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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

*St. John's College,  
Shanghai,  
and its new  
Building*

BISHOP Graves's suggestive article, printed elsewhere in this issue, recalls forcibly the necessity of quickly providing St. John's College, Shanghai, with a new building. For fifteen years, first as an instructor, then as headmaster, and since 1896 as president, Dr. Pott has worked at St. John's. He has seen it develop from a rather small, poorly equipped school, to one of the best and largest institutions of higher learning in the Empire. Few in this country can know how much of his own vigorous life and personality have been freely given to the cause of Chinese education. The need, indeed, has been great, for China has but one Christian college for every 30,000,000 of the population. Twice Dr. Pott has been obliged to leave his work at St. John's to come to this country "to raise" money for new buildings. Again the necessity for enlargement is pressing upon him, and upon Bishop Graves. They ask the Church at home for \$20,000. The Board of Managers, unable to make, as it would like to do, an immediate appropriation, has authorized a committee of laymen to secure the amount and so make it unnecessary for Dr. Pott to come to this country simply to appeal for money. The plan is wise

and economical. The building must be erected. For the honor of the Church St. John's College must be relieved of the necessity of turning away from its doors scores of young men, as it had to do earlier in the year, who come not only seeking the advantages of Christian education, but prepared to pay for them. The location of St. John's in the city of Shanghai secures to it as its special sphere of influence the great Yang-tse Valley, the best section of China, with a population of over 100,000,000. Its students come from most of the eighteen provinces of the Empire. The facts of the matter are put concisely in the statement of the committee of laymen appointed by the Board of Managers. From that statement we take the facts which follow:

*The  
Opportunity  
of St. John's*

THE old style literary essays have been superseded in the Chinese civil service examinations by Western requirements.

Consequently the people are now eager for Western education, and more than ready to receive it under Christian auspices.

Central China has hundreds of thousands of students.

St. John's College, properly equipped

and sustained, can set the standard of thought for this section of the Empire.

It can forestall the harmful influence of purely secular or agnostic training which will take the field if the Church does not.

It can sweep away superstition, the greatest hindrance to the growth of the best Christian character in China.

As Dr. Pott says, "There is no end to the good St. John's can do if it is helped to meet present opportunities."

*The Work  
of St. John's*

**H**OLDS up Christian character as the highest type of manhood.

Offers courses, besides those in the preparatory and collegiate departments, for training teachers, physicians, and clergymen.

Chinese subjects taught through the Chinese language; Western subjects through English.

Gives physical training and encourages athletic sports.

Aims to shape the educational future of Central China by training efficient teachers and furnishing a model of thorough modern school work.

*St. John's  
Faculty and  
Students*

**F**ACULTY: The Rev. Dr. F. L. Hawks Pott, President, assisted by four foreign and eighteen

Chinese teachers.

Students: 225, of whom 57 are Christians.

In February 170 applicants for admission were examined for the 50 vacancies caused by the graduation of the collegiate and preparatory students.

An enthusiastic Alumni Association is working for the development of the College.

*The Resources of  
St. John's*

**T**HE good-will of the Chinese, as shown by their gifts within the last six months of over \$5,000 gold to the fund for the new building. The Governor of Kiangsu gave \$1,000, the Viceroy of

Wuchang and Nanking, \$300 each; the Taotai of Shanghai, \$200; the father of one student \$1,000, and the father of another \$200, besides many smaller gifts.

Land and buildings valued at \$34,000, but buildings no longer adequate for the growing demand.

Over \$8,000 gold received last year from the Chinese in tuition fees.

The Missionary Society gave last year only \$5,000 to the support of St. John's. No endowment.

*The Outlook  
for St. John's*

**D**R. POTT says: "The only shadow on the horizon is doubt as to the attitude the Church at home will take. Will she realize that China's extremity is the Church's opportunity? If she does, and now redoubles her efforts, her future success is undoubted. If she does not, she may lose what advantage she has gained, and, instead of being a leader in the formation of the New China, only play a secondary part. . . . The new education is bound to come, and it is for the Church to say to the Chinese, 'Knowledge you shall have, knowledge of all that the West has toilsomely learnt; but not without the crown of all knowledge, the knowledge of God in Jesus Christ the Lord.'"

*How to Give  
\$20,000  
to St. John's*

**T**HESE facts tell their own story and should make their own appeal. Will not every reader of THE SPIRIT OF MISSIONS take some share in this enterprise? The generous giving of the Chinese, most of them non-Christians, is sufficient evidence of the real and lasting work St. John's is doing. The new building will provide additional dormitories besides a library, assembly hall, and administration offices. Gifts for its erection may be sent to the St. John's College Committee, George C. Thomas, Treasurer, 281 Fourth Avenue, New York. We venture to point out that the required \$20,000 could be provided by five gifts of \$1,000 each, ten gifts of \$500 each, fifty gifts of \$100 each, one

hundred gifts of \$25 each, one hundred gifts of \$10 each, one hundred gifts of \$5 each, and one thousand gifts of \$1 each.

*The Home  
Responsibility  
of Foreign  
Missionary  
Societies*

Missionary societies, he declared, cannot escape responsibility for evoking and sustaining missionary spirit in every department of the Church's life. In the past they may have confined themselves too exclusively to their own special fields, the evangelization of the heathen, and the shepherding of colonists, but if they are to do their full duty, their influence must be felt in the whole round of Church life at home. If there is

a decrease in the supply of clergy at home, missionary societies have a share in the blame. If homes and cities are in danger of being overwhelmed by materialism and despair, foreign missionary societies cannot escape responsibility. On the other hand, they have the right to ask that missionary extension should be regarded "as the conscious work of the whole Church." "Why should any missionary bishop, for example, be ever sent again into a new field without the whole force and sympathy of the Church being felt as being behind him, vocal in his ears? He knows that he is the spear

**B**ISHOP MONTGOMERY'S sermon at the 201st anniversary of the S. P. G. shows him to be a far-seeing missionary statesman.

point pressed into the world for Christ, by Christ's Church; but let him feel the very hands on the spear-shaft behind him." A third point of great importance was the Bishop's suggestion that the next Lambeth Conference should be preceded by a missionary conference of the whole Anglican Communion, not for experts alone, but for Churchmen generally. The Society closed its last fiscal year with an income of just over \$1,000,000.



THE RIGHT REVEREND H. H. MONTGOMERY, D.D.,  
*Secretary of the Society for the Propagation of  
the Gospel. Formerly Bishop of Tasmania*

This is \$140,000 more than its income of the preceding year, and the largest amount ever received by the Society in a single year, save once, when a special bequest greatly swelled its revenues. The S. P. G. is now supporting 11 bishops and 753 other missionaries. Of the latter, 251 are in Asia; 199 in Africa; 46 in Australia and the Pacific and 220 in the West Indies and the

American continents.

*Repudiation  
or Honesty*

**W**HETHER or not the "Apportionment Plan" accomplishes, immediately, all that is hoped for, it has certainly aided many of the clergy in placing the missions of the Church before their people as an enterprise requiring and deserving business-like and intelligent support. A sermon preached on "Repudiation or Honesty?" by the rector of Grace Church, Lockport, N. Y.,

is a good example of this new missionary teaching. After announcing that the diocesan committee on apportionment had asked the congregation to give \$311.88 for domestic and foreign missions, Mr. Faber rapidly outlines what the Church is doing and the cost of maintaining it, and points out that the work has been undertaken on the authority of the people themselves, delegated to representatives: "As in civil, so in religious matters, we Churchmen in America know no better way, nor desire any other. It is the representative method, and with whatever imperfections, it serves, in a large sense, to get the people's will expressed and to get the people's will carried out. To understand and to appreciate that fact is just as necessary to the making of a good Churchman as to the making of a good American." Referring to the cost of missionary administration Mr. Faber punctures once more the fallacy that it costs a dollar to send a dollar to the mission field.\* Then, passing from these business aspects, he fixes the measure of missionary support upon the answer to the question: What is the Church to us? "He is a selfish man indeed, who will not respond to the appeal of a hungry fellow-being, coming to him just after he had finished his own comfortable meal. Does it never occur to us, then, after we have received comfort, or inspiration, from a service in Grace Church, that we may have thereby incurred a debt which we can repay only by an effort to give these good things to others not so fortunate as ourselves?"

*Max Müller  
and Missions*

WHEN Professor Max Müller died it was generally stated that he was the only layman who ever "preached"

\* Ask the Corresponding Secretary, 281 Fourth Avenue, New York, for Leaflet No. 912. No charge.

in Westminster Abbey. The foundation for this statement is the fact that, by invitation of Dean Stanley, he delivered a "Lecture on Missions" in the nave of the Abbey in Advent, 1873. His words on that occasion have a special interest and value at this time, when a good-natured, if not always just and discriminating tolerance inclines many people to believe that the ethnic religions have in them so many elements of good that it is neither wise nor necessary for the Church to send missionaries to non-Christian lands like India, China and Japan. No European has ever had a more thorough and perfect knowledge of the religions of the East than Professor Müller. No scholar has ever had a higher admiration for the literature of these religions. His candid and unreserved acceptance of the necessity and the inevitableness of Christian missions is therefore the more valuable. With the memory of his earnest and useful life, and with his recent death fresh in the minds of Christian people, it will aid them to read a few brief extracts from his "Lecture on Missions," defining his attitude toward the great enterprise.

*One Distinctive  
Feature of  
the Christian  
Religion*

CHRISTIANITY

He classifies among the missionary, as opposed to the non-missionary religions, and explains that this is by no means "a classification based on an unimportant or merely accidental characteristic; on the contrary, it rests on what is the very heart-blood in every system of human faith. Among the six religions of the Aryan and Semitic world, there are three that are opposed to all missionary enterprise, Judaism, Brahmanism, and Zoroastrianism; and three that have a missionary character from their very beginning—Buddhism, Mohammedanism, and Christianity. . . . When we com-

pare the religions in which the missionary spirit has been at work with those in which any attempt to convince others by argument, to save souls, to bear witness to the truth, is treated with pity or scorn, we find that the former are alive, the latter are dying or dead. . . . A religion may linger on for a long time, it may be accepted by the large masses of the people, because it is there, and there is nothing better. But when a religion has ceased to produce defenders of the faith, prophets, champions, martyrs, it has ceased to live. As to our own religion," he says, "its very soul is missionary, progressive, world-embracing; it would cease to exist if it ceased to be missionary. . . . As long as there are doubt and darkness and anxiety in the soul of an inquirer, reticence may be his natural attitude. But when once doubt has yielded to certainty, darkness to light, anxiety to joy, the rays of truth will burst forth; and to close our hand or to shut our lips would be as impossible as for the petals of a flower to shut themselves against the summons of the sun of spring. A missionary must know no fear; his heart must overflow with love—love of man, love of truth, love of God; and in this, the highest and truest sense of the word, every Christian is, or ought to be, a missionary."

*Pertinent  
Questions*

"WHAT is the use of missionaries?" Professor Müller continues. "Why should we spend millions on foreign missions, when there are children in our cities who are allowed to grow up in ignorance? Why should we deprive ourselves of some of the noblest, boldest, most ardent and devoted spirits and send them into the wilderness, while so many laborers are wanted in the vineyard at home? It is right to ask these questions; and we ought not to blame those political economists who tell us that every convert costs us £200, and that at the present rate of progress it

would take more than 200,000 years to evangelize the world. There is nothing at all startling in these figures. Every child born in Europe is as much a heathen as the child of a Melanesian cannibal; and it costs us more than £200 to turn a child into a Christian man. The other calculation is totally erroneous, for an intellectual harvest must not be calculated by adding simply grain to grain, but by counting each grain as a living seed, that will bring forth fruit a hundred and a thousand fold."

*The Parental  
Work  
of Missions*

IN our thoughtlessness we often overlook the fact that missionary service finds expression in many ways. Much of the work of the mission field may be described as "parental." "Among uncivilized races the work of the missionary is the work of a parent; whether his pupils are young in years or old, he has to treat them with a parent's love, to teach them with a parent's authority; he has to win them, not to argue with them. I know this kind of missionary work is often despised; it is called mere religious kidnapping; and it is said that missionary success obtained by such means proves nothing for the truth of Christianity; that the child handed over to a Mohammedan would grow up a Mohammedan, as much as a child taken by a Christian missionary becomes a Christian. All this is true; missionary success obtained by such means proves nothing for the truth of our Creeds, but it proves, what is far more important, it proves Christian love." "Read only the *Life of Patteson*, the Bishop of Melanesia, follow him in his vessel, sailing from island to island, begging for children, carrying them off as a mother her new-born child, nursing them, washing and combing them, clothing them, feeding them, teaching them in his 'episcopal palace,' in which he himself is everything, nurse and housemaid and

cook, schoolmaster, physician and bishop—read there how that man who tore himself away from his aged father, from his friends, from his favorite studies and pursuits, had the most loving of hearts for these children, how indignantly he repelled for them the name of savages, how he trusted them, respected them, honored them, and, when they were formed and established, took them back to their island homes, there to be a leaven for future ages. Yes, read the life, the work, the death of that man, a death in very truth, a ransom for the sin of others—and then say whether you would like to suppress a profession that can call forth such self-denial, such heroism, such sanctity, such love. It has been my privilege to have known some of the finest and noblest spirits which England has produced during this century, but there is none to whose memory I look up with greater reverence, none by whose friendship I feel more deeply humbled than by that of that true saint, that true martyr, that truly parental missionary.”

*The Campaign  
of Education*

A SIGNIFICANT feature of the campaign of missionary education during the autumn of 1902 has been the number of important conferences and meetings held in various parts of the country. The Missionary Council in Philadelphia was followed, early in November, by a successful conference in Detroit, arranged under the auspices of a committee of laymen. The central meeting, held in the largest hall in the city, was attended by nearly 4,000 people, who listened to addresses by the Bishop of New York, and Mr. W. R. Butler, one of the lay

members of the Board of Managers. As this number goes to press, the Advent meetings in New York are in progress, and are proving eminently successful. In addition, there have been many diocesan and local meetings of church clubs, branches of the Woman's Auxiliary and other associations, at which the missionary cause has been vigorously presented. It is evident that people are eager for information as to how the campaign is going at the front. They are seeking facts, not arguments. In this work of spreading information, the Board of Managers has had the much appreciated assistance of several missionary speakers. Bishop Brewer, by his inspiring addresses, has been winning hosts of friends for the Apportionment Plan, and has been demonstrating how thoroughly common-sense it is. Bishop Partridge, Mr. Ridgely, Mr. Cooper and Miss Higgins have brought from Japan, China and Africa gratifying reports of progress. Bishop Leonard, Bishop Morrison, the Rev. Messrs. McCready, Claiborne and Wetmore, Miss Deane and Miss Stockdell have been telling of the progress of the Church's mission in Alaska, in the Far West, and in the North Carolina, Kentucky and Tennessee mountains. January promises to be a no less enlightening month, with missionary conferences arranged for Kansas City and Cleveland, and the district secretaries at work securing the promises of clergy all over the country to preach missionary sermons and take missionary offerings on one of the Epiphany Sundays. In this connection, it is interesting to note that the Bishop of Chicago, by a pastoral letter, has expressed his desire and request that the clergy of his diocese shall preach upon missions on the First Sunday after the Epiphany.



"HE ADVISED ME NOT TO ATTEMPT THE 135 MILES IN A DEAD-AXE WAGON"

## Three Hundred Miles By Wagon through Western Wyoming

BY THE RIGHT REVEREND JAMES BOWEN FUNSTEN, D.D., BISHOP OF BOISE

A FEW weeks ago I had occasion, in the course of my duties, to journey across the entire width of the State of Wyoming, from the Union Pacific at Rawlins to Cody on the Burlington R. R. The whole country belongs to the semi-arid region and probably will never be thickly populated. It is a country largely devoted to the grazing of sheep, though in some places the cowboy with his herd of cattle and his picturesque appearance is still to be seen. There is a beauty about this region that even its barrenness in places does not diminish. The clear, dry atmosphere, the brilliancy of the sunlight, the bright shining of the heavens at night, the immense stretches of the sage-covered plains, whose wide-ness and billowy surface remind one of the great ocean, the contrast of color in the rugged, naked mountains, the deep canyons here and there, the distant vista of snow-clad mountains—all combine to make western Wyoming a country full of interest.

One passes comparatively few ranches on the road from Rawlins to Lander. When I came to the stage office in Raw-

lins I was informed by the superintendent that he had a large quantity of express for Lander so that there would be only one seat left in the heavily-loaded wagon. He advised me not to attempt to make the 135 miles in a dead-axe wagon under these conditions, but I told him that I had promised to be in Lander on Sunday, and as this was Friday I could not delay. The first stopping-place was Separation, where one family has been living for some years. The name speaks for itself. In talking with the mother she deplored greatly the fact that her children had to be brought up without any of the advantages of church and Sunday-school. The only connection, apparently, that these people have with the surrounding world is the daily passing stage and the occasional freight team. Horses were changed at this point and we drove on through the ever-varying scenery of plain and butte to Lost Soldier. Here again our horses were changed, and we had a very pleasant talk with the man who keeps this road-house. A dreary place it must be in winter. Last winter, when one of the stages was coming from



## 868 Three Hundred Miles by Wagon through Western Wyoming

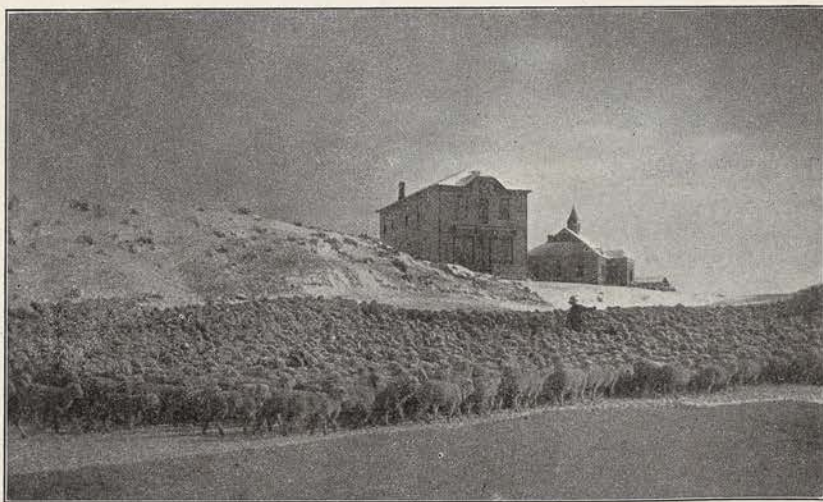
Burnt Ranch to this place, a great snow-storm overtook it on "the Divide." The cold was intense. Finally the stage-driver became confused and lost his way. As night came on, he cut loose the horses in order to keep them from freezing and then tried himself by walking to reach the stage station, but soon became exhausted, and when he was found by a search party that went out from Lost Soldier, he was just on the verge of being overcome by the cold. Happily he escaped with badly frozen hands. These are some of the tragedies of the hills where oftentimes the hero spirit is showed by plain men in the path of duty.

During last winter, when about 125,000 sheep were wintering in Red Desert, through which we passed after leaving Lost Soldier, a great storm came up and scattered the various bands of sheep. One of the herders, who with his two dogs had charge of about 3,000 sheep, went out one night to try to get his flock safely sheltered behind a hill. Poor fellow, he was never seen alive after that. Next morning some other herders found his frozen body with his two faithful dogs protecting it from wild animals. Strange tragedies might be written in connection with this country.

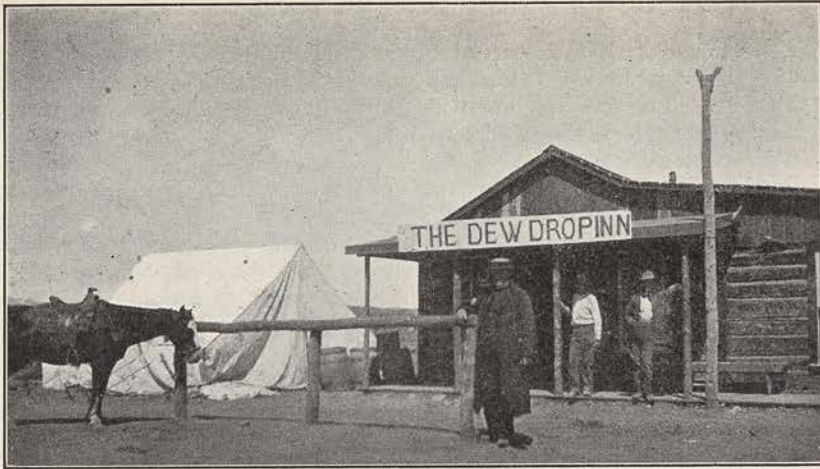
Owen Wister, in one of his recent books, speaks of the old West as hav-

ing passed utterly away. In a certain measure this is true. Once Wyoming was a great cattle-raising place, and with the industry there was the development of that unique character, the cowboy with all his bluster, recklessness, bravery, good and bad qualities. He was an interesting character, but we think that the development of the sheep industry has evolved conditions quite as romantic and far more picturesque. The truth is, that nature itself has in a large measure determined that the general environs of this country must be radically different from those of the other parts of our land, where it is possible to develop the soil without irrigation. None need regret, however, that this is true, since the nation needs for its food supply vast pastures that cannot be occupied by farmers, nor crowded with towns and cities. The mineral and grazing resources and its natural beauties make it a valuable portion of the nation's heritage.

As one travels with these mail carriers through this country the thought comes of the hard, comfortless lives they have to lead, without any of the softening influences that go to refine and beautify the character, and yet they show their strong virtues and manly courage in cheerfully undertaking that



"IT IS A COUNTRY LARGELY DEVOTED TO THE GRAZING OF SHEEP"



THE BEST THE COUNTRY AFFORDS

part of the world's work that falls to their lot.

We stopped at another small settlement on the stage road where one gets an idea of the environments of the life of the ranchers in this country. Here is a small log hotel, a store and saloon, with its patrons from the adjoining country, and with what seemed to be an attractive title, "The Dewdrop Inn." Looking into the bronzed faces of these rough ranchers one feels that he would like to do something for their spiritual help, and perhaps even the occasional visit and friendly greeting of a wandering

bishop may not be unavailing in helping them. Near this place oil has recently been discovered, which may transform the conditions of life here. At the request of one of the ranchers, I took a kodak view of himself on horseback with some of the representative people of the community grouped around him. I often think that not a small feature of the bishop's work in these vast missionary districts consists in the little informal conversation carried on with stage drivers and others while on long journeys. And one can scarcely realize the good effects derived from his occa-



"A RANCHER AND SOME OF THE REPRESENTATIVE PEOPLE OF THE COMMUNITY"

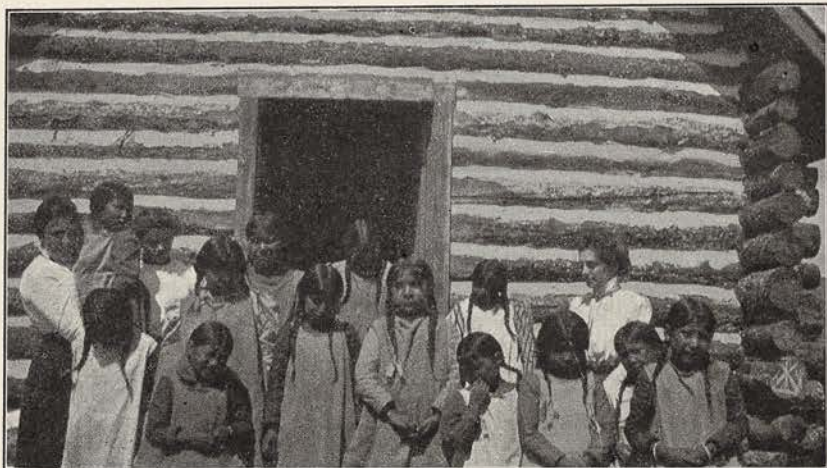
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## 870 Three Hundred Miles by Wagon through Western Wyoming

sional visits to the little towns and villages of this new country. Certainly there is compensation for him when he remembers he has the privilege, like St. Paul in old times, when chained to the Prætorian guard, of talking to the man next to him.

After a twenty-eight-hour ride in a dead-axe wagon, covering 135 miles, without even a back to the seat and with a trunk in the place where one's feet ought to go, we arrived at Lander. The town has about 1,200 people, is situated in a beautiful green valley which irrigation has made a perfect oasis in the desert

notwithstanding the fact that my appearance was that of a tramp rather than a well-ordered bishop. For the trip I had required a fur coat, the weather being very cold coming over "the Divide," and later a light linen duster, it being very hot and dusty in the middle of the day. Mr. Roberts had arranged for services on Sunday, so we spent Saturday evening after my arrival in going around the village visiting the people and preparing for the next day's work. The church was well filled for the service Sunday morning; twelve were presented for Confirmation and a large number re-



*Miss Preston*

*Miss Wetherbee*

THE GIRLS' SCHOOL AT SHOSHONE AGENCY

and which is surrounded by the tall snow-capped mountains of the Wind River range. It was the site of Old Camp Brown, and we are told that on one occasion back in the '70's, when good Bishop Randall was visiting this place, the Indians came into the village at night and murdered two women. It was only a short distance from here that our Indian clergyman, Sherman Coolidge, as a little boy nine years old, was captured and about to be killed by the Shoshones. Happily he was reserved for better things.

I was met here by the Rev. John Roberts, our missionary at the Shoshone Agency, who gave me a hearty welcome,

ceived the Holy Communion. Immediately after the service we went out to complete our calls and to look at a piece of property for a small hospital which Mr. Roberts is anxious to establish in this centre. This being a supply point for a vast area of country a great deal of freighting is done from here by men, the severe hardship of whose lives often makes hospital care a necessity for them. Mr. Roberts holds service in Lander once a month, though he has to ride sixteen miles to perform his duties—no small thing in a country where in winter the thermometer sometimes goes 50° below zero.

