church, and secondly, the violent secularization of the State with an accompanying assumption of power leading to that totalitarian conception of the State which overrides the individual's freedom to worship in accordance with the dictates of his conscience.

But the Church, when fortunately separate from the State, must never disregard her mission to do all in her power to bring about the Kingdom of Heaven on earth. Social action is called for which the Church must sponsor. For wherever the spirit of man is being degraded by social forces, at that point the Church must speak in no uncertain way.

In the matter of shelter—the subject

of this article—the Church then has a great stake. Where, and under what conditions her people live is a matter of very real importance. It is true that people of high character and saintly lives may be found in the

darkest unsanitary houses, and it is not true that bad housing necessarily shelters bad people. It is to the credit of humanity that it has such great powers of resistance, and that notwithstanding the greatest possible obstacles the human spirit is dauntless enough to overcome what seem superhuman difficulties. No priest or social worker is ignorant of the fact that often the finest virtues flourish under the most adverse conditions. But that the houses of the lower income groups are in general the proper places for children to be brought up in, no one will be likely to admit.

The fact is, that one-third of the population is luxuriously housed in America, another third is fairly well, and sometimes very well housed, but that the homes of the lowest income third are wretchedly inadequate. The building that has gone on in the last fifty years has been planned for the prosperous and well-to-do only. In the meantime the slums of our great cities have not been destroyed or rebuilt.

There has, of course, been some real progress. In the first place came the model tenements which at least called the



Bachrach

MRS. SIMKHOVITCH

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attention of the public to the fact that good buildings are possible at moderate rentals. But these buildings have been chiefly occupied by people for whom they were not intended—by artists, social workers, professional people, or highly paid office workers. And secondly, legislatures have gradually raised the standard of building laws so that new buildings cannot now in many States be built without proper light and air, and a certain minimum of modern conveniences. But unfortunately the old buildings, erected before this legislation, remain as a menace and as the only possibility for the low wage earner. For the improved and new buildings are not economically available to those whose earnings are small. It is optimistically hoped that wages will rise and that under better economic conditions special provision for low income families will not be needed. But this is a dream whose realization is far from being in sight, and in the meantime we have the present facts to face.

The facts are that people must not live too far from their work, and that in a society where education and recreation are recognized as social necessities, a substandard home cannot be tolerated. Neither model tenements, nor dwellings furnished by limited dividend companies operating under State Housing Boards, nor legislative enactment have produced low cost dwellings. It has taken the present national emergency to produce for the first time federal legislation which opens the way through federal aid by which slum clearance and low cost housing can be effected.

In June, 1933, the National Industrial Recovery Act was passed, and one of the measures adopted, with a view to the re-employment of construction workers throughout the country, was a housing section which provides for a thirty per cent grant to public bodies applying for this aid, and liberal loans at low rates of interest and amortization for the balance of the approved projects. This special provision is offered to public bodies only. It has stimulated public attention at once in many States; the most approved

method being legislative enactment providing for special housing authorities which are empowered to acquire land, plan areas, and build houses whose occupancy is intended only for the low income groups. To take advantage of this opportunity is the great and immediate duty of American communities.

The Federal Division of Housing is a branch of the Public Works Administration, with office in the Department of Interior Building in Washington. Moreover, a Federal Emergency Housing Corporation has been formed which is prepared to go into communities where there is no organization for this purpose, and where need is established.

We must remember that this is emergency legislation; that it lasts for two years only, and that therefore immediate action is necessary. But it is hoped that where municipal housing authorities are set up by law that the work once begun will go on when the emergency is over. For though we have made great advances in public health, education, and recreation, in housing we are just making a beginning.

If the conscience of our Church is aroused, her sons and daughters will see to it that this great need is understood, and that public authorities are created which will at last face, as every other country has faced, a major social problem of our day, with the resolve that the old rookeries in which our brothers and sisters live, must go, and be replaced by proper homes.

Our Mother Church has blazed the way for England's improved housing. In the House of Lords, the Bishop of Southwark is a valiant leader for improved governmental housing. And in the field of reconditioning, one of the most notable pieces of work, the St. Pancras House Improvement Society, Ltd., has been undertaken under Church auspices, with the Archbishop of Canterbury as patron, and the Rev. J. B. L. Jellicoe as chairman of the Committee on Management. By the provisions of the Act of 1930, the Government requires every large urban authority to envisage housing or rehous-

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ing proposals as a whole, and to submit forthwith to the Minister of Health a comprehensive five-year program showing their plans for rehousing persons to be displaced from unhealthy areas. Programs have been submitted to the Minister of Health by 280 local authorities, covering five-eighths of the population of England and Wales. These local authorities propose to erect during the next five years a total of 340,000 houses. This does not count in the building by private enterprise.

While there is still a vast amount to do in England, and also on the Continent, I want to point out that there is an aroused public conscience in regard to the housing of low income families in Europe which is only beginning to become a reality in the United States.

In this richest country in the world there are slums which shock visitors from many a poorer country. The poor must take what is left over. Houses that long since have paid for themselves, and which are now unfit for habitation, shelter those who cannot pay for proper dwellings.

Speculation in housing and land has brought about inflated and unsound values. These values must be deflated. We have allowed land values to determine use instead of socially determining what is the proper use of the land. Housing is therefore only one element in city regional planning, and cannot be considered apart from neighborhood social facilities, schools, parks, *et cetera*. The re-planning of industrial sites is a major factor in this problem. There must also be provision against unemployment so that the houses will be tenanted by the occupants for whom they are intended, and training for such management will undoubtedly be provided in this country, as it has been in England. If neighborhood social facilities are inadequate, special features may well be provided in the new housing plans, such as play space for children, nursery schools, or an auditorium for plays and concerts. But needed social services should be emphasized only where neighborhood planning has not already provided for them.

It has hitherto been supposed that limited dividend companies, operating under State Housing Boards, would be able to meet the housing needs without government help other than exemption from taxation. But experience has shown in all our urban communities that the limited dividend companies do not provide for the needs of the low income groups. Government subsidy and government credit are essential for low cost housing. This is the heart of the matter. Take away the subsidy and there will be no housing for workers with low incomes. The National Industrial Recovery Act's housing section is a wise measure, and it must be defended from the attacks of those who believe that government aid should not be used. We have only these alternatives: either wages must be large enough to pay commercial rents, or else subsidy is necessary. All students of housing are agreed that not more than one-fourth of the income of a family should go for rent. In New York and other cities a much larger proportion is paid by the poorer families who must therefore make insufficient allowance in their budgets for food and clothing. Or else, if they pay a genuinely low rental, it is for rooms that are not fit for occupancy.

Although our communion is not large, I am sure that if every communicant regarded it as an obvious duty to bring about better housing in his city and neighborhood, and to that end supported the Government's present program, we should see municipal authorities spring up all over the country. This would be only a beginning. But it would be a beginning of a permanent program, and not only an emergency measure.

Isaiah said, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." Could he have been thinking of America in 1934?

This is the third in a series of six articles for laymen and women on Some Social Problems Facing the Church in 1934 by distinguished Christian sociologists. The fourth article, *The Church and Social Credit*, by the Rev. Joseph F. Fletcher, will appear in an early issue.

Institute Schools Help to Build Kingdom

Our Negro educational work stresses motive of Dr. Russell, founder of St. Paul's School: "To interpret meaning of Christian life and character"

By Winifred E. Hulbert

Editorial Correspondent, THE SPIRIT OF MISSIONS

In this fourth article in our series, Builders of the Kingdom, Miss Hulbert discusses the contemporary Negro situation as it has been and is being molded by the schools of the American Church Institute for Negroes, of which St. Paul's Normal and Industrial School founded at Lawrenceville, Virginia, by James S. Russell is so important a factor.

Miss Hulbert has already told the more personal aspects of Dr. Russell's life in the children's Lenten Offering stories published by the Department of Religious Education. The next article in this series will appear in an early issue.

IT SEEMS TO be true that of all the large school systems in the United States, the only one that has come through the depression without a deficit is the American Church Institute for Negroes. As added good measure, the Institute is also able to report at the same time the retirement by one of its nine schools of some two-thirds of a long-standing indebtedness of eighteen thousand dollars.

Wise investment, of course, and steady though greatly diminished giving on the part of devoted supporters have been partly accountable for what the Rev. Robert W. Patton, Director of the Institute, believes to be an unparalleled achievement. But the main cause for success lies with the administrators of each of the schools, who with remarkable judgment have carried on in spite of cuts of thirty per cent or more in budgets which were at best not far above minimum needs.

It is difficult, (writes Dr. Patton) to give adequate expression to our admiration of our

Negro principals and teachers for their loyal coöperation and self-sacrificing spirit in volunteering to make every sacrifice to maintain their schools free of debt. These qualities seem to be characteristic of the race.

Such a report is encouraging. We think with pride of those principals, not least of whom is the pioneer James S. Russell, founder and now principal-emeritus of St. Paul's Normal and Industrial School in Lawrenceville, Virginia. We think of his long life of strenuous work, centered around the major emphasis of his life, "to interpret through a school his conception of the meaning of Christian life and character," enforced by his own experiences as he won his way to an education, then into the ministry, then into a position of commanding influence in a section where, within a radius of some fifty miles, live a hundred thousand Negroes. We listen to the expressions of deep respect and cordial coöperation spoken by the leading white men of the countryside where his influence radiates, and realize that he is, indeed, one of the true Builders of the Kingdom in a difficult and delicate territory of human feeling. We understand why a school, founded on such a rock, should withstand tempest. And appreciating St. Paul's, we appreciate the other eight schools fostered by the Institute.

But if we go beneath the surface of the Institute's brave report, and set about to seek the wider meaning of those words—"thirty per cent cut," "efforts abandoned to secure funds for building and new equipment," "making all possible economies short of wrecking our schools"—if we seek to translate them into terms applicable to the life of the twelve million Negroes who are citizens of the United

INSTITUTE SCHOOLS HELP TO BUILD KINGDOM

States, we shall find that we are face to face with a tragic question, and one which all Christian America should ask. "What has the depression done to the Negro?" The answer seems to be that he is standing before a crisis which, in the words of a conference held last May in Washington by government officials, Rosenwald experts, and social agencies, "there is great danger of a wholesale wiping out of most of the gains the bulk of Negroes have been able to make in their forward plunge between 1918 and 1928"—which years saw strides forward in farming, education, health, openings industrial and professional. It is in the light, or rather the shadow of this darker revelation that we can look for new significance in the coming days of the Institute schools.

