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THE SPIRIT OF MISSIONS

United Thank Offering

IMAGINATION already sees thousands of women in the Auditorium at Atlantic City next October both representing and presenting the women of the Church at their great triennial Corporate Communion. Imagination sees the presentation of the United Thank Offering gathered through the past three years. It sees the underlying unity of the gifts sent from all parts of the world; it pictures the thankfulness poured out in those gifts. As the great congregation stands before the altar imagination sees through the veil, making vivid the adoring words:

“On His altar laid, we leave them:

Christ, present them! God, receive them!”

And not imagination, but somewhat anxious and yet hopeful questioning asks, Will the women of the Church present an Offering next October worthy of those words?

—GRACE LINDLEY

APRIL, 1934

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APRIL, 1934

UNITED THANK OFFERING NUMBER

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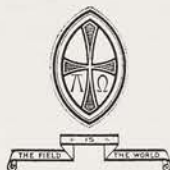


MRS. FRANKLIN S. CHAMBERS is President of the New Jersey diocesan Woman's Auxiliary—hostesses to the Woman's Auxiliary Triennial, meeting in Atlantic City next October

The Spirit of Missions

VOL. XCIX, No. 4

APRIL, 1934



Missionary Facts from Many Lands

Recent events in distant outposts tell of parts played by women, often aided by United Thank Offering, in extending our Lord's Kingdom

THIS ISSUE of THE SPIRIT OF MISSIONS, dedicated to the United Thank Offering, meets the eyes of many unaccustomed readers. Many such new-made friends will want the Church's magazine to visit their homes every month. Subscriptions may be given to parish representatives or to your Rector.

With the new features planned for the year, including the news preceding, during, and following General Convention, THE SPIRIT OF MISSIONS should have many new subscribers this spring.

To the new members of our family—*Welcome!*

In 1889 the United Thank Offering was \$2,188.64. In 1931 the fifteenth triennial offering amounted to \$1,059,575.27.

TRINITY CHURCH, Changsha, China, plans this year to assume part of the salary of its clergyman. The congregation already gives \$260 a year for missions, pays the wages of the compound gatekeeper, and of the sexton, in addition to other items of upkeep. During the past year this mission had cause for rejoicing. Of especial significance was the rebuilding and reopening of the schools at Changsha and Changteh, closed since 1930, and the addition to the Changsha staff of the first modern trained woman evangelist, Amelia Tien, who was trained at her own expense in Shanghai.

TWO CHINESE CLERGY recently celebrated together the fortieth anniversary of their ordination. They are the Ven. Lan Tiang Hu, Archdeacon of Hankow, "the Bishop's right-hand man," and the Rev. Swei Ch'iang Huang of Hankow, "one of our chief missionaries and most capable administrators," to quote the *Hankow Newsletter*.

Instead of allowing their friends to plan a big celebration with the usual laudatory speeches and elaborate gifts, these two old friends secretly arranged a service of thanksgiving in St. Paul's Cathedral, Hankow, and announced it too late for others to plan anything at the last minute. At the service, each made an address expressing thanksgiving to God for granting them the privilege of service in His Church. They were the first men ordained by the Bishop of Shanghai.

In 1889 the U.T.O. sent out one woman missionary to Japan. Today the offering cares for nearly two hundred women workers in many lands.

THE ENTIRE CURRENT issue of *El Heraldo*, a Mexican Episcopal Church paper, is devoted to the Mexican Woman's Auxiliary. Few others, if any, of the Church papers have done this in any diocese or country.

The Mexican Auxiliary, of which Mrs. Efrain Salinas is president, has commit-

THE SPIRIT OF MISSIONS

tees on religious education, social service, supply work, and the press, all of which report work and plans. The paper has also an article by Miss Esther Ortega on the Woman's Auxiliary as an instrument in deepening religious life, and one by Mrs. Samuel Salinas on "What definite plans can be achieved in the Auxiliary in 1934?" The two points on which she suggests most emphasis are to propagate the faith and to give money. She says:

And as to this second point, it is evident that the Church needs the support of its faithful members in order to do the work committed to it by its divine Founder.

The Church is an organism in which a member both gives and receives. The member which does not do this completely is for that reason atrophied. And we must sorrowfully confess that there are many atrophied members among us.

One-half of the first U.T.O. provided one church building costing \$1,000. Since then nearly half a million dollars have been spent for buildings in the mission field.

FOR MANY CENTURIES the Church has kept the Rogation Days as a time of prayer for fruitful seasons and for God's blessing upon the labors of the husbandman. The Church is now giving a new emphasis to the Rogation Days by asking for special consideration of the work of the rural Church.

Vast changes have taken place in rural life during the past fourteen years; changes creating great responsibilities for the Church. The Episcopal Church stands at the crossroads. If the continued growth of the whole Church is to be maintained, she must have a policy which faces the rural task as a vital missionary obligation. The trends toward a stabilization of populations within the next forty years make this demand upon her.

A distinctive method is needed. The city church method is the only one that has been used generally. It has never fitted. The differences between the ethos of the city and country are too great. A rural church method, with distinctive techniques and emphases to meet rural conditions, is required.

This year the Rogation Days begin on Sunday, May 6, and all parishes, both city and country, are requested to give special recognition to the work of the rural Church. Pamphlets, prayer leaflets, and suggestions may be obtained from the Rural Church Division, Department of Christian Social Service, 281 Fourth Avenue, New York City.—G. R. F.

WHEN THE FIRST train ran up over a new branch of a western Nebraska railroad, some years ago, the present Bishop of that area, then known all around the countryside as Mr. Beecher, the missionary, rode in the engine cab with the engineer and the fireman, and looked with interest at the route over which for several years he had been driving a horse.

Forty cars behind him, riding in the caboose, was a missionary of another persuasion. The freight train arrived at the end of the new line, Mr. Beecher congratulated his companions, and went on into the town. A few minutes later, up came the other minister from the rear of the train and greeted the crew, "Well, gentlemen, here I am, the first minister in this town." "Sorry, Parson," said one of the men, "but Mr. Beecher just stepped down from the engine. You'll have to go some to keep up with him."

In 1933 Bishop Beecher confirmed 305 candidates, more than in any one of the twenty-two previous years of his episcopate.

In 1889 the U.T.O. was a thank offering of the women attending the service. Today it is a thank offering of all the women of the Church.

A YOUNG WOMAN who has recently been in training to do religious education in a parish heard of the scholarships which are sometimes given for such training by the Woman's Auxiliary from the United Thank Offering. She now has a salaried position in a parish, and has sent a gift of fifty dollars to be added to the Woman's Auxiliary scholarship funds, so highly does she value what the special training meant to her.

A CHECK FOR one hundred dollars has come to the National Council from the Woman's Auxiliary of the American Church of St. Paul in Rome. These women do what they can to relieve distress among the dreadfully poor at their very doors, but they wanted also to have this share in the general work of the Church in the world. They also ordered twenty-five copies of this United Thank Offering number of **THE SPIRIT OF MISSIONS**.

Mrs. Mary K. Simkhovitch, who contributed *The Church and Better Housing* to our March issue, has been appointed a member of the Municipal Housing Committee of New York. Mrs. Simkhovitch is also President of the National

Public Housing Conference which last month was inadvertently referred to as the National Housing Conference.

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

APRIL

13. Shirley H. Nichols, Missionary Bishop of Kyoto, 1926.
29. Arthur W. Moulton, Missionary Bishop of Utah, 1920.
30. Warren L. Rogers, Bishop of Ohio (Coadjutor, 1925-1930).

This recognition of our April episcopal anniversaries completes the feature which began in our May, 1933 issue.

Plans for Triennial Presentation Service

THE SIXTEENTH United Thank Offering will be presented at the triennial Corporate Communion of the women of the Church on Thursday morning, October 11 in the great Auditorium in Atlantic City, New Jersey.

The celebrant will be the Presiding Bishop assisted by the Bishops of New Jersey and as many Missionary Bishops as are present in Atlantic City. It is also hoped that among the assistants may be a Bishop or priest of another race. Some of the most historic Communion silver in America will be used at this service, including the oldest Communion cup in America and a Queen Anne Chalice loaned by St. Peter's Church, Perth Amboy, the mother parish of the Diocese of New Jersey.

The Offering which will be placed in the golden alms basin for presentation at the altar will be gathered by 150 members of the Girls' Friendly Society. These girls will also be guests at a special breakfast for United Thank Offering treasurers, both diocesan and parochial, which is being planned to follow the presentation service. (Reservations and other information about this breakfast may be obtained from Miss Mary L. Whitall, 183 Delaware Street, Woodbury, New Jersey.)

The hymns which will be sung during the service will include: *Holy, Holy, Holy! Lord God Almighty* (205), *Let all mortal flesh keep silence* (339), *Thou, who at the first Eucharist didst pray* (337), *Holy offerings, rich and rare* (504), *And now, O Father, mindful of the love* (333), *Rejoice, ye pure in heart!* (537).

The Auditorium will be the scene of another great meeting that evening when announcement of the Offering will be made. As is customary at this meeting there will be an outstanding missionary speaker and the introduction of missionaries. The hymns will include: *Come, thou almighty King* (209), *Rise up, O men of God!* (492), *God is working his purpose out* (483), *Once to every man* (433), and *Lead on, O King Eternal* (534).

What is the United Thank Offering?

In the lives of six women, a former member of Woman's Auxiliary Executive Board sees varied aspects of this great corporate act

By Lucy C. Sturgis

Member of Faculty, Oldfields School, Glencoe, Maryland

AFTER THE LIGHTS were out, I sat down in front of the glowing heart of what had been a big open fire to think about the United Thank Offering. (The Editors had asked for an article.) Can they rightly be called day-dreams, those vivid pictures one sees in the flickering firelight when one is half asleep? Are the words that come into one's mind at such a time memory or imagination, real or fiction? Whatever you call it, six people I had known; six women connected in my mind with as many points of view about the United Thank Offering, came to keep me company in the firelight. This is a fair report of the ideas they brought to my mind.

The first was an elderly saint. She seemed to me, as a girl, to be the most satisfactory sort of person that an out and out old maid could be. She lived, when not at or in her church, in a hall bedroom in a boarding house, where she always seemed to be entertaining somebody who needed befriending. She had been a Girls' Friendly Associate for thirty years or more, and her walls were a friend's gallery. She always had a Little Blue Box* on her desk, and for some years I firmly believed, thanks to her, that the United Offering was made up of nickles and dimes saved from car-fares and candy (which she greatly liked) going, by the way of the slit in the top of that box, to build churches in Alaska.

Her scanty income was carefully budgeted, and far more than the tenth part of it went to her Church; but this was

not in the budget. This was "different," "extra, my dear, something all my own to give because I have earned it by doing without something . . . This is the offering we Auxiliary women love to give, you see, because we love what it stands for."

Another friend, some years later. I can see her sitting by the fire beside me, her dress some shimmery silky thing picked up in India, her delicate little hands held out to the warmth, and sparkling with jewels; her face no less sparkling with vivacity as she told of fascinating adventures in strange lands. Married and widowed while she was still practically a girl, and having a veritable passion for travel, she had divided her time between her two chief interests—the world of people and the world of religion in art.

"Am I interested in the United Thank Offering? Indeed I am," she would say. "I have seen them at their work and I know what they stand for, those fine women who come out of the Little Blue Boxes. There must be something especially heartening about being out with the backing of the whole Auxiliary behind one for wherever they are, in the Orient, in Alaska, in Mexico, the West Indies, and all over the United States, they are doing valiant work, worthy of the sacrifice that has made it possible."

"I don't bother about a Little Blue Box myself, for I always lose them. I just send a cheque along to a friend who is a United Thank Offering treasurer whenever I see one of those splendid women on the job, for I like to feel I have some part in what they are doing, even if I am not exactly what you could call a regular member of the Auxiliary."

*Official designation adopted by Portland Triennial, 1922.

WHAT IS THE UNITED THANK OFFERING?

Then came a friend who was as stationary as the last one was movable, as quiet as the last was restless. She was one of those people whom everyone trusts at sight, the sort of person whom—if she were a dog—one would unhesitatingly pat. She also was a widow, but her chief interest in life had been in the careers of three fine daughters whose support and education she had earned in a business position in the city.

When I first knew her, two of her girls had recently been married, and the third was training to be a nurse. This daughter's great desire for some years past, had been to work in a missionary hospital in China; but, although the mother was a devoted member of the Church, she had vigorously opposed such a separation, and had let it become so personal a matter that the girl had practically given up the idea.

I can see that same mother's face now, as I saw it one day just after she had attended one of the great triennial serv-

ices for the presentation of what had shortly before come to be known as the "United Thank Offering of the Women of the Church." The object of that same offering had definitely been established by that time as "For the work of women in the missionary enterprises of the Church, including their training, equipping, sending, and support, and for their care when sick or disabled."

"You look happy enough to congratulate," I said, "Has your ship come in?"

She beamed upon me even more joyously, as she answered, "I believe it has, for in that glorious service just past I offered my daughter to Christ for service in China if the way is open, and I am going home tonight to tell her so."

Turn now to my fourth friend: a missionary teacher, at home on furlough from her post in an Indian community where it had been her fortune to serve not only in her professional capacity, but as lay reader, athletic coach, teacher of music ("of a sort"), nurse, librarian, surveyor,



THE ALTAR ON WHICH THE FIRST U.T.O. WAS PRESENTED

Originally in the Church of the Holy Communion, New York City, this altar is now in a church of the same name in Buffalo. The Western New York Woman's Auxiliary recently erected a suitable tablet commemorating its historic use in 1889

THE SPIRIT OF MISSIONS



HISTORIC COMMUNION SILVER
Which will be loaned by St. Peter's Church,
Perth Amboy, N. J., for W.A. Triennial Cor-
porate Communion, October 11

plumber, and cook. Her furlough spent with her own sisters in the cosy comfort of a little New England town house, was drawing to a close, and she was as eager as they all are, to get back to her field and her "good people out there."

