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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS

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## The Progress of the Kingdom

*An Anxious  
Christmas  
at Anvik*

It is in part through the sorrow and suffering of its citizens that the Kingdom of God wins its way. This truth is brought home with new emphasis by the news that the mission at Anvik, Alaska, has been passing through the trial of an epidemic of typhoid fever. The disease appeared early in December, among the natives, two of them dying quickly. Later in the month Mr. Hoare, after caring for others, was taken ill. With no physician, and but scanty medical equipment, Miss Leighton and Miss Farthing have been working night and day to beat back the disease. The letters containing this news were dated early in January and gave some hope of Mr. Hoare's recovery. Between their brief lines it is easy to read a pathetic picture of an anxious Christmas. After four months of constant travel and speaking on behalf of Alaska, Bishop Rowe left New York March 20th. He will fill a number of appointments in the West, and probably reach Sitka late in the spring. May we not hope that all who have been privileged to hear the Bishop speak of the Mission and its devoted staff will

remember the need for regular and increasing prayer and giving? With its long distances and irregular communication Alaska will for a long time be a field of peculiar difficulty and hardship, and its missionaries ought to have the conscious sympathy of friends at home. The steady tide of immigration, particularly in the southeastern section, demands larger means to establish and develop new missions. As one result of the Bishop's work in the East, the Alaska staff will shortly be increased by three clergymen, a deaconess and a nurse.

*Church Extension  
in the  
District of Tokyo* THE division of the Japan Mission into two districts, each with its own bishop, has made possible much pioneering work, with the consequent opening of new stations, and the development of others already established, but meagrely equipped and sustained. In the Tokyo district the plan of campaign includes intrenching the missions at Kumagai and Takasaki—about fifty miles northwest of Tokyo—and at Wakamatsu—about one hundred and twenty-five miles north—by buying land and building



residences, which for the present will contain the rooms for the mission services and other work. Experience has shown the wisdom of first erecting a dwelling, which can be readily disposed of to advantage in case of failure of any kind in the mission. The money needed for this advance movement has come from the Woman's Auxiliary United Offering of 1901, and from a bequest of the late Mrs. Brunot. The Auxiliary members must be increasingly grateful for the good done by their gifts, both in furnishing the mission plant, and in equipping it with living workers.

IN the Kyoto district a campaign of extension is being pushed on the west coast. The Rev. A. D. Gring has spent the last six months at Obama, living with a native family after the native fashion. Obama is 100 miles or more south of Kanazawa, already familiar to readers of the magazine through the articles of the Rev. Mr. Welbourn. He has a parish over fifty miles long, containing more than half a million souls. The only resident Protestant worker in the three provinces of Tango, Tamba and Wakasa, he has not once in these six months seen a European or American, or heard the English tongue, save as it might be falteringly spoken by some Japanese student. Can any reader of THE SPIRIT OF MISSIONS begin to appreciate what it must mean to a Christian American to be thus immersed not merely in a foreign—that were easy to bear—but in a heathen environment, and to be overborne by a sense of responsibility for those half million souls, not one in a hundred of whom has ever heard of the Christ? Everywhere religion seems to be a thing apart from the life of the people. They are *reitan*—indifferent. The old Buddhist and Shinto faiths have lost their grip. Even heathen worship, in which the people seemed to have some heart, would be better than simply ruling religion out of every-day life as many Japanese are

disposed to do. The old is passing, the new has not yet fully come. They have learned the futility of the ancestral faith; they have not grasped the significance of the Christian Gospel. And while all this is true religiously, the signs of commercial progress are all about. Foreign commodities are not uncommon; Mr. Gring mentions particularly the great numbers of cases for shipping cans of oil, whose stencil marks show they came from Philadelphia. Trade is developing with China and with Russia. A line of steamers has just gone into commission between Tsuruga and Vladivostock, and the railway will soon be creeping along the coast. But of foreigners there are few, and of the Church Mr. Gring is the only representative.

*How Victories  
are Being  
Won*

STILL, against heavy odds victories are being won—the victories shown in the lives of men who deliberately turn from the old things and choose God as their King, as He is already their Father. At Christmas Mr. Gring baptized seven persons at Obama, and only a month ago a few others were added to the little group of native Christians. Naturally amid such surroundings Mr. Gring's work must be very informal in character—no church building, no ordered worship. Day after day as opportunity offers the Gospel that frees men and enables them to rise to the conscious dignity of the sons of God must be told in conversation with artisans at their work, with the tradesmen in their shops and the townspeople in their homes and on the streets, with the farmers in their fields, with travellers on the roadside, with the fishermen in their boats, with the school boys on their way to and from their school. As one stops to think of it there comes back the vision of the days long ago when the first followers of our Lord taught in simple fashion in the villages and on the roads of Palestine. Nineteen hundred years have



rolled by and now the scene is being lived out again in a great empire of 45,000,000 people, keen for every material advantage that will make for national greatness.

*The Completion of the Twing Memorial Fund*

NO items of news contained in this number of THE SPIRIT OF MISSIONS will give more general satisfaction than the statement of the Treasurer recorded on page 280, that the \$15,000 for the new building at St. Mary's Hall, Shanghai, has been given. There is a three-fold satisfaction in this successful effort. First of all, it insures the worthy commemoration of Mrs. Twing's unwearied service, through the Church, on behalf of women the world over. It opens the door of opportunity to hundreds of Chinese girls. Through it they will pass to Christian womanhood and the release it insures from the manifold wrongs sanctioned by racial and religious custom. And lastly, it indicates that a special effort to supply some definite want does not necessarily diminish gifts for general objects. While the Auxiliary has been gathering this fund, the gifts of its parish branches for general missions show a gain of more than \$2,000 over last year. This memorial fund represents much faithful work on the part of the committee which had the plans for it in charge and particularly on the part of the treasurer, Mrs. Thomas, whose duties have required much correspondence, besides attention to numberless details. The final statement of the treasurer will appear in the May number.

*The Opportunity of the American Laymen to Aid Chinese Education*

IT is natural that the Board of Managers should desire that the action of the Chinese officials and friends of St. John's College in giving over \$4,000 to the fund for the new building, as was reported in our

March issue, should meet with a suitable response from the Church in this country. At its March meeting it therefore appointed a committee of seven laymen, as noted on page 280, with authority to invite laymen in this country to give the remaining \$15,000 needed for carrying out the plans for enlargement. The appointment of the committee will appeal to everyone as a business-like method of attacking a business proposition. It will certainly be much more economical of time and money than requiring Dr. Pott to leave the work he ought to do as president of the College and spend a year or more in this country in gathering contributions from churches and individuals, while the College is suffering for the lack of his trained guiding hand. The Alumni Association of the College has joined forces with its other friends in working for the new building. In response to Dr. Pott's suggestion that the association might raise a considerable proportion of the sum needed and thus lead in the new movement, its secretary, Mr. A. S. Yuan, expresses the interest of the members in the project and their pride in being asked to make some effort for their *alma mater*, "in order that she may retain her position as one of the leading educational institutions in China." The matter has been taken up in a practical way by sending a subscription book to every graduate, accompanied by a statement which shows how keenly the alumni recognize the part an institution like St. John's can play in the making of the new China. It is so significant a document that we print it in full.

*The Appeal of the St. John's Alumni*

ONCE again the attention of the members is called to the fact that the prosperity and well-being of the *alma mater* depend, in a large measure, upon the interest manifested by her alumni. The scheme should naturally command our utmost sympathy. As we were nurtured and brought up intellectually by our



*alma mater*, our interest is inseparably affiliated with her. Now is the time when the public spirit of the enlightened Chinese is brought to a test. In the regeneration of China no undertaking is of more crying need than education on a more liberal line, which all who are interested in the well-being of China will admit, not merely is a desirable thing but is also a *sine qua non*. The widespread desire for an enlightened education among the Chinese has already acquired an impetus that can never be withstood, but will perceptibly increase with the onward march of progress. It is the duty of the old students to maintain the position of the college, in which they were all fostered, as one of the most important educational colleges in China. The experiment is undoubtedly a novel one; no such instance being ever before known or resorted to in China. But surely novelty must not find a flimsy excuse for the non-performance of our duty. Let us show to the world what the enlightened Chinese, graduates of a college like St. John's, can do for their *alma mater*. Let all with united impulse launch heart and soul into the responsibility which cannot and must not be shunned. Let us realize that in assisting our *alma mater*, we are indirectly helping our country. Let our *esprit de corps* be displayed to the fullest extent and the abiding sense of duty be ingrafted in the minds of all. Let us declare with one accord that our efforts shall be crowned with success. At no time will our succour be better appreciated and more worthily given than at this juncture."

*The Mexican  
Episcopal Church:  
Its Work  
and its  
Present Need*

DURING 1901 the Bishops of Albany and Los Angeles made separate visits to the Mexican Episcopal Church. Both were outspoken in their conviction that the work being done deserved the increased aid of people in this country, because of its present success, and its promise for the future. Yet in spite of this

witness the Mexican Church is to-day sadly hampered by the lack of the money absolutely necessary for the support of its schools and its workers. Here is a native Church—though at present without an episcopate of its own—established in response to the pleadings of the people that something be done to relieve that spiritual hunger for which they could find no satisfaction in the Roman Communion. Its thirty-five congregations are ministered to by seventeen native clergy, working under the direction of the Rev. Henry Forrester, as episcopal vicar, and representative of the American Church, and its schools are training the Church members and the Church workers of the future. In order that all its work may be effectively done, the Mexican Church needs outside aid to the extent of \$700 a month. For some unexplained reason there has recently been a decrease in the gifts for this work—the Board of Managers, it should be understood, makes no appropriation for it beyond guaranteeing Mr. Forrester's support—until the educational, orphanage and evangelistic work are alike threatened with serious loss. Of the self-denial of the native clergy and their helpers, there can be no doubt. Their method is to make the support of the schools a first charge upon the income, and then to apply whatever remnant there may be for their own maintenance. But even this expedient, heroic as it is, seems likely to prove unavailing, since in the first three months of the present year the decreased offerings have left the schools in debt \$500, though it cost but \$300 a month to maintain them. The decrease in gifts for the general work have produced a debt there, too, of over \$700, a debt all the harder to think of patiently in view of the many calls to send the Church into unoccupied places. The Gospel in its primitive purity; the Sacraments in their original integrity; insistence upon Christian living as the necessary outcome—these are what the people need. These are what they ask for. It remains for American



Christians to supply them. Only offerings sent to the Treasurer of the Missionary Society specified for Mexico will aid the important work. We cannot believe that it will be allowed to suffer loss. Might it not be possible to find twelve persons each of whom would be responsible for the \$700 required to maintain the present work in Mexico for one month?

*The Death  
of Mrs. Clapp  
of the Philippine  
Mission*

THE death of Mrs. Walter C. Clapp is a serious loss to the Philippine Mission as well as a great grief to her many friends in this country. Shortly after her arrival, with Mr. Clapp, in Manila, she was taken ill and was removed to Shanghai, where she could have the skilful care of the physicians of the Church Mission. Here, in St. Peter's rectory, on February 15th, she passed into life eternal. The burial was in the mission plot in the foreign burying ground, and the grave is next to that of Bishop Boone. To the one, in God's providence, were given many years of missionary labor and the satisfaction of seeing the fruit of sacrifice and service. To the other, no less as a part of God's purpose, the call came to lay down the work almost as soon as it had been taken up. Yet the same desire to seek the good of others was the constraining motive in the lives of these two servants. Mr. Clapp, on whose behalf we ask the intercessions of the Church, has, with soldier-like devotion to duty, returned to Manila, and will continue to serve in the mission for the present at least. There is nothing to add now to our record of Philippine progress as given last month, except to say that a temporary chapel has been erected in Manila and will greatly facilitate the work to be done among both Filipinos and Americans. When Bishop Brent reaches his diocese, as he probably will in June, definite plans for future development will be formed.

*Loss and Gain  
in Porto Rico*

THE Church in Porto Rico, too, has suffered a serious loss through the death last month of Mr. Francis B. Dumaresq, who took a leading part in the establishment of the mission at San Juan. The delays and discouragements of the early days served only to stimulate his zeal and increase his endeavor, because he realized the constructive power of the Church and the part it would play in the elevation of the people. He has been Mr. Van Buren's counsellor and helper and gave generously of his time and means for the development of the mission. So long as the American Church can be represented in the new possessions of the nation by Churchmen such as he, there can be no question of its steady progress and its large contribution to the solution of national problems. When St. John's mission was organized into a parish, Mr. Dumaresq became its senior warden. His will provides for the cancelling of the note of \$1,000 for money advanced by him for the purchase of the site for the new church. St. John's parish continues to move forward. The congregation is now in its new temporary home, where in all probability it will be able to worship without interruption until the completion of the church. Mr. Van Buren plans to make the new church a centre of religious, educational, philanthropic and social energy. To this end, the parish school and all other affiliated enterprises will be gathered in the neighborhood of the church property, so that when the church is finally built it will stand as the natural centre of every helpful influence. Outside of San Juan and Ponce there are numerous opportunities for Church extension. If the mission staff could be increased by four men eight new stations could be added very quickly, and these, with a few others that might soon be established, would give the Church fifteen points where her services were being regularly rendered. Such an extension would require time and patience, but



Mr. Van Buren feels that it is perfectly practicable, and sees no reason why a qualified young man should hesitate to undertake service in the island. "He can pick up Spanish enough for his needs in a very short time, and with the Spanish Bible, Prayer Book and hymns he would surprise himself at the progress he would make. An American who can speak a little Spanish and is learning more would have far more influence here than anyone else. The people are enthusiastic over everything American and want to learn the language."

*Massachusetts'  
and the  
Apportionment  
Plan*

GENERAL regret will be felt that the apportionment plan seems likely to fail of a trial in the great Diocese of Massachusetts. The reason for this is given in a statement from the diocesan committee on general missions, in the Church papers. This statement points out the insufficiency of the Church's offerings last year; the absolute necessity for increase, in order to meet old and added obligations; and the action of the General Convention in erecting new districts and recommending the Apportionment Plan. The committee explains that it has had before it the suggestion of the Board of Managers that \$30,500.98 seemed a fair share for Massachusetts to assume of the \$500,000 to be given under the new plan. The statement then proceeds: "The committee, after very careful consideration, and after much experimental figuring, have decided that it is impossible for them to apportion this sum in any just or acceptable manner among the several parishes. They can simply say this, that, whereas the contributions of the churches in Massachusetts, apart from the special offerings above mentioned, were last year about \$15,000, the sum asked for this year is \$30,500, an increase of about 100 per cent. Your committee, therefore, express the earnest hope that every worshipper in every

parish will have it on his conscience during the coming year to give toward the foreign and domestic missions of the Church at least twice the amount that he did last year."

*Twice Nothing  
Equals Nothing* LAST autumn Massachusetts, by its large-minded provision for the new diocese of Western Massachusetts, set a worthy standard for the Church everywhere, and justified the expectation that it would take a foremost place in this endeavor to insure more systematic financial support of the Church's Mission. Disappointment and regret disarm any disposition to criticise, particularly in the absence of the details of the "careful consideration" and the "much experimental figuring" which led to the decision. But it may be suggested that the expedient of recommending every worshipper in every parish to give at least twice the amount he gave last year, hardly meets the necessities of the case. To urge those who have given something, however small their actual gifts may be when compared with their possible gifts, to give twice as much, and to make no provision for reaching those who have given nothing, is to miss the point of the Apportionment Plan. One purpose of the new method is to distribute the privilege of furthering the Church's Mission by setting before the diocese or parish some definite amount which it shall at least try to give, and as a result of this definiteness, enlist the loyalty and pride of every parishioner in an endeavor to reach or surpass the standard. The man who gave nothing last year may act upon the suggestion of the committee to give at least twice as much this year, and will still give nothing. Massachusetts needs no demonstration of the fact that  $0 \times 100\%$ , or  $0 \times 100,000,000\%$ , will produce 0 to the end of time. There are 163 congregations in the present Diocese of Massachusetts. Last year sixty-one of them, as congregations, made offerings for the current work of



domestic or foreign missions. True, there is abundant room for improvement on the part of these giving parishes. For instance, it will hardly be thought that a contribution of \$65 from a parish of over 1,100 communicants, or a contribution of \$45.65 from a parish of 550 communicants, represents the limit of liberality. In parishes like these, and it would not be difficult to multiply examples, the recommendation of the committee to endeavor to double offerings may well be acted upon. The other 107 parishes which gave nothing last year may loyally obey the committee's behest and still give nothing this year. Of these non-contributing congregations three have 500 or more communicants; twenty-three, 200 or more; and thirty-one, 100 or more. The aggregate of their communicants is 13,107—a large proportion of the 32,400 communicants in the diocese. Still the inexorable multiplication table ordains that  $0 \times 100\% \times 13,107 = 0$ . Although more than half the present fiscal year has passed, it is not too late for the Church in Massachusetts, with all her equipment of great resources and the memory of noble achievements to redeem the opportunity she is in danger of losing, by some new act of Christian statesmanship that will inspire the Church throughout the country to better things.

*How  
Apportionment  
is Working  
in Dioceses and  
Districts*

which indicate that the full amount or more will be given. For instance, Pennsylvania has given more than twice as much as in the first six months of last year, and has two-thirds of its apportionment already paid in. Seventeen Ohio parishes in six months have given twice as much as the entire diocese in the whole of the last year. Washington has already given nearly as much through thirteen parishes as the whole

diocese gave last year. Kansas and Salina, to pass to the smaller dioceses, have given through eighty-eight congregations nearly five times as much as the undivided diocese gave last year. Five Fond du Lac congregations have given already half as much as the diocese gave for the full year. Michigan City has surpassed last year's record with half its congregations still to be heard from. Only sixteen of the fifty-eight Missouri congregations have so far sent offerings, but they have given two-thirds as much as the whole diocese gave last year. Bishop Tuttle has the situation well in hand, for he wrote last month: "Thus far, five parishes have already paid more than asked; three parishes have paid the exact amount asked; twelve parishes have promised to make up what is asked; nineteen parishes are busy getting what they can; three parishes have refused to give anything; ten parishes have not yet been heard from." North Dakota has passed last year's figures, though only one-sixth of its congregations have reported so far. Montana's record is splendid. Indeed, Montana bids fair to have the distinction not only of securing a trial for the Apportionment Plan through Bishop Brewer's championship of it, but of showing how to work it. Twelve congregations—and there are thirty-six more to hear from—have given in six months eleven times as much as the whole district gave in the same period last year, and three-and-one-half times as much as was given for the entire year. This is the best individual gain shown in the table and is a challenge to many of the dioceses. In a few instances a slight falling off is to be noted, but in most cases this is easily explained and will be more than made up later. On the whole, the favorable condition reported last month continues, but it is evident the proportionate gain for the next five months must be much greater if the entire apportionment is to be realized. It can be done, and we believe it is the will of the Church that it shall be done.





SOME OF THE GENTRY OF WUSIH WITH THE MISSIONARIES  
*The Rev. P. N. Tsu is at the right of the back row; next him is the Rev. G. F. Mosher; the other foreigner is the Rev. C. F. McRae*

## Town and Country Stations in China

BY WILLIAM HAMILTON JEFFERYS, M.D.

ONE of the most important and difficult duties of the missionary in China is the oversight of stations in places where it is impracticable to have a resident foreign worker. There the missionary has to make his effort on behalf of the local community through the resident native priest or deacon, catechist or teacher. The Rev. Mr. Mosher, with headquarters in Shanghai, is in charge of one such circuit of "country stations," as they are called, though some of them are in towns and cities of considerable size. A careful programme has to be prepared for the native worker, and then he has to be held up to it rigidly, both for his own sake, and for the sake of the mission. For instance, the native priest working under Mr. Mosher is expected to visit all the stations monthly and to celebrate the Holy Communion. In all places where there are catechists or

school-teachers he is expected to examine their diaries of daily happenings in the mission, consult with them over their difficulties and assign special duties for the coming month. He is required to sign the diary and to make in it any notes or suggestions he wishes to bring to Mr. Mosher's attention. Day-schools must be examined and reported upon. He meets Christians and adherents, examines them on their past teaching, and coaches them where they are deficient. He is expected to call regularly on each family connected with the Church and endeavor to deepen the realization of each member as to what Christianity is and means. Then he must examine and admit catechumens, baptize and prepare persons for confirmation, though the last two duties are discharged only after an examination in the presence of the foreigner in charge. In the same way duties are outlined for



the native deacons, catechists and teachers, diminishing in importance and responsibility in accordance with the experience, training and position of the individual.

Mr. Mosher's circuit now includes the towns of Kiading, Tat-song, Zang-zok, Liu-ho, Wong-doo, Fang-ta and Wusih. I had the pleasure of going with him on his last trip to Wusih, one of the most important stations in the circuit, though the last to be opened. Wusih is a walled city with a population which may be anywhere from 100,000 to 300,000—it is difficult to estimate the number of people in a place in China—and though not a treaty port, its position on the Grand Canal and in the centre of the most productive rice and silk country in China gives it great importance. The opening of the station was carefully planned by Mr. Mosher several months ago, when the Rev. P. N. Tsu, one of our native deacons, was sent from Shanghai with letters of introduction to some of the local gentry, who had asked that a for-

eigner should come there and open a school and lecture on Western learning. After Mr. Tsu had prepared the way, the Rev. Cameron F. McRae followed him to take charge of the mission. A large house has been rented in a good residence quarter where Mr. McRae and Mr. Tsu live and carry on the school and other work which is already in full swing. Short as is the time since the mission was opened, there is a flourishing school, with twenty-five or thirty day scholars, and two boarders. Public lectures are given twice a week on religious, scientific, social and political subjects, with an average attendance of from 100 to 150. The women who attend these meetings are required, according to Chinese custom, to sit apart in a side room. It is indeed an unusual progressiveness that permits their presence at all, and it is a sign of the earnestness of the older men. The Sunday services in the chapel are also well attended.

Shortly after Mr. McRae's arrival he



THE MAIN SCHOOL ROOM AT WUSIH



was given a banquet by the gentry of Wusih, and on their behalf was presented with an address of welcome, by Mr. V. F. Yang, the headmaster of the Wusih public school. Its Chinese form appears in the next column. Done into English by a native translator it reads:

"I, on behalf of all the young people in this city, as well as those who are deeply interested in Western education, beg most respectfully to congratulate you for your English school and other mission work that you foreign missionaries are undertaking here.

"The school which I am taking charge of has been instituted more than three years, but owing to the lack of good teachers, has, I am sorry to say, made little progress.

"We sincerely trust that you will render us invaluable help in our school work and are exceedingly glad that you have taken up your residence with us.

"Few months ago we had the pleasure of meeting the Rev. G. F. Mosher, who kindly remarked that this mission school shall forever have friendly intercourse with the two other schools (viz., the third grade school and mine); and that the three schools will be firmly united in the work of spreading useful knowledge in this part of the Empire, is my great hope.

"I like to tell you that we are very much indebted to the Rev. P. N. Tsu for the kind help that he rendered us, during his residence in our schools, in teaching both English and physical drill.

"The city of Wusih is no doubt blessed with the coming of a friend and teacher full of youthful spirit, well experienced in military training, evangelical work—the one who is the medium through which the civilization of the great West will be conveyed to the East.

"We sincerely wish that your work here will be prosperous and that many far and near will be benefited by it.

"Now in conclusion I must say that I have the greatest honor to have been invited to join this banquet to-night, and

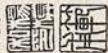
### 頌詞

貴公會自本年五月始在敝地開設總會創立學堂先授英文徐議推廣畿邑同人及名少年有志之士無不額手稱慶竊念敝學堂開辦三載有餘學生雖稍有進步愧無導師為之指引迄未臻美善地位今賴貴公會尊魯先路事有示折衷九深感幸前與貴友慕先生約我兩堂宜永遠結為好友互相切磋慕君欣然允許復荷朱先生為敝堂教授體恭同代教英文勞苦功多無以報德今者麥先生翩然惠臨諸生懽迎鼓舞先生由貴國大學堂出身魚鱗武備學行修明不媿祭酒之目大學問之理無判中西教育之界何小亞美諸君子既仰體上天四萬載培之心以興起文明為己任不遠數萬里跨半地球來振鐸于朴土亦望益鼓其永動之力日進無量遐邇嚮風敝地數學堂得藉德隣之助廣收舍羣之益敢不拜嘉今奉

龍招主賓歡洽敬陳頌詞以志一時之盛

大清光緒二十七年仲秋之日

江東楊模謹識







HIGH CLASS LADIES OF WUSIH IN THEIR GARDEN

I thank you and all who are present for your kind attention."

Our first day in Wusih began with a short talk to the school, in which Mr. Mosher expressed sincere interest in their work and progress, and assured them that interest and help would not fail to keep pace with their own earnestness and appreciation. During school hours we were busy in preparation for lectures to be given that night on the progress of scientific medicine in the past hundred years, including the growth of curative medicine and the birth and growth of her younger and greater sister, preventive medicine or hygiene, and the next afternoon on "The Development of the Christian Ideal." The former was attended, though rain, the damper of all Chinese enterprise and ardor, was falling at the time, by 125 and the latter by over 160 persons.

On the second afternoon, after the lecture, we attended an informal reception at the new and attractive residence of Mr. Wo, a retired mandarin, who now devotes his time to painting and flower-raising and makes a decided success of

both. Most of the lantern and scroll painting was his own work and the inner garden, of which the illustration gives a hopelessly uncolored idea, was minutely planned by the gentleman-gardener, who himself is posing in the centre. We were courteously received by our jolly host, who had as keen a sense of humor and as gracious dignity as I have ever seen in a man. He manifested keen interest in several subjects touched on in the lectures, showing that there were eager though doubting minds in the audience. Photography, too, came in for a large share of attention, which culminated when the old man, waiving a more or less cast-iron custom, asked me if I would take a picture of his wife and daughters-in-law. The operation required for its accomplishment the banishment from the garden of all the guests save Mr. Tsu, who acted as interpreter to the photographer.

The points of chief interest in this new work are the intense desire on the part of these people to be put in touch with foreign culture and their consequent receptivity; and that it is dis-





MR. WO, THE RETIRED MANDARIN

tinctly, though not directly of our seeking, an upper-class work. Already the people are asking for a foreign physician and hospital, and Bishop Graves has told them that if they will provide \$5,000 for a building he will see that a medical missionary is added to the staff. There is every reason to believe that the citizens will make good their part of the bargain.

The old man that I send appeared in the mission school in Wong-doo while we were there, saying that he had heard that there was a foreigner in town who could take pictures of people, and asking how much would it cost to have his own taken. This was volunteered freely and after an hour's disappearance the old fellow reappeared in all his or all some-other-person's best clothes. But when we went back to our boat our distress was great to find that a pair of live chickens had followed us, a present from the poor old fellow, who probably covered all his own monthly needs with three Mexican dollars. But nothing short of wounded feelings would induce him to take back his gift and after a day or two of happy life on deck, the photographer

chickens disappeared to pass through the intermediate stages of stew and hash and reappear as photographer. And I have forwarded to Wong-doo the coveted pictures.



THE OLD MAN OF WONG-DOO



## A Trip to Tai-hu

BY THE REVEREND C. F. LINDSTROM

**T**AI-HU lies sixty miles to the northwest of Ngankin, and is the thriving centre of a fertile and populous hill country. For more than two years people of that neighborhood have been attending our services at Nganking and have manifested considerable interest in Christianity. Our native helpers have paid occasional visits to Tai-hu and have reported favorably upon the conditions for opening a station there. Before doing so, however, I was desirous of seeing the place myself, so I recently arranged to make the trip with a native catechist. Besides the ordinary inconveniences of inland travel in China we had the misfortune to meet with very rainy weather, but otherwise the trip was extremely interesting and full of encouragement. Everywhere the people showed their friendliness and their readiness to listen to the Gospel.

Setting out from Nganking, we took a native boat and followed the winding of one of the smaller tributaries of the Yang-tse. A day and a half of sailing, towing and poling by turn brought us to Shi-pai, a busy little market town of 20,000 people, and the head of navigation. We stopped for an hour, and then pressed on by foot, following the main track leading to Tai-hu, which we reached on the fourth day. News of our coming had preceded us, and many of our friends were out to meet us. Accommodations had been provided in the main temple of the city, but we declined the honor, so an ancestral temple was placed at our disposal—a privilege rarely extended to a foreigner. Here, in the presence of hundreds of ancestral tablets, going back for more than twenty generations, we preached and taught daily the worship of the true God. It was truly a novel sensation to stand and preach the Gospel in this very *sanctum sanctorum* of Chinese superstition.

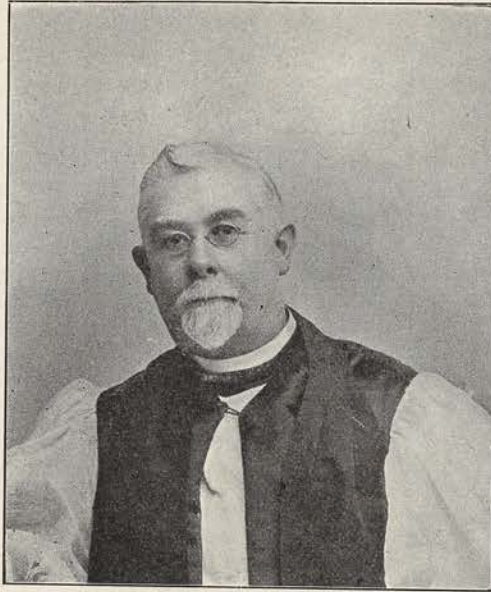
Not to go too much into detail, a few days' observation more than confirmed the previous favorable reports of the

native workers, and we decided to establish a permanent mission at Tai-hu. We pointed out to the more responsible among the inquirers the necessity of securing a suitable place as headquarters for the work, and before we left, negotiations had been successfully concluded by them for the rental of a piece of property for a term of three years. This property is centrally situated in a good neighborhood, and besides ample accommodations for native workers, for guest-room and other needs, has a large hall that will serve admirably for a chapel. A notable feature of the transaction was that the rental money for the three years' term was entirely subscribed by the Chinese, who have also agreed to assume all the expenses of alteration and furnishing. Before leaving we exchanged visits with the city authorities, who manifested a very friendly attitude.

The object of our visit having been accomplished, we set out for home, leaving the catechist in charge of the new work. The same day we reached a village about fifteen miles from Tai-hu, where we stayed over night and were hospitably entertained by the simple farmer folk. In the evening we preached to the village people who gathered in great numbers. They seemed much impressed, and gave vent to many expressions of commendation and approval of the strange new doctrine. The next morning they came to offer us land, and begged us to establish a church there. It would be an excellent place, too, for a country church, as there are scores of villages within a radius of eight or ten miles, with a population of many thousand. In the development of our mission this may be realized, but at present it cannot be undertaken on account of lack of workers.

The establishment of this station at Tai-hu is the first work that the Church has undertaken in the northern half of the Province of Nganhwei, outside of the capital city of Nganking.





THE RIGHT REV. JAMES STEPTOE JOHNSTON, D.D.,  
*Missionary Bishop of Western Texas*

## The Missionary District of Western Texas

BY THE REVEREND WALTER R. RICHARDSON, D.D.

*(Concluded from the March Number)*

### II.—Historical Sketch

THE early histories of the parishes and missions of Western Texas are replete with incidents which give a vivid coloring lacking in the more prosaic outlines of these later days. The Rev. E. A. Wagner could tell the story of one Sunday morning service in the County Court House in Corpus Christi, when, as he opened the Bible on the Judge's desk, a pack of playing cards fell out. "Brethren, you must build a church," cried the veteran missionary. "I will never preach in this house again, where such irreverence has been shown the Word of God!"

The first church in Indianola was built in 1869, and was destroyed by a tornado that same year. It was at once rebuilt, but, six years later, was destroyed again,

with the whole town; the rector and his family, with over 300 other persons, were drowned. The church floor was carried six squares from where it had stood, and on it, strange to say, the little cabinet organ safely rode out the storm. The lectern, prayer-desk, altar and bishop's chair were found twenty miles down the bay. The communion service was also found, and is now in use in the church at Lavaca. And yet once more, that beautiful little city by the sea, thrice doomed, was utterly wiped out and destroyed, by wind, fire and flood combined, in 1886. None have had the courage to rebuild. It is entirely deserted save when, now and then, the fishermen on the bay spread their nets to dry on its desolate sands.