The contrast of conditions met by graduates of these schools even within the last five years is startling. Five years ago they were coming out into a world that "held at least tolerance, if no great promise." There was a feeling among them that the future was theirs for the working, especially in the newer fields of the professions, particularly banking, insurance, social service, and teaching in secondary schools. The whole field of com-

munity welfare work, boys' and girls' club work, recreational activities, was spreading before them one of the great opportunities for their race. Journalists in all but ten States of the Union were publishing periodicals and papers of several descriptions. Among some of them was growing the conviction that at last in the mind of America the Negro had ceased to be "more of a formula than a human being," as Alain Locke says in that revealing book, *The New Negro*. There was still need for a philosophy that could make victory out of obstacles and handicaps. There was social discrimination, though more because of class than because of history or race; there was a very evident antagonism of organized labor to Negro apprentices or union members, though more because of economic competition than race. But in spite of certain dubious outlooks, the Negro was beginning to forget that he was "a problem to himself and others." He was beginning to find his folk-music and folklore appreciated in no uncertain terms by the dominant civilization. Race was becoming a thing of pride rather than of humility. And a few were beginning to dream of a day when they should take their stand as



PRINCIPALS AND BUSINESS MANAGERS OF INSTITUTE SCHOOLS HAVE CONFERENCE

Included in the group are the Rev. Robert W. Patton (center), Director of the Institute, and the Rev. J. Alvin Russell (second from right), Principal of St. Paul's School and son of the founder. (See page 156)

THE SPIRIT OF MISSIONS

vanguard of the advance of the great peoples of Africa.

Then came the heavy hand of the depression, erasing in one broad sweep most of the cherished ambitions not only of the Negroes but of all else. But more than ambitions were erased for the Negroes, at least for the time. Confidence began to go, confidence in their own ability to master their fate, and even at times confidence in the sincerity of the promises made to them as American citizens.

They found that "the Negro is the marginal man in this country." When technological unemployment began, it hit him first, for three-fourths of his industrial laborers were in the unskilled jobs that were laid off first when new machinery was added. Thousands of owners of their own farms in the southland who were raising cotton found themselves victims of the loss of the world cotton market. Thousands of others lost their farms also, through inability to meet taxes and mortgage payments. Negro banking and insurance companies, chartered primarily to serve their own people, began to go under, although the failures among the latter companies were few compared with failures in the insurance business generally. Those in professions suffered the same fate as all professional classes. Education was particularly hit in the fifteen States which maintain separate school systems. Although the South devotes a greater proportion of her State taxes to education than does any other section of the Union, schools for Negroes have never been sufficient in number, and with the depression, in spite of heroic efforts of counties here and there to finance their schools, and teachers who are giving their services, hundreds have had to close their doors, and hundreds of others reduced their year to four months. Just what this will mean to the coming generation of Negro citizens is a grave matter for "any man with a social imagination to ponder."

But perhaps the most discouraging element of all is that Negroes are finding that the relief programs suggested are not devised with reference to them, or at least, with scant provision for them.

Even the NRA, in certain areas, has not been strong enough to insist against discrimination in its codes. Negroes are slow to complain; they are apt to be loyal under any condition; but if pressed, they will admit (what some of their white friends have already proclaimed) that they do not benefit from shorter hours and higher wages, and in many cases where minimum wages have been put into effect, employers have replaced them with white labor. It is small wonder that a people, whose characteristics have for many generations been self-sacrifice and coöperation and loyalty to American ideals, should feel deep under their outer calm a desperation, a helplessness, and, at times, a bitterness.

The governmental appointment of Henry A. Hunt, Principal of the Fort Valley High and Industrial School of Georgia, to be Director of Special Services for Negro Farmers under the Farm Credit Board comes both as a tribute to Mr. Hunt and the Institute, and as a recognition of the grave need for a new handling of the situation.

And from a Southern newspaper comes the demand that the people, at least of that State, realize that it is a "business proposition for them to see to it that Negroes are given as good a break as anyone else gets in the readjustment of wages."

Not because it is a business proposition, but because it is the command of Jesus our Master, must all who claim to be His followers become interested in this matter. Through our Institute schools we have the surest way of finding a solution for the young Negro who needs good education, and for the adult Negro who needs reëducation along some line that will profit him in this changed era. And through the Institute, we can spread the doctrine of respect and good will among those of the dominant civilization, in whose control the economic destiny, the social happiness, and the political justice of the minority lie. It would seem as if nothing less than this can fulfill our implicit promises to those who for us are helping to build the Kingdom.

"She Went With Christ's Healing Touch"

House of Hope, Nopala, Mexico, carried on by one woman as a thank offering to God, last year treated 1202 patients from far and near

By Sara Q. de Salinas

Matron, House of Hope, Nopala, Mexico

THE PRESENT YEAR has been a sad one. In addition to the suffering caused by sickness the patients find themselves in a painful condition of economic crisis. In this region people expect to sustain themselves from agriculture. Primarily, because of the lateness of the rains, and later their superabundance, and finally due to premature frosts, nothing has been productive to the inhabitants of these regions. In practically all the cases that I have had to treat, I have heard from the lips of the suffering this phrase, "Little Sara, what can we do about our poverty?" I am advised in anticipation by the patients, men and women, "I am not able to help with anything or to give even the smallest amount to buy medicines." And as I see with certainty that the complaint is justified I attend with pleasure as always to their particular cases. In this year the total cases treated by me rose to the respectable number of 1,202.

This sad crisis not only has been felt by the poor but it has extended even to persons who have resources. I say this

because the Ladies' Guild of Christ Church, the English-speaking congregation in Mexico City, who, in previous years, were accustomed to send me a

monthly contribution, have in this time suspended it from the month of February, 1933. This suspension naturally lessens my pecuniary capacity to buy medicines but I have done the best I can to augment that which I have received from the National Council, which is about eleven dollars and some centavos a month, depending upon the exchange.

In the question of the sicknesses or accidents it is clear that all are painful but there are some which make a greater impression.

One afternoon there presented themselves a group of persons conducting a wounded man desiring permission to cure

himself in this hospital. His father is very poor; the wounded the only sustenance of his family. The person who wounded him had no resources of any kind, which all resulted in my having to take charge of the patient, attending to him with treatments and food for him

NOPALA is a small town in the State of Hidalgo about sixty miles northwest of Mexico City. Here the Ven. Samuel Salinas makes his home and from it he cares for the Church's work in a wide region. At one time Bishop Aves hoped to establish a well-planned and well-supported medical work at Nopala. A small building was erected and for a time an American doctor was stationed there. Then funds failed and the little hospital closed; it seemed that the work must utterly fail. In this emergency Mrs. Salinas offered herself. She had but little previous training or experience, but she had faith that the Christ whom she loved would see her through. And He has— for ten years or more. Mrs. Salinas gives her time and work as a thank offering. She has never received a salary. Besides caring for the sick, she looks after her own home and her family of eleven children.

This article tells the story of a year's work at the House of Hope, as she told it to the recent diocesan convocation in Mexico City. May there always be money enough to care for those who come seeking bodily and spiritual healing.

—JOHN W. WOOD

and for a sister who cared for him, for three months until he was entirely cured.

Another time there arrived at the hospital two young men, one of whom had suffered a terrible fall from a train and was hardly able to walk. His condition was alarming, nearly critical. I subjected him immediately to treatment and a few hours later he began to respond and entertained that I send a telegram to his father who, when he arrived, found his son out of peril. These young men, students, had left their homes expecting to find work in which to make money but very soon had gotten into grave difficulties. At the same time that I gave them help, I made them comprehend their error and the necessity of returning to the good way which they had abandoned. They desired to return to their homes, but they were at the end of their resources and in danger as now they saw the disgrace and misery of the accident. I helped them and later there arrived from the parents of the uninjured one the means for their care and their travel home.

In the past month there was conducted to the hospital a poor old woman whom a group of boys, mischievous and with bad intentions, had wounded brutally. Among other wounds she had a very grave one about the only good eye that she has. I was under the necessity of cutting away fragments of decomposed skin and to give her the necessary treatments. Days there were in which I felt that she would lose this eye and be entirely blind, but fortunately it was not thus. At the end of the fourth week I

was able to pronounce her cured. From the first Sunday that she passed in our company I invited her to attend our service, and I am sure that one ray of light has penetrated into her heart because on leaving me she said, "In addition to curing me, Senora, I thank you that you have taken me to the church. How beautiful are your prayers, and it was a great pleasure to me because I was able to understand everything." She went with something of ourselves in her heart—love and care, and the healing touch of the consoling Gospel of Christ.

Many of the patients are carried from far and I have to receive both the patients and those who bring them and give all hospitality at least for the night. Some of these patients have to be nursed constantly, and it is necessary that some of their relatives or friends or some special person do it, adding to the expense we are under. Now I indicated that many give nothing and others give very

little. The reason for this is very evident to me. If that which I receive does not cover the expense, it is, at least, a help and the rest that is necessary must be provided from other sources.

When I began this work of charity I received nothing for it. If for some circumstances the little which is today sent me would fail to arrive, with the help of God as I commenced here, so will I continue, having confidence that the God whom I serve will give us His help in some way. Certainly "Our confidence is in God Who has made the heavens and the earth."

Congratulations

THIS MONTH five Bishops will observe the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS Family offers heartiest good wishes. They are:

MARCH

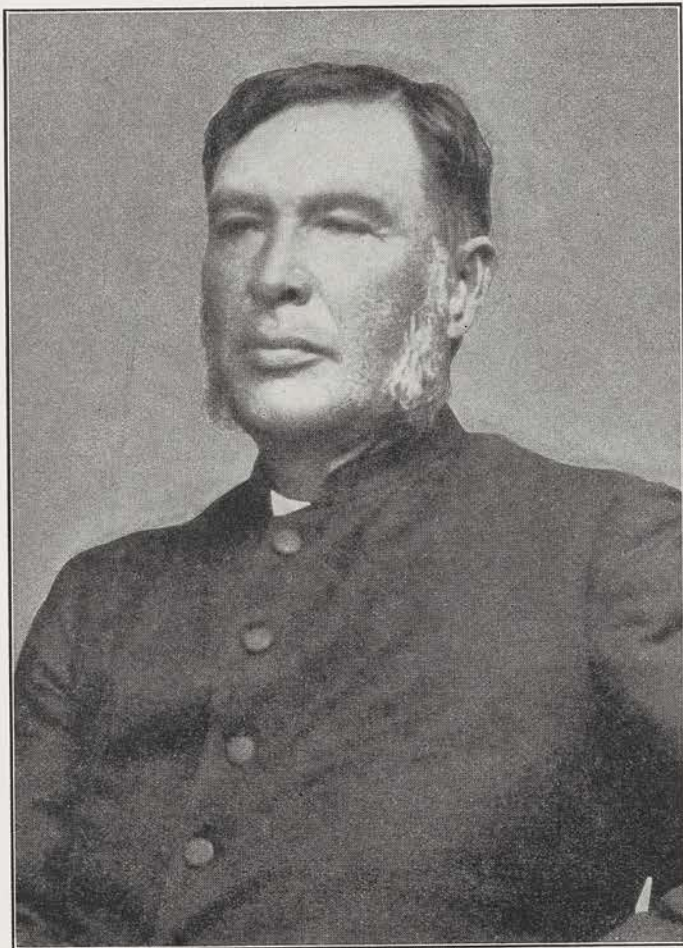
4. Alfred A. Gilman, Suffragan Bishop of Hankow, 1925.
15. Manuel Ferrando, Suffragan Bishop of Puerto Rico, 1923.
24. *St. Matthias' Day*—Robert C. Jett, Bishop of Southwestern Virginia, 1920.
25. Henry St. George Tucker, Bishop of Virginia (Coadjutor, 1926-1927, Missionary Bishop of Kyoto, 1912-1923).
D. T. Huntington, Missionary Bishop of Anking, 1912.
Hayward S. Ablewhite, Bishop of Marquette, 1930.