I was serving, at that time, on the Committee on U.T.O. Appointments of the Executive Board. This teacher had not, up to that time, been drawing her support from the U.T.O., but there was a chance that it might be transferred to that fund for the future, and I asked her how she felt about it.

"Oh, I *would* like that," she answered. "It doesn't make any tangible difference, of course, but I would like to feel that there was thanksgiving back of me, and that my salary had been on an altar before it came to me; and my Indian women would understand all the better then that everything I have belongs to Christ."

Just here, one of the logs in the fire before which I was dreaming must have fallen over, for the flame burned up brightly. I turned at the sound of a light footstep behind me, and there was that captivating thing—a young woman just

out of her teens; just graduated from the testing career of a debutante; at present an ardent working member of the Junior League; and at that particular moment returning, perfectly radiant, from a dinner party.

"What are you doing, still up?" she asked.

"Writing an article for a magazine," I answered.

"What about?"

"The United Thank Offering."

"How very funny!"

"Why so funny?"

"Because," she answered, "somebody asked me this very evening if I would take part in a pageant about that offering, and I said no; and then they all said I had to, and by and by I said I would . . . You see I had always thought of it as just something rather sentimental that old ladies did with Little Blue Boxes."

"Well, what did you discover that it is?" I asked.

"To begin with," she said, "it isn't necessarily anything to do with Little Blue Boxes. Some people like to gather in their money that way, and some don't; but what you give is the thing that really counts, and the reason why you give it. It isn't a sentimental thing at all; it is awfully practical, for it makes it possible for all sorts of fine things to be done which never could be thought of if that great fund weren't there to be drawn upon every year. It isn't exactly for missionaries; at least not what I have always thought of as missionaries. It does make it possible, of course, for girls to get training for work in queer places, but for all sorts of work more or less all over the world too, and it looks after them while they are at it, and in case they get sick or anything; and it does more than that too,—it builds churches and schools and hospitals in places where they are terribly needed and when they just couldn't be built in any other way. It sends field workers out into girls' schools and colleges, and among foreign students, and they stir people up and help along everything worth while. And it does all these things just out of money

WHAT IS THE UNITED THANK OFFERING?

women have given because they are grateful for something, and want to thank God without any one knowing anything about it. You see it isn't like a pledge that *has* to be paid, or a tithe or anything one has to be conscientious about; it is just a gift straight out when you want to make a thank offering . . . What are you writing about it?"

"Just what you have been saying, for one thing," I answered, "and then a few more ideas of my own."

Mine are the ideas of several sorts of an Auxiliary officer: junior, parochial, diocesan, and then (for a time) Executive Board. As such, I have watched the United Thank Offering coming more and more into its own through several testing crises.

When the Woman's Auxiliary broadened the scope of its interest and activity by being made auxiliary to the National Council, some fear was expressed lest the essential missionary character of the United Thank Offering might be changed. Again, when in a loyal attempt to put its main strength back of our Church's general program, the Woman's Auxiliary conscientiously sidetracked many tempting "Specials," some of us questioned the consistency of deliberately setting aside certain money for a thank offering, part of which would certainly be used in sending new workers into the field and undertaking new responsibilities. Now again, in view of cut salaries, short rations, and curtailed activities all along the Church's firing line, do we do well to urge upon the women of our Church the particular claim of the United Thank Offering, and what it stands for?

I believe we do, more than ever now, because of what it stands for; because of what our Lord Christ once said about a woman who gave directly to Him something which even His disciples were inclined to criticize as unwisely considered.

Growth of U. T. O.

1889	\$ 2,188.64
1892	20,353.16
1895	56,198.35
1898	82,742.87
1901	107,027.83
1904	150,000.00
1907	224,251.55
1910	243,360.95
1913	306,496.66
1916	353,619.76
1919	468,060.41
1922	681,145.09
1925	912,841.30
1928	1,101,450.40
1931	1,059,575.27

To them the prospect looked dark, ahead. Apparently insurmountable obstacles to the establishment of the Kingdom were closing in before them; there seemed to be so few who could help. Then came a woman with an alabaster box of priceless ointment, pouring it to the very last drop upon the feet of her Lord; and something even more precious she brought, for surely it was not the value of the visible gift which He immediately hailed as evidence that His Kingdom would spread "throughout the whole world." For beyond the value of the ointment, indestructible as a foundation for the Church that He would build, was the irrepressible love of her grateful heart. She had done this "for His burial," He said, for Good Friday was not far off; but "very early, while it was yet dark" was it not she who went to meet Him on Easter morning, when He called her by her name?

Such may, of course, be the value of any gift, in His Name, but such I believe to be in very great measure the character of The United Thank Offering.

The Editors regret that space limitations have made it necessary to omit our monthly story for Junior Churchmen from this issue. This feature will appear again next month when we shall publish the story of Sundar Singh—Brother of all the World by Arthur P. Shepherd.

Cross Meets Crescent in Ancient Sian

Missionary District of the Chinese Church,
soon to have Bishop of its own, embraces area
where Nestorianism flourished 1200 years ago

By the Rev. Claude L. Pickens, Jr.

Evangelistic Worker, Missionary District of Hankow

ONE BEAUTIFUL CLEAR morning last summer we left the west gate of the ancient capital of China and made our way by the early morning light to the west. A short distance and we climbed aboard the "Modern Magic Carpet" (alias, an Eurasian Aviation Company Junker monoplane). With a deafening roar and in a cloud of loose dust we began to climb into the air. Hardly had we left the ground when we crossed over a large enclosure, at the south end of which was an ancient massive gate, and outside a number of huge mounds. Here twelve hundred years ago the daring missionaries of the Syrian Church broke ground and planted their place of worship. The twentieth century soon sped over the seventh.

But let us parachute down and go back to two days before, when the Rev. Samuel M. Zwemer,* on a special visit to the Moslem areas of Northwest China, the Rev. W. Englund of the Scandinavian Alliance Mission, Sian, and I had visited the site of the old church. What an experience it was to stand where the early eastern witnesses of Christianity had once worshiped. "I was glad when they said unto me, We will go into the house of the Lord."

There is not much left of the original church. Persecution during the T'ang and early Ming dynasties did not leave much to posterity. Nevertheless today we have the Nestorian Monument, once at the site of the old church but now in the "Forest of Tablets" inside the city,

which gives us a bit of the history and belief of these early pioneers. The gate of the compound is supposed to be the original one, the mounds outside, some say, contain the remains of the missionaries and princes of the Nestorian Church. Inside the enclosure on a raised platform, four feet above the ground, are traces of the old basilica.

The church faces east with two rows of ten columns each on the north and south sides. At the west end is a row of six columns. We estimated roughly that ten feet separated each column. Only the base of the shaft remains. At the east end was a large flat stone. Possibly the baptismal font, which is now inside the city of Sian in a lama temple, once stood here. Standing amidst these ruins one could imagine the worshippers, mostly foreigners in a strange land, pouring out their petitions to Almighty God. We gave thanks that day that the Christianity we preach is not a recently imported novelty to China, but a reality eleven centuries old in the city of Sian, Shensi.

In the same year that Aidan was consecrated the first Bishop of Northumbria and was sent from Iona to evangelize North England, and but thirty-eight years after Augustine landed at Ebbsfleet to convert the "fierce and savage English, with their barbarous language," Alopen arrived at the city of Chang-an (changed to Sian in the Ming Dynasty, 1368-1628). During the glorious reign of T'ang T'ai Tsung (China's most illustrious emperor) the Nestorians, following in the footsteps of and aided by the Mohammedans, entered the capital city. Three years later in 638 an imperial de-

*A detailed account of Dr. Zwemer's visit appeared in *The Missionary Review of the World* for November, 1933, pages 529-33.

CROSS MEETS CRESCENT IN ANCIENT SIAN

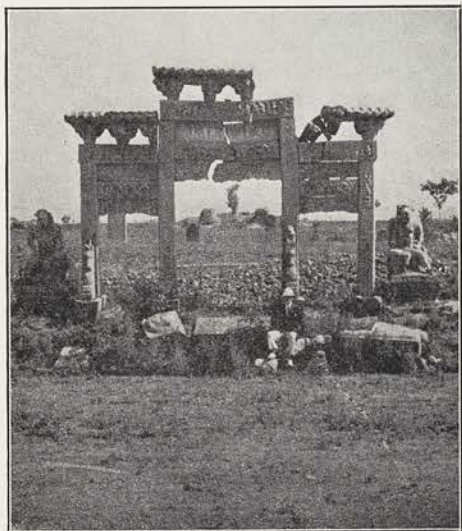
cree granted permission to build a monastery. For a century and a half the faith flourished with but a short period of persecution. Later, during the Mongol Dynasty (1206-1341), it spread to many parts of China, even as far as Yangchow and Hangchow, near Shanghai. Kublai Khan from Kanbuluc (Peiping) sent his representative, by name, Mark, to Bagdad. He was consecrated Metropolitan of China and later became Mar Jaballaha III, Patriarch of the Nestorian Church (1281-1317). Marco Polo at this time bears witness to those of this faith in many cities in China through and near which he passed.

But where are all these places of which we are thinking? Take a map of China and draw a line from Peiping to Hankow. About half way between the two cities, the line, which is really the Peiping-Hankow Railroad, crosses the Yellow River not far from a place called Chengchow in the Province of Honan. From this last named city draw a line due west. This will parallel the Yellow River on the south side. Continue west until you reach the big bend of the Yellow River, where it turns east from its long trek from

the north. This line is the Lunghai Railroad. Just one hundred miles west from the bend of the Yellow River is the city of Sian, south of the Wei River. Twenty years ago it took at least one month to go from Shanghai to Sian, now it is possible to do the trip in two and one-half days' ordinary travel or eight hours by air.

Today Nestorianism in China is only an historical fact, the full significance and extent of which is waiting to be discovered. But in the Illustrious City of the T'ang Emperors there stand today Christian Churches, witnessing to the same God and the same Christ proclaimed in China nearly eight centuries before Columbus set sail for Cathay with letters addressed to the Great Khan. Of these Churches in Sian, we of the Episcopal Church in America have a representative of whom we may be proud.

Our Church joined in 1912 with the English and Canadian branches of our communion to form in China the *Chung Hua Sheng Kung Hui*. Four years later this Chinese Episcopal Church established a mission, entirely on its own initiative, in the Province of Shensi. Sian was made



NESTORIAN COMPOUND

Platform on which church is said to have stood is behind the memorial arch of a more modern Lama temple



THE RT. REV. LINDEL TSEN

Assistant Bishop of Honan has directed work in Shensi. The Chinese Church is expected to elect a Bishop for Shensi this month

THE SPIRIT OF MISSIONS

the headquarters and since then outstations have been opened in several villages and cities to the north. Most notable of these is the city of Hsien Yang, fifty *li* to the north, the older site of Chang-an and near which Ch'in Shih Hwang Ti, the unifier of China and builder of the Great Wall, held his court. Also the tombs of the early Chow Dynasty Emperors (1122 B.C.-255 B.C.) are located there.

Our Church should be particularly interested in the work in Sian. Most of the workers for this field have gone either from the Shanghai or Hankow Diocese. The first two, the Rev. D. M. Koeh and the Rev. H. J. P'u, went from the Shanghai Diocese. It is encouraging to note that today, under the capable leadership of the Rev. Leighton Yang, the work is continuing to forge ahead. Worthy of note is the fine spirit of mutual fellowship and coöperation between our work and other Christian bodies in the city. Along with the regular services and evangelistic meetings which are a healthy part of the life of the mission, excellent advances have been made in the education of the children. Also the caring for the orphans left by the series of famines of the past few years still take a good share of time and expense. Shensi has been suffering from a number of very severe droughts which have almost wiped out certain sections of the population just north of Sian. Our Church has been in the forefront in rendering assistance to the destitute and homeless. Until there is a more effective system of irrigation north of the Wei River Christian bodies will from time to time be called upon to render assistance in "dry" years.

The work on the Sian Plain comes under the ecclesiastical jurisdiction of the Assistant Bishop of Honan, the next Province to the east. This Bishop, the Rt. Rev. Lindel Tsen, studied at Virginia and Philadelphia Seminaries but a few years ago. But this mission needs a Bishop of its own and it is expected that the General Synod of the *Chung Hua Sheng Kung Hui*, meeting late in April in Wuhu will elect a Chinese Bishop for

Shensi, his salary already having been provided for by an endowment fund raised during the past quadrennium.

Among the staff of workers in Sian one of the catechists is a converted Mohammedan. Preceding the coming of the Nestorians by a few years, the Mohammedans arrived. Today nearly forty thousand reside within a mile radius of the Sian Mission. The Sons of Ishmael offer the same mighty challenge to the Church as they have done through the eleven centuries, only in this case they are an ever present issue. Some believe that many of the Nestorians went over to Islam during the persecutions of the fourteenth century. If so the Church is only claiming back its own in the approach to Islam in Sian.

Now there is a beginning toward the facing of this problem. The Churches of the city are becoming conscious of their responsibility toward their Moslem neighbors. In our own school a few Moslem boys are studying. Literature is also being distributed and already plans are afoot to open a reading room especially for Moslems. This past summer during Dr. Zwemer's visit the missionary group met with him to discuss ways and means of coping with this problem. One of the chief aims of the conference was to bring about a united front toward the Moslems. This we feel has been accomplished.