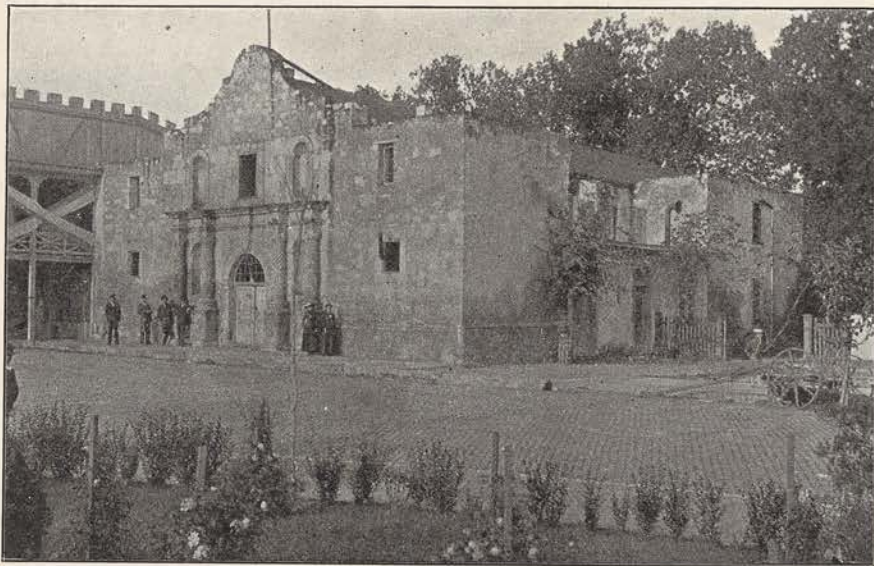
Long before St. Stephen's, Goliad, was



built, the place bore the name of *La Bahia*, "the Bay," although fifty or sixty miles from the sea, because it was the port of entry for the province of the new Philippines—*Nevas Filipinas*, as Texas was called under the old Spanish *regime*. This was the scene of the fearful Fournier massacre, in 1836, when 400 men who had surrendered honorably as prisoners of war were marched out by the Mexicans on Palm Sunday morning, and shot down like cattle, almost under the shadow of the old church. This, with the

became known among the boys in the town as the *Comanche baby!*

The present town of Victoria rejoiced in the past in the name of "*El Cuidado de Nuestra Senora de la Victoria de la Guadalupe*." The Spaniards and Mexicans had time in plenty, if nothing else, and did not mind "taking a day off" to pronounce these elaborate titles! The little mission here, of 1862, has grown into the goodly parish of ninety communicants, with a beautiful church, and a rector who, without the name and hon-



THE ALAMO IN SAN ANTONIO

massacre of the Alamo a short time before, wrought a fearful revenge on the field of San Jacinto, to the hoarse cry, "Remember the Alamo! Remember Goliad!" Our little parish of St. Stephen's has also had its stormy times. Begun in 1860, it was closed for two years at the outbreak of the war, and twenty years later its church was swept away in the tornado of 1886. Some of its people still recall the harmonium which led the music in its earliest days; the player held it on his lap and blew the bellows by rocking it back and forth upon his knees. This little instrument

or of archdeacon, has half a dozen missions in his charge, in two of which saloons have been converted from their former uses to the Church's holy work.

The mention of St. Paul's, Chocolate, recalls that same dread day of storm in 1886, when the church was dashed to the ground and scattered in fragments far and wide; it recalls, too, the fair memory of the good woman who drove over the storm-swept prairie, and with her own hands filled her wagon with the boards and shingles, and brought them back to repair the building where she loved to worship.



Such intelligent and devoted Churchmen were found in more than one early mission of Western Texas, drifting thither as from the "Old North State" where Ravenscroft and Atkinson had trained them too well for them to leave in this new country the old Church behind them. Or, in another place we find a far different element, as a large German community made up of the descendants of the German Socialist Colony that came to Texas under Prince Charles Solms in the early forties, without Bible and without religion. Still the prayers of a few faithful ones followed

tribe, or together against the intruder upon their soil. Now a settlement of English people rejoice, in their semi-exile, in the ministrations of their mother Church; and the sound of the church bells and the merriment of children's voices in peaceful homes take the place of the war-whoop of the warriors, the ring of the tomahawk, the twang of the bow and the shriek of the wounded and dying, which once filled the air.

As we come down to the southern limits of the district, the missionary seems to step upon an almost foreign soil, and sometimes actually does carry his work



ONE OF THE TEXAS TOWNS WHERE THERE IS PLENTY OF TIME

them into the wilderness, and in these latest days are winning themselves an answer. Pentecostal fire seems to have fallen upon them, and men and women with their little ones in their arms are coming forward for Holy Baptism.

In Montell ancient history gives us the ruined adobe walls of the old Spanish mission which for years has been the quarry for the people's chimneys. In one of these sun-dried bricks I saw the perfect print of a baby's foot, made 150 years ago. But on the hillsides and in the very roadway the flint arrowpoints and spearheads tell of a time more remote still, when the savage natives roamed those wilds and fought tribe with

into the neighboring republic of Mexico. There the mission at Eagle Pass extends into *El Ciudad de Porfirio Diaz*, which stately name the Americans shorten into C. P. Diaz. The mission at Laredo reaches out to its twin sister *Nueva Laredo "en otro lado"*; while in Brownsville, the *Ultima Thule* of our missionary district, the Mexican vies with the American in claiming the soil. This remote border town, far away from a railroad, is so nearly inaccessible that our bishops have frequently been unable to reach it either by water *via* Galveston, or even from New Orleans, or by plodding stage-coach 150 miles through alternate sands and *chaparral*. By the



one way, Bishop Elliott once narrowly escaped shipwreck, and by the other, for a time, an armed escort was necessary to protect the passengers from marauding Mexicans and other outlaws. The one oasis in that desert was King's Ranch, rivalling in extent a German principality and the seat of a generous and wide-open hospitality. Ours is the only Church for English-speaking people in the place, and our Sunday-school is made up from all denominations, Roman Catholics included. Fort Brown, from which Brownsville takes its name, is a valued and important factor in the

certainly of beautiful import—from Santa Fé, the "Holy Faith," through the "Valley of Death" to San Saba, the "Holy Saviour." San Saba is near the site of the old Spanish mission destroyed by the Indians 150 years ago, and of rich silver mines also, of which they obliterated every trace.

The wide territory over which we have so briefly glanced stretches a distance of 200 by 600 miles, with country neighborhoods, villages and towns of 500 or more, beside the principal city of San Antonio, with its 60,000 people. The State of Texas is growing, but the Church peo-



THE PLAZA AT SAN ANTONIO

Church life and influence, as is Fort Sam Houston in San Antonio, the military being so frequently members of our branch of the Church Militant.

Returning to San Antonio as a starting-point, 400 miles and over make a long journey to the farthest northwest limit of the district, where Llano and San Saba recall the *Llano Estacado*, or "staked plain," so called from the trail marked by stakes set up across the great desert between Santa Fé and San Saba, then the furthest outpost from the south, of religion and civilization. It was called *El Jornada del Muerto* also—"The Journey of Death"; and the spiritual significance of these names is

ple do not form a large percentage of the immigration which is so rapidly increasing its population, and the frontier character of the Western District makes the population fluctuating and therefore difficult to train in the Church's ways.

For this careful training we must depend largely upon our schools. St. Mary's Hall, San Antonio, was begun in 1866, but, broken up by cholera the same year, was not reopened till 1880. Nicholson, Wolfe, Elliott, Stevenson, Gray and Brunot are names dear to Churchmen, connected with this school. Numbers of refined and cultivated Churchwomen have come out from it. At present forty girls can be received



into the boarding-department and 120 are day pupils. Montgomery Institute which Bishop Elliott established in Seguin was, some years since, absorbed into St. Mary's; while St. Andrew's Academy, which he started in the same town, became the forerunner of the West Texas Military Academy, founded in 1893, and advancing by leaps and bounds, was twice enlarged within its first year, and has now a primary department in process of construction.

But apart from schools, notwithstanding extent of area and scattered and shifting peoples, the Church is making itself known, and though the people change, some among the clergy have long held their posts, as the president of the standing committee, who participated in the organization of the district, in 1875; the rector of San Angelo, who has spent almost the whole of his twenty-five years' ministry in Western Texas, and the rector of St. Mark's, San Antonio,



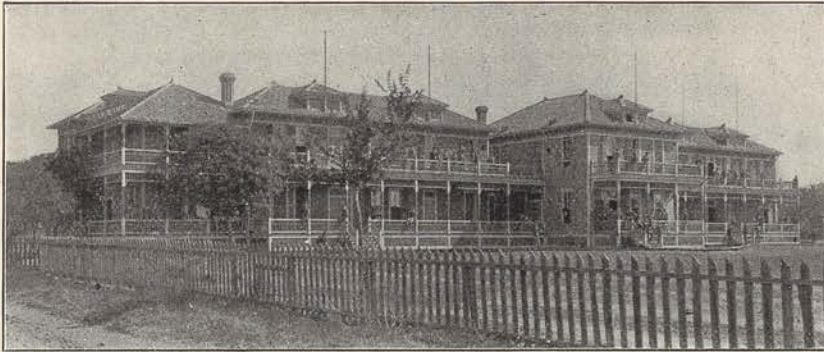
THE BOYS AND GIRLS OF ST. PHILIP'S INDUSTRIAL SCHOOL

The third school of the district, emphasizing another element which we have not hitherto touched upon, St. Philip's Industrial School for colored children, was founded in 1898, and now gathers its forty pupils in a substantial brick building. It is the outcome of a voluntary movement on the part of the colored people themselves, a large delegation of whom, in 1895, came from the leading African Methodist Church in San Antonio, and begged Bishop Johnston to take them under his episcopal charge. A church and rectory and this school are now the property of the mission,

who has been its rector for three-and-thirty years.

At our annual convocation, two years ago, there was an earnest discussion as to whether it was our duty to change our policy and to concentrate our resources, including our grants from the Domestic and Foreign Missionary Society, in strengthening and building up the Church in a few of the stronger centres, instead of trying to minister to the little flocks scattered here and there, of five or six or a dozen or twenty members, as we have been doing, until it is now our boast that there is not a town of 750



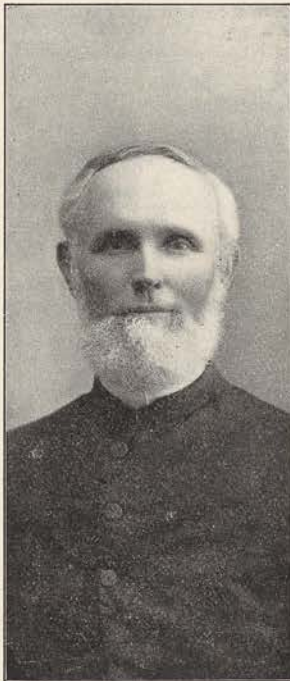


THE WEST TEXAS MILITARY ACADEMY

white, English-speaking inhabitants in the district, where we have not regular and stated services. It was the unanimous vote of the convocation that we must not retrench, nor leave those children of the Church, scattered and few as they are, without shepherding. This, we think, is the policy and duty of the Church, and it is for this we still need the help of the Church—to continue the work, to rebuild

waste places, to strengthen the weak, to sustain that which is ready to perish, to increase the work in multiplied services and to extend it to new fields, until there shall be no place that the Methodist circuit rider and itinerant with his horse and saddlebags, or the Presbyterian in his buggy, shall have reached, that we shall not be there also, without waiting to go in a Pullman, as has been sometimes charged against us.

At our last convocation \$2,500 were subscribed for our missionary work, and this, with our grant of \$3,600, from the Missionary Society will sustain it for the year.



THE REV. J. T. HUTCHESON, D.D.,

*Pioneer Missionary of  
Western Texas*

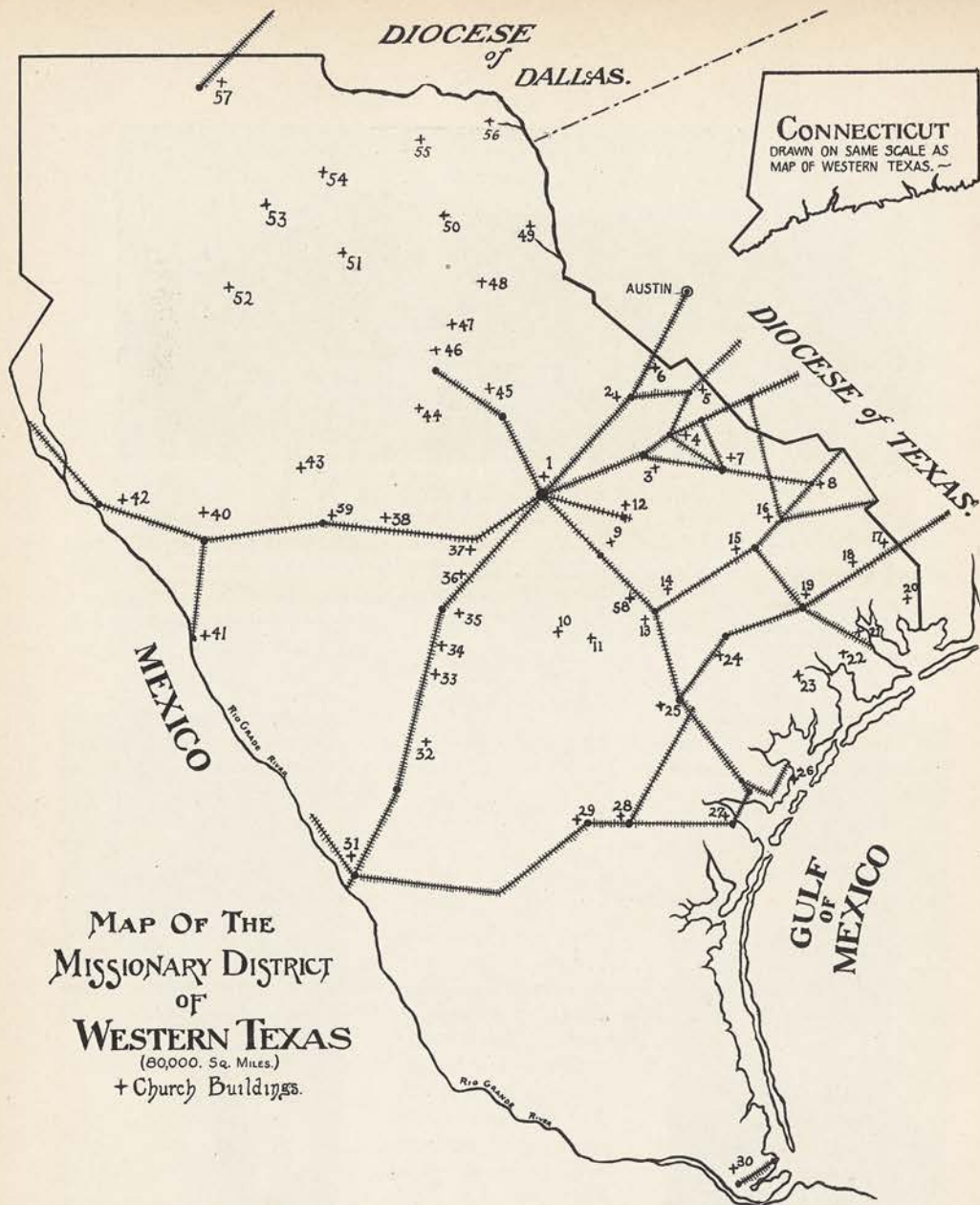


THE REV. WALTER R. RICHARDSON, D.D.,

*Pioneer Missionary of  
Western Texas*

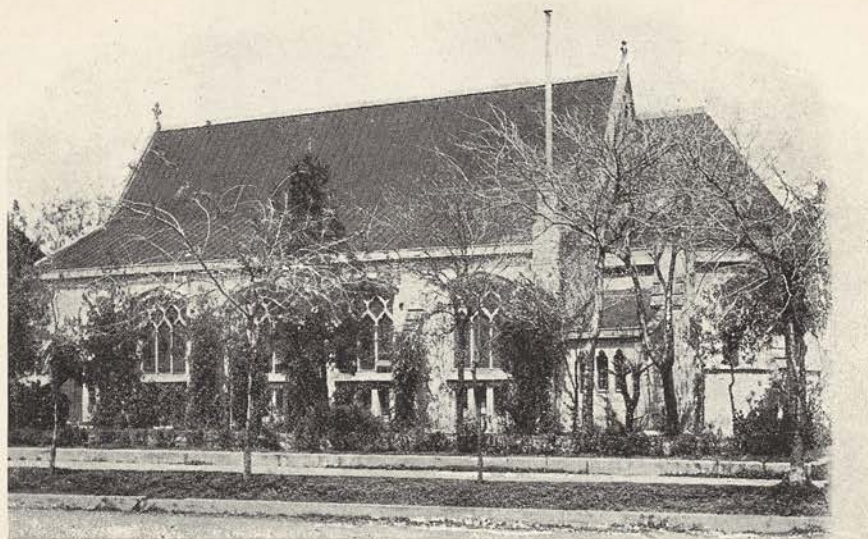
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|-----------------------|-------------------|----------------------|----------------------|---------------------|
| x 1. San Antonio      | 13. Kenedy        | x 25. Beeville       | 37. Moore            | x 49. Llano         |
| x 2. San Marcos       | 14. Runge         | x 26. Rockport       | 38. Sabinal          | x 50. Mason         |
| x 3. Seguin           | x 15. Cuero       | x 27. Corpus Christi | x 39. Uvalde         | x 51. Junction City |
| x 4. Luling           | x 16. Yoakum      | x 28. Alice          | x 40. Brackettsville | x 52. Sonora        |
| x 5. Lockhart         | x 17. Ganado      | x 29. San Diego      | x 41. Eagle Pass     | x 53. Fort McKavett |
| x 6. Kyle             | x 18. Edna        | x 30. Brownsville    | x 42. Del Rio        | x 54. Menardville   |
| x 7. Gonzales         | x 19. Victoria    | x 31. Laredo         | x 43. Montell        | x 55. Brady         |
| x 8. Hallettsville    | 20. Caranchua     | 32. Cotulla          | 44. Bandera          | x 56. San Saba      |
| x 9. Floresville      | x 21. Port Lavaca | 33. Dilley           | x 45. Boerne         | x 57. San Angelo    |
| x 10. Rossville       | x 22. Chocolate   | 34. Derby            | x 46. Kerrville      | 58. Karnes City     |
| 11. Campbellton       | 23. Long Mott     | x 35. Pearsall       | 47. Morris Ranch     |                     |
| 12. Sutherland Spring | x 24. Goliad      | 36. Eden             | 48. Fredericksburg   |                     |





ST. MARK'S, SAN ANTONIO

We need five or six good men, such as are able to endure hardness, and are endowed with the patience of hope and with a good share of that fourth grace and sixth sense of adaptability, tact.

We need both men and money, to reach out after new fields, to divide existing ones, so as to give more frequent

services, and to pay better those faithful men who are giving their lives uncomplainingly to the building up of the Kingdom of God in this land. We need money also for the fuller endowment of our schools, for their further and better equipment and for scholarships; and for the episcopal endowment fund.

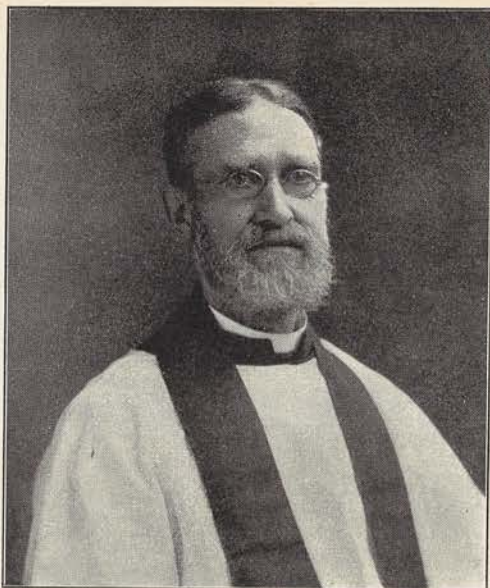
The following is a comparative showing of the condition of the district when first set off in 1875; when Bishop Johnston came, in 1888, and at the present time:

	1875	1888	1901
Clergy, .....	8	13	26
Organized Parishes, .....	6	15	20
Mission stations, .....	10	27	35
Churches, .....	10	20	40*
Rectories, .....	4	10	19†
Communicants, .....	450	1,400	2,977
S. S. Pupils, .....	283	1,238	1,689
Contributions, .....	\$12,593	\$17,733	\$22,380

\* Of these four are of brick and five of stone.

† Five are of brick.





THE REV. JOSEPH WITHERSPOON COOK  
*Born March 12, 1836. Died in St. Luke's Hospital,  
St. Louis, February 23, 1902. In charge of  
the Mission to the Yankton Sioux from  
May 10, 1870, till his death*

## A Well-Invested Life and Its Rewards

BY THE RIGHT REVEREND WILLIAM HOBART HARE, D.D.

FOR thirty-two years the Rev. Joseph Witherspoon Cook served the Church as a missionary to the Yankton Sioux Indians of South Dakota. A ministry of such length, passed under difficult and sometimes unpleasant surroundings, illustrates the depth of Mr. Cook's devotion to the welfare of less privileged people. While the rector of a pleasant parish in a Pennsylvania town, Mr. Cook chanced, as it might seem to some, to read a report from Bishop Clarkson to the Board of Missions, in which was mentioned the desire and need of the Indians for the ministrations of the Church. Mr. Cook, with characteristic self-denial, offered for the work, but the bishop, unable at once to provide for his support in the Indian Mission, urged him to take charge of the struggling mission among the white people in what was then the new town of Cheyenne, in eastern Wyoming. Faithfully as he did his work here, he never abandoned the hope

of giving his life to the Indians—a hope that was realized in the spring of 1870, when the success of the Cheyenne mission seemed so sure as to justify him in resigning it to other hands.

He reached the Yankton Agency May 10th, 1870, and at once began the unbroken service, ended only by his death. A stranger meeting him then would probably have judged him entirely unfitted for what lay before him. Sensitive in feeling, refined in taste, careful about all the proprieties of divine service, and a Churchman to the core, it might well be asked, Was he suited to the rough work of a missionary to barbarous Indians, and for life upon the frontier? Though these qualities made his service a constant sacrifice, they contributed to its effectiveness. His sensitive nature needed the response to the love he so freely gave, and, as time went on, the Indians, often boisterous and rude, and disturbed by forebodings of evil, they knew not exactly what, learned



to trust him as their friend. His refinement enabled him to preserve his dignity, and win and retain the respect of the Indians while doing the commonest tasks of daily life, such as in the wilderness one must often do for one's self. Thus he was able to teach by example the dignity of labor, a lesson much needed by the Indians. Now they saw him in his study, winning by mental work the food wherewith to feed his people. Again they saw him in overalls and

large numbers of wild Indians it was rather startling. Scarcely a dozen were in civilized dress. All were "blanket" Indians, with the usual accompaniments of paint, feathers, gewgaws, bows and arrows and pistols, as if they were expecting some sudden appearance of their enemies.

Mr. Cook gave himself with entire devotion to his accepted calling. Confining himself almost entirely to the one tribe, he spent all his energy in establishing



THE HEATHEN DANCE HOUSE AND DRUM ARE ALWAYS OPPOSED TO THE CHURCH

rough boots, carrying out ashes, laying out walks or digging in the garden. And later still in the same day, it might be, they saw him in the chancel, where, clad in vestments scrupulously clean, amid furniture simple but tasteful, which his own hands had dusted, he led their worship with reverence and care.

Contrast this with Mr. Cook's first sight of the people among whom his life was to be spent. The morning after arrival was "issue day," when the weekly rations were given out in bulk to the Indians who had gathered at the agency from all parts of the reservation. For them it was the gala day of the week. To one unaccustomed to the sight of

among them a centre of work and influence. His first effort was to secure a suitable building, in which by the preaching of the Gospel wandering children of God should be taught to worship Him in the beauty of holiness. A rude log church was soon erected, which gave way in time to the better building shown on page 260. To teach his friends how a Christian man should live, the minister's house with its grounds were always well kept. In teaching this lesson Mr. Cook brought into play his knowledge of horticulture, experimenting on the plants, trees, shrubs and vegetables, until, in spite of the fact that the place he called home was an



utterly treeless, and almost grassless hillside, and of the still greater difficulty that more than once after years of seeming success, almost every tree and shrub was killed by severe drought, he came at last to have as attractive a spot as could be found anywhere within fifty miles.

With the mission thus entrenched, Mr. Cook turned his attention to training native workers, and so planned his life and work that they should be an unmistakable invitation to worthy and high-minded Indians to devote themselves to the uplifting of their people. How well he succeeded in this is evident from the fact that ten of the nine-

teen Indians who have been admitted to holy orders in South Dakota, were in large measure the fruit of his training. He introduced into this wilderness mission, and for many years maintained, a vested choir of Indian boys and young men. During his ministry he admitted by Baptism 1,500 of the Yanktons into God's Kingdom, and presented about 750 for Confirmation. These figures, striking as they are, can at best only faintly indicate the effect of his life. I saw many inspiring fruits of it among Mr. Cook's bereaved people during the four or five days I spent with them at the time of his funeral.

Leaving home in a vain search for



THE CHOIR OF THE CHURCH OF THE HOLY FELLOWSHIP  
*The Rev. J. W. Cook is seen on the extreme left, the Rev. I. H. Tuttle, native deacon,  
 in the doorway*



health and renewed strength, he died before finding them. He directed that his body should rest among the people to whom he had given his life. As an Indian woman said, "He has come back to us at last." And so he received the last offices of love at their hands. The men bore his body from the railroad station to the altar before which he served for nearly thirty-two years. There they watched him day and night, assiduous in every thoughtful attention to the last, while Indian women with their own hands adorned in purple and white and transformed into a funeral car the rude wagon which was to carry his body to the burial ground on the hill. The services began as he would have had them, with the celebration of the Holy Communion, and fifty-five Indian communicants went to the altar past their dead priest. The burial service, at two, was

conducted by his friend and bishop of many years, assisted by three native deacons, Mr. Cook's own sons in the faith. Most of the service and hymns were in Dakota. Everything was like Easter, bright with resurrection glory and the hope of immortality. The bishop's address was on "What God does for a good man's soul," and later, on Sunday morning, on "What a good man may do for God." As a blizzard was in progress, the committal was said in the church, and it was not till Sunday that the interment was possible. Then his faithful people followed their best friend to his grave, draped in white and bordered in cedar boughs—again by Indian hands. There the young men sang over him "The sweet bye-and bye" in his own translation into the Dakota language, and there we left him to sleep.

## Two Sacramento Lads and their Easter Offering

BY THE RIGHT REVEREND W. H. MORELAND, D.D.

THE first railroad station on the western slope of the Sierras in California is the little village of Colfax. It is hardly more than a line of saloons and shops facing the railway tracks, with a few cottages behind on the hills, and a big public school-house. But the passengers on the overland trains invariably swarm out of the cars upon the station platform while the engines are being changed. They have been shut up for forty long miles in the snow-sheds, catching tantalizing glimpses of beautiful scenery through the crevices of the sheds, unable to read because of the lights and shadows chasing each other across book or paper, and almost asphyxiated in the close air of the car with every ventilator tightly shut. Therefore, with a sigh of relief, the train load of travellers, having reached the foot of the steep grades, and rounded "Cape Horn," the last dizzy precipice, fling themselves eagerly into the open air and rejoice in the first real sight and breath of verdant California.

Colfax has thus become to the mountain boys a great spot for trade. No sooner has the train checked its speed than scores of youthful voices are heard, crying the luscious fruits of the foot-hills, and selling bouquets of fragrant flowers. Peaches, plums, apples, grapes, figs—ten cents a basket—find immediate takers. Jewelled hands are held out eagerly for violets, jonquils, roses, especially when the last scenes on the other side of the snowsheds were of vast sage brush plains, and in winter of long icicles dependent from the water tanks.

See the bright-faced boys as they pass through the crowds of passengers offering their tempting wares. Watch that little fellow of thirteen on a crutch. How quickly he gets about on his stick. He is as lively as any boy in the group and as cheery. Near by is a smaller lad with soft brown eyes, brother of the crippled one. Their father is a railroad man, and warden of the mission at Colfax. Harold, the elder son, is afflicted





THE CHURCH OF THE HOLY FELLOWSHIP, YANKTON AGENCY  
*The rectory is hidden by the trees on the left*

with tuberculosis of the spine, and every day must have the wound dressed and drained. But he looks up with a brave light in his eye and never murmurs, although he grips the chair with both his hands. Hear him warning Willard, the younger—"Have you got your Catechism? Don't you know the Bishop comes next week, and is certain to hear you recite it?" Then the sweet smile when the Bishop does come, and holds awhile the thin hand, and the pride with which the Catechism is said, perfectly and without a miss from end to end! Was ever any one more truly fit for confirmation than this rare lad, and must not the Holy Spirit have imparted His choicest gifts to that pure heart, when the crutch was laid against the chancel rail in the little hall over the saloon, and the Bishop's hands rested upon the bowed head?

Was it worth while to carry on mission work in so unpromising a place, when a flower so white and delicate was found to open its petals, and many more budding about it, in a soil which only awaited watering with the grace of God? Look in the list of contributors to the

last Lenten offering from the District of Sacramento, and find \$6.36 from Colfax. This was the profit on the sales of fruit and flowers made by the two brothers. Was any great offering from the rich churches of New York or Pennsylvania sweeter in God's sight than that of the pale-faced, crippled lad and his brown-eyed brother? Is there any boy or girl in the whole Church who could not do as much?

## Home Field Notes

THERE is a good deal of the commonplace in the work of the domestic mission field. Yet even commonplace progress is worth recording when it is the result, as it almost always is, of uncommon patience and devotion. For instance, the Rev. H. N. Tragitt, a South Dakota missionary, writes that in Wilmot, one of his stations, four lots have been purchased on which, as soon as the funds are forthcoming, it is proposed to erect a guild hall to be used for all purposes until a church building can be secured.



In Sisseton, a typical frontier town, Mr. Tragitt has purchased six lots for a similar purpose. One discouraging feature, however, of the work in that section of the country is the migratory character of the population, making it difficult to accomplish permanent results. To meet this, however, the Church "follows" the people.

In the town of Spencer, Ia., the Rev. T. F. Bowen says that since his coming in 1896 the communicants have increased from seventeen to sixty-three. Two other places under his charge, Good Shepherd, Spirit Lake, and St. Mark's, Sheldon, are brightening with prospects of growth and future usefulness.

Miss Mary Eichbaum, employed in the District of Asheville, is carrying on an interesting work in a parochial school for the factory children at Morganton, N. C.

In the Diocese of Texas at Hearne, Groesbeck, and Mexia the Rev. W. L. Smith reports improvement, especially in the last two places where guilds have been organized and are in earnest for the upbuilding of the Church.

The Rev. George Hinson, of New Mexico, has during the past quarter travelled 900 miles teaching and preaching at the various mission points under his charge. The work at Roswell, and Carlsbad is especially encouraging.

At Spearfish, South Dakota, a good work is being successfully carried on. A new mission has been commenced at Belle Fourche that promises well, though at present services are being held in a Methodist church.

The Rev. Mr. Turner continues with unabated interest his earnest work among the deaf mutes in Virginia, North Carolina, Georgia, Alabama and Mississippi.

**D**URING the past summer, two parish rooms were added to St. Luke's mission church, Terre Haute, Ind. This bare announcement conveys little idea of what such an achievement means in a weak mission like St. Luke's. The chapel is situated in a poor part of the city of Terre Haute, and is the church of the

poor. A few years ago the work was abandoned, but when Bishop White was consecrated, he determined to make a new start and called to his aid the Rev. William Mitchell, who remained five years under very discouraging circumstances. During his incumbency, the church was moved to its present site, the debt was paid, and a considerable congregation was gathered. Mr. Mitchell resigned in September, 1900, and was succeeded in October of the same year by the Rev. R. B. Foote, who has done laborious and self-denying work. Results come slowly in such a community, but Mr. Foote felt that the only way to do successful work was to have a suitable place in which to carry it on; he therefore began a canvass for the raising of funds, and, much to the surprise of everyone, succeeded in securing all that was absolutely necessary for the mission rooms. The hope of the mission lies in its Sunday-school, which is an excellent one, and in its young people, who now have pleasant and suitable quarters for the various societies which the missionary has instituted.

**S**EVEN persons, all adults, have been confirmed recently in Christ Church, Shelbyville, Ind. This mission was organized several years ago and was supplied with a week-day service, more or less regularly, by the several rectors of Christ Church, Indianapolis. In January, 1901, there were six actual communicants on the roll, all women. They had bought and paid for a lot in a very undesirable part of the city. After consultation with the bishop, they sold their lot, bought another three times the value of the original one, and raised, with the help of two gifts from the American Church Building Fund Commission and the Diocesan Church Building Fund (the two gifts amounting to only \$450), \$2,000 for the erection of a church building. Another confirmation class is in course of preparation. The mission pays one-half of the clergyman's salary and meets all of its current expenses.



## With the Tibetans in Tent and Temple

AS soon as I saw Dr. Susie C. Rijnhart's "*With the Tibetans in Tent and Temple*"\* advertised, I sent for it. I had heard something of her terrible adventures in Tibet, and furthermore, among recent writers on Tibet she is, so far as I know, the only one who speaks Tibetan, or has lived in the country for any considerable length of time.

The book is intensely interesting throughout. After a brief description of their plans and journey to the Tibetan frontier (this journey alone would have furnished many travellers with sufficient material for a book) the real subject—Tibet—is reached. But not long after their arrival the Mohammedan rebellion in the province of Kansu broke out. During the rebellion the Rijnharts took refuge in the great lamasery of Kumbum, which is one of the most famous of Tibetan monasteries. They were able to do much for the wounded and so gained the favor of the whole community. They also had such an opportunity as no foreigners except possibly Huc and Gabet have ever had of learning about the inside life of a Tibetan monastery. One also gains a new idea of the savagery of the Chinese soldiers. After the defeat of the Mohammedan forces at Sining, "many a meal of human hearts and livers was partaken of by the soldiers," who thought that they would thus gain the courage of their enemies.

But the most interesting part of the book is that which narrates their journey toward Lhasa. While they were passing through northeastern Tibet, the fame of the good deeds which they had done protected them, and the people were very kind; but to the southwest is a large uninhabited district and when they came into inhabited regions again they were unknown, and then their

troubles began. Their child died, the officials tried to stop their journey, and finally succeeded in turning them back toward China; they were robbed of their animals and their guides deserted them, so that they had to leave practically all their baggage, and finally Mr. Rijnhart went to get help from some natives and never returned. Alone, with a little help from a few friendly natives and one Chinese merchant, Dr. Rijnhart succeeded in making her way back to Ta-chien-hi on the Chinese frontier, and thence home to America. She is, I believe, preparing to go out again.