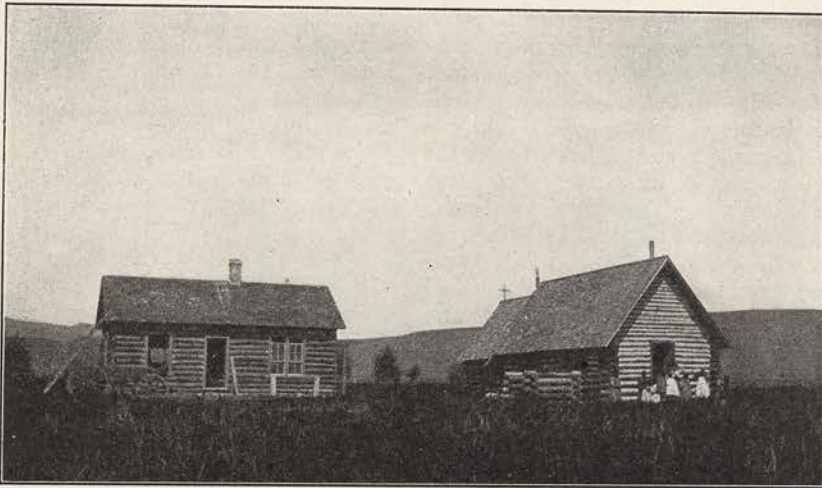
We started out about four o'clock

## Three Hundred Miles by Wagon through Western Wyoming 871

in the evening for the Government school at Fort Washakie. The sun was sinking behind the mountains as we drove down toward the school. Deep shadows on the foothills were contrasted with the light of the sun on the higher mountains. The conical *tipis* of the Indians which mark their camps here and there on the plain before us, were contrasted with the fort, agency and school buildings. All this suggested that here was to be seen the meeting together of two widely differing groups of people. The presence of our missionary, Mr. Roberts and his as-

centre of Mr. Roberts's work, about two miles from the Government School. It has now about twenty Indian girls. Near by is Washakie's chapel and the house of the missionaries; both of these latter buildings are of log.

While with Mr. Roberts I preached at the Arapahoe chapel, eight miles away, my interpreter being an intelligent Christian Indian called Michael, who took the place vacated by the death of Fremont Arthur as lay-reader. Among those who were present was the old chief "Yellow Bear," who seems to be more and more interested in the teachings of



MISS WETHERBEE'S LOG HOUSE AND WASHAKIE'S CHAPEL

sistants, the Rev. Sherman Coolidge, Miss Grace Wetherbee, Miss Preston and others, was the expression of the Church's desire that the meeting of the white man and Indian in this little valley should be for good. This was emphasized when at the service at the Government School that night our missionaries presented for confirmation thirty-one of the young men and women who must be the hope of these tribes emerging out of darkness. One can see from this what a noble work is going on among a people who, while Americans in a certain sense, are as completely foreign as if they were born in China or Japan.

I stayed at the school which is the

Christianity. I preached also at St. Stephen's, Shoshone Agency, and at the fort to the soldiers.

It was interesting to visit this far-away missionary field and to know that a true, good work is going on for Christ and His Church. Mr. Roberts told me that he was very much in need at this time of \$1,000 to pay a debt which he had contracted in the necessary expansion of his work. I know of scarcely anything that would please and cheer him more after the self-sacrificing work he has been doing for the last nineteen years than the payment of this obligation.

Leaving Fort Washakie once more I found myself in a wagon having before

## 872 Three Hundred Miles by Wagon through Western Wyoming

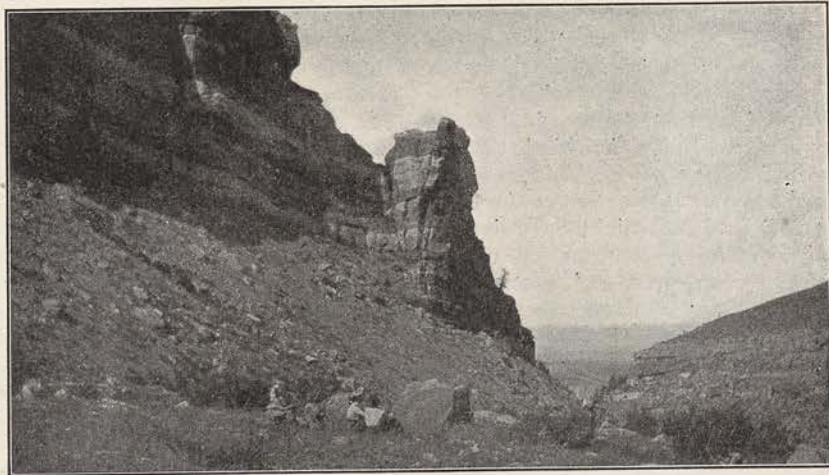
me a day's journey of sixty-five miles. Dust worn and tired we arrived at Thermopolis about six o'clock. Thermopolis was formerly called by the Indians "Smoking Waters," on account of the large hot springs, which have peculiar medicinal value. The town is situated in Big Horn River and is only two or three years old. I had service in the Methodist church kindly loaned me. Next morning leaving the Big Horn Valley I went on the stage to Metetsee, a small town about sixty-five miles off.

All this is a new country more than 100 miles away from the railroad and at present largely occupied by immense flocks of sheep and herds of cattle. Some of it can never be used for any other purpose. It is about 100 miles east of the Yellowstone Park, and the population is increasing more rapidly than one could suppose. I was impressed with the extent of the district over which the Church has placed me, by remembering that the nearest way back to Boisé, my home, was over 900 miles. It is not surprising that in three years I have had to travel over 80,000 miles by rail and 5,000 by stage.

We arrived in Metetsee about sundown and I called on several families in the place. It is a growing little community, quite a centre of supply for the ranchers and sheep-herders, and they

are very anxious to get a little church built in the town. Promising the people that I would do all that I could in their behalf, I started out next morning over the mountains to Cody City, thirty-five miles away. I arrived there Saturday afternoon, completing my stage ride of three hundred and fifteen miles across western Wyoming, it being only one brief chapter of ten days in the kind of life that I am constantly leading, though it represents perhaps the *most missionary part* of a missionary district. In Cody, we had enthusiastic services and preparation was made to erect a church building. It is now under construction, being the first Church building in a country that is as large as the State of Maryland. I placed the details of the erecting of this building in the hands of Archdeacon Jennings. The situation of Cody is such as to make it a centre for work in all this country. As it is only fifty miles east of the Yellowstone, to which a National road is now being built, it will probably grow fast.

On Sunday I had a large and enthusiastic turnout of the people, and four were confirmed. I left Cody that night at three o'clock and returned to Boisé *via* Billings, Montana, about 900 miles by rail, to rest a few days and then start forth on another like trip.



CROOKED CREEK CANYON

# A Chinese Pulpit and What It Signifies

HOW CHRISTIANS AND HEATHEN COMBINED TO BUILD IT—  
A CONGREGATION LIKE NO OTHER IN CHINA—THE PREACHER  
AND HIS MESSAGE—THE PARABLE OF THE PULPIT

BY THE RIGHT REVEREND FREDERICK R. GRAVES, D.D., BISHOP OF SHANGHAI

**S**T. JOHN'S pro-cathedral church at Shanghai has a new pulpit. The photograph was taken by one of the St. John's College students. It is interesting to think of a Chinese boy fond enough of photography to own a first-class camera and able to take a picture as good as this.

But I venture to think that the pulpit itself will be interesting. To begin with, it was paid for, not by friends at home, but by our congregation here. For all the time past the sermons at St. John's have been preached from a desk, rather old and roughly made, and we finally determined, after the enlargement and improvement of the chancel was effected last year, to have a pulpit.

There is good reason why the pulpit should be one of the features of prominence in St. John's. As I listen Sunday after Sunday to Dr. Pott's sermons to the boys and young men of the college and the girls of St. Mary's Hall who fill every seat before him I always think of the influence that goes out to

them from the pulpit. It is a remarkable congregation, no other just like it in China, and it must be an inspiration to the preacher to think that he has before him many who will one day be playing a large part in this Empire. There is good preaching done by the Chinese clergyman as well, but the morning sermon is always preached by the president. Week by week he brings home the truths of Christianity to the Christians and those who are not yet Christians in his auditory. It is a hard task to preach to a Chinese congregation week after

week and year after year, but the sermons are never dull. They sum up the week's work on the side of religion, they point always to Christ as the only way of salvation, not alone for the individual, but for the nation and the world. China's troubles, China's struggles, the vanity of "reform" and civilization apart from religion, the emptiness of life without God, are the constant themes of the preacher. It is a clear, convincing, earnest testimony to the



THE NEW PULPIT AT ST. JOHN'S,  
SHANGHAI  
*Photograph by Kwach Zung-ung, a student of  
the College*

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truth, applied by modern instances and addressed to the conscience of the hearer. It was surely a good thing to provide that this message should be spoken from a pulpit of fitting dignity, and so the congregation was asked to provide it. The picture shows the result. The design was drawn by Mr. Walker,\* but the execution was entirely Chinese. The pulpit is made of solid teak, richly carved, and is beautifully finished and polished.

I was in the church watching the men as they put the pulpit in place and finished the fitting, and could not help seeing in it a lesson and a parable. Here were heathen men working to make the pulpit from which the Gospel was to sound forth. The skill of the workmen, the neatness of the finish and the delicacy of the carving all told of the capacity of this wonderful people. One felt that it was only an outward sign of what the Chinese are capable of in higher things when once they respond to the truth which is being preached to them.

And the pulpit seemed to me to be a parable, too, of what we are doing in our mission work. The plans, the design were drawn by the missionary, the execution was left in Chinese hands. I saw the pulpit in the dusty shop while it was being made, and it bore little likeness to the finished work. There were dust and noise and confusion, rougher tools than we use, other methods than those we employ, and yet out of it all came the finished product smooth and perfect and true in every line.

So it is with our mission work. We plan, suggest, advise and teach and Chinese Christians carry out the work. In the beginning there is little promise to the casual onlooker of what is to come, there are confusions and discouragements, the day of small things, the time of rough-hewing and elementary construction; but the seeing eye discerns all along that the work is done after a plan

\* Mr. Millidge Penderell Walker, a young layman of Trinity Parish, Hartford, who went to China last April to take an instructorship in St. John's College.

and that gradually there is being built up the fabric of a Church which shall be strong and true, founded on the one foundation and patterned after apostolic order.

On the wall above the pulpit is the memorial tablet of "Bishop Boone, first American Bishop to China who died in 1864." The work of to-day is rooted in the faith of the past.

Dr. Pott and I are eagerly awaiting the message that will tell us that the \$20,000 needed for the new college building have been given. The plans are drawn, and everything is in readiness to begin work without delay. "Will the Church at home," we anxiously ask each other, "hold back at such a time as this? Must our work be crippled and prevented from growing for the lack of \$20,000? And that, too, when the Chinese here have given over \$5,000 in gold toward the new building?" What more noble memorial could there be of some one whom God has called home, than this college building, which for generations to come will help to mold and develop the characters of Chinese youth?

NOVEMBER 20th the Nurses' Training School in connection with All Saints' Hospital, South McAlester, Indian Territory, graduated its first class after a two years' course. The four graduates were Miss R. A. Myers, Miss Clara Wise, Mrs. Biller and Mrs. Chilcott. The establishment of the school, and the graduation of its first class are decided forward steps in the admirable work the hospital is doing. All Saints' is the only hospital in Indian Territory and Oklahoma, and there is no training school nearer than Kansas City or Memphis. The experience of the past few years has shown that it is necessary that nurses should be trained at the hospital and the students of the school drawn from the people of the surrounding country. Graduates or students of the Eastern training schools seem to be unwilling to go so far west.



"I SET OUT FOR WOO-SUNG LEAVING MY HOUSEHOLD EFFECTS TO FOLLOW ON WHEELBARROWS"

## How Missionaries Learn Chinese

ALONE IN A CHINESE TOWN—A WELL VENTILATED HOUSE  
—A CHINESE RESTAURANT AS A PREACHING PLACE

BY THE REVEREND CAMERON F. MCRAE

WHEN a new-comer in the Mission has learned enough of the language to make his wants known after a fashion, and to begin to indulge in feeble attempts at conversation, it is considered advisable for his further progress that he should get away for a time from the possibility of hearing or speaking English—somewhat on the principle of throwing a child into water over its head to teach it to swim. When the time came for me to make my first plunge the place selected was Woo-Sung, a town of about 15,000 inhabitants, situated at the junction of the Woo-Sung and Yangtse Rivers some sixteen miles from Shanghai, and connected with it by one of the few railroads in China. It was not without some trepidation that I said good-by to the people here at St. John's College and set out for Woo-Sung, leaving my household effects to follow on wheel-barrows. They arrived about dusk, and just in time for me to get them safely housed before a rain set in which

lasted with very slight interruptions for three weeks.

A Chinese city is not an attractive place at best, and in rainy weather the slippery stones with which the streets are paved, interspersed as they are with large puddles of water, make it extremely difficult to walk around with any degree of comfort. So my first impressions of Woo-Sung were not altogether favorable—and indeed, it must be confessed that, seen under the most auspicious circumstances, it would not be called a pretty place. However, the beauty of the surrounding country when the fine spring weather came on did much to atone for the squalor of the city, and I thoroughly enjoyed the long walks on the narrow footpaths that wound in and out through the luxuriant wheat and rice fields. It often amused me on my country walks to see the consternation caused by my passing through one of the little villages with which the country is studded—children, dogs, goats and chickens, all vying with each other in the effort to

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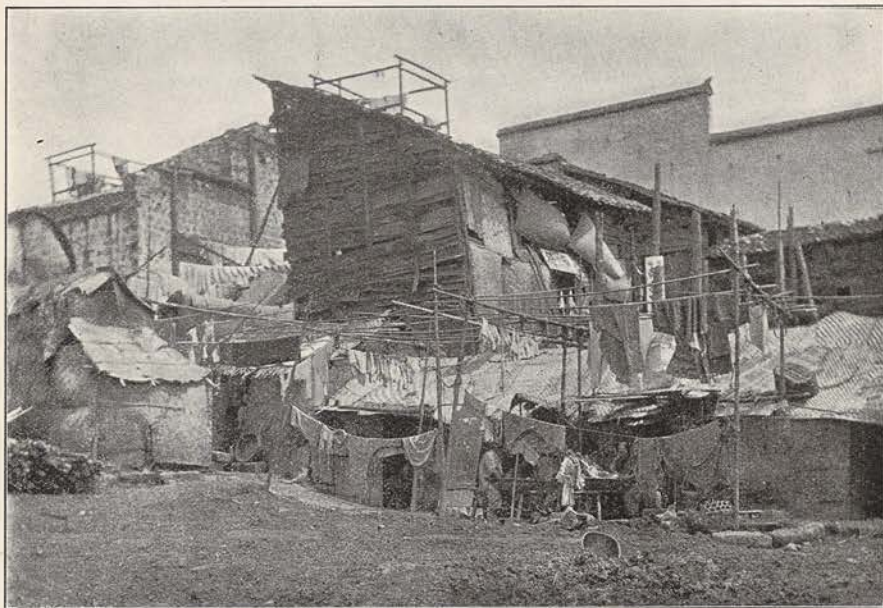


escape from the dread foreigner. With the children, if I tarried long enough, curiosity usually got the better of fear, and before I left they would be quite willing to engage in conversation.

The life at Woo-Sung was decidedly monotonous, but it afforded exceptional advantages for the study of the language, and on the whole I really enjoyed my stay there. My house was a large barn-like structure, whose chief virtue lay in

had a way of wandering in and out at will, especially the children, whose great delight it was to watch the foreigner eat. I never saw the slightest indication of any ill-will toward me. On the contrary, the people, so far as I could tell, seemed kindly disposed and obliging, and on one occasion a man in the street of whom I had inquired the way went with me quite a distance to show me.

Our mission at Woo-Sung has been



"A CHINESE CITY IS NOT AN ATTRACTIVE PLACE AT BEST"

its complete system of ventilation—the wind and rain penetrating without let or hindrance from whatever quarter it happened to be coming at the time. By skilful engineering I managed to find a dry spot for my bed and another for my study table, and, the warm weather setting in soon after my arrival, I was, on the whole, very comfortable.

The other members of the household were my Chinese teacher and a boy who cooked and did the work about the house. The neighbors were very much interested in our domestic arrangements, and they

established only a short time and has few adherents so far. The catechist, however, has several candidates for Baptism under instruction, and, on the whole, we have no reason to be discouraged at the result of the work. Mr. Tsang, the deacon of the mission, used to come and sit with me for a while nearly every day in order to give me some practice in conversation, and it was through him I witnessed an interesting example of how the knowledge of Christianity is spread in a heathen community. On the evening of Thursday in

Holy Week Mr. Tsang took supper with me at the restaurant where I was boarding. It happened that I had mentioned to the proprietor of the restaurant at dinner that the next day was that on

which we commemorated our Lord's death. In the course of the conversation at supper he alluded to what I had told him, and with that, the deacon took up the word, and for at least an hour, with his supper forgotten before him, he held forth to a crowd which had gathered



"WITH THE CHILDREN . . . CURIOSITY USUALLY GOT THE BETTER OF FEAR"

light the eager, wondering faces of the people as they listened for the first time to the story of the Cross. The inn-keeper attended the service next day, and who can say that the words spoken that night may not yet bear fruit in the lives of some who heard them?

around us. I could catch very little of what he was telling them, but I shall never forget the scene in that squalid little room, with its dirt floor and low-pitched, grimy ceiling, and in the dim

*Since this article was written Mr. McRae has spent six months at Wusih where he did valuable service in opening a new station. He is now associated with Dr. Pott in work at St. John's College, Shanghai.*

## The Need for Industrial Training in Africa

BY MISS HIGGINS

FROM all corners of the globe, and from workers who are in any way trying to uplift humanity come appeals for trade schools or facilities whereby the people may be taught self-support by honest and skilled labor.

From no people could the appeal come more forcibly than from a people to whom civilization has as yet taught nothing in this line—from the heathen and Mohammedan people of West Africa. Their condition and environment need to be bettered to enable

them to live Christian lives. The Arab missionaries have gone in among the heathen and made converts, but how has it benefited or changed them?

The Arab accepts the customs and social laws of the heathen as he does their daughters for wives. They have their word *Ka-ne-ba* (which has meant to them much what the old inscription "To the unknown God" meant) made to mean something more, for the Mohammedan believes in God the Creator, though not in the Trinity. They keep the *Rhamadan*, the January moon-fast,

most strictly, and know the Koran. Strict believers also shun the gin and other strong drinks imported by the white traders. But the Mohammedan convert retains all his heathen superstitions and all the environment of slavery and polygamy in which the Arab found him.

Nature has taught these people much—to mine the iron ore and temper the steel of which they make knives, their only tool and almost their only weapon in warfare. With it they build their villages of mud and thatch huts, carve out their canoes and eating utensils and secure the natural produce of the country. From the wild cotton they have learned that a thread may be made by rubbing it between the hands, and the thread may be woven into strips of cloth with a small loom which they can make, while the strips, sewn together with a wooden needle, make a cloth which suffices for clothing and bedding, beautified perhaps by the vegetable dyes of the forest, each leaf and root of which they know.

Their lives are simple and their needs few, but food and shelter from the burning rays of the sun and the six months' annual deluge of rain, they must have. Rice is their staple food. Their only agricultural implements are the knife and a two-pronged stick; with the one the bush is cut low and when it has been burned the rice is scattered and the ground "scratched" with the other. The soil refuses successive crops, and as they have no way of turning up new soil they must go to a new farm in the forest each year, until in a few years they may repeat the process of cutting and burning.

During the years these people have come to crave for their children the civilizing influence and the education of the mission schools. At first they decried that the children should have to do any kind of manual labor, but in the end they are proud of their accomplishments. They are glad to come to see their children eating from dishes upon tables, sleeping on beds, clothed in simple uniforms, mostly made by them-

selves, reading in the white man's language from the white man's book, and understanding the white man's civilized ways of life. All of these things the children are quick to acquire, and the girls, who are slower in mental work, are quite readily taught domestic work in the regulation duties of their own establishment.

It is with the boys, the future men of the tribes, that we should deal now, particularly on industrial lines. Their English book-learning comes to them more easily, for their fathers before them have used their minds in the writing of their own language or the Arabic, mayhap. The women are not required to know anything beyond cooking and farming and fishing.

The training of the spiritual side is not difficult in either, for with the white man's education and civilization they are willing to accept the white man's God, and they soon learn to love the Bible and the Church. But when these boys' heads and hearts have been trained, where are they to go and what do? At one time the highest ambition of most of these lads was to "trade" either with some foreign agent or on their own account. Now, with our Vey boys at least, conditions are changed. During the erection of the mission buildings they had some practical illustrations of the worth of mechanical knowledge, and as they saw the buildings formed and fitted up for their accommodations, the "traders" soon were in the minority, while embryo carpenters, masons, blacksmiths, etc., began to increase, until not one boy would willingly become a trader. Trading is not always a paying possibility and then what is left for the boys?—a struggle and then—a visit "home," where they are gladly welcomed and made much of in idleness; where their mission clothes must soon give place to the native cloth of their fathers; English is replaced by a study of Arabic under a Mohammedan, and a heathen wife or wives are given them. Are they to blame for such a relapse into a condition where their last state is worse than the first? or are we, the Church of

the white man, who prepare these boys for a future life amid Christian environment but do not provide them with means of self-support in their new life?

The ore is theirs could they mine it and make it serve their purpose; the same rock is theirs of which the mission buildings are made, but how will they blast and use it for their own houses in place of the mud hut which always demands rebuilding? The giant mahogany, rosewood and other trees of the forest are there for their carpentry but where are the tools and where the man who knows the skilful use of the tools? Theirs is the land on which cotton grows wild—what a crop of cultivated cotton and cultivated rice they might have!

A few of our boys in recent years have been saved by sending them away after their education was secured, to learn trades or professions; but this has been done at considerable expense and for some time will benefit only the few, while industrial training given along with the education would be preparing them to leave the mission, men capable of earning an honest living for themselves and after a time making civilized homes in which, with a wife equally prepared, to rear the coming generation in right precepts which in time would most

surely and effectually wipe out the superstitions, slavery and polygamy of the present adult generation. They would in their trades be a blessing upon all the people round them, helping them to better ways of living by employing the arts thus learned, and perhaps would awaken the dormant knowledge of the American negroes in Liberia to better action and healthful competition.

May those who read of this need realize their own responsibility in this matter and not shirk it nor throw it aside upon others, for all who have any care for the Church's work in Africa and for the spreading of the Gospel in heathen lands, should be eager to do all in their power thus to aid those whom the Church's missionaries have brought to the knowledge of our Blessed Lord.

Money is not all that is wanted, though \$10,000 are needed to establish and equip the work properly. "Men are needed!" Artisans. Are there not to-day consecrated men in the Church who are masters of the industrial arts above referred to, and others which could be profitably taught in the tropics, who are willing to undertake this noble work? Surely there are, and they must be only waiting for the call, to answer "Here am I, send me."

## A Diplomat's View of Church Missions in Japan

An Address at the Missionary Council, Philadelphia,  
October 21st, 1902,

BY THE HON. STEWART L. WOODFORD, SOMETIME UNITED STATES MINISTER  
TO SPAIN

**L**ET me say two things at the start—  
—I am not a member of your Church, and so I appreciate the more the marked courtesy and generosity of your invitation to address you. The acceptance of such an invitation is a duty. Nor am I specially acquainted with missionary work. I had never given to it any close attention until the last spring and summer which I spent in Japan. When there I was struck by the marvellous development of the country along European lines, and,

although pleasure and rest were my purpose in going to Japan, I became so interested in what I saw that I tried to look into the institutions and conditions of the country and to study them as carefully as I could. My letters of introduction brought me into close and pleasant contact with the official classes, and gave me quite good opportunities of seeing and knowing Japan from the inside.

At first my attention was claimed by the extraordinary development of the

material resources of the Empire—by the railways, steamships, telegraph and telephone services, gas-plants and electric plants, police, postal delivery and factories. Then I tried to look into the educational system. That, too, I found very remarkable. More than half the children of school age have really good opportunities of education.

Then I naturally turned to their systems of moral culture and religious training. These must be the backbone which alone can make the new civilization of Japan enduring. I have come to-night to tell you that the system of work pursued by your Church in Japan seems to me to be better suited to the Japanese character and to Japanese conditions than any other Protestant work which is now being prosecuted in that Empire.

Of 42,000,000 inhabitants less than 200,000 accept Christianity in any form. Of these about 100,000 are Roman Catholics and it is only just to say that the Roman priests show great fidelity and disinterestedness and are meeting with very marked success. As tribute to their work and as proof of the tenacious hold of Christianity, permit me to recall the fact that when the Roman priests re-entered Japan, about the year 1870, after 200 years of banishment, they found in the districts near Nagasaki nearly 2,000 Christians who had been without clergy and dependent upon lay catechists, and yet had maintained so much of the traditions of their religion that they were at once readily gathered into the Roman Catholic Church. Of the remaining Christians, the Greek Church—instinctively disliked by the Japanese—numbers about 25,000, while all the Protestant bodies aggregate about 40,000.

Of all the Christian bodies in Japan it seems to me as an outsider, after as careful observation as I could make, that your Church most closely meets the real needs and the actual conditions of Japanese society.

In the first place, the relation between the English and the American Episcopal Churches in Japan is a great object lesson to the people. There has been a

remarkable acceptance by your clergy of local conditions. The field has been divided and shared very intelligently by the different English and American dioceses. There seems to have been no friction, no antagonism, no overlapping and therefore little waste of effort and means. The Japanese have a strong sense of discipline and order, and you have appealed effectively to them by accepting discipline and order for yourselves.

Secondly: you have appealed strongly to the tremendous patriotism of the Japanese. You are there not as a branch of the Anglican or the American Episcopal Churches, but as the "Holy Catholic Church in Japan," strictly national in organization and in spirit. This is a very great thing in your favor. Wherever the Romanists go, they establish churches whose spiritual allegiance is to Rome, and every Japanese statesman is naturally jealous of such an establishment, fearing that a power is being built up in Japan which may owe temporal allegiance to something outside of Japan. So in less measure is it with the Greek Church. But you in all your work appeal to the national and patriotic spirit of the Japanese.