Christianity was in Sian before the Anglo-Saxons were converted! Who can say we are trying to carry an innovation to China? We are only reclaiming our heritage. The Nestorian Church in China goes back to the time of the founding of Canterbury. Upon these foundations shall not a virile Christianity be built that shall take west to the Holy Land the faith once started east from Jerusalem? In the outpost of our own Church's work in China we have a glorious opportunity to throw all that pioneer spirit which characterized the building of the Church in America. Each one of us wherever we are can venture forth on the trail of prayer for the westward march of our faith in Asia.

The Church and Social Credit

Fourth article on Some Social Problems Facing the Church in 1934 urges Christians to know something about Major Douglas's work

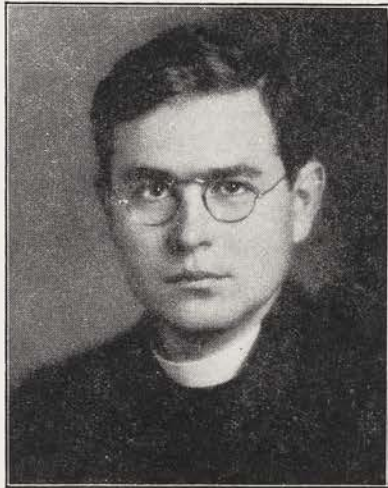
By the Rev. Joseph F. Fletcher

Chaplain, St. Mary's School and Junior College, Raleigh, N. C.

IN A RECENT NUMBER of *The Literary Guide* (an English Rationalist journal) there was an acid protest against the attempt of the Church to run Social Credit as a sort of ecclesiastical sideline, in order to arrest her decline by catching on to a cause of "good augury." The chary attitude of Mother Church, officially, toward any definite economic doctrine causes us to doubt this alleged marriage with a theory of financial reform, but the weakness of any American judgment in the matter is paramount simply because so few of us have even heard of the "groom!"

The painful dislocation of the financial structure in this country has, in accordance with Social Credit predictions, centered a greater degree of attention upon the distributive (or financial) machinery of our economic life, at the same time putting the productive (or industrial) machinery "in its place" in the whole scheme of things. The purpose of this paper is to indicate that Churchmen cannot reasonably appreciate our present social crisis nor conceive of remedies without reference to the principles of Social Credit, as one of the major schools of current economic thought. Our American tardiness in this respect is easily explained by the era of "pros-

perity" which dulled our alertness to a problem faced by the rest of the English-speaking world since the War; but a problem which is, and always was, just as much America's as the rest of the world's.



THE REV. J. F. FLETCHER
Co-author with Spencer Miller, Jr., of
The Church and Industry

The reader can hardly expect an adequate treatment of Social Credit with its thorough-going analysis of economic orthodoxy and its proposals for financial reform within the space limits of a brief article. So far as the history of the subject is concerned, the important facts may be learned from Gorham Munson's article, The Douglas Cure for Economic Ills, in *Current History* for May, 1933.

Major C. H. Douglas, an English engineer of Tory sympathies, threw up his post with the Indian Westinghouse organization during the War and returned to England as a Government consulting engineer. His rôle as a costing expert in the Air Force gave him an opportunity to see, at first hand, how things worked on the "grand scale." He used it.

In 1918 Major Douglas began publishing articles in the *English Review* on the subject of cost-accountancy and orthodox methods of credit-extension in capitalist economy. On a basis of very severe criticism he prophesied an "inev-

THE SPIRIT OF MISSIONS

itable and logical" collapse which was quite as amazingly accurate, in its own way, as the predictions made about the same time by John Maynard Keynes, a Cambridge economist, in *The Economic Consequences of the Peace*. Douglas's first book, *Economic Democracy*, appeared in 1920 and in a very short period of time was hailed by thousands as *the* work on economics since Adam Smith! In order that it may be clearly understood that Douglas is not a Socialist, we must remember that these claims for his historic importance were made with no apologies whatsoever to Marx.

The author of the "Douglas theorem," however, has never shown the least response to personal acclaim. His interest is not in political leadership; he has always kept apart from Social Credit societies. Yet the movement grew rapidly, through people who studied and discussed quietly, avoiding organization like the plague. By 1926, the year of the General Strike, Social Credit principles had made enough headway to draw the fire of Conservative, Labor, and Communist spokesmen alike. It is only very lately that the wind from Labor's direction has blown a little warmer.

Knowing the opposition between Socialist and Conservative forces, the reader will wonder why Social Credit is rejected by both; it must be either incorrect or an unsatisfactory middle-course. The latter is the true reason, for the *via media* in politics is also a *via dolorosa*. It is not possible here to outline their argument fully, but a majority of Social Credit's disciples believe that their proposals for reform would successfully overcome the problem of insufficient buying power (symptomatically revealed at present by unemployment, "over-production," and a low price-level) but at the same time leave untouched the system of individual enterprise and the private ownership of the means of production. Only the financial system is challenged.

The phrase, "Poverty in the midst of plenty," so very common these days in newspapers and magazines, had its origin in Social Credit writings. It suggests a

paradoxical fact of the *status quo* which has waited in the shadows for a dramatic exposure like that of the Wall Street crash of 1929. But Douglas and his followers have been talking about it for fifteen years.*

It is, then, almost a commonplace that our problem is one of distribution rather than of production. It is, in effect, a money problem, since money is the device by which the goods of industry are removed from the market and consumed, thus making way for fresh production. The basic claim of the Douglas analysis, in this connection, is that under the present economic system there cannot ever be enough money circulating among consumers to complete the full cycle of production and consumption,† and that therefore there are periodic trade depressions which are called "over-production" by profit-seekers. Social Credit writers call it *under-consumption*. There is a world of difference in the two points of view!

This insufficiency of purchasing power, they claim, is primarily the result of a defect in the very principles of orthodox finance. There are other causes, they admit, but they are secondary complications. With the Technocrats, and Soddy of Cambridge from whom the Technocrats derived much of their analysis, they recognize the disastrous reduction in wages due to the displacement of labor by machinery. But they do not see any call for abandoning the price system—only for modifying it. Likewise, they disagree with Hobson and his disciples, for they regard the withdrawal of money from the market in the form of "pyramiding profits" as also secondary to the system's inherent defect. They agree, as with Dr. Eisler, that the gold basis myth has done much to impoverish the world and deliver it over to the money monopolists, and that its days are numbered.

*See the Pastoral of the House of Bishops (1933): "Widespread suffering, hunger, and distress in the face of unparalleled power, mechanical ingenuity, and prodigal abundance present an appalling paradox such as our nation has never before witnessed."

†Demonstrated by the so-called "A plus B" theorem."

But here again they claim that any standard for monetary exchange, even a commodity basis, will break down if it is set up apart from a "bookkeeping revolution" in the system of accounting costs in industry, and of extending and canceling the credits necessary to meet those costs.

Credit is the central consideration in Social Credit. Most of us have a tendency to think of money as currency, but only a small fraction of the money in circulation is legal tender or intrinsically valuable! The rest is in the form of credit instruments, checks, bills of exchange, overdrafts. This is because there is not enough money, in John Citizen's sense, to meet the needs of society.* Thus, as the world grows, its gold becomes quantitatively more irrelevant to society's needs. Major Douglas early saw that this was so and asked the question: Who provides us with the credit necessary to make up the difference? The answer, of course, is: The banks.

The banks, according to the Social

*Capital, in the form of profits saved from previous enterprise, long ago ceased to be sufficient to finance expanding industry and trade. Hence the rise of bank-loan capital, and the growing impotence of private investors as compared with banks. In this connection, note revelations of the Senate's banking investigation.

Credit analysis, do not issue credits, and then cancel them, on principles devised to best serve the needs of society. Rather, they operate along lines calculated, consciously or unconsciously, to maintain the "money monopoly." Therefore this vital function of providing credit, the life-blood of production and consumption, should not be in the hands of private profit-making firms, but maintained by the State in the interests of society at large. It is the socialization of credit that is aimed at, and if they wish, banks can continue as they are, but only with their original function and power of keeping the books of deposit and exchange. The State will control the creation of the extra money (credit) needed in an economy that has so far outgrown its supply of precious metal.

On the constructive side, Social Credit puts the problem in this way: How are we to ensure that incomes and prices will always equal each other? In other words, how can we always distribute purchasing power to the consumer equal to the cost-price of goods on sale? This paper, I say again, cannot satisfactorily outline their proposal.† But to sum it

†See books suggested for further reading listed below.

Some Suggestions for Further Reading

Social Credit by C. H. Douglas. (New York, Norton, 1933. \$2.)

This is an American edition of one of Major Douglas's most popular volumes, originally published in 1924.

Profits by Waddill Catchings and William T. Foster. (Boston, Houghton, Mifflin, 1925. \$2.)

Produced under the auspices of the Pollak Foundation for Economic Research. The proposals of these authors do not extend to the modifications of the economic system suggested by Major Douglas, yet show marked similarity.

Faith and Society by Maurice B. Reckitt. (New York, Longmans, 1932. \$5.)

In this comprehensive volume, chap-

ters IX and X treat the social credit proposals from the Church's viewpoint.

Bankers vs. Consumers by Guy W. Mallon. (New York, Day, 1933. \$1.50.)

This volume, the first social credit book by an American, includes an introduction by Stuart Chase. The author, an attorney and former banker of Cincinnati, died shortly after its publication.

Christianity and the Crisis edited by Percy Dearmer. (London, Gollancz, 1933. \$1.75.)

The chapter, The Basis of Exchange, is contributed by the Very Rev. Hewlett Johnson, a graduate engineer, now Dean of Canterbury, in support of the social credit position. An effective simple summary.

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up, almost over-simply, the Social Credit proposal is this: to set up a State credit-agency and sell goods to the public below financial cost, making up the remainder of the price to the retailer by credit extended by the State. By remitting back to the producer the credit would be canceled, but only after it had helped to consume as well as to produce the goods it represented. Issued and canceled on what we might call the "postage-stamp principle," no question of inflation or deflation would enter in.*

To determine the price at which goods would be sold a formula has been laid down, called the Just Price. This concept is strongly reminiscent of the medieval Christian principle, not only with regard to the price factor but in its general tendency to subordinate financial means to productive ends. It represents a revolt against the present tragic attempt to fit our real wealth to our financial means, rather than *vice versa*.

Social Credit has caught on in England and the Dominions. It is an important political factor in Australia, and in New Zealand there are sixteen Social Credit members of Parliament! Lord Tavistock and the National Credit Movement represent its force in the English upper-classes, and the Legion of the Unemployed (or the Green Shirt Movement) among the workers. More striking for readers of *THE SPIRIT OF MISSIONS*, however, is the fact that Christian students of the economic problem have shown a deep interest. The Christian Social Council (the English equivalent to the Federal Council's social service department) has published a great deal along the lines of the Social Credit approach. In Anglican circles, the Industrial Christian Fellowship has held friendly conferences and the League of the Kingdom of God counts some of its most eminent members for the Douglas proposals.

The special interest of Christians is only logical. The Douglas claim that

*Of. Stuart Chase, in *Scribner's*, December, 1933, *The Consumer's Tomorrow*. Note the third proposal for financing consumption in the "Age of Plenty."

there is a scientific price-formula which will ensure a balance between production and purchasing power naturally recalls the medieval notion of the Just Price. It was then held that the most just factors in determining the price of things are the human considerations of labor expended on them, and their utility. The money, in terms of which the price was stated, was secondary; its nature was artificial, only a mechanical device for effecting exchange. St. Thomas Aquinas called it an "economic tool."

But Capitalism has decreed otherwise, having freed itself of Christian discipline. Its impersonal (and now badly battered) law of supply-and-demand sets the price of goods by measuring their supply against the relatively diminishing supply of "money" available for their purchase. In effect, prices are determined by the scarcity of money! This has meant, in the absence of any social control of the credit needed to close the widening gap, that the human equation has been subordinated to the mechanical tool—a sinful confusion of means and ends. The money lender has supplanted the artisan! Students devoted to the Christian doctrine of Man inevitably give the Just Price factor of Social Credit a sympathetic hearing. Their approach to Social Credit is through this angle more than any other. And to date, the best treatment of it is in *The Just Price* (London, Student Christian Movement Press) edited by the Rev. V. A. Demant, research secretary of the Christian Social Council.

A hundred things of the gravest and most fundamental importance may be said of, or in connection with, Social Credit. Christian thinkers in America can take a step forward and ahead of secular philosophers by learning something of Major Douglas's work. For although John Citizen does not yet clearly realize how financial in character our crisis is at bottom, the daily press shows that he is learning. And that means that Social Credit ideas are in the offing.

Niles Carpenter will contribute the next article in this series to appear in our May issue.

The Spirit of Missions

PICTORIAL SECTION

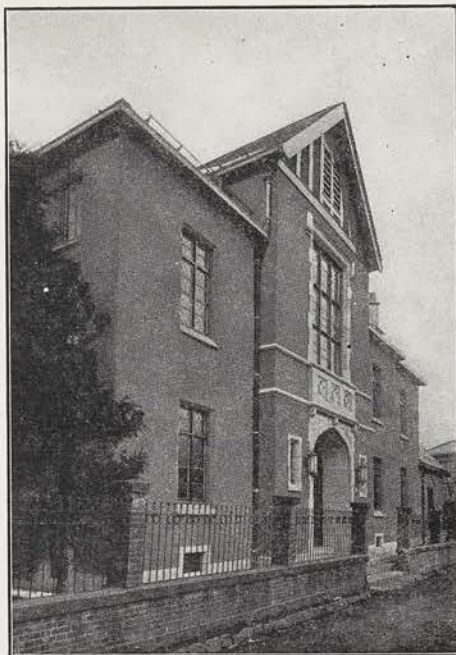
Fourteen Pages of Pictures from the Field

Forty-five Years of the United Thank Offering

SINCE 1889, the women of the Church have united in a corporate act of thanksgiving at the triennial meetings of the Woman's Auxiliary. These fifteen offerings consecrated by the sacrifice of the women have been a mighty force in extending the frontiers of our Lord's Kingdom. In the following pages are recorded some of the many things which the U.T.O. has done and is doing. The selection is not exhaustive.