Those who are interested in Tibet must certainly read this book, so also should those who like interesting books of travel, and above all should those read it who are interested in the spread of Christ's Kingdom and honor those who have "hazarded their lives in the high places of the field."

D. T. HUNTINGTON.

*C*ENTENNIAL Survey of Christian Missions, the supplementary volume of Dr. James S. Dennis's *Christian Missions and Social Progress*, has just been published by the Revell Company. As a systematic, accurate, and impressive survey of mission work in non-Christian lands it will be found to be of exceptional, practical value to all students of the contemporary progress of Christianity. Owing to the enormous amount of material, and the number of additional features introduced by the author and the consequent increased size, it became necessary to advance the price of this work from \$2.50 to \$4 net. Even with this advance in price, the expense of mechanical production alone is not covered. We hope to comment at length upon the volume in the near future.

\* F. H. Revell Co., New York, Chicago and Toronto. \$1.50.





HOLY TRINITY CATHEDRAL AND ST. AGNES'S SCHOOL, KYOTO

## A Parochial Mission in Kyoto, Japan

BY THE REVEREND J. LINDSAY PATTON

MODERN missions were inaugurated in Japan in the early spring of 1859 by the arrival at Nagasaki of the Rev. John Liggins. A month or two later he was joined by Bishop Williams, who, though now full of years, still works as hard as the youngest of us. For many years the progress of the Gospel was slow. The missionaries had neither knowledge of the language, nor books, nor grammars to give them hints as to the intricacies of speech that the Japanese have evolved for themselves. But after a sowing time of upward of twenty years, the early eighties brought in a large harvest. But the failure of "treaty revision," in 1889, brought a sudden and disastrous change. Foreigners, who had formerly been looked up to as wonders of enlightenment, suddenly found themselves objects of suspicion. Missionaries, whose teaching was formerly received with gladness, found it impossible, even with the help of the many faithful Japanese pastors and evangelists who remained, to keep within the

fold many of those who already had been baptized. It was a season of trial and relapse, though one also of earnest seed-sowing, but of little ripening grain. It seemed to some that the Japanese, so far from soon becoming Christians, would go over wholly to the worship of the new god called Science. Modern materialistic literature was eagerly studied and appropriated as a true theory of life and death by the youth of the land, and their elders did not say them nay.

But step by step the better thought of the nation asserted itself, and began to discover that the "higher thought" had not improved the "lower nature," that young Japan had become morally corrupt, and that matters were rapidly going from bad to worse. The style of writing on moral problems in the magazines and newspapers began to change from self-satisfaction to doubt, and from doubt to serious alarm. The *samurai* creed of morality passed away years ago. There was no hope in this for young Japan. The new scientific creed had proved a failure. Buddhism, both the old and the



new, seemed to have lost all power to lead men into better ways. And yet the best thought of the land was in search of a power that would regenerate Japan. What wonder that many, who a few years ago looked on Christianity with contempt, began now to turn to it as the only hope of the future?

Christians in Japan, both foreigners and native, of course had been following these things with the keenest interest, though during all this period they had been busy scattering the seed by means of tracts, magazines, schools, theatre and open-air meetings, street chapels or preaching places, and churches. From the Christian standpoint, it had been pre-eminently a season of seed-sowing. But when the marked change in public opinion began to show itself, to many it seemed that the time of ingathering had come. The needed impulse was given by a body of Japanese Christians, who met in Osaka in the spring of 1900, and who then and there determined to call on all Christians to make the first year of the new century memorable in the annals of Christianity in Japan by a special and united evangelistic effort carried out in all parts of the country. The plan only needed to be stated to secure the adhesion of large numbers.

Early in the spring of 1901 the campaign was opened in all the large cities of the Empire with well-advertised meetings in which both missionaries and Japanese shared. Each city was districted, and invitations to meetings were left at almost every door in each district. The effort was made to have a notice brought to the attention of some one in every household, and to give personal invitations to as many people as possible. Some thousands as a result of these meetings expressed a desire to learn more of Christianity.

This was the first time in the history of Christianity in Japan that such a movement had been attempted on so large a scale, and the want of experience was sometimes too plainly manifest. In

some places the numbers asking for instruction completely swamped the local committees. But in spite of mistakes, the movement has done, and is doing, great good.

Our missionaries of the American and English Churches watched the progress of affairs with the keenest interest. Here in Kyoto we held ourselves aloof from any public participation in the movement, though we early decided that we would hold a "mission" in Holy Trinity Church before the first year of the new century had passed away. Three consecutive days were selected, and for weeks before we bent every effort toward preparing our people for the event. They responded heartily in labors, thanksgivings, and prayers. When the day came, our young men had thoroughly canvassed the neighborhood of the church, and had left invitations at every house in this district, and at all the higher schools in the city. In addition large posters had been put in public places, such as street corners, barber shops, and bath houses. Invitations were sent to all the principal officials in this part of the city. The result of all this was that the church was crowded on the first and last nights, and comfortably filled on the second night, when the weather was rainy. It was an inspiring sight to see the eager faces.

Each day there were two services—one in the afternoon in the assembly-hall of St. Agnes's School, the other in the evening in the church for the public. The preachers on the first day were the Rev. K. Hayakawa, of St. John's Church, Osaka, and the Rev. J. C. Ambler, of the same city. On the second day the preachers were the Rev. T. Chikashige, of St. Paul's, Osaka, and the Rev. I. Dooman, of Kobe. On the last day, we had Mr. Dooman again, and Mr. Shiraishi, catechist at Christ Church, Nara. The sermons one hears on such occasions as this in Japan are very different from what would be heard at a "mission" in the home land. The subjects might oftentimes be the same,



but the treatment would always be different—as different as was the sermon of St. Peter on the Day of Pentecost in Jerusalem from that of St. Paul on Mars Hill in Athens.

At each service, blank slips of paper were given to everyone who desired to hear more of Christianity, so that they might write their names and addresses. The advantages of such a method are obvious anywhere, but it is of peculiar advantage in Japan, for many a Japanese will talk to you at your own house or in secluded places with regard to the deeper things of life, when he would be far from desirous of having you come to his house, thus letting friends and neighbors know that he was interested in Christianity. But when you can get him to let you visit him under his own roof, and there talk of things divine, you have found a man who is far advanced on the road to a life decision. With this end in view, we followed this method in our "mission," the young men of the congregation distributing on the men's side, and the young women on the women's. During the course of our services, we secured the names of upward of 150 persons who expressed their desire to learn more of Christianity. Our people realized that most of the work was still before

us, for they gave every assistance in gathering this great body into classes, in and out of the Sunday-school. They organized themselves into committees, and distributed the whole body of the enrolled amongst the mature Christians in the Church. He or she was to visit and get acquainted with each and all of these, and use every endeavor to get them to attend the regular services, and to state their several cases to the clergy so that they might be put into one or other of the instruction classes.

This work has continued up to the present time with a fair degree of regularity, with the result that quite a number of the more advanced (most of the enrolled had already heard a good deal of the Faith), have been received as catechumens, and some have been baptized.

Another result of our "mission" is the increased activity of our own people in the things pertaining to the Kingdom of God. The attendance at the regular services of the Church has nearly doubled, a large part of the increase being due to the more faithful attendance of Christians. For all of which we thank God and take courage, as we ask the prayers of all who may read these words.



THE WOMEN AND GIRL CATECHUMENS NOW BEING PREPARED FOR BAPTISM AS ONE RESULT OF THE SPECIAL SERVICES AT KYOTO

*The photograph was taken in front of St. Agnes's School*



# The Church Students Missionary Association Convention

St. Stephen's College, February 23d to 25th, 1902

FROM the students must come the missionaries. To them must the appeal be made for men to carry on the aggressive work of the Church. In the seminaries are to be found the men who have not yet settled where their work is to lie, and who are free to enter the foreign field. To reach the students of the Church, therefore, and arouse in them enthusiasm for missions, is one of the points of vital importance in the present-day missionary campaign.

As Mr. McBee said in his address before the Convention, what we need is consecrated intelligence. The leaders of thought and action are to be found among educated men; and we see that every great movement in the English Church has arisen, originated in, or been extended from, the university centres. The enthusiasm for missions must not be confined to a few volunteers, but must touch every man, woman, and child in the Church. To do this we must first interest the clergy, as they are the teachers of the people. They as a body can be reached far more easily and effectively in the seminaries than at any other time. The student days are the days in which habits of thought are formed and interests awakened. If, therefore, the Church is to be roused to the call of missions, it is imperative to reach the students.

To do this work the Church Students' Missionary Association has been formed. It is a society embracing nearly all of our Church seminaries and colleges, and reaching many of the colleges not distinctively our own. These institutions all support missionary societies, devoted to mission study, prayer for missions, and to providing outside speakers to present the claims of the field, and to tell how the work is done. The Association, therefore, though at present little

known in the Church, is destined soon to play one of the great parts in her history. Its men are just beginning to enter the mission field and to take their place among the leaders in the Church, and when they come to positions of influence the cause of missions will receive a new impetus.

The fifteenth annual convention of the Association was held February 22d-25th at St. Stephen's College, Annandale, N. Y., and was marked by a deeper interest and a more intense devotion to the cause of missions than had ever before been shown. Sixty delegates came together for the occasion, some from points as far distant as Sewanee, Alexandria, Gambier and Faribault, while Yale, Hobart, the University of Virginia and Princeton, among others, were also represented. A noble welcome was given to them, and one could not help realizing that only great forethought and self-denial could have produced such perfect hospitality and so well-managed a gathering.

The world will be won for God, but it will take men to do the work—such was one of the key-notes of the convention. Other conventions have dwelt on the needs of the heathen world, have presented the call to the Church to do her Master's work, or have discussed means of rousing the interest at home. This convention took the cause of foreign missions as established, and tried to bring home to each one present the fact that men were needed to do the work; and coming as the call does to every Christian, it behooves each one to consider why he should not go.

One of the striking events of the occasion was a simple, informal gathering that came together one evening to talk over unreservedly the bearing of the call on each individual. Doubts and difficulties were stated and discussed; and



some men spoke of the motives that had especially appealed to them. It was evident from the words of several of the speakers that they were resolved, if possible, to enter the mission field. It was not so much what was said that was impressive, but the fact that at so many different seminaries men were looking at the question from the same point of view; showing that a great change of feeling and determination of purpose was coming over the younger men of the Church, and that enthusiasm for foreign missions is coming and to stay.

The convention assembled on Saturday afternoon and was received with an address of welcome by the warden of the college, the Rev. Lawrence T. Cole, Ph.D. In the evening, Mr. Silas McBee delivered an address on "The Spiritual Life." This was prefatory to the corporate celebration of the Holy Communion, which was held the next morning in the Chapel of the Holy Innocents. At morning prayer on Sunday the sermon was preached by the Rev. C. H. Evans, of Tokyo, Japan, from the text: "The Desire of all nations shall come." Sunday evening Bishop Rowe told of some of the features of his work in Alaska. He has been in the East seeking men to aid him in his work, and it is a pleasure to be able to state that two students of the General Theological Seminary have volunteered to go out this summer and enter on the work there.

Beside the speakers already named, addresses were delivered by Bishop Brent, the Rev. A. S. Lloyd, D.D., the Rev. R. L. Paddock, Mr. Robert E. Speer, and Mr. H. M. McIlheney. Of peculiar interest, however, were two conferences held Sunday afternoon which were led by representatives of the students themselves. They indicate accurately the tone of the convention. The first was a discussion of "Prayer and Missions" by Mr. Robb White, Jr., of the Virginia Theological Seminary. Mr. White made a strong appeal for more earnest prayer for missions. He spoke of the value of intercessory prayer both to the man him-

self and for the object which he had in mind. Prayer should be made definite. There not only should be a general petition for the spread of the Kingdom, but God's blessing should be asked upon individual men and missions. In Alexandria, in the hall in which the missionary prayer-meetings are held, are hung the portraits of all the men who have gone to the mission field, and as the students look upon those faces they are led to be interested in and pray for each one of the men, and thus prayer becomes more real and vital.

"Men and Money" was the subject next discussed, the conference being led by Mr. Van Meter of the Philadelphia Divinity School. Out of the 5,000 clergy of the Church, there are, he said, less than fifty in the foreign field and 400 in the home mission field. That proportion shows that there is an urgent call for men to enter the field. Some of the typical excuses are: 1. Men feel that it is their call in life to preach to an intellectual audience, and think that their energies would be thrown away in a more humble field. 2. They are afraid of difficulties. Just think of it; men in Christ's service admit they are afraid of difficulties. 3. Selfishness, one of our most common and dangerous faults. This takes all willingness for sacrifice out of us and ruins our work. It leads us to look down on an inferior race, and refuse to share with others the benefits which we have received. 4. Family reasons. Men will not go because their parents object. But this is a reason which finds little weight in the diplomatic or naval service. Are all our soldiers and sailors in the Philippines orphans?

Several other conferences and a number of important business meetings were held. The General Theological Seminary in New York City was selected as the next place of meeting, and choice of a president was left to the chapter there. Mr. Wood volunteered to give the Association a department in THE SPIRIT OF MISSIONS, and Mr. Colton of the General Theological Seminary was elected



correspondent. One important item was the decision to publish a prayer manual for missions, containing pictures of the members of the society who had gone to the field. This manual is to be put on general sale, and it is hoped that it will have a large circulation.

The convention adjourned with a closing address by the Rev. Dr. Lloyd, and the delegates left St. Stephen's with his ringing phrase in their ears: "Christ gave the Church, not missions, but a Mission."

ARTHUR S. MANN.

## Letters to the Editor

[THIS Department is open to all readers of THE SPIRIT OF MISSIONS for the discussion of missionary matters of general interest. All communications must be accompanied by the writer's name and address, though names will not be published without permission. Opinions expressed in this column are not necessarily those of THE SPIRIT OF MISSIONS. The appearance of a communication merely means that the Editor considers it of sufficient interest to justify its publication.]

## What a Travelling Man Sees in the Central West

To the Editor of THE SPIRIT OF MISSIONS:

ENCLOSED please find \$1 for one year's subscription to your publication. If you can publish a magazine twelve times a year as interesting as your February number, you ought to double, yes, quadruple your circulation, for I cannot see how a Churchman can be without it.

We are always more particularly interested in that whereof we know, and the article by the Rev. Duncan Convers proved very interesting to me. Eighteen years ago I began travelling through northern Indiana, and during that time have watched the work of the Church. To every line of Mr. Convers's article I can say "Amen." "We ought to reach them." Indeed we should, and that as quickly as possible. The public school is doing a great work in Indiana, and before another decade rolls around the

Church should be in a position to handle its share of this "seething mass," for such it surely is. For my own part, I cannot believe that the rising generation in that section will follow as closely certain lines as have their ancestors who, as Mr. Convers says, "talk in a way to indicate unstable equilibrium." And right here is the field for the Church. These people are devout, frugal, honest and good citizens. I believe they could be brought to a fuller light, religiously, and made good Churchmen.

HERMAN REICHERT.

Detroit, March 10th, 1902.

## A Suggestion to Missionary Speakers

To the Editor of THE SPIRIT OF MISSIONS:

RECENTLY I have listened to addresses by missionaries of our Church who have been preaching and speaking in various places under the direction of the Board, and invariably they have made the same grave mistake, viz., they have discussed why Christian people ought to be interested in missions, rather than told in a picturesque way about the particular missions in which personally they are interested.

The rector who is sufficiently interested in missions to invite a missionary into his parish, has in all probability preached many times about the duty of praying for and giving to missions; and because he understands his own people has done it more effectively than any missionary with a "stock" discourse on the subject could possibly do.

The rector of a parish labors under the disadvantage of not having seen the missions themselves, so he cannot give that interesting touch of reality which makes the individual thing live, and this is what is needed. Let the missionary tell a simple story of what he has seen and done. Should the man who has been speaking in a foreign language for seven years try to preach after the manner of the man who faces an intelligent Ameri-



can audience twice every Sunday, the congregation will discover in five minutes that he is a dismal failure, and will patiently endure the remaining twenty, and go home more convinced than ever that missionaries are dull. It is the hardest thing in isolated country parishes, where the very situation genders parochialism, to arouse any interest in missions, and when a missionary does come he makes the problem even harder if he is not interesting.

I have hesitated to say these things to the missionaries themselves, partly because I have been a visitor in parishes where they were, partly because they were guests of my own. But I am sure the effectiveness of missionary addresses would be greatly increased if the speakers confined themselves to what is real, and allowed someone else to discuss the theoretical.

COUNTRY RECTOR.

## What Might Be Done for Cuba

To the Editor of THE SPIRIT OF MISSIONS:

I HAVE just finished reading the February number of THE SPIRIT OF MISSIONS and I am more than ever impressed with the fact that we Americans in Guantanamo, and the Cubans themselves, need an Episcopal clergyman. In this number there are letters from missions ranging anywhere from Africa to Alaska. Why is it that never a word is heard from Cuba? Simply because, with the exception of Havana, there are neither missions nor clergymen. For instance: In Santiago, the second largest city in the island, there is nothing to remind us of our Church. The Baptists and Methodists are doing good work, and have flourishing missions in many towns. In Santiago, the Baptists have built a

\$5,000 church and have persuaded many of the natives to become converts. Why is our Church doing so little? While I was in Nassau (English territory) I was impressed with the number and beauty of the English churches. Is there any reason why England should be more successful in establishing churches than we energetic Americans?

In all the agitation over Cuba's financial welfare her spiritual welfare seems to have been overlooked. *Now* is the time to act. Valuable time has been lost. In the minds of all thoughtful people, the American annexation of Cuba is only a matter of time. Many more Americans will flock here and they are legion now. Is our Church willing that they should come and find no Episcopal Church nor clergymen? And are they willing to see all these people either gravitate to the Methodists and Baptists, or sink into a moral stupor and eventually become indifferent Christians?

Several earnest women here in Guantanamo have made serious efforts to procure a young, energetic clergyman with a slight knowledge of Spanish. They have failed lamentably, yet are still convinced that we ought to have one. He could soon gather a large congregation, as the Cubans, who, during the war, were ill-treated by the priest, are only lukewarm in their Church attendance.

For all this plain and town, too, which comprises over 15,000 people, there is one small Roman Catholic church, and in spite of the efforts of the present earnest, hard-working priest, he has only a few faithful souls at his services. He is working against heavy odds—the bitter prejudice of the people, all caused by the acts of one unscrupulous priest.

Something must be done! These children must be saved! Is there not one earnest worker in Christ's vineyard who is willing to come down here and help to do His bidding?

KATE S. TRUSLOW.

*Guantanamo, Cuba, February 23d, 1902.*





THE SENDAI CARPENTERS AT WORK

## The New Mission Building at Sendai

BY JAMES MCD. GARDINER

GRATIFYING progress is being made in equipping the mission at Sendai, Japan, with the buildings for which the Woman's Auxiliary recently gave the money. It has been thought best to delay the building of the church for a few months and proceed with the parish house. This is now approaching completion. At the Editor's request, Mr. J. McD. Gardiner, under whose architectural supervision many of the buildings of the Japan Mission have been erected, has contributed this article on the methods of construction employed for these new buildings.

THE building now in course of erection for the mission at Sendai includes a room, fifteen feet by twenty-one, to be used as a chapel and, adjoining this, a room opening by means of removable partitions into the chapel and about doubling its seating capacity. To this, in fine weather at least, a narrow veranda running along one side of the building may be added, thus giving ample accommodation to the congregation worshipping there for some years to come. Closely adjoining this portion of the building, which is one story in height, is a two-story portion, to be used as the residence of the catechist, giving him in

the lower story two small rooms for study and dining room and in the upper story two bedrooms, with the usual shelved closets of a Japanese residence. The whole building is in Japanese style, constructed in the usual Japanese way. The upright timbers are exposed and the spaces between these are filled in either with plastering inside and weatherboarding outside, or with sliding doors or screens. The screens on the outer walls and opening on the veranda are of a light movable framework, covered with translucent paper, serving as windows. The screens between rooms are covered with a heavier and stronger paper. Both may be removed as occasion may re-



quire, throwing the whole floor into one large room. The flooring, with the exception of verandas and hallways, is covered with *tatami* straw mats about two inches in thickness and measuring three feet by six, covered with fine straw matting and sufficiently soft to furnish a comfortable seat to the worshippers who sit, by preference, in the Japanese

until fairly firm. It is most interesting to watch the workmen gathered about the great upright beam or log, uttering a long, weird wail, which no English sounds can adequately reproduce, as they brace themselves to lift it a foot or two, and then let it drop. In the indentation thus made flat boulders are placed, serving mainly to keep the foot



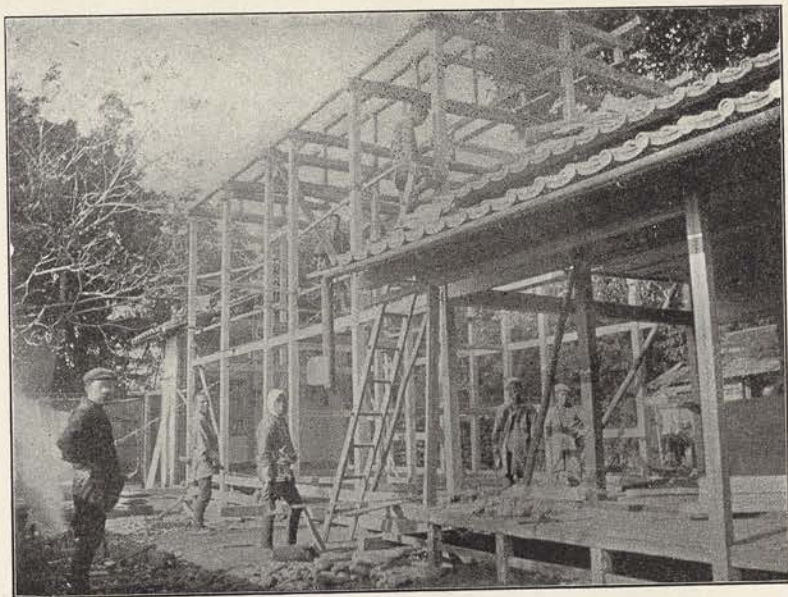
RAMMING THE GROUND FIRM

way on the upturned soles of their feet doubled under them. The woodwork is left unvarnished, the veranda and hall floors become in time beautifully polished, and age adds a tinge of color to the ceiling boards.

The illustrations give a fair idea of the way in which Japanese houses are constructed. In the first place, the ground directly under the foot of each post and upright support is rammed

from the dampness of the ground, and thus protecting it from rot. In some cases the foot of the post is carefully cut to fit the irregularities of the stone; in others where the stone is worked a dowel pin is fitted to keep the post from slipping. It will be seen that these posts and supports occur at intervals of six feet as a rule, though in places they are as near as three feet and sometimes as far apart as nine or even twelve feet, in





THE FRAMEWORK READY FOR THE OUTER WALLS

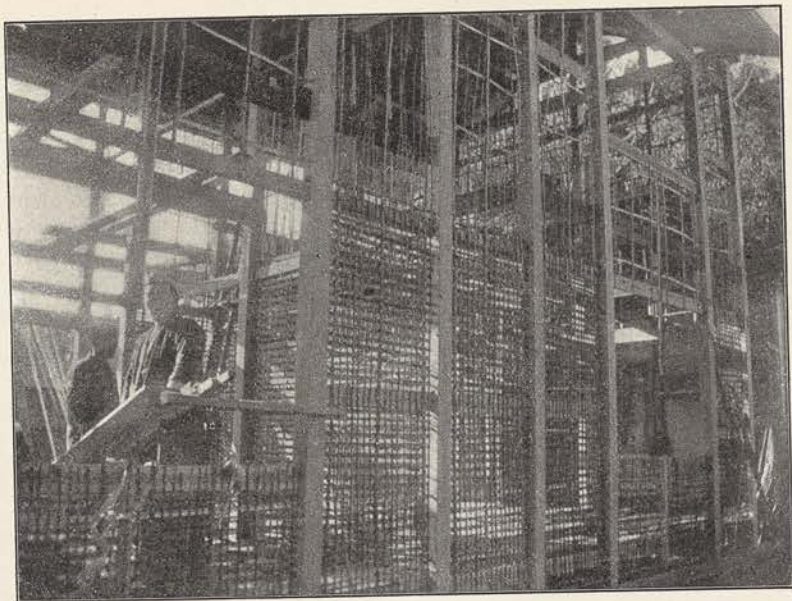
which latter case a lintel duly proportioned to the span is necessary, for any sagging in the lintel would sadly interfere with the sliding of the shoji or window and door frames, which slide in shallow grooves on the under face of the lintels and the upper side of the sills.

To prevent the splitting and consequent disfiguring of all this exposed woodwork, as a rule, in the better class of buildings, the posts are usually cut to the heart of the wood by a saw on one of the unexposed sides. The bracing is all done by means of horizontal strips which also serve as a frame on which the bamboo or reed wattle is woven to receive the coats of plaster. One of the illustrations shows this wattle partly completed. Another shows the framework completely erected, and from this one sees clearly the wholly different principle upon which this is constructed from methods pursued in America. In the first place, the ground sill, instead of running along the lines of the outer walls, crosses the building transversely and forms a footing for the partition walls. Again the roof beams, instead of

resting on a roof sill, really form the upper members of rectangular frames, upon which rest the roof timbers, which are placed at right angles to their frames and serve to hold them in place as well as to furnish supports for the light framework of the roof. Nothing could be more directly opposed to the principles of modern carpentry in America, and yet it serves its purpose admirably in a land where large timbers and saw-mills are scarce and where economy must be practised. Some have seen in it provision against the shocks of earthquakes: such a loosely constructed building, offering less resistance to sudden shocks, gives more or less play to the rocking framework and thus saves it from more serious damage than the cracking or fall of all the plastering while the frame remains intact. But many Japanese buildings have very heavily tiled roofs whose inertia brings such strain on the tenons as to snap them if the earthquake is at all a serious one.

The fact is, in constructing his buildings the Japanese contractor gives





THE WOVEN BAMBOO READY FOR THE PLASTER

very little attention to the question of providing for earthquakes and typhoons. His chief concern is to build as economically and as simply as possible, with the most available materials and with the least labor. He follows the traditions handed down from time immemorial and makes use of materials just as he finds them in stock. The standard size for door-frames, windows and mats is three feet by six. The builder has only to follow these dimensions and provide places for their insertion, and thus he gets an economical result. The slightest variation from these dimensions, either more or less, will add very largely to the cost of his building, as thus many of the details cannot be bought ready made, but must be made to order. Such a house serves its purpose admirably, but for foreign residents, in such a winter climate as prevails in Sendai, a building more after the American style and mode of construction is necessary, and therefore the residence for the foreign missionary and his family will look more like a rectory in the United States.

**B**ISHOP JOHNSTON, of Western Texas, commenting upon the article on his district which appeared in the *MARCH SPIRIT OF MISSIONS*, says, "I have just returned from Sonora, where that sign (see frontispiece of March number), is so conspicuous. I made an appeal to have it pulled down, but the time has not come for that yet. I rang the first church bell in the town on my visit. It had just been put in place on our church. The next day I confirmed eight people, two of them men of influence."

**A**T the March meeting of the Long Island branch of the Woman's Auxiliary the Rev. Mr. Hunter, of St. Augustine's School, Raleigh, told of the steady progress being made there not only in the school, and even by reaching out into the surrounding neighborhood and exerting a good influence. The Rev. Mr. McDuffey, who has undertaken the work among the colored people in the Archdeaconry of Queens and Nassau, is a graduate of St. Augustine's School.



## Around the World

### News and Notes of the Month

**B**AHIA was formerly one of the strongholds of Romanism in Brazil, and was chosen as the place for the Inquisition building. At the present time this building is used by one of the Protestant missionaries as a preaching hall.

**H**AS any reader a copy of the January, 1900, number of *THE SPIRIT OF MISSIONS* that he would be willing to contribute to the files of the Church Missions House? If so, it may be addressed to the Editor, 281 Fourth Avenue, New York.

**C**HURCH people in this country having relatives or friends going to Manila, and to whom they would like to give letters of introduction to some Churchman in that city, may address the Rev. Walter C. Clapp, 70 Calle San Luis, Ermita, Manila.

**L**AST year over one hundred natives were baptized in the English mission of All Saints', Engcobo, Tembuland. A recent confirmation class in the mission numbered seventy-six, most of them being young men. How many readers of *THE SPIRIT OF MISSIONS* have any idea where Tembuland is?

**T**HERE are about 50,000 students in the City of Tokyo. Of these nearly 35,000 live in the Kanda district where the Church has a department of St. Paul's College, known as the Kanda English School. Many students desire to learn English and the school not only supplies this demand, but brings some of them under Church influence.

**O**NE of the English bishops in India was recently interviewed by a visitor with regard to the missionary outlook. The present opportunity he described as unique, and expressed the conviction that the Church

should enter the many open doors with a strong and well-equipped force. "When you go home," he said to his visitor, "tell them everywhere that the great need of India is consecrated lives; not people who will talk about missions, or even give to missions at home, but who will come and do missionary work and live missionary lives here in the field."

**O**NE of the Church papers has been printing letters from its correspondents concerning the longest word in the English language, but English fades into insignificance when compared with the capacities of Esquimaux. Here are three samples instanced by the Church Missionary *Intelligencer*, as they appeared in an Esquimaux edition of *Pilgrim's Progress*:

"Kanoktorutigidlauralloarpakka"  
"Ajokertoraksarilauralloarpattit"  
"Nangianartokarpalliaturmat"

**C**HINA has an anti-footbinding society. A year ago, with the idea of strengthening public opinion against the practice of footbinding, it offered several prizes for essays on the subject. Over 200 came in from Chinese readers, and with but few exceptions strongly condemned the practice. Here are some samples of the argument for the defence. Incidentally they reveal the current Chinese opinion concerning women.

"Bound feet assist women to do their duty, which is to stay at home and not to gad about in their neighbors' houses." "Bound feet are conducive to health and long life. See how many more old women than old men there are in China! This is because their bound feet prevent women from working too hard. Moreover, they do not see and grieve over the unobtainable; so they are not envious, but have hearts at rest, which is very helpful indeed for women." "Those who



complain of the pain involved in binding the feet forget that suffering is necessary for the proper development of woman's character. A woman who has not eaten this bitterness is likely to be opinionated and to want her own way. She will argue and quarrel with her husband, and the two will oppose each other like a pair of strong hands, each coming against the other, causing smacks and crashes. On the contrary, a bound-footed woman will receive correction and is submissive and obedient to her husband. Confucius says that women should be weak and men strong. This is the proper order."

¶

AN important work is being done in the medical missions of Uganda. Each year there has been a decided advance. The old shanty in which the work began, and which by courtesy was called a dispensary, has been replaced by a substantial building seventy-two by twenty feet. Dr. Cook, who is in charge, says, "We are no longer half poisoned by the reeking effluvia from the unwashed bodies of fever-stricken patients, or dripped on by water percolating from the many crevices in the weather-beaten roof." At eight every morning the gate of the dispensary is open, and from that time until nine the patients begin to assemble. From nine to nine-thirty service conducted by one of the native teachers is held, at which all the patients must attend. The daily average is from six to one hundred, many of whom would not otherwise come within hearing of the Gospel. Daily services are also held in the wards. Twenty-seven thousand dispensary patients in a year have received treatment and have given 3,000 shells as fees for medicines.

¶

DR. KERR, of the Presbyterian Church, who died after forty-eight years of service in China, was one of the pioneer medical missionaries. Nearly the whole of his working life was spent in the hospital at Canton. During his period of service

there was a total attendance of 740,324 out-patients, while the number of those cared for in the hospital was 39,941. Over 48,000 surgical operations were performed. In addition to this splendid record Dr. Kerr had the satisfaction of personally training 150 medical students. Once Mr. Charles Seymour, the American Consul at Canton, while walking about the city with an American visitor, pointed out Dr. R. Kerr, and said to his friend: "I consider that he is the peer of any living surgeon in the world today. To my personal knowledge, he undertakes, almost daily, cases which our most distinguished surgeons at home do not dare attempt, even in Philadelphia, the medical capital of our country. I suppose that humble man might just as well be enjoying an income of from \$50,000 to \$75,000 a year, instead of his present small salary, if he was only practising in the city of New York on his own account. And I suppose he knows it, too."

¶

A CORRESPONDENT of the London *Spectator*, commenting upon an article which appeared a few weeks ago in that paper upon "Religion in the Philippine Islands," recalls an incident that occurred several months before, when she had as fellow-passengers on shipboard an American missionary and his family on their way to Manila. "How many weeks they had already been at sea I am afraid to say, for they were being transferred from some out-of-the-way part of South America. I remember, however, the wife's touch of innocent pride when she told me her husband had been the very first missionary chosen to go to the Philippines, and that she expected her little children would be the first American babies imported. Also her simple answer when I made some rather commonplace remark of sympathy in having to take such young children so far from home. 'Well, of course my husband might have refused; but then, you see, we had no reason except we were so very happy and comfortable where we



were.' I felt when I heard her that if all American missionaries possessed the same spirit they might do much."

¶  
**W**HO says that missions do not influence the life of Japan? The other day an Osaka missionary had a call from an actor who wanted to know something about Christianity. In the native theatres lately plays have been given to illustrate the persecutions in China, and this particular actor had to take the part of a foreign missionary. As he believed in playing his part well, how-

ever uncongenial it might have been to him, he procured a New Testament, so as to post himself on the missionary's teaching. He read it once and again, and was particularly impressed by St. Paul's words in I. Corinthians xiii. It showed him, he says, what love really was. He has not yet become a Christian, but there is every prospect that he will. The most interesting thing in this instance is not the inquiry of this particular individual, but the evident influence of events having to do with missions in China upon the every-day life of Japan.