There is no country under the sun where earnest and true patriotism is stronger than in Japan. The people are cheerfully bearing great burdens of taxation for their fleet and army that they may have and keep their island Empire independent and that their commercial marine may reach all over the Pacific. As indication of what they have accomplished and of what they may accomplish, I would have you note that on the first of last May, the national commercial marine of Japan registered over 3,000,000 tons.

This great patriotic people, seeking education, eager for power, keenly ambitious and firmly resolved to be the leaders in the Orient, need more than they need anything else that deep sense of honor and of truth which is the essential underlying force of Christian character, without which the strongest nation must at the last be mere pulp in the strenuous conflicts of the future.

As I journeyed through Japan it seemed to me that your Church in its methods, and in its organization is the most effective Protestant agency for building up Japanese character and giving to that people the Christian influ-

ence they so deeply need. My purpose is not to flatter you, nor to be polite to you in return for the honor you have done me. I am here to-night to tell you of this conviction as simply, as earnestly and as hopefully as is in my power.

## The Native Ministry in Brazil

BY THE RIGHT REVEREND LUCIEN LEE KINSOLVING, S.T.D., BISHOP OF SOUTHERN BRAZIL

ONE of the most encouraging phases of Church work in Brazil is the development of a native ministry. The capacity of the Brazilian Church for extension through native workers has been partially tested in the persons of the three Brazilian priests, who have done profitable and faithful work in the past. That they have maintained themselves creditably in independent charges is sufficient guarantee of manifest fitness for the high and holy office they hold.

The Rev. Senhor Fraga has for eight years past been in charge of the country work in Contracto. Under him the cornerstone was laid, the building erected and Calvary Church consecrated — the first

act of consecration according to the usage of the American branch of the Church Catholic ever read under the Southern Cross. During Senhor Fraga's ministry, virtually the whole countryside has been won to the Church.

The Rev. Vicente Brande, after serving as deacon and priest in both Rio Grande and Porto Alegre five years

since, was assigned the task of beginning a new work in the frontier town of Jaguarao, our most southerly outpost, bordering on Uruguay. A goodly number of communicants, a day school of sixty scholars and parish work in which he has Deaconess Pitt's assistance, a position of high regard in public esteem, a flourishing Sunday-school and growing



DR. BROWN AND THE THEOLOGICAL CLASS

*Mr. Sergel  
Senhor Guimaraes*

*Senhor Ferreira  
Dr. Brown*

congregations, testify to the fidelity and success with which he has discharged his trust.

The Rev. Senhor Cabral, who possesses oratorical gifts of a high order, has for a like period been in charge of our single congregation in the State capital, Porto Alegre. Under his care it has grown substantially. "The Legion of the Cross" is doing the active and efficient work of the Brotherhood of St. Andrew among young men; the Woman's Auxiliary enlists the activities of women communicants, while the total of contributions grows yearly. Only with the completion of the new Trinity Church, in March next, will there be room for the large congregations. Then a yet more rapid growth is confidently expected. The parochial and pastoral work engages fully the energies of both Miss Packard, acting deaconess, and the presbyter-in-charge. The service rendered by these men shows them to be loyal sons of the Catholic Church and affords an earnest of yet greater fruition which will accrue to the ancient Orders which these young priests received at the hands of the Bishop of West Virginia and the Lord Bishop of the Falkland Islands.

Another group comprises three who will be ordered deacons in the near future. Senhor Julio de Almeida Coelho, a writer of recognized ability, has been called through the bishop to take charge of an interesting work in Cangussú, where half his support is offered. A church built by the spontaneous zeal of the community and a day-school await his fostering care. A wide field of usefulness is thereby opened to him and opportunity to the Church.

Mr. Carl H. C. Sergel is an Englishman whose religious character is wholly due to the influence of the Brazilian work. He resigned a position of high trust and remuneration in the English banking service for the work of the ministry. He speaks three languages, German, Portuguese and English, all of which are of use in this State. His wide experience and knowledge of Brazilian

life and customs, his warm sympathy therewith and his deep sincerity give assurance of his making full proof of his ministry.

Senhor Antonio José de Guimaraes during his theological course has given signal evidence of ability, clear-headedness and consecration. The work done by him in Sao José do Norte, an outlying mission station of Rio Grande, shows him to possess qualities of leadership. By Easter next these three will have received deacon's Orders and entered the ranks of service.

At that time three postulants, who at present await theological training, will enter the Seminary under the Rev. Dr. Brown, in Rio Grande. Senhor Lindau Luiz de Ferreira comes from the country mission of Viamao, and has for three years given himself with high credit to preparatory studies in Rio Grande, while his character has been tested and not found wanting. He is the son of a loyal churchman and "own son in the faith"—to use St. Paul's phrase—of the Rev. Senhor Cabral.

Senhor George Upton Krischke is a brother-in-law of the Rev. Mr. Meem, the missionary in Pelotas. He is a Brazilian citizen of German and American stock. From his early years he has been under Church influence. He spent several years of boyhood in the gymnasium of Germany and some months in New York. Like the Rev. Senhor Cabral and Mr. Sergel, young Krischke commands three languages.

Senhor Joao Baptista Barcellos da Cunha, representing one of the leading families of Pelotas, is the grandson of the Baron of Itapitocay, who was an honored friend of the late Emperor, Dom Pedro. Young Barcellos was confirmed with his widowed mother and brothers three years ago and has meantime continued his preparatory studies under the Rev. Mr. Meem.

These young men have just attained their majority, and represent in a striking way the flower of Brazilian youth. Individual friends and their respective communities and the young



SENHOR KRISCHKE



SENHOR DE CUNHA

Brazilian Church await with deepest interest the outcome of their development.

These rather singular groups of three are further augmented by the request of three young men who came to the bishop at his last visitation to Santa Maria to signify their earnest desire, after mature thought and consultation with their rector, to take Holy Orders, should God open the way to them. They had to be told that as yet there was no immediate prospect of funds for their theological course, but they were bidden to continue in this desire at the post of present duty and prospective call. Thus the status of the native ministry of the Brazilian Church will in the near future consist of the following triple groups: Three priests, three deacons, three candidates and three postulants.

Upon the bishop devolves the support of candidates for Holy Orders. Three hundred dollars per annum, or \$25 per month, is required for each. While the

churches of this mission field are grappling with the problem of supporting the ministry, it is not wise to divert them by asking them to educate candidates also. Later they will gladly do so. But here and now duty presses. The native ministry must be extended. The Church cannot afford to turn these young men back. They long to do their humble part in the regeneration of their native land. They are moved by the highest patriotism, touched and sublimated by religious devotion. Theological training of a high order under a teacher of rare gifts and scholarship, the Rev. William Cabell Brown, D.D., awaits them and a future of assured usefulness nowhere more sorely needed. But the money for their support while in training—that is the present difficulty. Must I tell these young Brazilians that I cannot give them the preparation they need to speak the word of blessing and peace to their own people?

## Students and Missions

### Notes on the Work of the Church Students' Missionary Association

**T**HE C. S. M. A. chapter at Harvard is the St. Paul's Society. This organization numbers about eighty members. The work of the society is thus outlined by

the secretary: A boys' club in Roxbury for boys over fifteen years old, at which six men are at work; a boys' club in Cambridge for boys between the ages of ten and fifteen years, at which from



twelve to fifteen men work; five Sunday-school classes in churches around Boston, taught by as many members of the society; a Bible-class for freshmen in the University. The society holds weekly services conducted by members, at which addresses are usually given by clergymen. During Advent and Lent short daily services are held, conducted by members of the society. Each fall the society holds a reception to the freshmen. A movement has recently been started at Harvard to institute a yearly conference of the presidents and secretaries of the Church societies in all the Eastern colleges. A preliminary meeting, held this fall, was attended by representatives of Harvard, Yale, Princeton, Cornell, Hobart, Massachusetts Institute of Technology, and Williams.

THE most western chapter, that in the Church Divinity-school, San Mateo, Cal., will be represented in the coming convention by its former president, Mr. H. M. Ramsey, now a Fellow of the General Theological Seminary. The meetings of this chapter are held monthly, and addresses are delivered on missionary topics. Bishop Partridge, Bishop Moreland, the Rev. E. J. Lee, Archdeacon Emery and the Rev. J. W. Nichols, of China, an alumnus of the school, are among recent speakers. The society is acting as treasurer of the California "O. O. M." fund, through which the first year's salary of Mr. Nichols has already been guaranteed to the Board of Managers by the people of the diocese. A mission-study class is planned, and a library for this purpose is being built up.

THE Churchmen's Association of Columbia University held a well attended meeting in Earl Hall October 21st. Dr. Van de Water, the University chaplain, delivered a short address upon "Fellowship, Scholarship and Religious Duty." After Dr. Van de Water's address, a few words about the origin and purposes of the Association were spoken by Harold E. Ford, 1902, and an address was made by Mr. E. G. Budington, 1902.

THE Missionary and Theological Society of Trinity College, Toronto, reports prospects of a successful season. The programme for the present term consists of a general missionary meeting, a devotional meeting and three mission-study classes, taking up the subject of western Canada. This society helps to support a missionary in Japan and a clergy-house with three clergy at Minden, a pioneer port of the Diocese of Toronto. It makes its influence felt in the college by trying to induce men in the art classes to go on after graduating to prepare for Holy Orders. "Our society is, in fact, working energetically," says the secretary, "and we hope next year to send a number of men into the home mission fields, and also, perhaps, to the foreign missions."

THE women's chapters are active and enthusiastic. The Radcliffe Chapter has about thirty members, and holds monthly meetings. It is giving its attention especially to the study for the work in China, Japan and Alaska. An auxiliary chapter is being formed at Radcliffe, made up of non-communicant students who are about to be confirmed. At Barnard, two meetings a month are held, at 8:30 AM. One is devoted to addresses, and to papers by members; the other takes the form of a corporate communion, in the chapel of St. Luke's Hospital.

THE Bexley Hall Chapter looks forward to a successful year. Missionary services and corporate communions have been arranged, in addition to weekly meetings, at which each member is to present a paper in his turn. The programme arranged is in part as follows: "Kansas and Its Mission Field"; "Missionary Work in the Mountains of Kentucky"; "Uganda under Bishop Tucker"; "Dr. Doddridge in the Ohio Valley"; "The Episcopal Church in Mexico"; "The Episcopal Church in Cuba and Porto Rico"; "The Episcopal Church in the Philippines"; "Missionary Work in China"; "Missionary Work in Japan." This chapter can boast an

enrolment which includes almost every student in the institution, and it rejoices in the fact that two of its recent members have gone out as missionaries: The Rev. Charles S. Reifsnider, of Japan, and the Rev. Thomas Jenkins, of Ketchikan, Alaska.

ONE of the newly-formed chapters is that at Princeton, whose organized work was only begun this fall. The meetings are held weekly. Three in each month are devoted to Bible study, the fourth to mission-study by the reading

of the biographies of missionaries, and discussions. A number of the members of the society engage in active work by reading services at adjacent missions. The work of the chapter at Hobart is similar, the meetings here being held in connection with those of the Brotherhood of St. Andrew. Eight mission-stations are cared for by members of the Hobart chapter. The Trinity chapter reports good prospects. It proposes to devote this year to the study of the work in China.

## Among the Mountaineers of the Diocese of Lexington

BY HENDERSON DAINGERFIELD

THREE years ago a delegation from "The Gleaners" of Christ Church Cathedral, Lexington, Ky., stood in the big ferry boat, stuck on a sand bar, in the middle fork of the Kentucky River, and looked with longing eyes at the empty mission house on the hill in Proctor. That summer, some workers stayed in Beattyville and crossed the river daily for the day's work in Proctor. A sewing class, a cooking school and a kindergarten made up the day's programme. Last year the mission house was loaned to the mountain committee of "The Gleaners" by Bishop Dudley;\* Miss Mahan, the general missionary worker, whose support is provided by the United Offering of the Woman's Auxiliary for 1898, came from her own mission, for a month's residence on the Proctor side, and a real Church settlement was begun in Lee

county. The mission house—a tavern in the old days when all the traffic was down the Kentucky River by boat—had passed into Bishop Dudley's hands. The chapel in the mission house was the first Episcopal church building in Lee county. Therefore the settlement was at once identified in the minds of the people as a Church enterprise.

The workers were certainly the gift of God to the people of Lee county. The teacher in charge of the kindergarten is—without disparagement of any other—the best kindergartner in Kentucky and, before the end of the first summer, her child-garden began to show its "peaceable fruits." The cooking school attracted older people, and the results of its first year's course secured the friendship of the men of Lee county. The sewing class, taught by Miss Mahan, lasts the year round, and some of its pupils show work that puts to shame the efforts of most "level country" girls.

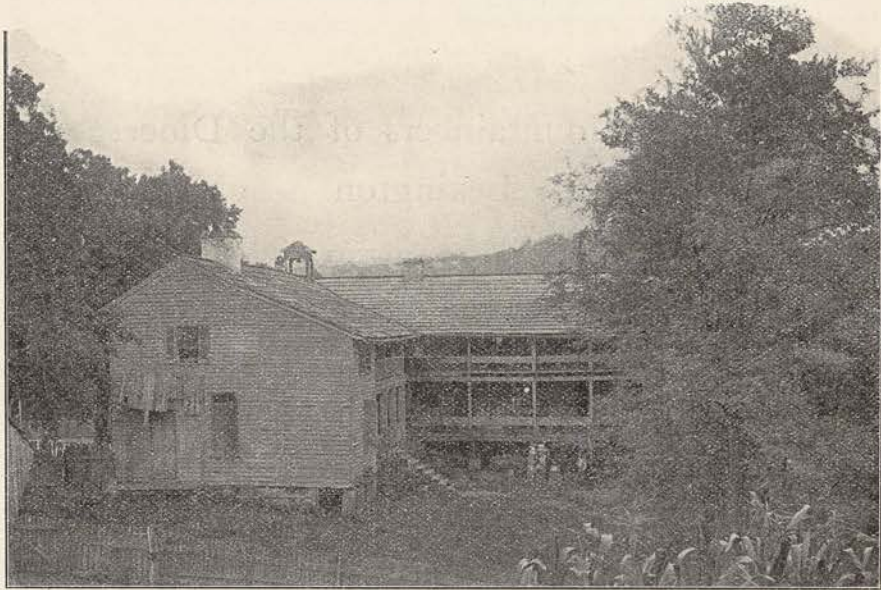
This year, the mission house shows the valuable attention of a county family of Church people who lived there in the absence of the missionary residents and paid the rent in repairs. The old build-

\* This mission house was the gift to the undivided Diocese of Kentucky of Mrs. Julia G. Hunt, of Christ Church, Lexington. When the Diocese of Lexington was organized, it was made the property of Bishop Dudley, in part compensation for expense personally incurred by him in building St. Thomas's, Beattyville.

ing has taken on a friendly look, and the long porches echo with friendly voices and with the childish laughter, which was rare two years ago among the grave little people of Lee. The kindergarten had an attendance of about eighty children. The big yard was kept as a playground and the lessons learned in the swing or on the sand-pile were as valuable as those indoors. A basket class was taught and pupils who had done some *raffia* work the year before,

of "The Proctor League," was organized and did good work in cleaning Proctor's straggling streets and beautifying the school-house hill, and incidentally learned some lessons in co-operation and civic pride and righteousness.

Twice a week the young people gathered for singing. At the week-day gathering, there were also kindergarten marches and games. Men and boys, girls, women and babies, joined in the songs and played "Soldier Boy" and "Riggitty



THE MISSION HOUSE HAD BEEN A TAVERN IN THE OLD DAYS

learned in 1902 to make strong, honest, business-like baskets, as well as very pretty ones, and at least half a dozen members of the class are provided with a trade.

The crowning success of the year, to those who have waited for it for three, was a carpentry class for boys. Friends from the North sent two boxes of fine tools; the State College supplied a teacher, and the class did capital work in the time it could be kept up. The cooking class prepared and served a simple, wholesome, tasteful meal at each lesson. A Boys' Brigade, under the official name

"Jig," and "Looby Loo"; and one young man declared: "An evening like this is better than four all-night dances." The kindergarten has pervaded the homes of the county. From dark little cabins on every hill and in every hollow about Proctor, one may hear childish voices singing, "This is little yellow-head," or "Thumbs and fingers, say Good-morning"; and the boys at the mission workshop whistle the "carpenter's song," as they chisel and hammer and saw.

This year, too, with Mr. Patterson, rector of St. Thomas's, Beattyville, and St. Paul's, Proctor, the settlement

workers have made certain missionary journeys into the country, and upon two of these the Bishop of Lexington accompanied them. At Bear Track, Pine Grove, Corinth school-house, "above Duck Fork of Sturgeon," at Rock Shoal school-house, and on Hell Creek, services were conducted by Mr. Patterson; the folding organ, a treasured part of this summer's equipment, was played by the kindergarten assistant; afterward Miss Walby gave a kindergarten talk,

by lumber truck, on road wagons or on horseback, but Mr. Patterson "steps" to "yon side" of a mountain, or eleven miles up a creek bed, and truly his tireless feet are "beautiful upon the mountain."

A permanent Sunday-school has been started at Rock Shoal school-house; the Proctor work is kept up in some branches the year round by Miss Mahan's wise and ceaseless effort; a union Sunday-school goes on in McDonald's window-



THE BASKET CLASS

and the congregation made a circle and played kindergarten games. This part was never longer than half an hour, but we hear that "the mountains are all took up with kindergarten."

The welcome everywhere was kindness itself, due in part to the abounding and gracious hospitality of the mountaineer and in part to the fact that the settlement people came as "preacher's friends." There is hardly a lonely hollow in Lee county where "the preacher" has not been a guest. The settlement workers went on these expeditions by boat, or

less "church house." Yet the workers feel that with more support so much more might be done. The people are hungry for the simple, wholesome food our favored lives take for granted.

Orderly, sunshiny living; cheerful, honest work; simple, hearty play; and every good thing as an "outward and visible sign of an inward and spiritual grace"—these are the things for which the Lee county mission stands. The support of such work seems our reasonable service to "Him who loved us and gave Himself for us."

## Five Years' Appropriations and Contributions

BY E. WALTER ROBERTS, ASSISTANT TREASURER

**A**N analysis of the Treasurer's annual reports of the last five years shows the following significant facts:

Sept. 1st, 1897, the year ended with a deficiency of \$40,000.	
The appropriations for 1898 were .....	\$492,500
The offerings (including the usual \$40,000 interest received on trust funds) were .....	402,500
This would have left an additional deficit of \$90,000 but for the fact that the Board used just that amount in legacies which it had received and so left the deficit just as it was before, at about \$40,000.	
For 1899, in spite of the lack in offerings, the Board increased the appropriations to care for the growth of the work, by about \$35,000, to	527,700
That year the offerings decreased more than \$14,000, to .....	388,000
This would have added \$140,000 to the deficit, making it \$180,000 all told, had not the very large sum of \$114,500 been received and used from legacies, holding the total deficit, old and new, down to \$65,500.	
Again in 1900, notwithstanding the outlook, the Board still further increased the appropriations, to provide for the increasing demands of the work, by \$56,000, making them .....	584,000
The offerings (and interest) this year increased about \$37,000, bringing them up to .....	440,000
There would therefore have been added \$144,000 to the deficit, making it, all told, \$209,500.	
However this proved to be, with one exception, the best year in legacies the Society had ever had and the Board voted to use \$186,700 of legacies received, so that the deficit was reduced to \$22,800.	
Although this had only been brought about by very unusual legacies, again the Board ventured, the next year, in 1901, in order that the growing work might not suffer, to increase the appropriations by \$27,000, bringing them to .....	611,000
The offerings this year increasing \$54,000, still amounted to but .....	457,000
\$154,000 would therefore have been added to the deficit, bringing it up to \$176,800, but the Board received and voted the use of \$74,000 in legacies, and the deficit was left, Sept. 1st, 1901, at the largest figure it had ever reached, \$102,000.	

Still the Board was very loath to reduce the appropriations and renewed them from September 1st, 1901, at the former figure for three months.

At the last session of the General Convention, held in San Francisco in October, 1901, the Apportionment Plan was adopted, and although by November no change in the situation had come, the Board had faith to believe that this new and business-like plan would result in larger offerings, and extended the appropriations three months further; then a few months later, as the offerings were

increasing, the Board extended them for the year, and because of additional responsibilities put upon the Board by the erection of new missionary districts and consecration of bishops for them, it increased them by \$29,000, and thus brought the total appropriations to \$640,000. The faith of the Board has at last been justified, for although the Apportionment Plan had been working only a little more than six months, the offerings have increased over \$114,000, bringing them, with \$50,000 interest, up to \$571,000. This included \$20,000 con-

tributed and applied toward decreasing the deficiency and restoring the Reserve, which had reduced the deficiency of September 1st, 1901, to \$82,000. Still \$90,000 would this last year have been added to the deficit had not \$53,000 in legacies been received and used, leaving the increase in the deficit at \$37,000 and the total at about \$119,000.

The Board records the fact that the Society nevertheless is not in debt, for, as stated in last year's report:

This deficiency for Domestic and Foreign Missions has been temporarily covered by the Reserve Deposits set aside a number of years ago by the Board of Managers from legacies and other sources amounting to \$109,120.81, to meet the payments during the early months of the year when the contributions are few, so that while there is the above very large deficiency in the receipts for the year just closed, it may be said the Society is not in debt.

The main purpose of the above Reserve Deposits of \$109,120.81, as has been said, was to meet payments in the early months of the fiscal year, when the contributions are light, and when the appropriations must be paid in regular amounts every month in order that the Board might thus be spared the necessity of borrowing money, which had been found unavoidable until this reserve was established. As an illustration, in the first six months of this year the appropriations were \$305,000, while the contributions were only \$153,000, and the Reserve Deposits were necessary to tide over this period. The order was in establishing these deposits that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year if possible.

The Board also holds in the same way an additional fund of \$12,189.48, which, by the terms of the gift, can only be used for China, so that as the total deficiency includes a large amount for China as

well as all other missions, this Fund can be used, and the deficit of about \$119,000 is temporarily covered. These Reserve Deposits, as has been shown above, are a necessity as a working capital and must be restored at the earliest practical moment, in accordance with the order of the Board of Managers.

This bit of history covers five years' record of faith in the Church; four years of hope deferred, and one year of marked advance, when 1,385 more parishes have come to the aid of this work, undertaken by authority and in the name of the whole Church, while \$114,000 has been the measure of increase in the offerings. We look forward to the new year with still stronger faith and believe that September, 1903, will see practically all parishes and missions bearing a fair share in this great missionary work entrusted to the Board by the whole Church. The appropriations for the new year have been made in slightly increased amount to meet the requirements of the ever growing living work.

It is earnestly hoped that the day will soon come when the living members of the Church will fully support the current annual work, so that the legacies, which are always in largely varying amounts, may then be available for the erection of buildings as needed and for such other purposes as require but a single appropriation and do not involve continued support.

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THE SPIRIT OF MISSIONS has made special arrangements with the Century Company and is able to offer a combination subscription of THE SPIRIT OF MISSIONS and the *Century* for \$4 a year, the cost of the *Century* alone. In like manner THE SPIRIT OF MISSIONS and *St. Nicholas* can be provided for \$3 a year, the cost of *St. Nicholas* alone. One remittance to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, will secure both periodicals. They may be sent to different addresses, if desired.



## The Problem of a Colored Mission School

BY MISS S. V. JOHNSON\*

NOT long ago, when a committee of gentlemen journeyed through the Southern States to ascertain the true status of the negro, one of the Raleigh papers ventured the suggestion, that they should not fail to visit Halifax and Warren counties, a veritable desert of ignorance. But, as in most deserts, there are occasional oases, so it is here. The oasis to which I refer is the Littleton mission school. Situated as it is in the very heart of the "black belt," it has unlimited opportunities for effective work. But it is sorely handicapped. Think of teaching seventy-three children in two small rooms, poorly lighted, poorly ventilated, and with extremely poor furni-

ture. Indeed, many of our little ones spend as much time on their knees as on the benches, for the bench must serve for both seat and desk. So it is no wonder that the teacher is often interrupted by an appeal to "make Whit quit sticking pins in my big toe."

This year the school is larger than ever; and what to do we know not. It is a pity to turn these poor children adrift, where even home training is denied them; and yet it seems that we must unless we have some help in providing larger accommodations. We are not sitting idle, but, believing that "God helps those who help themselves," we are doing our best to raise \$500, before January 1st, for a new school building. But I know our people cannot give the full amount.

Aside from class-room work, we are trying to teach the dignity of honest

\* Miss Johnson is one of the missionaries appointed by the Board of Managers, and is trying earnestly, Archdeacon Pollard says, to uplift her own people.

labor. Our girls are taught general housework and sewing, and this year we hope to add cooking. Indeed, we are doing all in our power to make of our girls whole-souled, clear-headed, pure-hearted Christian women. They are to make our homes and our future race and no stream rises higher than its source.

## The Literature of Missions

### A Study of Life in Utah Fifty Years Ago\*

**I**N the fertile valley of Utah, lying in the heart of the Rockies, there is material for a score of books." The author of *By Order of the Prophet* has written one of them, and has done it well. The book tells the story of a young English girl who is led into a marriage with a Mormon missionary. She comes to this country, accompanies her husband to Utah, learns gradually of the pit into which she has been drawn, and, after bitter shame and suffering, finds release. Mr. Henry says that his book is not an attack upon Mormonism; but since the life which it describes "is true in every essential feature and is in strict accord with established facts," *By Order of the Prophet* should have great weight in rousing the manhood and womanhood of America to pronounce the doom of a system so utterly corrupt in its influence upon human character and so arrogantly subversive of the fundamental principles of Christian society. Though it is doubtless true that some of the conditions which Mr. Henry describes exist only in modified

form to-day, while others have largely passed away altogether, the book seems to us more than an attack upon Mormonism. It is an exposure, calm, keen and convincing. Mr. Henry never rants, he never even denounces; he simply weaves facts into the thread of the story. The authentic quotations from the written and spoken teachings of the Mormon leaders of fifty years ago irrevocably condemn the system they were designed to uphold and justify.