The Editors regret that space limitations crowded out our greeting to the ten Bishops whose anniversaries came in February.

The Spirit of Missions

PICTORIAL SECTION

Four Pages of Pictures from the Field



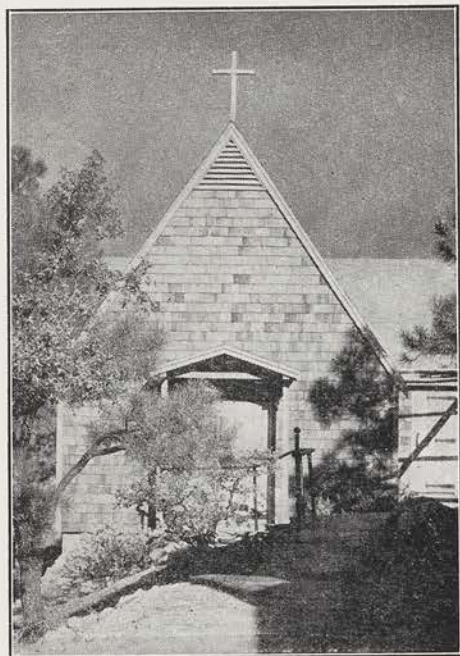
Builders of the Kingdom, VI: Philip Deloria, pioneer Indian priest to his own people. (This is the final portrait in the current series which began in our October, 1933, issue)

Aerial View of Atlantic City Where General Convention Will Meet Next October



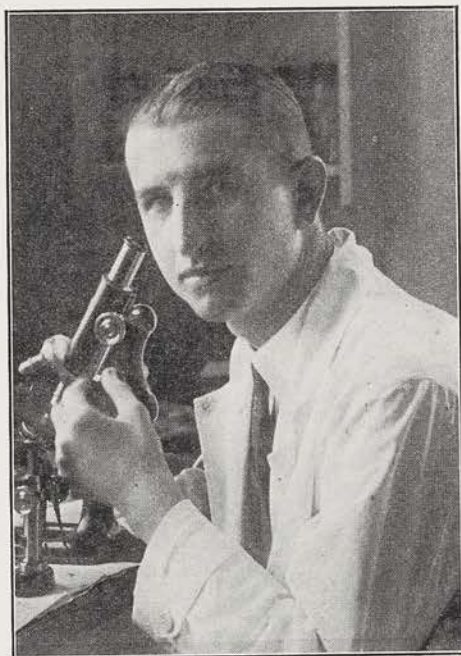
The Municipal Auditorium in which the great opening meeting will be held on Wednesday, October 10, is seen in the center foreground. The Convention headquarters will be in Chalfonte-Haddon Hall, which is just below the top of the second pier from the bottom of the picture. The Woman's Auxiliary head-

quarters will be in the Chelsea Hotel, which is just below the hotel group shown in the bottom foreground. Of the several Episcopal churches in Atlantic City, St. James' at Pacific Avenue and North Carolina Street, and the Ascension at Pacific Avenue and Kentucky Street, are quite close to Convention headquarters



BUILT IN THREE WEEKS

The Chapel of the Beloved Physician, Phoenix, Arizona, was recently consecrated by Bishop Mitchell (See page 115)



DR. WERNER JUNGE

Young German physician who has recently assumed charge of St. Timothy's Hospital, Cape Mount, Liberia (See page 139)



AT THE CONSECRATION OF ST. STEPHEN'S CHURCH, YANGHAUNG, CHINA
 Burned out during the 1932 disorders around Shanghai, this congregation built, through their own efforts, a new church in a new location. The priest-in-charge is seated to the left of Bishop Graves (See page 115)



NEW MISSIONARIES TO DISTANT AMERICAN POSSESSIONS
 Dorothea L. McHenry (Alaska) Charles L. Riggin (Honolulu) Alice L. Hanson (Alaska)

Recruits Join Overseas Mission Forces

Missionaries, recently appointed by National Council to reënforce work abroad, will share in present opportunity for Christian advance

THE need today is for more missionaries. . . . Never have the opportunities for Christian advance been greater." This is the declaration of native Christian leaders as well as the most trustworthy leaders of the missionary enterprise at the home base. And in the face of this evident opportunity, we should rejoice that at recent meetings of the National Council nine fine Christian men and women were appointed to join our forces in Liberia, China, Japan, Honolulu, Alaska, and the Philippine Islands. To them **THE SPIRIT OF MISSIONS** bids Godspeed and prays that there will be reinforcements to follow them, and follow them soon.

ALLAN R. BRAGG has the distinction of being the first man to respond to Bishop Campbell's urgent appeal to the students in the General Theological Seminary to help him penetrate the interior of Liberia. Mr. Bragg, who hopes to be ordained by the Bishop of Liberia, prepared for his ministry in St. John's College, Winfield, Kansas, Concordia Seminary, and the General Theological Seminary. He has also studied for a short time at London

University and the University of Hamburg, to secure a foundation in the Vai language.

Another newcomer to our Liberian Mission gives again St. Timothy's Hospital, Cape Mount, a resident physician. **DR. WERNER JUNGE** comes to us from St. Joseph's Hospital, Bolahun, Liberia, where financial stringency has made necessary the closing of its work. Dr. Junge studied in the Universities of Rostock, Freiburg, and München, Germany, and prior to coming to Africa served in St. Jurgen Hospital, Bremen, and Pathological Institute, Rostock, and the Tropical Institute, Hamburg, Germany. (Photograph, page 138.)

A vacancy in the teaching staff of Iolani School, Honolulu, has been filled by **CHARLES L. RIGGIN**, a graduate of Eau Claire State Teachers' College. Mr. Riggin will teach English and Science.

The Alaskan Mission has attracted two well-equipped nurses: **DOROTHEA L. MCHENRY** and **ALICE L. HANSON**. Miss McHenry, who received her nursing education in the Philadelphia Episcopal Hospital, fills a very important post which

THE SPIRIT OF MISSIONS

combines the duties of a nurse with those of an assistant house mother at Christ Church Mission, Anvik, where no doctor is available and the services of a skilled nurse are essential. Miss McHenry is the daughter of a clergyman and has looked forward to serving the Church in Alaska for many years. Miss Hanson has responded to an emergency call to fill a vacant post in the Hudson Stuck Memorial Hospital, Fort Yukon, caused by the withdrawal of one of the staff. She received her training in the Chamberlain (South Dakota) Hospital.

THE REV. TIMOTHY E. WOODWARD has gone to the Philippine Islands in response to a very urgent call from Bontoc for a helper to the Rev. William H. Wolfe. The death, a few years ago, of the Rev. E. A. Sibley left the care of Bontoc and its eight outstations entirely on Mr. Wolfe, a tremendous and almost breaking task for one man. The imperative need for another man is filled by Mr. Woodward. Educated in the University of Pennsylvania and the Philadelphia Divinity School, Mr. Woodward was ordained to the priesthood in 1931, and before going to the Philippine Islands served curacies in suburban Philadelphia.

Convinced that teaching in a missionary institution offers an opportunity for Christian expression, NORMAN F. GARRETT, a graduate of the Wharton School of Commerce and Finance, in the Univer-

sity of Pennsylvania, has gone to Central China College, Wuchang, as a teacher of economics.

Our medical and evangelistic forces in Japan will be reënforced soon by two recent Harvard graduates: DR. JOHN PERRY HUBBARD and THE REV. LAWRENCE ROSE. Dr. Hubbard, a descendant of Commodore Perry and nephew of the Presiding Bishop, goes as a pediatrician to St. Luke's International Medical Center. In preparation for his medical work in which he sees the greatest opportunity of service with definite religious meaning, he spent a year at the Virginia Theological Seminary after graduating, in 1926, from Harvard College. He then attended the Harvard Medical School and since 1931 has been on the staff of the Children's Hospital, Boston. Prior to going to Japan he will take additional study in Germany.

Mr. Rose, who graduated from Harvard College in 1923 and the General Theological Seminary in 1926, is taking a few months additional study at that seminary prior to joining the staff of the Central Theological Seminary, Tokyo, as a teacher of apologetics and religious education. After graduating from the seminary, Mr. Rose spent two years as a tutor and fellow there, and since 1928 has been doing missionary work in Montana; his last charge being St. James' Parish, Deer Lodge.

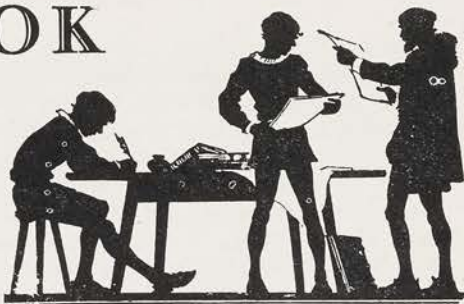


DOCTOR, PRIEST, AND LAYMAN AMONG NEW MISSIONARIES TO ORIENT
Left to right: Dr. John Perry Hubbard (Japan), the Rev. Lawrence Rose (Japan),
and Norman F. Garrett (China)

READ A BOOK

Epitome of the Rev. W. G. Peck's
Christian sociology is given in
recent book, recommended by

The Rev. Julian D. Hamlin
Rector, Church of the Advent, Boston



IN EVERY CORNER of the Anglican Communion during the past year there have been celebrations of the centenary of the Oxford Movement. This movement, which began with the preaching by John Keble of the Assize Sermon at Oxford one hundred years ago, means to many people who have not grasped its underlying realities, little more than the restoration of elaborate services and ecclesiastical millinery. If such be their feeling, *The Social Implications of the Oxford Movement* by the Rev. William George Peck (New York, Scribners, \$2.50), will help to undeceive them.

