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MARCH, 1937



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The Spirit of Missions

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

Vol. CII

March, 1937

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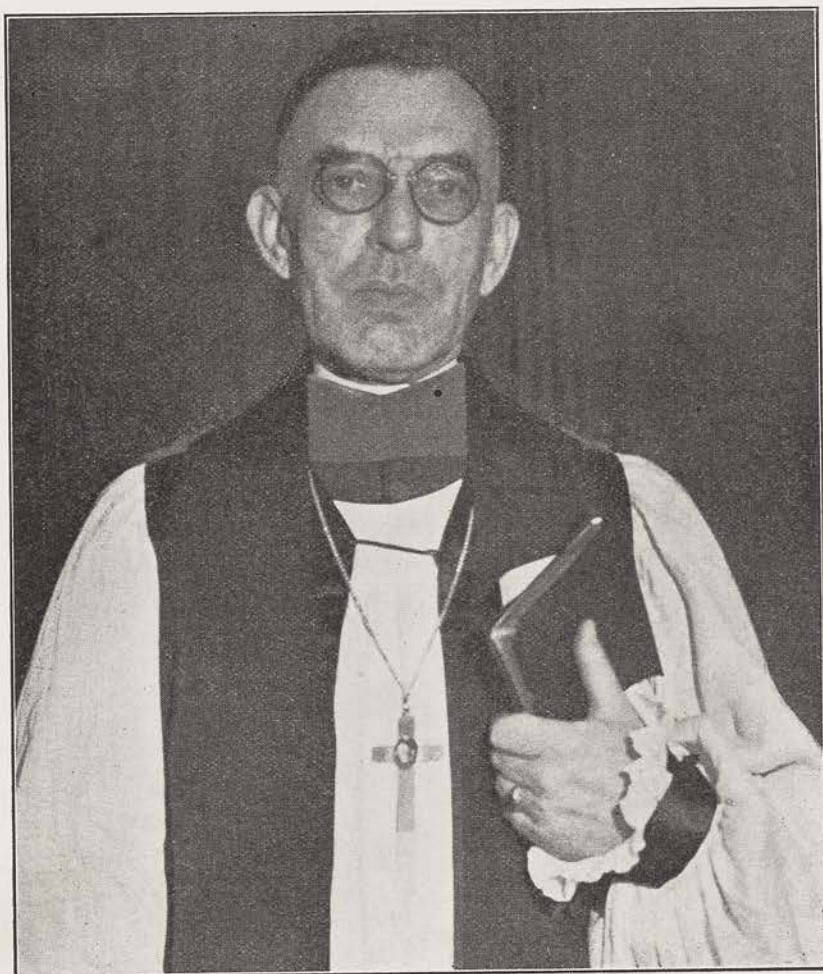
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The Rt. Rev. Douglass Henry Atwill, sixth Missionary Bishop of North Dakota, was consecrated January 21. The story of the work to which he goes is told on page 123

The Spirit of Missions

VOL. CII, No. 3



MARCH, 1937

Missionary Facts from Many Lands

SIXTY YEARS AGO John Marston, superintendent of the Church school of St. John's Parish, Cynwyd, Pennsylvania, led his boys and girls in a Lenten effort for missions. The enterprise met with an enthusiastic response and the idea spread until soon it was a tradition in every parish and mission of the Church. Now boys and girls throughout the Church participate in this annual offering for the extension of the Kingdom of God, and make gifts totaling more than a quarter million dollars. In honor of the man who began the Children's Lenten Offering, St. John's Church, Cynwyd, a few years ago established a memorial fund, the income to be used for the education of candidates for the ministry in foreign fields. Last year, the income, slightly more than two hundred dollars, was divided between Brazil, Shanghai, and the Philippine Islands. This year it goes to Hankow, North Tokyo, and Cuba.

ON THE FEAST OF THE EPIPHANY, the Rev. John Talbot Mulcare, rector of St. Peter's Church, La Boca, Canal Zone, celebrated the twenty-fifth anniversary of his ordination to the priesthood. Prior to his advancement to the priesthood, Mr. Mulcare served as a deacon for four years, making a total of twenty-nine years in the ministry, all spent on the Isthmus of Panama. Under his direction as a deacon between 1908 and 1912, St. Mark's Church rectory was built at Culebra. Following his admission to the priesthood on January 6,

1912, by the late Rt. Rev. A. W. Knight, Mr. Mulcare built St. Michael's Church, Pedro Miguel; St. Peter's Church and rectory, La Boca; and St. Simon's Church, Gamboa. He also started missions at Empire, Las Cascadas, Las Sabanas, and Summit. Since 1932, Mr. Mulcare has ministered monthly to the prisoners at Gamboa Penitentiary.

THE REV. ERNEST REED HARRISON, senior missionary priest in the Tohoku, Japan, died on January 19, from a fall sustained while skiing in the country outside of his station in the City of Akita.

Born in Australia, Mr. Harrison had served for a number of years in the Diocese of South Tokyo, with the Rt. Rev. Samuel Heaslett, now Presiding Bishop of the Church in Japan. He was supported by the Australian Board of Missions. In 1930 he was transferred from the Australian Church to the Church in the United States and became a member of Bishop Binsted's very small staff in the Tohoku. Bishop Binsted writes:

During the years Mr. Harrison was in Akita, he and Mrs. Harrison won the absolute devotion of their people. His ashes will be placed in St. Saviour's Church to the great joy of his people.

Mr. Harrison's death is a great blow to me personally, as well as to the diocese. He was the most experienced foreign priest on the staff. I shall miss him as a friend and faithful fellow worker, and it will take years to train another person to take his place. Mrs. Harrison, too, has done truly remarkable work among the women of the parish and the community.

Jerusalem Bishopric at Half-Century Mark

Good Friday Offering helps maintain manifold work among many peoples through which Anglican Communion seeks to spread Kingdom of God

By the Rev. Charles T. Bridgeman

American Educational Chaplain in the Holy Land

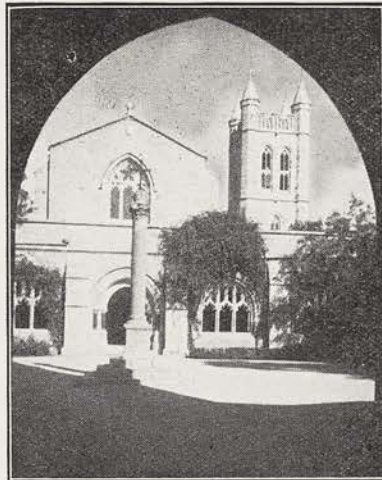
CIVIL STRIFE involving destruction of property, arson, murder, and heroic sacrifice in the name of patriotism made of the Holy Land an armed camp for six long months this past summer. Thirty thousand British troops and a dozen warships had to be sent to restore order. The loftiest and the most ignoble passions were let loose. At last outward peace was restored, the roads were again safe, and business long at a standstill was resumed. Then came a Royal Commission from London under the Earl Peel to see what was wrong with the Mandate. Their examination of the problem and patient hearing of evidence from Government officers, Jews and Arabs, have restored a measure of confidence in British justice and made the country ready to wait for their recommendations. At this juncture it is well to ask what the Christian Church, and the Anglican Church in particular, can do to assist the reconstructive forces and help maintain the spirit of holiness in a land beloved of three great religions as the Holy Land.

The basic causes of the trouble have been probed to the bottom. Briefly, they arise from a conflict of nationalisms: Jewish nationalism finding its expression in Zionism, and Arab nationalism inflamed by seeing Arab peoples in adjacent countries, the

Nejd, Transjordan, Iraq, Syria, the Lebanon, attaining self-government and statehood which is denied the Arabs of Palestine because of the attempt to build up a Jewish national home in the country. Interwoven with these motives are the natural difficulties of seeking to introduce people of another language and culture into a small country without asking the consent of the politically awakened inhabitants, the unequal competition between a people of primitive agricultural economy and an incoming people with comparatively vast means, Western training, intelligence, and drive, and the inflaming of deep-seated religious differences.

This is not the place to discuss how this condition arose from ambiguous promises made to both Arabs and Jews during the fever heat of war time diplomacy, nor to indicate how persecution of Jews in

Europe has so forced the pace of Jewish settlement that Zionism took on the complexion of a mass movement which could not but end in reducing the other inhabitants of the country to a minority, the more intolerable to them because with growing national consciousness and education they wished for self-government. Enough here to point out that each of the parties concerned has forgotten that Palestine is the Holy



St. George's Cathedral in Jerusalem of which Mr. Bridgeman is an honorary canon

JERUSALEM BISHOPRIC AT HALF-CENTURY MARK

Land, and is so regarded by *three*, not only one or two religions.

Economic considerations have so far been dominant. The "economic absorptive capacity" of the country has been the only effective criterion by which Jewish immigration has been regulated, and when Arabs protested, they were asked, "Well, why should you complain? Are you not being made rich?" Apart from whether that is true, which is questioned by the Arabs, it is hardly sufficient answer to a people proud of their culture and eager for national autonomy. Now political considerations are coming to the fore. The "political" capacity of the country to digest new Jewish immigrants has clearly been exceeded as the recurrent and intensifying troubles, 1921, 1929, 1933, and 1936, give proof. It is possible that a solution will be sought by means of a compromise between Arab and Jewish nationalisms.

But again the real point is being missed: the Holy Land occupies a unique position in the world; it cannot be thought of as merely a safety-valve for European nations which want to get rid of some of their unwanted Jewish minorities, nor as the battleground of rival national interests. It is an holy place, a sanctuary, hallowed by the self-revelation of God, and must be thought of primarily as a shrine where Christian, Jew, and Moslem may find an external peace which will recall his mind to thoughts of God; and whence a message of faith, peace, and goodwill may go forth to a puzzled, fear-ridden world.

This emphasis upon the religious side of the Holy Land has been the especial duty of the Anglican Church in the past year. Loyalty to Christ has demanded that His witnesses seek to promote tolerance and goodwill. It may fairly be stated, for example, that one of the few healing, unifying forces in the country is that which emanates from Christian schools. The youth of the country are being trained in two nationalistic camps and diverse cultures. In Arab schools, whether conducted by Government or the Moslem Supreme Council, the language

of instruction is Arabic, the children are predominantly Moslem, solidarity with the rest of Arabia is stressed, and no Jew is to be found. In the Jewish schools, conducted by the Jewish National Council with some Government aid and supervision, the language is Hebrew, Palestine is referred to always as "The Land of Israel", the religious instruction is Jewish, and no non-Jews are to be found. From these issue zealous partisans of their respective viewpoints, who are ever further removed from real understanding of one another.

Christian schools are the only places where Jew and Moslem, as well as Christians, meet together, study together, play on the same teams, and, in the spirit of Christian charity, learn that give and take which are so essential. It is a remarkable fact that last spring when soon after Easter the feeling between Jews and Arabs rose to boiling point, and all Arab schools, even those under the Government, went on strike, the Christian schools still went on. There was difficulty at times in keeping Arab and Jew together, but it was done. Result: that this autumn the schools have been crowded as never before. Jews and Arabs say what they find there is "character training". What we try to give is an education on a Christian basis, with consistent emphasis on religion. The strategic importance of Anglican school work, even apart from that of other Christian schools, is seen in the fact that the seven secondary schools in Palestine educate practically one-half the Arabs receiving such training and a not inconsiderable number of the Jews.

The witness of the Church is again shown by two characteristic examples. Throughout the strike when Jews and Arabs were mutually estranged, Anglican clergy were able to maintain a neutral position and to do what was possible to soften the sharpness of antagonisms. Then when the Royal Commission came the Bishop sought to have leaders of the three faiths issue an appeal to them to remember the holiness of the land. Preliminary negotiations with the Jewish and Moslem leaders gave hope that it would

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be done, but in the end it had to be issued without the participation of the Moslem head, owing to an unfortunate political development. Yet it is significant that there was no one who could have made overtures of this sort except the Anglican Bishop.

Again when for weeks the Royal Commission was steeped in sessions where economic and political considerations were uppermost, the Bishop turned their thoughts into a new direction by inviting to meet Lord Peel and the others a representative cross-section of Jerusalem's inner religious life: Orthodox and Franciscans, Armenians, Copts, Syrians, Abyssinians, Scottish Presbyterians and German Lutherans, Jewish rabbis and Arab clergy.

Many in America listened to the broadcast at Christmas of the English carols and the Latin Mass from Bethlehem, and the service from St. George's Cathedral in Jerusalem, as well as services of Greeks and Armenians. This again was the result of Anglican endeavor. The Government broadcasting service, while ready to provide programs for Jews and Moslems, said they could not do so for Christians because they were too divided. Such a neglect of the Christian minority was intolerable. And to prove that the Government was wrong the Bishop succeeded within twenty-four hours in getting all the Christian heads, Latins, Greeks, and the rest, to agree to a program for an Easter broadcast. Since then other developments have taken place, and the world-wide Christian

Church has the inspiration of hearing the blessed Gospel brought by the living word from the Holy Land itself.

THE JUBILEE of the reconstitution of the Anglican bishopric in Jerusalem takes place this June with a service in St. Paul's Cathedral, London, and a garden party at Lambeth Palace the next day.

The Jerusalem bishopric, established in 1841, was reconstituted in 1887 as a purely Anglican affair. George Francis Popham Blyth, the first bishop of the reconstituted see (1887-1914) was responsible for the building of St. George's Cathedral, St. George's School, St. Luke's Church, hospital, and girls' and boys' schools at Haifa, and for organizing the Church in Syria, Cyprus, Egypt and the Sudan, which were all under his care. Upon his death Rennie MacInness became Bishop (1914-1931) and had the great work of reconstruction following the World War. It was

under him that the Episcopal Church in the United States, which since the days of Bishop Blyth had contributed to the work of the bishopric, became a more active participant in the work of the diocese, which is conceived as representing the whole Anglican Communion at the fountainhead of Christianity.

This jubilee year will be marked by an effort to complete and beautify the Cathedral Church of St. George that it may worthily show forth the Anglican conception of worship.