The interest of the story is thoroughly sustained. The characters are excellently drawn, from the bluff old English physician who is like a draught of fresh air in every situation he enters in the earlier chapters, to Eton Brand, in part the victim, in part the willing follower of the system of polygamy, which he is commanded to add to the faith he has championed in a less obnoxious form. The climax of the book is reached at his death from exposure to a winter storm in the mountain cabin to which the wife he deceived has withdrawn herself.

Some may think that *By Order of the Prophet* hardly belongs to the literature of missions. We believe it does, and we wish for it a wide reading.

\* *By Order of the Prophet*. By A. H. Henry. F. H. Revell Co., New York. \$1.50.





THE WUCHANG COMPOUND

## Glimpse Into China

BY THE REVEREND S. HARRINGTON LITTELL

### Visitors, Missionary and Otherwise

**W**E have had an unusual number of visitors lately. Other missionaries are always glad to visit our Wuchang compound, for the work is so large and solid that they can usually get a lot of pointers. They invariably express surprise at the extent of the work and the beauty of the place. More than one has told me that our work was considered the most far-reaching and substantial of all the missionary undertakings. As far as we go, in proportion to our men and means, we are thorough. The various branches of the work are developed fully, they say. We do not attempt to spread ourselves over too much ground.

The U. S. *S.S. Helena* is at Hankow, and we have already had the pleasure of entertaining the officers at our Wuchang compound. As usual, they were full of praise for our work. The ship's doctor said we have one of the best-ordered hospitals he had seen; and it is true, for Dr. Borland knows his work thoroughly, and makes the best even of the difficulties

of medical missions in China. Other officers were taken with Boone School; others admired the church most. So we find the praise and approval of our countrymen scattered around all over the compound. We cannot be accused of partiality in our judgment in favor of our work, when so many people—in fact, all who visit us—say such things about it. Captain Ingersoll was particularly pleased and told us so. As soon as he had seen the school, he offered to send a steam-launch and barges to take the boys on board the *Helena*. So they are going to-day, and, of course, are full of excitement at the prospect.

### Chinese and American Physicians

Dr. Borland has had some interesting experiences recently. One was in connection with a high official—fourth in rank from the Viceroy. This man's daughter was ill, and the family physician was called in. He felt the pulse, of course, and asked no questions—as usual; put on the customary tar-pitch-and-turpentine-and-what-not-plaster, and charged

well for the same—as is also usual. The doctor in question is an “eminent” man in his profession in Wuchang, with a large practice and swelling purse. But his plaster and wisdom did no good to the mandarin’s daughter. So the official sent, as a last resource, to Dr. Borland. The case was not serious and the doctor soon had the girl on the well list. A little while after, the Chinese physician’s wife’s hand became inflamed; one finger was particularly bad. Whereupon the high official—seeing the doctor’s inability to cure the woman’s hand—urged him, his family physician, to send the wife to the foreign doctor. The Chinaman swallowed his pride, and did so. In two days the hand was nearly recovered. Thus, little by little, the name and influence of the Church are spread, and openings are appearing everywhere for the preaching of the Gospel of Christ.

#### Opium Cases

The opium cases Dr. Borland has had are the saddest. In many cases he could do nothing. Sometimes the doses taken with a view to suicide have been coun-

teracted and the patient saved. He tells of one man of high rank and honor, lying now on his opium couch, scarcely stopping his smoking, and soon to die. The old man, knowing that his end is near, still insists on all the vanities and fopperies of his office. Scrolls, flags, attendants and servants innumerable are around, and everything ministers to his pride and vanity. If he stops smoking the drug, he suffers agonies; yet he has life enough to notice and reprove any breach in etiquette or in official respect. For such a man the doctor can do nothing beyond relieving the intense pain a little, temporarily.

#### A School-boy’s Commentary on Buddhist Priests

Among our Christmas gayeties was a Chinese play, written and acted by boys in Boone School. The plot was a “take-off” on the usual impositions practised in heathen temples, though written by a boy who himself is a heathen. It represented a man who has been robbed going to a temple to ask an idol (probably the God of Wealth—a favorite ob-



OPIUM PATIENTS IN ST. PETER'S HOSPITAL, WUCHANG

ject of worship here) to restore the lost treasures. Three boys in threatening voice and posture acted the part of idols, and never budged for minutes at a time. The Buddhist priests haggle with the man and get all out of him they can. While he is arguing and telling his losses at one side, the robber himself comes in, takes the central idol down, puts its clothes on and stands in its place. Presently the unfortunate man comes to the proper place in front and begins to *kotow*, when, to his amazement and terror, the idol begins to move and threatens to strike him with the spear in his hand. The poor fellow falls down, terribly frightened. His fear is not diminished by a voice from the idol demanding further sums of money on pain of torture and death. The man is forced to consent, while the priest, who is in league with the robber, is immensely amused at the success of the plan of extortion. The boys enjoyed the play greatly, and applauded vigorously. There really were very funny parts in it, and it was well acted throughout. The Chinese,

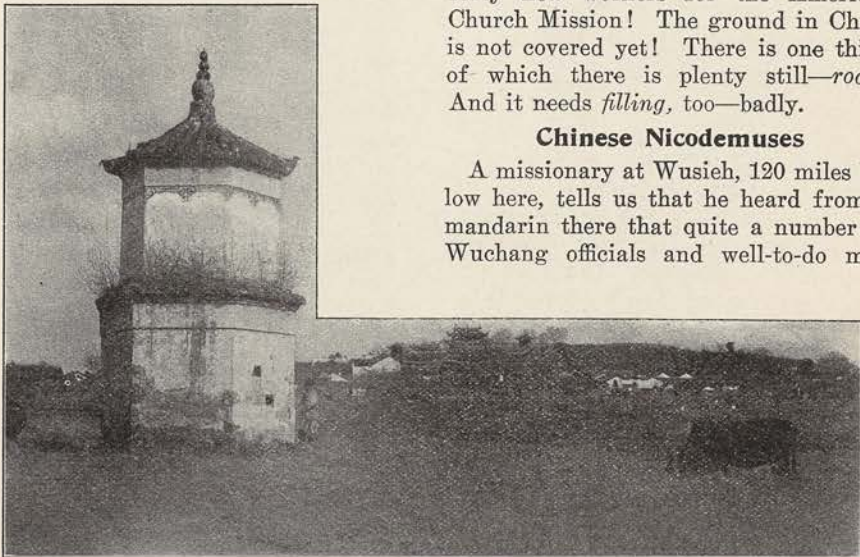
like the French, are actors by birth. They gesticulate and vociferate violently on every possible occasion. To see two old women talking together is as good as a play—even if they are talking only of the price of rice, or some detail of family life.

### A Cargo of Missionaries

The Shanghai paper announced, a few days ago, that a single steamer brought to that port over fifty missionaries for China. More than forty were C. M. S. and S. P. G. workers. Good for the English Church! Twelve of the Church Missionary Society contingent are to go past us, west, into Sze-chuen Province, to work under Bishop Cassels. This is the first ripple of the tidal wave of missionaries which is coming to convert China. Didn't everybody predict that after the Boxer trouble the work would advance by leaps and bounds? It will not be long before the 300 who lost their lives in 1900 will be replaced by 600, who will be ready to follow the lives, and deaths, if need be, of the noble army of martyrs who have sanctified Chinese ground by their blood. Now, give us forty new workers for the American Church Mission! The ground in China is not covered yet! There is one thing of which there is plenty still—*room*. And it needs *filling*, too—badly.

### Chinese Nicodemuses

A missionary at Wusieh, 120 miles below here, tells us that he heard from a mandarin there that quite a number of Wuchang officials and well-to-do men



A BONE TOWER OUTSIDE WUCHANG, WHERE THE BONES OF PEOPLE ARE COLLECTED, AFTER PIGS AND DOGS HAVE ROOTED UP THE COFFINS

were attending services and chapel preaching regularly, *incognito*. They profess to believe the "doctrine," and yet fear to proclaim their faith, or to be seen entering the churches in uniform with attendants. If this is so, undoubtedly they have been among the crowds of men who

come to our Fukai chapel on Tuesdays and Thursdays, and to the "Daily Progress Society" which Mr. Hwang, the deacon, has started there. This society is doing splendidly, and has removed much prejudice. Men go there to see the large collection of books and papers, paying so much a visit, if they are not regular members. Often they leave the society rooms, just behind the guest hall, to come in and listen to the preaching.

### Boone School's Wide Horizon

We still have very interesting meetings in our School Missionary Society. The boys have taken pains with their correspondence, and now hear from missionary societies in many places. For instance, at the last meeting we had letters read from five places, as widely separated as India, Shanghai, St. Louis, South Dakota and Boston. The Indian work in South Dakota interests the boys. They still make their offerings for the school-boy Sebastian, at Poona, India. Letters come from colored boys at Baltimore, from St. John's School, Nashua, from Roxbury and Dorchester, Massachusetts, and from Minnesota.

### A Boy and His Father

Many encouraging things have happened in our Wuchang work lately. Be-



THE INTRODUCTION OF WESTERN MAGIC INTO CHINA. MR. EDISON IN THE ROLE OF WIZARD

side the number of people who have asked to be prepared for Baptism, there are many at all the stations in Wuchang who come to the services and meetings and show real interest. Our Christians are bringing others better than before. We try to get whole families, all at once, instead of individuals, and are emphasizing the responsibility of Christians in reaching those about them. Recently, the best boy in Boone School (after two Christians who are about the best of all the scholars) went home to ask his father's permission to become a Christian. He has been in the School four years, and is a favorite with everybody. In athletics and all fun he excels, as well as in his studies. He is solid, and we have often hoped that he would come out bravely and confess his faith. But no pressure, of course, was put on him. Unfortunately, his father will not consent just now. He is just seventeen, so that he cannot do as he likes. But the boy is settled in his mind, and no doubt will be with us in time.

### The Man from Chang-Sha

A few Sundays ago a man made himself known to me after the service at St. Saviour's. He is from Chang-Sha, the capital of Hunan Province, the last of the Chinese provinces to be penetrated by missionaries. He spoke modestly, yet very earnestly and won my confidence. He told of his desire to be a Christian, ever since he met a travelling missionary several years ago, who stopped awhile in a house-boat outside the city—because it is only within a year that foreigners

could settle inside the city walls. The man spoke of the opportunities in the capital, the solidity of the people, their firm adherence to whatever they believe in or undertake, the open field, and all the rest. I told him there was little prospect of our opening work soon, urged him to keep on studying as opportunity offered, referred him to Mr. Liu, the priest at St. Peter's, Hankow (near the

man's residence while in this vicinity), and encouraged him as best I could. He left, promising to see Mr. Liu, which he did at once, and not once only, but several times during the week. The Chinese clergy all like him, the more so that he did not tell us without urging who he is, and what his position is. He seems to be a man of wealth and influence, with some hereditary title or other.

## America, England, Persia

BY THE REVEREND J. CHARLES ROPER, D.D.

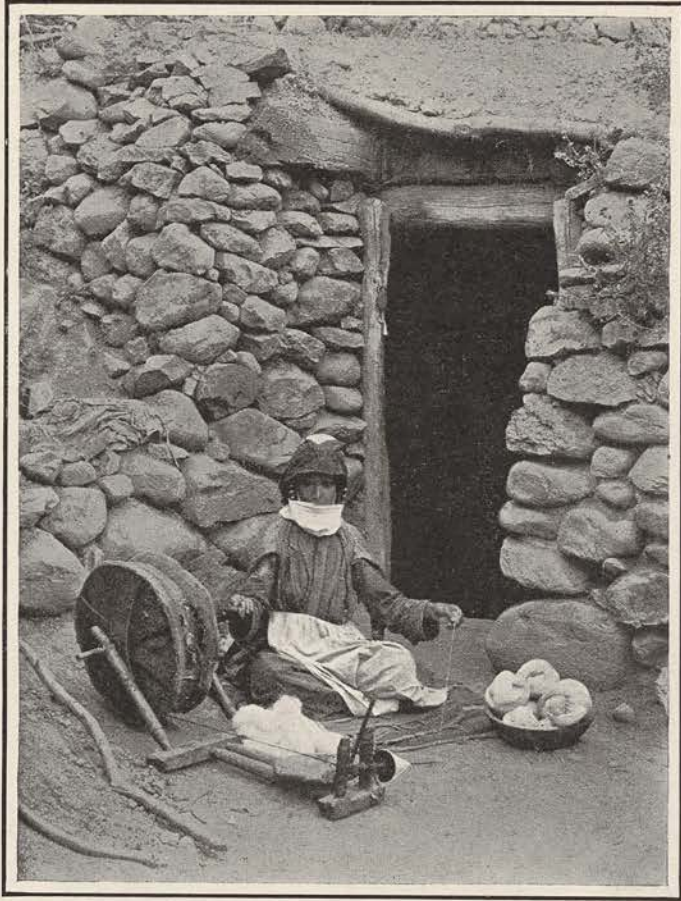
URMI, a town situated not far from the lake of the same name, in Persia, is the scene of an interesting missionary effort in which some of the members of our Church are taking an important part. For some years a group of missionaries has been working there. They were sent out at the instance of the Archbishop of Canterbury in answer to an eager and often repeated petition for help from the native Syrian Church. The connection of American Churchmen with the work is through the Bishop of New York, who has called together a committee to aid in its support.

Readers of Church history will recognize in this struggling native Church the representative of that splendid church of the East of early days, which was enlightened by the famous schools of Baghdad, Edessa, and Nisilis, and kindled a missionary enthusiasm which spread the Name of Christ northward among the Tartar tribes, along the shores of the Caspian Sea, southward to Persia, India, and Ceylon, eastward beyond the Great Wall into China. Some 200,000 native Christians in South India at the present day trace their descent and their episcopate to East Syrian missionaries. The mother

Church, however, in the mountains and on the plains and on either side of the frontier between Turkey and Persia, has been reduced to sore straits. Centuries of isolation from the rest of Christendom and of persecution and oppression by Tartar and Moslem rulers, have left her few in number (160,000) and very poor, yet unbroken in her strong attachment to her ancient faith and discipline.

The Anglican mission work among these oppressed people seeks to supply their special needs while respecting and maintaining their own church organization. In this we differ from the Roman Catholic, Russian, and Presbyterian Churches, which also have missions in the neighborhood. They seek to convert the Syrians and absorb their converts into their several communions. Our principle is not absorption but revival. We are there not to organize a new church but, at the earnest request of its chief bishop or *catholicos*, to assist, teach, encourage, and strengthen a Church which already exists.

The work of the mission falls practically into three departments: Educational, industrial, and charitable. The patriarch has committed the education of his people wholly into our hands. The mission maintains schools of various



SPINNING YARN AT THE DOORWAY OF A PERSIAN HOME

grades, from the village schools scattered here and there to the theological college for the teaching and training of the clergy, who in most cases have been sadly ignorant and in need of spiritual help. A printing-press has been set up in Urmi and has been hard at work. Its most interesting accomplishment has been the printing and publication of the ancient liturgies and office books of the Assyrian Church, which have hitherto existed only in manuscript. There are three liturgies in use, the chief of which is a noble example of ancient liturgical worship, the oldest in actual use of any

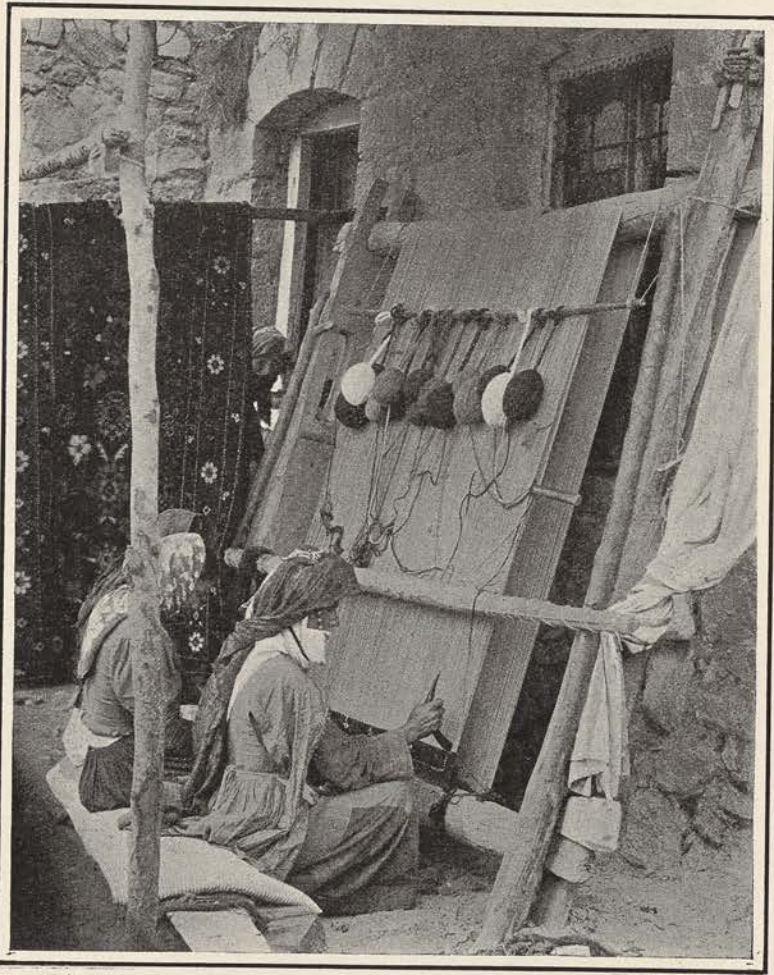
liturgy in Christendom. Other practical needs have also been met, the Gospels of St. Mark and St. Luke have been printed in the vernacular, and the schools supplied with necessary books. The relief work has been a constant necessity. Owing to the lack of a labor market for the men, the recurrence of bad seasons for those engaged in farming, scarcity of supplies and excessive taxation, poverty is a permanent condition of the people. Medical aid has also been supplied.

The Bishop of New York's committee, which has the cordial support of the

Archbishop of Canterbury's committee in London, has just taken in hand the building and maintaining of an industrial school for girls, in which moral and religious training will have its due place. This institution will supply two principal wants. As a school, it will aid the mission by doing for the girls what is already being done for the Assyrian boys. On its industrial side it will open a new channel of self-support in the making of the best kinds of Persian rugs and carpets for which there is a steady local

demand. Already \$3,000 of the \$5,000 required for building and initial expenses has been promised, as well as annual donations of \$1,300 of the \$2,500 which the committee deemed necessary for the maintenance of the school during the first few years of its existence.

Of the authorities of the Assyrian Church, and of the missionaries at Urmi, in this effort careful arrangements have been made to secure a thoroughly business-like administration of the affairs of the institution.



THE MAKING OF A PERSIAN RUG

# The Meeting of the Board of Managers

November 11th, 1902

THE Board of Managers met at the Church Missions House on Tuesday, November 11th, with the Bishop of Albany, Vice-President, in the chair. There were present of the elected members: The Bishops of New Jersey, Pittsburgh, Central Pennsylvania, Washington, Connecticut, the Bishop-Coadjutor of Rhode Island and the Bishop of Long Island; the Rev. Drs. Smith, Huntington, Greer, Vibbert, Anstice, Alsop, Perry, Nelson, Stires, Fiske, and Lines; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, and Capt. Mahan; and Messrs. Gardner, King, Morris, Pepper and Pell-Clarke. The Bishops of Montana, Salt Lake, New Mexico and Arizona, Duluth, Kyoto and North Dakota, *ex-officio* members, were also present.

The proceedings of the recent Missionary Council held in Philadelphia were submitted, and those resolutions making recommendation to the Board were brought under consideration. A cordial invitation was extended by the Bishop of Washington and the members from that diocese for the Council to meet in 1903 in the city of Washington, which invitation was accepted subject to canonical provisions; it being required that the time and place of the Missionary Council shall be designated by the Board of Managers with the approval of the Presiding Bishop. By resolution the Board accepted the action of the Missionary Council, and the Presiding Bishop has since sent his hearty concurrence.

By invitation, the Bishop of Montana addressed the Board upon the subject of the Apportionment.

Notice was received from the Secretary of the House of Bishops of the elec-

tion of the Rev. Sheldon Munson Griswold, D.D., of Hudson, N. Y., "to be a Bishop of this Church to exercise Episcopal functions in the Missionary District of Salina," and the Bishop of Albany informed the Board that Dr. Griswold had accepted the election.

Information came from the Missionary Committee of the Archdeaconry of Litchfield, Conn., that they had unanimously voted to give all that they could raise in response to their apportionment toward the salary of the Bishop of Oklahoma. While they do not make a pledge they believe they can raise the full amount, and are working with that end in view.

The District Secretaries of last year, chosen in response to the resolution of the Board of Missions in San Francisco, were reappointed as follows: The New England States, the Rev. James De Wolf Perry, Jr.; the Middle States, the Rev. Richard P. Williams; the territory of the Northwest, the Rev. Rufus W. Clark, D.D.; the Gulf States, the Rev. Frank Page, D.D.; the remaining Southern States, the Rev. John G. Murray; the territory from the Mississippi to the mountains, the Very Rev. Campbell Fair, D.D.; the Pacific coast, the Ven. John A. Emery. Miss Margaret A. Tomes, of New York, and Mrs. J. M. Francis, of Indianapolis, were appointed members of the Woman's Auxiliary Committee on Missionary Workers.

Communications were received from eight of the bishops having Domestic missionary work under their jurisdiction with regard to appointments, stations and stipends of missionaries, in which respect all of the bishops' action was confirmed. Under the Woman's Auxiliary United Offering of 1898 the follow-



ing appointments were made at the request of the bishops concerned: Miss Laura G. Eichbaum for Morgantown, N. C., in the room of her sister: Miss K. B. McPherson, of Lincolnton, N. C., Mrs. J. C. H. Wilson, of Silver, N. C., to fill vacancies: Miss Agnes Maupin at Fort Defiance, Ariz., in the room of Miss Azpell, retired, and Miss Frances La Chapa, of Pyramid Lake, Nev., as successor to Mrs. Calef.

Letters were submitted from the Bishops of Haiti, Cape Palmas, Shanghai, Hankow and Tokyo, as well as from several of their missionaries. The Bishop of Haiti has completed forty-one years of work in that Republic, and the 8th of November was the twenty-eighth anniversary of his consecration to the Episcopate. Bishop Ferguson has appointed the Rev. Wm. C. Cummings as superintendent of the Rocktown sub-district and at his urgent request the Board appropriated \$1,800 to build a parsonage for Mr. Cummings's occupancy at Rocktown. There are at present seventy-five boarding pupils in the Cape Palmas Orphan Asylum and Girls' School, and ninety boys in Langford Hall, Cape Mount. Subject to the approval of the bishop of the jurisdiction, Miss Agnes P. Mahony, of Cape Mount, was authorized to open in the name of the Society a dispensary in the town of Robertsport, near Cape Mount, for the benefit of the residents of the neighborhood who are entirely cut off from other medical aid.

The Woman's Hospital in Shanghai will hereafter be known as St. Elizabeth's. An appropriation of \$1,000 was made for its support. The bishop reports that the new building for St. Mary's Hall, to be known as the Mary A. E. Twing Memorial Building, has been begun, and the plans were about complete for the new building at St. John's College, for which offerings have been solicited and are still needed.

The Bishop of Hankow has opened a station at Chang-sha in the Province of Hunan, in charge of a Chinese deacon, aided by an experienced catechist. The Rev. Mr. Jackson had just received a

gift of \$300 (Mexican) from the Viceroy of the Province toward the new building for the Boone School, Wuchang.

The Bishop of Kyoto was present at the meeting and brought to notice several matters of detail concerning the administration of his Missionary District which received the Board's attention. He was authorized, on the faith of "specials," for which he is about to appeal, to purchase a plot of land dividing the St. Agnes's School property, at a cost of \$3,500.

It was stated on behalf of the Auditing Committee that they had caused the books and accounts of the Treasurer to be examined to the first instant, and had certified the same to be correct.

## Announcements

### Concerning the Missionaries

#### Porto Rico

THE RIGHT REV. DR. VAN BUREN and wife, returning to the field, sailed from New York by the steamer *Philadelphia* November 1st and reached San Juan on the 6th of that month.

#### The Philippines

THE RIGHT REV. DR. BRENT arrived at Manila August 24th, and Miss Harriet B. Osgood and Miss Margaret P. Waterman, who sailed from San Francisco on September 19th, arrived at Manila October 16th.

#### Cape Palmas

UNDER sentence of an Ecclesiastical Court, the Bishop of Cape Palmas on September 26th deposed the Rev. A. H. Foda Vinton from the Ministry. The following appointments by the Bishop of Cape Palmas were approved by the Board at the November meeting: Mr. Samuel Budu Elliott as catechist at Fishtown in the room of Mr. E. W. Appleton; Mr. N. Yuko Valentine as teacher in Epiphany Hall in the room of Mr. S. A. Dunbar,

resigned; Miss Louisa D. Seton as assistant teacher at Bigtown and Mrs. Mary Weade Farr as assistant teacher at Half Graway in the room of Mr. W. W. Harris, resigned.

**Shanghai**

At the meeting of the Board of Managers on November 11th the appointment by Bishop Graves of Cora White Carpenter, M.D., of Sioux Falls, South Dakota, as medical missionary in his district, was formally approved and the necessary appropriations were made from the Woman's Auxiliary United Offering of 1898.

THE REV. FLEMING JAMES and the Rev. John W. Nichols, who sailed from Vancouver on September 8th, arrived at Shanghai on the 27th of the same month.

MR. AND MRS. F. CLEMENT COOPER, en route to their field in Shanghai, left London by the steamer *Minnehaha* on November 13th and arrived at New York on the 22d of that month.

