Title: *The Spirit of Missions*, 1924

The Spirit of Missions

AN ILLUSTRATED MONTHLY
REVIEW OF CHRISTIAN MISSIONS

THE MISSIONARY MAGAZINE
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
OFFICIALLY REPRESENTING
THE NATIONAL COUNCIL

VOLUME LXXXIX

1924

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

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VOL. LXXXIX 1924

(Pages 1-72, January; 73-144, February; 145-216, March; 217-288, April; 289-360, May; 361-424, June; 425-488, July; 489-552, August; 553-616, September; 617-680, October; 681-744, November; 745-816, December.)

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THE SPIRIT OF MISSIONS

Bishop Garrett, Presiding Bishop of the Church, with Bishop Moore, his Coadjutor, at Dallas. The Presiding Bishop, venerable and totally blind, asks a courtesy of our Church School host in this issue.

JANUARY 1924 TEN CENTS

THE SPIRIT OF MISSIONS. January, 1924. Vol. 89. No. 1. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., 281 Fourth Ave., New York, N. Y. $1.00 a year. Postage to Canada 25c extra. Foreign Postage 35c. Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized.

The Spirit of Missions

G. WARFIELD HOBBS
Editor

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Assistant Editor

Vol. LXXXIX JANUARY, 1924 No. 1

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Subscription Price: $1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada 25 cents a year extra. For other countries 35 cents should be added for postage.

Changes of Address must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and new address should be given.

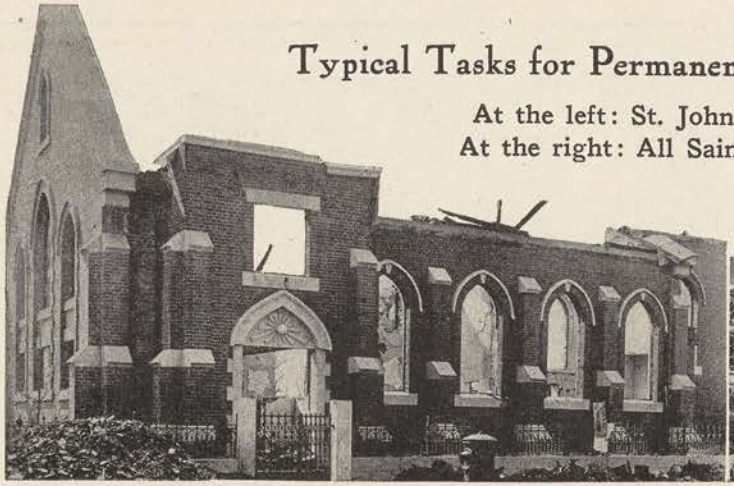
Remittances should be made payable to The Spirit of Missions, preferably by check or money order. To checks on local banks ten cents should be added for collection. Receipt will be mailed when requested.

Address communications to The Spirit of Missions, 281 Fourth Ave., New York.

Treasurer of The National Council, Lewis B. Franklin,
281 Fourth Avenue, New York, N. Y.

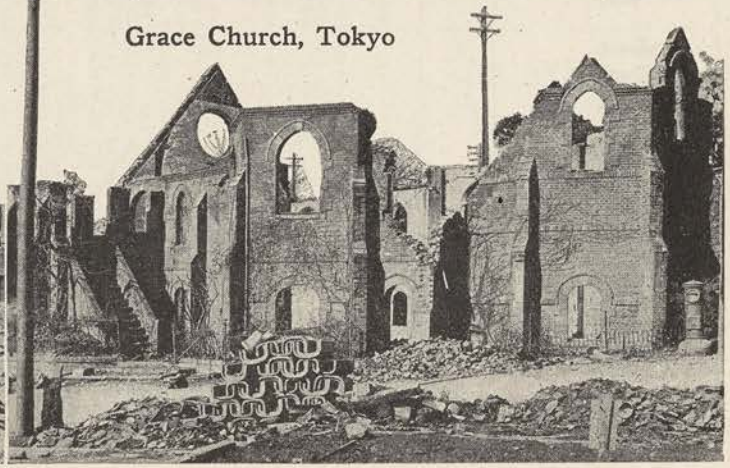
Typical Tasks for Permanent Relief in Stricken Japan

At the left: St. John's Church, Tokyo
At the right: All Saints' Church, Tokyo



Christ Church, Kanda, Tokyo

Grace Church, Tokyo



Native Bishops for the Japanese Church

Consecrations in Tokyo and Osaka Mark an Epoch in Our Foreign Work

AFTER hardly more than half a century of consecrated effort among the Japanese people the whole Anglican Communion, in England, in Canada and in America, has cause for thanksgiving that, under the blessing of God richly bestowed, there now is established in that land an autonomous native Church.

This epoch-marking achievement reached a climax on Friday, December 7th, 1923, at Tokyo, and on Tuesday, December 11th, at Osaka, when native bishops were consecrated for the Church in Japan and assumed spiritual jurisdiction over their own people. No more significant or encouraging achievement is recorded in the whole story of modern Christian missions and as a Church we may be forgiven a profound sense of pride that the prayers and the giving of life and money service and every other evidence of consecration to the Church's mission have conspired to bring about so splendid a result.

The Church in America has been unfailingly loyal to the spread of the Kingdom in Japan over all this time. It has provided a long line of heroes, men and women, who in the medical, educational and evangelistic fields have done heroic service.

It was perhaps typical of the high type of loyalty to this work that has been evident from the beginning that the birthday of the new free Church was marked by the completion in the American Church of the five-hundred-thousand-dollar Emergency Relief Fund made necessary by the disastrous earthquake and fire which caused frightful loss of life and property damage in the Tokyo district last September.

