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THE SPIRIT OF MISSIONS

What of the Program of \$2,700,000
adopted by General Convention for the
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Cannot we plan now to avoid next year
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CI

April, 1936

No. 4

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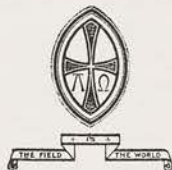


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The Spirit of Missions

VOL. CI, No. 4

APRIL, 1936



Deficit Effort Ends Optimistically

IF THE PRESENT activity sweeping loyally through the Church continues and if contributions keep pouring in as they do when this is written, there is every reason to believe that crisis is averted and that the National Council will have achieved a balanced budget on a basis of the present schedule of operation.

A little early, perhaps, but on a basis of this showing and with full faith in the loyalty of tens of thousands including Bishops, priests, and laity, this is more than a *Last Call*, it

is a summons to share in Thanksgiving that out of seeming lethargy so many of our leaders and people "with one accord" have joined in a united effort to save our missionary work from disastrous cuts.

How did it happen? It happened because National Council had faith that the last word had not been spoken and so told the Church of the need. It happened because Bishops, priests, and people, vestries, organized groups and notably the Woman's Auxiliary gave the crisis prayerful, earnest, devoted attention, and gifts followed as day follows night.

Bishops conferred with their clergy; issued pastoral letters; besieged individuals. Thus some sixty dioceses have taken

active steps to save the Church from humiliation; its Bishops and other workers from discouragement if not despair.

Not for many years has the program of the whole Church which seeks to fulfill Christ's Command and to carry forward the Gospel of the Kingdom been accorded such unity of interest and effort. Here's a splendid augury for a richer future.

Powers latent were released by this Church-wide effort.

First a trickle, then a stream, came the dollars from the field. As this is written there is still a gap, but three-quarters of the uphill grind is behind us with great groups to be heard from; with areas in the Church known to be at work still to report.

Thus we stand taut to answer this last call; a call to each to fulfill that good intent. Give and give again! We are mounting the last rugged slope to a peak from which, God willing, we can look upon wider horizons in the great missionary enterprise of the Church.

Why be thankful? In the presence of a great hope we need to be thankful for the very practical reason that an alarming deficit is steadily going down while income for missions as steadily mounts.

THIS is the fourth in a series of special bulletins issued by the National Council to acquaint the Church with the missionary crisis and the need for raising funds to balance the Budget of 1936. Issued just as THE SPIRIT OF MISSIONS goes to press, this Last Call presents the hopeful note in the situation at that time. Readers of THE SPIRIT OF MISSIONS in the meantime will have learned from the Church press the final result in this effort so vital to our missionary work.

THE SPIRIT OF MISSIONS

We need to be thankful because this effort has demonstrated that there is a splendid group, even though a minority, which can be counted upon to respond when once informed of a situation perilous to the cause of missions which they love.

We need to be thankful that this whole effort is luminous with the mounting power of the Forward Movement. More sincere discipleship has expressed itself in a cheering display of the spirit of stewardship. What a glorious day will come when the little minority of today through the continued teaching of the Forward Movement has made of the Church in truth an army with banners "marching as to war."

At the peril of overlooking many a loyalist here are a few incidents:

The Bishop and Diocese of Chicago assumed cuts to the extent of \$9,200 and piled this obligation on top of a generous Expectancy for 1936.

The Bishop of Long Island organized his clergy and inspired them with zeal so that most of the parishes and missions of that diocese have increased pledge or payment.

The Bishops of the Pacific Coast will seek to cover cuts allotted to missionary districts in that Province.

The Diocese of Pennsylvania, true to a long tradition of missionary loyalty, has assumed responsibility for \$12,700, one-tenth of the deficit.

These are merely typical. Others deserve equal praise.

Individual responses have come from every part of the country with gifts ranging from one to thousands of dollars. In all, more than \$60,000 have been received in pledges and gifts.

Letters and messages moving the heart have poured in with gifts.

There was Bishop Lloyd, valiant soul, long head of our missionary society, greatly beloved. He read the tragic news. His heart burned within him. His letter brought with it a personal check for one thousand dollars, part of a gift to the Bishop from those who love him to celebrate his seventieth birthday.

And then there was Bishop Rowe. The

loved Bishop of Alaska searched his budget, could hack it no more, telegraphed:

Take my salary. There's nothing else to cut.

Likewise Bishop Gooden brought sparks. The Suffragan Bishop of Los Angeles wrote a dramatic campaign document calling for single dollar gifts which when it appeared in the columns of the Church press proved one of those "shots heard round the world" that every now and then rattle at the ears of sloth. One husky clerk ever since has been battling with the resultant response—letters by the peck, gifts that have ranged from the single dollar to many hundreds.

All this and much more which cannot be recorded here indicates that the Church is very much alive.

Timidity and doubt stand rebuked in the face of such an experience. Only a few days remain. Such use should be made of them as to give us all a sense of partnership in the General Thanksgiving which, please God, awaits us as Easter approaches with its message of the victory of Him who gave all and triumphed over all.

WHAT OF THE FUTURE?

ALL THIS has merely to do with a comparatively small deficit for 1936. There is a larger battle to be won.

When victory in this present skirmish has been achieved we have succeeded only in making possible what the Church in General Convention in 1934 said was an "Emergency Schedule" of \$2,313,115.

What of the program of \$2,700,000 then adopted as the real minimum needed to provide for our missionary work?

Cannot the mood now stirring the Church sweep onward to include countless thousands still untouched by the spirit of loyal sacrifice and joyful stewardship?

Cannot we plan now to avoid next year the necessity for another deficit appeal, by insuring adequate support by the loyal coöperation of parish and diocese?

On then through Thanksgiving to Sustained Zeal and Rehabilitation

The G.F.S. Faces the World of Today

Girls' organization, nearing its sixtieth birthday, faces a future of fresh opportunities for which it seeks to find and train vital leaders

By Harriett A. Dunn

Executive Secretary, The Girls' Friendly Society

“**A**RE YOUNG people really interested in things like world peace, race relationships, and economic questions?” asked a caller recently at the headquarters of the Girls' Friendly Society.

The success of the new G.F.S. Christian Citizenship programs is evidence that vital questions create the greatest interest. Many branches write that new activity and enthusiasm have taken the place of the “depression blues” which haunted every organization in the first economic uncertainty of 1930 and 1931. Lively meetings this year on the Christian Citizenship programs on such subjects as the movies, peace, and race friendship have attracted younger members who find here something they do not get elsewhere.

It is through activities like these that G.F.S. is striving to fulfill its purpose of building Christian character in today's world; for we believe that we must help our young people to face the issues of the present day and to interpret them in the light of Christ's life and teaching. The society, therefore, is happy to cooperate with the Woman's Auxiliary in making Christian Citizenship its special emphasis this year.

Through devices of all sorts, suggestions for dramatic skits, trips, discussions,

readings, poster making, songs, games, services of worship, and other “things to do” published in its monthly magazine, *The Record*, G.F.S. gives its groups practical help in developing their programs.

THIS is the first of a new series of articles on those Church organizations known as Coöperating Agencies. All these groups are familiar to THE SPIRIT OF MISSIONS Family through their bi-monthly contributions to the National Council section of the magazine (pages 189-91) but the Editors hope that through this series a wider understanding and appreciation may be had of the important place which these societies have in the Church's life. Next month the new Executive Secretary of Church Mission of Help, the Rev. Almon R. Pepper, will discuss the work of that vital group which is the only social case work agency in the Church.

Acting on some of these suggestions, St. Bartholomew's Branch, Ely, Nevada, writes: “We are sponsoring a Marathon Round Table on World Problems which Affect Peace. The group includes representatives from other community groups, boys as well as girls.” St. Stephen's Branch, Longmont, Colorado, ran a peace message in the local moving picture theater.

Several branches made effective peace posters. These are only a few of the activities that G.F.S. branches have undertaken along this line.

One point at which the society especially feels that it can offer guidance is in the field of moving picture “appreciation.” Why does the G.F.S. include “movies” in Christian Citizenship? Because most young people spend more time each week at the movies than they do in Church. Recent statistics have disclosed that seventy-seven million Americans go to the movies every week. In the past forty years this new art of the movies has commenced to revolutionize the leisure habits of the people and they have a tremendous effect for good or evil upon

THE SPIRIT OF MISSIONS

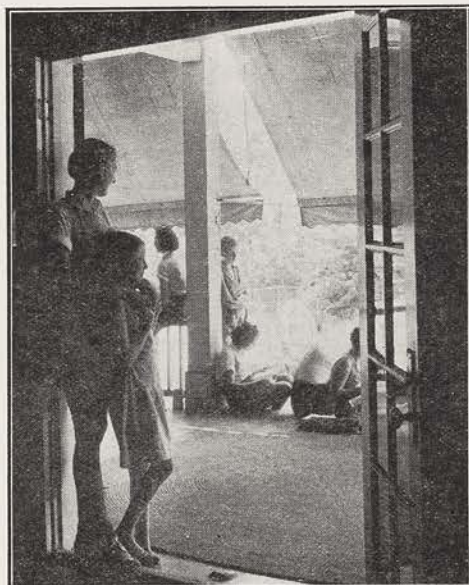


Photo by Horace Scundlin, New York
AT A G.F.S. HOLIDAY HOUSE

Twenty of these houses scattered in thirteen States provide vacation opportunities for individuals and conference centers for branches

character. The key to better movies is that we shall increasingly understand them, support the best, and demand that they measure up to their possibilities in art and education.

Activities like these mean that Christian Citizenship, to G.F.S. girls, is not an abstract thing—but is a matter about which they can *do* something. But back of all this activity—the good times our members have and the opportunities for action and expression which we try to give them—is the conviction that we must help them to strengthen and support the inner life, that the fundamental questions young people are asking about God and about prayer must find an answer and that answer must be related to their whole life and to the world about them. The Forward Movement of the Church has given fresh impetus to this adventure of the spirit which underlies all our work.

ONE OF THE most valuable phases of the G.F.S. program is its emphasis on service to the Church, in the parish and in the mission field. The mission study program, centering about some part

of the topic recommended by National Council, is carried out in parish groups in coöperation with the Woman's Auxiliary. This year it is Mexico and we are joining other Church organizations in exploring this corner of Latin America. Travel talks, folk tales, handcrafts, fiestas, and games, accounts of the position of women in modern Mexico and discussions on other aspects of the "new" Mexico, mean not only lively meetings but an increased appreciation of the culture and problems of the country.

Our aim has been to link the educational side of our mission work with our special gifts to missions. Through this annual study of a particular mission field, interest in the work of the Church and in an international and interracial friendship is promoted. This year, however, it has been impossible to make this immediate tie-up as there was an urgent need for a worker at St. Faith's School, Yangchow, China, and the G.F.S. undertook to send her. Therefore, in 1935 and 1936 we are raising four thousand dollars for the salary, traveling expenses, and outfit of Miss Florence Moore, who was sent out in December, 1934, to Yangchow. Enthusiastic members, in 1935, not only raised two thousand dollars—the first half of the amount required to send Miss Moore to the assistance of Miss M. Althea Bremer, the head of St. Faith's School—but in addition, they raised more than one thousand dollars for scholarships at All Saints' School, Bontoc, Philippine Islands. "That the doors of this school are open today is largely due to the fact that the G.F.S. has supported us so faithfully through these scholarships," writes Deaconess K. S. Shaw.

During the past six years, the Girls' Friendly Society has given \$18,888.40 to special mission objects. In addition to all this, our members loyally support their parishes. The sum total of G.F.S. gifts to the Church in parishes, diocesan work, and the mission field during the last six years is \$50,878.45.

The society also actively coöperates with other departments of the Church. Because "service to others" is an impor-

THE G.F.S. FACES THE WORLD OF TODAY

tant part of the G.F.S. program, each year the society has been responsible for one of the sessions of the Episcopal Conference of Social Work in conjunction with the National Conference of Social Work. And as the term social work has widened to include work of all kinds with people—such as the work of the Boy Scouts, or the Y.W.C.A.—we have been asked to throw the emphasis in the discussions at this conference on methods of working with young people.

Members of the G.F.S. Board of Directors and staff also gave courses on *The Approach to Normal Youth* at ten conferences on Church work this past summer. This course was designed for all leaders of youth and stressed the psychology of leadership.

IT IS INTERESTING to look back from the G.F.S. in 1936 to its beginning in this country in 1877. At that time there was little organized work for girls and young women in America; but the need for it, arising from the changed social and industrial conditions following the Civil War, was being felt increasingly by thoughtful men and women everywhere. In November, 1877, the first branch of the Girls' Friendly Society was organized in St. Anne's Parish, Lowell, Massachusetts.

From this small group the society has extended to nearly every diocese in the United States, to Japan, China, the Philippine Islands, Puerto Rico, and Panama. There are now nine hundred branches with a membership of twenty-nine thousand. This is but a small fraction of the great number of girls and women who have been enrolled in the society in the past fifty-nine years.

Recent years have seen increasing emphasis on the work with younger girls; children from six to twelve years old called candidates. There are now 7,226 candidates enrolled in the society and special activities are developed for them.

The problem of reaching girls in rural districts and in isolated communities is also a current major concern. City branches are "adopting" rural groups and

individual girls who live too far from any center to attend meetings. A "rural packet" of simple programs has been prepared for those who wish it—though many of the "adopted" rural members do at home many of the things the branch does.

IN TIMES LIKE these of stress and strain throughout the world, every group, especially organizations working with young people, must constantly reexamine the basis of its work to meet the challenge of the day. Next October the Girls' Friendly Society will celebrate its fifty-ninth birthday. For almost sixty years it has adapted itself to changing conditions and needs, while holding fast to the fundamental principles on which it is founded. Is there a place for the G.F.S. today in the life of the Church? The society has been asking Bishops, other clergy, directors of young people's work, members of the *Woman's Auxiliary*, and other leaders of the Church this question. Almost without exception, the replies express the conviction that the society fills a definite need and that the future holds fresh opportunities provided leaders can be found. In almost every letter is expressed the urgent need for leaders, not only in the G.F.S., but in every organization of the Church. The society sees here a challenge which it is prepared to meet in more intensive work on leadership training. A simple manual for untrained leaders and other practical helps for the busy woman who offers to take charge of a G.F.S. branch, will be prepared this summer as the first step in solving this problem.

Constant assistance and guidance are necessary to enable leaders to carry out any program for young people that has significance and meaning for them in today's world. But because in the present world situation, the message of the Church is so greatly needed, we believe that every Church organization can find and train a vital type of leadership that will respond with enthusiasm and conviction to this challenge of interpreting its work in terms of life today.

Dr. Merrins Served the Church in China

Missionary for thirty-five years was pioneer in Central China, began medical work in Anking, and helped to organize Boone Medical School

DR. EDWARD M. MERRINS, for thirty-five years (1891-1925) a medical missionary of the Church in China, died in Whittier, California, on February 17.

As a youth he came to the United States from England and entered a lawyer's office in New York City. There he soon allied himself with St. George's Church, Stuyvesant Square, which was then beginning its notable career under the leadership of the Rev. William S. Rainsford.