Vicar of the Church of St. John the Baptist, Hulme, Manchester, England, Mr. Peck was for many years a distinguished English nonconformist minister of the Methodist persuasion. His influence was known and widely appreciated within the borders of English nonconformity. During this time his thinking passed through various phases of thought which dominated the era in which he lived, until he came to the conclusion that only in Christianity and the sacramental religion was there any valid Christian interpretation of the world in which he lived. In his nonconformist days he was a leader in that influential group of ministers known as Free Catholics who hoped to restore to English nonconformity the Catholic ideals of the historic Church. In 1925 he at last came to the conclusion that this was impossible in his former allegiance, and he was ordained deacon in the Church of England, in Manchester Cathedral. A year later he was ordained priest by the Archbishop of York. Since then he has been a leader of the group in the Anglican Communion

who have understood, preached, and lived that Christian sociology which finds both the intellectual and emotional sources of its being in the faith and sacraments of the Christian Church. Many books have come from his pen, and have widely influenced the thought of our day. In his nonconformist days, *The Coming Free Catholicism* and *From Chaos to Catholicism* are the expression of that aspiration which was so soon to be realized. As an Anglican, *Catholicism and Humanity*, *The Divine Society*, and *The Divine Revolution* have all witnessed to the social implications of the faith which he now holds.

In a sense *The Social Implications of the Oxford Movement* is the scholarly epitome of his thought. No one will read the book and put it down without realizing that the Oxford Movement has a social message and a social mission in the world today. At times Mr. Peck is historical, tracing the progress of the Movement even from the days of Pusey and Newman. At other times he examines the various eras of thought through which the movement has passed during the century, picturing the collapse of secularism, and the defeat of the optimistic hope of a shallow liberalism. The defeat of the optimistic hope for progress from below is the clarion call for a Christendom which is built upon the solid foundations of Christian faith and life, and to a Church with a social message which comes not from man but from God, "coming down out of heaven as a bride adorned for her husband," with a message demanding that the material world be made not only subservient to the world of the spirit, but sacramentally

charged with the eternal purpose of God for the redemption of mankind.

The message of the book will not satisfy those who feel that it is the mission of the Church to support any earthbound system, whether it be Communism, or Fascism, or Capitalism, but it will awake those who are living in the great stream of historic Christianity to a realization of the fact that the application of their religion to the world is radical, and in the apprehension of that fact lies the hope of the Church today and the hope of tomorrow for that Kingdom which is still coming and the Christian society which has yet to be realized.

What happened in Oxford a hundred years ago was the recovery, within the English Church, of the true principles of social direction. It is no disproof of my thesis (says Mr. Peck) that the Oxford Movement was primarily the reassertion of the Catholic Faith and the Catholic Church; for that the surest social direction springs from the realities given in Christ and His Fellowship is the truth that I have labored to establish.

In the opinion of the writer that

labor has been abundantly blessed.

One might also add that the possession of this book is very valuable if only for the fact that the last pages contain a most excellent bibliography on the Christian social movement, covering its political, social, and historical aspects, together with a bibliography in the economic, philosophical, and doctrinal spheres which should ultimately be familiar to the student of Christian sociology.

1 1 1

SKY DETERMINES, An Interpretation of the Southwest, is the title of a new book by the Rev. Ross R. Calvin which the Macmillan Company will publish this month.

Dr. Calvin, as secretary of the Missionary District of New Mexico, has an unusual opportunity to see various phases of the Church's work in that field. He frequently has contributed articles to THE SPIRIT OF MISSIONS on these activities; his most recent article, *The Gospel of Christ in Navajo Land*, being printed in this issue (page 117).

Arapahoes Use Drum as Alms Basin

OUR FATHER'S HOUSE, the chapel at St. Michael's Mission to the Arapahoes at Ethete, Wyoming, possesses an unique alms basin demonstrating a most interesting adaptation of native culture and customs to Christian uses.

The alms basin is an Indian drum made and decorated by our Christian Indians themselves. In the center foreground is the sacred pipe of the Arapahoes in its covering showing eagle feathers and the seven leather thongs. This pipe has always stood for the Divine Presence to the Arapahoe. Surmounting the pipe is the cross to which it

has led. At the right of the cross is the turtle which the Arapahoe believes discovered the earth. It corresponds to the

Dove in the Bible. At the left is the cedar tree which denotes the permanence or continuity of religion. Around the outside rim are crosses and traditional Arapahoe designs.

On the under side of the basin is a picture of Our Father's House and a ladder of ten steps which like the Ten Commandments lead from the pipe to the cross. This alms basin with its Christian and Indian symbols will play its part in drawing the Arapahoes nearer to the cross.



A Lost Chance

A Story for Boys and Girls

By George G. Barnes

Illustrated by Jessie Gillespie

THERE WAS great excitement in the palace of the great Kublai Khan, Emperor of China, six hundred and seventy years ago. The palace guards on the main gates had just swung open the doors into the outer court, to admit a procession of white horses. It was February, the New Year of China, and from every part of Kublai's empire New Year presents were arriving for the great king.

Within the palace the great halls hummed with life. Tables for the New Year feast were being set, for the Emperor was to dine with his court; messengers and retinues of princes were arriving every moment. The streets of Kanbalu swarmed with comings and goings. Astrologers, falconers with hunting falcons, doctors, princes, were meeting and bowing and murmuring New Year greetings.

Among this crowd was observed a procession of strangers slowly advancing through the palace gates. The Tartar escorts rode ahead and on the flanks, shouting to the crowd, "Make way, make way for the guests of the great Khan!" Two strangely complexioned men walked in front, their faces olive, their noses sharp, their features thin, their dress foreign. Behind came servants of the same race. With great dignity the strangers advanced up the palace roadway, until they found themselves in the presence chamber of the Emperor.



Hidden drums beat in the hall. A voice cried, "Bow down and do reverence!" and at once the strangers and their servants went down on their knees and hands, bowing their heads till their foreheads knocked the floor. They were the first western men to enter the presence of the great Khan of China.

"Rise!" commanded the voice of Kublai. It was a friendly voice for a tyrant monarch. The strangers rose and stood with bowed heads. A man's eyes must not look into the eyes of the great Kublai.

"I have sent for you," said the Emperor, "because I have a mission for you. For three years you have been my guests in Cathay. For three years you have been my friends and have taught me much of your own arts and ways of life in Italy. Now I wish to learn more. I wish to learn of your religion; I wish my own people to know what your Pope teaches of this Jesus Christ. It is my will to send my officer Khotagal to Rome,

THE SPIRIT OF MISSIONS

with a letter to the Pope. Read the letter!" he commanded one of the courtiers who held a scroll. The courtier read in the Tartar language to the two Italians the letter to the Pope. It asked for one hundred missionaries of learning, who were able to teach Christianity and also the seven arts, and who were able to prove by argument that Christianity was founded upon more evident truth than any other religion. It also asked for some of the Holy Oil from the lamp which burns over the tomb of Jesus.

The Emperor Kublai then said, "It is my wish that you accompany my ambassador to the Pope. Here are letters and here is my own golden tablet inscribed with my royal cipher, which you will carry and show to all who will furnish you with provisions and help you on your journey."

The drums beat and the two Italians, whose names were Nicolo and Maffeo Polo, prostrated themselves in obedience to their royal friend's command.

For three years, through storms, floods, and snow, the two brothers fought their way homewards. Khotagal, the Khan's ambassador, had been left behind, dangerously ill. It was a very ragged, strange company which landed at Venice in 1269. The Pope was dead, and the new Pope had not been elected. So Nicolo and Maffeo made their way to their home, where another sorrow awaited them. The welcome they expected was not to be. Wondering brothers gathered round the travelers, scarcely recognizing them, and told the news of the death of Nicolo's wife.

"Where is my son?" asked the heart-broken man.

"Here he is, grown to a fine lad of fifteen in your nine years' absence. Come, Marco, show yourself to your father."

Marco had grown into a strong, handsome youth, and with great joy embraced his father whom he scarcely remembered. What stories they had to tell each other! Few believed the tales of the travelers until they ripped open the linings of their ragged gowns and produced some of the jewels which the Khan had given them. . .

TWO YEARS LATER Nicolo and Maffeo Polo sat on the deck of a vessel which was clearing the harbor of Venice, bound for the Holy Land. At their feet lay Marco, now seventeen years old, his eyes glowing with excitement at accompanying his father back to the great Khan's mysterious country of China. "You are all I have now, Marco. We will leave this country of intrigue, and go back to the country of adventure and courtesy. But first for the Holy Oil. Then we must break the news to our friend Kublai Khan that Christianity is too busy fighting and quarreling to bother about China. He asked for one hundred priests! We shall have to be the priests ourselves, I think!"

The travelers landed in Palestine, and soon procured a small bottle of Holy Oil from the Church of the Holy Sepulchre in Jerusalem. Then came a ray of hope. The friendly papal legate at Acre wrote to say that he had been elected Pope Gregory X. He sent them crystal vases as presents for Kublai Khan, and better still he sent them two preaching friars to go with them to China.

Once more the three travelers, with the friars, started on their long journey to their great friend's empire. But the two friars were poor stuff after all. Scarcely a thousand miles had they traveled when they heard rumors that troops from Babylon were invading Armenia. Their route lay that way; they stopped, looked at each other, whispered together, and turned back home!

The three Polos went on alone.

For three and a half years they marched, mile after mile, the boy Marco footing it bravely through strange lands and among strange peoples. At last, forty days' journey out from the palace, escorts met them with orders to see that they were given food and lodging of the best each night. So they came for the second time into the royal presence at the magnificent summer palace at Kai Ping Fu, near the modern Peiping.

Into the presence chamber, where Kublai sat surrounded by his nobles, the three travelers were brought. They prostrated themselves before the throne,

young Marco copying all his father did. Commanding them to rise, the Khan asked them of their mission. The letters from Pope Gregory with the crystal vases, brought so carefully through storm and danger for three years, were handed to the Emperor.

"Where are the hundred missionaries I desired your Pope to send?" asked the Khan. His face fell as the sorry story of failure was told; not even two priests had come to teach his Empire about Christ. Disappointed yet kingly, Kublai Khan received the bottle of Holy Oil from Jerusalem with reverence, and ordered it to be kept with care. "But who is that youth with you?"

Nicolo answered, "This is your servant and my son."

"He is welcome, it pleases me much. He shall attend me at court. Now come! We have prepared a feast in your honor."

The next seventeen years Marco spent traveling thousands of miles for the Emperor, while his father and uncle lived as the Khan's guests at his court. He spoke and wrote in four languages, Moghul, Ighur, Manchu, and Chinese. Everywhere he went his notebook was filled with stories of the strange customs and sights of China. Eagerly the Khan listened to the stories on Marco's return from his many journeys.