Alaska was an early U.T.O. beneficiary: one-half the first Offering of 1889 made possible the building of the original Christ Church at Anvik (*inset*). The 1892 and 1895 Offerings were combined to form the Woman's Auxiliary Episcopate Fund, the income of which, since 1895, has supported Bishop Rowe. More recently, the 1931 Offering provided a parish hall at Anchorage. Alaska has four U.T.O. workers



Japan also early engaged the interest of the Offering: the one missionary, Lisa Lovell, sent out under the 1889 Offering going to Japan. Here are two buildings recently made possible by the Offering: (*left*) the Synod House, Sendai, provided in 1931, and (*right*) the Chapel of St. Margaret's School, Tokyo, given in 1928



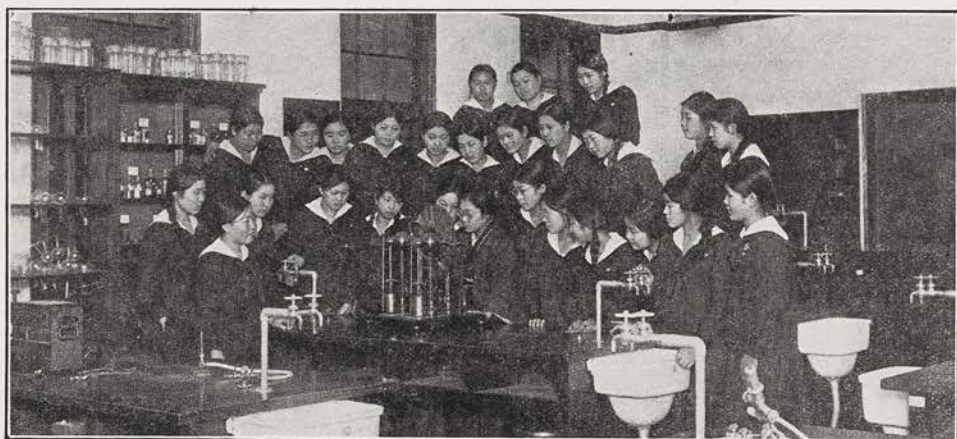
Biblewomen's Training School group in Sendai as it was twenty-five years ago. The 1907 Offering which provided \$10,000 for a building inaugurated the practice of reserving a part of each offering for buildings. The then principal, Deaconess A. L. Ranson, is still one of the three missionaries in the Tohoku supported by the U.T.O.



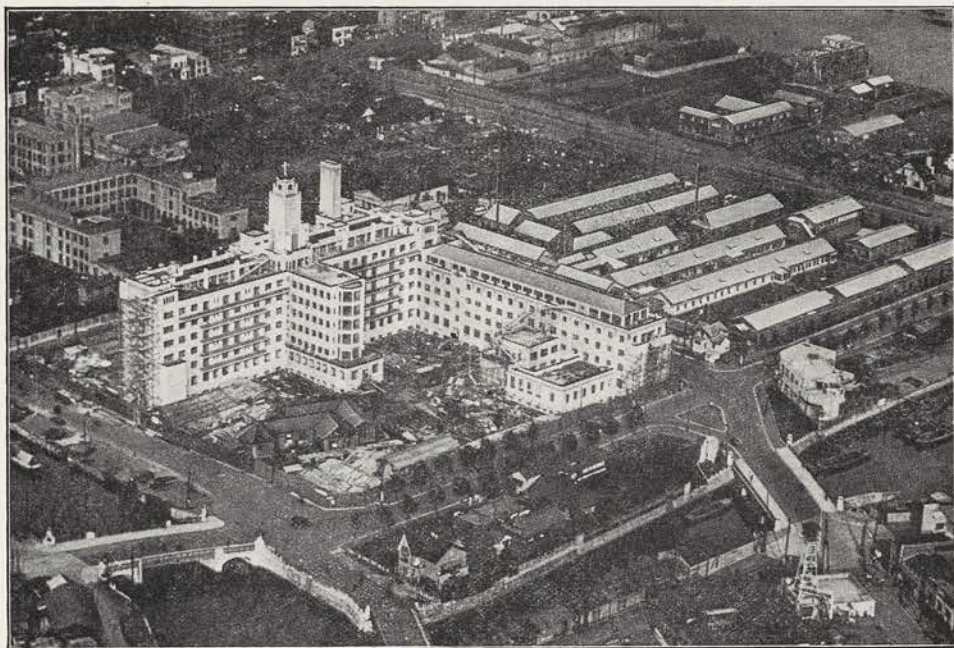
Japanese kindergarten teachers in the Tohoku who have been trained by our missionaries. Miss Bernice Jensen, who is now in the United States on furlough, is in the second row center



The Valle Crucis School for Mountain Girls, North Carolina, shared in the 1919 Offering, when \$5,000 was provided for Auxiliary Hall shown at the right. (Other objects of this Offering are shown on pages 186 and 188)



These Japanese girls at St. Agnes' School, Kyoto, are receiving modern education in a building made possible by the 1925 Offering. There are four missionaries in Kyoto supported by the U.T.O.



In addition to supporting eleven missionaries in North Tokyo, the United Thank Offering played a part in the completion of St. Luke's International Medical Center, Tokyo. The 1922 Offering provided \$15,000 toward the Nurses' Home. Thirty of the 180 women supported by the U.T.O. are engaged in medical work.



A veteran friend of our Southern Highlanders is Deaconess Maria P. Williams at St. Mark's Mission, Dante, Virginia. She is but one of many women who are maintained in lonesome, isolated posts in the United States by the Offering



Mexicans bring their children to St. Anne's Mission, El Paso, where the 1931 Offering provided a building



One of the two U.T.O. workers in Liberia is a teacher in the House of Bethany, Cape Mount



May this snowball fight be symbolic of the abundant life which is brought to remote sparsely settled communities by courageous Christian women, more of whom are able to serve their Master because the women of the Church give a United Thank Offering. The picture was taken at St. Philip's-in-the-Desert, Hawthorne, Nevada



St. Catherine's School, San Juan, Puerto Rico (students of which are shown peeping into a missionary box), was made possible by the 1928 Offering. *Right*, announcement of our first girls' school in Brazil, which the 1931 Offering helped to build

Colegio Sta. Margarida

Para Meninas

Escola Diocesana da

Igreja Episcopal Brasileira

PELOTAS



Externato - Internato

Semi-Internato

Rua Santa Cruz, 712

CAIXA POSTAL 300 — PELOTAS

TELEF. 2030

DIRETORA *Hedy Sergel, M. A.*



The Church at home must also have trained leadership and so we find part of the Offering devoted to the support of workers in training centers such as St. Margaret's House, Berkeley, California, and in providing training for future missionaries. The group here, taken at St. Margaret's, is of that nature

The Quality and Nature of Thankfulness, by the Rev. John W. Suter, Jr.

WHAT IS THANKFULNESS? It is a special temper of mind, a quality of the spirit. Its outward expression, whether verbal or through the rendering of a service or the making of a gift, is not the thing itself. Thankfulness itself is a feeling in the heart.

THE presence of thankfulness in your heart springs from your awareness that there is someone to be thankful to; someone without whom certain enjoyments would not be yours. For example, you feel thankful toward your friend because you know that if it had not been for him you would not have faced a certain difficulty squarely and mastered it triumphantly.

FOR the religious person all thankfulness is basically thankfulness to God, for it is He who has made possible all that we enjoy: our friends, our delight in nature, our opportunities to be helpful to other people, our pleasure in the success of others—even our thankfulness.

THANKSGIVING to God is an aspect of prayer. Prayer is the interflow between the soul and God, like a tide uniting one shore to another. It is not so much a question of messages being sent back and forth as it is a question of the ebb and flow of life itself. In Him we live and move and have our being: if this be true, then the relationship between the soul and its Maker is too immediate to be fully expressed in terms of conversation. Prayer is the awareness that our whole life moves in a sphere of which God is the center and circumference and upholder.

INTO this experience, which we call prayer, thanksgiving enters as one of the essential notes. It colors prayer just as the sound of a harp colors the music of an orchestra. When a person feels consciously aware of union with God he has a "sense of owing", and responds with appreciation and joy.

THERE is one supreme thing to be thankful for, the possibility of conscious communion with God. From this all other values spring, and without this all apparent benefits are as tinsel. When it comes to making an inventory of praiseworthy benefits we sometimes make mistakes, just as we sometimes make mistakes in the things we ask for. For generations it was customary to ask for abundance: abundance came, and with it a lack of ability to distribute it, and a great increase of poverty. Might it not have been better to have asked (and thanked) for wisdom, for skill in building a society that would reflect the will of God, for fair-dealing and self-control and modesty?

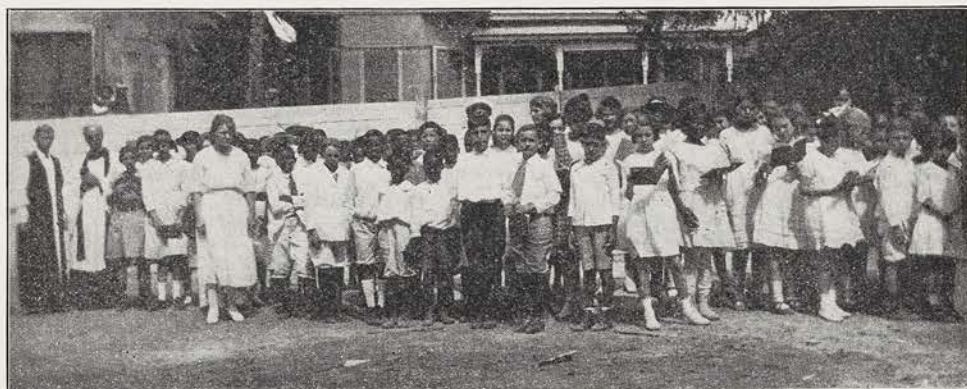
LET us thank God for what wisdom we have; for health and the many opportunities of bringing increased health to others; for humor and affection; for the patience and valor which have been so widely exhibited during the past few years; for vision; for the willingness of multitudes of people to face life squarely and think it through fearlessly, even to the point of surrendering long-cherished opinions. Let us thank Him for what is good in the music and other arts of this generation, for what is clean and worthy in today's journalism, and for the loyalty to high ideals found in many of our public servants.

THE UNITED THANK OFFERING of the women of the Church is the expression of a spiritual attitude. The giving of it is a true act of worship, and, like every such act, it is offered voluntarily in an atmosphere of freedom. It has also a special fragrance in that it is an act of joy, representing as it does not one's "regular duty" but a spontaneous and buoyant response over and above what is required.

This statement is available as a leaflet (W.A. 110) at two cents each or \$1.00 a hundred from The Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York.



Real laundresses washing their own bibs and doilies at St. Mary's Mission and Home, Honolulu, where the U.T.O. supports a woman worker. The Home cares for children of all nationalities



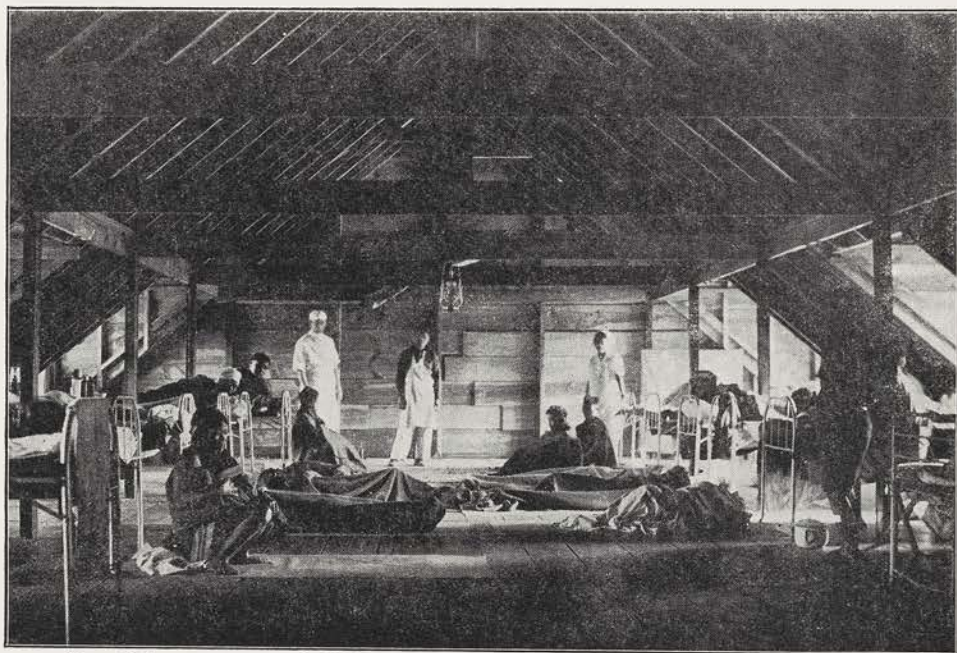
The group which gathered to welcome Bishop Hulse and Archdeacon Lopez-Guillen when they came in the autumn of 1921 to dedicate the new All Saints' School erected with a gift from the 1919 Offering