His keen desire to help men find a way to a more abundant life led Dr. Rainsford to ask young Merrins to undertake evangelistic work in connection with St. George's Mission on the east side of the city. But Edward Merrins was a man with a world vision, and it was not long before he decided to offer himself for medical missionary work under the auspices of the Church, with China as his intended field. In 1890 he was graduated with distinction from the New York University Medical College, and after serving an internship he proceeded to China, under the appointment of the Board of Missions.

He was one of the pioneers of medical work in the interior of China and for several years, from the time of his arrival in 1891, was stationed in the City of Wuchang. While there he designed and superintended the erection of a mission hospital, considered very fine in those days, made possible by a gift from the Hon. Seth Low, sometime Mayor of Greater New York, and his brother, Mr. A. A. Low, in memory of their father.

In 1897 Dr. Merrins began medical work in the City of Anking. Out of those efforts of forty years ago there has developed the large and well equipped St.

James' Hospital. Anking, itself, has become an important center of the Church's medical and evangelistic work.

Later Dr. Merrins helped to organize a medical school as part of the newly established Boone University, which had grown out of Boone Middle School and Boone College. He was its first dean.

Dr. Merrins and his wife (Beatrice E. Twinch, whom he had married in 1894) were in Wuchang during the Revolution of 1911, and many wounded Chinese soldiers came under his care. The Government gave him a silver medal in recognition of his outstanding services.

Two years later, when the Boone Medical School was merged with the Medical School of St. John's University in Shanghai, Dr. Merrins was sent to Shanghai to be one of the professors in the reorganized school. In 1915 he added to his medical teaching the editorship of the *China Medical Journal*, and held that post most acceptably for ten years. He also wrote frequently for other publications, both medical and theological.

In 1925 the beginnings of the progressive arthritis that finally caused his death, compelled his retirement from China. The Bishop and other missionaries of the American Church Mission, as well as the China Medical Association, deeply deplored his departure. For more than ten years he suffered intensely but bore the affliction with cheerfulness and undisturbed trust in the goodness of God. His body was helpless but his mind and his spirit ran out to the whole world. In a message to a friend, just before Christmas, he wrote, "Once again, I send you Christmas greetings with all good wishes for yourself and home, for the nation and for the world."—J. W. W.

With Bishop Bentley Along the Koyukuk

Summer visitation ends at St. John's-in-the-Wilderness at Allakaket where two women minister in the name of Christ and His Church

By Elizabeth Hayes

Editorial Correspondent, THE SPIRIT OF MISSIONS

PELICAN IV, the Alaskan Church mission launch, had already come down the Yukon River one thousand miles from Eagle to the mouth of the Koyukuk River, piloted by the Rt. Rev. John Boyd Bentley, Suffragan Bishop of Alaska, who was paying his summer visitations to the Indian villages and fish-camps.

Turning north from the Yukon the *Pelican* nosed into the waters of the Koyukuk River, starting a five-hundred-mile journey to Allakaket, above the Arctic Circle. The decks of the *Pelican* were freighted high with the winter's supplies being carried to the mission station. It is only during the short summer season lasting about three months that the river is navigable. Few people inhabit the lower Koyukuk region. River, sky, and mountains give measure to the vast spaces of wilderness solitude. Sometimes along the spruce and willow banks stand the remains of a deserted log cabin, perhaps a picket fence indicating a grave, overgrown with a riot of magenta fireweed.

After a twelve-hour run the Bishop roped the *Pelican* to the bank for the

night. The most exquisite light in summertime Alaska begins about ten at night, and glows, rosy and silver, across the sky.

*I*N the summer of 1934 the *Pelican IV* carried the Rt. Rev. and Mrs. John B. Bentley, Dorothy Clements and Wilfred Files, lay workers in Alaska, and Elizabeth Hayes, for a journey of three thousand miles down the Yukon River from Eagle to Anvik, up the Koyukuk to Allakaket, and up the Tanana to Nenana. Along the way every Eskimo, Indian, and white family was visited. Last summer, because of lack of funds, the *Pelican* was dry-docked and Bishop Bentley made the trip on the Yukon and Tanana Rivers in an open rowboat propelled by an out-board motor.

Fifty years ago, in March 1886, the Rev. Octavius Parker, the Church's first missionary to Alaska was appointed. For a half century consecrated men and women have followed that pioneer to the northland to make Christ known. Their work, despite innumerable hardships, has met with marked success as is evidenced by this article and others which THE SPIRIT OF MISSIONS will publish in the months just ahead.

One can read at midnight without artificial light. In the wilderness forests grow birch and cottonwood trees, fragrant black currant bushes and wild roses. The river banks are carpeted by thick high mosses.

From far off we saw something black standing on the mossy bank of a slough. "A bear!" the Bishop shouted. The huge form was down on all fours nosing the ground — an ebony spot against a vivid green background. Sandbars piled up in the river and navigation became difficult. It is easy to steer the *Pelican* along the cut-

bank, says the Bishop who is his own captain, pilot, and navigator, but it is difficult to find the way over the sandbars when the channel swings across the river.

At the end of the second day of travel the *Pelican* came to the first Koyukuk River fishcamp. In summer the Indians leave their log cabin villages, scattering along the river, living in tents and fishing for salmon which they hang on racks to

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JUST BAPTIZED

As Bishop Bentley journeyed along the Koyukuk River many came to him for baptism and confirmation

dry, and then pack away for use as dog food in winter. Their tents were pitched among the spruce trees on the river bank. Husky dogs, tethered on the beach, howled savagely as we approached. Sled dogs are an essential possession in Alaska after the rivers freeze over. They are taken to fishcamp in summer along with the rest of the family, and give wolf-like warning of the coming of boat or canoe.

The isolated Koyukuk Indians were cordial in their greeting. They came forward with hands outstretched and eyes alight with happiness to meet the Bishop and his party. We shook hands all around from Johnny Oldman of Allakaket down to the smallest baby. They told us the news of the winter and discussed prospects for the fishing season.

As the *Pelican* pulled in at Big Tom's fishcamp, Big Tom hastened to meet us. He was a genial looking old Indian dressed in hip boots and red and black checked jacket. He spoke no English. Fat old Lucy, legs bound in skins, wearing a green sweater, her head wrapped in cloth, came grunting and puffing to the boat. An Indian neighbor translated her desire to be married to Big Tom. Big Tom nodded his consent. So the Bishop put

on his cassock, went down the gangplank, and on the beach had the marriage service. After handshakings and delighted smiles from Lucy the *Pelican* departed, the newly-weds disappearing down the shore gathering driftwood as they went.

When we drew in at Billy Bergman's camp, white-haired Billy, chief of the Allakaket Indians, came running to the shore to help land the boat. His wife,



THE BERGMAN FAMILY

The chief of the Allakaket Indians, his wife and two boys were among those who welcomed Bishop Bentley along the Koyukuk River

Ceza, followed beaming. Their two boys were playing with a black and white puppy.

"What are your names?" we asked the boys.

"Christopher," answered the elder.

"Lindbergh!" proudly announced the nine-year-old boy.

On the ground near the tent knelt Old Chief Moses, feeble now, and being cared for by the new Chief. He could not speak, only rubbed his hands over his breast and sorrowfully murmured, "No good! No good!"

Ceza's birchbark sewing basket rested on the spruce boughs, bulging with soft caribou skin. Her handmade crochet hook lay nearby ready to weave fishnets for her husband. Ceza used wooden

WITH BISHOP BENTLEY ALONG THE KOYUKUK

spoons to dish up the fish dinner cooked on the tin Yukon stove which was set up outside the tent.

And so the *Pelican* continued upriver for six days, stopping to call on Old Atler, an Indian known for his kindness to the whites; at the fishcamp of Linus who squatted on the ground carving snowshoes from birchwood; at the camps of Hog River Johnny where they begged for a calendar and the correct time; at the camps of Little Henry, Dummy, Grafton, Sitsue, and others. The Bishop baptized and celebrated the Holy Communion and brought friendly words of cheer to these isolated people. One of the most vital and helpful parts of the Bishop's work is seen in the joy which his visits bring to the lonely natives.



LANDING FREIGHT

Indian boys help Bishop Bentley unload supplies for St. John's Mission at Allakaket

About seven miles below Allakaket the *Pelican* crossed the Arctic Circle and put on extra speed as it approached its destination. In 1917, the Ven. Hudson Stuck wrote of the arrival of the *Pelican* at Allakaket. His words then exactly describe our arrival for "the *Pelican* came round the bend all flags flying, and the siren, like Mulvaney's elephant 'thrumptin vainglorious' at the completion of her journey, for this is as far up the

Koyukuk as the launch has ever gone."

Above the throb of the engine, the bell of St. John's-in-the-Wilderness rang a welcome to Bishop and Mrs. Bentley. Indians and Eskimos crowded to the landing place, the gangplank was thrown down, and we ran off into the arms of Miss Amelia H. Hill and Miss Bessie C. Kay, the nurse and teacher, the only white women in this section—representatives of the Church in the far north. Miss Kay said that we were the first white women visitors the natives had seen for more than a year. They smiled eagerly, the native men and women, and shook hands with hearty grip.

Allakaket spreads out along the Koyukuk bank. The native cabins are built of logs with sod roofs. There is a log trading-post, where furs are exchanged for groceries and clothing, a log social hall, log schoolhouse, log church, and the log mission house. Behind each cabin stands a high log cache for the storing of meat to keep it away from bears and to protect it from the winter snows. A grass-worn path meanders from one end of town to the other. Paths are beaten to cabin doors. The rest is high grass and brush growth infested with large and vicious mosquitoes.



ST. JOHN'S, ALLAKAKET

"O ye ice and snow, bless ye the Lord: praise Him, and magnify Him forever"

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INDIAN WOMEN WEAVE NETS AT THEIR FISHCAMPS

During the three summer months Bishop Bentley has his only opportunity to visit the Eskimo, Indian, and white families along the Koyukuk River. The people are then in their fishcamps and the Bishop visits and is welcomed by everyone

The Indians at Allakaket are the Koyukuk Indians. Just across the river, at the mouth of the Alatna River, is the village of Alatna where the Kobuk Eskimos live.

Miss Hill and Miss Kay live in the mission cabin which they have made dainty with white ruffled curtains at the windows and bright with rag rugs on the floors. The mission at Allakaket was established in 1907 by the Rt. Rev. Peter T. Rowe, the Ven. Hudson Stuck, Deaconess Clara M. Carter, and Miss Clara Heintz, now Mrs. Grafton Burke of Fort Yukon, Alaska. (See *THE SPIRIT OF MISSIONS*, June, 1932, page 349.)

We had been in the cabin only a few moments when a knock sounded at the door. There stood radiant Old Tubuc, his wife Tenook, and their three grandchildren. They are Eskimos from Alatna. "Howdo, Beeshup," they cried. They know that he is their friend and that he had come upriver to see them. Their pleasure was touching.

Miss Kay and Miss Hill prepared dinner, the chief delicacy being a platter of steaming hot wild sheep's meat which Old Tubuc had brought in from a hunting trip in the spring. Fresh vegetables

came from the garden plot which grows luxuriantly during the few weeks in the summer when the sun shines twenty-four hours a day.

In the evening Indians and Eskimos streamed in to call. Big Jack Brazil shuffled in, offering his huge hand in greeting. Bessie Edwards, whose Eskimo name is Ekok, followed, with Johnny, her husband, proudly pushing forward their four children to greet the Bishop. Chief Billy Bergman and Ceza, had paddled in from fishcamp bringing with them Mr. and Mrs. Jimmy Koyukuk. Everyone shook hands and sat down. When all available chairs were filled the Indians squatted on the floor. The men did the talking, the women grunted their approval. They told how they lived in winter, making their headquarters in the log cabin village, while the men went out on hunting trips. Never, they said, did they kill unless they needed the meat or the fur. We asked the Chief how many caribou he had shot during the winter. About forty, he said, for food and clothing for his family. The skins are cured, dried and smoked over a wood fire. The Eskimos do wonderful fur work, making their heavy winter *parkas* and their rein-

WITH BISHOP BENTLEY ALONG THE KOYUKUK

deer *mukluks*, or boots, decorating them with borders of varicolored fur set in like mosaic work.

Johnny Edwards told us about the first airplane to fly over Allakaket in 1925. The natives, responding to a request dropped from the air, formed a human arrow to point the pilot to Fairbanks. Excitement did not die down for many a day after that sight, Johnny said. Planes come more often to the Koyukuk section today, bringing monthly mail and an infrequent passenger. In winter the planes land with skis on the river ice. A crowd always gathers to aid in landing, to welcome the pilot, and to urge him to stay for coffee and to tell the latest news from the Outside. The airplanes give the northerners a sense of security, for they know that in dire need help will arrive; that is, of course, provided they are near a radio station, and can send out a message. At Allakaket it is necessary to send a dogteam in winter a hundred miles to Wiseman where a call can be flashed to Fairbanks for plane service.

The children of Allakaket play along the riverbank during the day and in the evening hours. They like to imitate animals, to play trading-post and dogteam. Simon and Anthony played with a bow and arrow. They stood far apart on the

cleared path. Simon held a round disk of wood which he rolled rapidly down the path, while Anthony shot at it with his arrow as it went speeding by. In their imaginations it was a bird, or perhaps a fox or lynx. The boys go hunting and trapping and fishing with their fathers. They learn to drive a dogsled, and take part in the annual ice races.

Little Simon and Myrtle took us to their one-room schoolhouse made of rough logs chinked with moss. There are two windows on the front, one on each side of the pea-green door, and two long windows which stretch across the sides of the room. There are five rows of desks and seventeen benches, two children to each bench. The center of the room is taken up with a long barrel stove resting on iron legs. This heating machine was made from a gasoline drum. It burns four-foot cord wood. The desks face teacher's desk, and the blackboard reaches across the rear wall. An American flag lent brilliancy to the dark logs, upon which were tacked colored pictures from magazines, cards illustrating the birds of Alaska, nursery rhyme drawings, and Bible pictures. George Washington, astride his white horse, saluted the little Indians from his frame. They are more interested in the horse than in the rider,



BISHOP BENTLEY IS A FRIEND OF ALL THE ALLAKAKET CHILDREN

At Allakaket the Church's message is proclaimed by two women missionaries—a teacher and a nurse. The nurse ministers to the whole countryside—the nearest hospital being five hundred miles down river.

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for they have seen white men, but they have never seen a horse. Surrounding the smiling face of President Franklin Roosevelt were specimen copies of well done lessons, samples of handwriting, crayon pictures of log cabins, spruce trees, and caribou—all posted by the teacher as a mark of merit for the Bishop's inspection.

Thirty-five little Indian and Eskimo children attend school here in the winter, learning to read, write, add, sew, and absorbing the wisdom and Christ-spirit which comes to them from association with a teacher as devoted as Miss Kay. These little children often act as interpreters to their parents who did not have the advantage of a mission school and can not speak English.