But the Cathedral is only a symbol of

To Our Church People

THE Good Friday Offering, for which your contributions are asked, has more significance this year than ever in the past. It marks the fiftieth anniversary of the Church's Mission in Jerusalem. During the half-century there has grown an establishment which is rendering faithful and loving service in the land made sacred by our Saviour's life on earth. The mission has become an active and central point at which the branches of the Anglican Communion find visible and active duty. The Church in England, in Canada, in the United States, and in many parts of the world are combining for its support. The present Bishop is known and loved by many in America. The Episcopal Church is represented on his staff by the Rev. C. T. Bridgeman.

I ask that all to whom this message comes will by their gifts and prayers help to draw our Church together in fellowship and common service near to the very spot where on the night before His crucifixion our Lord prayed that "they all may be one."—JAMES DEWOLF PERRY, Presiding Bishop.

OUR LINK WITH THE CHURCH IN NEAR EAST

the manifold work which is going on, evangelistic, educational, medical, coöperative, in which the Church comes into contact with Jew and Moslem, native Anglicans and members of the Eastern and Latin and Protestant Churches, seeking in each case to set forward the Kingdom of God by the appropriate means.

The Prince of Peace gazing upon the Land where He first preached the Gospel of Love sees even as in the days of His Incarnation the angry struggle of imperial, national, sectarian interests. But that

a world hungry for goodwill may not despair yet more as it looks at Palestine, we should do all in our power to strengthen the constructive forces, to preach the Gospel of the Incarnation, and to draw together under His guidance the varied peoples in the Holy Land, who, though they may not yet know it, can find satisfaction for their longings only in Him. Such is the task of the Anglican Church, and for such Churchmen in America are asked to help through the Good Friday Offering.

Our Link with the Church in the Near East

By the Rev. Alexander Macbeth
St. Peter's Mission, Williston, North Dakota

THERE is one special offering of the Church's year which St. Peter's Mission, Williston, North Dakota, cannot neglect, that of Good Friday. Although it ministers to a stricken community, scattered throughout thousands of drought-devastated miles, where want and self-denial are the rule, not the exception, it proudly responds to its privilege of aiding the Jerusalem Near East Mission, because it claims, and justly, a close personal link with the Church in Asia.

In 1931, a year after my arrival in the Northwest, a clanny Scot, sheep-ranching near Williston, invited me to visit another "clanny" Scot living forty-five miles away. Said he, as we drove along, "His wife belongs to the Church of England, that's the same as yours isn't it, but I think her to be Turkish or Greek, she comes from round there."

She did—and thereby hangs a tale and the reason for its telling. Mrs. William Simpson, whose ranch home, Surredale, is ten miles north of Ray, North Dakota, was born in Smyrna on the Gulf of Alexandretta, the extreme east of the Mediterranean. Neither Turkish nor Greek, she is the daughter of English parents and the grandchild of the pioneer Church missionary to that district.

While the Crimean War raged in South Russia, England sent the Rev. William

Lewis to care for the spiritual welfare of her sailors serving with the Mediterranean Fleet. In 1856, hostilities over, he was appointed Consulate-Chaplain at Smyrna. A man of eager interests, the light round of duties connected with the consulate chapel failed to satisfy him, and exploring the surrounding country he stood shocked and aghast before the ruined desecrated churches testifying to the ascendancy of the crescent over the Cross, despite the repeated efforts of medieval Crusaders. And so, armed with faith and zeal, mightier than any sword, he went out into the country side and laid the foundations of the Church's Near East Mission.

There may, or may not, be anything in family tradition or dearly cherished crests, but William Lewis, priest and missionary let his family motto, *Amicus Omnibus*, guide and rule his life and dying bequeathed to the fourth generation the motive force of "a friend to all men."

It was not long before he had restored services at two little neighboring churches, Boudjah, five miles southeast, and Bournabat, the same distance north of Smyrna. Between these places lies a hilly stretch of badlands seven miles wide, along the perilous trails of which the sure-footed Syrian donkeys found it difficult to travel. Among these hills dwelt the lonely men and women, Jew and Gentile, to whom he

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extended his mission of love and service.

Leaving a young English wife and baby son at Boudjah he would ride for miles, seeking here a group of lapsed Christians, there a family of Jews: to all he went as priest and friend.

The land was infested with brigands (It still is; as late as 1919 I was a guest in the home of one of the fiercest) and when their nefarious exploits failed to bring in what they needed they resorted to all kinds of terrifying devices. On more than one occasion, having watched the young priest ride out to Bournabat, they descended in force upon the rectory and seizing the baby forced the wife to give from her none-too-well replenished store, the things they needed. Death to the child, the ever-present danger of kidnaping, hanging over them, they worked on.

Yes, they stayed, those two, adventuring in Christ's Name, dedicating their own lives and even that of their son, to reestablishing the faith of the Master. Their work was hard and very slow; often months of discouragement followed upon small successes, but they labored on until even the outlaws of the hills loved them and respected their faith.

When he retired, Mr. Lewis left his son to carry on; and the second generation took up the work where the father had laid it down. Only he added medical attention to spiritual ministry and very soon, Greek and Turk alike, Christian, Mohammedan, and Jew, came to love, admire, and respect him. He was the only man at that time granted safe conduct through the dangerous land and so sincere was the regard of the bandits that his little children wandered unmolested on the hill slopes near their home. As they grew up he faced that painful family separation which is the lot of all who labor in far lands. He sent his children to England and with his wife continued his work. Left a widow she moved into Smyrna where she went on with her Church work until last year, at the age of eighty-five "God's finger touched her and she slept."

The Lewis children imbued with the spirit of Christian service studied in Eng-

land and returned to the scene of their parents' devotion. One daughter married a master in the American Mission School in Smyrna and gave thirty-five years of her life to working side by side with him. They have just come to America and are enjoying a well-earned rest.

Two others with their nurses' training completed in Sheffield, England, undertook the care of mental cases at Lebanon Hospital, called in Arabic, *Asjurieh*, the home of nesting birds. Mrs. Simpson still speaks of the beauty of the white road from Jerusalem to Damascus, beside which the hospital stood and along whose stretches Saul once traveled "breathing out threatenings and slaughter against the disciples of the Lord." From her window she looked at the spot sanctified forever by the vision granted to the great Apostle. There she and her sister with a band of male and female native nurses brought back to sanity men and women who before the dawn of Christianity would have been shunned as "possessed of devils."

Several years passed devoted to medical mission work: then came her marriage and her sojourn in Kimberly with her engineer husband, his illness, and their long journey to North Dakota. She nursed him back to health and together they have built up their ranch home: and what is infinitely greater have given to the world's work and Christ's work a fourth generation.

The eldest daughter teaches in an isolated Badlands school with its enviable record "one hundred per cent Episcopalian." The youngest is now employed in Grand Forks and enters into all Church activities. And one, taking up her mother's profession, is ministering to the sick and injured at a lumber camp hospital, in Idaho.

"From generation to generation"—the West gave to the East, and the East has given back to the West. The responsibility for carrying on the work in which this family pioneered has been laid upon all American Churchmen, but perhaps, we may be pardoned for speaking of a beloved family as "our link with the Near East."

Bishop Bentley Makes Visits in Open Boat

Alaska's Suffragan, compelled to navigate Arctic rivers in outboard motorboat, has narrow escape when gasoline tank springs a leak

By Elizabeth Hayes

Editorial Correspondent, THE SPIRIT OF MISSIONS

Reductions in appropriations have led to many unexpected incidents, some amusing, some tragic or heartbreaking. Here is one that was a near tragedy. Our readers who recall Miss Hayes's earlier article, *With Bishop Bentley Along the Koyukuk*, (April, 1936, pp. 153 ff.) will be impressed by the difference between the visitations described in the two articles—a difference due to the inability of the budget to provide the necessary gasoline for the larger boat.

SUMMER travel on the Alaskan rivers is no less dangerous than the winter journeys with dog-team over the trails of the frozen north. For the past two summers the Rt. Rev. John Boyd Bentley, Suffragan Bishop of Alaska, unable to afford gasoline for the beautiful fifty-foot cabin launch, *Pelican IV*, has made his summer travels to the Indians at river fishcamps and villages in an open poling boat, the *Discovery*. The boat was named, by the Alaskan Bishop from Virginia, for one of the three vessels which sailing from England arrived at Jamestown, Virginia, in 1607.

The *Discovery* is twenty-five feet long and very narrow, the widest part of the bottom is only thirty inches as compared with the ten-foot width of the *Pelican*. A tent is rigged up in the boat under which Mrs. Bentley can crawl to rest or

to escape a downpour of rain. At night they camp along the shore wherever they chance to tie up, build a fire, and cook their meals. An outboard gasoline motor propels the *Discovery* which vibrates noisily as it chugs ahead.

In the summer this little boat carries the Bishop and Mrs. Bentley over one thousand miles on the Yukon River and up the Koyukuk River for five hundred miles.

Last summer, having come down the Yukon from Eagle, the *Discovery* turned into the lonely waters of the Koyukuk for the five hundred mile trip to St. John's-in-the-Wilderness at Allakaket. Mrs. Bentley accompanied the Bishop, sitting hour after hour in the cramped quarters of the boat.

Travel on the Koyukuk River is dangerous. Changing sandbars stretch across the water. The Indian camps lie far apart. Black bears frequently come to the river's edge for water, and the water itself is a peril, for it is full of floating driftwood and is extremely cold.

After a five-day run, about twelve miles from their destination, the Bishop turned the *Discovery* in at a fishcamp on the Arctic Circle. Sled dogs, tethered to the beach, raised a howl of alarm, and Indian Lee Simon with his family came running to welcome the Bentleys.

Suddenly, as the boat turned, the gasoline tank cracked open, sprang a leak,



Bishop and Mrs. Bentley leave Eagle in the *Discovery*

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throwing a spray of gasoline over the engine causing it to blaze into flames which spread to the boat. The Bishop acted with lightning speed to prevent an explosion.

"Jump overboard! Quick!" he shouted to Mrs. Bentley, as he hurled the cans of gasoline out of the boat.

Overboard went Mrs. Bentley, plunging into six feet of icy water down from the Arctic mountains.

Scrambling over the raised boat-tent the Bishop grabbed the water bucket and drenched the engine just in time. Sputtering, the fire died down, leaving the engine out of commission and the sides of the *Discovery* badly seared.

Lee Simon had waded out to help Mrs. Bentley ashore. She stood there shiver-

ing with cold and excitement, thinking how fortunate it had been that the accident had occurred at a fishcamp and not while they were in the swift current of midstream or miles away in an isolated section.

It was hard luck, but the Bentleys could "take it." After changing clothes and warming up they were towed by the Indian to the mission at Allakaket where they got a message through to Fairbanks, by amateur radio-phone, and waited until a new engine could be sent to them on the incoming annual freight boat.

During the days while they waited the Bishop held services for the Eskimos and Indians, and helped them put the roof on the new log church of St. John's-in-the-Wilderness.

Can this Statement be Challenged?

DR. VICTOR HEISER in his much-read recent book, *An American Doctor's Odyssey* (New York, Norton \$3.50) quotes a letter from Peter B. Kyne to General Leonard Wood, written when he was appealing to the American people for a million dollars to establish a laboratory and to build a hospital for lepers in the Philippine Islands. The letter said:

The needs of a lot of poor Filipino devils of lepers on the other side of the world will appeal to our public with just about as much force as the starving Armenians appealed to them. The Filipino isn't a romantic figure and nobody cares a hoot about him. I have no faith in the average human being having born within him a hunch that he ought to do something for another average human being: I think there are about five per cent of the human race who have anything like a noble aspiration. . . . About ninety per cent of man's inhumanity to man is quite unconscious and unmeant. However, we cannot escape acknowledging the fact that all human beings appear to have a little peacock blood in them. They like to do the popular thing and they like to get credit for it. The humble worker in the vineyard who sits quietly at his desk and mails his check to the Bureau of Insular Affairs for the spiritual satisfaction it gives him will be found to be as rare as the dodo. Somebody has

to set a public example, somebody has to take them by the nose and lead them forward while somebody else prods them from the rear. Then and then only will you achieve results.

This kind of statement from one of large experience in dealing with people suggests certain questions pertinent to the missionary work of the Church:

1. Is there one characteristic more than others that distinguishes between Christians and non-Christians so much as a genuine desire to help the brethren?

2. Is he fair when he says that people with an aspiration to help other human beings is limited to five per cent of the population?

3. Is the motive which brings best response one of pride to have a share in a movement that has been advertised and popularized?

4. Is "the peacock blood" in people that toward which an appeal should be directed?

5. Can Christian people, just because they are Christians, be depended on to help in the mercy of missions without being "led by the nose or prodded from behind?"—PHILIP COOK, *President, National Council*.

In the Van of the Home Mission Movement

Red River farmers, prairie folk, and ranchers are ministered to by Church which in North Dakota is now under leadership of Bishop Atwill

By the Rev. Alexander Macbeth

St. Peter's Mission, Williston, North Dakota

THE State of North Dakota, like "all Gaul" of prep school days is divided, geographically and economically, into three parts: the Red River farmers inhabit one, the prairie folk the second, and the ranchers the third. These three may differ among themselves in occupations, in climatic conditions, and in financial standing but they have one thing in common, they are all ministered to by the Episcopal Church. Throughout a State, 350 miles long by 225 miles wide, sparsely supplied

with churches, no ranch is too remote, no prairie home too isolated, no farm too distant for the care of its priests.

Shortly after arriving in North Dakota from an eastern seminary one of the missionaries met a cowpuncher who many years ago reached the State with a herd of steers from the Panhandle of Texas. He drawled, "So you figger you're goin' to stay here, do you? Well, to live in this part a man's got to be able to take it!" It may be true of cattle-raisers. It certainly is of those men, who give up homes in cultured surroundings, certainty of promotion, friends, and comfortable parishes to work in the Dakotas, where parishes cover thousands of square miles with one or more town

churches thrown in for good measure. For this is the State of extremes: of climate, of country, of people—and of distances, whether magnificent or otherwise depends upon circumstance.