## Ways and Means

### Some Things the Editor Sees and Hears

**S**OME people would like to have, and more greatly need, a closer acquaintance with St. Augustine's School, Raleigh, for Negro young men and women, and the life that centres around it. The Church Missions House Library has just added to its equipment a capital set of slides on St. Augustine's. They are forty in number and are made from a series of fine photographs taken by an expert friend of the school. Mr. Hunter has prepared a lecture of about 2,500 words. The slides and a copy of the lecture will be loaned on the usual terms. These are expressage both ways and payment for breakage. Might it not be possible for diocesan officers of the Woman's Auxiliary to take the slides in charge for a month and see that they are passed on every day, or every other day, until they have completed a circuit of fifteen or twenty parishes? Address the Corresponding Secretary, 281 Fourth Avenue, New York.

**H**ERE is a letter the Editor would like to share with every reader of **THE SPIRIT OF MISSIONS**:

Trenton, New Jersey,  
 March 11th, 1902.

I brought home from the Board meeting to-day an extra copy of

**THE SPIRIT OF MISSIONS** for a friend who lives near me, and the result is a subscription for a year, beginning with March.

Address etc., etc.

Yours faithfully and truly,

(Signed) JOHN SCARBOROUGH.

If each reader would do once a year what Bishop Scarborough has done, 10,000 or more new subscriptions would be added to the mailing list every year. These, with the subscriptions that come directly from individuals (last month there were nearly 500), would very soon secure **THE SPIRIT OF MISSIONS** a circulation commensurate with the importance of the cause it represents. In the last two years the subscription list has just about doubled. Much of this gain is due to the co-operation of some readers, both clerical and lay. Yet the subscribers number only 10,000, instead of the 50,000 or 100,000 they ought to be.

**A** MISSIONARY'S furlough at home does not mean inactivity by any means. During March Mr. Evans, Miss Higgins, Miss Sabine, Miss Bull and Mr. Chapman have been carrying on a campaign of education from North Carolina to Massachusetts. In spite of the floods early in the month Mr. Evans



managed to keep a number of appointments in Central Pennsylvania, and "in all the smaller places was assured that my coming would be a great help. The clergy expressed their appreciation of the plan and felt confident that it was just what the Church in small places needs—a personal touch with the mission field. At Altoona I was the first foreign missionary to appear in the rector's twenty-five years' pastorate. I got ten dollars then, and the assurance from one member of the congregation that she had been converted to the missionary idea." Miss Higgins has been in North Carolina and Virginia, telling the story of Africa's need. Miss Sabine has been in a number of Massachusetts parishes trying to help members of the Woman's Auxiliary to understand the changes wrought in the native life of Anvik and the neighborhood by the work of the mission during the last seven years. Miss Bull has been hard at work to arouse in people a greater willingness to help release the women of Japan from the wrongs they suffer; while Mr. Chapman, busy as he is in taking a medical course at the College of Physicians and Surgeons in New York, has made time to speak twice or more every Sunday, and to give occasional lantern lectures during the week. Mr. Merrill, Mr. Hunter and Mr. Perry, who spent a portion of the month in "the East," have returned to the work which they left temporarily with so much regret, to place its needs before the people who could provide for them. It is to be hoped that Mr. Merrill and his Indians at Oneida may be helped through the industrial work in the dairy, and in the medical work in the mission hospital; that St. Augustine's School may retain all its old friends and win many new ones, who believe in its common-sense methods of developing Christian manhood and womanhood among the Negroes, and that Mr. Perry's unique mission among the Negroes of Brunswick may not lack for the thousand dollars a year it requires in addition to its local income.

CONNECTICUT believes in giving the Apportionment Plan a fair trial. The action of the Bishop and his committee of advisors in distributing among the archdeaconries and parishes the \$21,781.21 suggested as the share of the diocese in the \$750,000 needed for this year's appropriations, has stimulated interest everywhere, and plans are on foot for insuring the giving of every cent asked for, and as many more as possible. One Sunday last month the Editor was at Watertown and found that the Litchfield Archdeaconry has adopted the plan of supplying every parishioner who desires it with an attractive "mite box," upon the front of which is printed:

"A Million for Missions"  
Litchfield Archdeaconry  
Share  
\$1,969.91.

The committee which devised this plan modestly ordered 500 of the boxes, but has found its expectation of the demand far too small. It is evident that the Litchfield Archdeaconry considers its share in this missionary matter as a real obligation, and to avoid dealing in odd numbers will almost certainly make the total of its gifts for this year a round \$2,000. Might not other archdeaconries or dioceses or parishes try this "mite box" plan to enlist a good many of the dimes and quarters that might otherwise escape?

SPEAKING of "mite boxes," by the way, leads one to ask whether, after all, the name accurately describes the thing. That question occurred to the Editor as he heard the Second Lesson read at Watertown on the Fifth Sunday in Lent. Doubtless the name is intended to perpetuate the memory of the widow and her mites introduced to us year after year by that twenty-first chapter of St. Luke's Gospel. But to how many of us does the modern "mite box" mean what it meant to her? As a rule it is the occasionally remembered receptacle for the stray coppers that we don't want to bother with. To her the "mite box" meant the giving of "all the living that



she had." At that rate twentieth century Christians would never have a hand in the making of deficits. Shall we change the name of the thing or try to bring our use of it a little nearer to the standard of the giver from whom the name has come? It is hardly fair to let our giving of that which costs us so little come into the same class with the giving of one who gave until she felt it.

ONE of the saddest things that has found its way to the Editor's table in a long time is an envelope on the face of which is printed (the name and location of the parish are omitted):

### Easter Offering, 1902.

St. \_\_\_\_\_'s CHURCH

For Usual Annual Deficit \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

An Easter offering for a "Usual Annual Deficit"! How can there be any Easter joy under the shadow of a cold, dead thing like a deficit? How the parish must almost dread the blessed festival when it is made the occasion for a desperate effort to provide for the "usual annual deficit," a deficit which must remind every one of neglected obligations and opportunities during the year. An Easter offering to pay parish debts! The two ideas are mutually exclusive, are they not? What a contrast there will be between this parish and some others I could name, whose "Alleluia" will be a battle-cry because they will make offerings for the extension of God's Kingdom in lands where the Easter Gospel and the Easter hope are unknown. If ever there is a time to draw a sharp distinction between paying for our parish and personal privileges and luxuries and giving to our Lord and His needy children that time is Easter Day. The parish that uses Easter to pay its debts deserves our pity, for it has learned but little of the Easter Gospel.

HERE is another letter of a kind that the Editor always likes to have:

Dear Dr. Lloyd:

Let me congratulate you on the March number. I call it splendid—interesting, stimulating, and so cheering. I thank God for all it contains of good news. I should like to give \$100 toward that \$250 for the guest hall for cowboys in Dixon—Mr. Gilman's rectory, too. Do you know anyone who wants to do the rest?

Don't mention my name. Say a member of St. Peter's, Philadelphia.

Believe me, that is the way to do in THE SPIRIT OF MISSIONS—mention just such needs, and people's hearts will burn to fill them. When you have the rest I will send cheque for \$100. I only wish I could do it all. Also I shall be glad to give Miss Higgins \$100 for her industrial school at Cape Mount.

What answer shall be given to that pointed question—"Do you know anyone who wants to do the rest?" Yes, I know one hundred people each of whom really wants to do the rest, and each of whom can do it without help from anyone else, but it has not just occurred to any one of these one hundred people to take immediate advantage of the opportunity. Perhaps one or more of them would like to join "A member of St. Peter's, Philadelphia," in providing the "Cowboy Club"; or perhaps fifteen of them would like to give \$10 each. Either way the club will be provided. See page 180, March number.

OCCASIONAL inquiries come to the Church Missions House for the *Life of Dr. Breck*, one of the Church's pioneer missionaries in the Northwest. The Editor has always supposed that this book was long out of print. He has just learned where forty copies, all that remain of the last edition, can be obtained. He is disposed to buy them up immediately. But he would first ask how many readers of THE SPIRIT OF MISSIONS wish to own a copy of the book. It will be a valuable addition to any missionary library. The cost will not exceed \$1.50 per copy postpaid. Write quickly.



ONE of the most interesting letters about the Children's Lenten Number of THE SPIRIT OF MISSIONS comes from a Central Pennsylvania clergyman who says: "Although we have but an apology for a parish and Sunday-school, we have sold our copies very readily. Long ago I discovered that people outside of our Church like to know what we are doing for missions, and we are proving it now, for Methodists, Baptists and Presbyterians are buying copies of our excellent missionary magazine. One of my boys has asked me if he could sell the magazine every month, and keep half the price for his commission. Why could you not increase the circulation of THE SPIRIT OF MISSIONS with a boys' brigade all over the country?" The circulation can be increased if the boys and girls are willing to continue the experiment they tried with the February number. That the plan can be worked is proved by the experience of the Sunday-school in Boise, referred to on page 132 of the February number. How many schools are willing to try the plan? Address the publication department, SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.

TRINITY CHURCH, Hartford (it may seem to some that Connecticut is getting a good deal of attention in these notes, but Connecticut is doing real things and is keeping THE SPIRIT OF MISSIONS informed of them; both examples are commended to other dioceses), had a memorable Lent and Easter-tide. One of its distinguishing features has been the mission study class. It came about almost by accident. At a meeting of the Sunday-school teachers one evening just before Lent, after the lesson for the following Sunday had been discussed, the question was raised as to what motives should be set before the children as an incentive for their Lenten savings for

missions. Some one urged that the true motive was the desire to help other people, aroused by the knowledge of their need. But, as one of the young men said, "We teachers don't know very much about the need. Ought we not to inform ourselves about missions?" Another expressed what was in the minds of some when he frankly confessed a lack of interest in foreign missions, though he was willing to study. Then and there it was decided to spend a second hour, at the close of that devoted to the study of the lesson during the Thursday evenings of Lent, in the study of foreign missions. A committee of two men and two women was charged with the duty of preparing six programmes, and the work began. The first meeting insured the success of the other five, and the total result has been more than any one would have expected. Teachers who knew little or nothing about the facts of missions were amazed and delighted, and even one of the school officers left the first session of the class remarking, "I have heard things to-night that I never dreamed of." One of the best features of the class was the large part taken in it by the men, lawyers and business men making time to look up facts and put them into convincing shape. "Men of this kind," one of the women of the class comments, "write such good papers and talk so well that it was better than the classes of women we used to have in ———." If there are other classes of Sunday-school teachers that would like to try this experiment next Lent, or perhaps, better still, next Advent, or if any are impatient, now, the Editor will persuade the Hartford Committee to tell its plans and experience more fully. Many valuable suggestions in this connection can be obtained from a leaflet which has already had a considerable circulation, but ought to be more widely known. Its title is "How to Start a Study Class." Its number is 907. Ask for it. No charge.



# The Meeting of the Board of Managers

March 11th, 1902

THE Board of Managers met at the Church Missions House, Tuesday, March 11th. The following elected members were present: The Bishops of Albany, New Hampshire, New Jersey, New York, Nebraska, and Washington, the Bishop-Coadjutor of Rhode Island, and the Bishops of Pittsburgh and Central Pennsylvania; the Rev. Drs. Eccleston, Smith, Huntington, Applegate, Vibbert, Anstice, Alsop, Stires, Fiske and Lines; and Messrs. Low, Mills, Chauncey, Thomas, Mansfield, Butler, King, Morris, Pepper, and Pell-Clarke. The Bishop of the Philippine Islands, an *ex-officio* member, was also present. The Bishop of Albany, Vice-President, upon taking the chair called attention to the death on the 9th instant of the Right Rev. Dr. John F. Spalding, late Bishop of Colorado, an *ex-officio* member of the Board, and offered suitable prayers.

The Treasurer announced that the Mary A. E. Twing Memorial Fund, of which Mrs. George C. Thomas was the Treasurer, had been completed, and that the Bishop of Shanghai would therefore be immediately put into possession of \$15,000 for the erection of the additional building for St. Mary's Hall. He further stated that the contributions to March 1st showed an increase of \$42,252.61 as compared with the same period last year, which increase was mostly made up by \$18,916 paid in toward restoring the reserve funds, and \$22,729 received from parish offerings in excess of last year.

Communications were received from five bishops having domestic missionary work under their charge, with regard to appointments, etc., and their requests were met.

The Rev. James H. Van Buren has accepted the rectorship of the Church of St. John the Baptist at San Juan.

The Bishop of the Philippine Islands addressed the Board upon the status of the work. The serious illness of Mrs.

Clapp was reported. Bishop Graves wrote that her illness began during the voyage out and is not due to the Manila climate.

From the foreign field letters were received from Bishop Graves, in one of which he expressed the greatest hopefulness with regard to the future.

The Board was so impressed with the necessity for the additional building for St. John's College (where recently, at the beginning of the Chinese New Year, there were 170 applicants for fifty possible vacancies) that it constituted a committee of laymen to consist of Capt. Alfred T. Mahan, chairman; Mr. James J. Goodwin, New York; Mr. Geo. W. Pepper, Philadelphia; Mr. Gifford Pinchot, Washington; Mr. H. D. W. English, Pittsburgh; Mr. Edward P. Bailey, Chicago, and Mr. John W. Wood, New York; with authority to prepare and issue an appeal for the money required, in addition to sums already given by the Chinese. Another matter that Bishop Graves and the Rev. Mr. Ancell forcefully presented was the immediate need of a man to take charge of the foreign congregation worshipping in the Church of Our Saviour in Hongkew, the American Concession of Shanghai. The church is already crowded at the services. Mr. Ancell says: "Always some have to go away for lack of room." It is impossible for him to care properly for the congregation in view of his duties to the Chinese. The worshippers have provided for the equipment and repair of the building and promise to contribute largely toward the support of their pastor. Bishop Graves further says that the work for foreigners and for Chinese is so bound together that to neglect the former results in weakness in the latter, and that the American work cannot be done unless a man gives his whole time to it. The Board approved the suggestion of Bishop Graves and stands ready to make an appointment of a pastor, when a suitable man is found.



The Committee on Mexico were by resolution of the Board authorized to issue to the Church an appeal received from the Rev. Mr. Forrester in behalf of Mrs. Hooker's School and the general Church work in Mexico, which has been sent to the Church papers.

The Auditing Committee reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified them to be correct.

## Announcements

### Concerning the Missionaries

#### Alaska

THE Rev. Frederick C. Taylor, under appointment to the Alaska Mission, left New York for his field on February 28th.

#### The Philippines

ENTERED into rest, on February 15th, 1902, at 10 P.M., at St. Peter's Rectory, 1, Avenue Road, Shanghai, Charlotte, wife of the Rev. Walter Clayton Clapp, of the American Church Mission in the Philippine Islands, aged thirty-six years.

At the meeting of the Board of Managers on March 11th the appointments by the Bishop of the Philippine Islands of the Rev. Irving Spencer, Miss Alice Harrell, as trained nurse, and Miss Margaret P. Waterman, as a woman worker, were formally approved and the necessary appropriations for travelling expenses and support were made. The salaries of the Rev. Mr. Spencer and Miss Waterman, however, have been specifically provided for the first year.

#### Cape Palmas

THE Bishop of Cape Palmas has notified the Board that he has transferred Miss Sara A. Woodruff from St. John's Station, Cape Mount, to her original post at the Cape Palmas Orphan Asylum and Girls' School. She left Cape Mount February 25th.

#### Shanghai

THE Right Rev. Dr. Graves reached his home at Shanghai on January 22d.

The bishop had been ill, but was convalescent.

MR. and MRS. F. C. COOPER, at last advices, were leaving Shanghai February 11th for a furlough in England.

#### Hankow

INFORMATION has come by cable of the consecration of the Rev. James Addison Ingle as Bishop of Hankow, in St. Paul's Church in that city on St. Matthias's Day, February 24th. The Presiding Bishop appointed the Bishop of Shanghai as the consecrator and the Bishops of Tokyo and Kyoto as co-consecrators.

At the meeting of the Board of Managers held March 11th, acting for Bishop Ingle, the Rev. Alfred A. Gilman, now in Dixon, Wyo., was appointed a missionary to the District of Hankow.

#### Tokyo

THE Rev. H. G. Limric has resigned his connection with the Japan Mission, to take effect April 1st. His resignation was accepted by the Board at its December meeting.

MISS IRENE P. MANN who sailed from San Francisco on January 11th, arrived at Yokohama February 1st.

## Missionary Speakers

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers who will be in the East during April is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name:

Africa:	Miss Lulu Higgins.
Alaska:	The Rev. John W. Chapman.
Brazil:	The Right Rev. Dr. Kin-solving.
Duluth:	The Ven. Archdeacon Appleby.
Japan:	Miss Bull.
	The Rev. Chas. H. Evans.
West	Mr. R. C. Wilson, 175 9th
Virginia:	Avenue, New York.



## The Sanctuary of Missions

### Entered into Rest

February 15th, 1902, at Shanghai, CHARLOTTE, wife of the REVEREND WALTER CLAYTON CLAPP, of the Philippine Mission.

February 23d, 1902, the REVEREND JOSEPH WITHERSPOON COOK, of South Dakota.

March 8th, 1902, the RIGHT REVEREND JOHN FRANKLIN SPALDING, S.T.D., Bishop of Colorado.

### Intercessions

For the missionaries and native Christians at Anvik in their time of distress and grief through serious illness.

For the Japanese inquirers who have been led by the special services at Kyoto to desire to become Christians.

For the Church in Western Texas, that clergy and laity may unite in prayer and service to extend God's Kingdom in their district.

For the House of Bishops, meeting in Cincinnati, April 16th, that its members may be guided by God, the Holy Ghost, in their choice of missionary bishops for Porto Rico, Cuba, Honolulu and Salina.

For the restoration of peace in the Philippines and in South Africa, that the missions in those fields may carry on their work without hindrance.

For the recently opened mission of the Church at Wusih, China, that it may bless and uplift the life of the city and the surrounding district.

### An Easter Greeting to Our Lord

"WE adore, we praise and glorify Thee, and we give thanks to Thee, O most gracious Jesus, Son of the living God, who for us didst rise from the dead, and after forty days ascendedst in the presence of Thy disciples, into heaven, and didst send down the Holy Ghost upon them: Have mercy upon us, and grant that, rising from the evils of the old life, we may walk before Thee in newness of power: and being daily re-

newed by Thy Holy Spirit, and confirmed and filled by His Presence, we may serve Thee with a pure and steadfast heart, until we come to Thy heavenly kingdom." *Amen.*

### Easter Blessings

OUR Risen Saviour greets His Church with a threefold Easter blessing.

1. *The Blessing of Peace.* "Peace be unto you." Peace is to be the sphere in which our souls should move. Peace with Him: peace for our souls: peace for conscience: peace in all honest and good purpose: peace in the desire to love and serve and be true to Him.

2. *The Blessing of a share in His Mission.* "As my Father hath sent me, even so send I you." One special feature of His own mission was the losing of His life that He might win life for us; the giving up the Father's glory, and the worship and service of the heavenly host, that He might win on earth multitudes, "that no man can number"; the giving up all that He might win all for us. So He calls upon His workers now to give up "houses and brethren and children and lands" that they may receive a hundred fold more. He sends them that they may lose life, and win life for others. He calls them to a life of consecration. He sends them forth on a mission of self-surrender and self-sacrifice.

3. *The Blessing of a share in His Power.* He breathed on them to give them the power and secret of His own life through the Holy Spirit. He, the Son of God and Son of Man, breathes His life into lives which He has made His own. In the Holy Ghost is Life, and He is the River of Life, clear as crystal, proceeding from the Throne of God and of the Lamb. He makes available for us here the very life which in the Person and Nature of the Incarnate Son has been taken up to the Throne of the central Light and Life of the City of God.



# THE WOMAN'S AUXILIARY

To the Board of Missions

## The United Offering of 1901: What will be Done with It?

### IV. In Western Texas

I DESIRE to express my heartfelt thanks to the members of the Woman's Auxiliary to whose liberality we are indebted for our share of the Triennial Offering of 1901. I have decided that the most-lasting benefit which can be derived from it will be to put it into the Episcopal Endowment Fund. In this way it will prove a perennial blessing.

This jurisdiction was organized in 1874, with the Rt. Rev. Robert W. B. Elliott as its first bishop. It has continued to grow slowly, but steadily, ever since. He found here, scattered over a region of country twice the size of New York, and with only thirty-five miles of railway, five clergymen, five church buildings and 500 communicants. After thirteen years of most self-denying labor, he fell a martyr to the hardships he had to endure. He left, as the visible fruit of his toil, fifteen clergymen, thirty-two church buildings, ten rectories, two schools for girls, and 1,500 communicants. Besides all this, he bequeathed us the memory of a beautiful life, which was one of the richest legacies he could have left us. No one could long lightly speak ill of a Church which was represented by such a man.

In January, 1888, I was sent to take his place. I have been endeavoring to build on the broad foundations so well and wisely laid by him. Now, after fourteen years I am able to report twenty-five clergymen actively engaged, 3,000 communicants, forty churches and chapels, nineteen rectories, three schools, one for boys, one for girls, and another, an industrial school for colored girls. All these are full and doing excel-

lent work, and all are paid for. Our district missionary offerings have gone up from \$600 to \$2,500, and our contributions to Foreign and Domestic Missions to over \$800. It will thus be seen that we rank in number of clergy and offerings above several of the dioceses. How natural it is that we should desire to enjoy the distinction of being a diocese, with a recognized standing in the General Convention.

We began working toward this object years ago, and have succeeded in raising \$8,000, which we have invested in an episcopal residence in San Antonio. We still have \$2,000 to raise to make up the \$10,000 needed to secure a similar sum from the Harold Brown Fund. We expect to come into a legacy of \$16,600 this year. We will then have \$10,000 from the Brown Fund, \$10,000 from the Board of Missions, \$16,600 from the legacy, \$3,700 from the Woman's Auxiliary, and \$1,000 over and above what we still have to pay on the Episcopal residence, making in all, \$41,300. As we can expect no more than five per cent. net from this, the income will be but \$2,065. The parishes expect to raise \$500 by assessments, so making a salary of \$2,500, instead of the present one of \$3,000. As the Church grows with the growth of the country, we hope to be able to do better.

Of course we would be glad to have \$50,000 endowment, which would be sufficient to produce the \$3,000 salary; we would be most grateful to the friends, who have so generously aided us in the past, in building up the Church in this far country, if they would assist us in making up the endowment to this sum.

J. S. JOHNSTON.



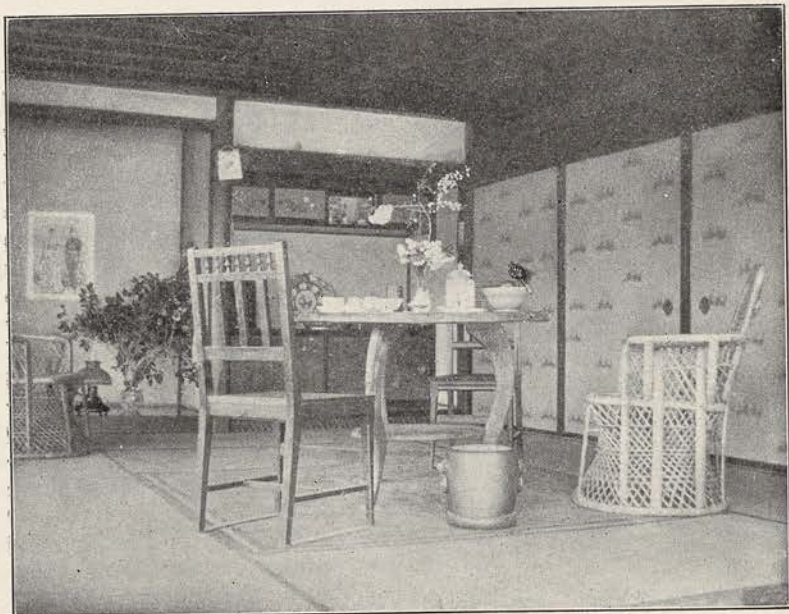


THE JAPAN MISSIONARY'S "OWN HIRED HOUSE": WITHOUT

### V. In Tokyo

**T**HE portion of the United Offering of 1901 given to this missionary district comes at a time most opportune. We are open-

ing two new stations this year, for which we need mission residences, and in addition to these, we want, and must build if possible, a house for the missionary at Takasaki, who at present is Miss Wall, and another house at Kumagai, to which



WITHIN



Miss Wright (now at Maebashi) is going in the spring. The money which comes to us is not sufficient to erect the buildings, which must be of the plainest, and buy the land for them. A legacy from Mrs. Brunot enables us to buy three building lots. With the money from the United Offering we can build the three houses for Kumagai, Takasaki and Wakumatsu. The Rev. A. W. Cooke and his

wife are to go to Wakamatsu after Easter. It would have been almost impossible, humanly speaking, for us to have stationed missionaries at Kumagai and Wakamatsu without this assistance.

This disposition of the United Offering is made with the advice of the Standing Committee of this district, and I hope it may be satisfactory to the Auxiliary.

JOHN McKIM.



MRS. CHAPPELL'S CLASS, IN MAEBASHI

## A Missionary Knitting-Class

BY ADA WRIGHT

**M**RS. CHAPPELL'S knitting-class is one of the most encouraging pieces of work we have had in Maebashi; and it is one of the most successful ways of getting a hold on young girls, who are difficult to reach in any way.

When the class was begun, about two years ago, there were only five or six girls in it, and now there are fifty or more. These girls come every Saturday afternoon and make all kinds of woollen things. A few of the girls bring their own work, but as a rule Mrs. Chappell has to provide wool, needles, etc., for the class herself. After two hours' good work, Japanese tea and cakes are handed round, and then there is a meeting for them. We generally begin with a hymn, which is followed by a lit-

tle "*hanashi*" or address upon some passage in the Bible, from the Bible-woman, after which there are more hymns, and the class is closed with prayers. A few who attend the class have, since it was started, received Baptism, but the greater number are non-Christians. As a result of the class several of the non-Christian girls come to church, and their homes are visited. In this way many hear of things they have never heard before, and we are sure that God by His Holy Spirit will through this means bring these young girls to a true knowledge of Himself; for has He not said, "My word shall not return unto Me void"? Will those in the homeland kindly remember this little piece of work for Him, and pray that it may bring forth much fruit to His glory?





## The Students of Our Osaka Bible School

BY THE REVEREND JOHN C. AMBLER

IT is a pleasure to introduce the readers of *THE SPIRIT OF MISSIONS* to the three students of our Osaka Bible School. As we look at the picture, Miss Tsujii is standing on the right, Miss Yamada is seated in the centre, and Mrs. Yamazaki, the latest student to enter, stands on the left. Each of these persons has an interesting private history, as Miss Tsujii has been an orphan for many years, and Miss Yamada came from the large city of Nagoya, where Buddhism is very active, and, no doubt, it took a strong faith to enable her to detach herself from family claims and to enter a Bible school. I will not further dwell upon these two persons, except to state that their plodding industry is admirable, and their care in the preparation of their daily recitations is all that can be desired. And I can give this testimony after daily contact with the school for a period of over two years. More remarkable still has been the indomitable perseverance of these young women in continuing their work, unmoved by the circumstance that the female head of the

school has been obliged to absent herself for many months, owing to an illness. During this interval these young women have gone on in an undaunted pursuance of the daily routine of studies, despite the fact that much responsibility and care must have devolved upon them during the enforced absence of Miss Kimura, the principal. Also the Rev. Mr. Chikashige must have his due credit for faithfully representing Miss Kimura, as well as it has been possible under the circumstances.

But as one studies the demure, quiet face of Mrs. Yamazaki, as she stands in the group, they would little believe that her biography, were it written, would well illustrate the defenceless state of woman in the East, without a male protector. Her father was killed in the Satsuma War, in 1877, when she was only six years of age, and when she was sixteen she was married to an intemperate man, who made her life miserable, until he at last divorced her, just as he was on the eve of imprisonment for some crime. Then followed another series of sad misfortunes, during which



her mother died, and Mrs. Yamazaki was thrown in a dependent state upon her grandparents. It was not long before they began to insist that she must marry again, or be cast out upon the world with her helpless children.

Mrs. Yamazaki had meantime become a Christian, and she was sustained by divine grace through this time of trial, when many women are known to end their existence, for very despair. Her faith and patience were at last rewarded, when in the year 1895 her two children were apportioned to the two orphanages in Osaka, the little girl becoming an inmate of St. John's Orphanage and the little boy having entered the other, known as the "Widely Loving Society." Mrs. Yamazaki at the same time was providentially provided for, becoming in time the assistant matron at St. John's Orphanage. She filled this position most acceptably until, in the autumn of 1901, she entered the Osaka Bible School, where she hopes to fit herself for doing evangelistic work among her countrywomen. She never fails to visit St. John's Orphanage when she can find the time, and one of the most touching scenes the writer can recall

was the one witnessed on last Christmas morning, when Mrs. Yamazaki issued from St. John's Church and took the street leading to the Orphanage, when she had little orphan boys and girls clinging to the skirts of her clothing, and vying with each other in attempts to attract the kind, sympathetic glance of her who had so long been their sympathizing friend. Like her Divine Master, "she hath suffered, being tempted," and it is devoutly believed, that, like Him, she will, through all her future life, be able to "succour them that are tempted."

It is earnestly hoped that none will withhold their prayers for this trio of women workers, who are thus preparing themselves for their great work in Japan.

This account of Mrs. Yamazaki would be incomplete without mention of Mr. Yamada Zenjiro, who was the spiritual adviser and helper of Mrs. Yamazaki in her time of greatest perplexity, being our catechist at that time, in the city where her grandparents resided. When Mrs. Yamazaki left her dolorous surroundings for her new home in Osaka, Mr. Yamada Zenjiro sent to the writer the following touching letter, dated October 19th, 1895:

"With regard to Mrs. Yamazaki. On account of the efforts made in her behalf, her joy has extended even to us (Mr. Y. and his family) and caused in us also feelings of gratitude. As has been suggested, Mrs. Yamazaki will undertake to work as an assistant in the Osaka Orphanage, and the little girl can enter at the same time. Such being the mercy of God toward her, she has every intention of working with all of her might. Even though the compensation is small, she is willing to go, as she has no other intention or purpose than to devote the remainder of her life to the service of God. She also earnestly desires that her daughter may glorify God by her life." On the day of Mrs. Yamazaki's leaving for Osaka he again wrote that "her face fairly shone with happiness." It is hoped that in the higher



MRS. YAMAZAKI AND HER CHILDREN



and wider sphere opened to her after graduation from the Bible School, she will continue faithful to the good resolutions expressed in this letter.

## Christmas at Circle City

BY ELIZABETH M. DEANE, DEACONESS

WE had a happy Christmas here. Our tree was very pretty, with the gifts the ladies of Detroit sent us for the children. You know the tree is regarded as a public affair, many giving gifts to each other, and is looked forward to by all with much pleasure. I couldn't help thinking of those who had furnished it, and how they would enjoy the sight themselves, if they could have been in two places at once; for, of course, home comes first in their affections at such times. The natives were all there, the women with their babies tied on their backs, and there was a large number of white people present. There was no Santa Claus this year, but instead we had the service. This was read by the United States Commissioner, who also made a little address. It was short, but we kept strictly the spiritual idea before the people. Many have said how much they enjoyed it. The Commissioner's wife played the organ; the hymns were finely sung by all the men who sing; the children, whites and natives, sang "Silent Night." Some of the Indians put some of their beadwork for me on the tree, and said to me: "I make you present."

On Christmas Day the Commissioner read the service, which was well attended again, and one of Dr. Rainsford's sermons, a Christmas one, called "Christmas Thoughts." I cannot tell you how happy it made me to have the service, and to see a mixture of all sorts, Jews and Roman Catholics, all taking part, and enjoying it with the few who know and love the service so much. We used the same hymns, and it made the day brighter and pleasanter, and must have reminded many of their early home and the past.

I have two patients, both white men, one of whom has been with me for a month. At one time we thought he could not live from day to day, but he is stronger and likely to remain in his present condition indefinitely. He is an elderly man, nearly sixty years old, and has serious heart trouble, with a mania for nuggets. When he first came I tried to care for him alone, but a man was found to sit up at night with him for twelve nights, so that gave me a chance to rest some. Since then I have taken entire care of him, getting rest when I can. Yesterday another man came from the Yukon. Some time ago he was frozen, being out a number of hours in 74° weather. His heart is affected, and he has a touch of scurvy as well. These are the first white patients I have had since August.

The Bishop wrote me of the appropriation for Circle, for which I am grateful, as the hospital needs badly a new floor and double windows, and a back door cut in. You can imagine how cold it is in the wards, when my feet become cold in spite of thick felt shoes. This past week I had to give out the washing, which had accumulated, and the bill mounted up to \$7.50. But when the men are better, so that I will not have to be up so much at night, I can do that myself, and so save that expense. I suppose the Bishop tires, going about so much, and with no settled home. His is not a life of luxury and ease, and he has not so much comfort as I have, for I do not have to leave my house to go from place to place.

I hope if a clergyman cannot be secured, two women can be sent here, for there are a number of children who need teaching the worst way, and when I have been teaching them for a time, I dislike to give them up for hospital and other work, and the little ones forget nearly all they know.



## Western New York Enterprise

**A** MOVEMENT has sprung up among the women of Western New York to provide a house in Sitka for the Bishop of Alaska, and the parish branch of Trinity Church, Geneva, in taking the initiative, has forwarded \$23.80, with a request that it may be used to provide the first stone in the foundation for such a house.

While Alaska continues to be a missionary district, the women of the Auxiliary must always feel a great interest in that work, because the income of their United Offerings of 1892 and 1895 has been appropriated to the support of the Missionary Bishop of that field.