The three white men had never forgotten their far-away homeland in Venice. One day they asked Kublai Khan for permission to depart; but he seemed hurt by their request and refused, so they had to stay. Soon afterwards, however, ambassadors arrived from a king in Persia asking for the hand in marriage of a princess of China. Kublai Khan chose a girl of seventeen, and the ambassadors set out for their own land only to find that war among the Tartars had blocked the roads.

Returning to China, they determined to start again by sea, and as Marco was already skilled as a sailor, they asked the Khan to allow the three Venetians to come with them. Reluctantly he consented, and gave them the golden tablet

of safe conduct through his dominions. Fourteen ships, each with four masts and nine sails, were fitted out. The princess, the ambassadors, and the three Polos embarked. Their royal friend was grieved to lose them, and gave them many rubies and other jewels, and two years' food on board the ships. It was truly a sad parting.

In 1292 the fleet sailed from a southern Chinese port, and after three years' sailing they reached Venice, just twenty-four years after leaving home.

Such were the adventures of Marco Polo in China. But what became of Kublai Khan? Did he ever remember his friend with the white face and busy notebook? Did he ever look sad when he remembered how his request for Christian priests had failed? The answer can be seen today in China.

In the city of Kan Giu in which Marco Polo had stood and watched ships from India unloading pearls and loading sugar, the modern city of Canton, stands an ancient temple jostled by the crowded Chinese houses and shops.

Go into that temple of the Five Hundred Gods, and the answer is there: five hundred gilded idols. Walk round the temple. Look at each idol. Look for the answer to our question, "Did China remember Marco?" You will find that one of the gilded idols is different. You will see one idol with a round flat hat. Chinese idols never wear hats. "Who is he?" you ask. A shuffling Chinese temple loungeer whispers in your ear as he points, "He . . . Marco Polo! He . . . Marco Polo!"

And the ghost of Kublai Khan seems to whisper, "I asked for Jesus Christ and a hundred priests. You refused. So I did the next best thing. I made my white friend a god."

Three hundred years passed before the Khan's request was answered and Christianity sent to China, Ricci, the first missionary to remain for any length of time in that land.

This third story in our series for boys and girls is from *Yarns from the Far East* by George G. Barnes (London, Edinburgh House Press).

SANCTUARY

THE new heavens and the new earth, which I will make, shall remain before me, saith the Lord.—Isaiah.

THE ONLY WAY in which people can build a Christian order is by the power of God. Man, by himself, cannot build the Kingdom of God. Underneath all his efforts there must be the faith that God lives and that God is building that Kingdom.

IN OUR EFFORT and desire to extend his Kingdom, let us pray:
That we may see our problems against the background of the reality of God. To see the reality of God working in human life is the source of courage and strength.

That we may see our needs not only as they affect us but as God sees them.

That we may know ourselves in the true perspective of his purpose and his power. The satisfaction of our need is only a part of his divine purpose.

That we may steadily and constantly deepen our sense of the infinite greatness of God. He is eternally working in the world and will not be defeated but will bring in his Kingdom. Those who have done most for man have had a tremendous sense of the reality and greatness of God.

As we recognize the importance of individual personality, and as we know that the principle of its true growth is response to the companionship of God, let us pray that he will guide us to solve our social problems at home and abroad with that aim in view.

O GOD WHO art the source of knowledge and of power, mercifully look upon thy people in their time of need: Illumine the minds, strengthen the wills, kindle the hearts of the Bishops, Pastors, and Congregations of thy Church: Grant that by them all thy loving purpose may be known and through thy grace abundantly fulfilled, even the redemption of mankind which thou hast promised through thy Son our Saviour, Jesus Christ.

Worship is not a passive, but an active experience. It is an activity of the spirit, which is alert, listening, waiting, adoring, seeking out the inadequacies of its own life, and learning to redirect that life.

The National Council

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

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island, *President*

THE RT. REV. PHILIP COOK, D.D.

First Vice-President

Foreign Missions, Domestic Missions,
Religious Education
Christian Social Service

LEWIS B. FRANKLIN, D.C.L.

Second Vice-President and Treasurer

Finance

Publicity

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

THE NATIONAL COUNCIL will be in session at Church Missions House, New York, the center of our world-wide missionary enterprise, as this issue of THE SPIRIT OF MISSIONS goes to press. It will not be possible therefore to tell in these pages of action taken with respect to the grave financial situation which confronts the Council for 1933 or for the year upon which we have entered. A deficit of slightly more than \$500,000 for 1933, the first incurred since 1925 when the Pay-As-You-Go Plan was inaugurated, is the immediate problem. None will be surprised that various expected income failed fully to materialize. In this the Church has suffered with all the world.

The record for 1933 reveals one feature which must necessarily grieve every loyal friend of the missionary cause, which "missionary cause," be it remembered, is Christ's cause, the one and preëminent enterprise of the Christian Church. The revelation is this: The average paid for missions is less than two cents a week per communicant, and in twenty-seven dioceses the average is less than one cent a week. Here then is the real explanation for missionary catastrophes in our parishes and dioceses and in missionary districts at home and abroad. It is inconceivable that this miserly showing repre-

sents the capacity of this great Church to give toward its unified missionary activities at home and abroad.

Is this fact not a worthy subject for prayerful self-searching? Total payments for missions from the dioceses in 1933 averaged only \$1.06 per communicant per annum, as compared with an average expenditure for all Church purposes estimated at \$23 per communicant per year. Again we ask, is it possible that the membership of this great Church believes this a worthy ratio? Once more shall we not prayerfully and in the spirit of Lenten self-examination discover the reasons underlying a situation so utterly unworthy?

Christ's last command is our first obligation. As we set out upon a Church-Wide Endeavor shall we not face this inescapable truth?

1 1 1

THE COUNCIL ROOM at Church Missions House now has upon its walls the two missionary world maps and the frieze which were part of the Church's exhibit at Chicago. The frieze gives in chronological order the extension of missionary work from its beginning in Liberia, across the century, to 1933 when the latest venture of faith was begun in Dornakal, India.

Domestic Missions

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

Last month Bishop Cook in introducing Bishop Bartlett as the new Executive Secretary of this Department told of his journey to our western missions then in progress. Bishop Bartlett has returned from that trip and here shares with THE SPIRIT OF MISSIONS Family some first-hand impressions of the work visited.

WHAT A THRILLING experience it is to go with the Rev. Victor G. Lewis, of Gillette, Wyoming, on his two-hundred-mile circuit, of a Sunday! Ranch houses and school houses are his churches. At the little Powder River schoolhouse an enthusiastic congregation greets the missionary as he drives in for his fourth service of the day. A trip with this happy missionary makes one's confidence in the Church's work grow apace. . . .

In Utah the Church meets conditions which are unique in the history of American Christianity. No one can appreciate the difficulties of working in this State until he has studied the situation. Yet, for sixty years the steady, quiet, friendly influence of our Church has had its effect in raising the standards of family life and answering the spiritual and intellectual needs of youth. . . .

At Fort Hall, Idaho, where our mission has been educating the children of the Bannock and Shoshone Indians for many years, the Church now has an unusual opportunity

to cooperate with the United States Government in its new plan to prepare the Indian to take his place in American life. The Government is preparing to change the boarding school at the Agency to a high school, and to build four grade schools on the reservation. This will place the responsibility of caring for their own children on the shoulders of the Indian father and mother. These parents will need the help of trained field workers to teach them how to make their homes fit places in which to rear children. Write Bishop Barnwell, or the Domestic Secretary, about the new plan. It is a good story to tell to those who may wonder if money contributed to missionary work is well invested. . . .

Most of our domestic missionary fields are undermanned. Little intensive work can be done when a missionary must spend a large portion of his time driving from station to station to conduct services.

In North Dakota one man, the Rev. Robert Clarke, ministers to his people in two counties, and serves five missions where the Church has been at work for forty years. This scattering of effort seldom produces lasting results.

Furthermore, the situation could be changed without delay if the Church would provide stipends for men who are eager to consecrate their lives to service in the domestic field.

With Our Missionaries

CHINA—HANKOW

E. P. Miller, coming on regular furlough, sailed from Shanghai, January 23, on the *President Cleveland*, and arrived February 23 in New York.

CHINA—SHANGHAI

Evelyn M. Ashcroft, coming to the United States on regular furlough, sailed from Shanghai January 21 on the *Chinese Prince*.

W. H. J. Taylor and family, coming on regular furlough, sailed from Shanghai, January 30, on the *President Coolidge*, via the Panama Canal, and are due March 10 in New York.

JAPAN—TOKYO

Mrs. Charles S. Reifsnider and son John sailed from Yokohama January 18 on regular furlough, on the *Asama Maru*. Bishop Reifsnider is expected in this country in the early summer.

THE PHILIPPINE ISLANDS

The Rev. and Mrs. Vincent H. Gowen and son sailed after regular furlough, February 23, from San Francisco, on the *President Coolidge*.

Foreign Missions

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

Across the Secretary's Desk

KETCHIKAN, ALASKA, has two congregations, one of them of Indian people known as St. Elizabeth's. On a recent Sunday St. Elizabeth's choir of thirty-five voices sang Handel's *Messiah*. It was broadcast over KGBU, the Ketchikan station.

CHRISTMAS WAS beautiful here," says the Rev. W. R. Roberts of St. Paul's Church, Nanking. "We had fine congregations and a fine spirit. But the most interesting thing was the friendly attitude of the Government, the people, and the city. Four or five groups of Christian students paraded the streets in the early hours of Christmas morning singing carols and one truck full of seminary students visited the Government hospital, the Moral Endeavor Society, and the great Central University (Government) and sang carols on the campus of the last named. Quite a change from 1925-32! The Mayor had given his permission for this beforehand. The Mayor—a non-Christian—had a Christmas tree in his house, and at the Bankers' Association, where most were returned students, from Europe, America, and Japan, there was a tree and Christmas carol-singing! The shops throughout the city were displaying Christmas goods and decorations."

HOW IS THIS for a weekly schedule? It comes to me in a letter from one of our missionaries in the Mountain Province of the Philippine Islands:

We are having a hard thunder storm just now—six p.m. Luckily, I don't hit the saddle and trail tomorrow. Sundays I go to Bagnen; Tuesdays walk to Ambasing to give religious instruction in the public school; Wednesdays start for Data about five a.m., riding on horse to Bagnen, a distance of seven miles and then down the mountain on foot to Data. Thursdays it is religious instruction again at Ambasing and

Fridays off to Bila via Bagnen. Arriving at Bagnen, we leave our horses and start down the mountain trail for Bila, a distance of perhaps six or seven miles. It is fairly decent going down. During July, John Linsley was up from Manila; I took him to Bila and also on over to Otukan, just beyond Bila. We got some moving pictures of the outdoor Eucharist in Otukan and baptisms after the service.