**Hankow**

THE REV. S. HARRINGTON LITTELL and the Rev. Alfred A. Gilman, who sailed from Vancouver September 8th, reached Shanghai on the 27th of the same month and were proceeding to their destination at Hankow.

MISS ALICE M. CLARK, under appointment to the Missionary District of Hankow, left her home at Skaneateles, N. Y., November 1st and sailed from San Francisco by the new steamer *Korea* on November 7th.

**Tokyo**

MISS BERTA R. BABCOCK, on regular leave of absence from the Tokyo Mission, sailed from Yokohama by the steamer *Empress of Japan* on October 3d and arrived at Vancouver on the 14th, and Cheyenne, Wyo., on the 18th of the same month, from whence she proceeded to Rocky Ford, Col.

**Kyoto**

THE RIGHT REV. DR. PARTRIDGE sailed from Kobé by the steamer *Empress of Japan* on October 1st and reached New York on October 20th.

MRS. IRVIN H. CORRELL, en route to join her husband in the field, with her children left Harrisburgh, Pa., September 30th, and sailed from San Francisco by the steamer *Nippon Maru* October 7th, arriving at Kobe on October 28th and at her destination, Nara, the next day.

**Missionary Speakers**

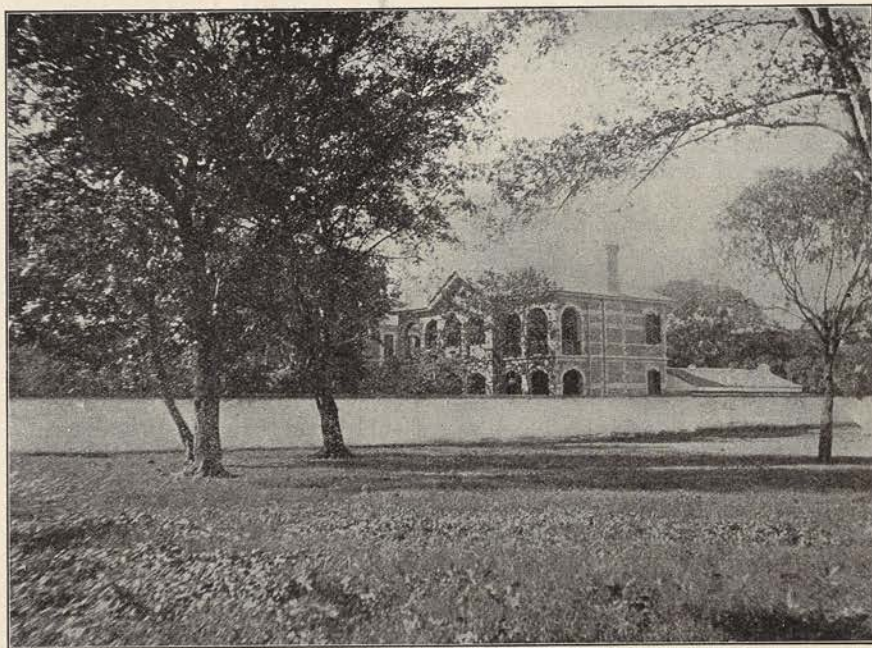
FOR the convenience of those arranging missionary meetings, other missionary workers, at the following list of clergy and present in the East, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address follows the name.

It will in all cases greatly facilitate correspondence if the invitation to a speaker, whether sent direct to him or through the office of the Church Missions House, gives the exact hour, the location of the place of the meeting, as well as the day upon which the meeting is to be held.

- Africa: Miss Higgins.
- Alaska: Miss Deane, of Circle City, 1215 Bloomfield Street, Hoboken, N. J.
- China: Rev. Laurence B. Ridgely, of Wuchang, 3300 Arch Street, Philadelphia, Pa.
- Japan: Miss Aldrich, of Tokyo, 629 Belmont Street, Manchester, N. H.
- West Virginia: Rev. B. M. Spurr, Moundsville.
- Spokane: Bishop Wells, after January 1st.
- Work Among the Southern Mountaineers: Rev. Walter Hughson, Archdeacon of Asheville, N. C.

# THE WOMAN'S AUXILIARY

To the Board of Missions



THE TRAINING-SCHOOL

## The Training-School for Bible-Women at Shanghai

### Its Graduates and Pupils

**A**FTER spending seven years in St. Mary's Hall, Shanghai, Miss Dodson came home on her first vacation in the early summer of 1894. That fall the Missionary Council was held in Hartford, and the officers of the Auxiliary met there, for their usual conference. Miss Dodson met with them, representing the Shanghai branch, which had been formed the year before, and brought the report of its first annual meeting, held in the previous June.

(902)

At this meeting women from Shanghai, Kong-wan and St. John's had been present, and made their reports, and Mrs. Pott had taken advantage of the occasion to explain to them the missionaries' wish to build on the compound a *widows' home*. This house was to be established for the training of native deaconesses or Bible-women who should "visit from house to house, teaching other women the blessed truths of the Christian religion, preparing them to give an answer to their heathen opponents, and fitting

them to carry comfort to the sick, afflicted and dying."

The women were so much interested in what Mrs. Pott told them of the need and value of such an institution, that they at once gave \$50.20 toward its beginning. The Auxiliary at home was not less responsive than that in China, and at the conference over \$2,500 (the sum asked for) was at once raised in pledges and actual gifts.

In the summer of 1896 the building

directly into the Chinese reception hall, on either side of which is a study or recitation room. Behind these are dining-room, storeroom and hall, with stairs leading up. The kitchen and laundry, detached, are at the back. On the second floor is a workroom, with cubicles for twelve or fourteen women.

The school opened on September 7th, with Miss Crummer, who had gone out from Omaha and the Philadelphia School, two years before, in charge.



MISS CRUMMER AND MISS DODSON, WITH SOME OF THE UP-RIVER STUDENTS

was completed. The view here given of it is taken, six years later, from the college campus which it overlooks and from which it is separated by a high white wall. St. Mary's Hall stands in its rear, and sometimes, when a specially exciting game of foot-ball is going on among the boys of the college, the girls of St. Mary's are allowed to mount the upper veranda of the Training School to watch the game, to their great delight.

The new school made an attractive addition to the group of mission buildings at Jessfield. Its front door opens

There were four resident pupils and one day scholar taking the regular course, while three women on the compound came in for special studies.

Of the regular students the first, Mrs. Dan, had been early taught by Mrs. Thomson in the Bridgman Memorial School—the forerunner of St. Mary's Hall; one was an old St. Mary's girl, and the matron of the Orphanage; one woman from Ichang was a former pupil in the Jane Bohlen School, and another, from Wuchang, had to contend, with her, against the difficulties of a

strange dialect, while the fifth was a new convert who required much building up in the Faith.

Old Testament history, the Life of our Lord, the parables and the catechism, with writing, formed the course of study. The order of the day was, Morning Prayer: putting the house in order: 9-12, study and recitation: 12, prayers: 1-2, preparation of next day's lesson; then practical work, such as visiting the hospital and dispensary; forming classes for teaching heathen; handiwork, as lace making, knitting, embroidering shoes, sewing: 5 P.M. Evening Prayer in the church; and, after evening rice, study hour.

A little reference library of forty or fifty volumes helped the instructors in their work. Music also was included in the training of such as could take it profitably. The course was planned to extend over two years, and before the first two years were finished Bishop Graves could comment on the marked change in the women.

For six years the school has been going on. A goodly number of up-river women have been trained in it, who, since the division of the district, have been returned to Hupeh Province to help Bishop Ingle in his work. The other graduates are busily employed in the Shanghai District. Mrs. Dan is working under Mr. Rees at St. Peter's, Sinza, where her teaching is excellent and the woman's work is steadily growing. She has been a Christian from childhood, trained in the Church, and her three sons and one daughter do her great credit. The oldest is soon to graduate in medicine and then go to help Mr. Mosher at Wusih.

Mrs. Ting who was a classmate of Mrs. Dan's has been a teacher in St. Mary's Orphanage for a number of years, and to her the orphans are greatly indebted. Her learning, far above that of the average Chinese woman, and her great patience have made her invaluable to them.

Mrs. Dau, a later graduate, has surpassed every one else in her care of the



MRS. KOO AND CHAU-TSUNG

MRS. DAU

MRS. SONG AND HER LITTLE GIRL

little babies in the Orphanage. She understands the true art of bringing up Chinese babies, and in the two years that she has had charge of the nursery not a death has occurred, whereas formerly there was an average of from eight to twelve yearly among these little ones.

Mrs. Koo was a graduate of this last summer. Her husband was a teacher in the native city, who died three years ago, leaving her with her little girl, Chau-tsung. After coming to the school she learned to read, and now she is to take the largest orphan—the first old enough to start upon such an enterprise—and open a day-school for girls at Soochow. The young girl will be the teacher, while Mrs. Koo will chaperone her and begin work among the women.

Like Mrs. Koo, Mrs. Tsu had her little girl with her in the school. She and Chau-tsung were great friends, studying daily together, and writing a surprising number of characters at their examination. These little ones, instead of being in the way in the Training School seem to add to its usefulness, as the Chinese look with greater approbation upon a widow going out to work, if her child is with her. Mrs. Tsu is a sister-in-law of the Rev. Mr. Tsu, of the Church of Our Saviour. She learned to read in

the Training School, and has had a good deal of practice in hospital work in visiting the dispensary under Dr. Lincoln at St. John's. As soon as St. Elizabeth's Hospital, in Sinza, is opened, she is to work there.

Of the present pupils Mrs. Song will soon graduate. She did not know a character two years ago, but she is very clever at her books. The picture of her little girl shows clearly how Chinese girls dress until they are old enough to put up their hair and wear skirts.

Mrs. Tsen is the widow of a day-school teacher who died two years ago. She did not become a Christian until after his death, and as her relatives are all heathen, she stands alone. She is just beginning to read, and if she continues faithful and industrious, is likely to remain some years in the school.

The last pupil is a daughter of the Rev. Mr. Wo, who entered the school especially to learn music. There was no one to play for the services at Kating, her father's station, so she came down from there, and is practising five hours a day. She was a pupil of St. Mary's, and was betrothed, but her father discovered that her affianced husband was unworthy, and was bold enough to defy custom and keep his daughter with him, rather than see her "eat bitterness."

## The United Offering of 1901: What Will Be Done With It?

### XIX. In Asheville

**A** MISSIONARY bishop oftentimes has to venture much upon the faith he has in the support that is to come from his friends. If he waits until the money is actually in hand before planning the years' work, he is thrown at least six months behind.

In the fall of 1901, I wrote to most of the mission teachers in our district, that, owing to the sickness of our general missionary, and his inability to represent

our work in the Northern and Eastern cities, we were without the necessary funds to keep all our schools, twenty-two in number, open the coming year, unless they, the teachers, were willing to make a venture of faith with me, and commence the schools with the expectation of the support that I was sure would come to us as the year advanced. Without exception they were willing to do this. The schools were opened, and several hundred children of the mountains had daily instruction. The first quarter's stipend of our teachers had to come

from the United Offering of the Woman's Auxiliary. Without that \$3,500 I do not know how we could have managed until March of the present year. It was a genuine "Godsend" to our work, and we all feel thankful to Him, from whom all blessings come, and to the Woman's Auxiliary.

This fund was used in this way, however, with the distinct understanding, that it was to be replaced by funds that might come in to the district for educational purposes, which, I felt sure, *would* come, later in the year. I wished to use the United Offering for another purpose, namely: to buy back the old Valle Crucis mission property in Watauga county. I have bargained to buy the site of the old Valle Crucis mission buildings, including about 500 acres of land, for \$3,500. Plans have been drawn for the central school building; and wagons and loggers are at work, getting out lumber from our own timbered land to put up the building. In this way our lumber will cost us about \$5 per thousand. Beside the main school building, we hope to build stable, dairy and poultry yard. The people of the neighborhood are enthusiastic and are helping on the work.

We had about sixty pupils attending the day-school at Valle Crucis last year and sixteen boarding pupils. Five or six

young men are assisting in the building, to pay for a scholarship in the school during next winter. The school is to be industrial, practically, not merely theoretically so. We hope to give opportunity for many of the boys and girls to pay their own way, by work. Four months' summer's work will entitle the boy to a scholarship for the eight winter months, including board and tuition.

We have an opportunity here of reviving what was, under Bishop Ives, the most romantic project of the early Church in America. By him the mission was named Valle Crucis (the Vale of the Cross), because of the cross naturally made by the valley's three streams coming together before emptying into the Watauga River. It was here that Bishop Ives spent a great part of his leisure hours, giving much attention to the mission. The place was reached by a long ride of a hundred miles or more over rough mountain roads. Now we can reach it from the nearest railway station by a drive of fifteen miles over a well-graded road.

We hope to build up slowly and carefully, and to make this a monument to the loving labors of the Woman's Auxiliary.

JUNIUS M. HORNER,

*Bishop of Asheville.*

## Personal Influence for Systematic Giving

BY CHARLOTTE B. BINNEY, MANAGER IN MIDDLESEX ARCHDEACONRY, CONNECTICUT BRANCH\*

I HAVE been asked to say something about the encouragement of gifts from "every one, rich and poor, in every parish and mission, and of the faithful practice of the individual appeal." This brings to my mind the example of a small country parish, where individual appeal has been faithful and the success very marked.

For several years the rector's wife has had regular classes for the study of mis-

sions, in which a thorough understanding has been gained of the different mission fields. The Indians have been studied from every point of view, political as well as missionary. China and Japan have been thoroughly taken up—an envelope containing *THE SPIRIT OF MISSIONS* and other missionary publications has been circulated throughout the parish every month. All but six of the forty-two women communicants have regularly contributed to the Auxiliary. Last year seventy-four dollars were

\* A paper prepared for the Officers' Conference in Philadelphia, October 21st.

given outright, and the value of boxes was fifty-two dollars. The interests of the parish have not suffered, and the general offerings have been good. A flourishing mission, near by, has sprung up, and it also sends its contributions to the Auxiliary, in money and in boxes.

The good work of this parish has been due to the fact that the rector believed in missions, and to the faith and love of that one frail woman, his wife, who planned and carried out the missions study classes. She was a very busy woman, keeping no servant, but her heart was full of the love of Christ and devotion to His cause. She won the respect and affection of the people, and they joined with her in the work. Is not this a strong proof of what the individual appeal of one woman can do?

Though the parish referred to is small, might not the same results come if several women in a large parish would unite in making the same conscientious effort to influence and inform others?

I am sorry to say that, after more than twenty years, though our contributions have not fallen off, we find that the number of contributors in our own parish branch of the Auxiliary has not increased. So many other interests have come in, that the younger women of the Church are not filling up the ranks of those who fall out by death or other cause. Possibly the Sunday-school may educate the younger generation to realize their responsibility for missions in the future, but meantime *we* need fresh consecration and a new impulse.

Some words which were written for THE SPIRIT OF MISSIONS just twenty-five years ago are worth calling to mind. I quote from an open letter to the Secretary of the Board of Missions:

"What we should have are not only the great gifts from the noble few to whom God has given big purses and bigger hearts, but the little gifts from the faithful many, to whom God has given smaller means, but it may be larger spiritual blessings. We want, as the unvarying supplies to the missionary treasury, the pennies of the millions, the

dimes of the ten thousands and the dollars of the thousands given systematically as *so many prayers in practice* for the conversion of the world to Christ. If every child, every woman and every man, earning their daily bread, though they may be, will make it a matter of Christian quickened conscience, of religious privilege and duty to lay by in store for missions something, however small, regularly and devotionally every week, shall we not at once have a freshly baptized missionary sentiment and an overflowing treasury? There is plenty of mind for the world's wants, plenty of money for self-indulgence, energy enough for ambition, time enough for all the engagements of pleasure and business. O that we could have a year of Christian mind, money, energy, time, prayer—all holding in the forefront the honoring of Jesus Christ by the spreading abroad of that glorious Gospel which saves the soul and redeems the race!"

Are not these words quite as much needed now as they were twenty-five years ago? Yes, even more; for "the cares and riches and pleasures of this life" are choking the Word, and it is not bringing forth the fruit that it ought. Life is less simple than it was, and the things of the world make more demands on our time, our money, and our strength.

It is most important that information should go with personal appeal; but, first of all, people should be taught to realize that missionary giving stands on a higher plane than giving to other good works, no matter how important they may be. The value of small regular offerings has become well understood. Already, before the system has been thoroughly tried for the Church's mission work, it has been taken up by all sorts of organizations. Now the appeal to individuals is sure to be met with the answer that there are so many things to give to, that the ability to give is exhausted. But there is a certain visible return that comes to us in the support of our parish church for instance; the beauty of the service, the sweetness of



the music, a feeling of safety that comes from the moral influence of the Church on the community. All philanthropic work brings its return in something we can see, the better condition of people around us, our eyes and ears are not pained by the suffering that is always the result of degradation. So there is material benefit in all these good works. But to give for the building up and extension of Christ's Kingdom is the supreme act of faith. It does indeed bring direct return to ourselves, but it comes in *spiritual blessing*. The hearts and minds of Christian people must be prepared to look far out beyond their own lives to the lives of those for whom also Christ died, but on whose dark pathway no gleam of Christian light has fallen.

## Encouragement from Los Angeles

IN meeting the branches of the Auxiliary, we often remind them of solitary Churchwomen, living remote from the centres of parish life, or even from small and struggling missions, who may be reached by the efforts of diocesan officers, and enlisted in our missionary work. An example of this kind comes to us from the Diocese of Los Angeles. An officer there writes: "Some time ago I sent out seven United Offering boxes, and in reply have received from one of them two dollars for the Offering of 1901, from another fifty cents, and from another seventy-five cents for the Offering of 1904. The seven women to whom the boxes were sent live on ranches, and it has been a struggle for them to make a living. Many of them have had privileges which they do not now enjoy. One writes me: "Your note of the 14th is before me; the box came in the next mail and has a very familiar look, the pattern does not seem to have changed in twenty years. I will be glad to belong to the Auxiliary once more, and think my name had bet-

ter go on your parish list, as I often have business in your town. Among the list of books you sent, I was surprised to see *Perranzabuloe, or the Lost Church Found*, as I thought it out of print. We have had a copy in the house for forty years or more. I think I can say I will make a point of missionary reading each week. For many years while living in Brooklyn, N. Y., I was a delegate from the Church of the Messiah (the oldest branch of the parent society) to the Long Island Branch of the Woman's Auxiliary. We had meetings each month, as about one hundred delegates lived in the city. The meetings were made very interesting, and kept one posted on latest missionary work. My family is the only Church family in the place where I now live; there are two or three persons who might be counted in, but we have no services now, and for two years the attendance did not average five persons. We live one and a half miles from town, on a ranch; a small hall is fitted up neatly for services, but until we can recover from the dry years, I doubt if it would be wise to attempt regular services; so you see our Church privileges are very small. While staying in your neighborhood a few days last winter I attended your pretty church, found a pleasant welcome, and enjoyed the service. It is too soon to say about the meeting next November, but it will be a pleasure to anticipate."

The diocesan officer who forwards this letter says that she has just returned from a district meeting of four parishes where a paper was read from each parish, and subjects were given out for the next meeting. These were: "Some Missionary Pioneers and Heroes," "Our Diocese," "The Spirit of Missions," "Bishop Whipple's 'Lights and Shadows of a Long Episcopate,' or from a Mission to a Cathedral." A woman was appointed in each parish to write one of these papers. They discussed at this meeting half-hour missionary reading, subscriptions to the SPIRIT OF MISSIONS and books for travelling libraries.

## Some November Meetings

NOVEMBER is a month apt to be rich in Auxiliary meetings; this year rather specially so, since on the 5th the Massachusetts Branch celebrated its twenty-fifth anniversary of organized work for all the missionary departments, and on the 12th the Long Island Branch kept its thirtieth.

In Boston Mrs. Thayer, the President of the Branch for the last ten years, Mr. Kimber and the Secretary of the Auxiliary reviewed the past days of the Auxiliary's growth and effort, while the Bishop of the Diocese, Bishop Mann of North Dakota and Dr. Lloyd dwelt upon the present and the future.

In Brooklyn, Dr. Williamson Smith, President of Trinity College, returned to his old home and friends to recount the story of former times, while Bishop Brewer, Mr. Ridgely, of Wuchang, Mr. Wood, lately returned from South Dakota, and Archdeacon Russell, of Southern Virginia, brought the Indian and Colored work before the meeting, the needs and opportunities of the West, the South and China.

Albany, Central Pennsylvania, Maryland and Newark have also had their largest meetings of the year, and on the 20th the officers held their usual Conference at the Church Missions House.

This was preceded by the farewell service for Mr. Goddard, just leaving for Hankow, after which thirty-three officers gathered in the Auxiliary Room. They

represented nine different Branches, as follows: Connecticut, two; Long Island, two; Louisiana, two; Missouri, one; Newark, six (one Junior); New Jersey, one (Junior); New York, fifteen; Pennsylvania, three; Rhode Island, one; also visitors from Boise and West Africa.

The New York officers gave full particulars of the Missionary Week, with the Exhibit and the Annual Meeting of the New York Branch, soon to be held.

Miss Stockdell from Lemhi Indian Agency, Idaho, spoke in a most interesting way of the opportunities on that reserve, and the Secretary told of visits made in Michigan, Michigan City, Ohio and Central Pennsylvania.

## To Diocesan Officers

THE Officers' Conference for December will be held in the room of the Woman's Auxiliary at the Church Missions House, on Thursday, the 18th, from 11:30 A.M. to 1:15 P.M., with intermission for noon-day prayers in the Chapel.

## Slow Progress

IN the Western New York Branch an effort was set on foot last year, to interest friends of the Alaska Mission to build a house for our Bishop there, at Sitka. Up to the present time \$802.87 have been received, and the last thousand dollars is promised. Bishop Rowe says that \$4,000 will build the house, and if this could all come in during the winter, the building could be put up in the course of another summer.

# The Foreign Mission Staff

A list of the clergy (Foreign and Native) canonically connected with the foreign districts and their stations, together with a list of the lay-workers belonging to the same:

## Western Africa

### Missionary District of Cape Palmas and Parts Adjacent

The Rt. Rev. SAMUEL D. FERGUSON, D.D., D.C.L., Bishop,  
Monrovia, Liberia.

#### Cape Palmas District.

The Rev. O. E. Hemie Shannon*.....	Gravay Stations
The Rev. W. C. Cummings*.....	Sodoke District
The Rev. Garretson W. Gibson, Jr.....	Harper
The Rev. Joseph F. Dunbar*.....	Comila
The Rev. Samuel D. Ferguson, Jr.*.....	Hoffman Station
J. Neal, Superintendent Orphan Asylum, etc.....	Harper
Prof. P. O. Gray, LL.B.,* Principal Epiphany Hall.....	Cuttington
Miss Sara A. Woodruff.....	Harper
Mrs. Sarah J. Dennis, Teacher, Orphan Asylum.....	"
Miss Alice Bise Lyle, Teacher, Orphan Asylum.....	"
Mrs. C. V. Neal, Teacher, Fancy-work, Orphan Asylum.....	"
Mrs. Margie Hne Kwede Johnson, Sewing-Teacher, Orphan Asylum.....	"
Mrs. L. A. Smith, Teacher, Orphan Asylum.....	"
Mrs. D. Elizabeth Tubman, Assistant.....	Hoffman Station
Mrs. Mary Meade Farr, Assistant Teacher.....	Half Gravay
Miss Louisa D. Seton, Assistant Teacher.....	Bigtown
Richard Nyema Killen,* Teacher.....	Yioke
R. W. Wade Appleton,* Teacher.....	Fishtown
F. Ranibo Hoskins,* Teacher.....	Gledabo
Jos. A. Kae Russell,* Teacher.....	Elisa F. Drury Station
Philip B. Nyema Seton,* Teacher.....	Whole Gravay
Victor E. Budu Seton,* Teacher.....	Hoffman Station
R. A. Masey,* Teacher.....	Nmanolu
H. Teba Hodge,* Catechist and Teacher.....	Nyenevodoke
Samuel B. Kwe Clark,* Teacher.....	Bolobo
T. H. Tobo Proud*.....	Bohlen Station
E. Wea Shannon* Teacher.....	Cuttington
J. D. Hardy,* Catechist and Teacher.....	Cape Palmas
P. Budi Hare.....	(Retired)
Anthony R. Harmon,* Superintendent, Bohlen Stations, Webo	Station
T. Momolu Gardiner,* Teacher.....	Cuttington
Henry Too Messenger, Teacher.....	Cavalla
Ed. Yada Neufville,* Catechist.....	Bodolu
Samuel P. Hodges,* Assistant Teacher.....	Cuttington
E. Wobia Wilson,* Teacher.....	Cavalla
William F. Muhlenburg,* Teacher.....	Pudake
Anthony D. Wilson,* Teacher.....	Thurston Station
Jerome Wilson,* Teacher.....	Tubake
Thomas Kpamo Hammond,* Teacher.....	Half Gravay
Benjamin H. Valentine,* Teacher.....	Cavalla
H. H. Nyema Morrell.....	"
Samuel Budu Elliott, Catechist.....	Fishtown
N. Yuko Valentine, Teacher.....	Cuttington

#### Siное District.

The Rev. Colston M. W. Cooper.....	Greenville, Siное
John Davis,† Lay-reader.....	"
Bright J. Turner, Catechist.....	"
George A. Dunbar,† Lay-reader.....	"
Z. B. Seda Roberts, Teacher.....	"

#### Bassa District.

The Rev. R. C. Cooper.....	Buchanan, Bassa
The Rev. Joshua R. Davis.....	Tobaccoonnee
The Rev. James S. Smith.....	Edina
Luke Nma Scott, Teacher.....	Buchanan, Bassa
D. P. Harris, Catechist.....	"
T. G. Reffell,† Lay-reader.....	"

#### Montserrat District.

The Rev. Garretson W. Gibson†.....	(On leave)
The Rev. Edward Hunt*.....	Crozierville
The Rev. Paulus Mount, M. D.....	(On sick leave)
The Rev. Joseph T. Gibson†.....	Caldwell
The Rev. Francis King*.....	New York Settlement
The Rev. Nathaniel H. B. Cassell†.....	Clay-Ashland
The Rev. Nathan Matthews*.....	Cape Mount
M. W. Goda Muhlenburg,† Teacher.....	St. Augustine's Station
George S. Padmore.....	(Retired)
J. C. Pote,† Lay-reader.....	Crozierville
Edward Wade McKrae,† Teacher.....	Clay-Ashland
George B. Bianco, Assistant Teacher.....	Cape Mount
Louis G. Shannon, Assistant Teacher.....	"
Miss Lulu Higgins.....	(On leave)
Miss Agnes P. Mahony**.....	Cape Mount
Mrs. M. L. Montgomery.....	Monrovia
Mrs. Paulus Moore.....	(In the U. S.)
Mrs. Sarah J. Moore,† Teacher.....	Barnersville
Mrs. M. F. Hilton, Teacher.....	"
Miss S. L. Grante** Assistant Teacher.....	Cape Mount
Miss Clietta Williams,** Assistant Teacher.....	"
Miss Sarah White,** Sewing Teacher.....	"
Miss Bella Weathers, Assistant Teacher.....	"
Miss Hannah Freeman** Matron.....	"
Miss Georgia Freeman, Ass't Teacher.....	"

## China

### Missionary District of Shanghai

The Rt. Rev. FREDERICK R. GRAVES, D.D., Bishop,  
Shanghai, China.