In that rigorous climate it is especially important that the missionaries should be housed in comfort. Anyone who reads Bishop Rowe's report for 1901 (to be had at the Church Missions House for the asking), must feel that the peace and security of a good house should aid in the recuperation needed after the hardships of Alaskan journeys. For a bishop whose yearly administrations carry him over 2,000 miles in making the circuit of his missions (which on one occasion occupied fourteen months of active and dangerous service, on snow-shoes and with dog-sleds) for the cause which he represents, is it too much that, on his return to Sitka, he should there find for himself a home,

which shall represent the good-will and the sympathy which we, living in comfort in a temperate clime, feel for our pioneer Missionary Bishop at the Arctic Circle?

Bishop Rowe's evident pride in the comfortable home he has provided for his clergyman at Juneau led me to ask him about his own house. I found that he rented a house in Sitka; but he said he hoped "sometime" to build a rectory or see-house of the country-rock and wood, to harmonize with the church, which is the only one of those materials in Alaska. He did not, however, ask for this at present, as the needs of his diocese were so great. He intends to give the whole of his United Offering to his hospitals, and asked us to contribute to these hospitals whenever we wish to give money to his work. This plan for a house was started without his knowledge, but has now received his hearty approval. It will cost in that expensive place \$4,000, and should be built this summer, if we do not want to lose a year. In addition to the small sums which most of us can give, are there not women of wealth in the Auxiliary, who would delight in giving generously for such a purpose?

EMILY E. NICHOLAS,

*President of the Western New York Branch.*

## The March Conference of Auxiliary Officers

**A** LARGE and pleasant meeting of the diocesan officers was held on Thursday, March 20th. Thirty-one officers were present from eleven dioceses, with visitors from Maryland, Tennessee and Virginia. Miss McVickar, of Rhode Island, presided, and the representation was as follows: Central New York, one officer; Connecticut, three; Georgia, one; Long Island, four; Massachusetts, one; Newark, three (one Junior); New Jersey,

two (one Junior); New York, ten (one Junior); North Carolina, one; Pennsylvania, four (one Junior); Rhode Island, one.

The Secretary reminded the officers of the Easter gift for General Missions, which some among them in recent years have been accustomed to make. She had received from the Assistant Treasurer a table which shows that the gifts of the Auxiliary for this object, up to the present time,



have exceeded those of last year for the same period, so far as the offerings from parish branches and from the Junior Department are concerned. The gain in the branches is \$2,267; while the Juniors have very nearly doubled their gifts, having risen from \$638 to \$1,233. There has been a falling off in individual contributions of over \$3,000, which may largely be accounted for in the loss, by death, of the member of the Western New York branch, who, for several years past, has yearly given \$3,000 for the salary of a missionary bishop.

News from different parts of the mission field was presented, and by a rising vote the officers expressed their sympathy with the missionaries at Anvik in their great anxieties through illness and death at that mission, and with Mrs. Spalding, of Colorado, and Mrs. Cook, of South Dakota, and the Bishop of Delaware in their recent bereavements.

Miss Coles reported upon the semi-annual meeting of the Committee on Missionary Workers, held on the previous day at the Church Missions House. The committee since its appointment in San Francisco has had fifty-five persons brought to its notice. Nineteen of these have not continued any correspondence, twelve have proved to be either unsuited or disinclined for missionary work, and twenty-four are still under consideration. Ten of these last are now in training or are looking forward to training or to entering, as soon as the way may open, upon active service. Twenty new names are now before the Secretary to be submitted to the members of the committee.

A paper with a series of questions addressed to missionary applicants has been drawn up, also another which gives information as to support furnished in the different mission fields, and Miss Bull has been asked to write a letter of helpful suggestions to young missionaries looking forward to work in Japan.

The needs of the field were brought before the committee, as, of a house-mother for Alaska, a teacher in Ashe-

ville, two workers in an Indian school of South Dakota, and, still, the teacher in St. Mary's, Shanghai. The report closed with the words: "The longer the committee continues its work, the more it realizes the importance of it, not only in fitting the right person in the right place, but in discouraging and preventing the wrong person being sent, and the more it recognizes its great need of the direction and guidance of God the Holy Ghost."

By invitation of the conference, Mr. Wood addressed the officers upon the opportunities afforded by such gatherings as the Church Students' Missionary Association and Student Volunteer Conventions to reach the young people of the Church, and urged the officers to a greater interest in these occasions, and to planning means for reaching Church girls in their college lives.

It had been suggested that the conference consider the question, "What Can Diocesan Officers Do to Help in finding and Training the Missionaries of the Future?" and Mr. Wood's remarks bore upon this subject, as also Miss Loring's report of the suggestion and encouragement of one officer which had gained a new missionary for Alaska, Miss Townsend's statement that, at her request, the Bishop of New Jersey had agreed to speak to the pupils of St. Mary's, Burlington, of the call to missionary service, and Mrs. Watson's report of Bishop Brent's remarks in the instructions of his Quiet Day for New York Churchwomen, as to the influence of the missionary spirit of the mother, in moulding the purpose of her child.

The Secretary read a brief paper upon the subject of the conference, and Bishop Rowe, coming in unexpectedly, spoke a few words, and closed the meeting with the Benediction.

## To Diocesan Officers

THE last conference for the season, 1901-1902, will be held in the Church Missions House, Thursday, April 17th, at 11:30 A.M.



# Missionary Literature

IN addition to its periodicals, the Board of Managers regularly publishes smaller leaflets, describing different phases of missionary work. Most of them are fully illustrated. They are prepared especially for the use of the clergy in circulating missionary information among their people, and, except in the case of a few of the larger leaflets, can be supplied in quantities without cost for general distribution in preparation for missionary offerings. In ordering, it is sufficient to give the number of the leaflet and the quantity required.

## ALASKA

- 800 Church Life and Along the Arctic Circle.  
801 Unalaska and Anvik.

## AFRICA

- 100 A First Visit to Cape Mount.

## CHINA

- 201 The Church Training School for Women, Shanghai.  
203 St. Hilda's School, Wuchang.  
205 Chinese Day-schools.  
206 How Chinese Boys Work for Missions.  
208 A Week in the Boone School, Wuchang.  
209 China's Need and China's Hope.  
210 St. John's College.  
211 Medical Mission Work in Shanghai.  
212 St. Mary's Hall, Shanghai.  
213 Boone School.  
214 An Inside View of St. John's College.

## JAPAN

- 301 St. Paul's College, Tokyo.  
302 Japanese Girls and Christian Womanhood.

## DOMESTIC MISSIONS

- 902 Duluth.  
904 Marquette.  
915 Arkansas.  
916 Sacramento.  
918 Montana.  
931 Rural New England as a Mission Field.  
938 Boisé.

## PORTO RICO

- 501 The Church in Porto Rico.

## THE INDIANS

- 600 The Indian Missions in South Dakota.  
601 Church Schools for Indian Children.  
602 Church Schools Among the Indians of South Dakota.  
603 What is the Use of the Indian Schools?  
604 A Woman's Work for Women on the Lemhi Reservation.  
605 The Church in Southern Florida.

## THE COLORED PEOPLE

- 701 Bishop Payne Divinity-school.  
703 Work Among the Negroes of South Carolina.  
704 The Good Samaritan Hospital.  
705 King Hall, Washington.

## GENERAL SUBJECTS

- 900 How to Prepare for the Visit of a Missionary.  
903 The Iniquity of Christian Missions in China.  
906 Missionary Books for Girls and Boys.  
907 How to Start a Missionary Study Class.  
908 Are Foreign Missions Worth While?  
912 Missionary Gifts and the Cost of Missionary Administration.  
919 Medical Missions and What They Accomplish.  
920 Mid-Day Intercessions for Missions.  
924 For Missionary Students.  
925 Missionary Investment.  
926 The Story of the United Offering.  
928 At the Front.  
930 The Apportionment Plan.  
— A Church Calendar with Missionary Information.  
— Ten cents.  
— Domestic Report.  
— Foreign Report.

In ordering the clergy will find the following form convenient:

To the Corresponding Secretary, 281 Fourth Avenue, New York:

Please send the following leaflets (give number and quantity desired):

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

for use on (name date) \_\_\_\_\_

Name, \_\_\_\_\_

Address \_\_\_\_\_

Town, \_\_\_\_\_ State, \_\_\_\_\_



# Apportionment for General Missions

Report September 1st, 1901, to March 1st, 1902

DIOCESE OR DISTRICT.	Contributions reported for all Parish Purposes.	Apportionment for Domestic and Foreign Missions.	Communicants.	Average per Communicant.	Parishes and Missions as per Diocesan Journals.	Number contributing by Parish Offerings, Sept. 1st, 1901, to March 1st, 1902.	Received by George C. Thomas, Treasurer, from Parish and Individual Offerings, including items for the American Church Missionary Society.		
							From September 1st, 1901, to March 1st, 1902.	From September 1st, 1900, to March 1st, 1901.	From September 1st, 1900, to September 1st, 1901.
Alabama.....	\$ 68,771 70	\$ 2,750 84	7,536	.36	97	12	\$ 214 89	\$ 98 53	\$ 446 13
Albany.....	279,563 88	12,580 33	22,420	.56	171	45	2,780 85	2,564 89	6,555 40
Arkansas.....	40,437 51	1,516 39	3,069	.49	33	10	66 93	81 32	111 02
California.....	121,228 49	5,152 19	9,119	.56	76	12	306 37	178 92	920 24
Central New York	200,899 80	8,538 20	19,185	.49	146	25	1,753 76	1,224 32	2,785 12
Central Penn.....	250,480 64	11,271 60	17,522	.64	168	31	1,741 77	988 95	2,636 96
Chicago.....	372,509 45	16,762 90	21,621	.77	99	15	692 03	778 98	1,537 61
Colorado.....	87,385 74	3,495 40	5,151	.67	58	8	195 70	18 44	207 92
Connecticut.....	484,027 22	21,781 21	32,260	.67	190	54	5,372 74	4,410 46	11,090 90
Dallas.....	35,206 23	1,320 22	3,336	.39	44	8	107 00	43 17	307 23
Delaware.....	50,016 79	2,000 64	3,295	.60	45	10	499 46	427 18	759 34
East Carolina....	23,546 39	882 97	4,019	.21	79	13	125 98	60 64	284 94
Easton.....	38,276 65	1,435 35	3,177	.45	61	13	161 82	35 25	223 16
Florida.....	41,626 94	1,560 97	3,242	.48	56	3	220 35	2 72	85 71
Fond du Lac.....	60,370 36	2,414 80	4,414	.54	54	5	62 81	25 03	127 04
Georgia.....	104,625 98	4,446 56	15,643	.28	108	16	324 70	505 95	2,721 83
Indiana.....	46,644 12	1,749 15	3,999	.43	38	5	50 56	147 25	393 57
Iowa.....	117,445 22	4,991 41	7,465	.66	77	6	129 23	64 94	139 52
Kansas and.....	39,670 63	1,487 62	4,654	.31	75	66	459 10	56 76	102 60
Salina.....									
Kentucky.....	73,099 60	2,923 86	4,738	.61	36	11	316 05	412 78	608 51
Lexington.....	34,396 48	1,289 85	2,595	.49	29	6	50 80	117 40	167 81
Long Island.....	632,235 34	30,031 15	32,925	.91	136	32	7,215 98	4,033 53	10,693 71
Los Angeles.....	65,806 67	2,632 24	4,577	.57	55	3	620 28	164 18	558 30
Louisiana.....	89,513 95	3,580 52	7,641	.46	70	5	45 85	66 40	240 78
Maine.....	59,752 88	2,390 08	4,395	.54	53	10	182 30	162 88	2,491 22
Marquette.....	31,500 00	1,181 25	2,314	.51	34	3	99 66	3 00	32 49
Maryland.....	283,486 19	12,756 87	21,848	.58	146	36	2,610 25	1,610 59	5,220 31
Massachusetts....	642,126 94	30,500 98	32,681	.93	177	50	6,215 57	7,707 47	15,227 26



\* Apportionment arrived at by figuring a percentage varying from 5 to 3% on the total contributions reported in Diocesan Journals for all Parish purposes.

DIOCESE OR DISTRICT.	Contributions reported for all Parish Purposes.	Apportionment for Domestic and Foreign Missions.	Communicants.	Average per Communicant.	Parishes and Missions as per Diocesan Journals.	Number contributing by Parish Offerings, Sept. 1st, 1901, to March 1st, 1902.	Received by George C. Thomas, Treasurer, from Parish and Individual Offerings, including items for the American Church Missionary Society.		
							From September 1st, 1901, to March 1st, 1902.	From September 1st, 1900, to March 1st, 1901.	From September 1st, 1900, to September 1st, 1901.
Michigan.....	146,840 47	6,240 70	15,192	.41	92	26	1,173 42	1,017 90	1,526 90
Michigan City...	18,424 14	690 90	2,138	.32	30	16	113 00	10 84	108 53
Milwaukee.....	148,493 07	6,310 95	9,976	.63	122	14	358 51	315 32	610 14
Minnesota.....	174,528 18	7,417 44	13,594	.54	151	17	410 55	111 78	631 75
Mississippi.....	40,017 19	1,500 63	3,912	.39	70	10	135 07	45 65	160 65
Missouri.....	99,569 89	4,231 68	6,994	.60	58	16	939 97	564 18	1,385 15
Nebraska.....	54,115 47	2,164 60	4,559	.47	48	15	182 69	49 63	131 23
Newark.....	442,034 23	19,891 53	24,036	.82	103	18	2,716 32	1,258 15	3 620 52
New Hampshire.	51,822 65	2,072 88	4,283	.48	44	19	772 87	651 46	1,344 82
New Jersey.....	265,547 66	11,949 61	18,111	.65	136	39	1,742 00	1,673 47	4,450 31
New York.....	1,859,053 44	92,952 65	75,135	1.23	241	65	31,714 68	29,523 80	59,466 88
North Carolina.	36,574 19	1,371 52	4,778	.28	101	22	494 74	130 63	407 10
Ohio.....	216,296 28	9,192 58	16,367	.56	127	17	4,370 05	104 44	2,088 41
Oregon.....	34,746 54	1,302 97	2,876	.45	56	12	122 43	93 79	196 00
Pennsylvania....	1,189,237 08	59,461 85	54,103	1.09	197	67	42,642 45	20,713 49	59,041 60
Pittsburgh.....	272,400 08	12,258 00	12,964	.94	133	28	2,229 71	1,253 60	2,363 09
Quincy.....	38,886 45	1,458 22	3,065	.47	49	8	90 09	60 95	230 46
Rhode Island...	175,779 15	7,470 60	11,408	.65	61	17	1,624 31	2,766 75	6,765 75
South Carolina...	67,065 00	2,683 00	6,775	.39	125	19	248 98	223 47	709 07
Southern Ohio...	153,432 83	6,520 86	9,703	.67	80	17	575 98	632 33	1,279 75
Southern Virginia	177,365 11	7,538 01	13,098	.57	203	36	1,437 63	851 82	2,116 13
Springfield.....	30,799 76	1,154 95	4,126	.27	52	5	18 37	21 90	123 31
Tennessee.....	60,452 40	2,418 08	6,503	.37	96	4	120 90	99 98	271 60
Texas.....	51,967 96	2,078 68	4,635	.44	60	10	148 01	79 96	94 36
Vermont.....	60,895 15	2,435 80	5,020	.48	56	23	1,249 39	261 03	884 59
Virginia.....	189,328 67	8,046 44	11,017	.73	165	35	1,043 21	604 36	2,053 79
Washington.....	216,305 18	9,192 96	15,903	.57	95	13	5,292 29	3,518 26	5,740 10
W. Massachusetts	145,129 47	5,805 16	8,000	.72	45	16	988 76	871 90	2,353 34
W. Michigan....	51,206 24	2,048 24	5,157	.39	59	11	247 15	302 77	809 75
W. New York....	284,096 59	12,784 32	21,819	.58	138	30	2,409 70	1,820 02	4,510 05
West Missouri...	58,340 05	2,333 60	4,839	.48	57	5	97 93	114 74	307 27
West Virginia...	71,196 84	2,847 84	4,490	.63	82	24	497 07	255 01	1,318 33
Alaska.....	5,250 85	196 87	394	.49	26	1	50 00	15 05	227 28
Arizona.....	9,087 17	340 76	713	.47	13	2	7 80	14 00	92 08



DIOCESE OR DISTRICT.	Contributions reported for all Parish Purposes.	Apportionment for Domestic and Foreign Missions.	†Communicants.	‡Average per Communicant.	Parishes and Missions as per Diocesan Journals	Number contributing by Parish Offerings, Sept. 1st, 1901, to March 1st, 1902.	Received by George C. Thomas, Treasurer, from Parish and Individual Offerings, including items for the American Church Missionary Society.		
							From September 1st, 1901, to March 1st, 1902.	From September 1st, 1900, to March 1st, 1901.	From September 1st, 1900, to September 1st, 1901.
Asheville....	14,178 46	531 68	1,740	.30	41	21	1,104 72	353 64	2,394 25
Boisé.....	6,300 00	236 25	700	.33	23	6	81 18	11 26	62 07
Duluth.....	38,468 15	1,442 55	2,809	.51	44	3	59 48	303 70	395 07
Laramie.....	28,589 82	1,072 08	2,172	.49	92	10	28 85	13 75	104 00
Montana.....	49,186 72	1,844 47	2,555	.72	48	12	820 91	75 10	240 35
New Mexico....	9,580 13	359 25	972	.36	15	3	55 45	20 90	99 06
North Dakota...	18,121 00	679 53	1,727	.39	38	7	186 83	37 57	168 37
Okla. & Ind. Ter.	11,767 73	441 25	1,061	.41	51	13	81 46	24 66	116 59
Olympia.....	67,746 46	2,540 47	3,323	.76	38	5	33 69	14 60	99 71
Sacramento.....	45,807 00	1,717 76	2,500	.68	65	12	101 65	104 83	312 59
Salt Lake.....	24,452 70	916 95	1,630	.56	44	12	118 65	14 30	390 06
South Dakota...	31,206 21	1,170 22	5,418	.21	137	45	232 93	117 55	666 73
Southern Florida	17,195 91	644 81	2,976	.21	46	7	64 56	124 37	354 27
Spokane.....	12,850 78	481 87	1,620	.29	31	1	9 25	26 92	191 32
Western Texas...	17,747 56	665 51	2,357	.28	57	13	232 39	90 69	259 83
	\$11,664,135 85	\$524,535 08	744,084		6,397	1,382	\$142,194 77	\$97,361 70	\$239,971 69

NOTE.—Contributions from the Sunday-schools and the Woman's Auxiliary are not entered above because they do not apply upon the Apportionment, but are relied upon to produce at least \$200,000 additional toward the pledges or appropriations of the Society to September 1st, 1902, of \$750,000. If they had been included the Apportionment would have been that much larger.

"Specials" are not entered above because they neither apply upon the Apportionment nor aid the Board in meeting its appropriations.

\*The Apportionment for General Missions is not a tax, nor an assessment, neither is it a measure of ability. It is simply an amount asked for from Parish and Individual offerings in each Diocese, based upon their contributions for all Parish purposes.

†The communicants, and the *average* amount of the Apportionment per communicant are shown, not as a limit for anyone, but to show that the plan need be a hardship to no one, while the individual measure of responsibility for this work according to his means and ability must be left to each person. Of course many parishioners, who are not communicants, have heretofore contributed and will continue to make offerings, materially reducing the average.

‡ Last year to March 1st, 1,012 Parishes contributed by Parish offerings.



Sources to which the Society must look for the amount necessary to meet the pledges or appropriations of the Society to September 1st, 1902, the amount hoped for from each, and a comparison of receipts this year with last.

	Asked for to September 1st, 1902.	Received Sept. 1st, 1901, to March 1st, 1902.	Received Sept. 1st, 1900, to March 1st, 1901.	Received Sept. 1st, 1900, to Sept. 1st, 1901.
From Parishes and Individuals under the Apportionment.....	\$525,000	*\$142,195	*\$97,362	*\$239,972
From the Woman's Auxiliary.....	00,000	23,159	23,760	63,658
From the Sunday-schools.....	100,000	4,773	4,254	100,347
From Interest, etc.....	40,000	21,342	19,492	39,372
Miscellaneous.....		7,710	9,594	16,732
	\$765,000	*\$199,179	*\$154,462	*\$460,081

\* Of which received for American Church Missionary Society to March 1st, 1902, \$3,853.76, to March 1st, 1901, \$1,272, for the year to September 1st, 1901, \$3,217.

E. & O. E.

CHURCH MISSIONS HOUSE, NEW YORK, MARCH 1st, 1902.

E. WALTER ROBERTS,  
*Assistant Treasurer.*

GEORGE C. THOMAS,  
*Treasurer.*



**All things come of Thee, O Lord,  
And of Thine own have we given Thee.**

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitien Church and in Mexico\*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

\* For support of the Clergyman representing this Church.

**ACKNOWLEDGMENTS.**

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1902:

\* Lenten and Easter Offering from the Sunday-school Auxilliary.

**NOTE.**—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxilliary.

<b>ALABAMA—\$59.23</b>			
<i>Selma</i> —St. Paul's, Domestic, \$29.89; Foreign, \$29.38.....	58 77		
<i>Tilden</i> —Grace, General .....	46		
<b>ALBANY—\$1,838.41</b>			
<i>Albany</i> —All Saints' Cathedral, Wo. Aux., Sp. for Mexico, \$20; Indian work in Duluth (of which Juniors, \$10), \$20; Colored Industrial work, Tennessee, \$30; Sp. for Hospital for Women and Children, Shanghai, \$20.....	90 00		
<i>Holy Innocents'</i> , Wo. Aux., Montana, \$2; Olympia, 50 cts.; Oklahoma, \$2; Japan, 50 cts.; Sp. for Cuba, \$1; Sp. for Miss Carter's lace work, Minnesota, \$2; Indian work in Duluth, \$3; Sp. for Colored Industrial work in Tennessee, \$2; Sp. for Hospital for Women and Children, Shanghai, \$2.....	15 00		
<i>St. Andrew's</i> , Foreign.....	11 92		
<i>St. Paul's</i> , Wo. Aux. (of which Juniors, \$5), Sp. for Church work in Mexico (of which Juniors, \$5), \$15; Indian work, Duluth, (of which Juniors, \$5), \$15; Sp. for Colored Industrial work, Tennessee, (of which Juniors, \$10), \$15; Sp. for Hospital for Women and Children, Shanghai, \$20.....	65 00		
<i>St. Peter's</i> , Wo. Aux., Sp. for Church work in Mexico, \$30; Indian work in Duluth, \$30; Sp. for Colored Industrial work in Tennessee, \$30; Sp. for Hospital for Women and Children, Shanghai, \$30.....	120 00		
<i>Amsterdam</i> —St. Ann's, General.....	19 00		
<i>Ballston Spa</i> —Christ Church, Wo. Aux., Sp. for Church work in Mexico, \$2; Sp. for Colored Industrial work, Tennessee, \$3; Sp. for Hospital for Women and Children, Shanghai, \$3; Indian work in Duluth, \$2.....	10 00		
<i>Champlain</i> —St. John's, Wo. Aux., Bishop Nelson's work in Georgia, \$5; Sp. for Hospital for Women and Children, Shanghai, \$5.....	10		
<i>Chatham</i> —St. Luke's, General.....	2 00		
<i>Cohoes</i> —St. John's, Wo. Aux., Sp. for Church work in Mexico, \$6; Indian work, Duluth, (of which Juniors, \$1), \$6; Sp. for Colored Industrial work, Tennessee, (of which Juniors, \$1), \$7; Sp. for Hospital for Women and Children, Shanghai, \$7.....	26 00		
<i>Duanesburgh</i> —Christ Church, Wo. Aux., Sp. for Church work in Mexico, \$5; Indian work in Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5; Sp. for Hospital for Women and Children, Shanghai, \$5.....	20 00		
<i>East Springfield</i> —St. Paul's, Wo. Aux., Domestic, \$2; Foreign, \$2.....	8 00		
<i>Ellenburgh</i> —St. Peter's, China .....	7 00		
<i>Fort Edward</i> —St. James's, Wo. Aux., Sp. for Church work in Mexico, \$2; Indian work, Duluth, \$2; Sp. for Colored Industrial work, Tennessee, \$2; Sp. for Hospital for Women and Children, Shanghai, \$2.....	8 00		
<i>Gilbertsville</i> —Christ Church, Wo. Aux., Indian work in Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5.....	10 00		
<i>Gloversville</i> —Christ Church, Wo. Aux., Sp. for Church work in Mexico.....	2 00		
<i>Granville</i> —Trinity Church, Wo. Aux., Sp. for Church work in Mexico, \$2.50; Indian work in Duluth, \$2.50; Sp. for Colored Industrial work, Tennessee, \$2.50; Sp. for Hospital for Women and Children, Shanghai, \$2.50 .....	10 00		
<i>Herkimer</i> —Christ Church, Wo. Aux., Indian work in Duluth.....	10 00		
<i>Hoosac</i> —All Saints', Wo. Aux., Sp. for Church work in Mexico, \$2.50; Indian work in Duluth, \$2.50; Sp. for Colored Industrial work, Tennessee, \$2.50; Sp. for Hospital for Women and Children, Shanghai, \$2.50.....	10 00		
<i>Hoosick Falls</i> —St. Mark's, Wo. Aux., Sp. for Church work in Mexico, \$2.50; Indian work in Duluth, \$2.50; Sp. for Colored Industrial work, Tennessee, \$2.50; Sp. for Hospital for women and Chil-			



# Acknowledgments

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dren, Shanghai, \$2.50 .....	10 00	Hospital for Women and Children, Shanghai, \$2 .....	8 00
<b>Hudson</b> —Christ Church, Domestic, \$7; Foreign, \$7; Colored, \$2; Wo. Aux. (of which Missionary Guild, \$2.50). Indian work in Duluth, \$11; Sp. for Colored Industrial work, Tennessee. (of which Missionary Guild, \$2.50), \$11; Sp. for Hospital for Women and Children, Shanghai, \$8 .....	46 00	<b>ARKANSAS</b> —\$13.65	
<b>Johnstown</b> —St. John's (of which "A Parishioner," 50 cts.), Foreign, \$31.75; S. S., Domestic and Foreign, \$3.64; S. S.,* General, \$1.50 .....	36 89	<b>Matesville</b> —St. Paul's, General .....	5 70
<b>Kinderhook</b> —St. Paul's, Wo. Aux., Sp. for Church work in Mexico, \$2; Indian work in Duluth, \$2; Sp. for Colored Industrial work, Tennessee, \$2 .....	6 00	<b>Brinkley</b> —St. Luke's (of which S. S.,* 60 cts.), General .....	2 60
<b>Palenville</b> —Gloria Dei, Wo. Aux., Sp. for Hospital for Women and Children, Shanghai .....	5 00	<b>Forest City</b> —Church of the Good Shepherd, General .....	1 00
<b>Philmont</b> —St. Mark's, General .....	2 00	<b>Fulton</b> —William Temple,* General .....	25
<b>Potsdam</b> —Trinity Church, Wo. Aux., Sp. for Hospital for Women and Children, Shanghai .....	10 00	<b>Searcy</b> —Trinity Mission (of which S. S., 50 cts.), General .....	2 85
<b>Rensselaer</b> —Trinity Church, Wo. Aux., for Indian work in Duluth, \$2; Sp. for Hospital for Women and Children, Shanghai, \$3; Junior Aux., Sp. for Church work in Mexico, \$3; Sp. for Colored Industrial work, Tennessee, \$2 .....	10 00	<b>Miscellaneous</b> —Branch Wo. Aux., Sp. for rebuilding St. Mary's Hall, Shanghai ..	1 25
<b>Sandy Hill</b> —Zion S. S.,* General .....	50	<b>CALIFORNIA</b> —\$78.77	
<b>Saranac Lake</b> —William S. Banks, for the deficit, General .....	1 00	<b>Oakland</b> —St. John's S. S.,* General .....	50
<b>Schenectady</b> —Christ Church, Wo. Aux., Sp. for Church work in Mexico, \$1.50; Indian work in Duluth, \$1.50; Sp. for Colored Industrial work, Tennessee, \$1.50; Sp. for Hospital for Women and Children, Shanghai, \$1.50 .....	6 00	<b>St. Paul's, Foreign</b> .....	86 85
<b>Schuylerville</b> —St. Stephen's, Domestic ..	6 00	<b>Trinity Church, General</b> .....	8 92
<b>Troy</b> —Ascension, Wo. Aux., Sp. for Church work in Mexico, \$5; Indian work in Duluth, \$5; Sp. for Colored Industrial work, Tennessee, \$5; Sp. for Hospital work for Women and Children, Shanghai, \$5 .....	20 00	<b>"M. K. R.," Sp. for Rev. R. C. Cooper, Africa, for his Home scholarship</b> .....	5 00
<b>Holy Cross, Wo. Aux., Sp. for Church work in Mexico, \$2.50; Indian work in Duluth, \$2.50; Sp. for Colored Industrial work, Tennessee, \$2.50; Sp. for Hospital for Women and Children, Shanghai, \$7.50 .....</b>	15 00	<b>Pacific Grove</b> —St. Mary's-by-the-Sea S. S.,* General .....	50
<b>St. John's, Wo. Aux., Daughters of St. John, Sp. for Church work in Mexico, \$10; Sp. for Colored Industrial work, Tennessee, \$15; Mothers' Guild, for Indian work in Duluth, \$6; Ministers' Aid Society, Sp. for Colored Industrial work, Tennessee, \$10; S. S., Sp. for Hospital for Women and Children, Shanghai, \$15; Indian work in Duluth, \$10; Infant Sunday-school, Sp. for Church work in Mexico, \$20 .....</b>	86 00	<b>San Francisco</b> —Grace, for the deficit, General .....	7 00
<b>St. Paul's, Mrs. John I. Thompson, Sp. for Rev. Thomas C. Wetmore, Christ School, Arden, North Carolina, to be used to build a dormitory to be called "The John I. Thompson Dormitory, Warden St. Paul's Church, Troy, N. Y.," \$1,000; Wo. Aux., Sp. for Church work in Mexico (of which Juniors, \$2.50), \$17.50; Indian work in Duluth (of which Juniors, \$2.50), \$17.50; Sp. for Colored Industrial work, Tennessee (of which Juniors, \$2.50), \$17.50; Sp. for Hospital for Women and Children, Shanghai, \$17.50 .....</b>	1,070 00	<b>San Rafael</b> —St. Paul's, George E. Butler, General .....	20 00
<b>Walton</b> —Christ Church, Wo. Aux., Sp. for Church work in Mexico (of which Junior, \$4), \$12; Indian work in Duluth, \$14; Sp. for Colored Industrial work, Tennessee, \$10; Sp. for Hospital for Women and Children, Shanghai, \$10 .....	46 00	<b>CENTRAL NEW YORK</b> —\$1,066.35	
<b>Waterford</b> —Grace, Wo. Aux., Sp. for Church work in Mexico, \$2; Indian work in Duluth, \$2; Sp. for Colored industrial work, Tennessee, \$2; Sp. for		<b>Bainbridge</b> —St. Peter's, Foreign .....	2 67
		<b>Boonville</b> —Trinity Church, Foreign .....	4 50
		<b>Cazenovia</b> —St. Peter's, General .....	4 62
		<b>Elmira</b> —Trinity Church, Domestic .....	119 53
		<b>Forestport</b> —Christ Church S. S.,* General ..	50
		<b>New Berlin</b> —St. Andrew's, Domestic, \$7.02; Foreign, \$11.13 .....	18 15
		<b>Onondaga Castle</b> —Church of the Good Shepherd, Indian .....	1 00
		<b>Owego</b> —St. Paul's, Domestic, \$6; Foreign, \$6 ..	12 00
		<b>Rome</b> —Zion S. S.,* General .....	50
		<b>Seneca Falls</b> —Trinity Church, Domestic ..	104 00
		<b>Syracuse</b> —Church of the Saviour, Domestic, \$19.50; Foreign, \$21.17 .....	40 67
		<b>Utica</b> —Grace (of which E. J. Wolcott, \$100), Domestic, \$361.80; Sp. for Alaska Mission, to be disposed of by Bishop Rowe, \$108.69; Mrs. M. H. H. Proctor, Sp. for Bishop Rowe, Alaska, \$50 .....	515 49
		<b>Memorial Church of the Holy Cross, Domestic</b> .....	4 72
		<b>St. Andrew's, Foreign</b> .....	3 00
		<b>"B.," Sp. for Mexican Mission</b> .....	10 00
		<b>Watertown</b> —A. H. Sawyer, toward making up the deficit, General .....	125 00
		<b>Miscellaneous</b> —Branch Wo. Aux., Sp. for Bishop Gray, Southern Florida, \$50; Sp. for Bishop Wells, Spokane, \$50 .....	100 00
		<b>CENTRAL PENNSYLVANIA</b> —\$207.30	
		<b>Bellefonte</b> —St. John's, Foreign .....	52 54
		<b>Bethlehem</b> —Trinity Church, Foreign .....	62 05
		<b>Bloomsburg</b> —St. Paul's, General .....	26 82
		<b>Blue Ridge Summit</b> —Transfiguration S. S., Domestic and Foreign .....	4 02
		<b>Easton</b> —Trinity Church, Sp. for Bishop Brown's work, Arkansas, \$2.22; S. S.,* General, 50 cts. .....	2 72
		<b>Frackville</b> —Christ Church, Wo. Aux., Sp. for St. Matthew's Church, Fitzgerald, Georgia .....	2 00
		<b>Green Castle</b> —St. James's Mission, General ..	2 09
		<b>Harrisburg</b> —St. Paul's S. S.,* General .....	50
		<b>Mauch Chunk</b> —St. Mark's, "A Member," for Alaska, account Travelling Expense Fund, \$5; Sp. for medical equipment, at discretion of Rev. J. W. Chapman, Alaska, \$5 .....	10 00
		<b>"A Friend," Sp. for Rev. J. W. Chapman, Alaska</b> .....	1 00
		<b>Mechanicsburg</b> —St. Luke's, Domestic and Foreign .....	7 20
		<b>Pottsville</b> —Trinity Church S. S.,* General ..	50
		<b>Reading</b> —Christ Church, Sp. for work in Arkansas under Bishop Brown .....	28 55
		<b>Williamsport (South)</b> —St. John's Chapel Girls' Missionary Society, General .....	6 90
		<b>Trinity Church S. S.,* General</b> .....	50
		<b>CHICAGO</b> —\$238.53	
		<b>Chicago (Ravenwood)</b> —All Saints', General, \$5; toward Mr. Cameron's work,	