DOUGLASS HENRY ATWILL was consecrated Bishop with jurisdiction in the Missionary District of North Dakota on January 21 in the Church of St. John the Evangelist, St. Paul, Minnesota. The consecrating Bishops were the Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota and President of the Province of the Northwest; the Rt. Rev. Frank A. McElwain, Bishop of Minnesota; and the Rt. Rev. W. Blair Roberts, Missionary Bishop of South Dakota. Bishop Atwill, the consecrating Bishops, and other Bishops participating in the service are shown on page 125. Here we tell the story of the Church in North Dakota.

Today the sun glares down from a cloudless sky and the air is perfectly still. But—every highway and trail in the State is blocked with snow and the thermometer stands at thirty-nine below zero at eleven a. m. It will be colder before winter is past. In another six months time the whole population will be searching frantically for a cool shelter from a blazing sun, 110 in the shade, scorching winds, and blighting dust storms. Only the Sahara could beat North Dakota and it does not try.

In the eastern part of the State the Red River Valley smiles with abundant harvests: well-cared-for farm homes, towns, good roads, and fine schools are there. And so is the work done among the college students under the supervision of the Rev. H. H. Harrington. No Church boy or girl, leaving home for the university or college is overlooked: and his endeavor does not stop there. The unchurched, coming from homes where the faith of the Master has not been taught or practiced are brought into the shelter of the Church.

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From the back doors of the eastern towns an elevated plateau, commonly called the prairie, stretches for miles and miles. Here the villages become rarer, roads degenerate into trails and lanes, homes are further apart and the busy social round of the eastern section is impossible. But the work of the Church goes on.

Grafton, a microscopic village, sent to the Badlands a family which had two boys. Now grown to manhood one of them is an aggressive member of the Bishop's Committee of the church he attends. At a business meeting in the West, where sixty men were gathered late on a Saturday night, only two rose to attend church the next morning: he was one, and the other came from another prairie town, Devil's Lake. His daughter is a Young People's Fellowship counselor, his grandchild last spring won the prize for the highest Lenten Offering in her Sunday school.

His brother's ranch home is a radiating center of Church influence. Last month one daughter brought four neighbor babies for baptism and she is helping to prepare her husband for confirmation. It is an eloquent answer to the cynics who sneer at the small mission.

Valley City, with its attached little

churches is cared for by a missionary and his wife, fresh from the stimulating educational life of the East, who bring youth's strength and enthusiasm to God's adventuring. Under them the scattered boys and girls are learning the beauty of Church love and service in the Acolytes League and the Guild of St. Mary. Ask either of them of their long drives in all weathers, those "moveable feasts" of meals, that mail which will pile up despite their frantic attacks upon it, and they will laughingly reply "Think of all the fun we would miss if we weren't here."

A man in the north center of the missionary district cares for three towns and the isolated Church members about each; yet, not so long ago, when a parish 160 miles away was served by a deacon, he found time to go there to celebrate the Holy Communion, paid his own traveling expenses, and refused any remuneration for his work.

The further west the greater the size of the district to each priest. Two men, one at Dickinson and one at Williston take care of a strip of territory 160 miles wide and stretching from the Canadian line to the South Dakota border. It is they who minister to the ranchers who dwell in the Badlands.



HOMEWARD BOUND AFTER CHURCH, ST. SYLVAN'S INDIAN MISSION

The mission house (center background) on the Turtle Mountain Reservation is the center of a social experiment which is transforming Indian life on the reservation. A layman, Mr. A. R. Wilson, and his wife are in charge (see page 127)

IN THE VAN OF THE HOME MISSION MOVEMENT



BISHOPS AT THE CONSECRATION OF NORTH DAKOTA'S NEW LEADER
(Seated, left to right) Archbishop Harding (Rupertsland), Bishops Roberts (South Dakota), Atwill, Keeler (Coadjutor, Minnesota), McElwain (Minnesota), Fox (Montana). (Standing) Bishops Ziegler (Wyoming), Ablewhite (Marquette), Ivins (Milwaukee), Longley (Iowa), Kemerer (Duluth), Wilson (Eau Claire)

There are no set paths in the Badlands. Late last fall a priest set out to take the Christmas Communion to a rancher and his family, who had just been added to his parish. It was a freak day with a heavy buff-hued sky and driving blizzards of sand and snow. A hundred miles along a highway he turned into the Badlands. One trail ended in a deep crevice newly cracked in the gumbo surface: the rude bridge over a dried up water course had collapsed, a second was rotten and would not bear the weight of a car. Up and down, wondering what, if anything, lay beyond the steep grade he was climbing, until at last he reached the home of a friendly guide.

"When did you last receive the Holy Communion?" the missionary asked the rancher.

"Four years ago. The Bishop himself brought it to me when he confirmed my girls."

Isolated as they are, those parents are bringing up a wonderful family of Chris-

tian children. Two are already members of the Church, the others await their confirmation at the hands of the new Bishop. It is one of life's privileges to minister to such men and women whose attitude, despite years of hardship and drought and crop failure is not "What can I get from my Church?" but "What can I give to it?" The father told of a round-up where a loud-spoken atheist bragged of his unbelief and threatened those who would not agree with him. The rancher, a small man physically refused to deny his faith and said "I would have considered it an honor to take a beating for the name of the Lord." It is only such Christians who are strong enough to live on this frontier of civilization and who, isolated from their Church—yes, and neglected by it—can still hold fast the faith.

That trip meant thirteen hours of bad going, a ruined tire, and a damaged car; but it was worth it.

While the eastern section of the State

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TYLER HOUSE

Center and home for Churchmen attending the University of North Dakota at Grand Forks

with its better roads simplifies the transportation problem, and the flattened prairie trails give the advantage of speed, it is the West, with its hardships which yields the most unique opportunities. A day's drive from any church, situated between the Little Missouri and the Yellowstone is a small white schoolhouse serving its community. Four years ago not a child belonged to any religious organization. Now it is one hundred per cent Episcopalian, including the teacher, who, baptized into the Church in Kimberley, South Africa, is, incidentally, a great-granddaughter of the first Anglican chaplain in the Near East (see page 120).

During the summer a priest was asked to go out and hold regular services at a schoolhouse several miles from town. He found there children whose only acquaintance with the name of God was an oath and who had never heard of the Babe of Bethlehem. Some of that group celebrated Christmas for the first time in 1936: they saw the Nativity story portrayed in beautiful pageantry and learned that the spirit of Christmas is giving, through the generosity of Church people in South Carolina and Pennsylvania. One boy regularly walks five miles to Sunday school and another, almost as far,

brings a little sister. When asked about the roads he remarked, "Well, I have to walk to school."

Frequent individual attention to each isolated family is not possible through personal visiting in such parishes which in area dwarf many of the Old World countries. But, as each family is discovered and listed, the names and all particulars are forwarded to Fargo where Miss Agnes Hickson conducts the Church



OUTDOOR COMMUNION

Is a vital part of the life at North Dakota's annual summer conference at Pelican Lake

School of the Good Shepherd, a correspondence Sunday school. To her, each child is an individual, with special likes and needing detailed care. Out go the lessons regularly, and back come the answers. The graded study, the mailing, the letters of personal contact, fill a postal bag at which a trained secretary would shudder with dismay, yet, during the summer this quiet, efficient Southern girl travels from one mission station to another, advising, visiting, and heartening. Her ambition now is to hold vacation schools in the heart of the western Badlands, points which can only be reached afoot or on horseback. She was "broken in" to her work in that locality: the children ask about her, rather wistfully: the mothers wish she could come often. It

IN THE VAN OF THE HOME MISSION MOVEMENT

is the same old story involving the same old tragedy of pioneer mission work. As one man expressed it, "We have to spread ourselves out so thin that we hardly make a shadow," and another, tired after a four-day's ride from ranch to ranch, "There are times when I'd be glad to be quins."

When Bishop Bartlett attended his first Indian Convocation in the Turtle Mountains, shortly after reaching North Dakota a chief came to him with a sorry complaint: he had nowhere to live. Long inquiry, interspersed with longer silences, drew out the startling information that he had traded off his shack for a horse to present as a prize at the annual sun dance. This, from a Christian Indian living near a mission! A rapid survey

lated system of barter: labor for goods.

For example, a man needed a home for himself and his family. He was sent to fell trees, and was credited with the number of hours which he worked. This labor was paid for in planks with which to erect his dwelling. The time he spent on the building became, not dollars, but paint or nails, glass or fittings. Perhaps he drew simple household furnishings, repaired by another worker and paid for in like manner. But in the meantime his wife had to be fed and clothed, his children needed shoes, his shirt was worn to rags. She went to Mrs. Wilson under whose guidance she sewed and made over secondhand clothing; her work was remunerated along the same lines as his. There was no money: but there was work. Some gardened, some built, some canned, some sewed, and the little settlement began to feel the difference and to regain its self-respect in the dignity of labor. There was no room for the drone. "Don't work, don't eat" was the motto: and it is not easy to go hungry in the bracing North Dakota air. Soon the Archdeacon acquired a cow, a few sheep, some pigs, and a family of hens, and went into the stock-raising business. A man, coming



WINTER TRAVEL

Man-high snowbanks are but part of the conditions which missionaries encounter in going to distant stations

disclosed that the appalling conditions of want among the reservation Indians demanded instant action. With characteristic promptitude and imagination Bishop Bartlett tackled the situation. He organized one of the most amazing social experiments of the past decade. With the then Archdeacon, the Rev. Arthur L. Parcells, as aide, and Mr. and Mrs. A. R. Wilson assisting, he set up a regu-



ST. JOHN'S, DICKINSON

The priest-in-charge also cares for a vast area the breadth of the State and 160 miles wide

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into the ministry late in life, after several years of practical business activity, he could turn his hand to anything: and he did. From the debris of dirty tumble-down huts where poverty and disease were rampant, there has arisen a self-respecting, self-supporting village. Luxuries there are none, frequently still, necessities, such as warm winter clothing, are lacking, but happiness, saner outlook, cleanliness, and a wholesome respect for work have ousted the deplorable conditions of five years ago. Of course the goal is not yet in sight. When the Arch-deacon was called to Dickinson, his work was taken over by the Rev. Thomas A. Simpson, who, after several months' hard study, mastered the Indian dialect and now conducts services for the various reservations in their native tongue.

Mrs. Wilson went a step further: to the work she has added a social round. Of the activities this past fall she writes:

A party for grown-ups once a month, is given on some holiday, or festival day, with emphasis on the meaning of the day. Songs, stunts, games, and jokes (which they enjoy immensely) form the greater part of the evening's entertainment. The members of the Woman's Auxiliary bring the lunch or come to my kitchen to prepare it. Sometimes the men's guild takes full charge and they like to do the thing in style. The cooks and waiters wear white aprons, trousers, and caps (borrowed from the community painter) but it surely sets the evening off. They decorate the community hall with whatever we have that is appropriate. The time spent in preparing for these parties is enjoyed as much as the party itself.

But that is not all. The building, the gardens, the sewing, the pigs and chickens, even the parties, are only contribu-

tive to something far more wonderful. The heart of the settlement is St. Sylvan's Church; the soul of it is the worship of Him who came that all might have life more abundantly. There the little brown papooses are received into the congregation of Christ's flock; there Jack Littleboy reached out with his long arms over several seats and tapped on the head the youngster whose restless movements marred the peace of the services; at its altar rail, white leader and Indian follower receive, side by side, the Body and Blood of Christ in the Holy Communion; and its walls reëcho with fervent faith, as standing very erect and still, the worshipers acknowledge their belief in the Great White Spirit with "*Wakantanka, Ateyapi Iyotan-wasake cin.*"

While to many the prairie State in the West may be just a name in the gazetteer and a convenient theme for the song:

North Dakota, North Dakota,
Where the gopher
Flicks his tail,—

it is much more in the life and advancement of the Church than an almost mythical place where men tell tales of the tail of a little brown rodent. It is a living, aggressive part of the Holy Catholic Church, in the van of the home mission movement. Bishop Bartlett, during his brief period there, linked more closely together the scattered stations, tightened up the whole organization, and set in motion machinery for the social and educational welfare of the diocese. His work has to go on: and it is this stupendous task of carrying on which awaits the Rt. Rev. Douglass H. Atwill, in his Missionary District of North Dakota.

/ / /

The Rt. Rev. Philip Cook, Bishop of Delaware and President of the National Council, will broadcast a Palm Sunday Service in the Episcopal Church of the Air on March 21 at one p.m. over the Columbia Network

The Objective of the Forward Movement

Church-wide effort is not pietistic but one of practical Christian activity, regardless of consequences, to meet the challenge of this age

By the Rev. Oliver J. Hart, D.D.

Rector, St. John's Church, Washington, D. C.

This is the second of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in coöperation with the General Convention Commission on a Forward Movement. Next month Mr. Clifford P. Morehouse, Editor of The Living Church and Secretary of the Forward Movement Commission, will discuss how far the Movement has gone during the past two and a half years.

THIS IS AN ERA of great change. Economic and political upheavals are coming with such rapidity that men are bewildered. Never has the world had a keener sense of lostness. Literally it does not know where it is going. There is no guarantee that the next generation will live substantially as does the present one. It is a decisive hour for the Church. The Church must speak with understanding and conviction about the meaning and purpose of man's existence. It must not be afraid to include what elements of truth there are in Fascism, Communism, National Socialism, and other doctrines. But what is more important, it must be ready to suffer the consequences where the Gospel compels it to take a stand that is contrary to the State-imposed or generally accepted view. Only a Church that is prepared for martyrdom is worthy of Christian victory. Only a Church that is definitely going forward with the living Christ can give the world a sense of direction and restore it to sanity.

The primary aim of the Forward Movement is to stimulate the Episcopal Church to bear a more effective Christian witness in this critical moment of the world's history. To understand the Forward Move-

ment, it is vitally necessary to recognize clearly that it has this definite, if somewhat limited, objective. There would be no difficulty if the task were merely to proclaim that the world is in a mess and that the only way out is one based on Christian principles. Few would deny that our civilization cannot survive materially unless it is redeemed spiritually. Most people would agree that there is need of a great spiritual revival in the world. But the real difficulty is faced when we try to take the next step and say, "What then about the Church? What definite part shall the Episcopal Church, more particularly my own parish, play in bringing about this revival?"