The Rt. Rev. S. I. J. Sonevichewsky, D.D.....	Tokyo, Japan
The Rev. Elliot H. Thomson.....	Shanghai
The Rev. Hoong Neok Wool.....	Kong Wan
The Rev. Francis L. H. Pott, D.D.†.....	Shanghai
The Rev. Yu Tang Chui.....	"
The Rev. See Chia Hwai.....	Kia Ding
The Rev. Gouverneur F. Mosher.....	Wusih
The Rev. J. Lambert Reest.....	Shanghai
The Rev. Tiao-Hou Tai.....	"
The Rev. Benjamin L. Ansell.....	"
The Rev. Cameron F. McRae.....	"
The Rev. Sung Lu Chun,† Deacon.....	"
The Rev. Ching Chang Wu,† Deacon.....	"
The Rev. Yulin Yu Sih,† Deacon.....	"
The Rev. Chih Jen Chang,† Deacon.....	"
The Rev. Kai Ching Li,† Deacon.....	San Ting Ko
The Rev. Ts Ming Chang,† Deacon.....	Kong Wan
The Rev. Chan Liu Ku,† Deacon.....	Zangzok
The Rev. Ts Liang Wu,† Deacon.....	Shanghai
The Rev. King Yun Tonk,† Deacon.....	Wusih
The Rev. Pao Nion Tsu,† Deacon.....	Shanghai
The Rev. Robert C. Wilson.....	"
The Rev. John W. Nicholas.....	"
The Rev. Fleming James.....	"
Henry W. Boone, M.D.,* Missionary Physician.....	"
Charles S. F. Lincoln, M.D.†.....	"
Wm. Hamilton Jefferys, M.D.†.....	"
Julien Stevens, M.D.,†.....	"
Cora W. Carpenter, M.D.,†.....	"
Mr. S. E. Smalley.....	Shanghai
Mr. F. C. Cooper.....	(On leave)
Mr. Giles B. Palmert.....	Shanghai
Mr. Milledge P. Walker.....	"
Mrs. Schereschewsky.....	Tokyo, Japan
Mrs. H. W. Boone.....	Shanghai
Mrs. Pott.....	"
Mrs. Smalley.....	(On leave)
Mrs. Cooper.....	Shanghai
Mrs. Thompson.....	"
Mrs. Mosher.....	"
Mrs. Rees.....	"
Mrs. Jefferys.....	Shanghai
Mrs. Lillian P. Fredericks.....	"
Miss Steva L. Dodson.....	"
Miss Lillis Crummer.....	"
Miss Annette B. Richmond.....	"
Miss Charley Warnock.....	"
Miss Williette W. Eastham.....	"

### Missionary District of Hankow

The Rt. Rev. JAMES A. INGLE, Bishop, Hankow, China.

The Rev. Mel-peng Kwell.....	Shasi
The Rev. D. Trumbull Huntington.....	Johang
The Rev. Robert H. Rootes.....	Hankow
The Rev. Ying-tung Liu.....	"
The Rev. Laurence B. Ridgely.....	(In the U. S.)
The Rev. Swun-I Wang.....	Hankow
The Rev. Frans E. Lund.....	Wu Hu
The Rev. Carl F. Lindstrom.....	Ngan-king
The Rev. Robert E. Wood.....	Wuchang
The Rev. S. Harrington Littell.....	"
The Rev. Arthur M. Sherman.....	Hankow
The Rev. Tsen-shing Yu.....	"
The Rev. Chi Swulin Hui.....	Wuchang
The Rev. Ts Fang Tseng.....	Jehang
The Rev. Yun Lin Li.....	Wu Hu
The Rev. Edmund J. Leel.....	Ngan-king
The Rev. Alfred A. Gilman.....	Hankow
The Rev. Shan Heng Yang,† Deacon.....	Wuchang
The Rev. Tsang-Fa Nieh,† Deacon.....	Ngan-king
The Rev. Ming Kao Hwang,† Deacon.....	Ngan-king
The Rev. Sui Chiang Hwang,† Deacon.....	Chang-sha
The Rev. Ta-hwan Fu, Deacon.....	Hainti
The Rev. Tsz Kwun Hu,† Deacon.....	Kiv-kiang
The Rev. James Jackson.....	Wuchang
The Rev. Allen R. Van Meter.....	"
Robert Borland, M.D.,† Missionary Physician.....	Wuchang
Mary V. Glenton, M.D.†.....	"
Edmund L. Woodward, M.D.,†.....	Ngan-king
Mr. William McCarthy.....	(In passage)
Mrs. Ingle.....	Hankow
Mrs. Ridgely.....	(In the U. S.)
Mrs. Jackson.....	Wuchang
Mrs. Roots.....	Hankow
Mrs. Lund.....	Wu Hu
Mrs. Little.....	Wuchang
Mrs. Borland.....	Wuchang
Mrs. McCarthy.....	(In passage)
Miss Pauline A. Osgood.....	Wuchang
Miss Anne E. Beverly.....	Wuchang
Miss Gertrude Carter.....	Hankow
Miss M. E. W.....	Wuchang
Miss Alice M. Clark.....	(In passage)

Japan

Missionary District of Tokyo

The Rt. Rev. JOHN MCKIM, D.D., Bishop, Tokyo.

The Rev. Arthur R. Morriss.....	Yokohama
The Rev. E. R. Woodman.....	Tokyo
The Rev. Masakazu Tai.....	Tokyo
The Rev. Henry S. Jefferys.....	Sendai
The Rev. Arthur Lloyd.....	Tokyo
The Rev. James Chappell.....	(In England)
The Rev. Charles H. Evans.....	(En route to Japan)
The Rev. Teruo Minagawa.....	Tokyo
The Rev. Yoshimichi Sugizara.....	"
The Rev. Joseph S. Motoda, PH.D.....	"
The Rev. Jacob H. Kobayashi.....	"
The Rev. Katsichiro Seita.....	"
The Rev. Charles F. Sweet.....	"
The Rev. Robert W. Andrews.....	Mito
The Rev. H. St. George Tucker.....	Hirosaki
The Rev. John K. Ochiai.....	Sendai
The Rev. George Wallace.....	Tokyo
The Rev. John Kimiyasu Ban.....	Oji
The Rev. W. Frank Madeley.....	Akita
The Rev. P. O. Yamagata.....	Tokyo
The Rev. Allan W. Cooke.....	Wakamatsu
The Rev. J. Armistead Welbourn.....	Tokyo
The Rev. Kumazo Mikami, Deacon, Yale University, N. Haven.....	Tokyo
The Rev. Barnabas T. Sakai, Deacon.....	"
The Rev. Sakko Kurubara, Deacon.....	"
The Rev. A. Matsushima, Deacon.....	"
The Rev. Ikuzo Tagawa, Deacon.....	"
The Rev. William Smart.....	Uruma
The Rev. Stephen H. Cartwright.....	Fukushima
The Rev. K. Suto, Deacon.....	Aomori
The Rev. S. Tsuchida, Deacon.....	Morohashi
Rudolf B. Tausler, M.D.....	Tokyo
Prof. James McD. Gardiner.....	"
Prof. Frank E. Woodt.....	"
Mrs. McKim.....	"
Mrs. Woodman.....	"
Mrs. Gardiner.....	"
Mrs. Jefferys.....	(In the U. S.)
Mrs. Lloyd.....	Tokyo
Mrs. Andrews.....	Mito
Mrs. Chappell.....	(In England)
Mrs. Sweet.....	Tokyo
Mrs. Smith††.....	"
Mrs. Wallace.....	"
Mrs. Madeley.....	Akita
Mrs. Cooke.....	Wakamatsu
Mrs. Tausler.....	(In the U. S.)
Mrs. Evans.....	(En route)
Miss Lisa Lovell.....	Maebashi
Miss Irene P. Mann.....	Hirosaki
Miss Berta R. Babeock.....	(In the U. S.)
Miss F. M. Bristowe, B.A.†.....	Hirosaki
Miss Clara J. Neely.....	Tokyo
Miss A. Theodora Wall.....	Takasaki
Miss Carolyn F. Macadam.....	Tokyo
Miss Ada Wright.....	Maebashi
Miss Lula H. Boyd.....	Hirosaki

Missionary District of Kyoto

The Rt. Rev. SIDNEY C. PARTRIDGE, D.D., Bishop, Kyoto, Japan.

The Rt. Rev. C. M. Williams, D.D.....	Kyoto
The Rev. Theodosius S. Tyng.....	Osaka
The Rev. John C. Ambler.....	"
The Rev. Isaac Doonan.....	Kobe
The Rev. J. Lindsay Patton.....	Kyoto

The Rev. Ambrose D. Gring.....	Maiduru
The Rev. Toshizumi Chikashige.....	Osaka
The Rev. Yasutaro Naide.....	"
The Rev. Hisakiechi Yamabe.....	Obama
The Rev. Kishiro Hayakawa.....	Osaka
The Rev. James J. Chapman.....	Kanazawa
The Rev. Charles S. Reifsnider.....	Nara
The Rev. Irvin H. Correll, D.D.....	"
The Rev. William J. Cuthbert.....	"
The Rev. Hisanojo Fukuroi, Deacon.....	Takata
The Rev. Tasuku Yamada, Deacon.....	Sakai
The Rev. James Torakichi Kan, Deacon.....	Kyoto
Henry Laning, M.D. Missionary Physician.....	Osaka
Mr. John Reifsnider.....	Nara
Mrs. Partridge.....	Kyoto
Mrs. Tyng.....	Osaka
Mrs. Ambler.....	"
Mrs. Doonan.....	Kobe
Mrs. Patton.....	Kyoto
Mrs. Gring.....	(In the U. S.)
Mrs. Chapman.....	Kanazawa
Mrs. Correll.....	Nara
Miss Emma Williamson.....	Wakayama
Miss Lella Bull.....	Osaka
Miss Martha Aldrich.....	(In the U. S.)
Miss Georgiana Suthon.....	Kanazawa
Miss J. Kimball†.....	Nara
Miss Sally Perry Peck.....	Kyoto

Haiti

The Church in Haiti.

The following Clergy of the Church in Haiti receive stipends out of the appropriation of the Board of Managers and have been appointed Missionaries for the present fiscal year:

The Rt. Rev. J. THEODORE HOLLY, D.D., LL.D., Bishop of the Church in Haiti, Port-au-Prince.	
The Rev. Pierre E. Jones.....	Port-au-Prince
The Rev. Charles E. Benedict.....	Aux Cayes
The Rev. Louis Duplessis Ledan.....	Port-au-Prince
The Rev. Alexandre Battiste.....	Port-au-Prince
The Rev. Hyacinthe Michel.....	Trinon
The Rev. Jean J. Constant.....	Buteau
The Rev. Theodore F. Holly.....	Port-au-Prince
The Rev. S. U. L. Bastien.....	Acul
The Rev. Daniel Michel.....	Petit Fond
The Rev. Isaac Cadiche.....	Gros Morne
The Rev. Alexis Fargeau.....	Port-au-Prince
The Rev. Benjamin I. Wilson.....	San Pedro de Macoris, San Domingo

Mexico

The Rev. Henry Ferrestar, "Counselor and Guide,"	Apartado 430, City of Mexico.
Miss Elodia Arce.....	Tetelaplan
Miss Dolores Franco.....	City of Mexico

\* P. O. Address, "care Mr. J. H. Dennis, Harper, Cape Palmas, Liberia."  
 † These are not supported by the Board.  
 ‡ P. O. Address, "St. John's College, Shanghai."  
 § P. O. Address of all Missionaries in Wuchang, Hankow and Ichang, "Hankow, China."  
 ¶ P. O. Address, "care Mr. R. A. Sherman, Monrovia, Liberia."  
 \*\* P. O. Address, via Manch-Salihjah, Sierra Leone.  
 †† Employed in the field.

**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 Haitian 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 October 1st, to November 1st, 1902:

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

**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 Auxiliary.

<b>ALABAMA—\$17.00</b>		<b>CENTRAL NEW YORK—\$1,420.11</b>	
<i>Anniston</i> —St. Michael and All Angels', "Members" (of which S. S., \$5), General.....	11 00	<i>Alexandria Bay</i> —"An Offering," General.....	25 00
<i>Montevallo</i> —St. Andrew's, General.....	6 00	<i>Cape Vincent</i> —St. John's, Domestic.....	7 57
<b>ALBANY—\$505.78</b>		<i>Elmira</i> —Trinity Church, General.....	27 26
<i>Albany</i> —Holy Innocents' S. S.* General..	33 98	<i>Syracuse</i> —Church of the Saviour, General, toward apportionment 1901-02.....	41 28
St. Paul's, Wo. Aux., Sp. for Miss Thackara, Fort Defiance, Arizona, \$9; Sp. for Bishop Leonard, Salt Lake City, Utah, \$8.50.....	17 50	<i>Watertown</i> —Trinity Church, Sp. for Porto Rico Equipment Fund.....	1,284 00
St. Peter's, Sp. for North Dakota.....	287 13	<i>Waverly</i> —"B." for work of Bishop Restarick, Honolulu.....	5 00
<i>Cairo</i> —Calvary, Foreign, toward apportionment 1901-02.....	5 00	<i>Miscellaneous</i> —Junior Aux. of the Third District, Sp. for "Silvia Burnham Greene" crib, St. Mary's Orphanage, Shanghai.....	30 00
<i>Cooperstown</i> —Christ Church, Indian, \$9.14; Colored, \$9.14.....	18 28	<b>CENTRAL PENNSYLVANIA—\$1.00</b>	
<i>Haines Falls (Twilight Park)</i> —All Angels', Domestic and Foreign.....	6 86	<i>Chambersburg</i> —Trinity Church, General..	1 00
<i>Hoosac</i> —All Saints' S. S.* General.....	19 50	<b>CHICAGO—\$37.21</b>	
<i>Keene Heights (Adirondacks)</i> —Felsenheim Chapel, Domestic, \$24.20; Foreign, \$20.16.....	44 36	<i>Chicago (Woodlawn)</i> —Christ Church. Gertrude E. English, General.....	1 50
<i>Lebanon Springs</i> —Church of Our Saviour, Foreign.....	5 00	Church of Our Saviour, Mrs. E. O. Chase, General.....	3 20
<i>Sharon Springs</i> —Trinity Church, General.	8 79	St. Chrysostom's S. S.,* General.....	13 74
<i>Sidney</i> —St. Paul's, General.....	3 88	St. Paul's S. S.,* General.....	5 00
<i>Walton</i> —Christ Church, General toward apportionment 1901-1902.....	56 00	<i>La Grange</i> —Emmanuel Church, Domestic	10 00
<b>ARKANSAS—\$1.75</b>		<i>Wilmette</i> —St. Augustine's, Domestic and Foreign.....	3 77
<i>Monticello</i> —St. Mary's, Domestic, \$1; Foreign, 75 cts.....	1 75	<b>COLORADO—\$58.39</b>	
<b>CALIFORNIA—\$287.65</b>		<i>Colorado Springs</i> —Grace, General.....	50 00
<i>Mokelumne Hill</i> —Mission, General.....	1 75	<i>Pueblo</i> —St. James's, for the Philippines..	8 39
<i>Oakland</i> —Mrs. M. A. Todd, General, \$100; Sp. for Miss Thackara's work, Fort Defiance, Arizona, \$50.....	150 00	<b>CONNECTICUT—\$914.93</b>	
<i>San Francisco</i> —St. John the Evangelist, General.....	15 10	<i>Bridgeport</i> —St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo.....	12 50
<i>San Mateo</i> —St. Matthew's School Chapel, Domestic, \$3; Foreign, \$3.....	4 00	<i>Greenwich</i> —Christ Church, A. Foster Higgins, Sp. for St. John's College Building Fund.....	50 00
<i>Santa Cruz</i> —Calvary, Domestic, \$3.71; Foreign, 83 cts.....	4 54	<i>Hartford</i> —Trinity Church, Domestic, \$26.83; Foreign, \$20.06; Indian, \$26.35; Colored, \$26.43; Sp. for Brazil, \$24.44; Sp. for Church work in Mexico, \$24.54; General, \$20.40; Sp. for Bishop Brown, Arkansas, \$11; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$10; Sp. for Archdeacon Spurr, West Virginia, \$3; Africa, \$5; China, \$10; Sp. for Building Fund, Boone School, Hankow, \$10.....	230 10
<i>Stockton</i> —St. John's, General.....	13 66		
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Bishop of Porto Rico.....	11 10		
Stipend of Rev. John W. Nichols, Shanghai.....	87 50		

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# Acknowledgments

<i>Meriden</i> —St. Andrew's, Indian, \$14.40; Colored, \$11.80.....	28 20	<b>LONG ISLAND—\$120.69</b>	
<i>New Haven</i> —St. Paul's, "A Parish-ioner," Sp. for Porto Rico Equipment Fund.....	5 00	<i>Bellport</i> —Christ Chapel, Domestic, \$5; Foreign, \$6.....	11 00
Trinity Church, "A Communicant, In Memoriam," Sp. for Porto Rico Equip-ment Fund.....	20 00	<i>Brooklyn</i> —Priscilla Dexter, Junior Aux., for China.....	2 00
Thomas Wallace, Jr., \$100; Helen M. C. Wallace, Sp. for Porto Rico Equip-ment Fund, \$100.....	200 00	<i>Flushing</i> —Miss A. Potter, General.....	25 00
William Beebe, Sp. for Porto Rico Equip-ment Fund.....	10 00	<i>Garden City</i> —Cathedral of the Incarna-tion, China, \$9.19; Japan, \$9.20.....	18 39
<i>Norwich</i> —Trinity Church, General, for apportionment 1901-02.....	159 13	<i>Great Neck</i> —Miss Ellen King, for "Alice Rives" scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>South Norwalk</i> —Trinity Church, Bethany Guild, for "Bethany" scholarship, St. Margaret's School, Tokyo.....	50 00	<i>Huntington</i> —St. John's, General.....	4 30
<i>Waterbury</i> —St. John's, General.....	110 00		
"C. A. B.," Sp. for Bishop Schere-schewsky, Tokyo.....	2 00		
<i>Westport</i> —Holy Trinity Church, General..	50 00		
		<b>LOS ANGELES—\$162.57</b>	
<b>DALLAS—\$1.85</b>		<i>Los angeles</i> —St. Paul's Pro-Cathedral, for apportionment 1901-02, General.....	107 57
<i>Colorado</i> —All Saints', General.....	1 85	<i>Santa Barbara</i> —Trinity Church, Wo. Aux., Sp. for Miss Stockdell's work among Lemhi Indians, Boise.....	5 60
		<i>Santa Monica</i> —Mr. Towne, Sp. for Bish-op Van Buren, Porto Rico.....	10 00
<b>DELAWARE—\$106.63</b>		<i>Miscellaneous</i> —Branch Wo. Aux., for Bishop Restarick's work, Honolulu.....	40 00
<i>Delmar</i> —All Saints', Domestic and For-eign.....	5 00		
<i>Dover</i> —Christ Church, General.....	40 00	<b>LOUISIANA—\$100.00</b>	
<i>Laurel</i> —St. Philip's, Domestic and Foreign	3 75	<i>New Orleans</i> —Christ Church Cathedral, Domestic.....	100 00
<i>Long Neck</i> —Trinity Church, General.....	5 00		
<i>Millsboro</i> —St. Mark's, General.....	10 00	<b>MAINE—\$5.00</b>	
<i>Smyrna</i> —"Cash," Sp. for Bishop Schere-schewsky, Tokyo.....	20 00	<i>Portland</i> —Harriet E. Gerrish, Sp. for Cuba.....	5 00
<i>Miscellaneous</i> —Wo. Aux., General.....	23 88		
		<b>MARYLAND—\$526.70</b>	
<b>EAST CAROLINA—\$8.00</b>		<i>Baltimore</i> —St. Bartholomew's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$13.26; Sp. for scholarship, Waynes-ville Mission, Asheville, \$10.....	23 26
<i>New Bern</i> —Christ Church, "In Memoriam J. G. H.," General.....	5 00	St. Paul's, General, \$300; Sp. for Rev. A. D. Gring's work, Kyoto, \$50.....	350 00
<i>Winton</i> —St. John's, General.....	3 00	St. Stephen's-the-Martyr, Sp. for Rev. S. H. Littell, Wuchang, Hankow.....	25 00
		<i>Baltimore Co.</i> —St. James's Parish, "A Member," General.....	4 00
<b>EASTON—\$10.00</b>		( <i>Catonsville</i> )—St. Timothy's, Wo. Aux. Domestic, \$1; Foreign, \$1; Indian, \$1; Colored, \$1.....	4 00
<i>Queen Anne Co.</i> —St. Luke's Parish, Gen-eral.....	10 00	<i>Frederick Co. (Frederick)</i> —All Saints', Foreign, \$7.45; Indian, \$3.45; Colored, \$3.85; Sp. for Mexico, \$2.60; Wo. Aux., Foreign, \$8.25; Indian, \$5.75; Sp. for Mexico, \$5.50.....	35 85
<b>FOND DU LAC—\$32.25</b>		<i>Howard Co. (Ellicott City)</i> —St. John's, Junior Aux., Sp. for scholarship, St. Hilda's School, Wuchang, Hankow....	50 00
<i>Appleton</i> —Grace, for work at Wuchang, Hankow, \$2.87; Alaska, \$2.37.....	5 74	( <i>Dorsey</i> )—Trinity Parish, Sp. for Mexico. "Friends," Sp. for Miss Sybil Carter's lace work, Minnesota.....	9 59
<i>Fond du Lac</i> —St. Paul's Cathedral, Gen-eral.....	21 85		
<i>Jacksonport</i> —Holy Nativity, Domestic and Foreign.....	4 65	<b>MASSACHUSETTS—\$370.81</b>	
		<i>Boston</i> —Church of the Messiah, General..	3 00
<b>GEORGIA—\$21.00</b>		( <i>South</i> )—Church of the Redeemer, Gen-eral, for apportionment 1901-02.....	88 00
<i>Atlanta</i> —St. Luke's, General, \$16; S. S., Infant class, \$2; a class for boys, \$2; Sp. toward support of the children of Holy Trinity Orphanage, Tokyo.....	20 00	( <i>Roxbury</i> )—St. James's, "A Member," Foreign.....	10 00
<i>Barnesville</i> —Mission, General.....	1 00	"Anonymous," through Wo. Aux., Sp. for operating room, Church Home and Hospital, Orlando, Southern Florida.....	5 00
		Members of Wo. Aux., Sp. for Porto Rico Equipment Fund.....	19 00
<b>INDIANAPOLIS—\$121.25</b>		<i>Cambridge</i> —St. Peter's, Domestic.....	32 81
<i>Lawrenceburg</i> —Trinity Church, General..	10 00	Mrs. Greenleaf, Wo. Aux., Sp. for oper-ating room, Church Home and Hospi-tal, Orlando, Southern Florida.....	50 00
<i>Shelbyville</i> —Christ Church Mission, Gen-eral.....	1 25	<i>Lowell</i> —St. Anne's, Domestic and Foreign	10 00
<i>Terre Haute</i> —St. Stephen's S. S., Sp. for Bishop Rowe, Alaska, for purchase of an additional dog.....	10 00	<i>Nahant</i> —Elizabeth Matthews, Sp. for relief of Bishop Scherschewsky, Tokyo	27 00
<i>Vincennes</i> —Major W. P. Gould, Domestic, \$50; Foreign, \$50.....	100 00	<i>New Bedford</i> —M. A. Church, General.....	1 00
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Porto Rico Equipment Fund.....	5 00
<b>IOWA—\$15.54</b>		Branch Junior Aux., for scholarship, Miss Sabine's School, Alaska.....	100 00
<i>Chariton</i> —St. Andrew's, General.....	13 53	"Anonymous," China.....	20 00
<i>Garden Grove</i> —St. John's, General.....	1 95		
		<b>MICHIGAN—\$33.00</b>	
<b>KANSAS—\$6.67</b>		<i>Detroit</i> —St. John's, the Hargreaves fam-ily, General, \$15; "A Member," Sp. for Bishop Scherschewsky's house, Tokyo, \$10.....	25 00
<i>Fort Leavenworth</i> —Miss L. Goodfellow, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	5 00		
<i>Herrington</i> —St. James-the-Less S. S.,* General.....	1 17		
<i>Kansas City</i> —Rev. John Bennett, General.	50		
<b>KENTUCKY—\$0.50</b>			
<i>Bowling Green</i> —"Anonymous," Sp. for Rev. Mr. Mann's work among Deaf-mutes.....	50		