Alaska, \$5.....	10 00	DELAWARE—\$278.75	
Christ Church S. S.,* General.....	2 50	Wilmington—St. Andrew's, General, \$3;	
Epiphany, Wo. Aux., for "Bishop Theodore N. Morrison" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Domestic, \$60.53; Foreign, \$111.52; Sp. for work of Rev. H. M. Bartlett, North Yakima, Spokane, \$11.....	186 12
Church of Our Saviour, General, \$37.03; Sp. for Rev. Mr. Merrill, Oneida, Fond du Lac, \$5.....	82 03	Trinity Church, Domestic, \$13; Foreign, \$49.63.....	62 63
(Englewood)—St. Bartholomew's, Sp. for Olympia.....	15 00	Miscellaneous—The Right Rev. L. Coleman, D.D., toward replenishing the Reserve, General.....	20 00
St. James's, St. Agnes's Guild, Wo. Aux., Sp. for support of Mrs. Kambe's second daughter in St. Agnes's School, Kyoto. St. Mark's, General.....	5 00	"A Friend," Foreign.....	10 00
St. Philip's S. S.,* General.....	1 00	EAST CAROLINA—\$18.70	
Miss Julia Larned, Wo. Aux., for "T. G. M." scholarship, Cape Palmas Orphan Asylum, West Africa.....	50 00	New Bern—St. Cyprian's S. S., General.....	1 70
Elgin—Church of the Redeemer S. S.,* General.....	1 00	Kinston—Miss Dora Miller, Foreign.....	2 00
Oak Park—Grace, Wo. Aux., for "Harriet Gustorf" scholarship, St. Mary's Hall, Shanghai.....	20 00	Wilmington—St. Paul's, Sp. for Cuba.....	10 00
Miscellaneous—Branch Wo. Aux., for "McLaren" scholarship, St. Mary's School, South Dakota, \$30; Sp. for Bishop Ferguson, Africa, \$2.....	32 00	Rev. Edward Wootten, Domestic.....	5 00
COLORADO—\$28.87		EASTON—\$2.50	
Colorado Springs—Grace, Foreign.....	14 52	Kent Co.—St. Paul's Parish, Domestic.....	1 50
Cripple Creek—St. Andrew's, Domestic, \$2.50; Foreign, \$11.85.....	14 35	I. U. Parish, Domestic.....	1 00
CONNECTICUT—\$1,014.54		FLORIDA—\$200.00	
Bridgewater—St. Mark's, General.....	8 50	Miscellaneous—Right Rev. Dr. E. G. Weed, toward replenishing the Reserve, General.....	200 00
Brookfield—St. Paul's, General.....	10 89	FOND DU LAC—\$7.15	
Brooklyn—Trinity Church, General, \$2; "S. F. J." for Bishop Brent's mission to the Philippines, \$5.....	7 00	Menasha—St. Stephen's, Domestic.....	7 15
Collinsville—Trinity Church, Girls' Church History Class, General.....	10 00	GEORGIA—\$176.47	
Danbury—Meeting of Wo. Aux., Sp. for Building Fund, St. John's Church, Kyoto.....	20 00	Athens—Emmanuel Church, Domestic, \$1.20; Foreign, \$28.77; Sp. for Brazil, \$9.50.....	89 47
East Haddam—St. Stephen's, General.....	8 38	Atlanta—St. Philip's, Girls' Friendly Society, General.....	2 00
East Hartford—St. John's, General.....	9 25	Incarnation, General.....	4 51
Guilford—Christ Church, Foreign.....	20 00	Brunswick—St. Athanasius's, General.....	9 66
Hamden—Grace, General.....	5 00	Columbus—Trinity Church S. S., General.....	2 06
Hartford—Grace Chapel, General.....	3 30	Macon—Christ Church, Foreign, \$41.40; Domestic, \$44.37.....	85 77
St. John's, Domestic.....	80 40	Marietta—St. James's, Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Tokyo.....	15 00
"Two Friends," Sp. for the hospital needs of Dr. Woodward, Nganking, China.....	25 00	Rome—St. Peter's, Foreign.....	10 00
Mrs. J. J. McCook, for China, to pay for freight.....	2 75	Savannah—Wo. Aux., General.....	8 00
Kent—St. Andrew's, General.....	3 55	INDIANA—\$10.23	
Litchfield—St. Michael's, Foreign.....	60 37	Indianapolis—Grace Pro-Cathedral, General.....	7 32
Meriden—St. Andrew's, Domestic.....	7 10	Richmond—St. Paul's, Foreign.....	2 41
Middletown—Holy Trinity Church, Domestic, \$2; Foreign, \$106.15.....	108 15	Shelbyville—Christ Church S. S.,* General.....	5 00
New Haven—Trinity Church, General, \$138.42; Foreign, \$10; Domestic (of which three Mite-chests, \$10.25), \$110.25.....	258 67	IOWA—\$60.69	
New London—St. James's, Foreign.....	22 16	Chariton—St. Andrew's, Wo. Aux., for Miss Babcock's salary, Japan.....	2 50
Newtown—Trinity Church, Domestic.....	40 00	Council Bluffs—St. Paul's, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00
Norwich—Christ Church, Domestic, \$4; S. S.,* General, 50 cts.....	4 50	Davenport—Grace Cathedral, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00
Pine Meadow—St. John's, Domestic and Foreign.....	4 06	Dubugue—St. John's, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00
Plymouth—St. Peter's, General.....	5 00	Emmetsburg—Trinity Church S. S.,* General.....	1 00
Pomfret—Christ Church, General (of which S. S.,* 50 cts.).....	14 78	Fort Dodge—St. Mark's S. S.,* General, \$2.50; Wo. Aux., for Miss Babcock's salary, Japan, \$5.....	7 50
Saybrook—Grace, Domestic, \$4.82; Foreign, 50 cts.; General, \$6.45.....	11 77	Independence—St. James's, General, \$22.77; Wo. Aux., for Miss Babcock's salary, Japan, \$2.18.....	24 95
Torrington—Trinity Church S. S., Foreign.....	9 51	Lyons—Grace, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00
Unionville—Christ Church S. S.,* General.....	5 00	Marshalltown—St. Paul's, Wo. Aux., for Miss Babcock's salary, Japan.....	1 00
Warehouse Point—St. John's, Foreign, \$47.83; S. S.,* General, 50 cts.....	48 33	Muscatine—"In His Name," Sp. for the church to be built at San Juan, Porto Rico.....	2 00
Waterbury—St. John's, Foreign, \$150.50; General, \$20.74.....	171 24	Sibley—J. E. Standacher, General.....	24
Windsor—Grace, Foreign.....	34 36	Spencer—St. Stephen's, Wo. Aux., for Miss Babcock's salary, Japan.....	1 50
DALLAS—\$34.15		KANSAS—\$200.08	
Big Springs—St. Mary the Virgin, Jas. C. Galbraith, General.....	5 00	Baxter Springs—St. Mark's, General.....	3 00
Cleburne—Church of the Holy Comforter, General.....	3 00	Berryton—General.....	1 00
Dallas—St. Matthew's Cathedral, General.....	26 15	Blue Rapids—Trinity Church S. S., Salina.....	5 10
Fort Worth—St. Andrew's, Domestic and Foreign.....	50 00	Burlington—Ascension, General.....	6 50
		Cedarvale—St. Matthew's, General.....	7 00
		Chanute—Grace, General.....	1 00
		Chetopa—St. Paul's, General.....	4 75
		Coffeyville—St. Paul's, General.....	3 75
		Dwight—St. Paul's, General.....	8 00



<i>Fort Leavenworth</i> —General.....	10 00	<i>Holy Trinity Church, Sp. for Bishop Johnson, Los Angeles, \$385.19; through Wo. Aux., Deaconess Rodman's Class, General, \$1.10.....</i>	386 29
<i>Fort Scott</i> —St. Andrew's, General.....	4 00	<i>Incarnation, Rev. John G. Bacchus, D.D., for Reserve, General.....</i>	10 00
<i>Fredonia</i> —General.....	2 00	<i>Church of the Messiah, Sp. for Bishop Johnson, Good Samaritan Hospital, Los Angeles.....</i>	33 00
<i>Galatia</i> —General.....	1 00	<i>St. Ann's, Sp. for Bishop Partridge, Kyoto, \$15; Sp. for Cuba, \$3; Sp. for Mexico, \$7; Sp. for Brazil, \$5; Sp. for Southern Brazil, \$5; Medical Foreign Missions, \$20; China, \$33; Africa, \$3; Japan, \$3; Haiti (of which Wm. G. Low, \$10), \$16; Sp. for Normal School, Raleigh, North Carolina, \$59.64; Philippines, \$15; Foreign, \$1,594.20; Wm. G. Low, Sp. for Miss Sabine for Anvik School, Alaska, \$100; Afternoon S. S., Foreign, \$4.04.....</i>	1,892 88
<i>Galena</i> —St. Mary's, General.....	2 00	<i>St. John's, St. Margaret's Chapter, through Wo. Aux., Sp. for Rev. Mr. Pott, for addition to St. John's College, Shanghai.....</i>	2 00
<i>Girard</i> —St. John's, General.....	7 00	<i>St. John's Chapel, Church Charity Foundation, General, \$12; Foreign, \$3.....</i>	15 00
<i>Hackberry</i> —General.....	1 00	<i>St. Luke's Chapel S. S., General.....</i>	16 08
<i>Herrington</i> —St. James-the-Less, General.....	1 00	<i>St. Michael's, General.....</i>	14 66
<i>Hiawatha</i> —St. John's, General.....	4 00	<i>St. Peter's S. S. for "Lindsay Parker" scholarship, St. Paul's School, South Dakota.....</i>	15 00
<i>Holton</i> —St. Thomas's S. S., to help the General Board in the support of the Salina District.....	1 00	<i>St. Timothy's, General.....</i>	5 00
<i>Horton</i> —St. Luke's (of which S. S., \$1.48), General.....	2 48	<i>Flushing</i> —St. George's, Foreign.....	55 59
<i>Howard</i> —General.....	1 00	<i>Garden City</i> —Rev. Samuel Cox, D.D., Sp. for Bishop Rowe, Alaska.....	25 00
<i>Junction City</i> —Covenant, General, \$2.50; S. S., General, \$1.25; to help the General Board in the support of the Salina District, \$1.50.....	5 25	<i>Islip</i> —St. Mark's, Foreign, \$5.43; Colored, \$29.05.....	35 48
<i>Kansas City</i> —St. Paul's, General.....	10 00	<i>Maspeth</i> —St. Saviour's S. S., * General.....	50
<i>Lawrence</i> —Trinity Church, Foreign, 25 cts.; Colored, 25 cts.; General, \$9.20; Sp. for Memorial to Mary A. E. Twing, \$1.50.....	11 20	<i>Sag Harbor</i> —Christ Church, Colored.....	4 61
<i>Leavenworth</i> —St. Paul's S. S., General.....	8 34	<i>Woodside</i> —St. Paul's S. S., General.....	8 25
<i>Marysville</i> —St. Paul's, General.....	1 00	<i>Yaphank</i> —St. Andrew's, Domestic and Foreign.....	2 50
<i>McCune</i> —General.....	1 00		
<i>Newton</i> —St. Matthew's, General.....	5 00	<b>LOS ANGELES—\$194.73</b>	
<i>Olathe</i> —Emmanuel Church, General.....	1 00	<i>Los Angeles</i> —St. Luke's Mission, additional, General.....	25
<i>Oskaloosa</i> —St. Mark's, General.....	2 00	<i>St. Paul's Pro-Cathedral, additional, General.....</i>	11 85
<i>Ottawa</i> —Grace S. S., General.....	5 00	<i>Pasadena</i> —All Saints', Domestic and Foreign.....	102 63
<i>Paola</i> —St. James's, General.....	1 00	<i>Major W. P. Gould, Domestic, \$20; Foreign, \$20; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$20; Sp. to Christ Mission, Somerset, Lexington, \$20.....</i>	80 00
<i>Parsons</i> —St. John's Memorial, General, \$11; S. S., to help the General Board in the support of the Salina District, \$1.85.....	12 85		
<i>Sedan</i> —Epiphany, General.....	2 00	<b>LOUISIANA—\$40.75</b>	
<i>Severance</i> —Grace, General.....	1 50	<i>Houma</i> —St. Matthew's, Domestic and Foreign.....	5 50
<i>Spring Hill</i> —General.....	50	<i>Lucknow</i> —Wo. Aux., Domestic, \$3; Foreign, \$5.75.....	8 75
<i>St. Paul</i> —St. Peter's, General.....	1 00	<i>New Orleans</i> —Christ Church, Wo. Aux., Foreign.....	4 30
<i>Thayer</i> —General.....	1 00	<i>St. Paul's, Wo. Aux., Foreign.....</i>	12 20
<i>Topeka</i> —College Sisters of Bethany, General.....	2 00	<i>Trinity, Wo. Aux., Foreign.....</i>	10 00
<i>Church of the Good Shepherd, General..</i>	2 00		
<i>Grace Cathedral, General.....</i>	14 00	<b>MAINE—\$68.37</b>	
<i>St. Simon's, General.....</i>	50	<i>Bangor</i> —St. John's (of which S. S., * \$1), General.....	15 37
<i>Wakefield</i> —St. George and St. John, General.....	13 50	<i>Portland (Woodford's)</i> —Trinity Chapel, General.....	4 50
<i>Waterville</i> —Church of the Inspirer, General.....	1 00	<i>Saco</i> —Trinity Church, General.....	2 00
<i>Wetmore</i> —General.....	5 00	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for "Mary A. E. Twing Memorial Fund".....	46 50
<i>White City</i> —House of Prayer, General.....	4 00		
<i>Wichita</i> —St. John's, General.....	6 50	<b>MARQUETTE—\$25.00</b>	
<i>Williamsburgh</i> —St. Barnabas's, General.....	1 00	<i>Marquette</i> —Bishop G. Mott Williams, toward replenishing Reserve, General.....	25 00
<i>Winfield</i> —Grace (of which S. S., \$4.30), General.....	9 30		
<i>Miscellaneous</i> —"A Friend," General.....	06	<b>MARYLAND—\$1,038.57</b>	
<b>KENTUCKY—\$61.55</b>		<i>Allegheny Co. (Cumberland)</i> —Emmanuel Church S. S., * General.....	50
<i>Bowling Green</i> —M. Calvert, Sp. for Club House, Manila.....	30	<i>Baltimore City</i> —Atonement, Domestic (Advent offering), \$30; Foreign (Epiphany), \$37.82.....	67 82
<i>Louisville</i> —St. Andrew's, Foreign, \$8.75; Wo. Aux. for Mrs. Dennis's salary, Africa, \$50.....	58 75	<i>Emmanuel Church, additional, Foreign, \$80; through Wo. Aux., Foreign, \$175; "Helen Whitridge" scholarship, Train-</i>	
<i>Uniontown</i> —"H. D.," General.....	2 50		
<b>LEXINGTON—\$13.40</b>			
<i>Cynthiana</i> —Advent, Domestic.....	10 40		
<i>Georgetown</i> —Holy Trinity Church, Domestic.....	3 00		
<b>LONG ISLAND—\$3,546.72</b>			
<i>Astoria</i> —Church of the Redeemer S. S., * General.....	1 00		
<i>Brooklyn</i> —Christ Church, Philippines, \$1; China, \$1'0; Sp. for Brazil, \$806.69.....	707 69		
<i>(Bay Ridge)</i> —Christ Church, Domestic and Foreign.....	67 12		
<i>(E D.)</i> —Christ Church, Domestic and Foreign.....	35 00		
<i>Church of the Good Shepherd, Domestic. (Heights)</i> —Grace, additional, Domestic and Foreign, \$33; Sp. for Bishop Kinsolving, Brazil, \$25; Sp. for Bishop Millsbaugh, Kansas, \$25; through Wo. Aux., Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50.....	56 12		
	183 00		



ing School, Shanghai, \$25; Domestic, \$25; salary of teacher in St. Mary's School, South Dakota, \$100; Needlework Guild, for "Helen Whitridge" scholarship, Training School, Shanghai, \$25...	630 00	ruff's salary, Africa, \$45; Sp. for Bishop Kinsolving, Texas, \$100.....	4 865 65
Grace, through Wo. Aux., Mrs. J. R. Clark, for "Wm. V. Clark Memorial" scholarship, St. John's Mission, Cape Mount, West Africa, \$25; Miss Alice L. Thompson, Foreign, \$5.....	30 00	Brookline—All Saints', General.....	77 80
Church of the Holy Comforter, Foreign. Memorial S. S.,* General, 50 cts.; Sp. for Bishop Ingle's Chinese Mission, Hankow, \$6.85.....	4 85	(Longwood)—Church of Our Saviour, Parish Aid Society, Wo. Aux., for Miss Woodruff's salary, Africa.....	41 00
Church of the Messiah S. S.,* General... Church of Our Saviour, General, \$9; Sp. for Rev. Octavius Parker, in the Missionary District of Sacramento, \$5.....	50	Cambridge—Christ Church, Foreign.....	116 13
St. Bartholomew's, Foreign.....	40 93	St. John's Memorial Chapel, Foreign.....	15 06
Daughters of the King, through Wo. Aux., for travelling expenses of Secretary.....	8 00	St. Philip's, Foreign, \$10.06; Junior Aux., for educating a child in Africa, \$5.....	15 06
L. Miller, Sp. toward the "Mary Summers Miller" bed, St. Mary's Orphanage, Shanghai.....	25 00	Dedham—St. Paul's, Foreign, \$28.55; Wo. Aux., for Miss Woodruff's salary, Africa, \$4.....	32 55
Protestant Episcopal Brotherhood of Baltimore, Sp. for Bishop Rowe, Alaska	25 00	Fall River—Ascension, Foreign.....	30 00
Baltimore Co. (Catonsville)—St. Timothy's, Branch Wo. Aux., Domestic, \$2; Foreign, \$2; Indian, \$2; Colored, \$2.....	8 00	Ipswich—Ascension Memorial S. S.,* General.....	50
(Glencoe)—Immanuel Church, Colored.. (Mt. Washington)—St. John's, Junior Aux., Sp. for Bishop Hare, South Dakota, \$5; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$2; Sp. for Bishop Kendrick, Arizona and New Mexico, \$2.56; Sp. for Bishop Brewer, Montana, \$1.20; Sp. for Bishop Leonard, Salt Lake, \$2.65; Sp. for Bishop Rowe, Alaska, \$1.21; Sp. for Bishop Ingle, Hankow, 30 cts.; Sp. for Bishop McKim, Tokyo, \$2; Sp. for Bishop Graves, Laramie, \$10.....	13 00	Lawrence—St. John's, for work at Tokyo.. Lynn—St. Stephen's, Sp. for work of Bishop Brent in the Philippines.....	25 00
Carroll Co. (Westminster)—Ascension S. S.,* General.....	50	Marblehead—St. Michael's, Foreign, \$3.85; Colored, \$4.14.....	44 14
Frederick Co. (Frederick)—All Saints' (five-cent collection), Foreign, \$9.75; Indian, \$5; Sp. for Mexico, \$5.....	10 75	Milton—St. Michael's, Sp. for work of Bishop Brent in the Philippines.....	17 73
Frederick and Washington Co's. (Petersville)—St. Mark's, General, \$50; Domestic, \$1.50.....	51 50	New Bedford—Grace S. S., Sp. for Rev. F. L. H. Pott, Shanghai.....	50 00
Harford Co. (Bel Air)—Emmanuel Church, Sp. at discretion of Bishop Funsten, Boise, \$4.08; Sp. for work of Bishop Ingle, Hankow, \$4.08.....	8 16	St. Martin's S. S., for Bishop Brent's work in the Philippines.....	9 03
Churchville Parish, Domestic, \$2.50; Foreign, \$2.50.....	5 00	Newton—Grace, Foreign.....	72 51
Howard Co. (Elk Ridge)—Grace (of which S. S.,* 50 cts.), General.....	41 70	(Lower Falls)—St. Mary's, Foreign.....	23 90
Miscellaneous—"A Friend of Missions," General.....	8 00	Taunton—St. Thomas's, "A Member," Sp. for Miss Helen Stockdell, for her work among the Indians, Boise, \$3; S. S.,* General, 50 cts.....	3 50
MASSACHUSETTS—\$6,178.37		Waltham—Christ Church, Domestic, \$46.20; Foreign, \$46.20.....	92 40
Arlington—St. John's S. S.,* General.....	50	Miscellaneous—Wo. Aux., Sp. for Dean Gray School, Mexico, \$11; Sp. for Rev. Mr. Forrester's work, Mexico, \$20; Sp. for Brazil, \$7.63; Sp. for Cuba (of which Mrs. McGee, \$3.50), \$5.63; Haiti, \$2.63; Sp. for general work in Mexico, \$21.11.....	68 00
Beverly—St. Peter's, Domestic, \$3; Foreign, \$2; General, \$1.....	6 00	Interest on Susan H. Page bequest, for Miss Woodruff's salary, Africa.....	12 50
Boston—Church of the Good Shepherd, Indian.....	8 15	Interest on Lucy Lee Chickering Fund, for Miss Woodruff's salary, Africa.....	85 00
(East)—St. John's, General.....	217 21	Mrs. Edward Abbott, Sp. for improvements in St. Agnes's School, Kyoto....	10 00
(Dorchester)—St. Mary's, Domestic, \$41.24; Foreign, \$62.19.....	103 43	Easter Offering, General.....	4 00
St. Stephen's, Indian, \$37.50; Colored, \$37.50.....	75 00	MICHIGAN—\$441.07	
Trinity Church, Domestic, \$27.34; Foreign, \$1,897.31; Sp. for Bishop Wells, Spokane, \$625; Sp. for Bishop Moreland, Sacramento, \$200; Sp. for Bishop Edsall, Minnesota, \$200; Sp. for Bishop Gallor, Tennessee, \$50; Sp. for Rev. J. L. Prevost, Alaska (of which for work at Tanana, \$11), \$111; Sp. for Bishop Brewer, Montana, \$500; Sp. for Bishop Leonard, Salt Lake, \$250; Sp. for Bishop Morrison, Duluth, \$100; Sp. for Bishop Kinsolving, Brazil, \$500; Women's Bible-class, for scholarship, St. Mary's School, South Dakota, \$60; Members Wo. Aux., for Miss Wood-		Alma—St. John's, Domestic, \$2.50; Foreign, \$2.50.....	5 06
		Alpena—Trinity Church, Domestic and Foreign.....	11 00
		Ann Arbor—St. Andrew's, "A Member," Sp. for Miss Helen Stockdell's work among the Indians, Boise.....	8 00
		Bay City—Trinity Church, Domestic.....	39 64
		(West)—Grace, General.....	1 25
		Birmingham—St. James's, General.....	2 75
		Detroit—Christ Church, Wo. Aux., Sp. for Bishop Johnson, Los Angeles, \$15; Sp. for Bishop Rowe, Alaska, \$35.....	50 00
		Grace, General.....	8 83
		St. John's, "The Hargreaves Family," General, \$15; Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$50; Sp. for Rowland Hall, Salt Lake, \$70; Sp. for Bishop Rowe, Alaska (of which Mrs. Lucy H. Collins, \$2), \$32; Sp. for Bishop Johnson, Los Angeles, \$5; Sp. for Bishop Kendrick, Arizona, \$25.....	197 00
		St. Matthias's, General.....	1 75
		Jackson—St. Paul's, General.....	45 50
		Saginaw—St. John's, Domestic, \$33.50; S. S.,* General.....	34 00
		St. Paul's, General.....	4 65
		Miscellaneous—Michigan Diocesan Organization of Girls' Friendly Society, Wo. Aux., for Miss Mason's salary, China..	40 70
		MICHIGAN CITY—\$30.00	
		La Porte—St. Paul's S. S., General.....	50
		Peru—Trinity Church, General.....	2 00
		Plymouth—St. Thomas's S. S., General....	2 50
		South Bend—St. James's, General.....	25 00
		MILWAUKEE—\$117.24	
		Baraboo—Trinity Church S. S.,* General..	50



# Acknowledgments

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<p><i>Kenosha</i>—Kemper Hall S. S.,* General..... 50  <i>St. Matthew's S. S.,*</i> General..... 1 00  <i>Menomonie</i>—Grace, Foreign..... 8 75  <i>Oconomowoc</i>—Zion, Domestic, \$4.55; Foreign, \$14.98..... 18 93  <i>Racine</i>—Immanuel Church S. S., General. Holy Innocents', Mrs. Joseph Rowley, Foreign..... 3 00  <i>Superior</i>—Church of the Redeemer, General..... 2 00  <i>Miscellaneous</i>—Wo. Aux., Sp. for Bishop Hare for St. Mary's School, South Dakota..... 50 00  <i>Babies' Branch</i>, Domestic, \$16.01; Foreign, \$16.01..... 32 02</p> <p><b>MINNESOTA—\$233.11</b></p> <p><i>Chatfield</i>—St. Matthew's S. S., General.... 1 15  <i>Lake City</i>—St. Mark's, General..... 9 00  <i>Litchfield</i>—Trinity Church, Domestic, \$4; Foreign, \$1; "A Member," Sp. for Mexico, \$3; Colored, \$1; Indian, \$1; China, \$1; Foreign, \$2; Domestic, \$2..... 15 00  <i>Minneapolis</i>—Gethsemane, Domestic..... 40 27  <i>Holy Trinity</i>, Domestic, \$30.47; Foreign, \$30.47..... 60 94  <i>Prospect Park S. S.,*</i> General..... 2 00  <i>Owatonna</i>—St. Paul's, Domestic, \$3.75; Foreign, \$0..... 9 75  <i>Rochester</i>—Calvary, General, \$71; S. S., General, \$0..... 77 00  <i>Stillwater</i>—Ascension, Foreign..... 3 00  <i>St. Paul</i>—Ascension, General..... 8 25  <i>St. Clement's</i>, Sp. for Bishop Brooke, Oklahoma..... 5 00  <i>St. Mark's</i>, General..... 1 75</p> <p><b>MISSISSIPPI—\$10.15</b></p> <p><i>Bay St. Louis</i>—St. Luke's, Domestic, \$2; Foreign, \$2.10; Colored, \$1.05..... 5 15  <i>Belzoni</i>—Mrs. Mary J. Powell, General... 5 00</p> <p><b>MISSOURI—\$482.54</b></p> <p><i>Canton</i>—St. Peter's, General..... 3 00  <i>Cuba</i>—St. Andrew's, Foreign..... 1 05  <i>Hannibal</i>—Trinity Church, General..... 20 30  <i>Ironton</i>—St. Paul's, General..... 10 00  <i>Macon</i>—St. James's, General..... 10 30  <i>Portland</i>—St. Mark's, General..... 2 53  <i>Rolla</i>—Christ Church, Foreign..... 3 50  <i>St. Louis</i>—Ascension, Domestic and Foreign..... 37 91  <i>Holy Communion</i>, Foreign..... 10 00  <i>St. George's</i>, General..... 36 74  <i>St. Peter's</i>, Domestic and Foreign..... 297 21  <i>Miscellaneous</i>—Wo. Aux., General..... 50 00</p> <p><b>NEBRASKA—\$29.25</b></p> <p><i>Blair</i>—St. Mary's, for deficit, Domestic and Foreign..... 2 00  <i>Omaha</i>—St. Paul's, Foreign..... 27 03  <i>St. John's</i>, Mrs. J. Hodges, Foreign..... 25</p> <p><b>NEWARK—\$1,372.40</b></p> <p><i>Bayonne</i>—Trinity Church, General..... 69 42  <i>Mrs. William S. Langford</i>, Sp. for Mary A. E. Twing Memorial Fund..... 5 00  <i>Chatham</i>—"Wm. F.," General..... 4 00  <i>Dover</i>—St. John's, Domestic and Foreign.. 15 60  <i>Englewood</i>—St. Paul's, Foreign..... 100 25  <i>Hoboken</i>—Margaret Peters and Mary McEnery, General..... 21 50  <i>Milburn</i>—St. Stephen's S. S.,* General.... 1 00  <i>Montclair</i>—St. John's Mission, Foreign.... 14 08  <i>St. Luke's</i>, Rev. Frederick B. Carter, for salary of Miss Gertrude Carter, Shanghai..... 100 00  <i>Newark</i>—St. Paul's, Junior Aux., Sp. for bell for Dr. Driggs, Alaska..... 5 00  <i>Trinity Church</i>, Foreign..... 20 11  <i>Newton</i>—Christ Church, General..... 4 91  <i>Orange</i>—Grace, Domestic, \$84; Foreign, \$13; General, \$374.55; Sp. for Bishop Brewer, Montana, \$25; Junior Branch St. Andrew,* General, 50 cts..... 497 05  <i>(East)</i>—St. Mark's, General..... 119 97  <i>Donald S. McNulty,*</i> General..... 40  <i>(South)</i>—Holy Communion, General..... 132 18  <i>Passaic</i>—St. John's, Foreign..... 11 93</p>	<p><i>Miscellaneous</i>—Branch Wo. Aux., "A Member," Sp. for church at Skaguay, Alaska..... 250 00</p> <p><b>NEW HAMPSHIRE—\$123.85</b></p> <p><i>Ashland</i>—St. Mark's, Foreign..... 3 35  <i>Concord</i>—Chapel of St. Paul's School, Domestic, \$50; Foreign, \$50..... 100 00  <i>"In Memory of G. P.,"</i> Sp. for Mary A. E. Twing Memorial Fund..... 5 00  <i>Exeter</i>—Christ Church, General..... 5 00  <i>Keene</i>—St. James's S. S.,* General..... 50  <i>Tilton</i>—Trinity Church, "W. S. E., Jr.," for "David" scholarship, St. John's Mission, Cape Mount, Africa..... 10 00</p> <p><b>NEW JERSEY—\$278.13</b></p> <p><i>Beverly</i>—St. Stephen's, Wo. Aux., Domestic, \$5; Kimura San, Kyoto, \$4..... 9 00  <i>Bound Brook</i>—St. Paul's, Foreign, \$51.25; Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5; Sp. toward scholarship Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$1..... 57 25  <i>Burlington</i>—St. Mary's, Wo. Aux., Sp. for Good Samaritan Hospital, Charlotte, North Carolina..... 4 00  <i>Elizabeth</i>—St. John's, Wo. Aux., for Kimura San, Kyoto..... 5 00  <i>Trinity Church</i>, T. R. White, 2d, Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai..... 25 00  <i>Fairview</i>—Trinity Church, Foreign..... 3 00  <i>Lambertville</i>—St. Andrew's, General, \$30; Wo. Aux., for "Olga Randolph White" scholarship, St. Mary's Hall, Shanghai, \$25; Sp. for matron's salary, Rescue Mission, Columbia, South Carolina, \$5..... 60 00  <i>Moorestown</i>—Trinity Church, Wo. Aux., for Kimura San, Kyoto, \$5; "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$2..... 7 00  <i>Mount Holly</i>—St. Andrew's, Foreign..... 3 94  <i>New Brunswick</i>—Christ Church, Domestic, \$7.58; Colored, \$20.36..... 27 94  <i>St. John Evangelist S. S.,*</i> General..... 1 00  <i>Perth Amboy</i>—St. Peter's Branch Wo. Aux., General..... 50  <i>Plainfield</i>—Grace Church Guild, Wo. Aux., for Kimura San, Kyoto..... 5 00  <i>St. Stephen's</i>, General..... 30 10  <i>Riverton</i>—Christ Church, Wo. Aux., Foreign..... 25 00  <i>Salem</i>—St. John's, Wo. Aux., for "Bishop Odenheimer" (In Memoriam) scholarship, Trinity Divinity-school, Tokyo, \$5; Sp. for scholarship in Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$3; S. S.,* General, 10 cts..... 8 50  <i>Shedakers</i>—Church of Our Redeemer, Foreign..... 1 00  <i>Trenton</i>—St. Paul's, Wo. Aux., Sp. for matron's salary, Rescue Mission, Columbia, South Carolina..... 5 00</p> <p><b>NEW YORK—\$17,430.76</b></p> <p><i>Arden</i>—St. John's, General..... 5 00  <i>East Chester</i>—St. Paul's, Domestic..... 4 15  <i>Elmsford</i>—St. Joseph of Arimathea S. S., General..... 3 50  <i>Fishkill-on-Hudson</i>—St. Andrew's, \$5.76; S. S., \$1.55, Foreign..... 7 31  <i>Kingston</i>—Holy Cross, Sp. for Bishop Seymour, Springfield..... 25 00  <i>St. John's</i>, Bishop Brent's work, Philippines..... 3 41  <i>Mamaroneck</i>—St. Thomas's, General..... 19 40  <i>Matteawan</i>—St. Luke's S. S.,* General.... 50  <i>Mount Vernon</i>—Trinity Church, \$16.08, S. S., \$6.17, Foreign..... 22 25  <i>Newburgh</i>—St. George's, Miss L. D. Akerly, Wo. Aux., "Elmiré Dubois" scholarship, St. John's Mission, Cape Mount, Africa..... 25 00  <i>New York</i>—All Angels', Sp. for Asheville, \$305.68; S. S., Sp. for St. Augustine's School, Raleigh, North Carolina, \$70.09; Sp. for Assyrian Mission, \$25; Bishop</p>
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Hare's Indian schools, South Dakota, \$70.09; *1901, Sp. for Church in Porto Rico, \$198.85.....	667 71	ety, Sp. for Cape Mount, Africa.....	5 00
All Souls', \$188, Francis R. Emmons, \$200, Domestic.....	388 00	(Kingsbridge)—Church of the Mediator, Foreign.....	28 23
Archangel, General, \$20.31; Porto Rico, \$7; Sp. Cuba, \$7; Philippine Islands, \$8, Ascension, Mrs. Fred. Van Beuren, St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia.....	43 31	St. Agnes's Chapel, Domestic, \$818; Wo. Aux., Niobrara League, "Rev. Dr. E. A. Bradley" scholarship, St. Mary's School, South Dakota, \$60; "A Member," "Niobrara League" scholarship, St. Elizabeth's School, South Dakota, \$60; Mrs. D. O. Haynes, Wo. Aux. Sp. for Archdeacon Spurr, West Virginia, \$25; S. S., Sp. Bishop Rowe, Alaska, \$30	938 00
(West New Brighton)—Ascension, General.....	63 43	St. Andrew's, Wo. Aux., Sp. for Domestic Contingent Fund, \$2; S. S., Niobrara League, Sp. for "Van De Water" scholarship, Boise, \$40.....	42 00
Calvary, Foreign Committee, Wo. Aux., Sp. for Bishop Schereschewsky's life insurance, \$79.16; "Parishoner," Gen. \$0; "A Member," Sp. for Mr. E. J. Knapp, Alaska, \$0; Charlotte and Osgood Day, General, \$0 cts.....	140 06	(Morrisania)—St. Ann's, Niobrara League, Sp. for Miss Thackara's work, Fort Defiance, Arizona.....	12 50
(New Brighton)—Christ Church, Foreign, \$115.27; S. S., Junior Aux., General, \$10.34.....	125 61	St. Augustine's Chapel, Domestic.....	8 49
Grace, Indian, \$25; Wo. Aux., "Grace Church" scholarship, \$25, "Catharine L. Wolfe" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa; Sp. for Mexican salaries, \$100; Freedman's Committee, through St. Augustine's League, Sp. for Miss Susie Willes, for building mission school, Croom, Washington (of which Mrs. John Wells, \$25), \$100; Sp. for Archdeacon E. N. Joyner, Columbia, South Carolina, \$25; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$25; Sp. for Rev. A. B. Hunter, for Industrial work, St. Augustine's School, Raleigh, North Carolina, \$100; Sp. for Rev. J. S. Russell, St. Paul's School, Lawrenceville, Southern Virginia, for two Scholarships, \$50; Sp. for tuition of Lorraine J. Wilson at St. Paul's School, Lawrenceville, Southern Virginia, \$30; Sp. for Rev. J. J. N. Thompson, Mobile, Alabama, for two months' salary of teacher, \$30; Niobrara League, salary of teacher, Rosebud, South Dakota, \$420; Miss Nelson, Niobrara League, "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60; Mrs. Kingsland, Niobrara League, "Cornelius Kingsland Memorial" scholarship, St. Paul's School, South Dakota, \$60; "Member of Missionary Society," Sp. for Bishop Rowe, Alaska, \$10.....	1,125 00	St. Bartholomew's, Foreign, \$2,522.14; Sp. for Bishop Brent's work in Philippines (additional), \$100; Sp. for Rev. J. W. Johnson, Petersburg, Southern Virginia, toward erection of a church, \$100; Women's Missionary Society, St. Augustine's League, Sp. for Rev. A. C. Coombes, Thomasville, Georgia, for two months' salary of teacher in Industrial School, \$20; Women's Missionary Society, through Central Committee, Sp. for Mexico (general expenses), \$10; Niobrara League, Miss Prall, for "Bishop Hare" scholarship, \$60, Mrs. Ten Broeck, for "Ten Broeck" (In Memoriam) scholarship, \$60, both in St. John's School, South Dakota.....	2,992 14
Heavenly Rest, Junior Aux., freight charges to Africa.....	2 00	St. George's, Domestic, \$913.91; Foreign, \$784.39; Wo. Aux., Sp. for Archdeacon Spurr, West Virginia, \$110; S. S., Sp. for Archdeacon Geo. G. Ware, Deadwood, South Dakota, \$22.50.....	1,730 80
Holy Apostles, The Misses Cushman, Niobrara League, "James M. Cushman" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; "A Member," Niobrara League, "R. C. Rogers" and "J. P. Lundy" scholarships, St. Mary's School, South Dakota, \$120; S. S., Infant Class, Wo. Aux., toward support of a day-school, Wuchang, Hankow, \$17.20.....	197 20	St. James's, Rev. Dr. E. Walpole Warren, General, \$5; Wo. Aux., Sp. for Cape Mount, Africa, \$100; St. Augustine's League, Sp. for St. Augustine's School, Raleigh, North Carolina, \$25; Niobrara League, "St. James's" scholarship, St. Elizabeth's School, South Dakota, \$60.....	190 00
Holy Trinity Church, Woman's Missionary Committee, Wo. Aux., Sp. for Cape Mount, Africa, \$20; S. S., Sp. for Mr. Paul Shimmion, Assyrian Mission, \$20; Sp. for Rev. Everett P. Smith, Lewiston, Spokane, \$10.65.....	50 65	St. John's Chapel, Domestic.....	250 65
Incarnation, Domestic, \$1,154.60; Foreign (of which Mrs. Harriet B. Fiske, \$50), \$1,120.15; Bishop Rowe's work, Alaska (of which Mrs. Whitelaw Reid, \$175), \$315; Sp. for Bishop Kinsolving, Brazil, \$283; Sp. for Bishop Brent, Philippine Islands, \$56; Sp. for Bishop Rowe, Alaska (of which Mrs. Edward King, \$100; Miss King, \$100), \$228; Wo. Aux., "Arthur Brooks" scholarship, St. Mary's Hall, Shanghai, \$40; Mrs. G. C. Ward, Niobrara League, Sp. for "All Saints'" scholarship, All Saints' School, South Dakota, \$100; C. P. Jackson, for work in Philippines, \$4.....	3,300 75	St. Mark's, Foreign.....	55 53
Intercession, Woman's Missionary Soci-		(Manhattanville)—St. Mary's, Niobrara League, Sp. for Miss Carter's work, Minnesota.....	3 00
		St. Michael's, General, \$1; Sp. for Cuba, \$7.25.....	8 25
		St. Thomas's, Domestic (additional), \$100; Foreign (additional), \$30; Domestic and Foreign, \$25; Wo. Aux., Sp. for Domestic Contingent Fund, \$20; Sp. for St. Mary's Institute, Dallas, \$100; Sp. for woman helper, Salt Lake, \$40; Sp. for suit of clerical clothes for Rev. Mr. Benedict, Haiti, \$30; Women's Missionary Society, Mrs. C. B. Curtis, \$5, Mrs. A. E. Douglas, \$20, through St. Augustine's League, Sp. for Hoffman Hall, Tennessee, \$25; Foreign Committee, Wo. Aux., "St. Thomas's" scholarship, St. Margaret's School, Tokyo, \$40; Niobrara League, "Dr. J. W. Brown" scholarship, St. Elizabeth's School, South Dakota, \$60; Miss Schmelzel, through Niobrara League, for "Schmelzel Memorial" scholarship, St. John's School, South Dakota, \$60; Missionary Guild, through Niobrara League, for "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60; Miss Duncan, Wo. Aux., Sp. for Archdeacon Spurr, West Virginia, \$1; Mrs. S. W. Fisk, General, \$50; Mrs. Wilson Peterson, for deficit, \$200, General.....	841 00
		St. Thomas's Chapel, Foreign.....	19 50
		Transfiguration, General, \$375; Mrs. L. Williams, through Niobrara League, for Choteaux Creek, South Dakota, \$100; for "George L. Williams" scholarship, St. Elizabeth's School, South	