In addition to these four stations to the south of Sagada, there is a chain of four stations, Bontey, Sumadel, Mazla and Lubon, over beyond Besao, which I have been working for the past two years. I get there about every five weeks. It is a distance of about thirty miles round trip from Sagada, over two mountain ranges. It takes me about three hours and a half on horse to reach the farthest one. During these past five years, while traveling the trails, I have many times been glad that I spent an active life in high school and college—glad because of the time spent on track, baseball field and football grid. It has stood me in good stead.

BISHOP THOMAS of Southern Brazil writes me:

I have been interested in reading in the account of the tenth anniversary of the consecration of Bishop Freeman that during these ten years the confirmations amounted to over one-half of the total communicant strength at the beginning of the ten-year period, with an increase at the end of only ten per cent. The actual figures are:

Number of communicants, 1923..... 24,070
1933..... 26,545

Increase of..... 2,475
Percentage of increase, 10 (or 1 a year)

While in missionary fields we may have many difficulties and disappointments still the constant growth, compared with home dioceses, is usually most encouraging. I find, for instance, the following percentages of growth during the four ten-year periods from 1892 to 1932:

	Communicants	Increase	Per cent Increase
1892.....	90		
1902.....	587	497	552
1902.....	587		
1912.....	1,307	720	123
1912.....	1,307		
1922.....	2,278	971	74
1922.....	2,278		
1932.....	3,839	1,561	68

Christian Social Service

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

THE DEPARTMENT frequently receives from diocesan social service departments statements that "we cannot be expected to do anything because we have only \$25 with which to work." Of course some appropriation is vitally necessary, but resourcefulness and alertness to changing social needs are much more important.

No financial outlay is involved in the Christian Social Service Seminar being held in Jacksonville during Lent by the Social Service Department of the Diocese of Florida. Yet it serves to bring home to the individual Churchman his Christian responsibility toward the social problems of his community.

Particularly pertinent is the phrasing of one of the four purposes of the seminar:

To emphasize to those who deal with human beings, in the field of social service, the essential fact that an individual is a soul or personality partaking of the nature of God; that as such he is endowed with worth and dignity; and that the Christian religion, through the Church, in its emphasis on the spiritual nature of man, has a dynamic and helpful contribution to offer the processes and art of social service.

The seminar meets of an evening, once a week for six weeks. Its sessions are being devoted to Case Work, Federal Relief, Child Problems, Health Problems of the Community, Mental Hygiene and Community Organization. The chairman of the diocesan department is the Hon. Walter S. Criswell, Juvenile Court Judge of Duval County.

Good work, Florida!

THE SCENE WAS an Episcopal home for children in an urban community. A generous layman of the Church, interested in a similar institution not under Church auspices, was being shown about by a member of the board of lady managers. The latter opened a door with great satisfaction. "You really must look

at this room. You see, our pride has always been in our *floors!*"

"That's interesting," answered the layman. "In our institution our pride has always been in our *children!*"

The man did not leave the expected donation. The lady still wonders *why*.

THE NEED FOR continued emphasis by the Church on the willingness of her children to apply their religion to human relations is indicated in the new volume by the Rev. V. E. Demant, *God, Man, and Society* (Milwaukee, Morehouse, \$2). The author is a priest of the Church of England who is serving as Director of Research of the Christian Social Council in London.

The Churches, throughout their history, have known that the problems of the individual soul are problems raised by the necessity of the individual person living with the threefold task of relationship to his personal destiny, to his fellows, and to the natural world. In spite of this recognition on the part of official Churches, the greater part of religious believers and teachers continue to act and think as though religion were only concerned with the first of these, man's relationship to his personal destiny; and for them this is the essence of man's relation to God.

The responsibility of the Church for social redemption is not some optional or accidental appendage to the Christian life, but is inherent in Christ's teaching about the Kingdom of God. As Mr. Demant goes on to say:

The Christian faith provides, not only an inspiration to be humanitarian, but also an illumination and power which can affect social situations in a much deeper way than the alleviation of symptoms which injure human beings.

The volume referred to, one of the first to be written on the subject of Christian sociology, is filling a definite need. The Morehouse Publishing Company has done a fine service to the Church in America by publishing an American edition.

Religious Education

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

IT SHOULD BE very easy for all who have responsibility for missionary education in the Church school, young people's societies, and in adult groups to connect the emphasis of the Church-Wide Endeavor for the realization of the Purpose of God with our work of missionary education. This is just what missionary education is. Its aim is to acquaint us with God's purpose for the world. Whether our missionary education be based on the purpose of God for mankind as revealed in the Hebrew prophets, on the teaching and work of our Lord, on the history of the Church in the New Testament, or on the call of the present distressed world as we study any particular country or the world in general as in our current theme, Christ and the Modern World, it all aims at the same result. That result is the creation of an understanding of God's loving purpose for all men, and a vision of our privilege and responsibility of sharing in that purpose by our own service. We may find great help in our work of missionary education this year by the call of the Presiding Bishop, through the use of *The Message* and other material issued by him, and the fact that the whole Church will be thinking more deeply of what our faith in Christ is, and of the moral compulsion to share it.

At the same time let us emphasize that a systematic study of the principle and facts of Christian missions is indispensable. If a subject is of vital importance in secular education we do not trust to its being picked up by casual reading or a chance hearing of a lecture on the subject. We see that it goes into the curriculum. In the same way we should arrange for a systematic study of missions in the Church school, and the other groups of men and women in the parish. To make this possible we must provide definite blocks of time.—ARTHUR M. SHERMAN, *Secretary for Missionary Education*.

EDMUND BURKE once remarked that England was fortunate in not having neglected the education of the rich. He was calling attention to the fact that the privileged classes need attention quite as much as the downtrodden, since power and influence rest in their hands. Yet democratic idealism hesitates to think of privilege as in need of anything.

The Church, in a similar fashion, does not always realize that the educated world calls for missionaries quite as much as the Indian or the Chinese. Since ours is a supposedly Christian civilization, our schools are assumed to be Christian also. The devastating way in which this naïve conviction could be shattered by a realistic picture of higher education in our country would amaze many good Christians. We have simply taken for granted that a separation of Church and State, and a handing over of education to the latter, was under the guidance of Providence. Yet the dogma that the State can be fully trusted with the young is by no means infallible. Secular education is not without its own ideals and its own program of social betterment, but when divorced from other-worldly standards of value, it may degenerate into a ruthless regimentation such as we see in Russia and Germany today.

Secular society as such knows nothing of a citizenship in a Kingdom not of this world. Religion is made to serve the Leviathan State. God becomes the servant of purely temporary ends. In our country such subordination of the Church to a secular rule of power has not yet become acute, but there is no guarantee that it may not become a danger in the future. It is necessary for the Church to realize that its work in educational centers is important far beyond the vision of mere temporary conquests. On it may depend, in a measure, even the temporal destiny of coming generations.—T. O. WEDEL, *Secretary for College Work*.

THE PARTICIPATION of young people in the Church-Wide Endeavor now under way in many dioceses and parishes, is of the utmost importance and many leaders are seeking the best interpretation of the movement and concrete suggestions as to how young people may discover the purposes of God in the world today. To meet this need a discussion course, especially planned for young people's organizations, will be ready early in April. If you are interested in having a copy, please write and let me know.—DOROTHY MAY FISCHER, *Secretary for Young People's Work.*

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AN EXCELLENT BOOK, and one which should be of great use in young people's discussion classes, is Stanley High's *Today's Youth and Tomorrow's World* (Cloth \$1; paper 60 cents). "In a very concrete and interesting way the author leads us to a vital consideration of the many subjects connected with the general theme." *Facing Tomorrow's World* by John Irwin (10 cents) is the title of a discussion course based on it.

Two other books that may be of help are:

Juliette Derricotte by Marion Cuthbert. (New York, Woman's Press, 50c.)

A brief story of the life of a Negro girl, a brilliant, Christian personality—eleven years Secretary of the National Y.W.C.A., and a member of the General Committee of the World's Student Christian Federation. It would serve as a splendid introduction to a discussion of the interracial problem in young people's groups.

Young People and Their Leaders by Harry Thomas Stock. (85 cents.)

An excellent book for advisers of young people's groups.—D. M. F.

1 1 1

YOUNG PEOPLE'S Hymn and Prayer Card which contains the national young people's prayer written by Bishop Murray, and the hymn, "Father we come with youth and vigor pressing," is available at the Church Missions House Book Store for one cent each, or seventy-five cents a hundred.—D. M. F.

**Who? What? When?
Not to mention How? Why?
and Where?**

THIS ISSUE FROM COVER TO COVER

1. Where will the fifty-first triennial session of General Convention meet? When? p. 114.
2. What three widely separated missions have rejoiced recently in the erection of new houses of worship? pp. 115, 126.
3. Why do you consider St. Luke's Chapel at Carson's Post, New Mexico, to be an example of intelligent missionary work? p. 117.
4. What part does our Church have in the nurture and growth of the ancient Armenian Church? p. 121.
5. What work is dependent upon the Good Friday Offering for support? pp. 121, 155, 157.
6. Identify briefly Henry Bond Restarick, Ross R. Calvin, J. Y. Naide, House of Hope, and John Perry Hubbard.
7. What have been some of the results of the first decade of the Diocese of Osaka's independent life? p. 125.
8. What part can the alert Churchman play in the contemporary movement for better housing? p. 127.
9. Why is the American Church Institute for Negroes a factor in Negro life today? p. 130.
10. Identify briefly Paul Matthews, Philip Deloria, G. W. Peck, C. T. Bridgeman, and Frederick B. Bartlett.
11. How may our parish activities be used to further the Church-Wide Endeavor?
12. Where can I obtain help in my work with young people? p. 152.
13. When is THE SPIRIT OF MISSIONS going to issue a special United Thank Offering number? p. 155.

The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

IN THE MESSAGE leaflet, "The Purpose of God," issued in connection with the Presiding Bishop's Call to a year of Church-wide endeavor we have had suggested to us a thoroughly satisfactory spiritual theme and occupation for the entire year. The employment of this theme will provide diocesan and parochial leaders with better material for the preparation of the hearts and minds of our people for the Every Member Canvass of November, 1934, than anything which might be prepared by this Department.

Therefore, we shall not publish this spring a "message leaflet" continuing the series represented by *Rediscovery*, *The Promise of Power*, and *Horizons*. Among the many employments that may be found for "The Purpose of God" leaflet are those in which the Field Department leaflets have been used in the past.