Canon Barry of Westminster wrote a book two or three years ago entitled, *The Relevance of Christianity*. A friend said to him, after reading the book, "That book is all right but it leaves us quite up in the air. Now you should face the more difficult task and write a book on the Relevance of the Church." That is what the Forward Movement is trying to do. We are assuming that the world is desperately in need of a more Christian spirit. We are addressing ourselves to the much more definite question, "What then shall the Episcopal Church do about it?"

We are convinced that we must begin with the parish. The parish, however, must be a fellowship of growing disciples. For that reason the Forward Movement has been issuing small booklets of daily Bible readings and prayers. We have suggested seven steps involved in discipleship—turn, follow, learn, pray, serve, worship, share. "Turning" is the critical point, remembering always that it is not from what we turn but to Whom. Unless the

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whole movement is based on a sincere desire to go forward with Christ, all our plans are of no value. If we think of the Forward Movement as consisting only of reading booklets, we shall have missed its meaning altogether. The objective of the Forward Movement is not pietistic but is one of practical activity. We seek a deeper understanding of what the Christian life essentially is for the purpose of trying to live it regardless of the consequences. If we do not intend to change our way of living, the reading of pamphlets becomes a "mere spiritual luxury added to an already self-indulgent life."

The Forward Movement Commission is convinced that the Church does not need any additional machinery. It may be less imaginative, but it is far more realistic to think of the Forward Movement in terms of our own parish or our own selves. Instead of saying that nothing can be done until we get stronger men in the ministry, a more practical step is to see how those of us who are already priests of the Church can help one another to do more effective work. One of the most encouraging signs of the Forward Movement today is the evident desire on the part of a large number of our clergy to do better work. Here and there small groups are being formed for the purpose of holding its members up to a higher standard both in their personal life and in their official ministry. The Church needs a worthier leadership. I venture to say that there is not a clergyman in the Church who does not devoutly wish that his own work had better leadership than he is able to give it. There is no problem of more supreme importance than that of providing the Church with the ablest men to study for the ministry, but we need to see to it that they have the most thorough and competent training.

There is also great hope in the fact that here and there throughout the Church are laymen who are realizing increasingly the necessity of giving some of their best thinking to the Church. Called by various names there are being formed in certain parishes and dioceses groups whose main business is to try to think through the

future of that parish or diocese. In several places they have made an appraisal of the work that they are now doing and they have proposed the next definite step forward that they want to take. In some cases these plans are still in the "Church attendance" stage. Nevertheless, if the principle is carried out, it offers great hope for the future. Needless to say, this group should consist of the ablest and sincerest men and women available. It can never be emphasized too strongly that the best thinking of our ablest men and women is not good enough for our Lord's work. It is fair to say that there are parishes that are not ready yet for God to reveal what He wants them to do. Some do not expect anything to happen. Perhaps, some do not want anything to happen. In that case the Holy Spirit of God is blocked and there can be no possible Forward Movement. But if a group of the ablest men and women, who are willing to use their imagination, do good hard thinking and careful planning, they will be endued with power from on High and great things will come to pass.

Some people are criticizing the Forward Movement because we have not succeeded in reaching our objective. Some are saying that the Forward Movement has passed its peak. It would be more true to say that in many places it has not yet really started. The Duke of Wellington was once asked if he thought that the British soldier was braver than the soldier of other nations. He replied, "No, but I do think he is braver five minutes longer." Therein lies the success or failure of the Church. We are not concerned primarily whether or not the literature published by the Forward Movement Commission continues to be read as extensively as it is at the present. We are concerned whether or not the Episcopal Church plays a worthy part in what the Christian Church as a whole must do to Christianize the world. The task is too great for our mental ability and for our present spiritual resources. But if we will fill the Church with obedience, we shall learn again that we can do all things through Christ who strengthens us.

Missionary District of Spokane is a Family

Wheat farmers, apple growers, miners, and college students are among those to whom Church ministers in eastern Washington and northern Idaho

By the Rev. Spence A. Dunbar

Rector, St. Andrew's Church, Spokane, Washington

PART TWO: CONCLUSION

Last month Mr. Dunbar portrayed the Missionary District of Spokane as a great family knit together under a Bishop convinced that the fatherhood of God demands the "familiness" of man and determined that this spirit should permeate the work. In the present article, the second of two on the Church in Spokane, Mr. Dunbar takes a large look at the work itself and describes its varied nature and the opportunities "white unto the harvest" today.

NOT MANY of Spokane's younger clergy would miss the opportunity of making a trip with the Ven. Alexander Coffin into his field, for a mission or visitation made under his direction is sure to be full of evangelical fervor and an almost fictional type of pastoral service. Archdeacon Coffin has brought to the life of the new West that old world of the Church with its sacraments, its Prayer Book, and its zeal for Bible reading; yet he is recognized as a prophet of the new social gospel, a faithful and intelligent voice on the very frontiers of the field.

One recalls a typical visit with him to Colville, an old town founded by the Hudson Bay Company and used by them as a fort and a trading post. Here the life of the Far North seems to converge and stop before it pours itself into the life of Spokane; and what is seen in this town is typical of much of the work in the missionary district. The great problem is always that of a constantly changing population; sometimes the men feel their work is as futile as though they were preaching to a parade. The time spent

going north on the stage was not lost but proved to be an opportunity of telling the other passengers about the mission. Immediately upon arrival in Colville, Archdeacon Coffin began a systematic call on all the shopkeepers, asking them to be present at the evening service and to remind their customers; for one of his missions takes on the nature of a civic event. He does not conceive of his work as especially addressed to an Episcopal clientele but rather to everyone as a potential Christian. Every store was visited all along one side of the street, the offices on the second floor not being missed; then, having arrived at one end of Main Street, he crossed to the other side and began again. He even paused to speak to the passing pedestrian and to invite him to attend.

Only one who understands the life of the western rancher and lumberman can address himself with the facility that characterizes his work. This is no formal mission in the usually accepted sense of the word, but a restrained yet persuasive presentation of the call of Christ. In the evening, when the day's work is done, some few get together in the lobby of the hotel; it is the old, frontier type with long, low store windows whose sill is covered with ferns and cacti. Here they relax, stretch their legs on the ledge and solve the problems of the world. It is a Christo-centric solution, and pictorial too, for the Archdeacon seems to paint in sweeping phrases and high colors on the black canvas of the mountains the pictures of a true Christian social order and the happy, joyous Kingdom. Yet his work is most difficult. He must depend on the

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friendship of railroad men for a bunk in the caboose of a freight, for trains only go to some of his preaching stations once a week. Sometimes he must climb into a small, clapboard church tower and work in the candle-lit room from the edge of a cot. Last year his car literally fell apart beneath him and today he struggles to cover several hundred miles of territory, depending upon the conveniences of unscheduled trains or the kindness of passing motorists.

The work in the southern part of Washington and in the contingent part of the Idaho country is almost exclusively among wheat ranchers. Here among endlessly rolling hills, on which one rarely if ever sees a tree, one-tenth of the wheat crop of the country is raised; but it demands the constant, unshared effort of the wheat ranchers against the uncertainties of time and the weather. In the struggle for a crop, it is not unusual that a wind storm or an excessive rain destroys completely one's investment. In this area

the Church has maintained from the beginning the work of Christianity. Today it is respected and depended upon.

Almost straight through the central part of the State, running from the Canadian border south to Oregon, there is the largest apple country in the world, producing one-third of the commercial apples of the United States. This is a land reclaimed from the sage-brush desert, where one can look for miles over fields of orchards, snow white in the spring and strangely green-red in the fall. Happy is that missionary who learns early in his ministry how man is bound to the soil. A diseased tree here might be compared to the loss of a bond to an urbanite; a dust storm or a frost before the apples are in the warehouse might impoverish one for a generation. In these recent days when crops of 15,000 to 20,000 carloads were raised at a cost one-third above the highest possible price of sale, the Church had to withdraw men from the field because it was not able to support them! An area



Photo by Nu-Art Studio, Spokane

IN SOUTHERN WASHINGTON THE CHURCH MINISTERS TO WHEAT RANCHERS
Here, on these rolling hills where one-tenth of the country's wheat is grown, the Church
is respected and depended upon for its leadership

MISSIONARY DISTRICT OF SPOKANE IS A FAMILY



about 200 by 150 miles with only three missionaries in the field!

This area is broadly divided into the Okanagan, the Wenatchee, and the Yakima country. Stories of the men who have worked in the Okanagan country, an area still virgin and untraveled in many parts, form one of the most interesting parts of the history of the Church. Rectories and churches were built by the men themselves, work was done in a day when there were no roads through the quicksand swamps and when the minister's wife had to precede an old model T Ford with strips of canvas so that they might pass over. Deer and bear still abound and only a year or two ago a great buck crashed into the front of the missionary's car

while he was hurrying on at night to hold a service. But the field is under-manned—sixteen churches or mission stations under the direction of one man in an area of forty thousand miles makes a task too great to be borne.

The mines of Idaho and of central Washington provide, perhaps, the most colorful fields. It is from Idaho that one-quarter of the national silver output, and one-third of the output of lead comes. In towns such as Kellogg and Wallace life crowds in closely on men; the mine owner, the engineer, trained technician, railroad man, and laborer meet together and live in close proximity. An Idaho mining town is a strange mixture of the wild West of the moving picture and the

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sophisticated, blasé experience of the effete East. In this land the prospector of today is the millionaire of tomorrow. It is the land of glamour and hope, and a land of great Christian opportunity.

The Roslyn-Cle Elum-Ronald coal fields of central Washington make different demands on the Church. From fifteen to twenty different languages are spoken here by as many kinds of people. The coal miner differs in temperament from the prospector for ore. He has known a liturgical Church in his native land, and he wants the ministry of such a Church here. Add to that condition the long tenures of our clergy, in the midst of a transient Protestant clergy, and we are able to understand why this work is famous for its unusual and city wide pastoral service.

The colleges provide one of the most interesting kinds of work that we do. The State University of Idaho, the Washington State College at Pullman, Whitman College, and two normal schools are all cared for by men who devote a great deal of their time to this specialized task. A description of the work at the University of Idaho must suffice for them all. This university is attended by men who are especially interested in forestry, mining, and agriculture. Situated just between the high mountain country and the farm land, as though in neutral territory, it provides educational facilities in this whole field. The Church's opportunities are great because it stands in such evident contrast to the position and principles of the surrounding denominations. Emphasizing worship and sacramental life, always accepting the well-substantiated scholarly position, the Church is constantly being found as a haven for bewildered youth. Such work as this is not self-supporting, but the men in these college towns recognize it as essential, productive of results, and inherent in their Christian priesthood.

No record of the missionary district would be complete without a description of the summer school at MacDonald's Point on Lake Coeur d'Alene, Idaho. Every rector and missionary is in attendance during the school session, when from 150 to 180 young men and women meet

together to study the message of the Church, and the methods for carrying that message to their own communities and further afield. Regular times of devotion, regular classes with perfect attendance, afternoons of games, swimming and boating, and evenings around the campfire provide a program that has never failed to bring enough young people to crowd the camp. Our laymen, the potential leaders of the missionary district, learn through intimate association with the leaders from the National Council of the opportunities of our Church's Mission. Here a long list of great men has inspired youth to go back to the mission, as well-trained, interested and active workers; enthusiastic and inspired to share the beauty and dignity of the Church's service with their friends who are plainly discouraged by the monotony of the drab life of their home town that all too often provides no cultural advantages and no professional careers.

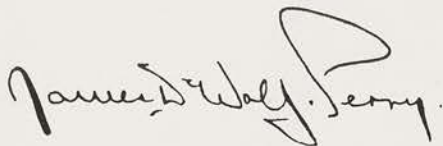
To get to the East one must go through the city of Spokane so we, too, shall make this city our point of departure. Here two parishes and four missions under the leadership of three men must meet the needs. An area about as large as the city of Baltimore and having about one-seventh the population, Spokane is increasing in population at the rate of six thousand a year and expects within ten years of the completion of new reclamation projects to have doubled her size. That all the city churches are not self-supporting, is of the nature of this kind of work; there is a transient population. The task is one of meeting a secularized non-Church protestantism with the sacramental beauty, the tradition, and strong social gospel of the Church. The message of peace, coöperatives, and Christian family relationships is steadily increasing in influence to a continually growing area that encompasses all the surrounding small towns. The Cathedral of St. John the Evangelist is the center of the life of the missionary district, high above the city it towers a thing of beauty, a symbol of the permanence and strength of the Episcopal Church. What the Church can become is limited only by the faith and support of the whole Church.

The Spirit of Missions

PICTORIAL SECTION

“Be Not Afraid”

ONE EVENT in history consecrates the first day of each week and fills one Sunday in the year with the glad news “The Lord is Risen.” What shall this Easter bring to Christendom, what to the people of our Church? It dawns now as then upon a frightened world. Men and women everywhere are clutched with dread of change to what they do not know, of dangers which they cannot name, of death though why they cannot tell. One voice and only one has power to dispell this fear transforming it to faith. “Be not afraid.” “I am he that liveth and was dead and behold I am alive forevermore.” Let Christians who at His command bear witness to the living Christ, stand strong in the courageous affirmation which has power still to overcome the world, “I believe in the resurrection of the dead.”



Presiding Bishop

The Presiding Bishop with Group of Distinguished General Convention Leaders





NEW CHURCH, GOLDEN GATE MISSION, PHOENIX, ARIZONA

Mexicans in the neighborhood of Phoenix are rejoicing over the recent completion of this new building for their services, made possible by a gift from the U.T.O. and a grant from the American Church Building Fund Commission



NEW ST. MARK'S CHURCH OPENED IN SEMINOLE, OKLAHOMA

Built on high ground overlooking the whole city and visible for a long distance, this new structure is of brick, painted white. The first services were held in January. It seats more than one hundred people

Work in Anking Must Again Move Forward

Depleted staff of American missionaries utterly inadequate to the present opportunities. Posts requiring qualified workers listed

By the Rt. Rev. Daniel T. Huntington, D.D.