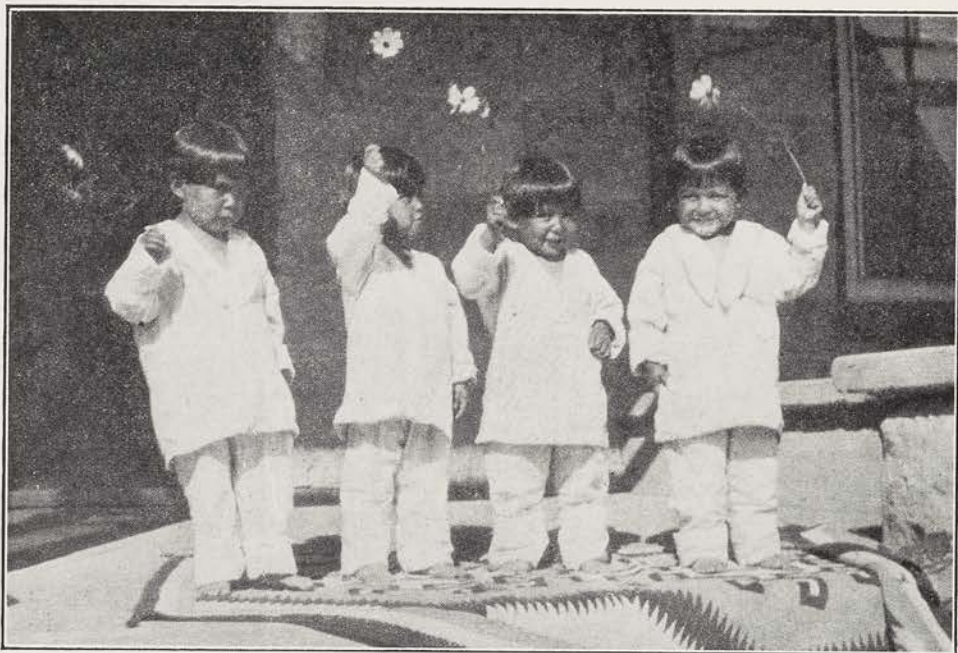
In 1931 the U.T.O. designated \$10,000 for a student center at Lubbock, Texas. (Group at dedication shown here.) The Offering also supports seven workers in college communities



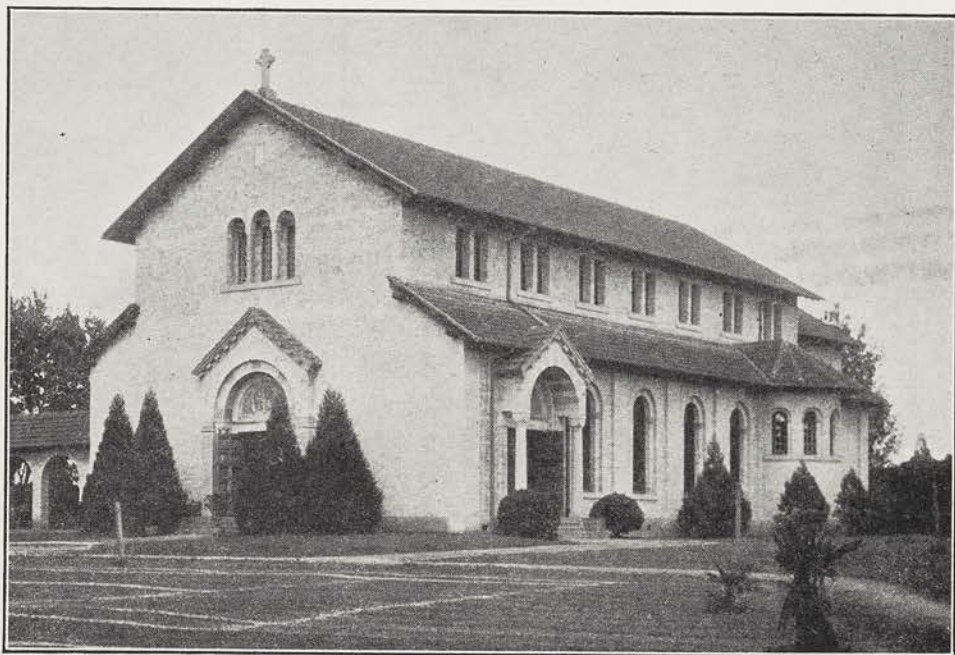
Nurses at St. Agnes' Hospital, Raleigh, North Carolina. The 1928 Offering provided a nurses' home for this hospital where four workers are supported by the Offering. Another worker is provided at the Good Samaritan Hospital in Charlotte, N. C.



One of the most urgent building needs met by the 1931 Offering was the hospital at Sagada in the Philippine Islands. Although it was not intended to use the attic in the new building, it became necessary to do so within a few short weeks after its opening, as evidenced by this picture



The Woman's Auxiliary through the supply department provided the pajamas for these little Navajos at the Mission of the Good Shepherd, Fort Defiance, Arizona, where the U.T.O. has had a continuing interest.



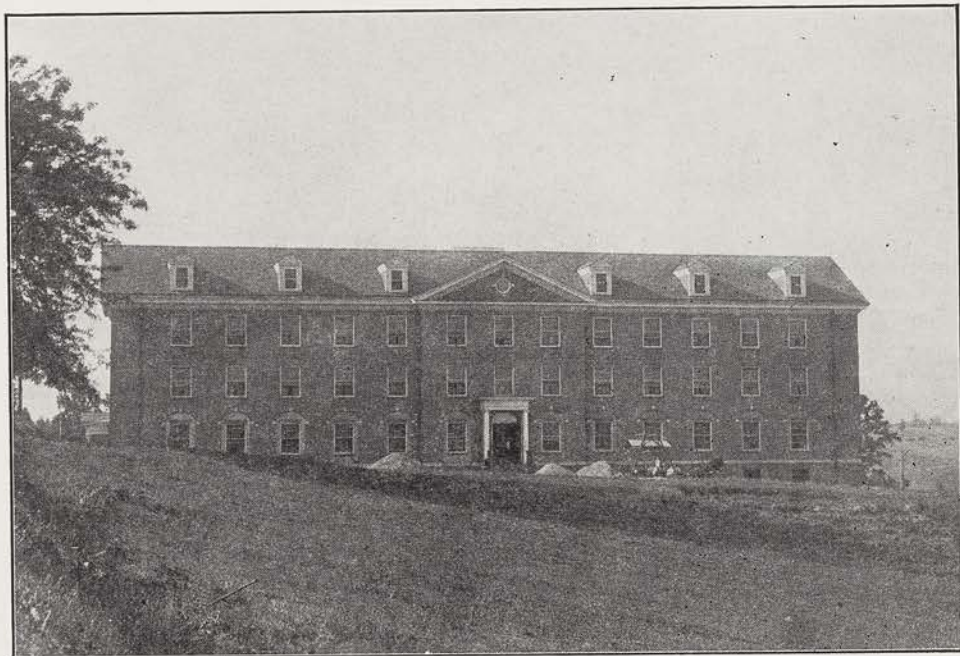
In China where the United Thank Offering built this chapel at St. Hilda's School, Wuchang (1919), as well as a building for St. Lois', Hankow (1925), four women are supported by the Offering in the Diocese of Anking; thirteen in the Diocese of Hankow; and sixteen in the Diocese of Shanghai



Some patients in St. Elizabeth's Hospital, Shanghai, who are ministered to by women supported by the U.T.O.



Veteran missionary, Deaconess C. G. Massey, with the youngest at Balbalsang, P. I., son of the priest-in-charge



The 1932 Offering set aside \$15,000 toward the erection of a dormitory for girls at St. Paul's School, Lawrenceville, Virginia. In 1922, also, began the practice of definitely setting aside one-tenth of the Offering as a permanent trust fund, the income to be applied to the support of retired U.T.O. workers



AT BRENT HOUSE, Chicago, purchased with funds provided by the 1931 Offering, the Church maintains a center for conference and devotion, an important feature of which is its service to Oriental students

Alaska Calls to Builders of the Kingdom

Dr. Chapman was aided in his pioneer work at Anvik by the gift of half the first United Thank Offering for a church building

By Winifred E. Hulbert

Editorial Correspondent, THE SPIRIT OF MISSIONS

Dr. Chapman is a familiar figure to the readers of THE SPIRIT OF MISSIONS, his own reminiscences, Forty Years in Alaska, having attracted wide interest when published in these pages during 1931. Miss Hulbert in this fifth article in our Builders of the Kingdom series now interprets Dr. Chapman's notable career against the broader canvas of all Alaska. The Builders of the Kingdom series will be concluded in an early issue with some personal recollections of Philip Deloria by his daughter.

↑ ↑ ↑
WE ALASKANS ARE busy making something," writes Mary Lee Davis in *We Are Alaskans* (Boston, Wilde, \$3.50), one of the best recent books about the Alaskan people. "We do not know what it is to prove, but the making is infinitely precious to us. I think we feel today about Alaska very much as the early English colonists did about their new America."

Some day that Territory, so little known by outsiders, may become a State. And what a State! That great lover of Alaska, Hudson Stuck, once estimated that if Alaska were superimposed on the United States, her eastern frontier would rest on Savannah, Georgia, her northernmost point on the Canadian line somewhere in North Dakota, and the outmost of that remarkable archipelago, the Aleutian Islands, would lie in the Pacific off the west coast of Mexico. Her acreage is equal to almost our entire United States east of the Mississippi. Forests of valuable timber cover a hundred thousand square miles; her plains are as large as our corn belt; three great mountain ranges culminate in some of the highest

peaks in this hemisphere, and the Yukon River, from its headwaters east of the Canadian border to its mouth two thousands miles westward in Bering Sea, is the fifth largest river system in the two Americas.

The world knows best Alaska's material resources: the mines which have sent out gold, copper, and lesser ores to the value of three-quarters of a billion dollars the salmon fisheries, the seal herds, the imported herds of reindeer which are beginning to prove a valuable new form of stockraising, and the agricultural possibilities which in fertility and climate equal, if they do not exceed, those of thrifty little Finland, her companion in the northern latitudes.

But those resources in which the Church is most interested are her human resources, the latent spiritual possibilities in her valiant sixty thousand inhabitants scattered over her great stretch of mountain, plain, and barren.

Less than one-third of these Alaskans are white. They are the foreign born, or the sons and daughters of foreign born, who came because they were driven by that same "urge that shot the first Norse prow beyond the home fiord." They are the stable element that remains after the tumultuous arrival and departure of the seekers after quick wealth. Americans, Canadians, Scandinavians, Irish—they have brought their qualities of courage, initiative, honesty, and often of culture with them, for the solid foundations of the country's growth. Nine-tenths of them live in "the Panhandle," as they call the narrow, picturesque, wooded strip of land in the southeast between the almost impassable mountains and the

THE SPIRIT OF MISSIONS

warm waters of the Japan Current. Here in this fairly temperate climate were the first outposts of white migration, first Russian, then, after 1867, American, and here the Church has sought to serve them: in Wrangell and Sitka, and in Juneau, the present capital; in Ketchikan of salmon industry reputation; in Cordova, seat of the Russian Church in older times; in Seward and Anchorage, scenes of former mining fame and now the sea-terminals of one of the three railroads which lead out from the rich mining areas hidden in the formidable Alaskan Range.

The other tenth of the white Alaskans are in the outposts of our civilization. Some are up the Yukon and its tributaries, and here, too, the Church has sought some of them, in Fort Yukon, Tanana, Fairbanks, the old sites of gold-rush days. Others are in Nome, on the bleak barrens of the northwest coast, where gold was once to be had by sitting on the beach and digging for it in the sands. Still others are in native villages, wherever a government school flies its flag or a government post stands as symbol of law and order. These scattered white Alaskans are carving much of the future of that land; they need and welcome the leaven of Christianity.

Then there are the natives, those for whom the Church originally went to Alaska. They form the bulk of the population, and are to be found scattered in all sections. Those in the southeast are Indians closely allied to our northwest tribes: the Haidahs who make the curious totem poles, Thlinkits whose primitive culture is said to be of a high degree, and handfuls of smaller groups, all fishermen, and dependent on the justice of the white man who has so ruthlessly preëmpted their fishing grounds.

In the interior of the peninsula, down the reaches of the Yukon system, are other Indians, Athabascans, related to our Navajos. Many groups are still living in exactly the way their forefathers did generations back; some are so isolated that it is the belief of Ray Lyman Wilbur that they do not even know that a white

race exists. But the majority of them do, not to their welfare or their happiness in the main. There is a legend that formerly the Yukon flowed half in oil, till the white man came and changed all that and the Indian began to starve. Our Church has long been concerned for these patient people, who have suffered so heavily from the reckless white element that came in like an avalanche in the Klondike days.

We are concerned, too, for the Eskimos, who inhabit the northern zones of the peninsula, and to whom we are ministering at Point Hope on the storm-swept shores of the Arctic Ocean. Sealers and whalers brought grief to these hardy primitives, with the result that among them, as among many of the Indians, epidemics, tuberculosis, ill-balanced diet due to changes in manners of life, and the improvidence that follows the trail of liquor, are a serious menace to the very existence of the race. Hudson Stuck once said:

When I think of these gentle, kindly people, willing to learn, eager indeed to be taught, and realize how long they have inhabited this land in which God planted them, a great wave of indignation sweeps over me that they should now be threatened with a wanton and senseless extermination, and I renew my vow that, please God, it shall not happen; that the people of the United States shall be roused to prevent this country from being depopulated of its only permanent inhabitants.