# Acknowledgments

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Dakota, \$60; Miss K. S. Nelson, through Niobrara League, for "Emily Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60.....	595 00	
Trinity Church, Domestic.....	125 67	
Trinity Chapel, Domestic, \$830.04; Missionary Relief Society, Sp. for Mary A. E. Twing Memorial Fund, \$1; Sp. for Bishop Barnwell, Alabama, for school, \$77; Sp. for Cape Mount, Africa, \$42; Sp. for Miss Lucy Stevens, toward painting church at Stoneville, North Carolina, \$6; Sp. for Bishop Rowe, Alaska, \$10; Miss E. Cotheal, through Niobrara League, for "Cotheal Memorial" scholarship, St. Mary's School, South Dakota, \$60.....	1,076 04	
Zion and St. Timothy, Junior Aux., General, \$1.21; St. Agnes's School, Kyoto, \$3; Miss Cornelia Jay, Wo. Aux., Sp. for Cape Mount, \$70; S. S.,* General, 50 cts.....	74 71	
Junior Aux., Sp. for improvements in St. Agnes's School, Kyoto.....	15 00	
Society of Busy Workers, Sp. for Turtle Mountain Indians, North Dakota.....	8 00	
Mrs. Edward V. Z. Lane, through Niobrara League, "Grace M. Lane" scholarship, St. Mary's School, South Dakota.....	60 00	
Mrs. Morris, through Niobrara League, for "Compo" scholarship, St. Mary's School, South Dakota.....	30 00	
John E. Roberts, General.....	25 00	
Mrs. R. M. Hustace, Sp. for Church Missions House Library Fund.....	20 00	
Mrs. John H. Clark, Sp. for Mexico.....	15 00	
Mrs. Geo. S. Edgell, Sp. for Church Missions House Library Fund.....	10 00	
Mrs. Benj. Brewster, Sp. for Church Missions House Library Fund.....	10 00	
Thomas Clarkson, Foreign.....	10 00	
Mrs. John J. Smith's children, through Junior Aux., St. Hilda's School, Wuchang, Hankow.....	10 00	
Woodbury G. Langdon, Sp. for Rev. Mr. Merrill's work among the Oneida Indians, Fond du Lac.....	10 00	
Mrs. Geo. Zabriskie Gray, Sp. for Church Missions House Library Fund.....	10 00	
Miss E. L. Russell, Sp. for Bishop Brent's work, Philippine Islands.....	7 00	
Mrs. Crosby, Wo. Aux., Sp. for improvements in St. Agnes's School, Kyoto.....	5 00	
Miss M. I. Stafford, General.....	4 00	
(Richmond)—The Misses Moore, Wo. Aux., Sp. for furnishing the church, Cape Mount, Africa.....	4 00	
Rev. Wm. S. Boardman, General.....	2 00	
Miss F. A. Loomis, General.....	2 00	
Miss P. W. Whitlock, China, for freight charges.....	1 00	
"A Friend," Sp. for endowment of Episcopate in the Philippines.....	500 00	
"A Member," Wo. Aux., Sp. for postage on Hymnals to Shanghai, \$4.32; Sp. for materials for knitting-class, Mayebashi, Tokyo, \$10; Sp. for Domestic Contingent Fund, \$85.68.....	100 00	
"A Friend," Wo. Aux., Sp. for Domestic Contingent Fund.....	160 00	
"A Friend," Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	
"A Friend," Wo. Aux., Sp. for daughter of foreign missionary, Tokyo.....	50 00	
"A Friend," Alaska.....	30 00	
"A Member," Wo. Aux., "Trinity" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	
"A Friend," Sp. for Church Missions House Library Fund.....	10 00	
"A Friend," Sp. for Mr. Taylor's work, Alaska.....	5 00	
"A Friend," Wo. Aux., Sp. for Memorial Fund, for rebuilding St. Mary's Hall, Shanghai.....	1 00	
"I. V. C.," General.....	50 00	
"E. K. M.," Sp. for Bishop Brent's Philippine Mission Fund.....	10 00	
"J. A. V. N.," Domestic.....	10 00	
Poughkeepsie—St. Paul's, Domestic and Foreign.....	51 61	
Branch Wo. Aux., toward Bishop Partridge's salary, Kyoto.....	58 74	
Saugerties—Trinity Church, Domestic, \$2.48; Foreign, \$7.54; Colored, \$5.07.....	15 09	
Tarrytown (North)—St. Mark's, General.....	29 95	
Gertrude Sebring, General.....	5 00	
Wappinger's Falls—Zion, Foreign.....	115 00	
Yonkers—Christ Church, Bible-class, General.....	2 86	
St. Andrew's Memorial, Wo. Aux., Sp. for "St. Andrew's" scholarship, St. Margaret's School, Boise.....	40 00	
St. John's, General, \$191.31; Wo. Aux., Sp. for Mexico, \$24; Mrs. W. F. Cochran, Wo. Aux., through St. Augustine's League, Sp. for "Wo. Aux." scholarship, Hoffman Hall, Tennessee, \$150.....	365 31	
Miscellaneous—Staten Island Branch Junior Aux., Sp. for improvements in St. Agnes's School, Kyoto.....	10 00	
St. Augustine's League, Sp. for Rev. Richard Bright, Savannah, Georgia, \$25; Sp. for Archdeacon Pollard, Raleigh, North Carolina, \$10; Sp. for rector St. Cyprian's Church, St. Augustine, Florida, \$25; Sp. for Rev. W. H. Carter, Tallahassee, Florida, \$75... Domestic Committee, Wo. Aux., Sp. for painting church at Stoneville, North Carolina.....	185 00	
"A Member," Wo. Aux., Sp. for girl from Cape Mount learning dress-making.....	9 25	
	10 00	
<b>NORTH CAROLINA—\$199.27</b>		
Chapel Hill—Chapel of the Cross, General.....	38 04	
Durham—St. Philip's, General.....	25 10	
Greensboro—St. Barnabas's, General.....	10 00	
Henderson—Holy Innocents', General.....	15 00	
Kittrell—St. James's, General.....	13 00	
Oxford—St. Stephen's, General.....	4 42	
Raleigh—Church of the Good Shepherd, General, \$60.64; Wo. Aux., Sp. for Mary A. E. Twing Memorial Fund, \$10.....	70 64	
Rocky Mount—Church of the Good Shepherd, General.....	11 33	
Southern Pines—Emmanuel Church, Foreign.....	7 69	
Wadesboro—Calvary, General.....	4 05	
<b>OHIO—\$202.48</b>		
Cleveland—Grace, Domestic, \$31.67; Foreign, \$21.67; Wo. Aux., "Gregory T. Bedell" scholarship, St. John's College, Shanghai, \$5.....	48 34	
(South)—Grace, General.....	2 00	
Church of the Redeemer, Domestic and Foreign.....	2 05	
Trinity Church, Mrs. Oglebay, Wo. Aux., Sp. for Bishop Rowe, Alaska.....	100 00	
Norwalk—St. Paul's, for work in Oklahoma and Indian Territory, \$23; Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, \$10.....	33 00	
Sylvania—Ladies' Aid Society, Sp. for Club-house, Manila.....	2 00	
Tiffin—Trinity Church, Foreign.....	6 75	
Warren—Christ Church, General.....	3 34	
<b>OREGON—\$21.02</b>		
Oakland—St. Clement's, Domestic.....	1 35	
Pendleton—Church of the Redeemer S. S., Foreign.....	2 50	
Portland—St. Mark's, Domestic, \$5.20; Foreign, \$5.19.....	10 49	
Roseburg—St. George's, Domestic.....	1 75	
Salem—St. Paul's, Foreign.....	3 55	
Seaside—Calvary Chapel, Foreign.....	1 38	
<b>PENNSYLVANIA—\$34,650.73</b>		
Bristol—St. Paul's Mission S. S., General.....	5 55	
Bryn Mawr—Church of the Redeemer S.		



S., Sp. for Florida	17 29	expenses of a candidate for Holy Orders, \$360; Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$150; Sp. for Bishop Seymour's work, Springfield, \$25; Chapter No. 318, Brotherhood of St. Andrew, General, \$40.15; S. S., Sp. for Florida, †\$203.47	1,003 62
Cheltenham—St. Paul's S. S., Sp. for Florida	44 77	Holy Communion Memorial Chapel S. S., Sp. for Florida	19 83
Chester—St. Paul's S. S., Sp. for Florida	42 34	(Tacony)—Holy Innocents', Foreign, \$11.29; S. S., Sp. for Florida, †\$8	19 29
Coatesville—Trinity Church S. S., Sp. for Florida	12 40	Church of the Holy Spirit S. S., Sp. for Florida	18 75
Collingsdale—Trinity Church S. S., Sp. for Florida	5 00	Holy Trinity Church, Domestic, \$1,760.86; Foreign, \$5,216.45; "Paulo Post" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; work of Bishop Kendrick, New Mexico and Arizona, \$500; work of Bishop Brewer, Montana, \$500; work of Bishop Hare, South Dakota, \$500; work of Bishop Funsten, Boise, \$300; work of Bishop Wells, Spokane, \$300; work of Bishop Rowe, Alaska, \$200; work of Bishop Graves, Laramie, \$200; work of Bishop Brent, Philippine Islands, \$200; work of Bishop Horner, Asheville, \$200; Sp. for Bishop Kinsolving, Texas, to aid in rebuilding Colored Church, Galveston, \$2,500; Sp. for Bishop Kinsolving, Brazil, \$500; "A Member," Sp. for Bishop Hare, South Dakota, \$50; Indian Hope Association, Indian, \$147; S. S., Sp. for Florida, †\$65	13,199 31
Conshohocken—Calvary, Indian Hope Association, Indian, \$6.50; S. S., Sp. for Florida, †\$14.55	21 05	Holy Trinity Memorial Chapel, Foreign, \$73.53; S. S., Sp. for Florida, †\$27.94	101 47
Downingtown—St. James's, In Memoriam, General, \$10; Girls' Missionary Society, Wo. Aux., "Faith" scholarship, St. Augustine's School, Africa, \$25; S. S., Sp. for Florida, †\$3.25	38 25	Holy Trinity Church, Colored S. S., Sp. for Florida	20 00
Doylestown—St. Paul's S. S., Sp. for Florida, †\$11.27; *General, 50 cts	11 77	Incarnation S. S., Sp. for Florida	30 00
Eddington—Christ Church S. S., Sp. for Florida	19 30	L'Emmanuel S. S., Sp. for Florida	5 00
Eden—St. James's S. S., Sp. for Florida	3 37	Mediator, Indian Hope Association, Indian	5 00
Franklinville—Christ Church S. S., Sp. for Florida	7 00	Church of the Messiah S. S., Sp. for Florida	16 51
Great Valley—St. Peter's S. S., Sp. for Florida	5 00	Nativity, Foreign, \$88.81; S. S., Sp. for Florida, †\$48.15	136 96
Guynedd—Church of the Messiah S. S., Sp. for Florida	5 00	Prince of Peace Chapel, Foreign, \$28; S. S., Sp. for Florida, †\$47.09	75 09
Hulmeville—Grace S. S., Sp. for Florida	5 44	Protestant Episcopal Hospital Mission S. S., Sp. for Florida	47 35
Ithan—St. Martin's, Foreign, \$5.52; S. S., Sp. for Florida, †\$2.80	8 32	(Olney)—St. Alban's S. S., Sp. for Florida	5 34
Jenkintown—Church of Our Saviour S. S., Sp. for Florida	18 48	(5th and Spruce)—St. Andrew's, Indian Hope Association, Indian	1 00
Lansdale—Holy Trinity Church, for deficit, General	2 10	(West)—St. Andrew's, Foreign, \$45; Indian Hope Association, Indian, \$10; S. S., Sp. for Florida, †\$35.40; *General, 50 cts	30 90
Lansdowne—St. John the Evangelist's, Mrs. Reinhold, General, 25 cts; S. S., Sp. for Florida, †\$16.29	16 54	(Sommerton)—St. Andrew's-in-the-Fields S. S., Sp. for Florida	2 50
Lower Merion—St. John's S. S., Sp. for Florida	9 44	(Haddington)—St. Barnabas's S. S., Sp. for Florida	12 00
Newtown—St. Luke's, Indian, \$7.50; S. S., Sp. for Florida, †\$2.62	10 12	(Kensington)—St. Barnabas's, "Bishop Whipple" scholarship, \$30, "Bishop Hare" scholarship, \$30, both in St. Mary's School, South Dakota; S. S., Sp. for Florida, †\$18.95	78 95
Norristown—All Saints' S. S., Sp. for Florida	24 39	St. Bartholomew's S. S., Sp. for Florida	7 50
St. John's S. S., Sp. for Florida	43 06	(Wissinoming)—St. Bartholomew's S. S., Sp. for Florida	3 27
"S." Indian, \$10; Colored, \$10; Foreign, \$30	50 00	St. Clement's, Sp. for Bishop Graves, Shanghai, \$57.43; S. S., Sp. for Florida, †\$7	64 43
Norwood—St. Stephen's S. S., Sp. for Florida	10 00	(Manayunk)—St. David's S. S., Sp. for Florida	52 73
Paoli—Good Samaritan S. S., Sp. for Florida	2 85	St. James's, Domestic, \$633.41; Foreign, \$667.40; Colored, \$151; Sp. for Bishop Rowe, Alaska, \$353.50; Sp. for Bishop Horner, Asheville, \$213.50; S. S., Sp. for Florida, †\$29.95	2,053 77
Parkesburg—Ascension Mission S. S., Sp. for Florida	2 51	(Kingsessing)—St. James's S. S., Sp. for Florida	45 40
Philadelphia—Advent S. S., Sp. for Florida	26 71	St. James-the-Less, General	79 50
(Lower Dublin)—All Saints', Indian Hope Association, Indian, \$25; S. S., Sp. for Florida (of which Andalusia Branch, Chapel of the Redeemer, \$3.37), \$6.87	31 87	St. John Chrysostom's, General	50 25
All Souls' S. S., Sp. for Florida	7 85	St. John Evangelist's S. S., Sp. for Florida	15 00
Ascension S. S., Sp. for Florida	5 00	St. Jude's S. S., Sp. for Florida	27 00
Atonement S. S., Sp. for Florida	20 01		
(Germantown)—Calvary, Domestic, \$340; Sp. for Bishop Horner's work, Asheville, \$25; S. S., Sp. for Florida, †\$40	405 00		
Christ Church, Indian Hope Association, Indian	20 00		
(Germantown)—Christ Church S. S., Sp. for Bishop Payne Divinity-school, Petersburg, Southern Virginia, \$10; Sp. for Rev. W. C. Brown, Brazil, \$10; Sp. for Bishop Gray, Southern Florida, for sufferers, \$20	40 00		
Covenant S. S., Sp. for Florida	90 00		
Crucifixion S. S., Sp. for Florida	5 83		
(Holmesburg)—Emmanuel Church S. S., Sp. for Florida	12 00		
(Germantown)—Epiphany, Foreign	25 55		
Epiphany Chapel S. S., Sp. for Florida	25 05		
Gloria Dei S. S., *General, 50 cts.; Sp. for Florida, †\$80	80 50		
(Kensington)—Church of the Good Shepherd, General, \$8; S. S., Sp. for Florida, †\$10	18 00		
Grace S. S., Sp. for Florida	20 00		
(Mt. Airy)—Grace S. S., Sp. for Florida, †\$51.84; *General, 50 cts	52 34		
Holy Apostles', Mr. George C. Thomas, Sp. for Bishop Brooke, Oklahoma, for			



(Bustleton)—St. Luke's Memorial S. S., Sp. for Florida.....	5 00	Dakota.....	20 00
(Germantown)—St. Luke's, Foreign, \$223.64; S. S., Sp. for Florida, †\$21.82; *General, 50 cts.....	245 96	Miss Stille's bible-class, Wo. Aux., for "Anna Bangle Massequoi" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00
St. Luke's and Epiphany, Indian Hope Association, Indian, \$18; "St. Luke's" scholarship, St. Elizabeth's School, South Dakota, \$60; S. S., Sp. for Florida, †\$30.35.....	108 35	Mary S. Whelen, Foreign.....	10 00
St. Mark's, Foreign.....	303 64	Mrs. James S. Biddle, Sp. for Mrs. Hooker School, Mexico.....	5 00
(Frankford)—St. Mark's, Indian Hope Association, Indian, \$22; S. S., Sp. for Florida, †\$58.33.....	80 33	J. Margaret Jefferys, Sp. for Church Missions House Library Fund.....	3 00
(Oak Lane)—St. Martin's, Domestic.....	3 64	(Germantown)—"M." Sp. for Rev. Mr. Duarte's work, Cuba.....	2 00
St. Martin's-in-the-Fields S. S., Sp. for Florida.....	19 24	Pottstown—Christ Church S. S., Sp. for Florida.....	10 00
(West)—St. Mary's S. S., Sp. for Florida.....	5 34	Radnor—St. Martin's, Foreign, \$64.48; Indian Hope Association, Indian, \$5; S. S., Sp. for Florida, †\$9.68.....	79 16
(Francisville)—St. Matthew's, Foreign, \$33.25; S. S., Sp. for Florida, †\$50.....	83 25	Ridley Park—Christ Church S. S., Sp. for Florida.....	5 00
St. Matthias's S. S., Sp. for Mr. Paul Shimmion's Assyrian School work.....	10 00	Rockdale—Calvary S. S., Sp. for Florida.....	8 05
(Germantown)—St. Michael's, General, \$27.80; Sp. for Cuba, \$27.80; Indian Hope Association, "St. Andrew" scholarship, St. John's School, South Dakota, \$60; S. S., Sp. for Florida, †\$9.....	124 60	Royersford—Epiphany S. S., Sp. for Florida.....	2 00
(Chestnut Hill)—St. Paul's, Foreign, \$183.66; Indian Hope Association, Indian, \$20.....	203 66	Swarthmore—Trinity Church S. S., Sp. for Florida.....	3 00
(Overbrook)—St. Paul's S. S., Sp. for Florida.....	25 00	Wayne—St. Mary's S. S., Sp. for Florida.....	15 00
St. Peter's, Indian Hope Association, Indian, \$118; S. S., Sp. for Florida, †\$24.10.....	142 10	West Chester—Holy Trinity Church S. S., Sp. for Florida.....	15 91
(Germantown)—St. Peter's, Young Woman's Chapter and Little Sisters of the Church, through Indian Hope Association, "Junior Aux. of St. Peter's Church" scholarship, St. John's School, South Dakota, \$60; S. S., Sp. for Florida, †\$25.....	85 00	West Whiteland—St. Paul's, Indian Hope Association, Indian, \$1; S. S., Sp. for Florida, †\$4.75.....	5 75
(West)—St. Philip's S. S., Sp. for Florida.....	63 72	Whitemarsh—St. Thomas's S. S., Sp. for Florida.....	7 00
St. Simeon's S. S., Sp. for Florida.....	34 84	Wyncote—All Hallow's S. S., Sp. for Florida.....	8 38
St. Simon the Cyrenian's S. S., Sp. for Bishop Ferguson, Africa, \$19.76; S. S., Sp. for Florida, †\$9.48.....	29 24	Yardley—St. Andrew's S. S., Sp. for Florida.....	2 84
St. Stephen's S. S., Sp. for Florida.....	30 00	Miscellaneous—Branch Wo. Aux., collection on Quiet Day, Domestic and Foreign, \$54.49; Domestic Committee, toward salary of a Missionary Bishop, \$1,100; Foreign Committee, for Miss Babcock's salary, Tokyo, \$50; scholarship in St. Agnes's School, Kyoto, \$25; Miss Bull's work, Kyoto, \$6; St. Luke's Hospital, Tokyo, \$3; Sp. for Foreign Missionaries' Life Insurance Fund, \$45; Sp. for Mrs. Moort's work, Africa, \$15; Sp. for Miss Crummer, Shanghai, \$1; Sp. for Bishop Ferguson, Africa, \$5.....	1,308 48
(Manayunk)—St. Stephen's S. S., Sp. for Florida.....	17 33	"From a Friend of the Society in the Diocese of Pennsylvania," through the Treasurer, General, \$5,000; Sp. to the Bishop of Iowa, \$2,000; Sp. to the Bishop of Southern Florida, \$1,000; Sp. to the Bishop of Los Angeles, \$2,000; Sp. to the Bishop of Alaska, \$2,000.....	10,000 00
(Roanborough)—St. Timothy's, Domestic (of which S. S., \$5.02), \$12.01; Foreign, \$7; S. S., Sp. for Florida, †\$29.92.....	48 93	"R. and W." Mite boxes, Domestic.....	32 00
Church of the Saviour, Sp. for Cuba (of which for Matanzas Orphanage, \$3), \$89; Sp. for Bishop Kinsolving's work, Brazil, \$46.94; Indian Hope Association, Sp. for Archdeacon Appleby, Duluth, toward support of Benj Brigham, Seabury Divinity-school, \$50; American Prayer League, through Wo. Aux., Sp. for Bishop Moreland, Sacramento, for Rev. Walter Clark's salary, Hoopa Valley, Sacramento, \$250; S. S., "The Saviour" scholarship, St. John's School, South Dakota, \$60; "W. W. Farr Memorial" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Margaret Newbold" scholarship, Mexico, \$60; Sp. for Florida, †\$100.07.....	681 01	"A Friend," Wo. Aux., Sp. for Cape Mount, Africa, at discretion of Miss Higgins.....	100 00
Transfiguration S. S., Sp. for Florida.....	5 00	PITTSBURGH—\$599.14	
(Oxford)—Trinity Church, Domestic, \$153.42; Foreign, \$153.43; S. S., Sp. for Florida, †\$15.19.....	332 04	Emporium—Emmanuel Church, Foreign.....	63 82
(Southwark)—Trinity Church S. S., Sp. for Florida.....	13 69	Greensburg—Christ Church (of which S. S., \$2.68), Domestic, \$18.12; Foreign, \$36.56.....	44 68
Zion S. S., Sp. for Florida.....	28 22	Homestead—St. Matthew's, General.....	11 26
Through Rev. E. K. Tullidge, Sp. for Florida.....	3 25	Jeannette—St. Stephen's, \$3.73; S. S., 80 cts. (Domestic, \$1.83; Foreign, \$2.65).....	4 53
"M. H. B." Porto Rico, \$300; Sp. for Bishop Brent's work, Philippine Islands, \$1,000; Sp. for Cuba, \$300.....	1,500 00	Pittsburgh—Ascension, Foreign, \$134.22; S. S., General, \$13.79.....	148 01
(Chestnut Hill)—Miss E. W. Vaux, Sp. for Bishop Rowe, Alaska.....	100 00	Calvary, Foreign.....	153 70
"E. N. B.," for "Mary Amory Hare" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	30 00	Grace, Domestic.....	7 13
Miss H. S. Biddle, for "Fidelitas" scholarship, St. Paul's School, South		St. Andrew's, Foreign.....	24 68
		St. Mary's Memorial, Foreign.....	13 45
		St. Peter's, Sp. for Right Rev. C. H. Brent, Philippine Islands.....	40 98
		Miss A. W. Tindle, Wo. Aux., Sp. for Bishop Rowe, Alaska, for his work.....	60 00
		"Friends," through Mrs. M. S. Guthrie, Sp. for Clubhouse, Manila.....	10 00
		Sharpsburg—Trinity Mission, Domestic	

†Advent Offering. Special for the needs of the Church in Jacksonville, to be used by the Bishop and Standing Committee of Florida. In anticipation of these offerings the Executive Board of the S. S. Association of the Diocese of Pennsylvania advanced \$2,000 to Florida in May, 1901. The total offerings amount to \$2,264.22.