Missionary Bishop of Anking

FOR SIX YEARS the American Church Mission in the Missionary District of Anking has been steadily retreating. This is not at all because the Bishop or his American and Chinese staff like that sort of thing. It is not at all because of fewer opportunities or lessened need. Retreat has been forced upon us by the repeated reductions in appropriations. The time has come to put an end to retreat and once again to move forward. Here are some of the conditions that must be met as I see them.

Where nine years ago we had seven foreign priests, we now have only one. If we get a foreign priest I should put him in Anking with charge, as soon as he is able to assume it, of some of the outstations. He would of course have duties in connection with the work in the city also. The next one I should put in Wuhu and the next, in Kiukiang or as a second in Nanchang. (The present lone foreign priest, the Rev. Lloyd R. Craighill, is stationed in Nanchang.)

We have two large middle schools for boys. They have kept up their standard of scholarship very well, but there is no use denying that the English has slipped a bit. Still our boys are able to get into St. John's University, Shanghai or Central China College, Wuchang, and stay there though it is pretty hard work. But we badly need teachers of English. As Mr. B. Woodward Lanphear is in Wuhu I should put the first new teacher in Anking. Then if we got another he would go to Wuhu and the next to Anking. With schools with about five hundred boys we certainly would be better off with two American teachers in each institution.

If we could get a man, either priest or

layman, to work among the Government students in Nanchang with the Rev. Quentin Huang that would be good.

In the matter of women workers we are just as much in need:

Evangelistic workers. One more for Anking and one more for Nanchang. There is, of course, Miss Margaret K. Monteiro in Anking but we ought to have two. It then would be well if Kiukiang had at least one woman worker.

The girls' schools are in the same condition as the boys' as regards teaching staff. We ought to have at least one woman teacher here and one in Anking.

We need another nurse for St. James' Hospital, Anking.

These reinforcements are just to keep our present work going as it ought to go. But this diocese is mostly unworked territory so far as our own Church is concerned. I have been feeling the burden of the unevangelized parts of the diocese for years. In north Anhui I would like to start by opening two new stations, one at Pengpu which has grown from a fishing village when the railroad was put through to a city of more than one hundred thousand people and has one small Presbyterian station—no foreigners.

The next place in the north is Luchow Fu. There is a station of the Disciples Mission doing very good work. But Luchow is a big city and they have expressed a wish that we should come there also. It has a population of about one hundred thousand, and a vast hinterland.

Then we have nothing in south Anhui. Huichow or Tunki ought to be opened. Formerly this region was difficult of access but railroads and busses have brought it close to us.

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In Kiangsi Province with its twenty million or more inhabitants we need at least one additional station, probably Changshu between Nanchang and Kian, and two or three more stations at Jaochow, Loping, and Kisui. But what we chiefly need in that Province is to spread from our centers. Nanchang has now two outstations but the other stations have none and they should develop in that way.

Our needs for personnel may be summarized:

<i>For established work</i>	
Clergy	4
Teachers	2
Evangelistic workers, women.....	4
Teachers, women.....	4
Nurses	1
<i>For new work</i>	
Clergy	4
Women evangelists.....	4
.....	—
Total	23

It is necessary that all these workers, whether clerical or lay, should be young and unmarried, with courage to tackle one of the most difficult languages on earth; in sound health, with stout hearts, with readiness to live on small incomes, and with a desire to help in the fulfillment of God's purpose for the Chinese people. It is no easy task we in Anking offer to our fellow Churchmen and women, "no flowery beds of ease." But we do offer the opportunity to contribute to bringing the people of China to discipleship to our Lord.

Any young men or women wishing to consider such service as Bishop Huntington has outlined and on the conditions that he names can obtain further information from the Department of Foreign Missions, 281 Fourth Avenue. Possibly readers of THE SPIRIT OF MISSIONS know young people before whom these opportunities for service might be placed. Names and addresses can be sent to the Department.



MEMORIAL CHANCEL AND ALTAR, PURE IN HEART CHURCH, NANCHANG

The gift of the Long Island Woman's Auxiliary in memory of Ellen Wikoff Fanning, this sanctuary beautifies the church of which the Rev. Quentin Huang has charge in Nanchang. This is one city from which the Church radiates to outstations. More of that type of growth will be possible when Bishop Huntington's staff is reinforced by workers from the United States

Read a Book

Recommended by the Rev. Roelif H. Brooks, S.T.D.

SOME BOOKS ARE written for entertainment, some for instruction, and some to earn their author's fame. It is unusual to find a book that fulfills all these aims. One of those books is *The Shepherd Prince* by Abraham Mapu, translated by B. A. M. Schapiro, a member of our Church and valued parishioner of St. Thomas', New York, (with an introduction by R. D. Wilson, LL.D., New York, Brookside Publishing Company, cloth \$2.75; de luxe with special illustrations, \$5.25). *The Shepherd Prince* is literary entertainment at its best, giving a picture of love in Zion during the time of the Prophet Isaiah. The characters are not mummies moving across a stage but humanity unchanged through all the generations of man, and we find ourselves living in Zion with them.

The book is instructive too, for it gives Gentiles an insight into the Jewish spirit, and we come away from this book feeling somehow that after all Jews and Christians are pretty much the same, with the same saints and sinners, the same vices and virtues.

Mapu, the author, born in the ghetto of Poland more than eighty years ago, is accepted generally as the father of the Hebrew novel, and it is most fortunate that this book which has been translated into all European languages as well as

the Arabic should have Mr. Schapiro as its translator in America. Although it is widely accepted that books lose some of their essential spirit when transcribed into a foreign tongue, this translation seems to clothe the book and its times in the very essence of the times of Isaiah.

ON THE literary side and in other and higher ways Mr. Schapiro's translation of The Shepherd Prince, will be to many a revelation. It will help many to understand, as they have not before understood, the faith and the life of the great people of Israel whom God chose to be the human means of His full revelation of Himself to us, in that One Who is today the Light of the World and the one Hope of mankind.

In translating this work, Mr. Schapiro has rendered a service to literature, to religion, and especially to those who, being Christians, hold with the great Apostle that "there is neither Jew nor Greek, there is neither bondman nor freeman, there is no male and female; for ye are all one—one man—in Christ Jesus."—WILLIAM T. MANNING, Bishop of New York.

I think that *The Shepherd Prince* should be in every Christian library, for it does for the Isaiah period what *Ben Hur* does for the time of Christ, and is in no way inferior to that great novel. It is one of the finest historical novels it has been my good fortune to read.

The illustrations that appear in the deluxe edition suggest pointed applications of the revelation of

Jewish life in the days of Isaiah.

A BOOK FOR PARENTS

MORE REAL HELP for intelligent parents interested in the religious upbringing of their children will be found in the pages of *What You Owe Your Child* by Willard L. Sperry (Harpers, \$1.50), than in any other recent book. Parents' two greatest needs in this field are: first, an intelligent well-thought-out, consistent purpose and secondly, detailed suggestions for carrying out the purpose. This book is of exceptional value in meeting the first of these. Open-minded, interested but unconvinced and puzzled folk will be grateful for it.—S. C. L.

Why Missions?

*An Answer for Today by the Rev. John Gass, D.D.**

THERE IS BUT ONE final and complete answer to the question, "Why Missions?" It is this. If Christ be lifted up above the limitations and encumbrances of time and race and creed, if the beauty of His character, the fascination of His divinity, the truth and power of His words be set forth clearly and convincingly so that He can be seen for what He enduringly is and for what He can do for mankind, He will draw all men unto Himself and, like a lodestone, lift the nations and the races out of the thick darkness and confusion of strife and discord into an ampler life of plenty and freedom and peace and brotherhood.

This is what the Church professes. This is what the Christian is supposed to believe. Yet only a very few believe it sufficiently to act upon it and translate it into a compelling missionary motive. The vast majority do it lip service but when confronted with its implications are either apathetic or hostile.

Such a condition cannot continue without disastrous consequences. The zeal and enthusiasm of the few can never permanently atone for the indifference of the many. The values, ideals, and hopes for which Christianity stands are too much imperilled in this present world for the Christian Church to be on the defensive, much less a house divided against itself. Thus the Church must first do an "inside job" before it can hope to do an "outside job." The Church must first convert its own constituency before it can hope to convert the world. It must awaken the enthusiasms and loyalties of its own people before it can enlist the enthusiasms and loyalties of others.

The atmosphere of our own thinking must be clarified. Old and popular misapprehensions must be removed. The methods, motives, and objectives of the Church's Mission must be restated. Let it

be made known far and wide, shouted from the housetops if need be, that the Christian enterprise is not dependent for its sanction upon the authenticity of any questionable Biblical text, that its driving power is no longer the "eternal damnation of the heathen" motive, and that its approach to the other great religions of the world is not animated by a "superiority complex." Then let it be said in tones equally clear that the approach of Christianity to other religions is one of sympathy and understanding, that the Church believes that God has not left Himself without witness among any people, that it goes to learn as well as to teach, to receive as well as to give, to be filled full as well as to fulfill; and that what has emboldened it to invade the household of other faiths is not disregard for truth but the deep and passionate conviction that it has an experience to transmit, a Personality to uplift, and a story to tell, in which lies the ultimate and only hope of lifting the loyalties of men above State, nation, and society to God, humanity, and the Kingdom.

Sometimes one feels tempted to say to an apathetic Church what Carlyle is reported to have said of a young woman who asked whether she could accept the universe. "Gad, she'd better," remarked the grim old philosopher. So when one sees the Church facing its formidable rivals of today, some questioning its authority, others threatening its existence, all betraying mankind with false hopes and asking itself whether it can accept the world-wide Christian enterprise, one is tempted to say, "Gad, she'd better."

Else one trembles to contemplate the consequences.

*Dr. Gass is rector of the Church of the Incarnation in New York City. Early contributors to *Why Missions?* will be the Rev. Spence Burton, Superior of the Society of St. John the Evangelist, and the Rev. Randolph C. Miller of the Church Divinity School of the Pacific.

The Forward Movement

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

Conference on the Missionary Motive

OF DEEP SIGNIFICANCE was the Conference on the Missionary Motive held January 18-20, in Chestnut Hill, Philadelphia, at the call of the Commission. The men and women who gathered there were greatly concerned for the missionary work of the Church. In the spirit of prayer and constant dependence on God they convened in an effort to ascertain the reasons for the low level of zeal among our members for the spread of the Kingdom of God, and to discover what we all may do to make the Episcopal Church far more responsive to the mind of its Master and the desperate needs of men for the Gospel.

It seemed to the group that among the reasons for the decline in interest in our supreme task of building the new world of friendship and righteousness through the missions of the Church were: A self-centered conception of the Church's task; uncertainty as to the Christian message; the unfortunate fact that, often without adequate reasons, many have lost confidence in methods of procuring men and money and in missionary administration; a lack of unity among Christian people; inadequate missionary education, particularly of the clergy and theological students; the insistent pressure of business, parochial, and diocesan needs during the period of the depression; the secularization of modern life.

Basic needs of the Church are believed to be the deepening of corporate faith and practice, the strengthening of the conviction that the Church is the fellowship which exists to carry out God's purpose for the whole world; the clarification of the Church's message and task in relation to a new world; the reassurance of our people that the missionary enterprise of the Episcopal Church is sound;

the dramatization of our missionary work. Recommendations submitted by the conference to the Commission were:

1. That the Commission urge the National Council to appoint a Secretary for Missionary Education.

2. That the Commission recommend to the national Church the definite selection of seminarians and others as recruits for the mission field.

3. That the Commission bring home to the seminaries the need for adequate courses in the missions of this Church today.

4. That the Commission encourage clergy courses in missions by the College of Preachers and the seminaries, and in clergy conferences.

5. That the Joint Commission on Theological Education publish its findings.

6. That the Forward Movement Commission encourage courses in missions for laymen in parochial, diocesan, and summer conferences.

7. That further publicity be given to the Message of the Jerusalem Conference.

8. That the Commission be requested to utilize the occasion of the meeting of General Convention to strengthen missions in the following ways:

a. More adequate devotional periods.

b. A special joint session for frank discussion of missionary policy, methods, and problems.

c. Urge upon dioceses the election of younger deputies and that the expenses of deputies be paid by the diocese. That the elected deputies be provided with a copy of *The Message* sent to delegates of the Oxford Conference on Life and Work.

9. That the Commission publish a book on missions similar to *Why be a Christian?*

10. That groups similar to this be convened in the South, the Middle-west and the West to study the same questions as were referred to this group, and that this group be asked to continue its study.

SANCTUARY

“Beautiful for spacious skies”

Under those spacious skies of America stretches the enormous area we think of as the “domestic mission field.” How can we bring reality into our prayers for this extensive and varied activity? Perhaps it will help if we list some of the groups of people among whom the Church is working.

INTERCESSION

FOR THE CITIES. For industrial communities, for people in factories and mills, in shops and offices.

For those in small towns and villages and in the open country.

For men and women and children living in the mountains and on the plains, on prairie and desert, in mining camp and oil field, on farm and ranch, in deep forests and along the seacoast.

For the rich people of this land; and for the poor.

For all sick people, and the doctors, nurses, and other staff workers who serve them.

For all who work at night.

For all who exercise any kind of authority, officials, employers; and for all who are employed.

For groups of men away from home, in army and navy; in the colleges; in prisons.

Grant that all men everywhere may seek after thee and find thee.

LET US PRAY for the Church throughout the land. For rectors in city parishes and for City Mission Societies; for clergy in lonely places and for those who are traveling thousands of miles in ministering to little scattered missions; for clergy meeting the special problems and difficulties of small towns; for all lay workers; for seminary students.

For the Church's children, and for those thousands of children untouched by any Christian influence.

For all Christians, that they may have wisdom and patience in meeting the non-Christian life around them.