Archdeacon Stuck's direct reference was to the effects of the canneries, which had planted their traps along every good fishing ground. But he was thinking also of all the helpless natives everywhere, whose needs "are more urgent and appealing than the needs of the white men and who are quite without resource for their own relief, for the diseases which affect them are largely the importation of the white man."

As we read the history of missions there, we cannot help but be impressed by the devotion to the helpless which has marked the purpose of every pioneer missionary. They felt the white man's responsibility for alleviating the distresses brought by the white man, and the duty

ALASKA CALLS TO BUILDERS OF THE KINGDOM

of the nation to care for those of whom it has taken possession. The building of the Kingdom in these latitudes demands strong men and women, and such indeed have been found to serve. One of the most undaunted of all the builders is John W. Chapman, who has left an unsurpassed record of consecrated service in the Yukon Valley.

SOME FORTY-FOUR YEARS ago a stockily-built steamer, the *St. Paul*, was bucking a rough passage northward from San Francisco, loaded with supplies for St. Michael, Alaska's one port on the Bering Sea and the only entrance to the Yukon which was for a long time the only highroad to the interior of the country. Among the few passengers on board the *St. Paul* were four or five missionaries. One was a tall, square-shouldered Vermonter, John Chapman, of whom many years later, Archdeacon Stuck said: "Here is perhaps as good an example of a life of quiet, loving devotion as will be found anywhere in the world."

The journey was long and rough. But after three weeks the *St. Paul* drew alongside the docks at St. Michael. In his recent account, *Forty Years in Alaska*, Dr. Chapman describes what followed. It is an absorbing story how he and the missionary who had preceded him began the mission at Anvik, a large Indian village, some three hundred miles up the Yukon. This was when Alaska was almost totally unknown back at home. No one knew there were such quantities of gold on the Klondike, though prospectors and fur traders were constantly finding here and there evidences of gold dust. Not a rail had been laid; not even a launch ran a regular service up the great river system. Mail came once a year, when the ice was gone out of bays and rivers. The planks used in the mission building had to be sawn by hand. Frost formed three quarters of an inch thick on the windows. Butter froze in the butter tub, and had to be hacked out with hammer and chisel. The only way out to civilization was by mushing with dogs and sled



NATIVE HUT AND CACHE IN OLD ANVIK

During their forty years in Alaska, Dr. and Mrs. Chapman witnessed the entire disappearance of these huts, being supplanted by log cabins and other more healthful dwellings. This picture is reproduced from a sketch by Mrs. Chapman

THE SPIRIT OF MISSIONS

across the blinding white leagues of snow.

For three years John Chapman, working with Indian helpers after his friend had returned to the States, laid the foundations for the mission. Then came a brief furlough during which he married. But he soon was back again in Anvik with his wife, who henceforth was one of the greatest influences for gracious hospitality and comfort throughout the Lower Yukon. Two other women also came: a teacher, and a doctor, and we can imagine how rapidly the little center at Anvik became a town which was heralded up and down the river as a good place to go when one needed help.

Indian life at Anvik in those days was primitive and picturesque. In illuminating accounts* of their ways and beliefs, Mrs. Chapman records vivid intimate glimpses into their existence:

In stature and general appearance they are similar to the Japanese, gentle and courteous in behaviour, careful never to hurt or offend the "spirit" of another. . . . Fifty years ago they were still living as their fathers had before them, making a living and clothing themselves from the resources of their own country, free to hunt, trap, and fish, respecting each others' hunting preserves, catching driftwood for their fires and logs for the walls of their underground houses. . . . The summer run of salmon is the great harvest of the year, each family drying and smoking a thousand fish or more, for their sustenance and that of their dogs, for the greater portion of the year.

Mrs. Chapman's account also includes one of the most appealing stories about the school which grew rapidly at Anvik:

The school at Anvik was filled with children, no place or food for another. But one day came a destitute man whose wife had died, bringing his crippled little boy. He begged that the child be taken in. "Christopher is a little boy. He can sleep in a box almost anywhere." Food was limited, scarcely enough to last until spring, until the rivers should open and the steamer come bringing supplies. The children talked it over, and agreed among themselves that they would go without supper every day until spring, and that would save enough food for little Christopher. A crippled girl, a hunchback, unable to do the tasks which

the other children had, undertook to be his nurse and to wait upon him, for Christopher could not walk.

The Chapmans pass briefly over the wider services which they rendered. When they do mention any such act, it is always with emphasis on the generosity of friends who made it possible. There was the sawmill sent in the early days by Dr. Chapman's father and friends which made possible the better type of house the natives were little by little induced to build. There was the radio set, which enabled Dr. Chapman to keep in daily communication with other lone-post operators who relayed news, and who one spring helped him get an S.O.S. for smallpox vaccine through to Juneau. There are the valuable records made of Indian folklore and language at request of the Smithsonian Institute.

Whatever hardships they went through, they speak of them now as if they were humorous events. But there can be little humor in running a school whose larder must be watched with every meal that it may last till the supply boats come in the spring; or in keeping a school warm with wood that must be daily secured.

Yet this very hardship that calls for all one's ingenuity and perseverance seems to be part of the lure of the North. For it is certain that no one loves Alaska better than those who have had to measure up against just such gruelling experiences. As Mrs. Davis says:

There is something great in the land's self that tempts men to a greatness in themselves here. This is the inner secret of our love for her, that in her devious way, sometime or other, she has been generous in giving us our chance to do a bigger or a better thing than we had done before, or guessed we could do.

"Alaska" says *The General Church Program*, "has attracted some of the choicest spirits and most heroic figures in our missionary records." And as such we reckon Dr. and Mrs. John W. Chapman, and all others who are building the message of Jesus into the future of that stern and beautiful land.

**The Southern Churchman*, April and May, 1933.

In an early issue—The Story of St. Barnabas'
Hospital, Osaka, by Dr. Frank M. Jones

READ A BOOK

Nora Waln's fascinating story of China, "The House of Exile," is recommended by

Rebekah L. Hibbard

Chairman, W.A. Executive Board



ONE OF THE MOST fascinating of the many recent books on China and one which every student of that country will want to read is *The House of Exile* by Nora Waln (Boston, Little, Brown, \$3). Here we have a priceless and authentic record of old China and a glimpse of new China today.

Nora Waln, a young Quakeress from Philadelphia, visits the Lin family, with whom her ancestors have traded for centuries, as an adopted daughter, sharing in all the family traditions, ritual, and pageantry. To follow Miss Waln in the Lin family boat up the Grand Canal to the family homestead in Hopei Province, North China, to see her shed her western clothes and step into three pairs of fur-lined, richly colored pajama suits is to be transported into a land of enchantment.

This exquisite picture of Chinese life in an upper class household, where the dignity and solidarity of the family are supreme, holds one spellbound but makes one tremble at the close compact of modern civilization. One is filled with a sense of haunting and wistful sadness at the thought of beauty about to be shattered by ruthless time. If Christianity is to hallow such a transition it must be a Christianity of the highest spiritual and intellectual content, a Christianity rich in tradition and power.

The second half of the book, while lacking some of the charm of the first half, gives an arresting picture of the political upheaval in China today as seen by the wife of an English official in the Chinese Government service. Here we see much that is unlovely but much that is good for us to know.

It is interesting to contrast this book

with other recent books on China such as Mrs. Buck's *The Good Earth* and *Peking Picnic* by Ann Bridge. *The House of Exile* gives us something that neither of these novels attempted: a personal record of life among Chinese landed aristocrats, written with quiet serenity of style and with high integrity of purpose.

The book ends on a delightful note. When Miss Waln takes her manuscript to the House of Exile for approval, old Kuei-tzu, ninety-six years of age, shakes her head and says, "Scholarship is useless in a woman . . . All she needs to know is how to manage men, which any woman can do if she is a good cook." With this piece of worldly wisdom which makes us all akin the book closes.

WOULD YOU LIKE to understand the Gospel as it is understood by those who today speak a language practically the same as that used by our Lord? Then *The Gospels* translated by George M. Lamsa (Philadelphia, Holman) is the book for you.

Mr. Lamsa's translation of the very ancient Syriac version is not only interesting but challenging. It is of interest to the layman because of the many variations which seem to clarify difficult passages in our Greek-derived English versions. To the scholar it is a challenge, for the translator claims (contrary to strongly held belief) that all our available Greek texts are translations of a Syriac (Aramaic) manuscript.

Mr. Lamsa secured his early training in Mesopotamia, his native land, in the Archbishop of Canterbury's Mission to Assyrian Christians. He is also a graduate of Virginia Seminary.—R. F. L.

SANCTUARY

*The United Thank Offering **

An Interpretation by the late Bishop Burleson

LISTEN A MOMENT, and try to understand; for I speak of something unique and appealing. Its name tells its story.

UNITED—And in such a wonderful union! Women of the Church everywhere—in homes of wealth or poverty; in the Arctic and in the tropics; Indians on the western prairies, their Chinese sisters on the Yangtze, Africans in Liberia—uniting in a common act of prayer and sacrifice. A great sisterhood of sympathy and service.

THANK—A glad and grateful service. For this is no cog in the machinery of Church finance; no routine method of revenue. It is a living, vital process; the pulsing heart-throb of gratitude, the whispered word of gladness for daily mercies; the secret gift, dictated and directed by love alone, and placed in the Great Hand which protects and guides us.

OFFERING—These sacrifices grow into a Sacrament; for there comes a day when the great Church gathers to dedicate herself and her doings to the mercy and guidance of God. Before the altar of some solemn cathedral the venerable head of our Episcopate stands to offer the Eucharistic Sacrifice. Kneeling in that presence are representatives of the entire womanhood of the Church, and before quiet altars the world around, groups of women are also kneeling and joining in the great Act. It is then that the hidden things are revealed, and the offerings of substance and self from every land and race and class, these garnered gifts of many hands and hearts, these secret acts of personal devotion, are heaped high upon the golden alms-basin, and borne up in one great act of worship before the throne of God and of the Lamb.

Truly there is nothing like it! So spontaneous, so simple, so sublime. Blessed are all they who have a part therein.

FOR THE UNITED THANK OFFERING

O LORD, OUR HEAVENLY FATHER, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy kingdom through Jesus Christ our Lord. Amen.

*Printed at the special request of the Woman's Auxiliary Executive Board.

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*

February Meeting of National Council

DESPITE A BLIZZARD of almost unprecedented severity which thoroughly disrupted traffic, a change from the usual date of meeting, and many cases of illness, nineteen members attended the meeting of the National Council, February 21-22.

At this session, the annual meeting, the Treasurer's report of the Society's operations during 1933 and of expected income during 1934 were of paramount importance. The Treasurer reported that the 1933 expenses would exceed receipts by about \$530,000 and that the expected income for 1934 was approximately \$500,000 less than the reduced budget for 1934.

The 1933 deficit was brought about by causes which could not be foreseen and not by a failure to obey the instructions of General Convention. At the first meeting of the National Council in 1933 the appropriations for the year were fixed at an amount not exceeding:

1. The total income from diocesan expectancies.
2. Plus amounts expected from other sources.

The deficit was created by failure in both of these categories:

1. Dioceses failed to pay expectancies in

the sum of.....\$133,000

2. The supplementary appeal failed to reach the expected total by..... 122,000

While the income from legacies, interest on trust funds and miscellaneous sources hitherto reliable failed in the total of..... 195,000

In addition the operating expenses due largely to the devaluation of the American dollar were in excess of the estimate..... 80,000

\$530,000

It can clearly be seen that the major part of this deficit arose from causes which no one could foresee, the moratorium in banks coincident with our supplementary appeal, the shrinkage in income from invested funds, and the depreciation of the dollar in foreign exchange. Nevertheless the deficit is there, and it must be wiped out.

The indicated deficit for 1934 brought the missionary work of the Church face to face with an unprecedented situation. According to Canon 59, that work is to be *developed and prosecuted* (not prostrated) by the National Council. But according to action adopted by General Convention in 1925, the Council must not appropriate more money than it expects to receive.

These two instructions are now in direct conflict. A deficit is indicated for

THE SPIRIT OF MISSIONS

1934: a deficit brought down to \$500,000 only after the Council had decided upon further cuts totaling over \$100,000. These cuts include: \$18,000 in Church Missions House (in addition to a cut of \$30,000 previously made); \$40,000 in fields administered by the Domestic Missions Department; and \$57,000 in fields administered by the Foreign Missions Department. It was decided that this reduction should be as far as possible not by percentage cut on all the work but by elimination of specific items. The President of the Council and the two Vice-Presidents were authorized to determine in consultation with heads of Departments concerned and with the Bishops in the field where these cuts should be taken.

It is evident that the missionary work of the Church, already seriously crippled, cannot be "developed and prosecuted" while such a shortage exists. Three procedures are open:

1. The Council may disobey the Canon and instead of developing the work, wreck large parts of it in order to bring the budget within the amount of funds available.

2. The Council may disobey the Convention ruling of Pay-As-You-Go and carry on the work full strength by running into debt.

3. The million and a quarter communicants of the Church may see and respond to the need for a million dollars and by giving that amount in addition to their regular gifts, save their work from further disintegration.

At its February meeting, the Council concluded that the third way was the only one really possible. These resolutions were adopted:

WHEREAS: Under instructions of the General Convention the National Council is bound to prosecute the missionary work of the Church: and,

WHEREAS: Under instructions of the General Convention it is bound to balance its budget: and

WHEREAS: The present expected resources from all sources applicable to the budget of 1934 are \$500,000 less than the minimum expenses necessary to prosecute the missionary work the Church has committed to it:

RESOLVED: That the Church in its several dioceses and missionary jurisdictions be hereby informed that the National Council is this day adopting a provisional budget which fails to balance by the sum of \$500,000, awaiting such advices from the several dioceses and missionary jurisdictions as shall determine whether we must be forced to make such further and radical adjustments as shall imperil or even destroy our work in great and valuable fields of service.