Thanks From Bishop McKim

WORDS of encouragement from friends came as showers upon a thirsty land. The superb response made by the Church at home to our lamentable cry gives us the assurance that in the not distant future the material fabric of the Church in Tokyo will be firmer, stronger, and more beautiful than before. The Japanese people are amazed by the spontaneous and lavish generosity of the American people. Our Japanese Christians are filled with gratitude and joy and their belief in the communion of saints has been enlightened and strengthened by it.

Bishop Gailor, President of the National Council, and Dr. John W. Wood, who had traveled to Japan for the purpose, together with notables of the Japanese, Anglican, Canadian and Russian Churches, attended the impressive ceremonies which marked the consecration of the Rev. Joseph S. Motoda, D.D., heretofore director of St. Paul's University, Tokyo, as Bishop of Tokyo, and of the Rev. Y. Naide, as Bishop of the Diocese of Osaka.

The first ceremony took place December 7th in Tokyo, in St. Timothy's Church, Hongo, the only church of our communion left standing in the Tokyo district, while the consecration of Bishop Naide took place December 11th at Osaka.

In the case of Bishop Motoda, the ceremony proved most impressive. Bishop John McKim presided and in addition to himself the consecrators were the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo (Anglican) and the Rt. Rev. Arthur Lea, Bishop

THESE ORPHANS WHO WERE INJURED IN THE EARTHQUAKE ARE BEING CARED FOR BY THE NURSES OF ST. LUKE'S

of South Japan or Kyu-Shyu (Anglican). The preacher was Bishop Gailor. The presenters were Bishop Heaslett, of South Tokyo, and the Rt. Rev. Heber J. Hamilton, Bishop of Nagoya, a diocese of the Canadian Church. The Litany was read by the Rev. Y. Naide, then Bishop-elect of Osaka.

The same bishops who had part in the consecration of Bishop Motoda took part on December 11th when Bishop Naide was consecrated at Osaka. The ceremonies were attended by great congregations, including the governor of the province and the mayor of the city.

A circumstance of peculiar interest was that Bishop Naide was vested in the robes originally worn by the late Bishop Channing Moore Williams, our first Bishop to Japan, who thirty years ago provided in his will that these vestments were to be preserved for, and to be worn by, the first native Japanese bishop of Osaka. Bishop Williams was a pioneer missionary as well as our first bishop. His see, by the way, included both China and Japan. He reached Japan in May, 1859, two months before the treaty guaranteeing the right of American citizens to reside in Japan would go into effect. He struggled for seven years before he had baptized a single native convert.

Bishop Williams died in 1910. He had lived to see the Japan mission grow to splendid proportions, with two missionary districts and two bishops in the field, and a similar achievement in China as well. In Japan he had seen the organization of the Nippon Sei Kokwai and he had inspired primary steps toward the unification of English and American mission work there. He had been a notable factor in procuring the adoption of one Japanese Prayer Book for use by all of the missionaries of the Anglican communion in Japan and with fine prophetic vision he saw in his mind's eye the day when this progression toward independence would result in a free Church in Japan, presided over by native bishops.

It was natural, therefore, that he would wish to be linked tangibly with such an event, hence the bequest, and hence the pioneer bishop's robes figured in the ceremony which vindicated Bishop Williams' expectation.

The new Japanese Church becomes an independent native organization, standing upon equal footing with the sister Churches of England, Canada and America. To establish such native

A MAJOR IN THE U. S. ARMY DIRECTING THE DISTRIBUTION OF STORES FOR ST. LUKE'S

and autonomous Churches is the ultimate goal of all missionary activity throughout the non-Christian world. It has fallen to the lot of the American Church workers in Japan after a half century of consecrated service to be the first to achieve such a goal and to set off such a free native Church.

"We have participated in an epochal occasion" was the joint assertion of Bishops McKim and Gailor at the conclusion of the impressive ceremonies.

St. Luke's Hospital Wins Laurels in Tokyo

BISHOP GAILOR, President of the National Council, and Dr. John W. Wood, Executive Secretary of the Department of Missions, sailed from Seattle on November 22 on their errand of cheer and encouragement to the stricken Church in Japan.

The party arrived in Tokyo Thursday, December 6, and immediately inspected the emergency equipment now dotting the site of St. Luke's Hospital. This they found to consist of five barracks for general patients; a barrack sixty feet by thirty, in which is housed the operating suite, laboratory and X-ray units, and an encampment of twelve army tents where are housed American and Japanese nurses; ten tents for stores, and a number of other tents occupied by servants. They found as well the small wooden house occupied by Dr. Rudolf B. Teusler, which for unaccountable reasons escaped destruction and now serves as dining-room and administration office for the hospital staff.

Cablegrams from Bishop Gailor and Dr. Wood have come describing their delight at the efficient work manifest everywhere and in Dr. Teusler's heroic efforts to restore St. Luke's to some degree of service in the stricken community.

Simultaneously with the arrival of the American party striking evidence was given of the place won by St. Luke's in the minds and hearts of the officials of Tokyo. St. Luke's staff has been asked to take over thirty milk stations maintained by the city in the destroyed district, an extraordinary compliment to the standing of the hos-

pital, won, no doubt, by its fairly marvelous record of achievement at every step of the disaster. In addition the city of Tokyo has volunteered to erect a maternity and a children's hospital in conjunction with St. Luke's, the hospital retaining complete direction, medically and from the nursing standpoint, while the city will pay for the buildings and installation and upkeep so far as food and nursing and ordinary medical attendance are concerned. This work will be housed at first in five large army barracks, material for which has been ordered from Portland, Oregon.

This is the most noteworthy recognition ever given in the history of Japan to representatives of foreign missionary or secular benevolent institutions. Coupled with the proffer are official declarations of confidence which can only cause thankfulness upon the part of all of the people of the Church in America whose loyalty to the missionary ideal in the past has made St. Luke's possible.