O God of unchangeable power and eternal light, look favorably on thy whole Church, and by the tranquil operation of thy perpetual providence carry out the work of man's salvation.

Almighty Father, whose beloved Son went up to death on Calvary that all men might find in him the Way to thee: we pray thee hasten the coming of the day when all mankind shall know thee as Father and thy Son as Lord. Amen.

O loving Father, who hast made every calling of man acceptable to thyself, if only thy glory be intended in it: give us day by day the desire to do our work of what sort soever it be, for thine honor, and the joy of rendering it to thee well done; through Jesus Christ our Lord. Amen.

The National Council

Conducts the General Work of the Church between Sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

National Council Balances Budget

THE NATIONAL COUNCIL at its annual meeting, held February 16-18, in the Church Missions House, New York, adopted and balanced the budget for 1937 on the basis of the Emergency Schedule of \$2,313,115 approved by the General Convention of 1934. This was made possible only by including in the estimated income for 1937 certain legacies, as the expectations from the dioceses and other sources of income applicable to the 1937 budget were short of the Emergency Schedule by \$149,158. In approving the budget, the National Council made this statement:

The expectations applicable to the 1937 budget have fallen short by \$149,158. Nevertheless, the minimum Emergency Schedule of \$2,313,115 cannot stand further tragic slashing. Yet under mandate of General Convention, the National Council must balance its budget, and technically, the budget for 1937 has been balanced.

But how has it been balanced? By what means? By using the principal of legacies, including a recent one of \$100,000.

We are confident that the Church will agree with us that as a policy the principal of such legacies should not be used to balance operating budgets. The principal should rather be used either to constitute a permanent endowment or as capital investment in buildings and equipment.

We further believe that Churchmen everywhere will support us in our hopes that every dollar of these legacies now necessarily involved in balancing the budget may be quickly restored to their normal and proper use. This can be done, however, only if increased expectancies from dioceses and additional individual gifts provide \$149,158. This is about ten per cent more than the present expectancies and must be secured if the budget is to be soundly balanced without the use of these legacies.

THE BUDGET FOR 1937

Budget	\$2,313,115
Less estimated lapsed balances.....	40,000

Income needed to execute budget..\$2,273,115

Income

Estimated income from dioceses based on ex- pectations, with a margin of safety.....	\$1,419,443
United Thank Offering	243,000
Interest on trust funds	360,000
Miscellaneous	28,700
Interest on Platt Lega- cies, 1936-7	20,598
Missionary Reserve Ac- count	52,216
	—————\$2,123,957
Additional Amount Needed.....	\$ 149,158

THE 1936 RECORD

FOR 1936, THE fine payments from dioceses and missionary districts, together with economy of management and the fact that several important positions provided for remained vacant, made it possible to close the year with an operating balance. After deducting appropriations made at this meeting the final balance of \$11,755.69 was used to reduce the deficit accumulated prior to 1935. One-half the undesignated legacies is also applied, by direction of General Convention, to reduction of the deficit. In 1936, one-half the undesignated legacies amounted to \$30,245.55. The total applied in 1936 on the deficit was thus \$42,001.24, leaving the deficit, as of December 31, 1936, at \$790,710.85. At its maximum this deficit at the close of 1934 amounted to \$852,739.73.

THE SPIRIT OF MISSIONS

The other half of undesignated legacies goes to the Forward Movement Commission. To date, these legacy payments have amounted to \$46,621.

LOOKING FORWARD

THROUGHOUT THE Council meeting, including a three-hour session Wednesday night, interest centered in promotion plans presented by Bishop Cook. These plans contemplate conferences between the National Council and the Bishops and deputies to General Convention with a view to greater understanding of each other's task and the common task as the Church gathers in General Convention to build a forward looking program of the next triennium.

There has never been a Council meeting, so the prevailing opinion seemed to be, with as much emphasis placed on the spiritual motives and necessities which underlie all the material needs.

PERSONAL MENTION

THE REV. EDMUND P. DANDRIDGE, rector of Christ Church, Nashville, Tennessee, who was elected at the December meeting to succeed the Rev. William H. Milton, resigned, was welcomed to his seat in the Council and assigned to membership on the Department of Foreign Missions. Another new member who was unable to be present at this meeting is the Rev. Charles W. Shreiner, superintendent of the Church Farm School for Boys at Glen Loch, Pennsylvania, recently elected by the Third Province as its representative on the National Council. Another change in the membership of the Council was occasioned by the resignation on account of continued ill health of Mr. John S. Newbold of Philadelphia. In announcing the resignation the Presiding Bishop paid a warm tribute to Mr. Newbold's many years of service, both on the National Council and its predecessor, the Board of Missions.

One of the happiest events of the meeting was the recognition of Mr. Frank A. Zubrod's forty-five years of service. He is the cashier in the Finance

Department, as people all over the world are aware who see his name on checks. The Council adopted an appropriate resolution commending Mr. Zubrod's "unfailing courtesy, fidelity, and efficiency" and in appreciation of his long service voted to increase his salary.

The Council being informed that the Rev. John M. Yamazaki, priest-in-charge of St. Mary's Mission, Los Angeles, expects to attend the forthcoming semi-centennial celebrations of the Nippon Sei Ko Kwai, asked him to represent the Japanese congregations in the United States.

Among the missionary appointments were two Church Army men, Captain Frederick Seddon of New Bedford, Massachusetts, and Captain George Clarke of Bristol, Connecticut, as lay evangelists in Liberia with headquarters at Bromley. The Rev. Charles W. Nelson was appointed to fill a vacancy at the Church of the Epiphany, Honolulu. Mr. Nelson, who is already in Honolulu, will receive part of his support from that congregation. He is a graduate of the Carnegie Institute of Technology and the General Theological Seminary.

Under the change in by-laws enabling Churchmen not members of the Council to be elected to the Committee on Trust Funds, the Council elected Mr. Arthur H. Gilbert, a member of Spencer Trask and Company, and Mr. Charles H. Voorhees, a real estate specialist, to membership on the committee. Both are members of St. James' Church, New York. Mr. Voorhees is also president of the Board of The House of the Holy Comforter, and a member of the Board of the Home for Old Men and Aged Couples, New York diocesan institutions. The other members of the committee are Colonel Leigh K. Lydecker, a member of the Council, and the president and treasurer of the Council *ex officio*.

The Department of Christian Social Service completed its additional membership by the appointment of Mr. Myles S. Warfield of Kansas City, Missouri, president of the Brotherhood of Sleeping Car Conductors, and Mr. Robert B. Wolf

THE NATIONAL COUNCIL

of Seattle, Washington, industrial manager of Pulp Division of the Weyerhaeuser Paper Company.

Mr. Spencer Miller, Jr., Consultant on Industrial Relations in the Department of Christian Social Service, was granted a three months' leave of absence without salary, to permit him to accept an invitation of the American Youth Commission to make a study of youth organizations in Europe.

The Commission on the Ministry was reappointed with the addition of three new members, the Bishops of Alabama, and Eastern Oregon, and the Bishop Co-adjutor of West Virginia. A vacancy in the Board of Trustees of Hua Chung College, China, was filled by the appointment of Miss Mary E. Johnston of Glendale, Ohio.

Deaconess Kate Shaw and the Rev. William H. Wolfe of All Saints' Mission, Bontoc, spoke briefly to the Council concerning their work among the Igorots in the Mountain Province of the Philippine Islands. Deaconess Shaw emphasized the hampering effects of the lack of support to the work and mentioned among other things the need for a native teacher who would cost the mission twenty dollars a month. But even this small sum was entirely beyond the reach of their current resources. A Council member made a gift to provide this teacher.

FENG MEI-TS'EN MEMORIAL

WHEN THE CHINESE martyr, the Rev. Feng Mei-ts'en, was killed in 1930 at his post of duty in Chuho, the Church's work there was almost completely destroyed. Now, Bishop Roots informs the Council, that it has begun to revive. He writes:

We have an opportunity to equip our work there by the purchase of a suitable site at just the right place in this thriving town which is now very much on the upgrade. The reason for the present prosperity of the place is, first, that the bandits and the Communists have been driven away and secondly, Chuho has shared to the full in the prosperity due to the excellent crop this year.

Another important factor is that we are appointing one of our best clergy, the Rev.

Wang Kang-sen, to take charge of that work in Chuho. He has come back full of hope and courage at the prospect of reviving the work which his friend, Feng Mei-ts'en, had to lay down.

The property, which we contemplate buying and putting into shape is such that within a few months we can hope to have proper places for the housing of our workers as well as for the Church services and rooms for a primary school. This would mean simply the equipment of our Church work in Chuho.

The Council granted the Bishop's request for \$3,000 remaining as Hankow's share in the Elizabeth Russell Legacy to build a church in Chuho as a memorial to Feng Mei-ts'en.

FLOOD RELIEF

SUFFERING AND destruction wrought by the recent floods were much on the minds of the Council members and led them to authorize their officers to issue an immediate appeal for relief funds, to be allocated to the Bishops of West Virginia, Kentucky, Lexington, Indianapolis, Southern Ohio, Springfield, and any others in whose areas there may be need. Definite information as to the extent of loss has not yet been reported.

MISCELLANEOUS

The National Council reminded that the Church Pension Fund completes twenty years of service on March 1, extended "to the Trustees of the Church Pension Fund their heartfelt congratulations upon the admirable administration of their great trust."

Members of the Episcopal Church have been conspicuous by their absence among contributors to the American Bible Society, giving a few hundred dollars a year while other communions give thousands. The Council directed its officers to "bring to the attention of the Bishops of the various dioceses and missionary districts, and through them to their clergy and people, the needs of the American Bible Society, and urge them to cooperate in every way possible to make the contributions from our Church for this work more in keeping with the service rendered by the said Society to our Church."

Domestic Missions

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

Isolated Churchmen and Other Notes

THE ROOM where the bank directors meet is the most recent of various places where for twenty-five years the little congregation at Spur, Texas, has been holding its services, ministered to by the priest from Stamford, ninety miles away. The people at Spur have now begun the building of a chapel. The Bishop of North Texas, the Rt. Rev. C. E. Seaman, recently made an eleven hundred mile missionary trip over part of his jurisdiction, visiting ranches and oil camps and a tuberculosis hospital, borrowing one Methodist and two Presbyterian churches for services, and holding services in homes and in the Episcopal churches, which are few.

LAST NOVEMBER I made my first trip among the isolated families of the Missionary District of Nevada in my faithful car "Massie." At every place the children were most anxious to show me what they had done with the lessons and to tell me about other children who were interested. Three of my visits were especially exciting. One young girl, a waitress, who has been receiving lessons for several years, was found studying them during "off time" at the restaurant. I received her reports regularly and she makes her communions whenever there is a service in her town. It was a pleasure to meet her and talk with her.

Then, there is the mother of three fine boys living in a small copper mining town, who has a Church school of ten children in her home every Sunday morning. On Christmas they sang carols and had special prayers, although snowbound. She is only one of several mothers who are trying to train their children to be real Churchmen, although living in very isolated communities.

On the last day of the trip I met a very fine young boy. He writes regularly to

me and always sends his reports in on time. Not only does he do his work faithfully, but he also writes to other boys on the isolated list and often recommends a book which he has borrowed from my library. In the summer he works very hard on the ranch, but this year he hopes to spend a few days at the summer conference at Lake Tahoe. If he does, it will be the first time he has ever said his prayers or sung hymns with other people.

This work among the people living in lonely places is most fascinating and seems to me to offer unlimited opportunities to carry the Christian message to those who might otherwise never receive it.—LYDIA A. RAMSEY, *Deaconess*.

THE PATTERSON SCHOOL at Legerwood, North Carolina, carries mountain boys through high school and gives them courses in agriculture and general farm work as well as some carpentry. These letters written by students indicate a happy home and school life:

My job on the farm is taking care of our eight pure bred Hereford heifers which we purchased in November. The work has been very pleasant to me, probably because I am more interested in good beef cattle than any other phase of farm work. In the future, some lucky boys of Patterson School will get to develop the swine, garden, orchard, poultry, and dairy projects, as well as many field experiments. I hope they will get as much pleasure out of their projects as I have from mine. I hope the boys that are here now and the ones to come in the future will take advantage of the opportunities in the project work Patterson School is giving.

I was born and raised on a farm and therefore I like Patterson School and the life of study, work, and play. Our laboratory is not very large, but we make some experiments that are always interesting to me. My science teacher explains things very nicely to us, and my other classes are interesting, too.

Foreign Missions

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

Across the Secretary's Desk

IN ADDITION to their usual pledge for 1937 the Woman's Auxiliary of North Carolina has assured Bishop Rowe that they will provide the salary of Miss Marguerite Bartberger of St. Mark's School, Nenana, Alaska, as assistant to Miss Bessie B. Blacknall, and the salary of Miss Gayle Wagner as nurse at Anvik, Alaska.

A NEW MEMBER of the mission staff at Sagada, Philippine Islands, writes enthusiastically of his first impressions. He says:

Sagada School is a splendid example of missionary labor. The students, although so different than any I have been accustomed to, show an unbelievable amount of effort and sincerity in their work. Mr. Ezra S. Diman's struggle to keep up the standard and scholarship shows itself in the fine results we get from students. There is a decided stimulation for the teacher when he realizes that in his hands rests a large part of the students' future and a definite thrill when they "come through." Sagada in itself is a delightful place, doing an enviable piece of work among people that are lovable because of their simplicity. It is a satisfaction to a missionary to feel that he is doing his bit in the scheme.

BISHOP SCOTT of the Diocese of Shantung in Northern China tells of a Chinese woman who went to visit a relative in a small, distant village. She joyfully told the relative of her new-found faith in God. This led to inquiries from others with the result that a number of families recorded their names as desiring to receive instruction in Christian faith and living. A catechist was detailed to make regular visits and in the course of the year a number of the inquirers were admitted to be catechumens in preparation for baptism. One of these was a village elder. He was an ardent worshiper of the village gods. As he had been accustomed to make an offering in going to the Buddhist shrine he carried over this

duty of paying for his religion into his new faith. He gave a piece of land for a chapel, provided the stone for the foundations, the roof timbers, and the straw thatching. After another year the Chinese priest in charge conducted a careful examination of those who had received Christian instruction and admitted eighteen into the Church through baptism. Another year passed and just before starting on his return to England on furlough Bishop Scott was asked to come for confirmation. Among other good news he learned that the donor of the land for the Church had given another piece of land outside of the village to be farmed by the Christians, the produce to be sold and the money to be used for a self-support fund. That is a striking Chinese adaptation of the God's Acre plan, without knowing anything about it!