Miss Hill is nurse at Allakaket and for the surrounding countryside. During the week we stayed at the mission we saw how the natives depended upon her for everything. They came to her dispensary for treatment in illness, for broken bones, cuts, burns, to have teeth extracted, for instruction in the care of new babies. She is mother, nurse, and good friend to the natives in sickness and in health. The nearest hospital is five hundred miles down the river.

White people in this vicinity consist of a few trappers and prospectors, the captain of the Government mail boat, and an infrequent hunting party. It has been a tradition of the mission to invite all white visitors for a meal. It gives them a touch of home in their lonely wanderings.

During the week's stay Bishop Bentley busied himself baptizing and confirming and visiting the cabins of his people. Among those confirmed were Chief Billy and Ceza. The Chief said that one reason he wanted to be confirmed was that now that he was Chief he wanted to set a good example to the other Indians.

On Sunday morning service was held at St. John's-in-the-Wilderness. The interior of the low building was dim because of the dark rough logs which form the walls and slanting ceiling. The pews were covered with birch bark, the pulpit

and lectern made of birch tree trunks, the roots spread out as a base.

The Koyukuk Indians sit on one side of the church, the Kobuk Eskimos on the other. Mothers came, holding their babies in their arms, nursing them when they fretted. The children have been taught to kneel at the benches with their hands folded in front of them, like pictures of the Child Samuel. The congregation sat in rapt attention, their big black eyes solemnly fixed on the Bishop, who stood in the chancel, an Indian interpreter on one side, an Eskimo interpreter on the other.

Patriarchal Old Tubuc had heard that because of the depression Outside appropriations might be cut and the Allakaket mission discontinued.

"You tell people Outside," he said, emphatically, with good Eskimo logic, "they have towns, two churches, two schools. Close up some Outside. We one mission here. *We need mission!*"

We visited late our last night at Allakaket. Miss Kay and Miss Hill told us of their winter life when the thermometer often goes down to seventy degrees below zero. Sometimes calls come for the nurse from Indians living miles away. Then Miss Hill drives her dogteam over the snowy trails, building camp fires to cook tea and moosemeat, sleeping when necessary in one-room cabins, in order to minister in sickness, in childbirth, and in death.

Everyone in Allakaket and Alatna came to watch the *Pelican* pull away next morning and to say goodbye.

The gilded cross on the log church grew dim. The boat turned the bend in the river. Allakaket faded from sight—but not from the inward eye.

The bell on St. John's-in-the-Wilderness is engraved with the words—"O ye Ice and Snow, bless ye the Lord: praise him, and magnify him forever." It were well if the peal of this bell could ring in human hearts throughout the Church, and call them to make glad and generous offerings to help carry Christ and his good cheer over the snow and ice to the people of Alaska.

Cuba Needs the Mission of This Church

Plan of Bishop Hulse to develop work in each Province as an archdeaconry has been brought to a standstill by successive budget reductions

By the Rt. Rev. B. H. Reinheimer, D.D.

Bishop Coadjutor of Rochester

This is the sixth in a special series of articles on the Church in the Caribbean area which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide study of Latin America. The series will be concluded next month with an article on the Church's work in Mexico.

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AT THE END of a week in Cuba there remained not a vestige of doubt in our minds as to whether our Church should support a missionary district in the Island. The question can be answered solely on the basis of Cuba's needs, for her needs are very great. The wealth that the Island has yielded since it was settled four and a half centuries ago is fabulous. Most of it was drained off throughout the colonial period to enrich old Spain. Since independence was established the flow has been largely directed to North America. What Cuba managed to retain was concentrated in the hands of a few native families who were utterly selfish and as indifferent to the local welfare of the Island as any foreign exploiter had ever been.

The journey from Guantanamo to Havana through the length and midst of the Island reveals a panorama of a land ravished and destitute. Had but a tenth of one per cent of the profit on sugar cane which Cuba has produced been applied to the welfare of her people the Island might today be the fairest spot in the Western Hemisphere.

Cuba, the Cornucopia of the Caribbean, is wretched with spiritual stagnation, intellectual drabness, and physical poverty. The schools are closed, the streets run-

ning with open sewers, and the people of the countryside are in rags.

Havana? It belies the picture. It does and it does not. There is something about the shining white of the buildings lining the waterfront, which, when seen across a space of blue Caribbean, suggests the Pearl of the Antilles. We came to believe that it dramatizes Cuba's pride. All Latin Americans are proud, and perhaps it is reasonable that this pride should express itself in reaction to North American arrogance.

But poor Cuba is betrayed when she attempts to justify her pride in the superficial glories of Havana. With the Very Rev. A. H. Blankingship, Dean of Holy Trinity Cathedral, Havana, we joined a party of sightseers going through the new Capitol Building. We did not realize until we were standing about the large diamond set in the floor beneath the dome that Eddie Cantor and two of his daughters were with us. Eddie reacted to the guide's description of the superlative character of the edifice by doing a tap-dance over the jewel. If Cuba's pride is dependent on the glories of modern Havana it is comedy. Cuba's needs command the interest of organized Christianity. Her silly pride can provoke little but amusement.

It was a keen satisfaction to find that our mission is thoroughly devoted to Cuba's needs.

The Rt. Rev. Hiram R. Hulse, who last year completed twenty years as Bishop of Cuba, was away during our visit, but we found that he had made thorough preparation for each stage of our journey. It began at Santiago, where we were dropped by the airplane from Port au

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THE BISHOP OF CUBA

The Rt. Rev. Hiram R. Hulse has led the Church's forces in the Pearl of the Antilles for more than twenty years

Prince, and led us to Guantanamo, Moron, Ceballos, Woodin, Havana, Santa Cruz del Norte, Camaguey, Cespedes, Ciego de Avila, and Matanzas.

It was interesting to move through the Island on our own and unescorted by the Bishop. We did meet him later, returning from Mexico, when we transferred from the steamer to the plane at Havana. The impression and portrait of him which we entered in our notes belongs with those of the other Latin American Bishops already reported. What we thought we saw in him was that personification of our national character, Uncle Sam! It was not the figure metamorphized in the nineties to conform with the implications of "the doctrine of manifest destiny" nor, as later to portray the Shylock of the World War debts; but the earlier Uncle Sam, a spare Yankee with a genial disposition and "a good neighbor," clean shaven and wearing the clerical garb of a Bishop. What a fine thing it would be for Cuban-American relations if this were the only impression they had received of our national character!

One of Cuba's great needs is popular education. The Church has the oppor-

tunity to do what it has been doing for two thousand years elsewhere in the world. To the limit of its resources it can open and maintain schools which are bound to do two things, train a native leadership for the Church itself and at the same time produce incentives and standards for a universal public school system.

We saw four well-equipped schools: All Saints' in Guantanamo, La Trinidad at Moron, San Pablo at Camaguey, and the Cathedral School in Havana. All are housed in good buildings and staffed with excellent teachers.

A sudden attack of appendicitis put Mr. Paul Tate of San Pablo, Camaguey, in a local hospital the morning of our arrival. He has since completely recovered from the operation, but the incident gave us the opportunity to see the inside of a Cuban hospital. As we turned from Mr. Tate's bedside that sticky night in early May, the room full of devoted friends, there were two wishes in our hearts. One that Cuban customs, like our own, would bar callers for at least twenty-four hours after an operation and the other that he might have been in the hands of Superintendent Ellen T. Hicks and her quiet, effi-



AT FIELES A JESUS

Dr. Reinheimer visits our first and oldest native work in Cuba

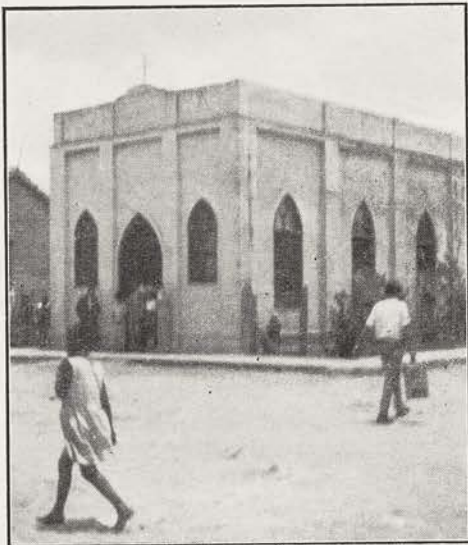
CUBA NEEDS THE MISSION OF THIS CHURCH

cient nurses at St. Luke's Hospital, Ponce.

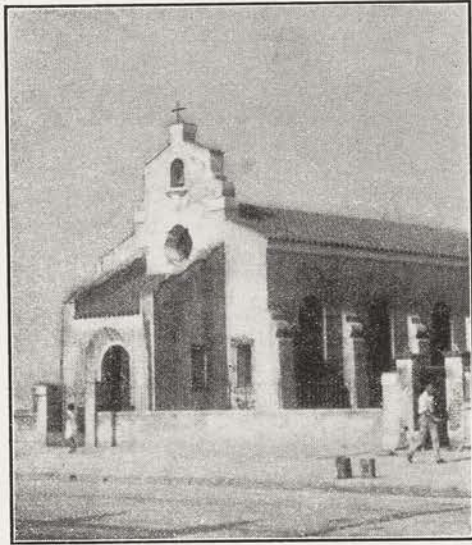
The educational need of Cuba was perhaps more starkly revealed when we stood before the children in St. Cyprian's School for West Indian Negroes at Guantanamo and in the classroom of San Lucas at Santiago. Mr. and Mrs. R. E. Jones, who are themselves British West Indians, are in charge of the former, which is conducted in the barest sort of building at the edge of the town. They had so little with which to work that one wished they could be sent a truckload of unused books and discarded equipment which has accumulated at almost every large parish house in the United States.

Standing before the children in San Lucas in Santiago the social situation was dramatically stamped in our imagination, for the first desk in each of the four rows was occupied by children who were respectively a white North American, a Chinese, a Cuban of Spanish descent, and a full-blooded Negro. The children in the other Santiago day schools, La Esperanza and San Pedro, presented the same cross section of Cuban population.

If the condition of a nation's roads is an index to the state of that country, then Cuba is in a dreadful state. If the



SANTA CRUZ DEL NORTE
One of several missions which ministers to two congregations: one in English and one in Spanish.



SAN PABLO CHURCH, CAMAGUEY
This mission also maintains a fine well equipped parochial school

outline of Cuba suggests a great leaf of tobacco to you, then you can insert as the middle vein the paved national highway, Caretaria Central, associated with the financial operations of ex-President Machado. But the roads that make up the balance of the venation are not roads at all. One whole day was spent driving about among the missions in the Province of Camaguey with the Ven. and Mrs. J. H. Townsend. There were more jolts to the mile than there would be cigarets if you laid them end to end. And when you lay end to end twenty years of confirmation visits over these same roads your hat goes off to the Missionary Bishop of Cuba.

We saw enough of the Island to be convinced of the soundness of the Bishop's missionary strategy. This is aimed at developing the work in each province as an archdeaconry with a strong base in the principal city sustaining the evangelistic work in a whorl of rural stations.

The successive reductions in the appropriation to the Cuban Mission have practically suspended this plan since it has been impossible to send replacements for the American staff. Archdeacon Townsend's work in Camaguey Province dem-

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onstrates what this plan can accomplish.

We saw abundant evidence of the growth of a Church of native membership. The tide of North Americans into Cuba has ebbed. This was apparent everywhere. The recession of North American influence has changed the character of our work. To a certain degree it has shrunk it, but at the same time simplified it. A sugar central is inhabited by two groups, one consisting of the managing officials and their families and the other of the laborers and their families. The former presented to the missionary the difficult problem of shepherding fellow countrymen who were transients in a foreign land; the latter the equally difficult task of ministering to a much larger community of natives dependent upon seasonable employment. It is like trying to plough with a team consisting of a saddle horse and an ox.

But the ploughing has been done somehow and the Church is growing in the cities and countryside of Cuba. The North American communicants of twenty years ago have been replaced by twice as many Cuban communicants. Of the 1,249 baptisms in 1934, 78 were English-speaking candidates and 1,171 were in the Spanish-speaking congregations.

We made a weekday pilgrimage to the Church of Fieles a Jesus at Matanzas, our oldest and first native work in Cuba.

The façade of the church is just part of the unbroken wall of private homes that line the sidewalk from corner to corner on Juan de Deos Street. The congregation that had gathered was made up of households and the setting and spirit of the hour made us wonder if it were not just about what St. Paul met when he paid a return visit to one of his young churches in Asia.

The evening service in a rented building in Ciega de Avila belonged to the same Christian century. Here we found a congregation gathering under the leadership of a layreader confined to a wheelchair.

Cuba needs the sort of a church that is being developed in our mission and needs a lot of it. Cuba needs more than we are making possible. The frenzy of prosperity, the demoralization and want, the terror of earthquakes and hurricanes, and the disorganization of political revolution following rapidly in succession have made life chaotic. To such a people the Church brings not merely a Gospel of mercy but a Gospel of the order and dignity of life in the Kingdom of God.

Our Church has this in its historic heritage, but it has something else as well which the Cuban people need. It has a social vision and a social zeal that is devoted to the abundant life which is promised in the Good News of Jesus.

W. A. OFFERS PRIZES FOR POSTERS

THE Woman's Auxiliary is offering three prizes of twenty-five dollars, fifteen dollars, and ten dollars each for the best United Thank Offering Posters submitted to it before April 1, 1937. Prize winning posters and those accorded honorable mention will be exhibited at the Triennial Meeting in Cincinnati. Posters which should be designed in not more than three colors will be judged (by a jury of three to be announced later) on subject matter, artistic execution, and adaptability to general use. The competition is open to all women and girls (over first-year high school age) of the Church and closes April 1, 1937.

Lost: A Thousand College Students

Church's ministry among college students in Mid-West surveyed by Fifth Province College Commission presents acute questions to be answered

By the Rev. Alden D. Kelley

Chairman, College Commission, Province of the Mid-West

IF OVER A thousand young men and women of college age boarded a train one morning this September and then completely disappeared with not even a record of their location for years to come, we can well imagine the shrieking headlines on every metropolitan newspaper of the country. That would be news!

Is it news, then, of as terrifying a nature, when we report that that is what happened this year, and happens every year, in the territory of the five States which make up the Province of the Mid-West? Every year there are registered, in the 119 colleges of this section attended by Episcopalians, about five thousand students who give as their religious preference the Episcopal Church. Yet according to the records maintained by our clergy ministering in college towns we have the names of only about four thousand. That means that a thousand young Churchmen and women are not even known by us to exist. They are a full regiment (peace-time strength) who have vanished from our horizon. They have disappeared without a trace.

This situation, probably duplicated in other sections of the country, was one of the many interesting and important facts learned in a recent survey of the Church's college work conducted by the

Commission on College Work of the Fifth Province. This survey took nearly two years to complete and was based on three sources of information. First,

questionnaires were sent to diocesan officials, college pastors, and administrative officers of every institution of college rank in the province. The second step was correspondence with individuals to check discrepancies, to receive amplification of comments made, and to investigate further other points of particular interest. The third step was in the form of personal interviews with faculty members, laymen of the Church in certain localities, and alumni or students

of many colleges who were believed to be able to furnish an objective and impartial view of some matters. The results of this quite thorough procedure are of great value to the commission members because for the first time they really know what the situation is in their part of the country and need not depend on guesswork.