WHEREAS: The National Council is confident that the people of this Church will neither give their assent to the destruction or abandonment of present existing valuable work, nor to the abandonment of the Pay-As-You-Go principle, but will rather, when once informed of the existing situation, meet the emergency with heroic and sacrificial offerings: and

WHEREAS: The sum needed is one million dollars to balance the budget for 1934 and to absorb the deficit for 1933, a sum equal to about one dollar per communicant:

RESOLVED: That the President of the Council be requested to make an appeal on behalf of the National Council to the whole communicant strength of the Church for the sum of one million dollars payable between now and the time of General Convention, it being understood that all subscriptions up to the first \$500,000 be applicable to the 1934 budget; and that we appoint a committee of this Council to cooperate with him in developing plans for making this appeal most effective.

In order to carry out the above resolution, the National Council asked the Presiding Bishop to take the leadership in the enterprise and referred the execution of detailed plans to the Field Department.

After the close of the meeting, Bishop Perry said:

In the midst of our financial problems we must not be blind to the loyal support rendered the missionary work of the Church by our people as evidenced by gifts in 1933 of more than a million and a quarter dollars, and pledges for about the same amount for 1934. Neither must we be blind to the fact of the inherent soundness of the Church's enterprise as evidenced by physical structures scattered throughout the world carrying on their work today as effectively as ever, and almost completely without debt, nor to the fact that we have as our greatest asset a loyal body of three thousand missionaries, all of whom have been kept at their posts in spite of diminishing resources.

Never before in the history of the Church was there greater opportunity for the spread of the Gospel, and never before has the Church been better prepared to take advantage of the opportunity.

No temporary financial difficulty must be allowed to endanger this great enterprise built up

THE NATIONAL COUNCIL

through the past century. I have faith that the Church will respond to any call that may be issued.

PERSONNEL

WITH ONE EXCEPTION all appointments of new workers were deferred until the April meeting of the Council. To complete a plan previously arranged with the Department of Religious Education, the appointment was confirmed of the Rev. Vernon Cochrane McMaster as Secretary for Church Schools. Mr. McMaster, who will assume his new duties in mid-April, has been rector of St. Andrew's Church, Birmingham, Alabama, and chairman of the diocesan religious education department. He is a graduate of Kenyon College and Bexley Hall, and has had sixteen years' experience in parish work in Alabama.

Deferring missionary appointments until the April meeting will, the Council felt, give Missionary Bishops opportunity to absorb a part of their additional cut by relinquishing these appointments for the present, if they think it wise to do so, even though these vacancies already existing in their staffs go unfilled.

At the request of the Department of Domestic Missions, Edmund R. Beckwith of New York was named an additional member of that Department.

Annual meeting routine included the reelection of the Rev. Franklin J. Clark as secretary, the appointment of committees, and the election of the Committee on Trust Funds.

QUOTAS

THE QUESTION WHETHER the present system of determining quotas is equitable or a new system should be devised has been under study by a committee of the National Council. Upon hearing the committee's report, the Council adopted this resolution:

RESOLVED: That the National Council recommend to the General Convention:

1. That the present quota plan be continued for the next triennium.
2. That the average expenditures for six years, 1927-1933, be fixed as the base for computation of the quotas.
3. That the National Council be authorized

to consider requests from dioceses and missionary jurisdictions for adjustment of quotas.

4. That the General Convention include in its total of distributable quotas a sum of ten per cent, which the National Council is authorized to set up year by year for an equalization fund to make proposed adjustments possible without disturbing a balanced budget.

EVERY MEMBER CANVASS

A COMMITTEE APPOINTED to consider the advisability of changing the time of the Every Member Canvass reported that it had "given careful consideration to the subject. The chairman has communicated with all the Bishops of the Church. He has received replies from fifty Bishops expressing not only their own views but in most cases those of their associates as well. Forty-three of these vote in favor of the present plan, seven favor a change to pre-Lent or post-Lent. Your committee therefore begs to report that no change is recommended." The report was accepted and the committee discharged.

THE WORK OF evaluating the missionary work at home and abroad, begun by Bishop Burleson, has been continued since his death by Dr. Franklin. Dr. Franklin asked that it might be delegated to a committee, which was appointed as follows: Bishop Sherrill, chairman, the Rev. Karl M. Block, William R. Castle, Walter Kidde, and William G. Peterkin.

With Our Missionaries

SHANGHAI—CHINA

Laura E. Lenhart, returning to the field after furlough, sailed March 19 from Los Angeles on the *Tatsuta Maru*.

Louise S. Hammond, returning to the field after furlough, sailed March 23, from San Francisco on the *President Hoover*.

TOKYO—JAPAN

Dr. and Mrs. John Perry Hubbard sailed March 21 from New York on the *President Harding* to England. Dr. Hubbard will make an extended study of children's hospitals and medical work for children in Europe before going to St. Luke's Hospital, Tokyo.

The Rev. and Mrs. Lawrence Rose, new appointees, sailed March 24, from Vancouver, B. C., on the *Empress of Asia*. Mr. Rose will join the faculty of Central Theological College, Tokyo.

Domestic Missions

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

MY RECENT VISITS to portions of the domestic field have impressed upon me more forcibly than ever before the splendid work that is being done by our women missionaries, 102 of whom are supported by the United Thank Offering. They serve in neglected and isolated sections where people, in great need, welcome the ministrations of our Church; they carry hope and encouragement into many homes. One was spoken of as "the Joy Bringer," and I am sure that the title belongs to many. In every field, our work would suffer greatly were it not for our women missionaries; their services are invaluable and we are thankful for them.

IN WRITING OF his work in the Pine Ridge Mission, South Dakota, the Rev. Nevill Joyner says:

St. James' Mission has always had and always will have a warm place in my heart. Here it was that I held my first service out in the district more than twenty-five years ago. I can never forget it, nor can I forget the dear, loyal people who were members of the congregation at that time. I have a vivid memory of Henry Black Elk and his dear old wife who were a strong influence for the Church in the whole camp. The chapel was originally a simple log building which we tore down later, got some new logs and built a more suitable chapel. I used Church money for the shingles and other necessary lumber, but the people did all the work, without any pay, and did it gladly and with great pride. They are now planning to build a guild hall as soon as the necessary lumber can be provided. They are giving the logs and hauling them to the church grounds and will put up the building, and are happy to do the work. At the last report from this congregation I found that they had already raised more than half of their quota for the year 1934. And a quota for an Indian congregation not only means the quota for the Nation-Wide Campaign, but also the quota for the native workers, priests, deacons, catechists, and helpers. Their catechist, Harry Little Soldier, is one of the best pastors in all the Dakota country. His name should be *Good Soldier*. The children and grandchildren of dear old Henry and Mrs. Black Elk are members of this congregation.

One of the grandsons was confirmed last May, so you can see that the congregation has both the past and the future. For this we thank God and take courage.

ONE OF OUR domestic Bishops writes:

With all our discouragements, financial and otherwise, there is much to cheer. I have been encouraged by the application of two men for Holy Orders, one the principal of a large school, the other a professor in a college, both applying because they wish to be able to give their services in the work of evangelization without cost to the Church. I am coming to believe that the situation is by no means hopeless, but on the contrary that the door of opportunity is swinging wide before us.

And this message comes to us from another:

I think I am ready to say that all the discipline of reduced appropriations which has taken place the past two years is going to be of real assistance to us here in the field. We are uncovering new resources and adopting new expedients which will make for a growing sense of independence and self-support. We have just finished the best Every Member Canvass that has ever been undertaken, and that's something!

A MISSIONARY IN Montana whose field embraces fifteen thousand square miles in the northeast corner of the State has organized it into a group parish and is depending on it for his support. The diocese still provides his pension premiums and expenses, but he hopes soon to be wholly independent. He has adopted a form of scrip so that those who cannot give money may give any kind of produce and receive credit for the same toward his salary. He has received chickens, turkeys, eggs, milk, wheat, corn, hogs, and a horse. Merchants in town take such things as he cannot use in exchange for groceries and other things. One group of families planted sixty acres of wheat for him, but only two hundred bushels were harvested because of the drought of last summer.

Foreign Missions

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

Across the Secretary's Desk

THE REV. TAKAHARU TAKAMATSU, chaplain of St. Paul's University, Tokyo, reports for the year 1933, fifty-eight baptisms and sixty-one confirmations among the members of the student body.

HAVING ROUNDED out seventy years of life and twenty-nine years of service in the Philippine Islands, Deaconess Margaret Routledge recently retired from active work and returned to America.

Most of her life in the Philippines was spent in the Mountain Province among the Igorots. Tukuran, where she was stationed for many years, is an important town about six miles from Bontoc. Formerly, the only way of reaching it was a narrow trail along the banks of the Chico River. Now it is on the automobile road into which the old trail has been expanded. The town itself is on a plateau one hundred feet more above the trail. Rising behind the town are still higher hills terraced by the Igorots for their rice crops. About half way to the summit, is the mission house in which Deaconess Routledge spent many happy years. It was indeed, "a house by the side of the road," for the Igorot people on their way to and from work on the terraced rice paddies, had to pass by her home, morning and night. Many were the daily greetings she received and many were the opportunities offered for a talk about Christian matters with the men and women who could stop for a time, especially as they came home after the day's work was over.

A young Igorot trained in the mission school at Tukuran, writes of her in the *Mountain Province Churchman*:

Deaconess Margaret Routledge of All Saints' Church, Bontoc, and head of Holy Cross Mission, Tukuran, has resigned. We are very sorry to lose her from this place. Having lived and labored here for nineteen years, she has left

Tukuran and the Igorot folk whom she loves so heartily. It would have been nice if she could have stayed here for more years, but because of her poor health and advanced age she has retired. We hope that in her new environment she may improve in health and live the rest of her life happily. I am not writing her biography as I am not a writer nor an historian, but just to let you know about her; what she did and what she felt. She is known well among the Igorot Christians of the Anglican Communion in this Province.

Deaconess Routledge labored for the Igorots with love and devotion: love to mankind was her aim. By her life and example she won the heathen to Christianity, the religion of love. This she did to bring men to God and God to men spiritually. During her stay here about five hundred persons were baptized. This is a good record indeed in a small *illi*. Her Christian example is a good lesson and a practicable one to those who know her.

In addition to her principal work Deaconess Routledge had a small dispensary for treating minor diseases; sore eyes, itch, wounds, cuts, burns, and so on. She was one of the best missionaries in Bontoc of long service. . . .

SOME FOUR HUNDRED members of the Woman's Auxiliary (or as it is known in China, the Woman's Missionary Service League), of the Diocese of Kiangsu, met for their annual meeting in the chapel of St. Mary's Hall, Shanghai. They came from twenty-eight parish branches. A celebration of the Holy Communion by Bishop Graves, followed by a sermon by the Rev. C. C. Chu of Grace Church, Soochow, provided for the devotional part of the occasion. Then in true Auxiliary style came the roll call and reports from the parish branches. The offering, amounting to \$1,505.90, was distributed to meet pledges in amounts ranging from \$25 to \$425 with the Shensi Mission, diocesan missions, hospital work, and church building having major consideration. Mrs. A. L. Chang, a veteran in Auxiliary service, was elected to the presidency. Delegates were also elected to the national meeting to be held in connection with the General Synod.

Christian Social Service

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

FOR THE FIRST time since its organization in 1921 the Episcopal Social Work Conference will meet next month within the Province of the Southwest. Assembling as usual as one of the Associate Groups of the National Conference of Social Work it will hold its sessions at Kansas City, Missouri, May 20-25. Headquarters will be at Hotel Baltimore.

The general theme of the National Conference has been announced as Social Work and the New Deal. The program of the Episcopal Conference will fit into that theme. The Church Meets the New Leisure, is the subject to be presented by the Rev. Harry Watts, Chairman of the Social Service Department of the Diocese of Colorado. Lawrence A. Oxley, one of the outstanding Negro social workers in the country, is to discuss The Contribution of the Church to Negro Welfare Work.

Annually one meeting of the conference is devoted to a joint session with the Girls' Friendly Society. Miss Dorothy May Fischer, the National Council's Secretary for Young People's Work, will describe New Social Frontiers for Youth Organizations, while the Rev. Harry Lee Virden is to outline Youth's Coöperation with the Social Program of Church and Community.

The joint session of the conference with the Church Mission of Help is to hear the presentation of Need of Special Attention to the sixteen to twenty-five year-old Group by Miss Vienné Borton, Assistant Secretary of the National Council CMH. The Rev. C. Rankin Barnes will speak on Observable Techniques of Pastoral Care.

A unique feature of the 1934 conference is to be a joint session with the American Social Hygiene Association on The Technique of Pre-Marital Instruction. This theme will be presented from the viewpoint of the social hygienist by Mrs. Margaret Wells Wood, field worker

of the American Social Hygiene Association, and from the viewpoint of the clergyman by the Very Rev. Vesper O. Ward, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minnesota.

The theme for the annual dinner of the conference is to be The Church's Share in Social Reconstruction. The speakers will be Mr. Barnes and Spencer Miller, Jr., from the staff of the Department. The Rt. Rev. Robert N. Spencer, D.D., Bishop of West Missouri, will be the celebrant at the Corporate Communion of the conference in Grace and Holy Trinity Church.