Bishop Gailor and Dr. Wood will return in time to participate in the February meeting of the National Council, when the Japanese emergency will be considered and when final preparation will be made in the light of their more complete knowledge of conditions for the raising of what has come to be called the Permanent Relief Fund as distinguished from the five hundred thousand dollar Emergency Relief.

Fleeing from the Jaws of Death

By the Rev. Y. Sugiura

Rector of the Church of the True Light, Tokyo

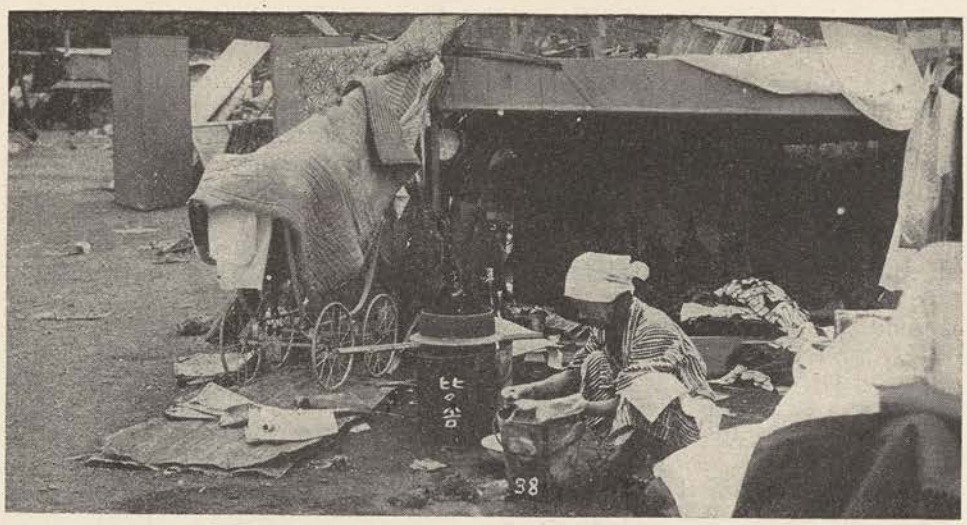
THE districts of Honjo and Fukajawa, which composed my former parish, suffered the greatest loss of life through earthquake and fire. As the papers have reported, in one place that was quite near to where I lived, over 32,000 refugees were burned to death. Soon after the fire, hundreds of corpses were found in the canals and on the streets in all parts of my parish.

What Happened to Our Créche and Its Workers? It was fortunate for Mr. Tanaka that, on the morning of the day of the earthquake, he had sent his wife and younger daughter, accompanied by a little boy, to his wife's brother-in-law in Ueno Park who was the boy's father. The earthquake occurred after they had reached their destination and thus Mr. Tanaka's energies were providentially spared that he might devote himself to the great work before him. He had the grave responsibility of taking care of those fifty children in the créche; and he was unable to leave the house till he should have delivered them up to their parents. As I was cut off from all communication with him by a line of fire, I was in great anxiety about his fate.

JOAN OF ARC

This beautiful statue was left unhurt mid the ruins of a Roman Catholic convent in Tokyo

In such special



SETTING UP HOUSEKEEPING UNDER DIFFICULTIES

cases, however, God gives the special help required. It took a long time for Mr. Tanaka to perform his task. Meanwhile the fire had spread relentlessly around the créche; and at last he was forced to ask his elder daughter and Mrs. Hatate, the nurse, to take the remaining three children and to flee with the utmost haste to any place where they might find safe refuge for themselves. He himself remained in the créche a little longer to attend to some further business and only left it when the fire reached the house next door.

He made his way out into the corner of the "island" passing the fire and going round it, toward the little bridge at that end. Then the street was filled with a dense crowd of refugees, each carrying a large package of goods on his shoulders. He cried out loudly as he passed them "You will all be killed unless you throw all your things away."

Just as he crossed the little bridge all of a sudden a furious blast of red fire blew down over the crowd; and with one united shriek of terror they instantly fell to the ground—to make no further sound and to stand up no more. His daughter and Mrs. Hatate would have been killed on this spot had they not passed on a few moments earlier.

Mr. Tanaka had fallen to the ground with the crowd; but he thought to himself, "This is not to be my end, for I feel as if there is something more for me to do in this world." Presently he noticed a strong light appearing under the dense fall of smoke. He saw it was reflected from a patch of ground yonder where there was running water shining in the light of the fire. He then found a basket lying on the ground close by, and covering his head with this, he crawled away with the utmost speed. He came out by the crossroads and there he saw to his great joy and amazement that it was water gushing from the fireplug—gushing out just for himself alone, because there was no one else within reach to use it. At that time the houses on one side of the road had just been burnt down; but now those on the other side, in the direction from which he had come, burst into furious flame. Surrounded as he was by the fire on both sides, the heat of the flames was intense, and at one time almost intolerable.

As he lay flat on the ground by the side of the plug, he picked up an aluminum vessel. Here was miraculous help in a moment of extreme peril. He used the vessel to pour water over his body continually, and thus he was able to endure the dreadful heat. In this

furnace and in this condition he remained throughout the night.

As the heat of the flames diminished the water, too, gradually ceased to gush out from the plug, and when the night passed, Mr. Tanaka was still alive. At dawn he made his way back in the direction from which he had come the evening before; and there on the ground and in the canal under the bridge, he found a vast number of dead bodies. They were the dead bodies of the people to whom he had given his last words of caution a few hours before.

The man known as Dai-Tora, or Big Tiger, who helped us in our special relief work for the unemployed last winter, had taken refuge in the canal. As Mr. Tanaka came up, Big Tiger climbed out from among the dead bodies and together they congratulated one another on their safety.