Here are some of the results of this work with a minimum of figures. Eighty-six per cent of the five thousand Episcopalians at college in this province are in twenty-seven institutions. The balance are in the remaining ninety-two. These twenty-seven colleges or universities each



De Longe Studio

THE REV. ALDEN D. KELLEY
Has rare gifts as student counselor

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have from forty to seven hundred Episcopalian students enrolled. They represent the large concentration of students and the challenge to the Church in its most acute form and accordingly merit the immediate and sustained action of the Church.

I write as if some of these centers of student population were not now receiving the proper amount and kind of attention. I do that intentionally. Of the twenty-seven colleges and universities, eleven having altogether about 1,500 students, are inadequately being cared for by the Episcopal Church in the neighborhood or are receiving no care at all. This is the opinion of a large number of objective and informed observers of the various local efforts. In some instances that opinion is corroborated by the student pastors themselves who know well the insufficiency of their work but who are unable to do anything about it because of the demands made upon them by their regular parochial duties. These men are doing everything that is humanly possible and all credit is due to them for what they accomplish, as slight as it may be.

One other point should be kept in mind when considering the distribution of Episcopalian students. Six of the admittedly unsatisfactory situations are found in large cities where the colleges have a tremendous number of non-resident students. In fact, in no case where an educational institution is located in a city of metropolitan size is the Church's work among college students even passable. This complicating factor of non-resident or scattered membership in a college does not create, by any means, an insoluble problem, but it does make an additional handicap in carrying on religious work among students. Students who attend college in the large cities are almost a total loss to the Church as far as maintaining any real contact with them is concerned. This situation needs an immediate and carefully planned strategy.

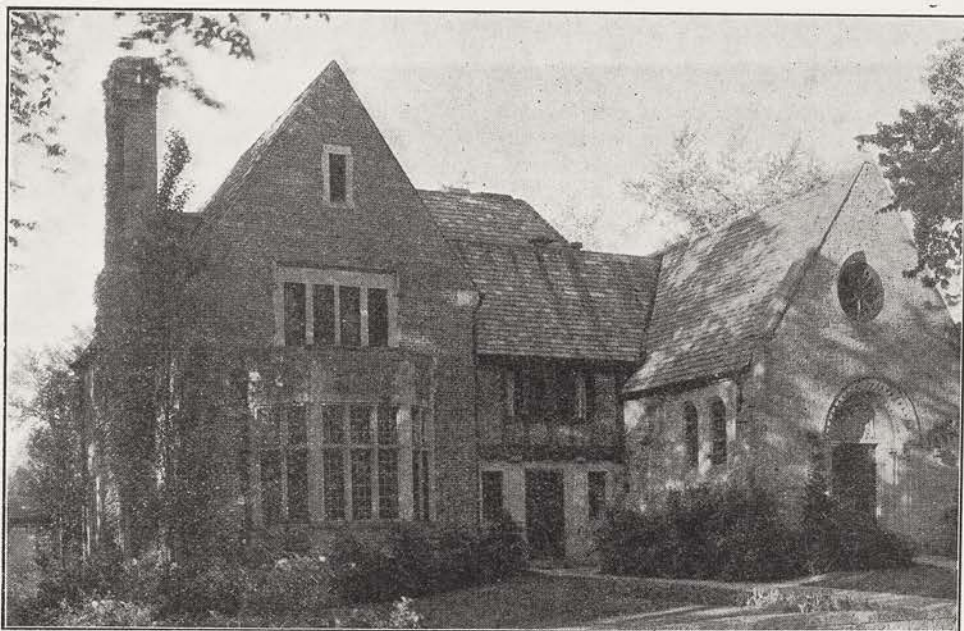
Now what is the Church doing to take care of these thousands of college

students? At the present time, there is but one clergyman in the whole province giving his full time to students. There are less than forty giving any time at all to student work and only five of them estimate they give as much as half-time. In addition to these ordained ministers for university students there are seven paid lay workers, a few of whom give full time to work among the student members of the Church where they are employed. "But what are they among so many?"

On the whole this small group is fighting valiantly to stem the flood which inundates it. There are, of course, notable exceptions, difficult situations where the clergyman in a college town is either indifferent to, or incompetent for work among students even though he is often at the same time quite successful in the discharge of his strictly parochial responsibilities. It must be admitted, however, that less damage is done by the faithful pastor of a congregation no matter how poorly equipped by temperament or training he may be for student work, than by the "student-conscious" clergyman who, in an effort to win student interest and approval, forgets that he is a priest and neither a college playboy nor a reformer of the politico-economic order. This comparison might have been stated on *a priori* grounds but it is demonstrated by the survey of the commission.

In this connection it might be well to set forth two of the many factors which provide the greatest handicaps for the efforts of the college workers who are earnestly striving to bring Christ and the Church to the college campus. First and foremost is the lack of adequate financial backing in almost every instance. The responsibility for financing the ministry of the Church among students cannot be the responsibility of either the local parish or the students themselves. Not only, in the latter case, are college students actually unable to pay, particularly nowadays, what they ought for the spiritual privileges they need but also they are notoriously un-

LOST: A THOUSAND COLLEGE STUDENTS



THE CHURCH'S STUDENT CENTER, THE UNIVERSITY OF WISCONSIN, MADISON
The work of Mr. Kelley and his helpers at St. Francis House is described briefly by the
Rev. T. O. Wedel on page 184 of this issue

aware of their responsibility for what little they could do. Most of them have never been trained to give to the Church since their parents usually have relieved them of that duty. To overcome that ignorance would require an educational program extending over years and reaching down to Church school age.

It is not to be expected that the local parish can assume the burden of financing an effective program of work among the students who happen to be its neighbors any more than the city mission work of a city like New York or Chicago could be carried by any one parish. Funds for carrying on student work must come from outside the immediate locality just as in any other type of missionary enterprise. At the present time only sixteen student centers are receiving any funds for their work in addition to local support. In the light of the paltry sums now being expended for college work it is a miracle that so much is accomplished, and a testimony to the devotion and consecration of those laboring on the campuses in the province.

The second handicapping factor is the problem created for the ministry of the Church in attempting to work among our students at small denominational colleges. In practically every instance where it was reported, and verified, that an educational institution was hostile to the work of the Church among students, it was a denominational college; usually a small one in a small town. On the other hand, it must be granted in all justice, that some of the outstanding cases of whole-hearted cooperation of the college with the Church worker was on the campuses of denominational colleges. The religious program of the denominational college with its compulsory chapel, Bible courses, and the like, is frequently a definite obstacle to the progress of our own student work. And let us not console ourselves with the thought that the religious welfare of our young people is *ipso facto* being promoted by the most restricted and cloistered environment of the denominational college. The figures are against any such conclusion. An analysis of the college backgrounds of

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men entering the ministry would, I think, corroborate the results of our survey.

Without the complete coöperation of the administrative officials of the colleges and universities it would have been well-nigh impossible to have achieved anything remotely resembling an accurate picture of the situation as it is today. There seemed to be a real willingness on the part of most of them to consider objectively and to discuss the religious needs of students and attempts to meet those needs. Of particular value were the unprecribed comments of certain officials. These often reflected a real insight and a wholesome viewpoint.

Two opinions were found to be repeated with considerable frequency and are, accordingly, of special interest. It was asserted on several occasions that "religious life in American colleges would be improved if home churches provided better preparation for college experiences." Is this not saying just what many of us have reiterated, "College work does not begin on the campus but in the cradle"? Certainly one of the major projects to which those interested in religious education must soon address themselves is the planning and promoting of "college preparatory courses" for young men and women in high school who intend to pursue their studies in institutions of higher learning.

A second point which was made in substance by a number of college officials was to the effect that "the personal influence of the faculty on religious questions is what really counts with young people." Here we find additional and significant confirmation for the viewpoint often expressed, notably by the Rev. Theodore O. Wedel, the National Council's Secretary for College Work, that we really will not make much headway in Christianizing the secularized educational institutions of the present era until the important chairs of influential colleges are filled with men who are themselves converted, devout, and informed Christians. College work must include more than the students. It must

also comprehend the faculty members. There is our real battle and one which we have not yet begun to fight.

Today the Church has an extensive program of missionary endeavor, both foreign and domestic. It can do little or nothing about undertaking additional work and finds itself only with the greatest effort able to conserve the small amount of work to which it has in the past been committed. The question comes often to the minds of us whose ministry is in college centers "How can the Church expect to continue maintenance of even its present work when the very sources of its promotion are rapidly being evaporated?" The men and the money necessary to carry on the Church's work in the future must come from those who are now in school. If they are neglected, if they are allowed to lose their enthusiasm and in all too many cases even their contact with the Church, and if they are permitted to grow up into the responsibilities of adult life with ignorance of and indifference to the Church's vocation in the world, then we would do better to close up our missionary work now than to watch it come to a slow and agonizing death.

Again, our ears are assaulted from all directions with the cry, "Let us build a Christian social order—one that is true to the principles of Christ in every respect, economic, political, and sociological." Very good! If anything is done in that direction in the next generation the young men and women who are now in college will play the leading rôles. This country's leadership of the future, industrial, educational, professional, political, and artistic, is now being trained. What will these people be? Servants of Marx, Mars, or Mammon? Or will they be servants of God in the Fellowship of the Church of Christ?

These questions are forced on our attention by consideration of the survey of Church work in the colleges of this province. The answers will be determined by what Church members do, or do not do, *today*.

The Spirit of Missions

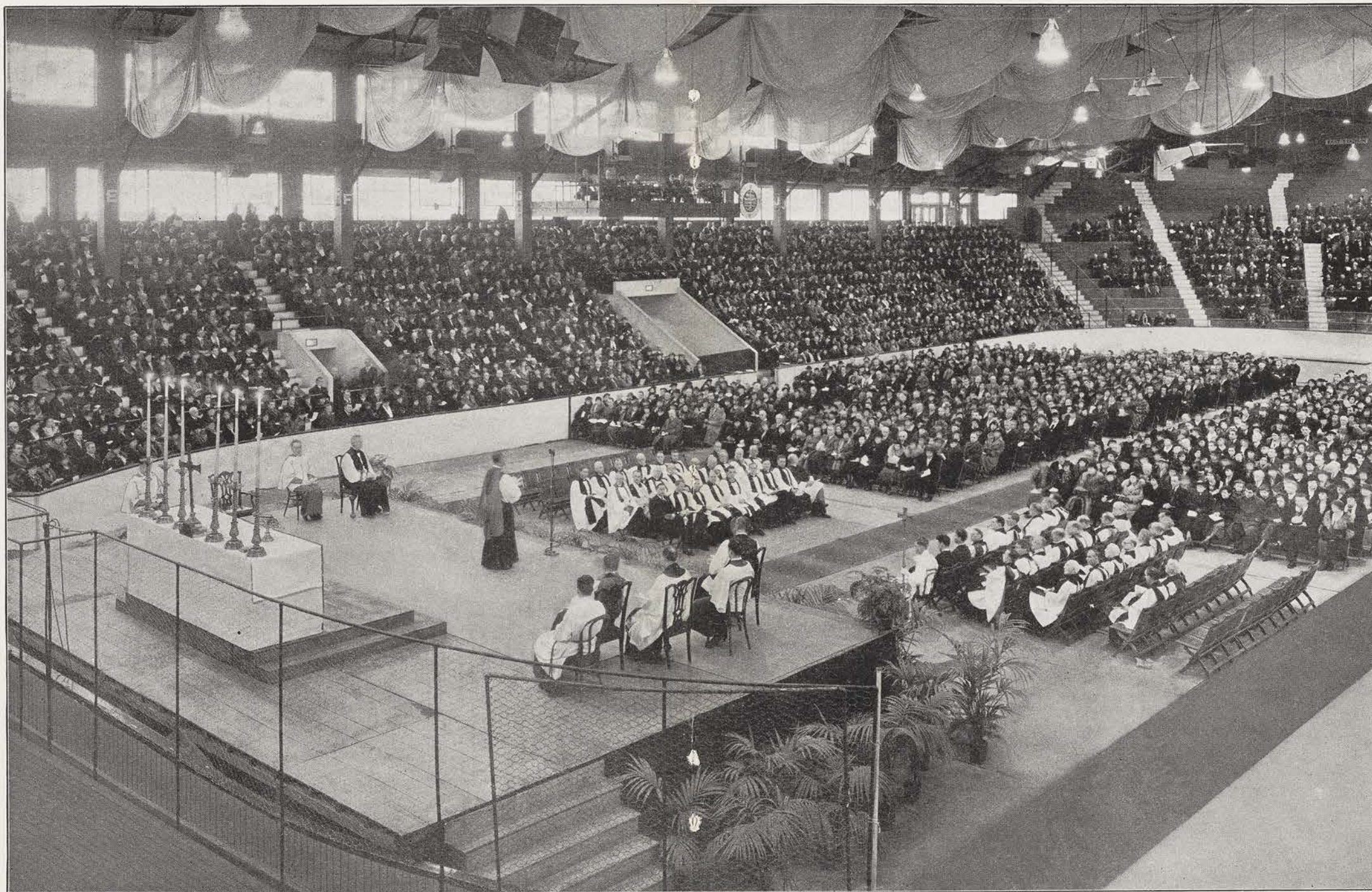
PICTORIAL SECTION



BISHOP HOBSON SCRUTINIZES *FORWARD*—DAY BY DAY IN BRAILLE

The Forward Movement of which the Bishop of Southern Ohio is chairman, began the publication in Braille of its bi-monthly Bible readings with the Lenten issue. A thousand copies were prepared and distributed to blind Churchmen throughout the United States and in many distant places

Providence Auditorium Thronged for Closing Service of a Diocesan Mission



Seven thousand Episcopalians, about a fourth of the communicants in Rhode Island, made up the vast audience participating in the service which brought to a close the diocesan-wide mission. The people of sixty parishes shared in the mission which continued for two weeks from Sunday, February 2, and was an overwhelming exhibition of loyalty to the Church and their leader, Bishop Perry. The mission was the Church's contribution to the observance of the tercentenary of the founding of Providence. Taking part in this service were Bishop Perry, Bishop Wilson of Eau

Claire, Bishop Bennett of Rhode Island, chairman of the Diocesan-Wide Mission Committee, and Bishop Quin of Texas who preached the closing sermon. "We are humbly grateful," declared Bishop Perry at the close of the mission, "for the success which has attended this effort, due to the loyal manner in which clergy and people have cooperated. We shall hope that membership in the Church by means of this mission will make our diocese what our Lord intended His Church to be, a household of the faithful, conscious of His Presence and consecrated to His service."