The same situation exists with regard to the literature provided by the Department last year for the use of parishes conducting Every Member Visitations. No new material will be offered this spring because of the belief that three pieces of literature issued in connection with the Church-Wide Endeavor are admirably adapted for use where Visitations are to be held. These items are *A Call to Christian Churchmen*, *The Message in Brief*, and the *Enrollment Card*, which all may be secured in quantity free from the Presiding Bishop's Office.

ARRANGEMENTS HAVE been completed through which the Department secretaries will present, during Lent, the missionary and promotional plans of the Church to the seniors in these seminaries:

BERKELEY.....	<i>The Rev. C. H. Collett</i>
PAYNE.....	<i>The Rev. R. W. Trapnell</i>
BEXLEY.....	<i>The Rev. R. W. Trapnell</i>
SEWANE.....	<i>The Rev. Eric M. Tasman</i>
PHILADELPHIA.....	<i>The Rev. C. H. Collett</i>
NASHOTAH.....	<i>The Rev. F. P. Houghton</i>
PACIFIC.....	<i>The Rev. David R. Covell</i>

DURING 1933 THE Speakers Bureau arranged 1,319 single speaking engagements for missionaries. The expense incurred was \$1,618.18, or approximately \$1.22 per engagement.

A FEATURE OF THE national organization of the Episcopal Church that continually encounters favorable comment from the representatives of other communions is the fact that there is but one group to promote the knowledge and support of all the departments of Church work. They are surprised and interested to discover that the Field Department does promotional work for foreign missions, for domestic missions, for religious education, for social service, as well as in a lesser degree for all the Coöperating Agencies. They are further impressed with the fact that all the officers of the National Council and the other departments are available to augment the staff of the Field Department, particularly during the months preceding the annual Every Member Canvass. Finally, and not least, they are impressed with the fact that the local minister and his congregation are expected to coöperate with only one promotional agency in the effort to secure support for all the extra-parochial activities in the Church.

THE PRESIDING BISHOP'S Call has made it clear what the first step will be in any parish that begins this spring its preparation for the Every Member Canvass of next November. Last year the Field Department suggested that the preparation begin with the answer to the question, "Is this parish worth supporting?" or "Can this parish be made worth supporting?"

The preparation begins again this spring with the answer to a question, but this time the question is, "What is the purpose of God for this parish?"

Department of Publicity

THE REV. G. WARFIELD HOBBS, *Executive Secretary*

THE REV. C. E. CRUSOE promotes Church attendance by means of a series of most attractive postcards mailed at intervals to his people. One card of the series asks pertinently, What Kind of a Church-Goer Are You? and defines certain classes of Church-goers to be found in that community, and ends with the suggestion: "It's the loyal Church-goers whose personal religion brings them happiness and who enjoy life to the utmost. Be a loyal Church-goer. Start by going to Church next Sunday!" No doubt Dr. Crusoe would be glad to tell us where he gets the cards and their cost.

THE CHURCH OF ENGLAND sponsors a series of radio broadcasts something like our own Episcopal Church of the Air. The general title of the present series is Pillars of the English Church, with four sections and four speakers. The first is about Jeremy Taylor, Thomas Ken, George Crabbe, and Richard Church, to be given by the Rev. Anthony Deane. The Rev. Charles E. Raven will give four talks on prophets, Prebendary Mackay four on parish priests, and a fourth speaker a series on rulers. The broadcasts occur on the first, third, and fifth Sundays, at five-thirty p.m. English time.

PEOPLE OF Good Shepherd Mission, Cloverdale, California, are placing a sign on the highway, calling attention to the church. The Guild of this mission provides a copy of THE SPIRIT OF MISSIONS for the town public library—a growing practice which is to be commended most heartily.

YOUTHFUL CHURCHMEN show symptoms of more appreciation of the necessity of Church publicity than do their elders. Recent evidences are the publication of a large mimeographed weekly paper by the young people of St. George's Church School, New York City, and at about the same time, the publication of another young people's paper on the other side of the continent, by young Japanese-American Churchmen of St. Mary's Mission, Los Angeles, California.

A NEWSPAPER MAN becomes enthusiastic about the Department's handling of a news event. He writes from Mississippi to our News Bureau, saying:

Permit me, as a Christian newspaperman, to congratulate you on your fine idea with regard to the Winston-Salem consecration service (Bishop Gribben's consecration). What the Church—the universal Church—needs, next to greater Godliness, is publicity and more publicity. Most of our non-Church citizens are not willfully bad, but largely careless and ignorant of what it's all about. Best wishes to you, and if you have an opportunity, spur the Presbyterians. I happen to be one.

DAN B. BRUMMITT, editor of *The Central Christian Advocate*, addressing religious editors recently, said:

For the need of the hour, for the business in hand, it is useless to try half measures. The Church paper, the only available link-in-print between the Church as a whole and the people of the local congregation, must go to all the homes directly connected with the congregation. Fewer is not enough. This policy is taken as a matter of course by the great service and business organizations, Rotary and the others. The Church is almost the only great organized group which leaves to individual initiative the placing of its members in touch with what it is set to do.

Samples Please!

FOR use at General Convention, rectors are urged to preserve and send at intervals to the Department of Publicity samples of their parish publicity, including parish papers, letters, cards, posters, leaflets, newspaper advertisements, and bulletin board display material.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THERE IS A BIT of almost tragic beauty in the Church's Good Friday Offering. When we name over the places in which our branch of the Church is at work, we end the list with Jerusalem and the Near East. Less and less do we think in geographical terms. Foreign and domestic mean little nowadays when no part of the world is so far away that it seems very foreign to our knowledge, but when we think of Jerusalem we let geography come back. It is the spot, the place above all places on this globe where the actual place means supremely much. We go back in thought to the first Good Friday and live it in Jerusalem, the city and the Hill outside the city wall. And because Good Friday belongs to the world, we are the more anxious to know what is being done in Jerusalem and the Near East, to see that those who live there may share in what was given to the world that first Good Friday.

Palestine is the center of the Near East. The vast majority of the people are Moslems but the Jews are now looking to it with fresh hope as their religious, intellectual, and national home. There are many members of western races living there, but only about one-tenth of the inhabitants of the country are Christians. The ancient Churches of the East are at work, as is also the Anglican Church with its Bishop and his staff. No place could be more appropriate for the cultivating of friendly relations, and in this effort Bishop Graham Brown and his clergy are deeply interested. Our branch of the Anglican Communion has a small part, but a very worthwhile one in this work. The Rev. Charles T. Bridgeman, our representative, has been, for the last ten years, on the staff of the Bishop in Jerusalem, teaching in the Armenian Theological School on Mount Zion and in the Syrian Jacobite School, and is active in the development of vacation Bible schools.

The National Council makes no appropriation for this work. It is entirely supported by offerings made in various parishes on Good Friday. At their triennial meeting in Denver, the Woman's Auxiliary expressed their interest and cooperation in this work by formal resolution which reads, in part:

WHEREAS: The offering known as the Good Friday Offering supports our work in Jerusalem and Mosul, and these undertakings are of the utmost importance in bringing about ultimate unity between our communion and those of the Eastern Churches; and

WHEREAS: The Woman's Auxiliary at its triennial meeting in Washington resolved to use its influence to promote interest in this offering and to help to establish the custom of using it for this purpose in every parish. . . .

THEREFORE BE IT RESOLVED: That diocesan officers take this matter seriously to heart, informing themselves as to the purpose of this offering and its value to Church unity and make definite plans for its publicity and furtherance in their respective dioceses.

We call your attention to this pledge, not only because we made it, but because such an offering would seem to be one of the most entirely fitting things we could have undertaken, and because this year is our last chance in this triennium to fulfill that pledge. Will every woman who reads this page see if this offering may be made in her parish on Good Friday, March 30?

THE UNITED THANK OFFERING NUMBER

SINCE LAST DECEMBER steps have been on foot for making the April SPIRIT OF MISSIONS a special United Thank Offering number. These plans were discussed at headquarters and then brought to the attention of the Executive Board, which endorsed them in an appropriate resolution.

Two letters went to every diocesan treasurer; one from the Chairman of the Board's special U.T.O. Committee, and one from the Executive Secretary. The latter contained not only the request to

THE SPIRIT OF MISSIONS

reach all parish branch officers with information on the plan, but an offer to send the information direct from the Church Missions House to the parishes. This letter was sent early in January and ever since then replies have been coming in and printed matter going out. There will not be much time between this current issue and the date when the April number must be sent out, but if anyone reads this notice as news, that is, if anyone has not already heard that the April SPIRIT OF MISSIONS will be a special United Thank Offering number, please do something at once. Go to your parish U.T.O. treasurer and ask her what plans she has made for the sale or distribution

of the magazine, and if she has made none, help her to save the situation even now by sending in an order at once for copies and order blanks. Besides enlisting the treasurer's coöperation, obtain that of the parish representative of THE SPIRIT OF MISSIONS, for you know there should be such a representative in every parish. The April number gives them a chance to do something special for the circulation of the magazine while also helping to increase interest in the United Thank Offering. There is therefore work for the United Thank Offering officers and committees and representatives of THE SPIRIT OF MISSIONS, as well as an opportunity for all the women of the parish.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

ONE OF THE great assets of the Institute system of schools is its unity of purpose and policy. The Institute and its schools, with their several local boards of trustees, are in a close partnership, working together for a common cause. One of the most recent illustrations of this is that more and more of the graduates of the individual schools are seeking their college education in the Institute's college, St. Augustine's, at Raleigh, North Carolina. As one visits the various schools today he is impressed by the number of teachers who were at one time students in the schools in which they now teach.

One of the factors which has helped to bring this about is the annual conference of the principals and business managers of the schools. For two days in November, 1933, this group met again at the Fort Valley School, discussing problems facing each school and the Institute as a whole. Every school in the Institute system was represented by two or more persons with the exception of Hoffman-St. Mary's, Mason, Tennessee, whose principal, the Rev. G. A. Stams, was unable to attend because of injuries received in a motor accident. (He is now rapidly recovering.)

Two major topics discussed were the

possibility of effecting large savings (especially to the larger schools) by organized purchasing of supplies, and the relation of trades courses to the rapid developments in our machine age. The first discussion led to the development of a plan (to be put into operation March 1, 1934) whereby A. H. Turner, the business manager of St. Paul's School, Lawrenceville, Virginia, will purchase for the four larger schools, and for the smaller ones as requested, as many of their supplies as possible. Each school is being given a definite credit rating by Mr. Turner and will give him lists of anticipated needs that he may make his purchases in favorable markets. The annual savings that this plan will effect should approximate about twenty thousand dollars.