## Acknowledgments

<i>Pontiac</i> —Zion, Wo. Aux., Alaska, \$2.50; Sp. for Hoffman Hall, Tennessee, \$2.50	5 00	<i>Freehold</i> —St. Peter's, Mrs. D. McLean Forman, Wo. Aux., for Kimura San, Kyoto.....	2 60
<i>Trenton</i> —St. Thomas's, Wo. Aux., Alaska.	3 00	<i>New Brunswick</i> —Christ Church, Wo. Aux., General.....	12 70
<b>MICHIGAN CITY—\$7.00</b>		"In Memoriam S. H. F.," Sp. for house for Bishop Schereschewsky, Tokyo.....	5 00
<i>Marion</i> —Gethsemane, Wo. Aux., General.	2 00	<i>Plainfield</i> —Grace, General, for balance of apportionment for 1901-'2.....	247 54
<i>South Bend</i> —St. James's, General, for apportionment 1901-'02.....	5 00	Miss J. B. Borden, General.....	5 00
<b>MILWAUKEE—\$30.89</b>		<i>Shrewsbury</i> —Christ Church, General.....	60 00
<i>Kenosha</i> —St. Matthew's, General.....	17 89	<b>NEW YORK—\$3,052.87</b>	
"A Friend." Sp. for Miss Stockdell's In- dian work, Boisé.....	3 00	<i>Annandale</i> —Branch Wo. Aux., Domestic.	4 00
<i>Oconomowoc</i> —Zion, Wo. Aux., for Bishop Rowe's work, Alaska.....	5 00	<i>Cold Spring</i> —St. Mary's, for apportion- ment 1901-'02, General.....	101 87
<i>Superior</i> —Church of the Redeemer, Gen- eral.....	5 00	<i>Crotonville</i> —Grace Hall, General.....	13 25
<b>MINNESOTA—\$107.99</b>		<i>Garrison-on-Hudson</i> —St. Philip's, "A Member," Sp. for Bishop Schere- schewsky's house, Tokyo.....	10 00
<i>Anoka</i> —"A Believer in Mission work," Wo. Aux., Shanghai.....	1 07	<i>New Rochelle</i> —Trinity Church, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona.....	31 87
<i>Madelia</i> —Christ Church, General.....	1 42	<i>New York (West New Brighton)</i> —Ascen- sion S. S.,* General.....	182 22
<i>Minnetonka Mills</i> —St. John's Mission S. S., for work in the Philippines.....	1 00	Church Missions House Chapel (of which Wo. Aux., \$2.17), General.....	4 88
<i>Northfield</i> —All Saints's, General.....	2 50	Grace Chantry S. S., through Nicbrara League, for "Alonzo Potter," "Grace Chantry," "Hoffman Whittaker" scholarships, St. John's School, South Dakota.....	180 00
<i>St. Paul</i> —Christ Church, Domestic and Foreign.....	2 00	( <i>West Farms</i> )—Grace, Domestic and Foreign.....	22 69
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Miss Sybil Carter's Indian work, Min- nesota.....	100 00	Heavenly Rest S. S., Sp. for Rev. F. W. Merrill, Oneida, Fond du Lac, toward a cow.....	15 00
<b>MISSISSIPPI—\$20.00</b>		St. Augustine's Chapel, Domestic, \$72.59; Foreign, \$52.59.....	105 18
<i>Raymond</i> —St. Mark's, General.....	20 00	St. Bartholomew's (of which Miss J. C. Smith, \$5), Sp. for Equipment Fund, Porto Rico, \$372.50; Sp. for Bishop Cameron Mann, North Dakota, \$50.....	872 50
<b>NEBRASKA—\$74.44</b>		St. Esprit, Domestic, \$50; Foreign, \$50; Indian, \$5; Colored, \$5.....	110 00
<i>Omaha</i> —Trinity Cathedral, Wo. Aux., Do- mestic, \$25; Foreign, \$25; for Miss Crummer's salary, Shanghai, \$10.....	60 00	St. George's S. S., Sp. for Archdeacon Russell's school work, Lawrenceville, Southern Virginia.....	25 00
<i>Miscellaneous</i> —Junior Aux., for "Ade- laide Williams" scholarship, St. Mary's Hall, Shanghai.....	14 44	St. Michael's, Domestic and Foreign, 84 cts.; General, \$7.58.....	8 42
<b>NEWARK—\$388.99</b>		Trinity Chapel, Miss K. M. Cooper, Do- mestic, \$5; Indian, \$10.....	15 00
<i>Edgewater Park</i> —D. R. Rodman, General.	100 00	Mrs. Annie F. Bingham, Sp. for house for Bishop Schereschewsky, Tokyo.....	5 00
<i>Englewood</i> —St. Paul's (of which J. Hull Browning, \$50); Domestic, \$88.44; Porto Rico, \$34.84; Sp. for Bishop Van Buren, for Porto Rico Equipment Fund, \$10.....	183 28	Mr. John C. Thompson, Sp. for Equip- ment Fund, Porto Rico.....	500 00
<i>Hoboken</i> —Trinity Church, General.....	10 00	Mr. John H. Bloodgood, General.....	25 00
<i>Jersey City Heights</i> —St. John's S.S.,* Gen- eral.....	25 00	Mrs. Eastburn Benjamin, \$50, the Misses Benjamin, \$50, Sp. for Equipment Fund, Porto Rico.....	100 00
<i>Newark</i> —Trinity Church, Junior Aux., for "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai.....	25 00	"Mrs. G. Z.," \$20, "Mrs. J. H. B.," \$100, Sp. for Miss Sybil Carter's Indian work, Minnesota.....	120 00
<i>Orange</i> —St. Mark's, General.....	36 65	Mrs. E. B. Sexton, Domestic.....	5 00
<i>Tenafly</i> —Atonement S. S., China, \$8.05; Porto Rico, \$4.01; Alaska, \$2.....	9 06	Mary A. Forbush, Sp. for house for Bis- hop Schereschewsky, Tokyo.....	5 00
<b>NEW HAMPSHIRE—\$528.07</b>		Miss Anna Townsend Sparks, \$2, Miss J. B. Merchant, \$1, General.....	3 00
<i>Charlestown</i> —St. Luke's, Foreign.....	7 50	Mrs. Edwin Parsons, Sp. for work of Rev. Mr. Merrill among the Oneida In- dians, Fond du Lac.....	50 00
<i>Jefferson</i> —Holy Trinity Church, "Child- ren," Sp. for Rev. S. Harrington Lit- tell, Hankow.....	103 34	Miss Josephine Wisner, Sp. for hospital for Navajo Indians, Arizona.....	25 00
"Friends," Sp. for Rev. S. Harrington Littell, Hankow.....	248 58	Mrs. H. G. Burton, Sp. for Equipment Fund, Porto Rico.....	5 00
<i>Jefferson Meadows</i> —Mission, China.....	1 46	Miss F. A. Loomis, Sp. for Equipment Fund, Porto Rico.....	2 00
<i>Lancaster</i> —St. Paul's, Domestic, \$7.80; Foreign, \$7.36.....	14 68	"H." Sp. for house for Bishop Schere- schewsky, Tokyo.....	100 00
<i>Portsmouth</i> —St. John's, Miss E. B. Haven's work in North Carolina.....	50 00	Miss Ellen King, Sp. for work in Mexico.	10 00
<i>Tilton</i> —Trinity Church, General, \$7; "W. S. E. Jr.," for "David" scholarship, St. John's Mission, Cape Mount, Af- rica, \$5.....	12 00	<i>Ossining</i> —Trinity Church, General, \$66.89; Junior Aux., for Miss Bell, for educa- tion of Japanese girl, Kyoto, \$25; for education of Colored boy, \$10; Junior Mite boxes, Sp. for Miss Thackara's Indian work, Arizona, \$6.10.....	107 99
<i>Walpole</i> —St. John's, General.....	2 00	<i>Scarsdale</i> —Wo. Aux., one-half offering, Sp. for Navajo Hospital, Fort Defi- ance, Arizona.....	23 00
<i>Miscellaneous</i> —"Friends," Sp. for Rev. S. Harrington Littell, Hankow.....	70 03		
Branch Wo. Aux., General.....	10 00		
Through Rev. K. M. D. Adams, for Porto Rico.....	3 50		
<b>NEW JERSEY—\$405.48</b>			
<i>Cape May</i> —"Friends," Sp. for Porto Rico Equipment Fund.....	5 00		
<i>Cranford</i> —Trinity Church, Domestic and Foreign, \$42.64; Wo. Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$3.....	47 64		
<i>Elizabeth</i> —Trinity Church S. S., General..	20 00		

# Acknowledgments

<p><i>Yonkers</i>—St. John's, Branch Wo. Aux., through St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia..... 25 00</p> <p><i>Miscellaneous</i>—"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund..... 100 00</p> <p>Dutchess Co. Fund, Wo. Aux., Sp. for Navajo Hospital, Fort Defiance, Arizona..... 25 00</p> <p>Archdeaconry of Orange, Wo. Aux., for "Mrs. J. J. Mitchell Memorial" scholarship, St. Agnes's School, Kyoto..... 40 00</p> <p>St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rector of St. Cyprian's Church, St. Augustine, Florida, \$25..... 125 00</p>	<p>Porto Rico Equipment Fund..... 300 00</p> <p>John E. Baird, Sp. for Bishop Olmsted's work in Colorado..... 300 00</p> <p>(<i>Germantown</i>)—Mr. George L. Harrison, for "George L. Harrison Nos. 1 and 2" scholarships, St. Paul's School, South Dakota..... 120 00</p> <p>"Mrs. E. R. F." Sp. for house for Bishop Schereschewsky, Tokyo..... 1 00</p> <p><i>Rockledge</i>—Memorial Church of the Holy Nativity, Junior Aux., Sp. for scholarship, St. Hilda's School, Wuchang, Hankow..... 50 00</p> <p><i>West Chester</i>—Holy Trinity Church, General..... 152 (3)</p> <p><i>Whitemarsh</i>—"X Y. Z.," Domestic, \$12.50; Foreign, \$12.50..... 25 00</p> <p><i>Wyncote</i>—All Hallow's Chapel S. S., General..... 20 71</p> <p><i>Miscellaneous</i>—"Two Members of the Diocese of Pennsylvania," Sp. for Bishop Hare, South Dakota, \$150; Sp. for Bishop Brewer, Montana, \$150; Sp. for Bishop Graves, Shanghai, \$100; Sp. for Bishop Brent, Philippines, \$100; Sp. for Chapel at San Marcos, Western Texas, \$25..... 525 00</p> <p>Wo. Aux., Convocation of Chester, Hankow..... 1 00</p>
<p><b>NORTH CAROLINA—\$7.47</b></p> <p><i>Littleton</i>—St. Alban's, General..... 7 47</p>	
<p><b>OHIO—\$58.95</b></p> <p><i>Bellevue</i>—St. Paul's, Foreign..... 5 71</p> <p><i>Hudson</i>—Christ Church, \$6.50, S. S., \$2, Sp. for Rev. C. S. Reifsnider, Kyoto.... 8 50</p> <p><i>Lima</i>—Christ Church, General..... 6 73</p> <p><i>Monroeville</i>—Zion, Mrs. F. W. Aves, Domestic..... 5 00</p> <p><i>Peninsula</i>—Brunson Memorial, Sp. for Rev. C. S. Reifsnider, Kyoto..... 8 01</p> <p><i>Toledo</i>—Trinity Church, Domestic..... 25 00</p>	
<p><b>OREGON—\$3.85</b></p> <p><i>Astoria</i>—Grace, Junior Aux., for "Lottie S. Short Memorial" scholarship, Trinity Divinity-school, Tokyo..... 3 85</p>	
<p><b>PENNSYLVANIA—\$5,246.37</b></p> <p><i>Bala</i>—St. Asaph's, Domestic..... 44 31</p> <p><i>Fallsington</i>—Hillside Memorial House, Girls' Friendly Society, through Wo. Aux., for Miss Mason's salary, Hankow..... 3 00</p> <p><i>Jenkintown</i>—"A Member," Sp. for Porto Rico Equipment Fund..... 1 00</p> <p><i>Media</i>—Christ Church, General..... 26 28</p> <p><i>Newtown</i>—St. Luke's, Domestic..... 36 75</p> <p><i>Philadelphia</i>—Christ Church Hospital, "From a Friend," Sp. for house for Bishop Schereschewsky, Tokyo..... 1 00</p> <p>Grace, Foreign..... 265 95</p> <p>(<i>Mt. Airy</i>)—Grace, Domestic..... 96 33</p> <p>Holy Apostles', Sp. for Bishop Brooke's work, Oklahoma, \$72.17; Mr. George C. Thomas, Sp. for Bishop Brooke, Oklahoma, for his work, \$1,000; Sp. for Bishop Brewer, Montana, \$1,000; Sp. for Archdeacon Joyner's work, South Carolina, \$250; Chapter 318, Brotherhood of St. Andrew, \$29.52, General.... 2,351 69</p> <p>Holy Communion Memorial Chapel, Foreign..... 25 00</p> <p>(<i>Port Richmond</i>)—Church of the Messiah, General, \$13; for helpers and catechists, Standing Rock Mission, \$9, Cheyenne River Mission, \$9, South Dakota..... 31 00</p> <p>Protestant Episcopal Church Hospital Chapel, Miss Devine, General..... 4 00</p> <p>St. Andrew's S.S., Sp. for "W. J. Peall" scholarship, Hooker Orphanage, Mexico, \$20; Sp. for teacher's salary, one month in the mountains of Asheville, \$25..... 45 00</p> <p>(<i>Wissahickon Heights</i>)—St. Martin's-in-the-Field, Dr. and Mrs. George H. Woodward, Sp. for Porto Rico Equipment Fund, \$500; S. S., for salary of Rev. Dallas Shaw, South Dakota, \$25.. 525 60</p> <p>(<i>Chestnut Hill</i>)—St. Paul's, Domestic, \$238.76; Colored, \$20..... 288 76</p> <p>(<i>Roxborough</i>)—St. Timothy's S. S., General..... 4 56</p> <p>(<i>Crescentville</i>)—Trinity Chapel, "Mission Band," General..... 2 00</p> <p>Mr. and Mrs. Charles W. Henry, Sp. for</p>	
<p><b>PITTSBURGH—\$321.36</b></p> <p><i>Barnesboro</i>—St. Thomas's, General..... 1 50</p> <p><i>Brownsville</i>—Miss Mary A. Hogg, Sp. for Bishop Schereschewsky's house, Tokyo..... 25 00</p> <p><i>Pittsburgh</i>—Calvary, Colored, \$94.86; "A Member," Sp. for Bishop Schereschewsky's house, Tokyo, \$100; Sp. for Dr. E. L. Woodward, for his hospital needs, Hankow, \$50; Sp. for Mrs. Miller, Mesa Grande, California, \$50... 294 86</p>	
<p><b>QUINCY—\$105.30</b></p> <p><i>Knoxville</i>—St. Mary's, Sp. for St. Andrew's Priory School, Honolulu..... 100 00</p> <p><i>Feoria</i>—J. A. and N. Dickinson, Domestic and Foreign..... 2 00</p> <p><i>Rock Island</i>—Trinity Church, General..... 3 30</p>	
<p><b>RHODE ISLAND—\$50.00</b></p> <p><i>Greenville</i>—St. Thomas's, General..... 15 00</p> <p><i>Providence</i>—James A. Pierce, Sp. for St. John's College, Shanghai..... 15 00</p> <p><i>Newport</i>—Mrs. Harold Brown, Sp. for Church Missions House Library Fund. 20 00</p>	
<p><b>SOUTH CAROLINA—\$171.05</b></p> <p><i>Aiken</i>—St. Thaddeus's, General, toward apportionment 1901-02..... 5 26</p> <p><i>Alston</i>—St. Barnabas's, General, toward apportionment 1901-02..... 2 58</p> <p><i>Brook Green</i>—Holy Cross, General, toward apportionment 1901-02..... 2 35</p> <p><i>Charleston</i>—Grace, Junior Aux., Sp. for Rev. G. F. Mosher, Shanghai, to help purchase an organ..... 8 00</p> <p>St. Andrew's, General, toward apportionment 1901-02..... 12 00</p> <p>St. Paul's, Junior Aux., Sp. for Rev. G. F. Mosher, Shanghai, to help purchase an organ..... 8 50</p> <p><i>Columbia</i>—St. Anna's, General, toward apportionment 1901-02..... 1 70</p> <p>St. Mary's, General, toward apportionment 1901-02..... 10 35</p> <p>(<i>North East</i>)—General, toward apportionment 1901-02..... 1 00</p> <p><i>Darlington</i>—St. Matthew's, General, toward apportionment 1901-02..... 10 00</p> <p><i>Eastover</i>—St. Thomas's, General, toward apportionment 1901-02..... 9 50</p> <p><i>Grahamville</i>—Holy Trinity Church, General..... 10 00</p> <p><i>Kaolin</i>—St. George's (of which S. S.,* \$2 02), General, toward apportionment 1901-02..... 6 07</p> <p><i>Littleton</i>—St. Philip's, General, toward apportionment 1901-02..... 3 80</p> <p><i>Newbury</i>—St. Luke's, General, toward apportionment 1901-02..... 2 61</p>	



## Acknowledgments

<p><i>New Brookland</i>—St. Ann's, General, toward apportionment 1901-02..... 15 75</p> <p><i>Parkersville</i>—Faith Memorial, General, toward apportionment 1901-02..... 7 87</p> <p><i>Peake</i>—St. Simon's, General, toward apportionment 1901-03..... 13 75</p> <p><i>Plantersville</i>—St. Cyprian's, General, toward apportionment 1901-02..... 1 00</p> <p><i>Shelton</i>—Mission, General, toward apportionment 1901-02..... 65</p> <p><i>Spartanburg</i>—Epiphany, General, toward apportionment 19 1 02..... 15 00</p> <p><i>Miscellaneous</i>—Convocation, General, toward apportionment 1901-02..... 2 81</p> <p>Mission House General, toward apportionment, 1911-02..... 25 00</p> <p>"E. N. T." General, toward apportionment 1901-02..... 5 00</p> <p><b>SOUTHERN OHIO—\$13.70</b></p> <p><i>Columbus</i>—Church of the Good Shepherd, Domestic and Foreign..... 5 00</p> <p>St. John's Chapel, Mission of Trinity Parish, General..... 5 70</p> <p><i>Lancaster</i>—St. John's, Rev. C. R. Stearns, General..... 3 00</p> <p><b>SOUTHERN VIRGINIA—\$120.84</b></p> <p><i>Cambell Co. (Rensens)</i>—Mission, Foreign..... 1 00</p> <p><i>Isle of Wight Co. (Smithfield)</i>—Christ Church, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Tokyo..... 10 00</p> <p><i>Mecklenburg Co. (Clarksville)</i>—St. Luke's, General..... 7 69</p> <p><i>Norfolk Co. (Norfolk)</i>—St. Luke's, General, \$88 65; Sp. for Brazil, \$3..... 91 65</p> <p><i>Pittsylvania Co. (Danville)</i>—St. George's, General..... 5 00</p> <p><i>Princess Anne Co. (Oceana)</i>—Lynnhaven Parish, Junior Aux., General..... 3 00</p> <p><i>Smyth Co. (Marion)</i>—Christ Church, General..... 2 50</p> <p><b>TENNESSEE—\$1.30</b></p> <p><i>Sewanee</i>—Otey Memorial S. S., Foreign... 1 30</p> <p><b>TEXAS—\$17.43</b></p> <p><i>Austin</i>—St. David's, Wo. Aux., General... 3 10</p> <p><i>Houston</i>—Mrs. B. N. McCraven, Foreign... 3 00</p> <p><i>Nacogdoches</i>—Christ Church, General..... 11 33</p> <p><b>VERMONT—\$46.22</b></p> <p><i>Bellows Falls</i>—Immanuel Church, General..... 24 72</p> <p><i>Bennington</i>—St. Peter's, Sp. for Waynesville Mission, Asheville..... 16 50</p> <p><i>Burlington</i>—St. Paul's, Girls' Friendly Society, Wo. Aux., for Miss Mason's salary, Hankow..... 5 00</p> <p><b>VIRGINIA—\$129.25</b></p> <p><i>Albemarle Co. (Charlottesville)</i>—Christ Church, Lenten pennies, through Wo. Aux., Sp. for Cape Mount, Africa..... 2 00</p> <p><i>Fauquier Co.</i>—Leeds Parish, Domestic and Foreign..... 10 00</p> <p><i>Gloucester Co.</i>—Ware and Abingdon Branches of Wo. Aux., Domestic, \$5; Foreign, \$5; Sp. for Miss Carter's lace-teacher, Minnesota, \$5..... 15 00</p> <p><i>Henrico Co. (Richmond)</i>—Grace, Domestic and Foreign..... 25 25</p> <p>St. Paul's, for Bishop Ingle's work, Hankow..... 50 00</p> <p><i>(Brook Hill)</i>—Emmanuel Church, Wo. Aux., \$12.50, Junior Aux., \$12.50, Sp. for "Mene" in Holy Trinity Orphanage, Tokyo..... 25 00</p> <p><i>Miscellaneous</i>—"A. G.," General..... 2 00</p> <p><b>WASHINGTON—\$301.36</b></p> <p><i>Charles Co.</i>—Will am and Mary Parish, to complete apportionment to September, 1902, General..... 4 29</p> <p><i>Washington (D. C.)</i>—St. Andrew's S. S., General..... 25 00</p> <p>St. John's, Wo. Aux., Sp. for "Josephine Boardman" scholarship, Hooker</p>	<p>School, Mexico..... 48 00</p> <p>St. Margaret's Parish, M. T. Camp, General..... 2 00</p> <p>St. James's, "A Member," Sp. for Buford Hospital, Lawrenceville, Southern Virginia..... 3 00</p> <p>St. Thomas's, "A Member," General.... 100 00</p> <p>Trinity Church, Wo. Aux., for Rev. Scott Wood, for St. Paul's School, Lawrenceville, Southern Virginia, \$5; Sp. for house for Bishop Scherschewsky, Tokyo, \$3..... 8 00</p> <p><i>Montgomery Co.</i>—St. Bartholomew's Parish, St. John's, General..... 36 20</p> <p>St. Bartholomew's Parish, St. Bartholomew's, General..... 7 52</p> <p>St. Bartholomew's Parish, St. Luke's, General..... 7 35</p> <p><i>Prince George Co.</i>—St. Thomas's Parish, General..... 9 00</p> <p><i>(Upper Marlboro)</i>—Trinity Church, General..... 50 00</p> <p><i>Miscellaneous</i>—"A Friend," Sp. for Rev. Mr. Mann's work among Deaf-mutes.. 1 00</p> <p><b>WESTERN MASSACHUSETTS—\$151.27</b></p> <p><i>Athol</i>—"A Friend," Sp. for Mr. Mann's work among Deaf-mutes, \$10; Sp. for building the new hall, Valdes, Alaska, \$10..... 20 00</p> <p><i>Greenfield</i>—St. James's, Domestic, \$34 52; Foreign, \$4.31..... 28 83</p> <p><i>Lenox</i>—Junior Aux., for Archdeacon Joyner's work, South Carolina..... 5 00</p> <p><i>Springfield</i>—W. C. Simons, Sp. for St. John's College Building Fund, Shanghai..... 50 00</p> <p><i>Stockbridge</i>—St. Paul's, Colored..... 47 45</p> <p><b>WESTERN MICHIGAN—\$29.00</b></p> <p><i>Allegan</i>—C. R. Wilkes, General..... 9 00</p> <p><i>Hastings</i>—Emmanuel Church, Wo. Aux., for Colored Salary Fund..... 7 50</p> <p><i>Miscellaneous</i>—Mrs. R. W. Butterfield, Wo. Aux., Self-denial Fund, General... 12 50</p> <p><b>WESTERN NEW YORK—\$292.63</b></p> <p><i>Buffalo</i>—St. Luke's, Wo. Aux., Sp. for Bishop Rowe's work, Alaska, \$10; Sp. for Miss Taylor's salary, Sacramento, \$5; Mrs. Windsor Memorial School, Wushih, Shanghai, \$5..... 20 00</p> <p>St. Barnabas's, Sp. for Mission houses, Kyoto..... 1 00</p> <p><i>Catharine</i>—St. John's S. S., * General..... 6 00</p> <p><i>Hamburg</i>—Trinity Mission S. S., General... 5 00</p> <p><i>Hornellsville</i>—Christ Church, Wo. Aux., for Mrs. Windsor Memorial School, Wushih, Shanghai..... 20 00</p> <p><i>Lockport</i>—Grace Guild, Sp. for school-house, Balsam, Asheville..... 10 00</p> <p><i>Olean</i>—St. Stephen's, General..... 5 00</p> <p><i>Rochester</i>—St. Luke's, Domestic (of which Wo. Aux., \$67.35), \$93.08; Wo. Aux., Sp. for American Church Missionary Society, \$1..... 94 08</p> <p>St. Mark's, Domestic..... 25 00</p> <p>Proceeds of a lecture given by Bishop Van Buren, Sp. for Porto Rico Equipment Fund..... 17 00</p> <p><i>Miscellaneous</i>—Branch Wo. Aux., for Miss Babcock's salary, Tokyo, \$50; Junior Aux., General, \$18.55; Babies' Branch, Sp. for font for Africa, \$3..... 71 55</p> <p>"X," General..... 18 00</p> <p><b>WEST MISSOURI—\$21.47</b></p> <p><i>Kansas City</i>—St. George's, General..... 15 22</p> <p>St. John's, General..... 6 00</p> <p><i>Neosho</i>—"Widow's Mite," General..... 25</p> <p><b>WEST VIRGINIA—\$64.10</b></p> <p><i>Charles Town</i>—Zion, Ladies' Mexican Aux., Sp. for "Charles E. Ambler" scholarship, Hooker Memorial School, Mexico..... 15 00</p> <p><i>Shepherdstown</i>—Trinity Church, Foreign, \$11.70; S. S., for "Little Anna" scholarship, St. John's Mission, Cape Mount, Africa, \$25..... 36 70</p>
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# Acknowledgments