A NEW CHAPEL FOR INDIANS IN NEVADA

On the Feast of St. Michael and All Angels, 1935, the Bishop of Nevada, the Rt. Rev. Thomas Jenkins (center) dedicated St. Michael's Mission at Wadsworth for the Indians in that vicinity

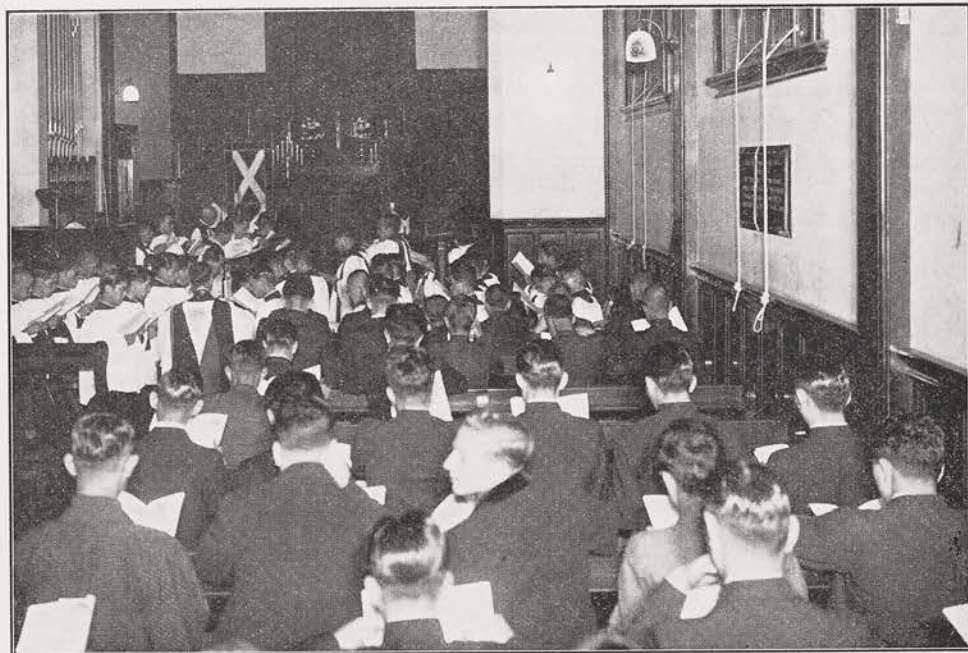


THE ALUMNI ASSOCIATION OF EASTER SCHOOL, BAGUIO, P. I.

Easter School is this month celebrating the thirtieth anniversary of its founding. Of the 100 boys and girls who have graduated since 1925, 19 boys have finished high school, 21 girls have married, and 28 are still in high school



ST. MATTHEW'S CHURCH IN TAI TSUNG, CHINA
On December 15, 1935 the Rt. Rev. John W. Nichols, Suffragan Bishop of Shanghai, consecrated this new church in the presence of a large congregation including Christians from many neighboring communities



JAPANESE BROTHERHOOD HAS ANNUAL REDEDICATION SERVICE IN TOKYO
Four Bishops and a representative group of priests and laity from all parts of the Empire participated in this service held in St. Timothy's Church, Hongo on the edge of the Tokyo Imperial University campus

SANCTUARY

“The idea that is stronger than anything in the world”

A FRENCH NOVELIST, L. F. Celine, in his recent book, *Journey to the End of Night*, tells how he traveled over the world in search of “an idea more powerful than anything else on earth.”

“Where is reality?” he asks, and his only answer is, “The reality of our world is death.”

A Moscow communist has taken up the same question and he says that instead of believing the reality of this world is death, Celine should learn that “the reality of this world is life and the struggle for communism.” In communism, he says, will be found “the idea that is stronger than anything in the world.”

The Christian will have something to say about this. Through Holy Week and Easter he will be thinking of One who said:

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?

O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?

All power is given unto me in heaven and in earth.

If I be lifted up I will draw all men unto me.

It is the love of God that is “stronger than anything in the world,” the tender love toward mankind that sent our Saviour Jesus Christ “to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility.”

CHRIST, HOLY AND STRONG; holy and immortal; God from God, Light from Light; born of woman, crucified, risen; in whom are fulfilled all human possibilities, and all the treasures of God revealed; receive the adoration of thy people.

Above our failure and bewilderment, our sin, our ignorance, and our anxieties, we lift up our hearts to thy perfection; we love and reverence and worship thee. Thou hast won eternal redemption for us, and thou art ever present with thy people.

Manifest thyself to the world which waits for thee; and show us, O Lord, the way that we should walk in, for we lift up our hearts unto thee.

Church Releases Igorots From Fear

Confirmation of a large class at Tanulong, a Sagada outstation, is climax of Vice-President's brief visit to Mountain Province

By *Lewis B. Franklin, D.C.L.*

Vice-President, National Council

A COMFORTABLE train, with an air-conditioned car, makes the trip from Manila to Damortis in four and one-half hours. Here the traveler for the Mountain Province changes into a bus and starts the ascent to Baguio, five thousand feet above sea level, arriving in less than two hours.

Baguio is called the summer capital of the Philippines and has the appearance of a Western city. Here is Brent School, established to provide Western education for the children of missionaries and American business men. The school receives no appropriation from the National Council. Easter School, on the edge of the town, is solely for native children. The Church of the Resurrection and various outstations serve a wide area and keep two priests more than busy.

From Baguio to Bontoc the trip is over a mountain trail now practical for motor cars except when blocked by landslides, which are frequent in the typhoon season. In the summer of 1935 twenty-four inches of rain fell in ten hours. In the dry season the ninety-mile trip is a succession of marvelous views and hair-raising thrills. Only one-way traffic is permitted, control gates being located every few miles, and connected by telephone. The road is about ten feet wide from the side of the mountain on the one hand to the edge of the precipice on the other, no guard rails have been installed, and hairpin turns are numerous. It would be hard to find fifty feet of straight road on the whole trip. The trail rises to an altitude of 7,400 feet and the traveler is often either in the clouds or above them. Wide mountain panoramas, narrow rocky gorges, waterfalls, and masses of flowers

with occasional tree-ferns delight the eye.

After nine hours of careful driving and many delays at traffic gates, the traveler arrives at Bontoc, the capital of the Mountain Province. Here All Saints' Church with its eight outstations serves a large area and ministers to thousands of Igorot people, a task all too great for the one priest, one deaconess, and two women workers now there, especially as two schools, one for boys and one for girls, constitute an important part of the mission.

These Igorot people are kindly, responsive, honest, sensitive, and loyal. Steeped for centuries in superstition and beset by fears of evil spirits, the Church is leading them into a life of confidence, opportunity, and hope. Their new faith in a loving God has driven away the terrors born of ignorance while their minds have been opened to a world of beauty and of wonder. Only to a limited group, as yet, has this new freedom come, and all are apt to revert to savage customs in time of excitement.

Recently a Bontoc man disappeared and all efforts to find him or his dead body were futile. Then one night an old Bontoc woman had a dream in which it was revealed to her that the body of the man was buried in the neighboring village of Tukukan. Promptly the warriors of Bontoc armed themselves with spears, head-axes, and shields and started out to avenge the death of their fellow. Vigilance on the part of the Philippine Constabulary prevented violence but the desire for vengeance was not appeased. To the Governor of the Province went a petition that Bontoc be allowed to "take just one head." Denial was immediate but

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the making of new shields and the sharpening of spears went on.

The warriors of Samoki, a neighboring village, joined with Bontoc for a combined attack on Tukuran, but the arrival of two truck loads of constabulary prevented the attack. One of our Christian boys, acting as secretary to the Provincial Governor, was charged with sending the missing Bontoc man to Tukuran on an errand, and thus being responsible for his death. Early in December this man was speared in the back by the nephews of the missing man on the streets of Bontoc. He died a few days later. Naturally this aroused the wrath of the Tukuran people, who started for Bontoc ready for war, and it was necessary for the constabulary to fire to drive them back. In our school was a Tukuran boy and a Tukuran girl whose lives had to be protected by armed guards until finally they were returned to their village.

Only an hour away by motor car is Sagada. A mile away from the mission Bishop Mosher and I were met by an advance guard of the young people banging their *ganzas*. At the mission the rest of the population were gathered and all flocked into the great stone Church of St. Mary the Virgin to receive the Bishop's blessing. Sagada is the largest of the Mountain Missions. Three priests, two sisters of the Order of St. Mary, one doctor, one nurse, and five teachers make up the present force of foreign missionaries. Twelve outstations are served reg-

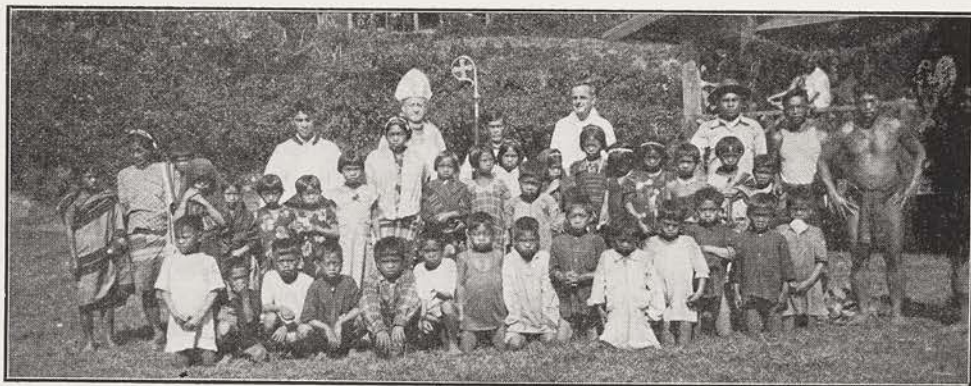
ularly and the total communicant strength reported in 1935 was 4,500.

Work begins early in these stations. The Eucharist is celebrated daily at six-thirty, then comes breakfast, school, clinic, weaving classes, seminary instruction, and a multiplicity of detail.

On Thanksgiving Day Bishop Mosher had arranged to visit Tanulong for confirmation. The priest-in-charge had made the rough hike of three miles or more the previous afternoon in order to conduct the final preparation of some fifty candidates. The rest of us, some mounted and some on foot, started from Sagada at seven the next morning. Accompanying those of us who walked were several charming Igorot children who smiled with joy when allowed to carry our coats or sweaters as the sun waxed strong.

Arrived at Tanulong we found the combination schoolhouse and church packed to the doors. Bishop Mosher confirmed the candidates, using in each case the Christian name of the person. Costumes of the candidates varied from the gee-string to complete Western dress. After the service of confirmation the Eucharist was celebrated and all the class received.

A trip to the important mission of Besao in the afternoon over what is called a road completed my visit to the stations in the Mountain Province and I said good-bye to the Bishop the next morning at seven-thirty as he was starting out for another confirmation visit.



BISHOP MOSHER CONFIRMS A LARGE CLASS AT TANULONG

Read a Book

Recommended by the Rev. Henry B. Washburn, LL.D.

The Rev. Henry B. Washburn, dean of the Episcopal Theological School in Cambridge, Massachusetts, our guest contributor this month, is well known throughout the Church as a biographer. Often a member of the Wellesley Summer Conference faculty he is also the author of several biographical volumes including Men of Conviction and Religious Motives in Philanthropy: Studies in Biography.

JUST FOR THIS time I suggest reading four books,* all about one unusual man—Thomas More, intimate friend of John Colet and Erasmus. Born in 1478 in London, More spent two years at Oxford, prepared for the Bar, became Speaker of the House of Commons, and later, Henry VIII's Chancellor. When in 1535 he was executed because he would not sign the document making Henry Supreme Head of the Church in England, Reginald Pole said: "Thou has killed, thou has killed the best Englishman." And Christians of every name have since agreed with Pole's statement. Last year on the four hundredth anniversary of his execution, More was made a saint by the Roman Church.

The authors of the four "Lives" are Daniel Sargent, Christopher Hollis, E. M. G. Routh, and R. W. Chambers. Professor Sargent teaches at Harvard. Hollis, a layman like Sargent and Chambers, is a fairly well known religious biographer, already having written a very readable, if somewhat uncritical, life of Ignatius Loyola. Miss Routh in this book swims into my ken for the first time; it is not, however, her

first book. Professor Chambers teaches English in the University of London. Professor Sargent and Mr. Hollis are Romanists. Miss Routh does not reveal her religious affiliations. Professor Chambers is an Anglican, unless I have been misinformed.

The first and most obvious reason for at least glancing through all four books is that one comes to know Thomas More through four differing and yet competent minds. The volumes of Sargent and Hollis are, in the good sense of the expression, more popular than the other two. Written, like the others, for the fourth centenary of More's death, they appeal to the average reader rather than to the student of More. And while Miss Routh and Professor Chambers have much for the average reader, the former has perhaps written the most scholarly book of the four, and Professor Chambers has made quite clear More's place as a man of letters. It should be added that Chambers is also the editor of Harpswell's *Life of More*. These differences in the authors' qualifications and in their treatment of More are gain rather than loss; they show the appeal that More makes to students of various temperaments and they reveal the wide range of readers to whom More has something to offer.

My second reason for recommending so many books is that only in some such way as this may one see how students may be swept away by the subject of their study, and therefore how careful readers ought to be, not to be swept along with them. If the reader were to yield himself to three of this quartet (all except Miss Routh) he would think that More was pretty nearly the only unselfish man of his day and almost altogether the only honest one. The authors' desire to overcome the injustice done to More by many

**Thomas More* by Daniel Sargent (New York, Sheed & Ward, 1933), *Thomas More* by Christopher Hollis (Milwaukee, Bruce, 1934), *Sir Thomas More and His Friends, 1477-1535* by E. M. G. Routh, F.R.H.S. (London, Oxford, 1934), and *Thomas More* by R. W. Chambers (New York, Harcourt Brace, 1935).

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biographers previous to forty or fifty years ago, and especially non-Roman biographers, is so keen that they have fallen into the opposite error of somewhat overtelling their story. More might just as well have appeared unselfish and honest among a larger number of unselfish and honest Englishmen. One might even say that his title to sainthood would have been quite as great if his times had had more redeeming features and if his contemporaries had been less subservient to the King than these authors would make us believe.

If readers may be swept away with an author's somewhat indiscriminating fervor it is quite clear that the reader should guard against an author's exaggerations. I may be wrong, but I get the impression that Miss Routh is less inclined to exaggeration than any of the others. And it is interesting to see that the Romanists are not aligned on one side and the non-Romanists on the other. The test case, of course, is their attitude toward Henry's desire to be acknowledged Supreme Head of the Church in England. The three men give one the impression that as More did right in refusing to sign the document allowing Henry this title and function, so all who did sign did wrong; they almost persuade one that those who signed were a craven lot. They seem to feel that as More and Fisher died for their conviction, and were therefore martyrs, so those who lived for theirs were whatever the opposite of martyrs may be. It is hard to resist the conclusion that they think Cranmer and all who gathered in Lambeth Gardens and who did the King's will were cowards. I venture to suggest that this is neither careful biography nor good history. Cranmer had his weak points, but this episode does not reveal one of them. Cranmer would have been untrue to his developing religious life had he refused to sign. He had long since dropped the Pope from his private religious thought. And as for Tunstall, while he lived more or less at peace under Henry, Edward, and Mary, and while he refused to sign a similar oath under Elizabeth, it is just possible that his

vacillations may have been honest and that these vacillations may have reflected the religious uncertainties of the English people. He comes through a very reputable person, not because he takes a stand under Elizabeth, but because he was all the way along trying to do the right thing. It is interesting to reflect that it was the signers who finally were to represent the bulk of the English people. Some fine men were gathered in that garden. Some agreed with More; others did not. It is significant that More had no harsh words for those who differed.