Meanwhile what had happened to his daughter and Mrs. Hatate? Fleeing from the jaws of death, they made their way to the bank of Sumida River, where they found many boats filled with refugees and their possessions. They embarked on one of these boats, taking the three children with them, but the flames did not relinquish their relentless pursuit. Large burning embers were continually showering down on them. The boats took fire again and again, and forced them to flee with the children from one boat to another, throughout the night.

But God protected them from all dangers; and when the day broke they returned in peace to the spot where the créche had stood. There they met Mr. Tanaka; and together they rendered tearful thanks to their All-Merciful Father, who had given them strength to do their duty amid such dreadful scenes. The three children were also handed over to their parents, who had come to look for them.

What Are Our Plans for the Future? The disaster having left us nothing but a desolate land with no resident inhabitants, our créche and other work in the "Island" has, for the time being, disappeared. I have, therefore, moved the office of the Laborers' Reform Union to Sendajaya, where I have a work for the ex-criminals and other poor men in the house of Mr. Nakamura, who is an ex-criminal convert, and have closed that part of the work which included the créche and other activities in the "Island".

One work I am now planning is to visit the poorest and most neglected of the children living in the refugees' huts everywhere in the city and to comfort and cheer them up by giving them magazines and religious leaflets suitable for distribution among young people. They are hungry for such kind deeds, and I think it will prove a good opportunity for bringing their parents to listen to our religious message in this dark hour.

I have also consulted with the municipal authorities about building huts on our land to take in those laborers who had been living in the "Island" before the earthquake. All expenses for such work will be paid from the public relief funds.

My Loss and Gain: I have lost all things I had, but they seem to be nothing when compared with the spiritual blessing I was given in this baptism of fire. Without it I could never perform the new work which awaits me. The loss gave me the important qualification of being able to sympathize with my poor church members and thus to cheer and encourage them. It was my church which suffered the heaviest losses in this city. Sixty-six families, or one hundred and ninety-two church members, lost their homes by the fire, twenty-six were burnt to death; four families were annihilated.

The most important work of mine at present is to give the necessary help to each suffering family and to encourage and write my church members to prepare for our new work, which God is going to give us in future. It seems to me that a new era has dawned for working with greater valor and hope than before; and I rejoice to think of it.

Red Cap — Red Dog — Red Moon — Red Pipe

By Bishop Moulton

THE folks will think that we have no other work here in Utah than Indian work. That is a mistake, of course; we have some very important work out here. What with a great school, a splendid hospital, a thoroughly equipped college building, a crowded Girls' Friendly Society Lodge, a coal camp work, a gold and silver camp work, a copper camp work and some other things, we succeed in keeping fairly busy. Someday I shall report to you concerning all these enterprises, but not today. I want you to hear at first-hand from me such a fine story that you would never forgive me if I did not tell it right here and now.

For two or three years we have been holding a Bishop's Day at the different mission stations: this year we combined the Days into a three-day celebration that was a wonder. Let me lead up to it.

You reach the Indian country by way of the Victory Highway. It is called Victory because it is a victory if your car can negotiate it. This Victory Highway goes right through the Uintah Basin, said by all unprejudiced Utah people to be the richest land in the country. In this Basin dwell our Indians; in this Basin reside fifteen thousand or more whites; in this Basin grows the famous alfalfa and the seed which is making many rich; in this Basin the nation's best sheep, best turkeys, best melons, are raised; in this Basin there is coal for a thousand years and its by-products for another thousand years, and in this Basin we have churches and preaching stations. At one of these preaching stations live seventy-six people and one dog. The Rev. Milton Hersey, our pioneer, held a service there not long ago, and the dog and seventy-three people attended. The next night they had a picture show and only forty people took it in, the dog did not go.

THE CRIER

So into the Basin we went in August, sailing the same old Buick. Sailing? We plunged through two cloudbursts, shot the rapids of three divides, dove into two washed-out bridge holes, tacked up young lakes that displaced dirt roads, sank in several fathoms of excellent mud, and at length, but only at length, brought her up alongside the good old bed in the missionary's room at St. Paul's, Duchesne. August, this year, turned out to be the cloudburst

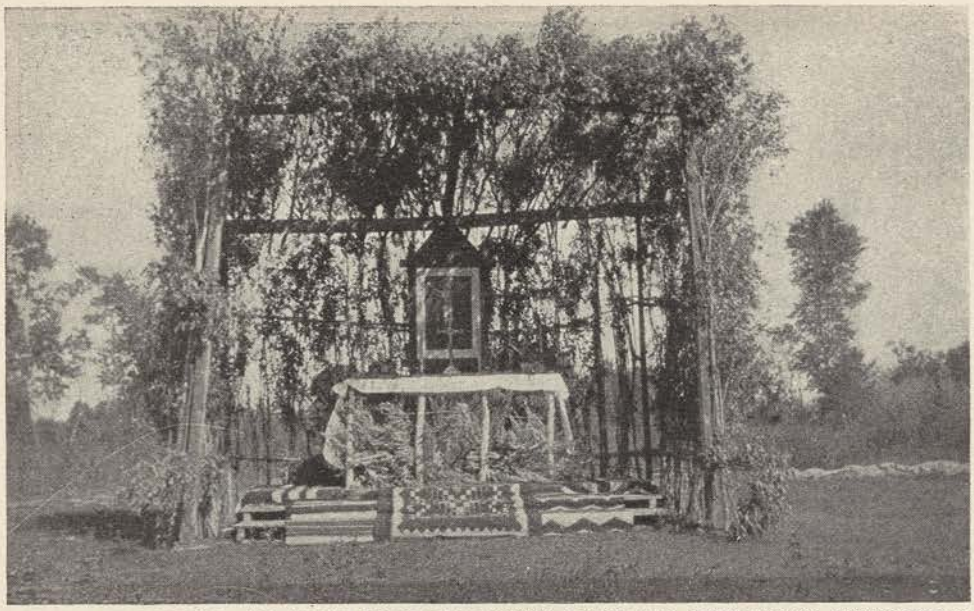
season, and Bulkley and I were in it from the start. But we do not mind such things as that. As Archbishop Temple once said to a young parson who was complaining that he might get hurt if he went out into the mission field, we were on the King's business!