and Foreign.....	1 85	Africa, \$3; Sp. for Bishop Kendrick, New Mexico and Arizona.....	8 00
<i>Shradenville</i> —Church of the Messiah, General.....	5 00	<i>College Hill</i> —Grace, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa.....	1 50
<b>QUINCY—\$30.15</b>		<i>Columbus</i> —St. Paul's S. S., Foreign.....	5 00
<i>Galesburg</i> —Grace, Domestic.....	16 40	Trinity Church, Domestic.....	4 60
<i>Moline</i> —Christ Church, General.....	8 75	<i>Dayton</i> —Christ Church, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai, \$29.50; Bibles' Branch, Sp. for Cuban Orphanage, Matanzas, \$11.50; St. Agnes's Guild, for "Bishop Vincent" scholarship, St. John's College, Shanghai, \$2..	43 00
<i>Monmouth</i> —Trinity Church S. S., *General.....	50	St. Andrew's, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	2 00
<i>Peoria</i> —J. A. and N. Dickinson, General.....	2 00	<i>Delaware</i> —St. Peter's, Wo. Aux., Sp. for F. C. Paddock Hospital, Olympia.....	1 00
<i>Rock Island</i> —Trinity Church, General.....	2 50	<i>Glendale</i> —Christ Church, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa.....	5 00
<b>RHODE ISLAND—\$1,957.51</b>		<i>Greenville</i> —St. Paul's, Junior Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	3 00
<i>Bristol</i> —St. Michael's, General.....	47 30	<i>Hamilton</i> —Trinity Church, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	1 00
<i>East Greenwich</i> —St. Luke's, Foreign.....	20 90	<i>Hartwell</i> —Holy Trinity Church, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa.....	4 00
<i>Middletown</i> —St. Columba's Chapel S. S., General.....	5 70	<i>Hillsboro</i> —St. Mary's, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa, \$1; Sp. for Fort McKavett, Western Texas, \$2.....	3 00
<i>Newport</i> —St. John's, Domestic.....	50 00	<i>Marietta</i> —St. Luke's Guild, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for Bishop Rowe, Alaska, \$1; Sp. for F. C. Paddock Hospital, Olympia, \$1.....	9 00
Trinity Church, Sp. for Bishop Brent, Philippine Islands.....	93 93	<i>Piqua</i> —St. James's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$1; Sp. for F. C. Paddock Hospital, Olympia, \$1; for "Bishop Vincent" scholarship, St. John's College, Shanghai (of which Junior Aux., \$1), \$3.....	5 00
<i>Pautuxet</i> —Trinity Chapel, General.....	9 86	<i>Pomeroy</i> —Grace, Foreign, \$5; General, \$5.50.....	10 50
<i>Pontiac</i> —All Saints', Domestic.....	11 00	<i>Portsmouth</i> —All Saints', Domestic, \$10.08; Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for F. C. Paddock Hospital, Olympia, \$1.....	13 05
<i>Providence</i> —Grace, Sp. toward erecting a church building in Manila, Philippine Islands, \$225; Sp. for Brazil, \$100.....	325 00	<i>Springfield</i> —Christ Church, General, \$3.54; Wo. Aux. for "Bishop Vincent" scholarship, St. John's College, Shanghai, \$3; Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for Bishop Kendrick, New Mexico and Arizona, \$1.....	9 54
Church of the Messiah, General.....	20 00	Heavenly Rest, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	2 00
St. Ansgarius's School, Foreign.....	9 48	<i>Troy</i> —Holy Trinity Church, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	1 50
St. Stephen's, Domestic, \$493.02; Foreign, \$345 82; S. S., *General, 50 cts.....	839 34	<i>Urbana</i> —Epiphany, Domestic, \$8; Foreign, \$10.....	18 00
<i>Miscellaneous</i> —"A Friend" Sp. for Bishop Brent's work, Philippine Islands.....	500 00	<i>Worthington</i> —St. John's, Wo. Aux., Sp. for F. C. Paddock Hospital, Olympia.....	1 00
Right Rev. T. M. Clark, D.D., Sp. for Mexico.....	25 00	<i>Xenia</i> —Christ Church, Wo. Aux., for "Bishop Vincent" scholarship, St. John's College, Shanghai.....	3 00
<b>SOUTH CAROLINA—\$166.18</b>		<i>Miscellaneous</i> —Branch Wo. Aux., Colored	107 00
<i>Charleston</i> —Grace Church, Foreign, \$31 49; Chinese School, Sp. for Boone School, Wuchang, Hankow, \$25.....	56 49	<b>SOUTHERN VIRGINIA—\$509.22</b>	
Holy Communion, Foreign, \$12 57; Wo. Aux., Sp. for Bishop Rowe, Alaska, \$10	22 57	<i>Accomac Co. (Jenkins's Bridge)</i> —Emmanuel Church S. S., Domestic and Foreign.....	1 50
St. Philip's, for work in Sacramento.....	20 10	<i>Augusta Co. (Staunton)</i> —The Female Institute Missionary Society, for "Patty Watkins" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for Mr. Osuga's Orphanage, Tokyo, \$10.....	35 00
<i>Columbia</i> —Trinity Church, Foreign.....	28 04	<i>Bedford Co. (Perrowville)</i> —"A reader of THE SPIRIT OF MISSIONS," Sp. for Miss H. G. Stockdell's woman's work on Lembi Reservation, Bolse.....	1 00
<i>Edisto Island</i> —Trinity Church, General.....	6 60	( <i>Coffee</i> )—Russell Parish S. S., *General.....	1 00
<i>Johns Island</i> —St. John's, General.....	8 28		
<i>Rockville</i> —Grace Chapel, General.....	3 17		
<i>Summerville</i> —St. Paul's, Domestic, \$5.47; Foreign, \$15.46.....	20 98		
<b>SOUTHERN OHIO—\$426.61</b>			
<i>Chillicothe</i> —St. Paul's, Wo. Aux., Foreign.....	5 10		
<i>Cincinnati</i> —St. Paul's Pro-Cathedral, General, \$9.89; Wo. Aux., for "May Jaggar" Scholarship, High School, Cuttington, Africa, \$7; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Brewer, Montana, \$5; Missionary Chapter, Domestic, \$15; Foreign, \$15; Sp. for F. C. Paddock Hospital, Olympia, \$3.....	59 89		
Advent, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa, \$5; General, \$10; Sp. for F. C. Paddock Hospital, Olympia, \$3.....	18 00		
Calvary, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$10; Sp. for Bishop Brooke, Oklahoma, \$10; for "May Jaggar" scholarship, High School, Cuttington, Africa, \$8.50.....	28 50		
Epiphany, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa, \$1; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Leonard, Salt Lake, \$5.....	16 00		
( <i>Norwood</i> )—Good Shepherd Mission, Foreign.....	4 40		
( <i>Avondale</i> )—Grace, Wo. Aux., for "Kate Blake" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00		
Grace, St. Mary's Sisterhood, Wo. Aux., Indian.....	5 00		
Nativity, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa.....	3 00		
St. John's Mission, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington, Africa.....	1 00		
St. Luke's, Wo. Aux., for "May Jaggar" scholarship, High School, Cuttington,			



<i>Dinwiddie Co.</i> —Church of the Good Shepherd, Foreign .....	5 92	Missionary Society, \$50.....	304 55
( <i>Petersburg</i> )—St. Paul's, for salary of Rev. Mr. Tsu, Shanghai.....	63 06	( <i>Richmond</i> )—Monumental, Junior Aux., Sp. for education of Kinu, Mr. Ishii's orphanage, Tokyo.....	10 00
<i>Haliifax Co. (Clover)</i> —St. Luke's, Domestic and Foreign, \$2.50; Sp. for Bishop Funsten, Boise, \$2.50.....	5 00	St. James's, China, \$50; Japan, \$50; Sp. for Dr. Woodward Hospital, Nanking, Hankow, \$90; Sp. for Dr. Teusler Hospital, Tokyo, \$10.....	200 00
<i>Nansemond Co. (Suffolk)</i> —St. Paul's, Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai.....	10 00	St. Paul's, Foreign, \$51.11; Sp. for Brazil, \$50; Sp. for Dr. Woodward, Hankow, \$24.70.....	125 81
<i>Norfolk Co. (Norfolk)</i> —Christ Church, toward replenishing the reserve, General.....	185 25	John L. Williams, Sp. for Church Missions House Library Fund.....	50 00
St. Luke's, Second Circle, for scholarship, Alaska.....	64 00	<i>King William Co.</i> —"A Friend," General.....	5 00
St. Paul's S. S., * General.....	50	<i>Prince William Co. (Nokesville)</i> —Mission, General.....	3 30
( <i>Portsmouth</i> )—Trinity Church S. S., General.....	2 42	<i>Westmoreland (Oak Grove)</i> —Washington Parish, S. S., * General.....	50
<i>Pittsylvania Co. (Danville)</i> —Branch Wo. Aux., Sp. for Dr. Woodward's Hospital, Hankow.....	5 00	WASHINGTON—\$4,753.44	
<i>Princess Anne Co. (Virginia Beach)</i> —Galilee Chapel, General.....	1 40	<i>Washington (D. C.)</i> —Chapel of the Good Shepherd S. S., * General.....	50
<i>Pulaski Co. (Pulaski)</i> —MacGill Memorial Church, \$61.13, S. S., \$12.22, Foreign.....	73 35	Epiphany, Domestic, \$247.50; Foreign, \$900; "A Parishioner," for Bishop Rowe's Hospital, Alaska, \$2; Junior Aux., General, \$1.....	1,150 50
<i>Roanoke Co. (Roanoke)</i> —St. John's, Foreign, \$46; S. S., Domestic and Foreign, \$5.82.....	54 82	Church of the Good Shepherd, General.....	27 46
SPRINGFIELD—\$7.88		St. John's (of which "Two Friends," \$1,000; Miss Helen Mackay-Smith, \$25; Com. and Mrs. F. A. Miller, \$200; Mrs. Mary V. Clark, \$200; Mrs. B. H. Warden, \$100; Mrs. Thos. Nelson Page, \$100; Miss Florence L. Page, \$25; Miss Lucy Kean, \$100; Miss Julian James, \$100; Mr. and Mrs. Henry E. Pellew, \$100; Hon. John A. Kasson, \$50; Mr. Nicholas Ligreen, \$50; Mrs. Richardson Clover, \$100; Mr. W. W. Finley, \$25; Mr. W. I. Boardman, \$50; Miss Mabel Boardman, \$10; Mrs. N. L. Anderson, \$25; Gen. Geo. H. Walmough, \$20; Mrs. Jas H. Walmough, \$20; Mrs. E. C. W. Griffith, \$20; Dr. Robert Reyburn, \$20; Miss Elizabeth B. Bliss, \$20; Mrs. J. A. B. Hagner, \$15; Miss Mand Wetmore, \$10; Mr. John E. Blair, \$10; The Misses Hitchcock, \$10; Mrs. Hobson, \$10; Miss Williams, \$5; Miss Olive P. Williams, \$5; Mrs. F. N. Hackett, \$5; Mrs. Ross Wallach, \$5; Mr. C. C. Cole, \$5; Mrs. C. C. Cole, \$1; Mrs. John A. Baker, \$5; Mr. and Mrs. William Henry Brown, \$5; "Widow's Mite," \$2; Miss Octavia Wharton, \$3.75; Mr. Justice W. G. Cox, \$20; Miss Julia A. Lum, \$3; Josephine Jones, \$1, for Domestic, \$476.75; Foreign, \$700; Domestic and Foreign, \$1,756.39; Colored, \$110; Sp. for Bishop Graves, Laramie, \$25; Sp. for Bishop Rowe, Alaska, \$10; Sp. for Bishop Kinsolving, Brazil, \$5; Sp. for Bishop Weed, Florida, \$25; Sp. for Cuba, \$5; Sp. for Bishop Horner, Asheville, \$100; "Anonymous," Domestic and Foreign, \$2.....	3,215 14
ALTON—St. Paul's, "A Member," Wo. Aux., Foreign.....	5 00	St. Mark's Pro-Cathedral, Domestic, \$51.78; Foreign, \$59.22.....	111 00
SPRINGFIELD—St. Paul's, Pro-Cathedral, General.....	2 88	Rock Creek Parish, General.....	19 57
TENNESSEE—\$2.42		Trinity Church, Sp. for Brazil, \$120.83; Rev. R. P. Williams, for replenishing reserve, General, \$25.....	145 83
<i>Jackson</i> —St. Luke's S. S., General.....	1 42	<i>Montgomery Co. (Rockville, Md.)</i> —Ascension, Foreign.....	18 50
<i>Knoxville</i> —"A Friend," Sp. for Club House, Manila.....	1 00	Christ Church, Foreign.....	3 50
TEXAS—\$81.16		<i>Miscellaneous</i> —H. W. Baxter, General.....	5 00
<i>Galveston</i> —Grace, General.....	50 00	Mr. Growdy, U. S. Marine Corps, General	1 00
<i>Houston</i> —Christ Church, Foreign.....	22 16	Junior Aux., Children's Missionary Service, Sp. for Bishop Horner, Asheville, \$50; Sp. for Bishop Brent, for Philippines, \$5; Sp. for Brazil, 50 cts.....	55 50
<i>Palestine</i> —St. Philip's, Foreign, \$6.25; Colored, \$2.75.....	9 00	WESTERN MASSACHUSETTS—\$136.14	
VERMONT—\$707.09		<i>Clinton</i> —Church of the Good Shepherd S. S., * General.....	50
<i>Bennington</i> —St. Peter's, \$8.60, S. S., * 50 cts., General.....	9 10	<i>Leominster</i> —St. Mark's, General.....	4 00
<i>Brandon</i> —St. Thomas's, Foreign, \$12.19, S. S., * General, 50 cts.....	12 69	<i>Pittsfield</i> —St. Stephen's, "A Member," General, \$25; Bishop Brent's work in the Philippines, \$25; Mrs. C. A. Brew-	
<i>Burlington</i> —Bishop's Chapel, General.....	100 00		
St. Paul's, Domestic, \$2.50; Foreign, \$133.96.....	136 46		
<i>Middlebury</i> —St. Stephen's, Domestic.....	16 84		
<i>Norwich</i> —St. Barnabas's, Foreign.....	1 30		
<i>Rutland</i> —Trinity Church, Foreign, \$5; S. S., General, 50 cts.....	5 50		
<i>Vergennes</i> —St. Paul's S. S., * General.....	50		
<i>Windsor</i> —St. Paul's, Mrs. W. M. Evarts, China.....	200 00		
<i>Miscellaneous</i> —Branch Wo. Aux., Colored, \$50; China, \$50; Japan, \$50; Alaska, \$25; Porto Rico, \$50.....	225 00		
VIRGINIA—\$755.42			
<i>Albemarle Co. (Albemarle)</i> —Grace, Junior Aux., Sp. for "Page Lewis" scholarship, Mr. Osuga's Orphanage, Tokyo.....	25 00		
<i>Alexandria Co. (Alexandria)</i> —Christ Church, for Alaska.....	50		
St. Paul's, Domestic, \$3; Foreign, \$3; Indian, \$9.60.....	15 60		
<i>Charles City Co.</i> —Westover Parish S. S., * General.....	50		
<i>Fauquier Co. (Casanova)</i> —Grace, (of which S. S., 53 cts.), Domestic and Foreign.....	5 93		
( <i>Remington</i> )—St. Luke's (of which S. S., 53 cts.), Domestic and Foreign.....	3 73		
<i>Hanover Co. (Hanover Court House)</i> —St. Paul's, Wo. Aux., Sp. for support of Mr. Osuga's Orphanage, Tokyo.....	5 00		
<i>Henrico Co. (Richmond)</i> —E m m a n u e l Church, Domestic, \$54.55; Japan, \$50; China, \$30; Sp. for Brazil, \$50; Sp. for Cuba, \$50; Sp. for American Church			



ster, General, \$6.....	56 00	Graves, Shanghai, \$5 .....	185 86
<i>Stockbridge</i> —St. Paul's, Domestic, \$20; Foreign, \$10; Woman's Society, for In- dian Missions in South Dakota, \$20.....	50 00	<i>Warsaw</i> —Trinity Church, St. Agnes's Guild, Sp. for Miss Stockdell, Boisé, toward building house for Lemhi In- dians .....	10 00
<i>Worcester</i> —All Saints' S. S.* General.....	50	<i>Watkins</i> —St. James's, Foreign.....	13 60
St. John's, Sp. for general missionary's salary in Sacramento.....	7 50		
S. S. service, General.....	17 64	<b>WEST MISSOURI—\$30.48</b>	
<b>WESTERN MICHIGAN—\$88.08</b>		<i>Lebanon</i> —Trinity Church, Foreign.....	25 00
<i>Big Rapids</i> —St. Andrew's, Domestic.....	14 00	<i>St. Joseph</i> —Christ Church, Foreign.....	5 00
<i>Charlevoix</i> —Christ Church, Domestic .....	2 61	<i>Webb City</i> —St. Paul's S. S., for St. Paul's School, South Dakota.....	48
<i>Coldwater</i> —St. Mark's, Wo. Aux., Colored Salary Fund, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokyo, \$5.....	10 00	<b>WEST VIRGINIA—\$62.15</b>	
<i>Grand Rapids</i> —St. Mark's, Wo. Aux., for "Dr. Cumling" scholarship, St. Paul's School, South Dakota, \$13; Self-denial Fund, General, \$2.25; Sp. for "Little cot," St. Mary's Orphanage, Shanghai, \$7.....	22 25	<i>Fairmont</i> —Christ Church, Mrs. C. C. Penick, Sp. for the support of a girl in Mr. R. Ishii's (Osuga) Orphanage, Tokyo.....	30 00
<i>Greenville</i> —St. Paul's S. S., General.....	2 80	<i>Fort Springs</i> —Church of the Holy Com- forter, Foreign.....	95
<i>Holland</i> —Grace, General.....	10 90	<i>Huntington</i> —Trinity Church, General.....	2 50
<i>Mendon</i> —St. Paul's, Domestic and For- eign.....	52	<i>Kenova</i> —Grace, General.....	5 45
<i>Miscellaneous</i> —John N. McCormick, for the deficit, General.....	25 00	<i>Martinsburg</i> —Trinity Church, Domestic, \$3.78; Foreign, \$2.80.....	6 58
		<i>Parkersburg</i> —Chapel of the Good Shep- herd, Domestic.....	4 00
		<i>Powellton</i> —St. David's S. S., General.....	1 15
		<i>Ravenswood</i> —"Two Ladies," General.....	1 32
		<i>Union</i> —All Saints', Colored, \$7.54; For- eign, 25 cts.; S. S., Sp. for Mexican Missions, 41 cts.....	8 20
		<i>Waverly</i> —Advent Chapel, Domestic.....	50
		<i>Wheeling</i> —St. Andrew's S. S., General.....	1 00
		<i>White Sulphur Springs</i> —St. Thomas's, Foreign.....	50
<b>WESTERN NEW YORK—\$854.43</b>			
<i>Bath</i> —St. Thomas's S. S.,* General.....	50	<b>ALASKA—\$50.25</b>	
<i>Brockport</i> —St. Luke's, Foreign.....	3 88	<i>Anvik</i> —Junior Aux., for Porto Rico.....	25
<i>Buffalo</i> —Church of the Good Shepherd, Domestic, \$3.16; Wo. Aux., Sp. for in- surance dues of Bishop Graves, Shang- hai, \$2.80.....	10 66	Miss Sabine, \$10, Mrs. Chapman, \$5, General.....	15 00
<i>Grace</i> , Wo. Aux., for Miss Francis's salary, South Dakota, \$3; Sp. for Miss Taylor's salary, Sacramento, \$5.....	10 00	<i>Miscellaneous</i> —Through Bishop Rowe, General .....	35 00
St. Luke's, Wo. Aux., for Miss Babcock's salary, Tokyo.....	5 00		
St. Mark's, Foreign.....	14 26	<b>ARIZONA—\$7.80</b>	
St. Mary's, Woman's Missionary Assoc- iation, Sp. for Bishop Rowe, Alaska..	25 00	<i>Nogales</i> —Domestic.....	2 90
St. Paul's, two Mite-chests, Domestic, \$25; S. S.* General, 10 cts.; Wo. Aux., for Miss Babcock's salary, Tokyo, \$10; Training house for women, Shanghai, \$10; Sp. for scholarship, King Hall, Washington, D. C., \$10.....	55 50	<i>Tombstone</i> —St. Paul's, Domestic.....	4 90
Trinity Church, Domestic, \$21.34; For- eign, \$10.....	31 34		
<i>Canandaigua</i> —St. John's S. S.* General.....	50	<b>ASHEVILLE—\$7.75</b>	
<i>Canaseraga</i> —Trinity Church, Domestic.....	5 00	<i>Green River</i> —St. Joseph's, General.....	5 00
<i>Charlotte</i> —St. George's S. S., Indian.....	2 90	<i>Marion</i> —St. John's, Domestic, 25 cts.; General, 50 cts.....	75
<i>Corning</i> —Christ Church, Foreign, \$16.80; Sp. for Bishop Brown, Arkansas, \$17.91	34 71	<i>Rutherford</i> —St. Francis's, General.....	2 00
<i>Geneseo</i> —St. Michael's, Sp. for Bishop Rowe, Alaska, \$18.58; Sp. for Bishop Brown, Arkansas, \$10.....	28 58		
<i>Geneva</i> —Trinity Church, Domestic, \$198; Bishop Rowe's work in Alaska, \$41.51; Wo. Aux., for Miss Francis's salary, South Dakota, \$5; Miss Babcock's sal- ary, Tokyo, \$6; Sp. for Bishop's house, to be built at Sitka, Alaska, \$23 80.....	269 81	<b>BOISE—\$72.55</b>	
<i>Holley</i> —St. Paul's, Foreign.....	3 72	<b>IDAHO.</b>	
<i>Jamestown</i> —St. Luke's, Foreign.....	11 30	<i>Boise</i> —Through Rt. Rev. J. B. Funsten, to- ward replenishing the reserve, Gen- eral.....	50 00
<i>Lockport</i> —Grace, Domestic, \$40.70; Sp. for Bishop Rowe, Alaska, \$20.....	60 79	<i>Bellevue</i> —St. Paul's, General.....	1 50
<i>Niagara Falls</i> —St. Peter's, Alaska, \$12.80; Medical Missions, 50 cts .....	13 80	<i>Hailey</i> —Emmanuel Church, General.....	6 00
<i>Olean</i> —St. Stephen's, Foreign, \$9.74; Wo. Aux., Sp. for insurance dues of Bishop Graves, Shanghai, \$5.....	14 74	<b>WYOMING.</b>	
<i>Palmyra</i> —Zion, Wo. Aux., for "John G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow.....	10 00	<i>Lander</i> —Trinity Church, General.....	5 05
<i>Phelps</i> —St. John's, Domestic, \$4.50; For- eign, \$4.50.....	9 00	<i>Shoshone Agency</i> —Washakies, General.....	10 00
<i>Rochester</i> —Epiphany, Foreign.....	18 48		
St. Luke's, Colored, \$1.50; Wo. Aux., Sp. for scholarship, King Hall, Washing- ton, D. C., \$5.....	6 50	<b>DULUTH—\$7.50</b>	
St. Paul's, Foreign, \$170.86; Wo. Aux., for Miss Francis's salary, South Da- kota, \$5; Miss Babcock's salary, Tokyo, \$5; Sp. for insurance dues of Bishop		<i>Glenwood</i> —St. Paul's, General.....	7 50
		<b>LARAMIE—\$6.70</b>	
		<i>Elwood</i> —Domestic and Foreign.....	1 00
		<i>Farnam</i> —Domestic and Foreign.....	2 10
		<i>Holdrege</i> —Grace, Domestic and Foreign.....	20
		<i>Indianola</i> —Domestic and Foreign.....	1 60
		<i>Trenton</i> —Domestic and Foreign.....	1 60
		<b>MONTANA—\$233.15</b>	
		<i>Bridger</i> —Church of the Good Shepherd, General .....	5 00
		<i>Dillon</i> —St. James's, General.....	24 00
		<i>Fridley</i> —St. John's, General.....	2 05
		<i>Granite</i> —St. Peter's S. S.,* General.....	50
		<i>Great Falls</i> —Incarnation, General.....	18 25
		<i>Horr</i> —St. Clement's, General.....	2 15
		<i>Helena</i> —St. Peter's, General.....	131 50



# Acknowledgments

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<i>Jardine</i> —St. Paul's, General.....	3 10	<b>SOUTH DAKOTA—\$154.64</b>	
<i>Missoula</i> —Church of the Holy Spirit, General.....	46 60	<i>(Indian Field.)</i>	
<b>NEW MEXICO—\$46.50</b>		<i>Cheyenne River Reserve</i> —St. John's, Foreign.....	5 58
<b>NEW MEXICO.</b>		St. Paul's, Foreign.....	1 40
<i>Gallup</i> —Church of the Holy Spirit (of which		St. Stephen's, Foreign.....	5 00
Wo. Aux., \$2), General.....	5 50	Calvary, Foreign.....	5 00
<b>TEXAS.</b>		Ascension, Foreign.....	8 08
<i>El Paso</i> —St. Clement's, Bishop Kendrick's		St. Mary's, Foreign.....	12 89
District, \$5; General, \$36.....	41 00	Emmanuel Church, Foreign.....	7 32
<b>NORTH DAKOTA—\$49.62</b>		St. Thomas's, Foreign.....	56
<i>Bathgate</i> —Church of the Redeemer, Gen-		St. Luke's, Foreign.....	15
eral.....	6 80	St. Andrew's, Foreign.....	2 64
<i>Fargo</i> —Gethsemane Cathedral, General..	32 35	<i>Pine Ridge Reserve</i> —Epiphany, General..	10
<i>Inkster</i> —St. Philip's S. S., * General.....	50	Holy Cross, General.....	3 80
<i>Jamestown</i> —Grace, General.....	4 47	St. Julia's, General.....	65
<i>St. Thomas</i> —St. John's, General.....	5 59	Church of the Messiah, General.....	65
<b>OKLAHOMA AND INDIAN TERRITORY—\$68.76</b>		St. Philip's, General.....	65
<b>OKLAHOMA.</b>		St. Thomas's, General.....	31
<i>Anadarko</i> —Chapel, General.....	7 40	St. Paul's, General.....	46
<i>Bridgeport</i> —St. Luke's, General.....	1 00	St. Alban's, General.....	22
<i>Geary</i> —Emmanuel Church, General.....	2 75	St. Luke's, General.....	98
<i>Lawton</i> —General.....	5 55	St. Peter's, General.....	32
<i>Guthrie</i> —Trinity Church, General.....	5 16	<i>Standing Rock Mission</i> —St. Elizabeth's,	
<i>Oklahoma City</i> —St. Paul's, General.....	12 00	Wo. Aux., \$13.49; Junior Aux., General,	
<i>Shawnee</i> —Emmanuel Church, General.....	15 00	\$25; Sp. for Mary A. E. Twing Memorial	
<i>Stillwater</i> —St. Andrew's, General.....	2 50	Fund, \$3; S. S., General, \$8.15.....	49 64
<b>INDIAN TERRITORY.</b>		<i>(White Field.)</i>	
<i>Ardmore</i> —St. Philip's, Domestic and For-		<i>Brookings</i> —St. Paul's, Domestic and For-	
eign.....	6 00	eign.....	5 00
<i>Chickasha</i> —St. Luke's, General.....	3 65	<i>Deadwood</i> —St. John's, General.....	9 00
<i>Paul's Valley</i> —St. Mary's, General.....	3 00	<i>Flandreau</i> —Church of the Redeemer,	
<i>Purcell</i> —St. James's, General.....	2 25	General.....	12 50
<i>South McAlester</i> —All Saints', General....	2 50	<i>Mitchell</i> —St. Mary's, General.....	2 50
<b>OLYMPIA—\$2.00</b>		<i>Sioux Falls</i> —Calvary, Domestic and For-	
<i>Blaine</i> —Christ Church, Domestic.....	2 00	eign, \$6.35; Wo. Aux., Sp. for Mary A.	
<b>SACRAMENTO—\$50.35</b>		E. Twing Memorial Fund (additional),	
<b>CALIFORNIA.</b>		40 cts....	6 75
<i>Auburn</i> —St. Luke's, General.....	5 35	<i>Springfield</i> —Ascension, Domestic and For-	
<i>Colusa</i> —St. Stephen's, General.....	7 30	eign.....	2 50
<i>Eureka</i> —Christ Church, General.....	8 75	<i>Sturgis</i> —St. Thomas's, \$1, S. S., \$1, General	2 00
<i>Loomis</i> —All Saints', General.....	6 00	<i>Vermillion</i> —St. Paul's, General.....	8 00
<i>Nevada City</i> —Trinity Church, General....	3 60	<b>SOUTHERN FLORIDA—\$37.99</b>	
<i>Sacramento</i> —Trinity Mission, General....	6 15	<i>Daytona</i> —St. Mary's, General.....	11 45
<i>Santa Rosa</i> —Incarnation, General.....	5 20	<i>Longwood</i> —Christ Church, Foreign.....	1 54
<i>Sisson</i> —Mission, General.....	4 50	<i>Miscellaneous</i> —Branch Wo. Aux., General	25 00
<i>Woodland</i> —St. Luke's, General.....	3 50	<b>SPOKANE—\$9.25</b>	
<b>SALINA—\$45.75</b>		<i>Clarkston (Wash.)</i> —St. Paul's, Domestic	
<i>Cess</i> —Church of the Messiah, General.....	2 00	and Foreign.....	9 25
<i>Ellis</i> —St. Bartholomew's, General.....	50	<b>WESTERN TEXAS—\$46.69</b>	
<i>Great Bend</i> —St. John's, General.....	3 00	<i>Corpus Christi</i> —Church of the Good Shep-	
<i>Harper</i> —St. James's, General.....	2 00	herd, General.....	11 04
<i>Hays City</i> —Soldiers of Christ, General....	1 00	<i>Lockhart</i> —Emmanuel Church, General....	2 65
<i>Hutchinson</i> —Grace, General.....	2 50	<i>San Antonio</i> —St. Mark's, General.....	30 00
<i>Kinsley</i> —Blessed Master, General.....	4 00	<i>Victoria</i> —Trinity Church, Wo. Aux., Bible-	
<i>Kiowa</i> —Trinity Church, General.....	3 00	woman, China.....	3 00
<i>Kirwin</i> —Holy Trinity Church, General....	3 25	<b>PHILIPPINE ISLANDS—\$125.35</b>	
<i>Larned</i> —Bethany, General.....	2 50	<i>Manila</i> —Captain W. E. Horton, \$5, A. J.	
<i>Lewis</i> —Nativity, General.....	1 00	Pierce, \$10.35, Major W. Brooke, \$10, M.	
<i>Minneapolis</i> —St. Peter's, General.....	7 25	R. Javler, \$2.50, Lieutenant G. H. B.	
<i>Salina</i> —Christ Church, General.....	7 00	Smith, \$5, Miss Egbert, \$2.50, Sp. for	
<i>Scandia</i> —General.....	5 00	Church Building, \$35.35; General McAr-	
<i>Wakeeny</i> —St. John's, General.....	1 75	thur, Judge Taft, General Wright and	
<b>SALT LAKE—\$23.00</b>		others, Sp. for Clubhouse, Manila, 125 35	
<b>UTAH.</b>		<b>FOREIGN—\$556.53</b>	
<i>Leland</i> —Church of the Holy Spirit (Indian),		<i>Africa, Liberia (Cuttington)</i> —Epiphany	
General.....	10 00	Hall,* General.....	81 60
<i>Eureka</i> —St. Andrew's, "W. A. W.," Gen-		<i>London, England</i> —Through Spanish and	
eral.....	5 00	Portuguese Church Aid Society, Sp. for	
<b>NEVADA.</b>		work in Mexico.....	58 78
<i>Elko</i> —Mission (additional), Domestic.....	8 00	<i>Paris, France</i> —American Church of the	
		Holy Trinity, Foreign.....	460 65
		<i>Shanghai, Shanghai</i> —St. Mary's Hall, Jun-	
		ior Aux., Sp. for day-schools, Shanghai.	5 00
		<i>Tokyo, Tokyo</i> —Ai Shiu Kwal (Loving Heart	
		Society), through Junior Aux., General	50
		<b>MISCELLANEOUS—\$7,893.83</b>	
		Interest, Domestic, \$3,110.99; Foreign,	
		\$2,141.40; General, \$1,105.14; Special,	
		\$743.78.....	7,101 31



Brotherhood of St. Andrew, Sp. for salary of Frank E. Wood, Kyoto, for 1901.....	279 00	LEGACIES—\$4,939.04	
Church Students' Missionary Association, Rev. D. T. Huntington, Hankow.....	220 00	<i>Mass., Boston</i> —Estate of Mrs. Harriet A. Welch, Domestic, \$500; Foreign, \$500; Indian, \$1,000; Colored, \$1,000.....	3,000 00
The "Schuyler family," at discretion of Miss S. A. Woodruff, through W. O. Aux., Sp. for "Schuyler" scholarship, Annie Walsh School, Freetown, Sierra Leone, for education of girl from Cape Mount School, Africa.....	135 00	<i>Mich., Detroit</i> —Estate of John S. Minor, Domestic, \$750; Foreign, \$375.....	1,125 00
Daughters of the King, Miss Warnock's salary, Shanghai.....	131 75	<i>N. Y., West Point</i> —Estate of Miss Augusta B. Beard, Domestic.....	687 84
Through Rev. C. C. Pierce, Sp. for Club-house, Manila.....	10 47	<i>Wash., D. C., Washington</i> —Estate of Mrs. Mary M. Carter, to the Society.....	129 85
"H. V. O.," Sp. for Bishop Brent's work in the Philippines.....	10 00	<i>Wash., Prince George Co., Bladensburg</i> —Estate of Benj. O. Lowndes, Domestic.....	16 35
"J. B.," Sp. for Bishop Rowe's hospital in Skaguay, Alaska.....	5 00	Receipts for the month.....	\$ 97,976 89
H. H. Houston, Sp. for Rev. Mr. Duarte's Orphan School, Cuba.....	1 30	Amount previously acknowledged.....	384,179 02
		Total contributions, legacies and specials from September 1st, 1901.....	<u>\$482,155 41</u>

## APPROPRIATIONS, SEPTEMBER, 1901-1902.

DOMESTIC—To December 1, 1901.....	\$336,806 00	
To March 1, 1902.....	2,845 70	
Deficiency to Sept. 1st, 1901.....	51,359 68	\$391,011 38
FOREIGN—To December 1, 1901.....	278,728 70	
To March, 1, 1902.....	399 30	
Deficiency to Sept. 1st, 1901.....	51,359 68	\$330,487 68
Total.....		<u>\$721,499 06</u>

## CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1901.

(Excluding "Specials" which do not aid the Board in meeting its appropriations, and "Legacies" the disposition of which is determined by the Board at the close of the year which ends September 1st.)

DOMESTIC—(Including one-half of general offerings, \$28,583.32).....	\$104,518 54
FOREIGN—(Including one-half of general offerings, \$28,583.32).....	90,806 66
Total.....	<u>\$195,325 20</u>

Contributions necessary from March 1st, 1902, to Sept. 1st, 1902, to meet the Appropriations for Domestic Missions.....	\$286,492 84
for Foreign Missions.....	239,681 02
Total required to September, 1st 1902.....	<u>\$526,173 86</u>

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