All the biographers are quite right in attributing More's refusal to his fear that the doctrine of supreme headship might over-nationalize the Church in England. More knew Henry as well as any one in England knew him. Had they not worked and played together? More's opinion, therefore, was of value. That, however, does not necessarily suggest, as some of our authors would seem to think, that Cranmer and Tunstall and even Stephen Gardiner (who repudiated his signature under Mary Tudor) were less internationally-minded than More. In fact Cranmer was a champion of royal supremacy primarily because he thought that Popes were anything but representatives of healthy international morals and religion and because he thought that an independent branch of the Catholic Church might be truer to real Catholicism.

I have said enough, I think, to make my point. I know how deeply in love with their subjects biographers may fall. More than once I have fallen blindly in love myself. Therefore, I am all the more alert to guard against the dangers of this tendency. To lose one's self in the experience of Thomas More, one of the noblest of men, is an inspiring exercise. But why assume that he was the only one who went through life "merrily," the only one who could write good English, the only one who looked for a purified international Church? Yes, More died for Christian internationalism. But so did Thomas Cranmer.

Why Missions?

A Series of Answers Based on the Gospel

XIII. A Changeless Gospel for a Changing World

By Ada Loaring-Clark

NEVER WERE missions as much needed as they are today in the midst of the unsettlement and unrest of a war-ridden world. Nothing but the teachings of our blessed Lord, His precepts and the example of His life, can save humanity from chaos and destruction. What a responsibility, as well as a privilege, for each one of us as professing Christians to carry His Message, to go and tell of Him who lived and loved and died to redeem a lost world.

Missions are the first responsibility of the Church which is the society to promote the Kingdom of God on earth and to make Christ known among all men. We must, individually or through our representatives, give a message of assurance, hope, and comfort to a world jaded, tired, bewildered, and perplexed amid the changing Babels of our busy markets, amid the discordant noises of the Great White Way. We must, individually and as a Church, give a message of hope and faith and love to all humanity. We must lead in idealism, morality, and in spiritual appreciation. There must be a changeless Gospel for a changing world.

It is appalling to read in a recent *New York Times*:

Take the children of Russia, for instance, where for centuries the Church held undisputed sway. Today, after a few years of atheistic teaching by the youth organizations, a union-wide poll of a thousand representative children disclosed not one who believed in God.

This must not be interpreted as a failure of the Gospel but must be recognized as a failure of the Church so to interpret the Gospel of Christ that its

appeal to the human mind should make unnecessary the work of substitutionary and human systems that work out Christian ideals without acknowledging indebtedness to Christian sources and inspiration. The ethics of Christianity are still the rule of conduct presented through organization for the young Russian of today, although he fails to receive definite instruction concerning the source of this inspiration for conduct.

God does not operate alone in drawing all men unto Him, He bids us be partners in this great work. He gives us His power to make our life and convictions strong and to enable us to hold the faith that the faith may hold us in the day of adversity.

Missions are our great responsibility and opportunity to make Him known; to know Him that we may show Him. When He called His twelve disciples He taught them, trained them, inspired them, consecrated them, fed them, sent them, promised them His presence and His power; so He calls men and women today and He gives us the assurance of His presence and power that our witness to Him may show others that His Gospel is more than a gospel. His Gospel has a distinctive and definite quality that lifts it from the realm of the man-made and self-evolved to the definite, separate power of God unto salvation. We, being firmly convinced of these facts of our missionary duty and privilege, will strive to know Him, we will strive to show Him to those whose faith has waxed dim and to those who know Him not. Through our prayers, our works, our gifts, and our example we shall show Him forth and thus be obedient to His command.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THE SPIRIT of the Forward Movement is reaching the Japanese Church. Mr. Paul Rusch, a missionary at St. Paul's University, Tokyo, writes that the Forward Movement pamphlets have been a Godsend to the Brotherhood of St. Andrew in the matter of material. On St. Andrew's Day, 1935, at the annual service, with more than 250 present, he announced that the Forward Movement would begin on Ash Wednesday. The literature has been adapted to Japanese use and will be supplied to 271 missions. Mr. Rusch concludes:

Pray that the Brotherhood Movement in Japan will have the courage, the means, and the leadership, with wisdom, to carry forward this new Forward Movement which will help us bring into the Church 100,000 new men, making a formidable army against the obstacles now blocking the Christian progress in this land.

* * *

HOW MAY I help the Forward Movement? Many are asking that question. Some are discovering astonishingly successful ways of bringing one's own self and others to a life of more earnest and disciplined discipleship. One way to help is to give copies of *Forward—Day by Day* by hand or send it in a letter. One man sent out three hundred of them in lieu of Christmas cards with a little personal letter to old friends and acquaintances. A man who had given up Bible reading except in a most desultory and occasional way, has been brought back to use of his Bible through a copy of *Forward—Day by Day* given him by a friend. He now says he would rather go without his breakfast than miss his daily Forward. A layman gave copies to all the ministers in his town, one of whom distributed copies to his whole congregation. Many are sending them with a personal message to distant friends. Thus

the message of the Forward Movement is daily reaching many who otherwise would be without it.

How about young people? Let's play fair with them and give them an opportunity to possess and use a copy. The chaplain of the Episcopal Academy, Philadelphia, distributes them among the three upper classes and finds the boys use and understand them. A member of the Forward Movement Commission asked one of the boys if he was using his, to which he replied, "Yes, I read it every night," and then added somewhat apologetically, "perhaps I ought to read it in the morning."

The Forward Movement Commission at its meeting in January asked that emphasis be placed on personal evangelism. Churchmen have not been conspicuously strong in this. They have left the growth of the Church very largely to the clergy. How few of us are actively at work using or making opportunities for bringing the unchurched or the lapsed into a personal and vital relationship with Christ? This is undoubtedly one of the reasons for the comparatively slow growth of the Church. Our Lord did not limit His command, "Ye shall be my witnesses," to the clergy or to any special group in the Church. Just as His first word to the disciple is "Come," so His last word is "Go." The Forward Movement would have each of us go to someone else in obedience to Christ's command.

In one parish a group of laymen brought seventy-one people to confirmation last year under the inspiration of the Forward Movement. Your offer of a copy of *Forward—Day by Day*, with a personal word of what daily Bible reading and prayer mean to you, may often be the means by which some spiritually hungry person may be moved to unburden his deepest needs to you.

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 Skirmish Won: The Real Battle Ahead

ON APRIL 28, 29, and 30, National Council will gather at Church Missions House, New York, to learn in final detail the results of the very courageous campaign it inaugurated in February to save the missionary enterprise of the Church from disastrous cuts. THE SPIRIT OF MISSIONS told last month of that memorable meeting. With financial needs balanced against every apparent item of revenue there still remained a gap of \$127,100 between minimum need and maximum resource. There was an easy way out. It was quite possible to eliminate work and workers at home and abroad and, without regard for the havoc wrought, to enjoy a bit of unctuous satisfaction that a budget had been balanced.

Faith entered. It could not be believed that the last word had been spoken by the Church. Certainly there must be one more plea with all the grim story laid bare before so much that had been built through a long century of consecrated faith and prayer and effort be sacrificed.

What followed is history. Under the leadership of the President of National Council and with the cooperation of its entire staff, determined effort was made to inform the Church and to make clear what needed to be done unless at the deadline, March 31, disaster befall. The response likewise is history. Bishops, priests, people, organized groups, individuals, heard and heeded, and at the moment when THE SPIRIT OF MISSIONS goes to press there is every reason to believe that disaster is averted. Stories of loyalty by dioceses led by their Bishops

are added to the missionary saga of the Church. Even more moving are the records of sacrifice which mark participation by individuals in the effort. Bishop Lloyd, patriarch of missionary leadership, sending one thousand dollars of his seventieth birthday gift challenged others to do likewise; Bishop Rowe with nothing left to cut from successive assaults on his budget, wired, "Take my salary. Nothing else left to cut." These led a splendid procession too numerous to name who voiced the distress of missionary loyalists in the presence of dilemma. Among organized units swiftly in the field would naturally be the Woman's Auxiliary. Each unit throughout the Church heard the call, and in the final accounting, will figure eloquently.

If indeed this crisis of 1936 has been averted it needs to be remembered that the raising of a comparatively small deficit in a given year represents only a skirmish in a battle that must now be fought. Victory merely means that we have succeeded in realizing what the Church in General Convention at Atlantic City in 1934 said was an "Emergency Schedule" of \$2,313,115. What of the Program of \$2,700,000 then adopted as the real minimum needed to provide for our missionary work at home and abroad?

This is the real battle front. Cannot the mood now stirring the Church sweep on in its spirit of loyal sacrifice and joyful stewardship to lift our missionary resources to this more worthy standard?

The immediate need is this wider horizon and the zeal to make it real.

Domestic Missions

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

Bishop Abelwhite Tells of Work in Marquette

THE DIOCESE of Marquette is not a missionary district, but only because it has enough endowment to pay a Bishop's salary. In every other way it is a missionary district. During the past four years there has been only one other section of the United States with a higher percentage of people on the relief roll. In one of our counties it has been over ninety per cent. And yet the bulk of our population is of good Anglo-Saxon or Nordic stock, people who do not complain, people who are self-respecting and hard working. They are honest people; they are sincere people. Their fathers came to work in the iron and copper mines, to do lumber work in our great forests, and their sons and daughters have been caught in the transition period through which we are now passing.

"Bishop, send us a clergyman soon. The one who is leaving us has kept our boys off the streets and away from pool-rooms and saloons. My boy is one of the servers at the altar. I am afraid of what will happen if we have no clergyman." I drive home a hundred miles, and find a letter telling me that we have been cut in our appropriation another \$248.00.

A missionary calls me on long distance, "Bishop, our furnace blew up. It was worn out and we tried to push it too hard. The church is so dirty that we cannot use it. A new furnace and repairs will cost \$800. Can you help us?"

Boys and girls from backwoods settlements come in to the Teachers College in Marquette. How many boys and girls do you meet today who are eager, burning with a desire for an education? They come to me for help. "Find us a place to work." The question here is not to make them work, but to keep them from working too hard, when they are not properly nourished or clothed.

This great section of the United States

is peopled with the very finest type of American citizens: the kind that have made our country. They send their young people every year by the hundreds to enrich our cities to the south with clean, strong blood. Our people are as missionary minded as any in the country. They believe in missions. They know what they have done for them. They honor a young man, Roger Sherman and his wife, who came from Connecticut just before Christmas, leaving all the associations of their lives to live in an isolated place and drive through snow and ice 1200 miles a month to serve his stations, and to do this for eight hundred dollars a year. They honor Bishop Rowe who spent his early ministry in this diocese, and they feel it keenly when they see how little they have done for the general Church. But the little they do is large when compared with their ability.

In 1935, we received from National Council \$3,248. This amount was allocated to the salaries of the Rev. Richard Kirkbride who serves St. Ignace and Moran; the Rev. Arthur Heyes who serves missions along the St. Mary's River, Detour, Lime Island, Fairview, and Raber, and the Rev. Glen A. Blackburn who served missions at Manistique, Gladstone, Nahma, Munising, and Newberry. This last is the largest field, but we cannot divide it, due to lack of funds. Another one thousand dollars would enable us to do a really efficient piece of work. The Rev. James Ward, who lives in Iron Mountain, also serves Wilson, Norway, and Ralph.

This country deserves the support of the whole Church. There are many signs which tell us that if we could build more strongly another fifteen years would see us completely self-supporting.—HAYWARD S. ABLEWHITE, *Bishop of Marquette*.

Foreign Missions

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

Across the Secretary's Desk

HERE IS AN S.O.S. from the Philippines. It comes from Deaconess Charlotte Massey who for years has been at work in the remote station of Balbalasang. A large part of the time, one regrets to say, she has been alone:

Bishop Mosher has just left here after a twelve-day visit during which he confirmed eighty-two people.

The Bishop tells me that there is no priest in sight for us here, and that he can do no more than he has done towards getting us one. And here am I with over 600 baptized persons, 250 of them communicants. They have been taught to make their communions regularly and frequently. What is one to tell them now? We have been without a priest since the first of June except that the Rev. B. H. Harvey came for three weeks in September, which was a tremendous help.

Five towns, over a mountain ridge from here, are begging for the Church. Many people from them come to our dispensary, but they want more than that. Never a day passes that I am not asked when we are going to have a priest, and I am growing more and more ashamed to say that I do not know. It hurts. Please tell me what to tell them. "Shall we not have one even for Christmas?" they ask. And again: "Are there not many priests in America?" They must think me a very ignorant person since I have been unable for so long to give them any information.

Balbalasang is our most remote station in the Mountain Province, where the Church has already accomplished so much in carrying the Christian message to the Igorot people and winning so many of them as disciples of our Lord. It was my privilege to visit the station in 1927, when St. Paul's Mission was under the care of the Rev. Arthur H. Richardson. I can never forget the deep impression that the place and the people made upon me. There they were, a primitive community hidden away in their mountain home and living much as their ancestors have lived for hundreds if not thousands of years. They are a cheerful, hard-working, devoted people. The story of

God's love as manifested in the Incarnation of our Lord and of Christ's service to humanity, has made a deep impress upon their lives. In 1927, the mission had been only recently established, yet real progress had been made. Our Church began work in Balbalasang about a decade ago. During that time, the whole life of the community has been changed. Deaconess Massey asks, "Please tell me what to tell the people." What answer is our Church to make to that plea? There is a qualified young priest of the Church ready to make the "adventure for God" which Bishop Brent and others of the pioneers have so wonderfully made. Are there men and women in the Church who will say, "We will undertake to provide his support in addition to the gifts we are already making"?

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HARRIED AND worried by repeated communications from the National Council that Alaska appropriations must be cut down because people in this country were not giving for the support of the Church's Mission as they once did, Bishop Rowe was at last driven to drop from the appropriation schedule the item of \$2,000 for the fuel necessary to heat the hospital, mission residence, and children's home at Fort Yukon. When the announcement was made in THE SPIRIT OF MISSIONS that the Bishop had been obliged to take this step friends of the Bishop and Dr. and Mrs. Burke began sending special gifts to provide for the wood bill that has to be paid in March 1936.