Uintah Park is an ideal place for an Indian Convocation. It is not unlike an oasis in the desert. There is a large clearing of green grass, well surrounded by trees and thick brush, and off at one side a river flows lazily over a rocky bed. There is plenty of shade for squaws and pappooses, plenty of water for the horses, and plenty of open space for races and games. We pitched our tents on the edge of the area close to the trees: Indians and Whites together. In front of the Bishop's tent we planted the Cross, so that there could be no question as to what our business was. Our beds were auto cushions and our blankets were mostly our own clothes, but if you have ever been camping in the name of any missionary enterprise you know the fun and the thrill.

BISHOP MOULTON, THE NEW CHIEF OF THE UTES

Indians never come on time any more than some white people do, and all day long they kept driving or riding in. Hay racks, buckboards, buggies of ancient vintage, Fords, horses, ponies—you might easily have thought there was going to be a cattle show, or a circus, or some attraction of that kind. They came from out on the desert, they came from over the mountains, they came from hamlets fifty miles away and villages right near by. Friday they came, Saturday they came, Sunday they came. In the middle of the day the medicine man appeared with tent and blankets. This marks a notable triumph. A year ago this medicine man would not have a thing to do with us, he refused even to shake hands, he kept his face covered, he used his influence against us. But this year he is for us. He joined the crowd, he took part in all the activities; he says we are all right; he shook hands like a man.

At one end of the clearing we built an altar. It was a wonderful altar, with Navajo rugs for the foot pace and altar steps and the fragrant sage brush massed about the reredos and the wings. On the retable stood the Cross and the candlesticks, and over the Cross hung a large picture of the Redeemer of all mankind. There was never an altar more beautiful, with all its rugged simplicity; no shrine ever fitted into its surroundings more gracefully than did this shrine of the sage brush. Early each morning, just as the sun was rising over the hills, an hour full of significance to the Red Man, we gathered in front of the altar and offered the Sacrifice, and there we prayed that Red Cap and Red Dog and Red Moon and Red Pipe might be led to seek the



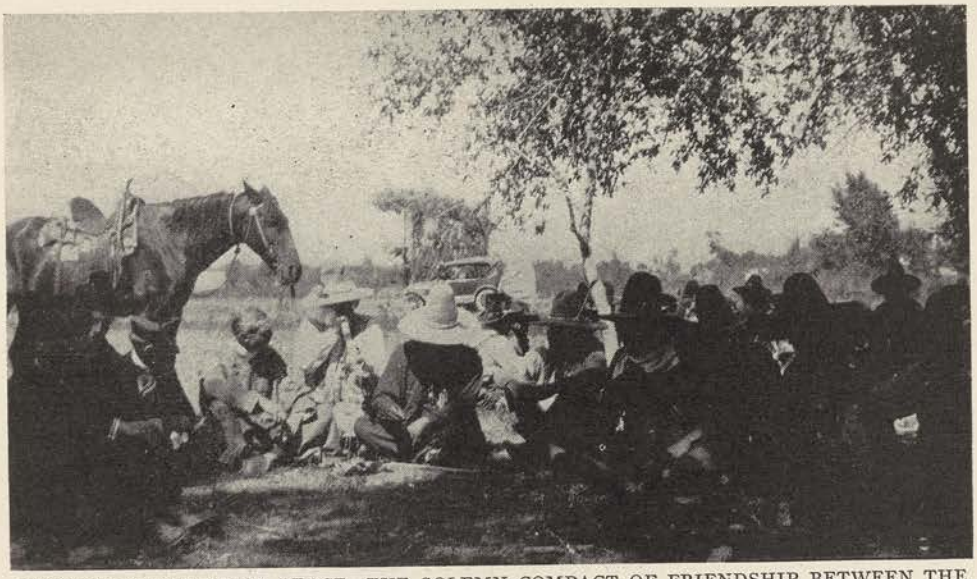
"THERE WAS NEVER AN ALTAR MORE BEAUTIFUL WITH ALL ITS RUGGED SIMPLICITY"

companionship of Jesus, in whose blessed fellowship all men are brethren.

It was a great triumph, a wonderful three days. There are some features of it I shall never forget, nor will any of us. One morning as I was walking across the field I noticed an Indian standing alone in front of the altar. His hat was in his hand and his head lifted toward the cross. He was a picture indeed. Black braided hair, brilliant red shirt, bright blue overalls, yellow moccasins, all alone, he stood there motionless for twenty minutes. I wondered what he was thinking about. He was looking at the picture of Christ crucified, the Cross there, the furnishings of the holy place, he saw the rugs with their Indian symbols, he saw the great peace pipe hanging from one side of the altar, he saw so many things which had been part of his soul since he had been a tiny pappoose. I hope and I think that he realized that in the new religion which we were presenting to him was to be found all that was best in his old life and ever so much new inspiration for the days to come.

Well, all day Saturday we talked and played games—outdoor games. There were the shinny games for the women. This game resembles hockey and is as rough as football. Only the women play and there is no age limit, except that apparently no young women take part. Woe to the brave, woe to the youngster, woe to the dog, or horse, or auto, or Bishop who gets in the way. They heed no barrier and respect no persons when they are following the ball. There were foot races for the men and boys. There were horse races, the real thing for the young men, across the field with a turn. Indian boys race for all there is in it and there is no professionalism with them. It is rare sport.