AT A TIME WHEN American clergy and vestries are, as a rule, finding it difficult to secure congregations to occupy even half of their available space, it is interesting to learn that St. Peter's Church, Shanghai, has been obliged to build a gallery to accommodate the growing congregation. I remember a Sunday morning when I attended St. Peter's Church, unannounced, the only foreigner present, and found the church crowded to the doors with eager and reverent worshippers. Such an experience helps to convince one of the reality of the work our Church has been doing in China in building up strong centers of Christian life and service.

THE WHOLE Anglican Communion and its missionary work throughout the world has suffered an enormous loss in the death, on February 9, of the Rev. Stacy Waddy, Secretary of the Society for the Propagation of the Gospel and

THE SPIRIT OF MISSIONS

Honorary Canon of Peterborough Cathedral.

Canon Waddy was a striking illustration of the way in which the Church of England can reach out to other branches of the Anglican Communion in Great Britain's world-wide empire and call her great men to central service in the home land.

Of Australian birth, Stacy Waddy's youth was spent in the vast continent of the South Seas and his early ministry was shaped and developed in the hard school of the Australian bush.

He brought to the work of the S.P.G. the gifts of a great organizer and the visions of a seer. We, who are privileged to serve at Church Missions House, remember his visit in May, 1935, and his stimulating address in our chapel. He had come to the United States to share in the sesquicentennial anniversary of the establishment of the Diocese of New Jersey. Possibly, more than any other diocese in the Church of today, New Jersey owes the planting and the nurture of the Church in colonial times to the S.P.G.

Canon Waddy was a great missionary traveler. One year found him studying conditions and encouraging the members of the missionary staff in Japan and China. The next year found him in India. Only a few days ago he returned from a journey to Africa. While there he contracted severe malarial fever and it was to that he succumbed.

A great servant of God and a lover of his fellow men, a wise and resourceful leader, Stacy Waddy will be missed the world over wherever men and women are upholding the standard of the Cross and bearing their testimony to the saving power of the Christ who suffered upon it.

FOR THE FIRST TERM of the academic year 1936-37 the enrollment at St. John's University, Shanghai, is the largest in its history. The total registration is 916 and is divided among the various departments as follows: Graduate School, 2; School of Medicine, 81; School of Arts and Science and School of Civil Engineering, 502; Middle School, 331, total 918.

LOYALTY TO A COMMON FRIEND is one of the strongest bonds of union. This fact seems to be wonderfully illustrated by a letter which reached me a few days ago. Here it is:

When I was at the hospital here two years ago my nurse said to me one morning, as she wheeled me out of my room, "We will go to the sun parlor today; that beautiful child is there." I asked what child. She named a young girl, nineteen, who had been operated on a day or two before. The doctors gave her only a short time to live. She was in her wheel chair and as mine passed hers, my nurse introduced us to each other. She was beautiful. I noticed she had THE SPIRIT OF MISSIONS in her hand; and she called to me over her shoulder, "Mrs. do you believe in foreign missions? I am going to be a missionary." I asked her where she was going and she said to China or Japan. She died a few weeks after that, but I have always thought of her as a missionary. It was in her heart. The day she died I put a little box on my desk and I have not failed one morning since to put at least a penny in and sometimes more and always with this prayer, "Use this for Thy glory according to Thy will." I have sent the sums so saved to the United Thank Offering through her parish church here, and the Church Service League. I am now sending you a postal money order for \$5 "from Eleanor" to be sent to St. Andrew's Hospital, Wusih. I read of it in the *Shanghai News Letter*. I see they need a full-time evangelist. Of course this is only an atom but it is a beginning.

With Our Missionaries

CHINA—HANKOW

Miss Hazel F. Gosline, *en route* to Hankow, arrived January 27 in Shanghai on the *Tatsuta Maru*, after regular furlough.

The Rev. and Mrs. T. Paul Maslin, *en route* to Hankow, arrived January 27 in Shanghai on the *Empress of Japan*, after regular furlough.

CHINA—SHANGHAI

Maurice Votaw sailed January 19 from Vancouver on the *Empress of Asia*, and arrived February 8 in Shanghai, after regular furlough.

Miss Hazel MacNair arrived February 8 in Shanghai on the *Empress of Asia*, after regular furlough.

Miss Sarah H. Reid arrived January 27 in Shanghai on the *Empress of Japan*, after regular furlough.

Miss Elizabeth H. Falck sailed February 4 from Seattle on the *Asama Maru*, after regular furlough.

The Rev. and Mrs. W. P. Roberts and children sailed February 6 from San Francisco on the *President Hoover*, after regular furlough.

Religious Education

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

More Time for Religious Education

HEALTHY BODIES NEED frequent food. One cannot expect to live healthily and happily on one big meal a week. The human body needs to have a continuing income of food, and this is only possible if careful plans are made for securing and serving it.

So is it with the Christian life. No person can absorb enough Christian strength in one Sunday morning to keep him going for a whole week. If our boys and girls are to grow in Christian health, plans must be made to provide them with frequent food for the Christian life.

The parish may organize definite ways of providing more religious education. The Daily Vacation Bible School has proved very successful. Plans have been worked out to assist teachers to have a very interesting and helpful school in the summer when the children are eager to find new things to do. Special services for children during the summer will often be well-attended. If a good activity program is arranged for the Church school, the time of the sessions may be considerably extended and the children will welcome it.

Then there are the numerous organizations that exist or ought to exist in every parish for the different groups. Clubs and societies are valuable educational agencies. In the work and in the ideals of such organizations, boys and girls can learn Christian attitudes and habits. No parish is over-organized if through the organizations some people are being trained in Christian living.

More important than these organized activities are the unorganized but carefully planned occasions for education in the home and in all social life. Christian conversation in the home, conversation in which the younger members of the family have a part, is the best educational medium that exists. Discussion on social, moral, and religious questions will awaken

Christian thinking in the minds of those who participate and will lead to Christian actions and attitudes on their part.

The newspapers are an important source of education. The children read the "funnies" and enjoy them. But they will enjoy equally a discussion about more important things in the newspapers. The story of a deed of heroism may be pointed out and discussed. The evils that spring from thoughtlessness and carelessness about others are often illustrated in newspaper stories. The children will not always find or appreciate these stories if left to themselves, since the newspapers are generally written so as to appeal to sensation-loving adults. But parents can find much in every daily paper that can be used to point a moral.

It is a good thing to have good books and magazines lying around the house, particularly if these are well illustrated. Even if the child never reads them thoroughly, the mere presence of such literature is a suggestion that truth, beauty, and goodness are important factors in life. Spending some money on good religious books for children is a good investment. Hundreds of fine books are being published today at very reasonable prices. It would be a great experience for the child to be taken to a good book store with father just to look over the religious books for children. And it would be nothing less than thrilling if father was prepared to spend a few dollars there on the books that the child liked.

Pictures are an education in themselves. They carry their message of good in art or in morals by their presence on the wall or in the portfolio. For a very small sum one can purchase a hundred good pictures to be kept in a box or a drawer. Children will enjoy going over these pictures again and again and talking about them.

We do not have music enough in our homes. Singing hymns around the piano

can be the best education in the world. The children will enjoy it and will carry it on themselves if given a good start. They will memorize many of the hymns without knowing that they are doing so. And they will feel the spell of the Christian emotion and imagination that are expressed in these hymns. Phonograph records of good religious music will also be enjoyed.

When children travel for vacation their Christian interest will grow if their attention is directed to the churches and other Christian institutions in towns through which they pass. Children will realize the importance of the Christian religion if it is pointed out to them that in every village in the country there is a church spire pointing to heaven, and that in every city great and noble buildings have been erected to the glory of God.

There are a thousand ways in which we can lead our children to appreciate the importance and to grasp the meaning of the Christian religion if we are alert to our opportunities. Some of their education must be formal and organized, but a great deal more will be gained in ways that seem casual and incidental. But very, very often these apparently casual moments are carefully planned. Most of our Lord's teaching appears to have been given in quite unorganized manner. But back of every parable is earnest thought. Deep concern for the welfare of His disciples and constant preoccupation with the things of God made it possible for Him to utter the profoundest truths in the simplest form and in the most commonplace situations. And if we will love as He loved and meditate as He meditated, we shall find a multitude of unexpected opportunities for bringing our children to a better knowledge of His truth and to a fuller loyalty to Him.

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What Do We Do When We Worship in Church?, a discussion guide for young people's groups by the Rev. D. A. McGregor and Dorothy May Fischer, is now available at the Church Missions House Book Store for 25 cents a copy.

College Work

The Rev. T. O. Wedel, PH.D.

Secretary

IN PLACE of a descriptive article on student work, I am venturing this month to share a memory out of my recent reading which I believe to be worth a little pondering. It is a page out of the life of a modern journalist, taken from Negley Farson's, *The Way of a Transgressor*.

Mr. Farson, as foreign correspondent for the Chicago *Daily News* in the 1920's, is attending a World Christian Youth Conference in Finland. The discussions have ranged over the usual problem complexes of the modern world. One particular scene in a class in which a theological professor, with collegiate efficiency, is taking votes on whether the class believes in the omnipotence of God.

"Now, gentlemen"

A German delegate jumped up. He was a baron, ex-officer, horribly disfigured and maimed in the war.

"Stop!" he shouted. Then he banged his one fist against the rail of the seat before him as he tried to control his voice. "This is hideous! You must not talk of God like this! This is blasphemy! The way to Christ is not through gymnasiums and shower baths. No, no, *I tell you!* You must read the Bible—the words of Christ himself! Oh, God. . . ." He sank his face in his hands and shook there before us, ashamed of the scene he had made.

Several of us afterwards, cynical correspondents—drinking whiskey out of tea-cups in Prohibition Finland—confessed that we had all had the same feeling as we watched that scene. We wanted to cry. And each one of us had the same desire: to walk over and put an arm around that lonely man.

That conference was not a success.

Instead, it was the most profane exhibition I have ever seen. In the figure of that wounded German was a mad hunger for real faith.

The moral of this vivid page of real life may not lie on the surface. But if seen, it cuts very deeply. Salvation of the world through the love of man for man's sake in place of the love of man for Christ's sake! It may take a cynical newspaper correspondent to awaken this generation to the world's real needs.

Christian Social Service

THE REV. ALMON R. PEPPER, *Executive Secretary*

Bishop Manning Sponsors Housing Conference

SLUM CLEARANCE in the large population centers of the country is a social problem in which the Church has a great interest and a deep concern. The Department therefore is happy to announce that as this issue of *THE SPIRIT OF MISSIONS* goes to press there is in progress a mass meeting and conference under the leadership of the Rt. Rev. William T. Manning, Bishop of New York, designed to muster the combined spiritual forces of New York behind the movement for prompt and effective clearance of its slum districts.

This demonstration, growing out of Bishop Manning's appeal in his New Year's Message for "a great civic movement against the longer continuance of the wretched slum dwellings in which many of our people are obliged to live," takes the form of a mass meeting in the Cathedral of St. John the Divine on Sunday night, February 28, followed by all-day sessions on March 1, in Synod Hall.

No specific plan for slum clearance is being promoted. The purpose rather is to bring to a focus the full extent of the evil and the pressing need for immediate reform. Hence, with the acute situation made clear and the combined religious and social forces of the city aroused to the distressing conditions, and militantly supporting the agencies already at work, it is the confident belief of the promoters of this movement that prompt and effective results will be forthcoming.

Participating in the mass meeting and conference are representatives of the Greater New York Federation of Churches and its allied bodies, the American Council of Rabbis, the Roman Catholic Archdiocese of New York, the National Council of our own Church, heads of the New York City Government, civic organizations, and 250 representatives of the religious, professional, business, social, and labor interests of the city. Assurances of support of this effort have been received

from Federal authorities; and word has been received of the hearty approval of President Roosevelt.

Mayor La Guardia, of New York City, has been invited to address the Sunday evening mass meeting, and other city officials and leaders of all the participating churches and organizations are taking part.

A marked feature of the demonstration is a graphic presentation of the slum situation through an exhibit in the nave of the Cathedral of St. John the Divine. This exhibit, installed by the City Housing Authority, which duplicates an actual slum home, with its furnishings and general conditions as they were found by municipal investigators, will remain on display for a week following the conference.

On the Sunday preceding the gatherings at the Cathedral, sermons on the slum problem were preached in the churches of all the participating bodies. The committee in charge of the conference is composed of the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York; Spencer Miller, Jr.; the Rev. Floyd Van Keuren, chairman of the New York diocesan social service commission; the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine; and the Rev. Robert W. Searle, executive secretary of the Federation of Churches of Greater New York.—W. H.

THE EPISCOPAL Social Work Conference will hold its seventeenth annual meeting in conjunction with the sixty-fourth National Conference of Social Work in Indianapolis, Indiana, May 23-28. The sessions of the Church's conference will be scheduled for afternoons in order that mornings may be free for the sessions of the larger conference. Write the Department for further information.

The Woman's Auxiliary

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

Executive Board Meeting, February 12-15

SISTER ELSPETH of the Community of All Saints, Miss Esther Brown, and Dr. Conrad Hoffmann, director of Committee on the Christian Approach to the Jew, each addressed the Executive Board at its regular meeting in New York, February 12-15.