There has just come to me a letter from Mrs. Burke that I want to share with those who gather about the Secretary's Desk. With her and Dr. Burke I would say a most hearty "thank you" to all who have shared in making good by

THE SPIRIT OF MISSIONS

special gifts that cut of two thousand dollars:

It is with grateful hearts that we are able to say that this year's wood bill has been met, due to the generosity of our many friends in the United States. In these times when the need of economy is so great, we have cut down expenses in every possible way, but Alaska is one place where you cannot cut down on your fuel bill. Between Thanksgiving and Christmas we had three weeks of cold weather during which the thermometer dropped as low as seventy-three below zero, and was never higher than fifty below. When we have this long spell of intensely cold weather, the logs of the building become so chilled that frost gathers in great patches on the inside of the building. People here can gauge with accuracy the temperature outdoors by the amount of frost that gathers on the inner side of the outside doors. But by keeping the furnaces going full-blast, we can be most comfortable. But this takes wood, and plenty of it.

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THE KINDERGARTEN in Japan has been one of the effective ways, not only of giving Christian teaching to young people, but also of reaching parents. As pioneers

in establishing kindergartens, various missions in Japan have frequently had to meet the competition of Buddhist enterprise, which began copying the Christian method, and sometimes even the competition of the Government. In neither case does this competition indicate necessarily, opposition to the Christian institution, although sometimes it tends to reduce the number of its pupils. When this does occur, it is not always a permanent reduction, for parents begin to find that there is a difference between the spirit and purpose of the Christian kindergarten as contrasted with other similar institutions. One of my friends in Japan sends this encouraging message about the kindergarten work which she is supervising:

Christian teaching and Christian ways of living are carrying over into the children's lives, and into the lives of their families, as never before, here in our Nara Church Kindergarten, and several mothers have expressed a desire to know more of Christianity in recent months. Therefore, we feel that we are having a little bit of a share in bringing in the Kingdom, in spite of misunderstanding, lack of coöperation, and even persecution.

With Our Missionaries

CHINA—ANKING

Alice Gregg and Margaret Isabella Colson arrived March 3 in Shanghai on the *President Jefferson*.

CHINA—HANKOW

Sister Geraldine, O.S.A. and Elise G. Dexter, R.N., arrived February 25 in Shanghai on the *Empress of Japan*. Miss Dexter formerly on the staff at the Church General Hospital, Wuchang, has offered for volunteer service as a nurse.

Winifred E. Steward, R.N., sailed March 5 from San Francisco on the *Chichibu Maru* after furlough.

CHINA—SHANGHAI

Mr. and Mrs. J. M. Wilson and daughter arrived February 12 in Shanghai on the *President Hoover* after furlough.

Walter Pott, M.D., sailed March 12 from Norfolk, Virginia, on the *Anna Maersk* after furlough.

JAPAN—NORTH TOKYO

Ruth Barbour, R.N., sailed March 5 from San Francisco on the *Chichibu Maru* after furlough.

Edna B. Murray sailed March 19 from San Francisco on the *Tatsuta Maru* after furlough.

JAPAN—TOHOKU

Dorothy Hittle sailed March 5 from San Francisco on the *Chichibu Maru*.

LIBERIA

The Rt. Rev. and Mrs. Leopold Kroll sailed March 25 from New York on the *Manhattan*, and will sail April 22 from Liverpool on the *Adda* for Liberia.

PHILIPPINE ISLANDS

The Rev. Harry T. Burke arrived February 18 in Manila on the *General Lee*.

Elsie Sharp arrived February 6 in Manila on the *President Taft* after furlough.

Ruth I. Mantz, R.N., sailed March 21 from Vancouver on the *Empress of Russia* after furlough.

Religious Education

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

Changes in the Christian Nurture Series

THE CHRISTIAN NURTURE SERIES has been in use for many years and has rendered valuable service to the cause of Christian education. But it has been apparent for some time that changes in the materials must be made if the permanent values in the series were to be preserved. With the sincere hope of being able to conserve values by suggesting new methods, the Department undertook the task.

These changes have been confined almost wholly to the pupil's leaflets. At first it was planned to substitute colored pictures for the black-and-white cuts. That plan, after it had received much publicity and favorable comment, had to be abandoned, however, because of the increased costs for both publisher and user. There will still be colored pictures but they will not be on the leaflets. A colored picture for each section or unit of the kindergarten and primary courses will be inclosed in a separate packet at a small additional cost.

When the changes in the pupil's leaflet had been made it was found necessary to provide some direction for the teacher. Each Teacher's Manual will, therefore, have a four- or six-page insert with specific suggestions for using the new material. For much of this new teacher's material the Department is indebted to a committee of the Department of Religious Education of the Diocese of Chicago under the chairmanship of Miss Vera Gardner.

To the pupil's leaflets in grades A and B a section, For Fathers and Mothers, has been added at no increase in the number of pages. All the stories have been carefully edited; some have been completely rewritten. Some of the pictures have been changed and many of the old plates have been renewed.

Brief suggestions to the pupil have been added to the pupil's leaflets for Grade I;

these suggestions take the form of simple things to do at home, sometimes in line with the class program, sometimes independent of it. Some of the stories in the first sections have been completely changed; all have been carefully edited. There will be some new pictures. The leaflets will be four pages instead of six.

In Grade II slightly less elementary things to do are proposed for the pupil's home work; these activities may be a part of the class program or independent of it. The stories, carefully edited, have been changed in some cases. The leaflets, reduced from six to four pages, will carry some new pictures.

Work sheets make their first appearance in Grade III. They are very elementary. They do, however, give definite suggestions for the pupil's class work and are in line with the directions to the teacher. The pupil's packet will contain work sheets, pictures, and notebook paper.

The pupil's material in Grades IV, V, VI, VII, and VIII will likewise take the form of work sheets. One grade will differ from another in the nature and difficulty of the proposed activities. The suggestions to teacher and pupil are similar. The pupil's packet will contain pictures and notebook paper in addition to the work sheets.

These changes are not drastic. The original structure of the series has been preserved. At the same time the teaching method has been improved. In the new material the teacher is encouraged to give the pupil more opportunities to participate in the learning process. In a real sense teacher and pupil will be enabled to work together in learning through doing. In addition classes will be encouraged to give the Lenten missionary program a real and definite place in the year's curriculum.

THE SPIRIT OF MISSIONS

College Work

THE REV. T. O. WEDEL, PH.D.,
Secretary

I RECENTLY SPENT a week at Madison, Wisconsin, for a city-wide pre-Lenten Mission, in which our parishes and the student center joined—a happy mingling of town and gown.

The Church's student work at the University of Wisconsin is centered at St. Francis' House. There are in our Church only a few student centers which are adequately equipped, and in which a student chaplain devotes all his time to student and university work. St. Francis' House is one of these—a model of its kind. It deserves to be better known.

St. Francis' House was built six years ago. Student work at the university dates back some fifteen years farther. Under the direction of a number of student chaplains, among whom the Rev. Stanley Cleveland is much remembered, the work grew, until the present beautiful house seemed to be a necessary meeting of a need. This need is particularly urgent at the University of Wisconsin, since the two churches of the city are inconveniently distant—a circumstance which confronts our Church in a number of academic communities.

The most prominent feature of St. Francis' House is the chapel. The work of the house radiates from the altar. A daily service of Holy Communion is held, with an average attendance of seven. The Sunday services and the activities yield, of course, larger statistical data. The chapel is not large, but is architecturally quite perfect. The remainder of the house consists of social rooms, office, and study for the chaplain, rooms for a house-mother and for a few students who help in the care of the place.

There are at the university about 425 Episcopalians students. At least thirty

per cent come from outside the State, and about fifty per cent from outside the diocese. Hence student work at the university is of interdiocesan and national interest, and logically ought to be a national as well as a local responsibility.

The present chaplain, the Rev. Alden D. Kelley, is a graduate of the General Seminary, and a former teacher at the Nashotah Seminary. He is chairman of the College Commission on College Work of the Fifth Province. I myself am particularly impressed with Mr. Kelley's gift as a teacher and personal counsellor to students. Classes in religious subjects (quite extra-curricular and voluntary) have a remarkably large attendance. One of his courses, for example, parallels a university course in philosophy and gives scope for theological dialectic worthy of a seminary or a graduate school. Members of this class find a tangible reward even in such a matter of "plus grades" on the books of the university Registrar—a testimony to the value of religious culture which is not altogether to be despised.

St. Francis' House has, in a remarkable degree, the respect and support of our churches in the city and of the university itself. It shows what can be done when our Church really sets about the task of finding full representation in one of the giant university centers. Even the fact that some eighty university students have been confirmed in the last ten years tells its own story—though a statistical record is no proper yardstick with which to measure work with students in our increasingly secularized age. The work of St. Francis' House finds better characterization in the words of the Hon. Marvin B. Rosenberry, one of its loyal supporters, and Chief Justice of the Wisconsin Supreme Court: "In my opinion the work that is done through St. Francis' Chapel and House is of *incalculable* value."

In an early issue—The Church Brings God's Beauty to the Desert, episodes from the life of a missionary in Nevada, by Deaconess Lillian W. Crow.

Christian Social Service

— Executive Secretary

THE TEMPORARY absence of an Executive Secretary in the Department will in no way interfere with carrying out the Episcopal Social Work Conference to be held in Atlantic City, May 24-29, in conjunction with the annual meeting of the National Conference of Social Work. Plans for the conference, the sixteenth annual event of its kind, were entirely completed by the Rev. C. Rankin Barnes before he concluded his work as Executive Secretary on March 15.

The sessions of the conference will be held at its headquarters, Hotel Ambassador. The Department's officer in charge of details of the conference will be Spencer Miller, Jr. The annual Corporate Communion of the conference will be held at the Church of the Ascension.

Speakers are to include the Rev. Almon R. Pepper, the new Executive Secretary of the National Council Church Mission of Help; Edward L. Parker, Executive Secretary, Social Service Bureau, Newark; the Rev. Don Frank Fenn, President, Maryland CMH; Agnes Penrose, Executive Secretary, Albany CMH; the Rev. George W. Dawson, Executive Secretary, Newark diocesan Social Service Board; C. W. Areson, Assistant Executive Director, Child Welfare League of America; the Rev. Russell S. Hubbard, rector of St. Martin's Church, Providence, Rhode Island; Sarah Baxter Crosby, Superintendent, Church Home for Children, Philadelphia; the Rev. William B. Spofford, Executive Secretary, Church League for Industrial Democracy; and Spencer Miller, Jr. There also will be two luncheon programs, devoted respectively to the social work programs of CMH and the G.F.S.

CHANGES ALSO are taking place in the social work of the Canadian Church. The Rev. W. W. Judd, rector of All Saints' Church, Hamilton, Ontario, has been appointed General Secretary of the

Council for Social Service of the Church of England in Canada. He is to assume the position on May 1, succeeding the late Rev. C. W. Vernon.

This Department extends to Dr. Judd its cordial good wishes for great success in his new and important responsibility!

IN VIEW OF fervid discussions in recent diocesan conventions as to the use of gambling devices at parish fairs and bazaars it is well to recall that General Convention long ago vigorously condemned their use. The following preamble and resolution were adopted by the General Convention of 1922:

WHEREAS, Such unlawful methods as the use of gambling devices for raising money for charity or charitable purposes are reprehensible and unworthy of Christian people who believe in the duty of obedience to law,

THEREFORE BE IT RESOLVED, That we, the representatives of the Protestant Episcopal Church of the United States in Convention assembled, place ourselves on record as opposed to the use of raffles, all gambling devices, and forms of gambling in the gathering of money for parish enterprises, and other philanthropic agencies, and we condemn all such unlawful methods in collecting money for private or charitable purposes, as contrary to God's law as well as the law of the nation.

THE DEPARTMENT of Social Service and Institutions of the Diocese of Pennsylvania has done a fine service for the social institutions of its diocese in the publication of a carefully arranged, well printed leaflet, *Where to Turn for Church Institutions in the Diocese of Pennsylvania*. Similarly the Social Service Department of the Diocese of Connecticut has published a folder describing the various social institutions and agencies of the Episcopal Church in Connecticut. Such publications have value not only as informational sources, but also as a means of presenting the social work of a diocese as a unit.

Department of Publicity

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

A MOST creditable little paper is published by the Church school at St. Mark's Church, Toledo, Ohio. Someone must have studied journalism, for there are well-balanced act-line heads, good use of boxes, excellent style, and a fine variety of interesting material.

MANY people who wish to use cuts and photographs through the Department's Loan Service, are not sufficiently explicit as to their needs, to enable us to supply them. In ordering cuts it is necessary to specify column width, the kind of paper stock used (or if a copy of the publication is enclosed, we can send right size and screen) and some idea of the subjects wanted. In ordering photographs, specify fields, number of pictures wanted, and purpose for which they are to be used. That enables us to select appropriate sizes and subjects. After use, cuts and photographs should be returned *at once*.

"SO MANY MEMBERS of our congregations never take a Church paper," says the Rev. William Payne, treasurer of San Joaquin, "and the Church's doings the world over are called to their attention only on rare occasions. With these considerations in mind I tried an experiment at our Evening Prayer service last night. I took your mimeographed *News*

Notes, and with a short introduction and a few closing remarks, read it in full to the congregation. The result was so gratifying to myself and my hearers that

I propose to repeat the practice occasionally, substituting the *News Sheet* for the usual address on Sunday evenings."

Do all the clergy remember that the *News Notes*, issued twice a month, are sent free on request?

Worth a Dollar a Copy

"AT the beginning of Lent," writes a New Jersey layman, "I started to take account of stock. Here I am supposedly a good Church member and I do not take a single Church journal. My conscience smote me so I went to my rector to get a list of journals. He not only gave me the list but some copies he had finished with. Among them was THE SPIRIT OF MISSIONS.

"I have just finished reading it. I have seen it before. Maybe it is because I am in a jam that it makes an especially strong appeal to me tonight. If succeeding numbers do as much for me as this one it will be worth a dollar a copy, and more. From its pages I have learned how others with faith in God have weathered difficulties far greater than mine. It gives examples of how to make your religion really work. That is what I need at this time. If succeeding copies have the same effect as this one I feel sure I can add to your circulation."

Syllabi on the Church's Program, which apparently is to be used in many parishes and missions for special Lenten discussion groups. The second unit of Visual Service, on The Church's Work in the Southern Highlands, is now ready and available at the same price as the first unit, \$1.00 for each showing, plus transportation both ways.

ONCE MORE comes the request for samples of partly-printed parish papers as completed by parishes using them. A few recent issues would be deeply appreciated.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

The United Thank Offering

THE MIDDLE YEAR of a triennium is a time to take stock—to find just where we are, whether we want to be there, and where we seem to be headed. It is particularly important to do this in relation to the United Thank Offering, as this enterprise of the women of the Church plays such an important part in the ongoing life of the Church.

Statistics, though often boring, can be quite illuminating. Statistics for the last year and a half have told us rather firmly that giving to the United Thank Offering was falling below even the low level of the last triennium. That was disquieting news. The latest statistics give some cheer by telling us that we are slowly struggling upward. The most recent comparison between the two trienniums shows: January 31, 1933 (1934 Offering), \$218,052.37; January 31, 1936 (1937 Offering), \$212,237.37.