But the big day was Sunday as usual. This was the day for the big service and the day for the big eat. At sunup came the early Celebration. At ten o'clock, or so, came the turkey dance. This turkey dance was in honor of the Church. The Indians asked if they might hold it, it was an honest contribution, and of course we said they might. Our white friends who live in the neighborhood and have witnessed many turkey dances say that this one was the very best the Indians ever put on. Gay and gorgeous in their feathers and paint they danced for an hour and



SMOKING THE PIPE OF PEACE—THE SOLEMN COMPACT OF FRIENDSHIP BETWEEN THE RED MAN AND THE CHURCH

would have danced interminably if it had not been service time. It was half-past eleven when we began our great service, a solemn Celebration of the Holy Mysteries, with the entire camp joining in. With all their feathers on, with the very best they possessed the Indians of the dance and the Indians who had not taken part fell in behind the clergy as we walked to the altar.

The writer cannot adequately describe the scene. First the server in red and white, leading the way with his censer, then one of the clergy carrying the Cross, then the attending clergy, the officiating clergy, the Indian boys in red and white, the chaplain with the Bishop's staff, and the Bishop in cope and mitre. In single file we marched all round the field, Clergy, Indians, Whites, a long, long line in serious and solemn will to worship the Eternal. Then to the altar of joy and gladness, where we joined once more in the highest act of Christian worship.

At the opposite end of the arena we had erected a great kettle. Here we kindled the fire and here we boiled the steer which had been killed the day before. It was a feast of fat things and a festival of happiness. The steer disappeared in record time, along with the loaves and loaves of bread, and boilers and boilers of coffee.

And sitting down we smoked the pipe of peace, full of the special kind of leaf that had come to us from the Dakotahs. It was the pipe which all through the Holy Service had been hanging by the altar side. In the big wide circle we passed the pipe round, from Red man to White man and from White man to Red man. It was as it has always been a solemn compact, there was no levity in it nor any mirth. It was our Ute friends giving us their hearts. I tried to tell them afterwards, with the help of the interpreter, what the whole assembly meant, what the service and the pleasure meant, and how the Church has only one aim in her enterprise among them, namely, to help them to live better and to minister to them like the Good Shepherd.

And so we brought the third day to its close with a prayer that there may have risen in those childlike Indian hearts a new hope, and in those wondering Indian minds a new vision. We cannot tell; we must spend and be spent in the sober certainty that no effort is wasted which is made for the King.

From Cleanliness to Godliness in Porto Rico

A Missionary Epic of Modern Times

By G. Warfield Hobbs

SIMPLE yet impressive services marked the formal farewell at the Church Missions House on November 22nd to the Rt. Rev. Manuel Ferrando, newly elected Suffragan Bishop of Porto Rico, who goes to Ponce to assume duties which bring to a climax one of the real missionary epics of modern times. Bishop Ferrando, as the result of individual effort extending over a quarter of a century among primitive mountain people of that island, now brings into the fellowship of the Episcopal Church a body of 2,000 communicants centered about fourteen separate mission stations, with schools, a deaconess establishment, a seminary for the training of prospective mission helpers and priests and a medical service, every bit of which is the achievement of Bishop and Mrs. Ferrando.

BISHOP—SUFFRAGAN FERRANDO

Bishop Ferrando is a native of Spain and was educated and took Orders there. He came to America in the early '90's, was naturalized an American citizen and, in seeking opportunity to obey an instinctive call for sacrificial mission service, met in New York the Rev. Dr. D. S. Stearns, an indefatigable leader of Bible study classes whose work in that city centered for twenty years at the Fifth Avenue Presbyterian Church. The young Spaniard's command of languages suggested a foreign work and the outbreak of the Spanish-American War found him a missionary to neglected peoples of Caracas, Venezuela, supported in part by voluntary gifts from the Bible classes conducted in a half dozen cities by Dr. Stearns.

The American seizure of Porto Rico brought immediate responsibility to Christian America and, with the continued support of Dr. Stearns, Mr. Ferrando hastened to that country, being, he declares, the first missionary to seize the new opportunity. His first service came in connection with American occupation problems and he became an unofficial interpreter and adviser to General Handley and his staff. Mismanagement in the town of Penuelas offered him opportunity to display skill in handling vexed problems arising from interracial misunderstandings. Meantime he continued missionary labors as opportunity offered and urged public and private educational institutions as the primary need of the people.

The native people of Penuelas opened the earliest door of opportunity. They urged Mr. Ferrando to settle there, to open a school and to conduct religious work. The present bishop accepted this invitation, but hardly had he begun his effort when the great cyclone of 1899 took toll of life and swept in a wide path of destruction across the Island. Mr. Ferrando was appointed local American Relief Commissioner and directed distribution of food and material that was rushed from this country in vast quantity. It very soon became apparent that an unfair pro-

portion of relief was being showered upon inhabitants of towns while back-country victims and sufferers were largely neglected. The commissioner, not satisfied with second-hand information, took soldier assistants and supplies on muleback into the roadless and almost impenetrable mountain districts within a fifteen-mile radius of Penuelas and a similar distance from Ponce, center of American influence.

"I cannot describe to you the awful conditions I found," said the Bishop in recalling this epochal moment in his career. "The people lived in unbelievable squalor. They were entirely devoid of religion. Marriage was practically unknown and morality generally was at lowest ebb. There was no education, no roads nor other means of communication nor any of the agencies of civilization. Famine and disease were carrying the people away by hundreds and the tragedy that I saw on every hand made my heart ache.

"Here, I said, is my work. Heretofore I have felt a general call to aid the needy, to carry the comforts of religion to those in ignorance. Henceforth my work will be for these people, and these only."

In the meantime Mr. Ferrando had married a cultivated fellow mission worker, and Mrs. Ferrando, leaving the work at Penuelas in other hands, joined her husband in the depths of the mountains and, to this day, has shared every detail of hardship, every despair and every triumph.