Sister Elspeth, who was also the leader of a preliminary service on February 11, contrasted the humanist ideal, current in modern life and in past ages, of man's faith in himself, with the life which is wholly devoted to the worship of God, whether lived in a religious order or in the world. Throughout all the Christian centuries and in the present day the religious orders have recalled men and women to duties incumbent upon them. The life of the individual Christian should be a point of light where God reigns, and a voice of continual praise in a world that does not worship; the religious communities have a similar function only on a larger scale. Often merely tolerated as "a queer thing that doesn't matter," it is possible, Sister Elspeth said, that the communities may prove a source of strength for the Church in the modern world.

Dr. Hoffmann, who spends half or more of his time abroad in intimate contact with the tense and bitter situations prevailing in many European and Near-Eastern countries, knows from first-hand observation not only the sorrow but the menace of anti-Semitism. With a long view back over the past centuries, he realizes the utter futility of many methods which have been tried for the solution of the Jewish problem—forced baptisms, persecution, exile, forced migrations, segregation, massacre. "In the light of past history," Dr. Hoffmann said, "there are those who believe the Jewish problem is inevitable and insoluble. I believe that Jesus Christ is God's

answer to the need of the whole world." Centuries of misunderstanding have built up so strong a prejudice in the mind of the Jew that our Lord's Name is used to frighten children into being good. The activity of the Christian Church must be aroused, to break down this prejudice, to combat the anti-Jewish attitude, and to win this great body of non-Christians to Christ. The first necessity is that the two groups, Christian and Jew, should understand each other. Friendly courtesy to our Jewish neighbors is the first step, and patience with their prejudices that have resulted from centuries of misunderstanding. They must finally be included in the normal life of the Church.

This emphasis on the need for mutual knowledge and understanding was the chief point urged by Miss Brown, who reported her field activities in many dioceses during recent months. For better racial relationships nothing is more needed than that colored people and white people should become acquainted with each other and develop a sound understanding of each other's point of view.

Aside from these three addresses and the discussion involved, the Board accomplished many hours of committee work, including plans for the Triennial Meeting in Cincinnati next October, and suggestions to be presented to the Triennial for the use of the next U.T.O.

As secretary for supply work, Mrs. T. K. Wade reported the sums (in round numbers) representing the value of supplies provided by women in eighty-six dioceses and missionary districts during the past year: for hospitals, \$18,000; for schools, \$28,000; for personal boxes, \$44,000; for mission stations, exclusive of above, \$73,000; miscellaneous, \$5,000; total reported value of new supplies provided in one year, \$168,000.

The Coöperating Agencies

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

Brotherhood of St. Andrew

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

X IN THE LARGE auditorium of Waseda University, the foremost non-Christian private university of Japan, with its large stage converted for the day into a great chancel and sanctuary, the five-year-old Japanese Brotherhood of St. Andrew held its annual service of thanksgiving and rededication on November 30, 1936. Five Bishops, eighty-three other clergy, a choir of one hundred young men singers, and more than twelve hundred Churchmen participated.

The fifth anniversary dinner, attended by 450 members and invited guests, followed in the Waseda dining hall.

The Primate of the Japanese Church, the Rt. Rev. Samuel Heaslett, was re-elected honorary president and the other Bishops as honorary vice-presidents. Dr. Negishi was also elected an honorary vice-president. Each of the ten dioceses of the Japanese Church was represented in the Council meetings. The whole attention of the Brotherhood is to be directed to the ten-year campaign to win one hundred thousand new men to Christ through personal work. A systematic scheme of education and rededication is to be carried on through the Japanese Forward Movement being sponsored by the Brotherhood and through rural and educational work.

The annual report closed with a statement that "relations with every branch of the Brotherhood throughout the world are growing and through this relationship we are inspiring the older branches to greater activity while they are giving us remarkable support in all our plans for growth here."

The Daughters of the King

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



THE NATIONAL Council of the Daughters of the King, which meets, March 9, in New York, will deeply miss the gracious presence of their late president, Mrs. William J. Loaring-Clark. Mrs. Loaring-Clark passed away early on Christmas morning in Memphis.

Mrs. Loaring-Clark's wide and active interest in so many phases of the Church's work made her a valuable and outstanding member of the Order which she has served in several capacities for many years. Her Church of England background, her active service in the Woman's Auxiliary—and in the Girls' Friendly Society, in social work of national significance and in local Church activities, gave her a wide vision for the usefulness of the Order in its coöperation with other groups. She realized, however, that the definite program of the Order was training of which the Church could never have too much and that emphasis on this, to promote it in other groups, and to give coöperation where possible was the greatest service which the Order could continue to give to the Church as a "forward movement."

During Mrs. Loaring-Clark's two years as president the Order continued to grow. At the beginning of 1935 there were 442 chapters and 5,472 members. At the time of her death there were 505 active chapters and 6,587 members, the Junior membership having doubled in the two years. It is a superb record of service and the members of the Order are deeply thankful for the gift of her life and work to the Church.

The Girls' Friendly Society

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



THE GOALS towards which the Girls' Friendly Society is working in race relations are set forth in A Statement of Policy in Race Relations adopted in October at the society's triennial National Council. The Lenten mission study on The Negro in America is proving for many G.F.S. groups the first step in carrying out this policy which gives as its objectives:

The active furtherance of interracial fellowship within our society, the recognition of the contributions of all races to our common life, and the establishment of justice and equal opportunity for all racial groups in America.

We recognize the fact that interracial practices vary in different parts of the country. But we earnestly ask each diocese and G.F.S. branch to think through their particular problems in terms of a Christian solution, being ready to take next steps in improving race relations:

1. *Within the Girls' Friendly Society*

We should work for full participation of all our members in all activities of the society.

We should recognize more fully the value of including in the membership of one branch representatives of different races. This practice should be encouraged.

When, however, a parish made up of one racial group asks to organize a G.F.S. branch on the basis of segregation, that privilege shall be granted. Such a branch should be given every opportunity for full cooperation with other branches in the diocese.

The practice of using qualified leadership of various races in the planning and carrying out of all activities should be encouraged.

2. *In our communities*

In our communities we shall work for a correction of injustices to members of different races.

It will be necessary for some of us to be especially interested in the Orientals, Mexicans, and other minority racial groups. The majority of us may have opportunity to work for changes in conditions affecting Negroes.

Our present institutions and practices will need to be changed so that better educational and recreational advantages, better health facilities, adequate social service aid, better protection under the law and in-

creased economic opportunities are available to members of all racial groups.

In attempting to work out these changes, we may find that we cannot achieve them on the basis of segregation of races. We therefore urge the study of this question of segregation to see what it implies for the building of a future society.

3. *As individuals*

In the task of improving interracial attitudes throughout our society and in the communities in which we live, we shall strive to learn to know individuals of different races, to make contacts with interracial groups in the community, and to stand against the common race prejudices.

We recommend the study of the work of outstanding women of the South in dealing realistically with their racial problems. We also urge the study of the work of other character-building and church organizations, so that we may keep informed about progress in the field of race relations.

The Church Periodical Club

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



AT ITS ANNUAL meeting late in January, the Church Periodical Club adopted a revised Constitution and By-Laws. Many provisions show little if any change. The special changes call for election, triennially instead of annually, of officers and executive board, and for representation on the latter from every province.

IF THESE NOTES come to the attention of delegates to General Convention, they are asked to consider one aspect of the demand for a revision of the Hymnal. Doubtless some of the arguments for such revision are sound, but the C.P.C. asks for thought of the missions and small parishes that cannot afford new copies. Many are still using worn-out copies of the vintage of 1892, and eagerly demanding their replacement. The resources of societies offering free copies are soon exhausted. If a revised Hymnal is necessary for better worship in a well-to-do parish surely it is at least equally important in a mission. If a change must be made there should be a way found to make it of use to the whole Church.

Youth Consultation Service of Church Mission of Help

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

CMH NATIONAL COUNCIL CMH at its January meeting recommended, in response to a resolution of the secretaries of the diocesan societies that our name be enlarged to Youth Consultation Service of Church Mission of Help. This name is now authorized for use by any diocesan society.

It has been the history of most social agencies to change or modify their names to meet needed interpretation of their program. Thus, Associated Charities become Institute for Family Service, orphanages become Church Home Societies, and the House of Mercy at Valhalla becomes St. Mary's-in-the-Field. These changes are significant of changed attitudes on the part of the agencies and their clients.

For a long time some of the diocesan branches of CMH have felt the need for a change or extension of their agency's name. Staff workers and board members found it difficult to make people realize that we were not a rescue mission or a health center. This complicated the educational and publicity program of the societies. The fact that CMH is a case work agency was lost sight of.

But more important was the reaction of the clients, actual and prospective. Some of them in dire need of calm guidance and assistance were reluctant to come to an agency which sounded as though it would be sentimental or supercilious. Many expressed their surprise at the type of service offered and said that they would have come sooner if they had known that CMH was a case work agency.

Another reason considered was the identification of our agency as one which worked exclusively with unmarried mothers. Actually, girls with the problem of illegitimate parenthood constitute slightly more than half of our clients. Our purpose is not to be of less help to these girls,

but to be of more help to them before their problems become so complicated. We want parents, clergy, school teachers, and other social agencies to refer girls to us who are beginning to show signs of delinquent or unadjusted behavior. Even more, we want the young people themselves to know where they can turn to discuss their problems in confidence and receive skilled guidance. These problems may be family problems, school or work problems, or their own personal problems in relation to their companions. The young people themselves have expressed a need for this kind of service and CMH wishes to answer the need.

The Church Army

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



THE DIOCESE of Tennessee has requested from three to six Church Army missionaries, for work next summer and fall.

A great field would seem to be ripe for the sane evangelism of the Episcopal Church, for, although that great diocese has been active for more than one hundred years, the Church is active in only thirty-nine of the ninety-five counties in the State.

Addressing the recent Convention of the diocese, Bishop Maxon said:

The problem of evangelism and social service in this great rural area of Tennessee, as well as in the congested centers, is a taxing one. Lay helpers, carefully selected, well trained and equipped, and carefully supervised in their work, are our greatest need. The opportunity for the work they can do is great and the variety is great. I am convinced that the Church Army offers a solution for this, one of our greatest difficulties. I urge that this convention give serious consideration to the matter of helping promote an auxiliary training center in the South for men and women workers of the Church Army, and that each clergyman assist in recruiting men and women for training in this work and service. A coordinated, well-trained and disciplined band of consecrated workers, placed in sections of this diocese sadly in need, could easily bring returns that would justify every effort and expense we might make promoting this plan.

Seamen's Church Institute of America

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



EARLY IN ITS career, the national Seamen's Church Institute made a very careful survey of the conditions in the Port of New Orleans. In 1922, with the backing of the local Association of Commerce, a board of directors was formed and the Seamen's Church Institute of New Orleans was incorporated.

The local board raised enough money among its own members to rent a four-storied building and adapt it to the needs of seamen. The salary of a chaplain was placed in the budget of the national society. Within two years it was necessary to rent the adjoining building, in order to take care of the large number of seamen who looked to the Institute for a home while ashore.

Another opportunity to organize a new work soon appeared on the Pacific Coast. At the invitation of the Rt. Rev. W. Bertrand Stevens, a member of the national board, the Organizing Secretary went to Los Angeles to look over the field and make a survey of conditions at its port, San Pedro. In a few months, it was possible to organize a board, incorporate, and purchase a small building in the port area. An appeal to the diocesan board of missions brought a yearly grant towards its support.

After renovating the building and placing it in charge of a staff of workers, the Organizing Secretary then spent several months presenting the cause of this work throughout the diocese. The work progressed rapidly, becoming so well known and popular that the original Institute building was soon outgrown and the board was compelled to purchase adjoining property and build an annex.

This work, having received the endorsement of the Chamber of Commerce

and other civic organizations, was eventually endorsed by the Community Welfare Federation and placed in its budget.

Along with such organization of new Institutes, two well established organizations were added to our chain of affiliated Institutes. The Episcopal City Mission of Boston had, for many years, been carrying on an extensive work along the waterfront in East Boston and Charlestown. In 1922, the City Mission applied for affiliation of St. Mary's House for Sailors and Sailors' Haven with the national society.

Both these Institutes have carried on a most remarkable work under the supervision of the City Mission and the late Ven. E. J. Dennen. St. Mary's House in East Boston has been closed temporarily during the depression, but Sailors' Haven has continued a very active work under the leadership of Stanton H. King, who, by the way, can probably boast of more years of service than any superintendent connected with the affiliated Institutes.

All the Institutes so far mentioned have been paralyzed by the recent strike, but, having weathered these storms, are now looking forward to increased activity and a greater service to seamen in the coming months.

The Guild of St. Barnabas

The Rev. C. T. Walkley, D.D., *Chaplain-Gen.*
105 Main Street, Orange, New Jersey



THE REV. CHARLES THOMAS Walkley, D.D., Rector of Grace Church, Orange, New Jersey, and Miss Mary Marsena Clark, of East Orange, New Jersey, assumed, on January 1, the responsibilities of Chaplain-General and Secretary-General respectively of the Guild of St. Barnabas for Nurses, in succession to the Rev. Charles Henry Webb and Miss J. Frances Smith, whose zealous and effectual work maintained the Guild through the hard days of the depression.

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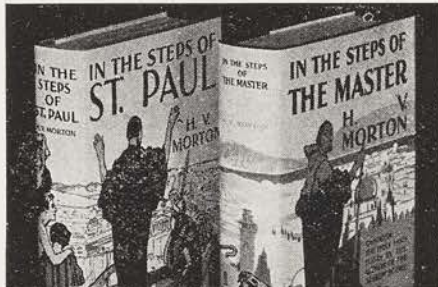
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The United Thank Offering Number of THE SPIRIT OF MISSIONS

will appear in April, so that now is the time to develop interest in it. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it will be filled with U.T.O. information, valuable as well as interesting, to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the Offering, in this last year of the triennium, and in addition it will interest more people in the world mission of the Church.

Miss Lindley will contribute a statement of plans for the Triennial at Cincinnati. Dr. Franklin writes "What the U.T.O. Means in the Program of the Church." There will be a special Pictorial Section showing the U.T.O. at Work, and a department, "Ways to a Better Offering," will contain actual stories from many diocesan and parochial Custodians.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers. Place your order for extra copies of the April Number now.

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