The conference will close on the afternoon of May 25 at a joint session with the Church Conference of Social Work of the Federal Council of Churches, the American Social Hygiene Association, and the Kansas City Social Hygiene Society. The subjects will include Family Counselling and Trends of Church Service for Dependent Children.

There are no membership fees for the Episcopal Social Work Conference and all Churchmen concerned with the application of the Christian religion to human relations are invited to attend its sessions.

Anyone desiring to receive a program of the conference may secure it by request to the Department.

“MORE THAN A SCORE of jails in Georgia serve no useful purpose and cannot until renovated.” This statement comes from no outside critic, but from the State Department of Public Welfare. The latter goes on to point out, “Now that funds have been made available, through Federal aid, an informed citizenship should demand adequate jail facilities for the protection of the community and the protection of the inmates.”

Socially alert Christians will notice the application of this counsel to forty-seven other States.

Religious Education

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

I HAVE BEEN a month and more in my office and am still a somewhat bewildered newcomer in this Church Missions House. But I have seen enough of its present problems and its past victories to warrant perhaps a word of greeting to the army of workers in the college field and to request cooperation.

Contrary to some naïve conceptions I had of this secretaryship, I find that there is much to do—writing of letters confessing that we have no money, attending committee meetings, listening to advice, making the first visits here and there to college centers. I am, for example, recently returned from a five-day "mission" to Ann Arbor, Michigan, my own trial flight as circuit rider. Naturally my impressions are vivid. Despite some appearances to the contrary, I believe that opportunities for the Church to move mountains are everywhere evident. A certain wistful longing for the certainties of the Christian faith is creeping into the educated world today. And by the providence of God, we have a great answer to that longing. As I, though a newcomer, feel the temper of this Church Missions House, I can testify that the recent Call from the Presiding Bishop is one of courage and militancy not merely because courage and hope are needed, but because courage and hope (despite tragedy in the treasury) are already there.

Manifestly I cannot visit all centers of college work every year. I am not certain that this should be my main task anyway. To become acquainted rapidly is a real problem.

One convenient device for corporate unity would be a series of conferences for college clergy by Provinces. I know of three such conferences to be held this spring—in the First, the Fifth, and the Sixth Provinces. I would encourage, likewise, reports and letters from the college clergy themselves. It may seem futile to ask for a mere filling of office files, but I can already see that such reports register in my own memory and may prove of great, often unexpected, value.—T. O. WEDEL, *Secretary for College Work.*

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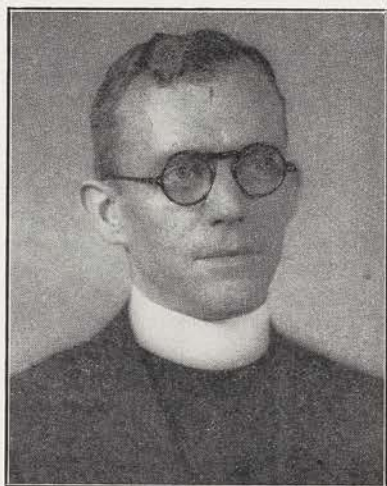
IN THE COMING year, 1934-35, there will be two mission study themes:

FOREIGN Japan
DOMESTIC.....Orientals in America

Full information concerning materials and other helps for this study will appear in these pages soon but in the meantime I wish to recommend two books to those who are to teach Japan in our summer conferences. Toyokiko Kagawa has written a brief but fascinating study of the Christian task in Japan as he sees it, entitled *Christ and Japan* (\$1). The other book, dealing with the whole Orient, throws much light on the present-day movements in Japan. It is *World Tides in the Far East* by Basil Mathews (\$1). The appearance of this book is good news for those who eagerly read everything this popular author writes.—A.M.S.

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ONE OF THE most useful and far-reaching pieces of work in the Church in connection with missionary



THE REV. VERNON C. McMASTER
Assumes position of Secretary for Church
Schools this month (See page 199)

education is the Virginia Diocesan Institute. Each year, it meets for three days, and while primarily intended to train leaders in its own diocese, it also reaches leaders from neighboring dioceses. This year it was held January 15-19 in Richmond, and a new record was set not only in attendance but in the interest shown. There were classes for leaders of all age groups. I conducted the National Council course, *Christ and the Modern World*, in six sessions to a group of 170 deeply interested and responsive people. During the Lent just ended the leaders trained in Richmond have led groups throughout the diocese.

A new feature of the institute this year was an evening class for men, which had an average attendance of forty vestrymen and other leaders of work for men and boys, personally invited by Bishop Tucker. As a result two large Richmond churches had discussion groups for men on *Christ and the Modern World*, conducted by men who attended the class.

Why not such an institute in your diocese?—ARTHUR M. SHERMAN, *Secretary for Missionary Education*.

† † †

AT EVERY General Convention since 1922 some attention has been given to young people, usually in the form of a banquet with speeches, songs, and a general good time. And, as it was in the beginning, it is now. There will be a banquet, but there will be more. We are planning a special week-end for the young people of the Church at General Convention, October 13-14. Discussion groups will be held Saturday afternoon, a banquet that evening, and a special young people's service Sunday morning. General Convention opens Wednesday, October 10, and as Friday, October 12, is a holiday, it may be possible for some young people to come for the opening service and remain through the week-end.

Begin now to think of General Convention and include it in your plans.—DOROTHY MAY FISCHER, *Secretary for Young People's Work*.

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

THIS ISSUE FROM COVER TO COVER

1. What is the United Thank Offering?
2. For what is the United Thank Offering used?
3. Who gives the United Thank Offering?
4. When will the next United Thank Offering be presented?
5. How can I find out more about the United Thank Offering?
6. Identify briefly Mrs. Franklin S. Chambers, Lindel Tsen, Claude L. Pickens, Major Douglas, John W. Chapman.
7. Where in China has our Church a special opportunity to exhibit a real pioneer spirit? p. 170.
8. Of what interest is Social Credit to the intelligent Churchman? p. 173.
9. What has the Church through such pioneers as Dr. Chapman contributed to the development of Alaska? p. 191.
10. What book shall I read this month? p. 195.
11. Shall the National Council persecute or prosecute the Church's missionary work? p. 197.
12. What subjects will be considered in the nine regional conferences which the Field Department is conducting this month? p. 206.
13. How can we observe Rogation Sunday? p. 164.
14. Where and when will the next social service conference of the Church be held? p. 202.
15. What topics have been selected for mission study this coming year? p. 203.

Department of Publicity

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

HERE AND THERE through the Church are to be found clergy who have made the discovery that publicity is a supplementary tool that can help every phase of their work. As an example, the Rev. Benson H. Harvey, Canon Missioner in the Philippine Islands, says of his own use of the printed word:

I have established a mailing list of those I have met. Some of these friends I met but once, perhaps as much as five years ago. But I know they are still receiving mail and I want part of that mail to carry the message that our Lord's Body, the Church, *cares*, that it does not forget, though it may be forgotten, that it does not necessarily require response to itself, but does challenge each one of us to think and act increasingly day by day as children of God.

So there goes out from my desk a steady stream of printed matter of many varieties; to homes where there are children, material published by the Department of Religious Education of the National Council; to Army officers, the monthly bulletin of the National Council for the Prevention of War (They welcome it!); to men isolated from their own kind, magazines to pass the time and widen horizons; to teachers, professional publications which include religion in pedagogy; to Bostonians, *Bullard's Weekly Letter*; to Britishers, the latest clipping regarding the Prince. So it goes; to each an indication that the Church cares not only for man's spiritual health, but for every realm of his thought and of his work.

From time to time I carry on individual correspondence regarding the Church, its life and

sacraments; prepare for confirmation and for baptism; attempt to bring Christian comfort to the bereaved; and, to a considerable extent, observe anniversaries of birth, baptism, confirmation, marriage, and death by sending cards.

Widespread use of such methods would strengthen the Church.

Commendable!

THE General Convention of 1931 authorized the publication of THE HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH. THE MAGAZINE has now completed its second year. Its purpose is to conserve the wealth of material existing in manuscript form relating to the history of this Church. It has had to contend with the difficulties inseparable from religious publications accentuated by the economic depression, and its continuance has been possible only by the generous gifts of interested persons. It is believed that there are many Church people who would become subscribers if they knew of such a publication, but THE MAGAZINE has no funds available for promotion. The Editors are therefore appealing through the columns of the Church press for additional subscribers for 1934. The Editors and contributors are serving without charge and therefore make this appeal for additional subscriptions with greater confidence. The Treasurer (the Rev. G. McLaren Brydon, 110 West Franklin Street, Richmond, Virginia) will be glad to send a specimen copy without charge on application.

— E. CLOWES CHORLEY,
Editor

JOURNALISM, the most zealous institution ever erected by mere man for the stimulation of the best there is in humanity, sees in religion the highest institution of all; and is confident that its use of the instrument of the printed word in support of the celestially-wrought institution of religion is superior to its support of every other institution.

Journalism, however, expects from the clergy and the laity that coöperation which will make its assistance to the great cause of righteousness of the greatest possible effectiveness.

I always have found newspapers to be friendly and willing to coöperate in any way, and I advise priests of the Church to make friends of editors. Do not wait for the press to come to you. The Church is the sufferer, not the press, when ministers avoid the newspapers. Editors and ministers have something to offer each other, and their relationships should be much closer than, usually, they are.—ROBERT P. KREITLER, in *The Scranton Republican*.

The Field Department

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

THE NATIONAL COUNCIL at its February meeting approved the proposal of the Field Department to conduct nine regional conferences during the month of April. It provided that the scope of the nine-conference program be enlarged so that the whole situation before the Church might be considered and a first-hand report of the judgment of diocesan and parochial leaders secured for its April meeting. In addition to the diocesan field department leaders, the Presiding Bishop was requested to urge the attendance of the Bishops and of the clerical and lay deputies elected to General Convention, or where conventions have not met, the attendance of those elected to the last General Convention.

In this enlargement of the scope of the nine conferences the Council was actuated by the realization that the problem before the Church is far larger than the mere raising of a sum of money to care for immediate necessities. It involves as well the whole future of our parochial, diocesan, and missionary work.

The schedule of conferences is:

- I. Boston: April 3-4—Diocesan House, 1 Joy Street
Province I
- II. Philadelphia: April 5-6 — Farm School for Boys, Glen Loch
Province II, State of Pennsylvania, and Dioceses of Maryland, Washington, and Delaware
- III. Birmingham: April 10-11 — St. Mary's-on-the-Highlands Parish House
Dioceses of Tennessee, Mississippi, Alabama, Atlanta, Georgia, Florida, South Florida, Louisiana, Kentucky, and Lexington
- IV. Raleigh: April 12-13
Dioceses of West Virginia, Virginia, Southwest Virginia, Southern Virginia, Western North Carolina, East Carolina, Upper South Carolina, South Carolina, and North Carolina
- V. Chicago: April 3-4—Diocesan House, 65 East Huron Street
Province V and Dioceses of Minnesota, Iowa, and Duluth
- VI. Omaha: April 5-6—Trinity Cathedral Parish House
Dioceses of North Dakota, South Dakota, Nebraska, Western Nebraska, Missouri, West Missouri, Colorado, Wyoming, Kansas, and Salina
- VII. Portland: April 9-10 — Portland Hotel
Northern half of Province VIII (Oregon north) and Diocese of Montana
- VIII. Fresno: April 12-13—St. James' Cathedral Parish House
Southern half of Province VIII (Sacramento south)
- IX. Dallas: April 17-18—St. Matthew's Cathedral Parish House
Dioceses of Texas, West Texas, North Texas, Dallas, New Mexico, Oklahoma, and Arkansas

TENTATIVE PROGRAM

First Day

- 11:00 a.m.—The Religious Tides of 1934 at Home and Abroad
11:30 a.m.—The State of the Church
2:00 p.m.—Form and Hope of the Future
3:00 p.m.—The Crisis in Coöperation
4:00 p.m.—The 1934 Supplementary Appeal
8:00 p.m.—Essentials in a Plan for a Fresh Start

Second Day

- 10:00 a.m.—What a Fresh Start Will Call for From Each Diocese
11:30 a.m.—What a Fresh Start Will Call for From Each Parish
2:00 to 4:00 p.m.—What the Department Proposes as a National Integrating Program

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

CONSCIOUS OF THE danger that urgent needs near at hand might draw attention from the world-wide purpose of the Church, the Executive Board at its meeting February 16-19, urged that its provincial representatives in their letters to their Provinces "reaffirm the missionary motive of the Woman's Auxiliary, and that they urge the members of the Woman's Auxiliary not to let their world-wide vision of the Kingdom of our Lord be dimmed by the economic need of their communities."

Discussion of plans for the Triennial in Atlantic City next October occupied much time. The prospect is for a session of exceptional interest and value. Preliminary plans for the U.T.O. presentation service and mass meeting are given on page 165. The complete program will be published as soon as it is available. In the meantime active participation by women throughout the Church in the Church-Wide Endeavor will be the best preparation possible for the Triennial. The time has been shortened from the usual two weeks to ten days.

Continued shortage of supplies needed in the mission field was reported by the Supply Department. Thirteen dioceses have taken on additional work in response to a special appeal but more aid is much needed.

The deplorable increase in lynching last year does not by any means indicate a failure of educational work carried on by the Interracial Commission, the Board's interracial committee reported; rather, the increase would almost certainly have been worse but for the work of such groups, striving to create an atmosphere in which better race relations can be maintained.

Numbers of letters have been received from workers acknowledging small gifts from the Emery Fund which is adminis-

tered for the benefit of women missionaries on furlough. One letter said, "In these days, ten dollars seems a fortune—The Woman's Auxiliary is certainly loyal to its missionaries."

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