"We made our headquarters at Quebrada Limon," said the bishop, "now the center of our flourishing work. I remember that first day. Mrs. Ferrando visited the hovels of the people while I sought out the sick. Mrs. Ferrando discovered at once that common, old-fashioned cleanliness was the first need. It is literally true that washing of any kind was unknown. Garments were worn until they fell away. To correct this Mrs. Ferrando gathered filthy and tattered clothing from a half dozen hovels and while wondering womankind of the community looked on she scrubbed away at this awful stuff at the creek. Once washed Mrs. Ferrando got needle and thread, implements unknown to the whole population of Quebrada Limon, and repaired garment by garment, her audience still looking on at what seemed to them crazy antics."

Years of patient progress have followed that "first day" with the husband seeking the sick and the wife of the future bishop scrubbing filthy tatters at the creek. Moral delinquencies were tackled. In the mountain country reached from Quebrada Limon in 1899 Bishop Ferrando, among thousands of population, found only three wedded couples. Distances from cities, absence of decent clothing, high costs, were first excuses in years long gone until, through four generations at least, the Sacrament had sunk into almost total neglect. Among other achievements of the bishop in combating this situation was the marriage, in quick succession, of four couples, representing four generations, the two older couples insisting on secret ceremonies for fear they "might be laughed at." Other communities, coming in contact with the good work done by the amateur medical missionary and his wife, or hearing of the work of the little school at Quebrada Limon, asked for extensions, until these numbered fourteen and the work finally had won 2,000 communicants and had effectively revolutionized the lives of several thousand more.

Bishop Ferrando, early in his Porto Rican work, was thrown upon his own resources through the death of Dr. Stearns. Soon after that he sought a ritual in the Spanish language and found the only one in existence to be the Episcopal Book of Common Prayer as translated into Spanish for use by the missions of our Church, which began their work in the Island in 1850 with Ponce as a center. A request to the Church for help in this direction was promptly met by the dispatch from Ponce of a messenger to Quebrada

Limon with three dozen copies of the "Church's Greatest Missionary." From that moment the work of our Church in Porto Rico, first under direction of the late Bishop Van Buren and, since 1913, under Bishop Colmore, has been a magnet slowly drawing to it the independent and richly blessed efforts of the present Bishop Ferrando. Formal conversations looking toward union were begun several years ago and despite all of the usual and some unusual ecclesiastical problems all were solved and on March 15th last Dr. Ferrando was consecrated Bishop of Quebrada Limon, Porto Rico, the ceremony taking place in the Cathedral of St. John the Divine, New York. The recent meeting of the House of Bishops at Dallas added a final step by electing Bishop Ferrando Suffragan Bishop of Porto Rico, thereby giving him definite status within the organization of the Church. Meantime each step in the transfer of allegiance has been followed by clergy and people in the former independent groups built up by Bishop Ferrando, and all of these, priests and people, have followed their leader without a single dissenting voice.

The farewell service in the Church Missions House will be followed very shortly by services of welcome when the new suffragan bishop reaches Porto Rico. There will be rejoicing in the centers of Episcopal mission work, where loyal fellow workers will welcome Bishop Ferrando as a newcomer bringing recruits and new zeal. But the greatest rejoicing of all will be back in the mountains, where, on that day away back in 1899, the young Spanish missionary hunted the sick among the huts while his missionary wife knelt beside the brook and gave to the women their first lesson in that cleanliness, from which to Godliness has proved a short and easy step.

Urgent Need in the Philippines

THERE is urgent need for more clergymen in the Philippines. Bishop Mosher says he ought to have:

I. Two priests for work among Chinese. There are perhaps 80,000 in the Islands and they form a most important element in the business life, as they carry practically 90 per cent of all the retail trade of the archipelago. In addition to this retail trade they are also in some of the largest ventures here. Twenty years ago we began Church work among them and by common consent they have been left to us as particularly our field. After all these years we have only one congregation among them—a splendidly flourishing one, but still only one.

II. Two priests for work among Filipinos. In the twenty-one years of our history we have done but little for the Filipinos themselves. Conditions have changed since the American occupation and now there are many of them who are lapsing into unbelief. We should be at work among them, and aggressively so.

III. All over the Islands our own fellow-countrymen are scattered, surrounded by influences that are everything but Christian. We should not forget them nor permit them to forget God. There should be, connected with the Cathedral, a Canon Missioner who would go about the archipelago and minister to them It would be a hard, discouraging work, the results of which could never be shown in a tangible way such as a parish organized or a church built—but, nevertheless, it would be a service no whit the less valuable to the Master Whom we serve.

If we had these five priests at work now, in addition to our present staff, it would be felt that we had established a work that could be made effective.

Further information can be secured from the Rev. A. B. Parson, Department of Missions, 281 Fourth Avenue, New York, N Y

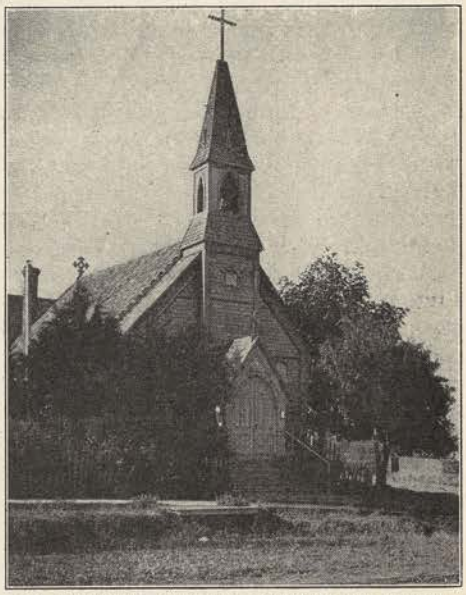
A "Macedonia" in Washington State

By James Townsend Fullerton, Mayor

ST. PAUL'S CHURCH, Port Townsend, Washington, is one of the oldest, if not the oldest, in the diocese of Olympia, and it has had such a varied career that it may be of interest to Churchmen who live where the seas are all smooth sailing to read about it.