Why talk so much about money in relation to the United Thank Offering? Because money is here the outward and visible sign of an inward and spiritual growth—or its opposite. Where the deeper spiritual meaning of the United Thank Offering is emphasized; where the important part played by the United Thank Offering in the missionary enterprise of the Church is fully understood; and where the privilege and responsibility of sharing in the United Thank Offering is kept clearly before every woman of the Church, there results a strengthening of the whole work of the Church. It is easy to say we must not mention money in the same breath as thanksgiving. If we are honest with ourselves, however, must we not admit that the relative size of our offering often indicates the depth of our thankfulness—or our indifference? Thus our giving becomes a barometer of our spiritual life.

Leaflets, posters, and charts are im-

portant in promoting the United Thank Offering. A limited appropriation for printing has required a rigorous scrutiny of all leaflets. All current leaflets have been revised and brought up to date. Beside the list in *THE SPIRIT OF MISSIONS* for October, 1935 (page 477), there is now available *Thanks Giving* (W.A. 131), a reprint of three articles from that number; *U.T.O. Questions Answered* (W.A. 105), to take the place of W.A. 104; *Promoting the United Thank Offering in the Parish* (W.A. 129) has been rewritten and the material in *United Thank Offering Treasurers* (W.A. 33) combined with it. Because of its popularity, *Thankfulness, What Is It?* (W.A. 110) has been reprinted. A small card, *The United Thank Offering, What It Is, What It Does*, is now ready. *A Record and a Hope* (W.A. 106) is revised each year in an attempt to keep the list of missionaries accurate.

Other leaflets may be secured from some diocesan offices. From Mrs. Frank H. Nixon, 292 Parkridge Avenue, Buffalo, New York, can be secured a blueprint copy of the United Thank Offering map (\$1); a United Thank Offering poster sold only in lots of ten for \$1.00; and a leaflet, *The United Thank Offering* (two cents each, \$1.50 a 100). The U.T.O. Committee of Massachusetts, 1 Joy Street, Boston, has reprinted a short skit, *A United Thank Offering Box Convention* (ten cents). Another leaflet, *The United Thank Offering in the Parish*, has been used and reprinted by several dioceses. The Woman's Auxiliary of Pennsylvania, 202 South Nineteenth Street, Philadelphia, has on sale a play, *Hester Brown's Vision* (twenty-five cents), and has reprinted a former prayer card containing *An Interpretation* by Bishop Burleson (two for one cent, fifty cents for 100).—E. B. B.

American Church Institute for Negroes

Auxiliary to the National Council

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

HOFFMAN-ST. MARY'S SCHOOL at Mason, Tennessee, is henceforth to be the Gailor Industrial School in honor of the late Bishop of Tennessee who ever was a devoted friend of Negro youth. The Diocese of Tennessee is making every effort to so finance the school that it can render an even larger service in Negro education.

ONE WOULD have to travel far to find a Church college which more fully lives up to its name than does St. Augustine's College in Raleigh, North Carolina. Christian teaching and practice are woven into the college life in a surprisingly effective way. The chapel service is inspiring. The visitor who is capable of being moved by music had better prepare himself for a few spine shivers. One gets a glimpse of congregational singing as angels must rejoice in.

The Negro of the South has usually been accorded education only on practical lines. Industrial schools can win support from the State for the simple reason that trained colored workers are useful to the State. Liberal culture, on the other hand, is not so generously meted out to the Negro. It is still thought of instinctively (though not maliciously) as an aristocratic monopoly. St. Augustine's College is, however, precisely a college of liberal arts not limiting itself to so-called practical studies. And it is liberal culture, which has always shared with religion its mark of unworldliness, which the Negro of the South needs most. The Negro is beginning to think, and his thinking needs guidance. He is called upon to adjust himself to a social order not of his making, one in which he must exercise a great deal of self-control unless he is to be led into the temptation of rebellion. Wise leaders are an almost desperate necessity. And leaders in social adjustment are not pro-

duced by mere training in "practical" studies, however useful these may be in other respects. Leadership demands a wide range of thought, a knowledge of history and of philosophy. St. Augustine's is well fitted to train just such leaders, under the added guidance of the Church. Its graduates become in turn teachers of cultural subjects in the secondary schools. The Tuttle Memorial School for Social Work is located on the same campus and coördinated with the work of the college, is fitting colored women specifically for the task of social adjustment which is the crying need of the Negro in the South.

It is worthwhile mentioning that if "practical" humanitarian activity is looked for in connection with our Negro work, this is not absent from St. Augustine's campus. St. Agnes' Hospital is also a part of the college campus—a hospital, so I was told, with a record as honorable as any Negro hospital in the South. Particularly impressive is the Nurses' Training School, architecturally pleasing and maintaining a scrupulously high standard for entrance.—T. O. WEDEL, *Secretary for College Work.*

ST. MARK'S SCHOOL, Birmingham, Alabama, has 208 students enrolled in its High School Department and is continuing its night school for adults in high school subjects. The night school was started last year and had ten graduates at the close of its first session. A free kindergarten of fifty children is also sponsored by St. Mark's, the expenses for which are met by the Federal Government through the Park and Recreation Board. The annual convention of the Woman's Auxiliary of the Diocese of Alabama met in Birmingham recently and made a pilgrimage to St. Mark's which served to interest many of the women in the work of the school.

The Coöperating Agencies

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

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



FAR AWAY Hawaii has four Church Army Captains (in addition to Mrs. Benson, wife of the leader) working under the direction of the Rt. Rev. S. H. Littell.

At the recent thirty-fourth Annual Convocation reports were made by all five missionaries, and these gave evidence of the many ways in which Church Army brings happiness to its congregations; happiness which is real religion.

During the past year in dozens of camps, some 1,500 indoor services were held; 107 outdoor services; and 12,000 visitations were made.

The official report pictures the missionaries, first on their knees and engaged in necessary meditation, and then "wading into the plantation life of the laborers, into hospitals and jails; providing recreational fun and opportunities for worship and instruction."

CONDITIONS OF work in South Dakota in midwinter are very different from those in sunny Honolulu. Nevertheless Mission Sister Annie Horner, working among the Indians of Pine Ridge Agency, was able in the four weeks ending February 16, to lead twenty-five religious education classes, attended by 422 people, and to conduct sixteen other gatherings to which came almost 300 folk. Thirty-three visits to homes and hospitals were made in those four weeks and eighty-seven letters written. Ten services were attended.

Whether in Honolulu or in South Dakota or anywhere else, the Church Army monogram stands for the character of its wearers, *Cheerful Always*.

The Daughters of the King

Edna Eastwood, *Executive*
Room 305, 150 Fifth Avenue, New York, N. Y.



THE MASTER'S FUND is a thank offering given by members of the Order at Whitsuntide in loving commemoration of the coming of the Holy Spirit, through Whom the Daughters receive their power to coöperate in the extension of Christ's Kingdom on earth. It is used to prepare Churchwomen for the office of Deaconess or other Church work. Young women have been trained at St. Margaret's House, Berkeley, California; the Philadelphia Church Training School; New York Training School for Deaconesses (St. Faith's); and Chase House, Chicago. Applications for grants continue to come and the demand for the Order's scholarships is such that the Order has been asked to divide them between two candidates.

TO OVERCOME the difficulty experienced by some chapters in obtaining books, a new loan library has been established. Books of a devotional nature on personal religion, the Bible, the Book of Common Prayer, and the Church have been assembled and already the demand is larger than the supply. The expense to the borrower is that of postage both ways.

LENTEN STUDY classes have been sponsored by the Daughters on Religion in Family Life based on the pamphlet issued by the Forward Movement.

The Forward Movement whose objectives are similar to those of the Order has been an incentive to chapters. They are wholeheartedly coöperating with it in its efforts to deepen the spiritual life and to make that life of first importance.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.



"HOW I LOVE the C.P.C.!" Twice within the last few weeks those words have been written to the office. Once they came from a deaconess in North Carolina who occasionally craves something in the way of frivolous reading though it is difficult to see how reading can be crowded into such a busy life. Again the words were on a card accompanying a check and written by a long-time saint whose purse and home have been open to all missionaries these many years.

Here is this same message from the two sides of the C.P.C. What does it mean to each? To the deaconess it means many things, but above all that some one is thinking of her in a friendly way and is expressing that friendly feeling. It is not *Life with Father* that matters; the book is only a symbol of neighborly interest. To the one who is able and willing to share, the C.P.C. offers a very friendly and personal opportunity—and so she loves it. Through the C.P.C. it is so easy to make friends regardless of distance. May it not be a small factor in racial and international understanding?

Turning from theory to fact, here is the mail setting forth various needs for books. Let us look at a few.

A retired clergyman who still keeps up his studies confesses that a few reference books are thoroughly worn out. A copy of Young's *Analytical Concordance* and a Greek dictionary (unabridged) by Liddell and Scott would give him great satisfaction. Are there copies somewhere that are not working?

A laywoman who cannot buy books for herself would very much like to own a set of Shakespeare, and a student center in the South asks for *Varieties of Religious Experience* by William James. The girls who belong to that center are proud of their library and really use it, even taking books home in vacation.

There has been singularly bad luck about requests from the wife of a Bishop in China. Almost every book for which she asks is out of print. Can any one find for her any of the following by Oliver Onions, *The Debit Account*, *In Accordance with the Evidence*, *The Story of Louis*?

Children's books are in great demand: *Under the Lilacs* and *Old-Fashioned Girl* for a little library in Tennessee, and *Pinocchio*, *Seventeen*, or any of the Dr. Dolittle books for a girls' school in Liberia. Surely these are waiting somewhere for a chance to give pleasure to new sets of readers.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



IN THE center foreground of the picture on page 319 of the March issue of *The National Geographic Magazine* may be seen the building housing the youngest member of our Institute family at Stockton, California. Toward the rear of the photograph and about half an inch to the right of the ships and the long white docks, is a small wooden building, used during the construction period. Originally only eighteen by sixty-odd feet, it was enlarged as the work grew and includes a long club room, room for dunnage bags, mail, and a lunch counter in one corner, with bunks in the rear.

The Institute idea was started at Stockton by Port Director B. C. Allin; the place was remodeled by the Port Commission, and furnished by the people of Stockton.


Always keenly interested in working for the welfare of seamen and being unusually successful in enlisting local cooperation and support from civic organizations and individuals, Colonel Allin has been largely responsible for forging two links in our chain of affiliated Insti-

THE NATIONAL COUNCIL

tutes. At Houston, Texas, where he was Director of the Port before going to Stockton, he proposed to the Rotary Club the formation of a seamen's mission or institute. With the coöperation of the Rt. Rev. C. S. Quin he persuaded the city to purchase the land in the port area and the Rotary Club to erect and furnish a building. Later he was able to have the financial burden of operating the plant assumed by the Community Chest.

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.

 THE NATIONAL Council Church Mission of Help held its annual meeting in January. This was the first annual meeting under its revised constitution and by-laws. The council is the representative body of CMH, made up of delegates from each of the diocesan societies, individual members elected by the council, and associate members who are contributors. The council elects its officers, the board of directors and the executive and standing committees.

The officers elected for 1936 are:

PRESIDENT—Mrs. John M. Glenn, New York

FIRST VICE-PRESIDENT—The Rev. Don Frank Fenn, D.D., Baltimore

SECOND VICE-PRESIDENT—Mrs. Theodore W. Robinson, Chicago

THIRD VICE-PRESIDENT—Ethel Van Benthuysen, Albany

TREASURER—Lewis R. Conklin, Newark

The all-day meeting was well attended by representatives of ten of the sixteen diocesan societies. Serious thought was given to a change of name which would be descriptive of the work of Church Mission of Help. No conclusion was reached and the subject was referred to a continuing committee.


The Rev. John Gass, rector of the Church of the Incarnation, New York, was the speaker at the luncheon meeting. Dr. Gass is a member of the Family Welfare Association of America, and spoke on the relationship of religion and social work. He emphasized the fact that fundamentally the goals of religion and so-

cial work are one; namely, to help individuals and society to attain more abundant life.

The afternoon session of the council was devoted to a discussion of several challenging points recently presented by Dr. James S. Plant of the Essex County, New Jersey, Juvenile Court. He sees the problem of guiding youth as an educational problem, to which much thought must be given by all agencies over a period of years. The goal again is—"life more abundant."

Brotherhood of St. Andrew

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

 A WEEK-END Conference on Religion and Life for young men of college age was conducted by the Brotherhood, February 28-March 1, at the College of Preachers, Washington, the discussions being led by Mr. Leon C. Palmer. The program dealt with the problems of Christian thought and life from the standpoint of modern youth. Intellectual difficulties were frankly and fearlessly faced and the implications of Christianity for modern life were considered.

As one of the outcomes of this conference it was decided to initiate throughout the Church similar week-end conferences of young men, interparochial or diocesan in scope, sponsored by the national Brotherhood but promoted through local leadership, using plans, outlines, and source material furnished by the national office.

It is hoped through this program to reach young men of practically every diocese in the Church, helping them to find a rational and vital Christian faith and thus contribute definitely to the Forward Movement.

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The GOOD NEWS of Lent

The theme for "FORWARD—day by day," the Forward Movement manual of Bible readings and meditations, during Lent is "The Good News of Lent."

The Lenten season offers a great opportunity to reach the casual and indifferent Church members. The copies are supplied at the rate of 50 for \$1.00. Post paid if remittance accompanies order.

"Religion in Family Life"

A new Forward Movement outline course for study and discussion, "Religion in Family Life," has been prepared. Five cents per copy.

The purpose of this course is to arouse the conviction that the fulfillment of the will of God for His world depends on Christian ideals in the home.

Forward Movement Commission
223 West Seventh St. Cincinnati, Ohio



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Again we can accept reservations for the Visual Unit on Latin America, which was booked solidly through Lent. Users say: "The Lecture is most interesting." "Much enjoyed and greatly appreciated." "Thank you for giving us such a wonderful and helpful Program for our meeting."

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THREE QUESTIONS

1. *What of the Program of \$2,700,000 adopted by General Convention as the real minimum needed to provide for our missionary work at home and abroad?*
2. *Cannot the mood now stirring the Church sweep onward to include countless thousands still untouched by the spirit of loyal sacrifice and joyful stewardship?*
3. *Cannot we plan now to avoid next year necessity for another deficit appeal by assuring adequate support through the loyal coöperation of every parish and every Diocese?*

An optimistic note: This advertisement is written more than a week before March 31st, the time limit set by National Council for gifts to balance the Missionary Budget of 1936.

Every reader will know the result of that splendid effort. They will know how Bishops, priests and people united to raise the balance that was needed. Those who helped were but a small minority of the great army of our people but represent a new mood of missionary loyalty now stirring the Church. While the final verdict is not in as we go to press we thrill to optimism and prepare for thanksgiving that a dire threat has been averted.

* * *

All that has gone before has merely succeeded in making possible what the Church in General Convention in 1934 said was an "Emergency Schedule" of \$2,313,115. There is, of course, a larger problem, hence our three questions for Churchmen.

"On to Missionary Rehabilitation"

THE NATIONAL COUNCIL

Church Missions House, 281 Fourth Avenue, New York, N. Y.