The second topic discussed was the entire matter of trade education and how far such courses should be pursued in view of the rapid developments of our machine age, the types of trades for which Negro youths might prepare themselves which would not throw them into direct competition with white people. This led to the appointment of a committee, the chairman of which is Frank S. Horne.

Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

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

Sunday Schools in the Near East

CHRISTIAN PAROCHIAL schools for the native congregations of Eastern Churches have always been a feature of Church life in the East. Living as they have under Moslem governments for more than a thousand years they would have had no way of instructing their children in the Christian faith unless they had provided their own schools.

But times have been changing. On the one hand the Christian peoples are now under British and French rule, which in government schools make some provision for religious training according to the faith of the pupils, Moslem, Jewish, or Christian. The result is that Christians often send their children to government schools. On the other hand the Churches of the East, though they would prefer their own schools, are too impoverished to provide them as they once did, at least in accordance with the improved standards of education. The dislike for government schools, in places where Moslems and Christians are too much thrown together, leads many parents to send their children to mission schools, Anglican, Lutheran, or Roman Catholic, where they may have general instruction in Christian principles but where, however, they fail to get the grounding in the doctrines and practices of their own Church which is so necessary.

This demand for more and inexpensive religious education has made the Eastern Churches look with interest at the Sunday school method, so familiar in other countries. In Syria the Armenian Church has had for five years an American trained Sunday school worker, Levon Zenian, lent by the World's Sunday School Association, who has been organizing some of the best Sunday schools in that country for his own people. These are not Protestant Armenians, it will be under-

stood, but the members of the ancient mother Church of the Armenian people, the great body which has been the support and stay of Christianity among these much harried Christians. Our Church contributes two hundred dollars to the Sunday School Association for this work.

Now in Palestine the Orthodox (Greek) Church has made some progress in the same direction. There is a good Sunday school in Jerusalem, where young Arabic-speaking peoples of the native Church are being trained along modern lines. In Nazareth a layman of the Orthodox Church, which worships in the ancient building standing over the Virgin's Fountain (where tradition says the Blessed Virgin first heard the voice of the Archangel Gabriel speaking to her), has been inspired to start a Sunday school. Over two hundred children attend his school. In another village a local Protestant mission had started a Sunday school for the children, most of whom were from the Orthodox Church. When the local priests saw their children being drawn away they wished to adopt the same method of instruction. The splendid thing is that the local missionaries gladly joined in and helped them put the Orthodox school on a good basis, though it meant the depletion of their own school.

The American Educational Chaplain in Jerusalem, supported by the Good Friday Offering, and the Sunday school workers of the Anglican diocese, have given much time to this movement in the Eastern Churches. It is but one of the many ways in which the Anglican Church, because of its sympathetic approach to the ancient Churches of the East, is able to help them adapt themselves to modern conditions.—THE REV. C. T. BRIDGEMAN, *Honorary Canon, St. George's Cathedral, Jerusalem.*

The Coöperating Agencies

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

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
22 West 48th Street, New York, N. Y.



A STUDENT SECRETARY in Texas sends thanks for some new books added to their library and says that more than half of the ten books went into circulation at once. The letter

continued:

A volume I am more than anxious to have is Bishop Gore's *Commentary of the Bible*. There is no copy of a recent commentary in the town. You cannot know how much the students at the college and the Auxiliary women in the town appreciate the work the C.P.C. is doing. We never would read any current religious books for they are not sold in this country.

Bishop Graves' secretary in Shanghai is a recipient to rejoice the heart. She knows who is sending her what, corresponds with those who send, and keeps them informed of the work in the district through the *Shanghai News-Letter*. She mentions the many uses to which they have put *Vogue*, sent by a relative, and writes that she could use another copy of the picture section of the *New York Sunday Times*. "I should like to get the *Delineator* as the lines in that are best for our Chinese tailors."

At the Crow Creek Reservation in South Dakota a special library is being built up of books relating to the Indian. This is of value to those who work with the Indians and the hope is to interest the younger people in the history and traditions of their race. While recent publications can be acquired only by purchase, there must be in many private libraries some book that would be a real asset to this collection. Of one such book the missionary's wife writes that even the older Indians cannot remember some of the customs it portrays.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*
27 West 25th Street, New York, N. Y.



CMH IS CONCERNED with the problem of young women who find themselves without the opportunity for normal companionship with men of the same age, because those men are "on the road" seeking employment, are in CCC camps, or in the Army or Navy. No particular problem arises where an engagement or "understanding" exists before the separation, but a very real cause for concern does arise in those many instances where there has been no opportunity for acquaintanceship to ripen into affection.

The cold figures of the United States census reveal a startling situation in one southern city, showing that even in 1930 there were only about three-fourths as many boys and men between the ages of fifteen and twenty-four as girls and young women of that age. The proportion has probably lowered since then, but even at those figures it means that a very large number of girls in that city are being deprived of one of the things most of us would consider an essential right of youth: friendship with men of their own age.

The situation is one of very real gravity, since most people still unconsciously assume that failure to marry is a reflection on the attractiveness of the individual girl, and in a sense her failure. These figures alone indicate the need for a radical revision of this attitude, and for clear-sighted, constructive, and sympathetic consideration on the part of churches and clergy of the problem which numbers of young women in every community today are facing more or less consciously, that of building a satisfying life for themselves when there is little probability of marriage.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*
202 S. Nineteenth Street, Philadelphia, Pa.

XENGLAND, CANADA, Japan, and China are joining with the United States in using the course in personal religion entitled *What It Means to Be a Christian*, now being promoted by the National Commission on Evangelism, the Daughters of the King, and the Brotherhood of St. Andrew. A similar course entitled *Knowing the Christ—the Door to a Satisfying Life*, issued last year, was used by sixteen groups enrolling 200 students in Tokyo, as well as in St. John's University, Shanghai, and by nearly one thousand groups in this country. The course this year is proving even more acceptable. Two editions have been exhausted, and a third is in preparation. Arrangements are being made to put it into Braille for the blind, and it is hoped that at least part of it may be translated into Spanish for use in Latin-America.

The preparation of next year's course (which will be entitled *Reality in Religion*) has been begun and plans are under consideration for holding a centrally located conference next Advent for the training of course leaders.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



FIRST HAND NEWS of how greatly the G.F.S. pledge of \$2,000 to St. Barnabas' Mission for Lepers, Kusatsu, Japan, is needed came from Miss Mary Cornwall-Legh and Miss Mary Nettleton, who were in New York for a few days in January on their way home to England on furlough. Miss Nettleton, who is one of Miss Cornwall-Legh's associates at the mission, during a brief visit to us said:

What we most need just now is an "observation home" for those who are either suspected of being infected with leprosy or those who have been pronounced "symptom free," but

who need to be under the care and observation of our doctor for a considerable time before we can declare them well. When Kei Chan and Kimie Chan, for instance, came to us they were healthy children and we placed them in St. Margaret's, the home for untainted children. Just when they started going to school, however, they began to show signs of having the disease. The doctor said that they could not stay at St. Margaret's Home with the healthy children, so it was a question what to do with them. We finally sent them down to an annex for the women. Now, after treatment, they have become "symptom free," but this does not mean that they have been cured entirely. Our problem is this: they should not be allowed to live with the sick people; and we cannot send them back to St. Margaret's Home with the healthy children. We need an observation home for them where they can be watched and given special care. There is no home of this sort anywhere in Japan. The gifts of the G.F.S. will help us to build this home. This is particularly thrilling because the treatment being given these children and the study of their cases which will be made in this home point the way to a greater mastery of leprosy than modern science has yet discovered.

The Church Army

Captain B. F. Mountford, *Secretary*
416 Lafayette Street, New York, N. Y.



TWENTY-FOUR hours would appear to be all too short a time in which to visit a Church Army mountain mission, but in that brief period I glimpsed some of the varied ways Captain and Mrs. George Wiese serve their mountain neighbors.

Grace House-on-the-Mountain, St. Paul, Virginia, appeared to serve well-nigh every need of the scattered community.

From one o'clock one day to the same hour next day, twenty-six neighbors called at the mission house. They came for medicine, books to read, paper for the walls of their homes, and for clothing—commodities supplied by interested friends and Woman's Auxiliaries.

Captain Wiese conferred with welfare workers concerning tuberculosis cases; arranged for the employment of more of the Sandy Ridge men on CWA projects and for light work for an elderly man. We visited the hospital in a nearby mining camp and half-a-dozen houses and

THE SPIRIT OF MISSIONS

farms. In the homes was evidence of the value of our carving and handicraft classes. While we were calling on farmers, Mrs. Wiese was conducting a G.F.S. candidates' class of twenty children.

In the evening Captain Wiese conducted an agricultural class, twenty-one men attending, on the value of clover. The missionary has sixteen acres of land and two cows, and has been a successful grower of corn, taking first prize for Wise County in recent competitions. He is giving five lectures on potato culture and four on corn growing.

In connection with CWA work on Sandy Ridge, Captain Wiese called a meeting of men. Seventy came and requested him to be their representative and apply to the authorities on their behalf for help.

As I left the mission house, Mrs. Wiese was preparing to receive the senior members of G.F.S.; and her husband was setting out to hike the fourteen miles round trip to Brushy Ridge, where he has an every-Friday service with an average attendance of twenty-seven.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*
Maritime Bldg., 80 Broad St., New York, N. Y.



IN 1931 the Seamen's Church Institute of Los Angeles was equipped with forty-two beds. On December first, 1933, the Institute was providing lodging for 225 men each night. This tremendous increase was made possible by leasing the old Mason Hotel and using it as an annex to the Institute.

Through the efforts of the Women's Crew, pillows, blankets, and sheets have been supplied for most of these beds and the chaplain is asking that anyone having such articles to dispose of may find a worthwhile place for them at the Institute, 101 South Harbor Boulevard, San Pedro, California.

THE SEAMEN'S CHURCH INSTITUTE of Tampa has acquired the lot adjoining its present property, giving it sufficient land upon which to erect a new building. The local Board is hopeful that sufficient funds may be in hand to begin building in the near future.

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*
480 Herkimer Street, Brooklyn, N. Y.



THE ANNUAL COUNCIL will be held April 21 and 22 in the Church of the Epiphany, Washington, D. C. A special service for nurses will be conducted Sunday evening with the Bishop of Washington as the preacher. Student nurses from Washington training schools will be present in uniform. All graduate nurses residing in Washington and visiting nurses attending the Biennial Convention of the American Nurses' Association, are invited. It is hoped that the church will be filled with nurses. Bishop Freeman and the Rector, the Rev. ZeBarney T. Phillips, have been most cordial in their coöperation.

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