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<p>Miscellaneous—McDowell Missions, General..... 12 40</p> <p><b>ASHEVILLE—\$20.00</b></p> <p>Asheville—Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai..... 20 00</p> <p><b>BOISE—\$4.85</b></p> <p style="text-align: center;">WYOMING.</p> <p>Rock Springs—Holy Communion, General 4 85</p> <p><b>DULUTH—\$18.42</b></p> <p>Northcott—S S. General..... 80</p> <p>Sauk Rapids—Grace, toward apportionment 1901-02, General, \$3.30; S.S.,* General, \$4.32..... 7 62</p> <p>White Earth—St. Columba, General..... 10 00</p> <p><b>MONTANA—\$20.00</b></p> <p>Dillon—St. James's S. S., Sp. for Miss Lulu Higgins, Africa..... 20 00</p> <p><b>NORTH DAKOTA—\$19.85</b></p> <p>St. Thomas—St. John's Mission, General... 2 85</p> <p>North Dakota Branch Wo. Aux., General 17 00</p> <p><b>OKLAHOMA AND INDIAN TERRITORY—\$31.47</b></p> <p style="text-align: center;">OKLAHOMA</p> <p>Asher—"A Friend," Sp. for Lemhi Mission, Bois�..... 5 00</p> <p>Oklahoma City—St. Paul's (of which Wo. Aux., \$5), General..... 7 47</p> <p style="text-align: center;">INDIAN TERRITORY.</p> <p>Vinita—St. John's, Branch Wo. Aux., General..... 19 00</p> <p><b>OLYMPIA—\$20.85</b></p> <p>Auburn—St. Matthew's Mission, General... 2 00</p> <p>Ballard—St. Stephen's S. S.,* General..... 6 00</p> <p>Kent—St. James's, General..... 4 85</p> <p>Miscellaneous—Through Wo. Aux., General..... 8 00</p> <p><b>SACRAMENTO—\$44.45</b></p> <p style="text-align: center;">CALIFORNIA.</p> <p>Chico—St. John's Mission, General..... 15 00</p> <p>Colusa—St. Stephen's, General..... 12 25</p> <p>Ferris—St. Mary's, General..... 4 40</p> <p>Nevada City—Trinity Church, General... 7 35</p> <p>Sacramento City—Trinity Church, General..... 2 25</p> <p>Suisun—Grace, General..... 3 20</p> <p><b>SALT LAKE—\$12.68</b></p> <p style="text-align: center;">UTAH.</p> <p>Salt Lake City—St. Peter's Mission, General..... 88</p> <p>Vernal—St. Paul's Mission, General..... 1 58</p> <p>White Rocks—Indian Mission, General..... 37</p> <p style="text-align: center;">NEVADA.</p> <p>Eureka—St. James's Mission, General..... 2 00</p> <p>Miscellaneous—General..... 7 65</p> <p><b>SOUTH DAKOTA—\$160.02</b></p> <p style="text-align: center;">NIOBRARA DEANERY. (Indian Field.)</p> <p>Cheyenne Mission—St. John's, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>St. Stephen's, Domestic, \$1; Foreign, \$1..... 2 00</p> <p>Calvary, Domestic, \$5; Foreign, \$5..... 10 00</p> <p>St. Paul's, Domestic, \$1; Foreign, \$1..... 2 00</p> <p>Emmanuel Church, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>St. Andrew's, Domestic, \$3; Foreign, \$3..... 6 00</p> <p>Ascension, Domestic, \$1; Foreign, \$1..... 2 00</p> <p>St. Mark's, Domestic, \$1.50; Foreign, \$1.50..... 3 00</p> <p>St. Mary's, Domestic, \$3.32; Foreign, \$3..... 6 32</p> <p>St. Barnabas's, Domestic, \$1.50; Foreign, \$2..... 3 50</p> <p>Emmanuel Church, Kawitiya, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>St. John's, Kawitiya, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>Ascension, Daughters of the King, Domestic, \$6; Foreign, \$4..... 10 00</p> <p>Lower Brule Mission—Church of the Holy Comforter, Domestic, \$3.50; Foreign, \$3.50..... 7 00</p> <p>Chapel of the Messiah, Domestic, \$2.50;</p>	<p>Foreign, \$2.50..... 5 00</p> <p>Holy Name Chapel, Domestic, \$1; Foreign, \$1..... 2 00</p> <p>Pine Ridge Mission—Agency District—Holy Cross, Domestic, \$10; Foreign, \$10..... 20 00</p> <p>St. Alban's, Domestic, \$1.25; Foreign, \$1.25..... 2 50</p> <p>St. Peter's, Domestic, 50 cts.; Foreign, 50 cts..... 1 00</p> <p>Epiphany, Domestic, \$1; Foreign, \$1..... 2 00</p> <p>St. Paul's, Domestic, 75 cts.; Foreign, 75 cts..... 1 50</p> <p>Chapel of the Messiah, Domestic, 50 cts.; Foreign, 50 cts..... 1 00</p> <p>Rosebud Mission—Church of Jesus, Domestic, \$5; Foreign, \$5..... 10 00</p> <p>Trinity Church, Domestic, \$1.30; Foreign, \$1.30..... 2 60</p> <p>Calvary, Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>All Saints', Domestic, \$3.50; Foreign, \$3.50..... 7 00</p> <p>St. Mark's, Domestic, 55 cts.; Foreign, 55 cts..... 1 10</p> <p>Holy Innocents', Domestic, \$1.75; Foreign, \$1.75..... 3 50</p> <p>Cottonwood Station, Domestic, \$2; Foreign, \$2..... 4 00</p> <p>Standing Rock Mission—Chapel of the Good Shepherd, Foreign..... 1 25</p> <p>Crow Creek Mission—All Saints', Domestic, \$2.50; Foreign, \$2.50..... 5 00</p> <p>Santee Mission—Holy Faith, Domestic, \$3.25; Foreign, \$4.25..... 7 50</p> <p style="text-align: center;">EASTERN DEANERY. (White Field.)</p> <p>Howard—Trinity Church, Domestic and Foreign..... 6 25</p> <p><b>WESTERN TEXAS—\$3.41</b></p> <p>Corpus Christi—Church of the Good Shepherd, General..... 3 41</p> <p><b>FOREIGN—\$4.87</b></p> <p>England, London—Mrs. Hammond Vinton, through Wo. Aux., Domestic, \$2.43; Foreign, \$2.44..... 4 87</p> <p><b>MISCELLANEOUS—\$6,546.01</b></p> <p>Interest, Domestic, \$3,022.20; Foreign, \$1,988.62; General, \$8.02; Special, \$134.47..... 5,163 81</p> <p>Alumni of Episcopal Theological School, Cambridge, Massachusetts, for salary of Rev. L. H. Roots, Hankow..... 750 00</p> <p>Offering at Conference of Officers of Wo. Aux., Philadelphia, October 21st, General..... 70 00</p> <p>Offering taken up at the Communion Service of the House of Bishops in Holy Trinity Church, Philadelphia, October, 24th, 1902, General..... 25 40</p> <p>"Friends," Sp. for Rev. S. H. Littell, Hankow..... 15 00</p> <p>Brotherhood of St. Andrew, Sp. for salary of Prof. Frank E. Wood, Tokyo..... 287 30</p> <p>"H. H. L." Sp. for Rev. S. H. Littell, Hankow..... 165 00</p> <p>"In Memoriam William Wilmerding Mow," Sp. for Rev. S. H. Littell, Hankow..... 100 00</p> <p><b>LEGACIES \$871.13</b></p> <p>Conn., Milford—Estate of Miss Louisa A. Peck, to the Society..... 400 00</p> <p>L. I., Brooklyn—Estate of Miss Maria Allen, Domestic, \$25; Foreign, \$25..... 50 00</p> <p>Md., Baltimore—Miss Anna M. Small, to the Society..... 90 44</p> <p>Mass., Newton—Estate of Mrs. Lydia M. Ashenden Foreign, \$100; American Church Missionary Society, \$100..... 200 00</p> <p>D. C., Washington—Estate of Mrs. Mary M. Carter, to the Society..... 130 69</p> <p>Receipts for the month..... \$24,432 94</p> <p>Amount previously acknowledged..... 5,170 92</p> <p>Of which contributions applying on the appropriations.... \$16,075 87</p> <p>Specials, legacies, etc..... 13,527 99</p> <p>Total receipts since September 1st, 1902... \$29,603 86</p>
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# AMERICAN CHURCH MISSIONARY SOCIETY

*Evangelical, Voluntary, Auxiliary to the Board of Missions*  
*President, GENERAL WAGER SWAYNE. Treasurer, J. HULL BROWNING, Esq.*

*General Secretary, REV. W. DUDLEY POWERS, D.D.*  
*Office, Room 53 Church Missions House, New York City*

The Society appeals for aid for its Domestic missionaries, for Brazil, and for Cuba.

## ACKNOWLEDGMENTS

The Treasurer of the American Church Missionary Society acknowledges the following contributions from September 1st, to October 1st, 1902:

<b>CONNECTICUT—\$10.00</b>		<b>SOUTH CAROLINA—\$10.00</b>	
<i>Norwalk—Miss Elinor L. Smith, Brazil.....</i>	10 00	<i>Spartanburg—Advent, Cuba, \$5; Brazil, \$5</i>	10 00
<b>KENTUCKY—\$13.50</b>		<b>SOUTHERN VIRGINIA—\$137.83</b>	
<i>Louisville—St. Andrew's, Wo. Aux., Brazil</i>	12 50	<i>Augusta Co. (Stawnton)—Miss Marla P.</i>	
<i>Mrs. D. C. Stoy, Brazil.....</i>	1 00	<i>Duval, Brazil.....</i>	100 00
<b>LONG ISLAND—\$32.25</b>		<i>Bath Co. (Hot Springs)—St. Luke's, Brazil</i>	10 13
<i>Brooklyn—St. Luke's, Brazil.....</i>	20 00	<i>Dinwiddie Co. (Petersburg)—Grace, Brazil</i>	9 50
<i>St. Michael's, Brazil, \$6.13; Cuba, \$6.12..</i>	12 25	<i>Pittsylvania Co.—Camden Parish, Dame</i>	
<b>MASSACHUSETTS—\$2.00</b>		<i>Memorial Chapel, Brazil.....</i>	2 95
<i>Boston (East)—St. John's, Sp. for Church</i>		<i>Camden Parish, Epiphany, Cuba, \$7.63;</i>	
<i>building in Brazil.....</i>	2 00	<i>Brazil, \$7.62.....</i>	15 52
<b>MARYLAND—\$30.83</b>		<b>VIRGINIA—\$156.25</b>	
<i>Baltimore Co. (Baltimore City)—Prince of</i>		<i>Fairfax Co.—Falls Church, Miss R. Maude</i>	
<i>Peace S. S., Brazil.....</i>	11 22	<i>Hodgkin, Brazil.....</i>	5 00
<i>Frederick Co. (Frederick)—All Saints',</i>		<i>Theological Seminary, Fairfax Brazilian</i>	
<i>Domestic, \$4.86; Brazil, \$4.75.....</i>	9 61	<i>Missionary Society, Brazil.....</i>	125 00
<i>Howard Co. (Dorsey)—Trinity Church,</i>		<i>Theological Seminary, Society of the</i>	
<i>Cuba.....</i>	10 00	<i>Alumni of the Theological Seminary of</i>	
<b>NEW JERSEY—\$5.00</b>		<i>Virginia, for salary of Rev. W. C.</i>	
<i>Cape May—"A Friend," Cuba.....</i>	5 00	<i>Brown, D.D., Brazil.....</i>	11 25
<b>NEW MEXICO—\$3.00</b>		<i>Loudoun Co. (Leesburg)—St. James's,</i>	
<i>El Paso—Miss Lila Davis Porches, Annual</i>		<i>Brazil.....</i>	5 00
<i>Membership.....</i>	3 00	<i>Westmoreland Co. (Oak Grove)—Wash-</i>	
<b>NEW YORK—\$450.00</b>		<i>ington Parish, Brazil.....</i>	10 00
<i>New York—St. Thomas's, "A. B. H.,"</i>		<b>WASHINGTON—\$65.00</b>	
<i>Brazil.....</i>	200 00	<i>Montgomery Co. (Poolesville)—St. Peter's</i>	
<i>St. Thomas's, "M. M.," Brazil, \$200;</i>		<i>Parish, Brazil.....</i>	65 00
<i>Cuba, \$50.....</i>	250 00	<b>WEST VIRGINIA—\$88.46</b>	
<b>PENNSYLVANIA—\$134.00</b>		<i>Bramwell—Holy Trinity Church, Domes-</i>	
<i>Cheltenham—St. Paul's, Domestic.</i>	129 00	<i>tic, \$4.13; Brazil, \$4.17; Cuba, \$4.10.....</i>	12 40
<i>Philadelphia—Mrs. James S. Biddle, Sp.</i>		<i>Charles Town—St. Andrew's Guild, Brazil.</i>	60 00
<i>for Mrs. Hooker Orphanage, Mexico..</i>	5 00	<i>Romney—St. Stephen's, Domestic, \$5;</i>	
<b>PITTSBURGH—\$200.00</b>		<i>Brazil, \$2.50; Cuba, \$2.50.....</i>	10 00
<i>Brownsville—Christ Church, Wo. Aux.,</i>		<i>Union—All Saints', Domestic, \$2.27; Brazil,</i>	
<i>"A Member," Brazil.....</i>	100 00	<i>42 cts.....</i>	2 69
<i>Pittsburgh—Mr. John B. Jackson and Miss</i>		<i>All Saints' S. S., Cuba, \$2; Brazil, \$1.37..</i>	3 37
<i>Jackson, Brazil.....</i>	100 00	<b>Total of contributions.....</b>	
		<b>\$1,388 12</b>	
		<b>Total of ECHO subscriptions.....</b>	
		<b>1 00</b>	
		<b>Income.....</b>	
		<b>330 00</b>	
		<b>Miscellaneous.....</b>	
		<b>5 00</b>	
		<b>Total.....</b>	
		<b>\$1,674 12</b>	

## Memorial Windows

Stained Glass for Church, Dwelling  
and Public Buildings, Schools, Libraries.

Church Furnishings in Wood, Metal, Stone. Fabrics, Color, Mosaics, Communion Plate, Fonts, Pulpits,  
Tablets, Altars, Altar Hangings, Silk Banners, Cathedral and Chapel Chairs, Monuments for  
Cemetery, Gold Pins and Medals for Schools, Colleges, Societies.

**CHARLES F. HOGEMAN,** Established 1876.

105 East 17th Street, New York.

100 Main Street, Orange, N. J.

Successor to Charles Booth and Charles F. Hogeman, New York, Orange, London.

# ACKNOWLEDGMENTS

## OF THE AMERICAN CHURCH BUILDING FUND COMMISSION.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts and Money Orders should hereafter be made payable to the order of **GEORGE C. THOMAS, Treasurer**, and sent to him, *Church Missions House, Fourth Avenue and Twenty-second Street, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the American Church Building Fund Commission acknowledges the receipt of the following sums from January 1st, 1902, to September 1st, 1902.

<b>ALBANY.</b>			
<i>Green Island—St. Mark's</i> .....	9 44		
<i>Troy—Holy Cross, "Part of a Tithe,"</i> .....	59 00	59 44	
<b>CALIFORNIA.</b>			
<i>Oakland—Mrs. M. A. Todd</i> .....	50 00		
<i>"M. K. R."</i> .....	5 00	55 00	
<b>CENTRAL NEW YORK.</b>			
<i>Spencer—St. John's</i> .....		1 00	
<b>CENTRAL PENNSYLVANIA.</b>			
<i>Bellefonte—St. John's</i> .....	5 00		
<i>Mauch Chunk—St. Mark's</i> ..	23 23		
<i>Paradise—All Saints'</i> .....	2 37		
<i>Wilkesbarre—St. Stephen's</i> .....	30 00	62 60	
<b>COLORADO.</b>			
<i>Idaho Springs—Calvary</i> .....		60	
<b>CONNECTICUT.</b>			
<i>Bridgeport—St. John's</i> .....	20 05		
<i>Derby—St. James's</i> .....	5 00		
<i>Greenwich—Christ Church</i> .....	60 00		
<i>Hartford—Christ Church</i> .....	36 58		
<i>Church of the Good Shepherd</i> .....	25 00		
<i>Lime Rock—Trinity Church</i> .....	7 70		
<i>Middletown—Holy Trinity Church</i> .....	23 81		
<i>New Haven—St. Paul's</i> .....	15 38		
<i>Norwich—Christ Church</i> .....	11 19		
<i>Trinity Church</i> .....	7 18		
<i>Portland—Trinity Church</i> .....	15 00		
<i>Ridgefield—St. Stephen's</i> .....	10 00		
<i>Sharon—Christ Church</i> .....	1 00		
<i>Southport—Trinity Church</i> .....	2 45		
<i>Thomaston—Trinity Church</i> .....	3 32		
<i>Warehouse Point—St. John's</i> .....	1 90		
<i>Westport—Holy Trinity Church</i> .....	10 00	255 51	
<b>DALLAS.</b>			
<i>Dallas—All Saints'</i> .....		2 00	
<b>EAST CAROLINA.</b>			
<i>Yeatesville—St. Matthew's Chapel</i> ...		1 95	
<b>GEORGIA.</b>			
<i>Savannah—Miss Mary A. Owens</i> .....		5 00	
<b>INDIANA.</b>			
<i>Shelbyville—Christ Church</i> .....		6 10	
<b>LONG ISLAND.</b>			
<i>Brooklyn—All Saints'</i> .....	10 00		
<i>Christ Church Sunday-school</i> .....	15 00		
<i>(E. D.)—Christ Church</i> .....	10 00		
<i>Christ Chapel</i> .....	5 62		
<i>(Bath Beach)—Church of the Holy Spirit</i> .....	35 00		
<i>Church of the Messiah</i> .....	33 29		
<i>St. Ann's</i> .....	135 00		
<i>St. John's</i> .....	8 00		
<i>(Blythebourne)—St. Jude's</i> .....	2 68		
<i>St. Luke's</i> .....	100 00		
<i>St. Mark's</i> .....	9 33		
<i>St. Mary's</i> .....	17 52		
<i>St. Paul's</i> .....	10 00		
<i>St. Peter's</i> .....	5 80		
<i>St. Stephen's</i> .....	10 00		
<i>Far Rockaway—St. John's</i> .....	20 00		
<i>Flushing—St. George's</i> .....	31 09		
<i>Islip—St. Mark's S. S.</i> .....	9 64		
<i>Ravenswood—St. Thomas's</i> .....	1 79		
<i>Richmond Hill—Resurrection</i> .....	5 00		
<i>Sag Harbor—Christ Church</i> .....	108 41	583 17	
<b>MAINE.</b>			
<i>Gardiner—Christ Church</i> .....	10 00		
<i>Moose River—Emmanuel Church</i> .....	1 00		
<i>Portland (Woodford)—Trinity Chapel</i> .....	1 00	12 00	
<b>MARYLAND.</b>			
<i>Frederick and Washington Co.'s—St. Mark's Parish</i> .....	5 33		
<i>Harford Co. (Emmorton)—St. Mary's</i> .....	5 00		
<i>Howard Co.—St. John's</i> .....	10 00	20 35	
<b>MICHIGAN.</b>			
<i>Detroit—St. John's</i> .....		35 41	
<b>MINNESOTA.</b>			
<i>Fairmont—St. Martin's</i> .....	9 04		
<i>St. Paul—St. James's</i> .....	1 50	10 54	
<b>MISSISSIPPI.</b>			
<i>Long Beach—All Saints'</i> .....		10 00	
<b>MISSOURI.</b>			
<i>St. Louis—Christ Church Cathedral</i> .....		71 46	
<b>NEBRASKA.</b>			
<i>Blair—St. Mary's</i> .....	3 50		
<i>Omaha—Trinity Cathedral</i> .....	5 00	8 50	
<b>NEWARK.</b>			
<i>Hackensack—Christ Church</i> .....	25 10		
<i>Summit—Calvary</i> .....	20 85	45 95	
<b>NEW HAMPSHIRE.</b>			
<i>Concord—St. Paul's Sunday-school</i> ..		16 91	
<b>NEW JERSEY.</b>			
<i>Burlington—St. Barnabas's</i> .....	2 00		
<i>Elizabeth—Christ Church</i> .....	5 00		
<i>Grace</i> .....	2 43		
<i>Moorestown—Trinity Church</i> .....	6 67		
<i>South Amboy—Christ Church</i> .....	5 10	21 20	
<b>NEW YORK.</b>			
<i>Lake Mahopac—Holy Communion</i> ..	3 00		
<i>New York—St. Andrew's</i> .....	25 00		
<i>St. Bartholomew's</i> .....	380 17		
<i>St. James's</i> .....	100 00		
<i>St. Michael's</i> .....	6 29		
<i>St. Paul's Chapel</i> .....	5 62		
<i>"Cash"</i> .....	200 00		
<i>Saugerties—Trinity Church</i> .....	1 50		
<i>Miscellaneous—"A Friend"</i> .....	5 00	726 58	
<b>NORTH CAROLINA.</b>			
<i>Chestnut Hill—St. Paul's</i> .....	1 63		
<i>Galloway—Memorial Chapel</i> .....	1 60		
<i>Mt. Airy—Trinity Church</i> .....	2 00		
<i>Rowan Co.—St. Mary's</i> .....	3 09		
<i>Salisbury—St. Luke's</i> .....	5 76		
<i>St. Peter's Chapel</i> .....	60		
<i>Tarboro—Calvary</i> .....	1 25	15 98	

OHIO.			
<i>Cleveland</i> —Trinity Cathedral.....	100 73		
PENNSYLVANIA.			
<i>Bryn Mawr</i> —Mrs. S. L. Galpin.....	10 00		
<i>Philadelphia</i> —St. James's.....	79 00		
The Saviour .. .. .	15 55		
PITTSBURGH.			
<i>Erie</i> —St. Paul's.....	33 63		
<i>Uniontown</i> —St. Peter's.....	6 42		
	40 05		
RHODE ISLAND.			
<i>Providence</i> —All Saints' Memorial ...	15 00		
SOUTH CAROLINA.			
<i>Congaree</i> —St. John's.....	1 00		
VERMONT.			
<i>Bellows Falls</i> —Immanuel Church....	21 68		
VIRGINIA.			
<i>Albemarle Co.</i> (Charlottesville)—			
Edgehill Memorial Chapel.....	5 00		
<i>Caroline Co.</i> —St. Margaret's.....	20 00		
<i>Orange Co.</i> —Christ Church.....	2 79		
	27 79		
WASHINGTON.			
<i>Washington (D. C.)</i> —St. James's....	8 84		
"Hope".....	50 00		
	58 84		
WESTERN MASSACHUSETTS.			
<i>Worcester</i> —All Saints'.....	10 30		
WESTERN MICHIGAN.			
<i>Grand Rapids</i> —St. Mark's.....	2 50		
WESTERN NEW YORK.			
<i>Buffalo</i> —Ascension .. .. .	10 00		
<i>Canandaigua</i> —St. John's.....	6 12		
<i>Lockport</i> —Grace.....	15 77		
<i>Olcott</i> —St. Andrew's .. .. .	1 00		
<i>Rochester</i> —St. Luke's.....	9 86		
"Elizabeth".....	10 00		
<i>Watkins</i> —St. James's.....	15 22		
	67 97		
WEST MISSOURI.			
<i>Kansas City</i> —St. John's Mission.....	3 10		
WEST VIRGINIA.			
<i>Bramwell</i> —Holy Trinity Church....	3 48		
<i>Eckman</i> —Grace.....	25		
<i>Parkersburg</i> —Chapel of the Good			
Shepherd .. .. .	3 00		
Trinity Church .. .. .	9 14		
<i>St. Albans</i> —St. Mark's.....	1 85		
<i>Shepherdstown</i> —Trinity Church....	8 12		
<i>Waverly</i> —Advent Chapel.....	75		
	26 59		
ARIZONA.			
<i>Prescott</i> —Advent.....		5 00	
ASHEVILLE.			
<i>Bowman's Bluff</i> —Gethsemane.....	2 50		
<i>Morganton</i> —Grace.....	1 00		
<i>Ronda</i> —All Saints'.....	1 00		
	4 50		
DULUTH.			
<i>Willow River</i> —St. Jude's.....		5 00	
NEW MEXICO.			
<i>Mesilla Park</i> —St. James's.....		1 90	
OKLAHOMA AND INDIAN TERRITORY.			
OKLAHOMA.			
<i>El Reno</i> —Christ Church.....	1 70		
<i>Guthrie</i> —Trinity Church.....	5 35		
<i>Norman</i> —St. John's .. .. .	6 84		
<i>Oklahoma</i> —St. Paul's.....	5 40		
<i>Stillwater</i> —Mission.....	1 37		
INDIAN TERRITORY.			
<i>Ardmore</i> —St. Philip's .. .. .	2 50		
<i>Chickasha</i> —St. Luke's .. .. .	1 25		
<i>Hartshorne</i> —Trinity Church.....	10 00		
<i>Lehigh</i> —St. Andrew's .. .. .	75		
<i>Paul's Valley</i> —St. Mary's Chapel....	1 50		
<i>Purcell</i> —St. James's Chapel.....	1 00		
<i>South McAlester</i> —All Saints'.....	2 80		
<i>Vinita</i> —St. John's.....	2 11		
	42 57		
SOUTH DAKOTA.			
<i>Watertown</i> —Trinity Church.....	5 68		
<i>Pine Ridge Mission</i> —Inestimable			
Gift.....	1 50		
St. Barnabas's Chapel.....	1 00		
Mediator Chapel.....	60		
Faith Station.....	35		
St. Luke's Station.....	1 35		
	10 48		
SOUTHERN FLORIDA.			
<i>Jupiter</i> —St. Martin's.....		2 00	
MISCELLANEOUS.			
"A Friend".....		5 00	
Received from January 1st, 1902, to Septem-			
ber 1st, 1902.....		\$2,583 75	
Previously acknowledged.....		2,823 52	
Total received from September 1st, 1901, to			
September 1st, 1902.....		\$4,907 27	