Port Townsend lies where Port Townsend bay and the straits of San Juan de Fuca join, a picturesque gem in a perfect setting. A few pioneers came here in the early forties and began clearing the fertile virgin soil and many of the present residents are their descendants. In 1865 there were ten Church people on this point and they decided to build a church. They had been holding Sunday School for some time in a private home. Mr. Alfred Tucker, who is still a young man of 85, helped to build the little church.

Thirty years ago a rectory and parish house were built and the great need today is a resident rector. The poor little church that has struggled along, sometimes with a rector for a while, and then the congregation left to scatter, like a wolf scatters a flock of sheep, for the next rector to try and gather up, needs help to keep it alive. Every time they scatter some are lost to the flock, their children go to other Sunday Schools, and we must begin to build from the bottom again. There will soon be a number of additional people to care for, and unless we can have a resident rector our communicants will scatter to other churches and many will never return.



"A PRETTY LITTLE CHURCH IN GOOD REPAIR"

AN ALTAR WITHOUT A PRIEST!

We have a pretty little church, in good repair, a rectory and parish house. At present we have twenty-five children in Sunday School and a good choir for so small a parish, so a rector would have a fair start. When the bishop comes we have the church full, a choral service and all looks bright, but with a clergyman here, from 11 A. M. to 4 P. M. twice a month, it is impossible to obtain results. Here is a wonderful field for a zealous worker.

Round the World With Miss Lindley

I. Honolulu

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip round the world to visit the missions in the Orient, has promised to share her experiences with the readers of THE SPIRIT OF MISSIONS. We print the first instalment of her journal in this issue.

HONOLULU at last! We left New York on the 16th of November and, on reaching San Francisco, were rather appalled to find that the *SS. President Wilson*, on which we were to sail on November 27, was laid up for repairs, but we were finally able to transfer to the *Matsonia* and sailed at 12 o'clock on Wednesday, November 28. Through the kindness of the Rev. Mr. Jennings, the rector of St. Luke's, we had a celebration of the Holy Communion at 8 o'clock that morning.

The Pacific lived up to its name and we had beautiful blue sky and water and a comfortable trip. We came into the harbor of Honolulu early on the morning of December 4th. The sky was pinky-gray and we were up early to see all that could be seen. Suddenly we realized that we were being paged and were then greeted by a representative of the Hawaiian Church, who decorated us with *lei* (wreaths of native flowers). Mr. Kopp asked us to come to the other side of the steamer and there we found that a group of Hawaiian Church people had come out in a small boat to meet us. They sang "Aloha" (the Hawaiian song of greeting) and other Hawaiian songs. I can't tell you how impressive and touching such a greeting was. When the steamer docked, greeted as it always is by the Hawaiian band, we saw Bishop LaMothe and Mrs. Thompson, the vice-president of the Auxiliary, who gave us more *lei* until we were very much decorated. We hope to send you a picture in the next mail.

THE FIRST GLIMPSE OF HAWAII'S PALMS

The Bishop brought us to Bishop's House, where he and Mrs. LaMothe are more than kind hosts. We went over to the morning service at the Cathedral and it was a wonderul sight to see the building filled by the boys and girls of the Priory, Iolani and Trinity schools, representing about twenty-five nationalities. After the service we met canon Ault, the Rev. Mr. Freeman and the Rev. Mr. Kong, together with Sister Olivia of the Priory School.

It seemed very natural and yet strange at the same time to go to an Auxiliary meeting that first afternoon, but I had arrived on the day that St. Clement's Auxiliary held its meeting, so I had the pleasure of speaking to the branch and meeting the members at a delightful tea afterward.

This morning the Bishop took us to see St. Mary's and St. Mark's missions. In St. Mary's there are over a hundred boys and girls, ranging in age from about four to twelve. The place was charming and the work seemed most efficient, but they are paying the penalty of their success. They have to use one *lanai* (porch) both as a sleeping and dining-room, and the teachers have to use an-

other one as their sitting and sleeping room while they put some of the children in what was originally intended for the teachers' sleeping apartments. We surprised the children at play and it was amusing to see children of such varied races playing "London Bridge." It was good to see some of our own United Thank Offering missionaries. The Misses Hilda and Margaret van Deerlin and Miss Sara Chung are the teachers at the mission.

Of course we went into the church which is very simple but very lovely. We were greatly impressed with the beautiful order and cleanliness of the church and everything in the mission. Apparently there was only one thing to regret and that is the overcrowded condition. There is room for a building which should be erected for classrooms, leaving the present school for the teachers and boarding pupils, and when one realized that this building could be erected at the cost of only $3,000 one longed to have that amount to give them at once. Before we left we knelt down in the Church and Bishop LaMothe prayed for the work and the workers.

From there we went to St. Mark's Mission, where we met Mrs. Black, in charge, and the two kindergartners, Miss Ross and Miss Jones. Here again it was fascinatingly interesting to see the small tots, mostly Hawaiians, playing the regulation kindergarten games, singing the same little songs we sing at home, only here they sing in both English and Hawaiian. And, of course, I was charmed when they sang especially to me, and one little tot presented me with a bright red *lei* of beads from the school. We visited the little church and were invited to return next Sunday night to attend the confirmation service.

This ends our official story up to date. Of course we have seen as much of Honolulu as the Bishop's car could cover in the day and a half we have been here. This includes beautiful views of the mountain and a visit to Waikiki Beach. We have not tried surf-riding yet.

Miss Lindley's Itinerary

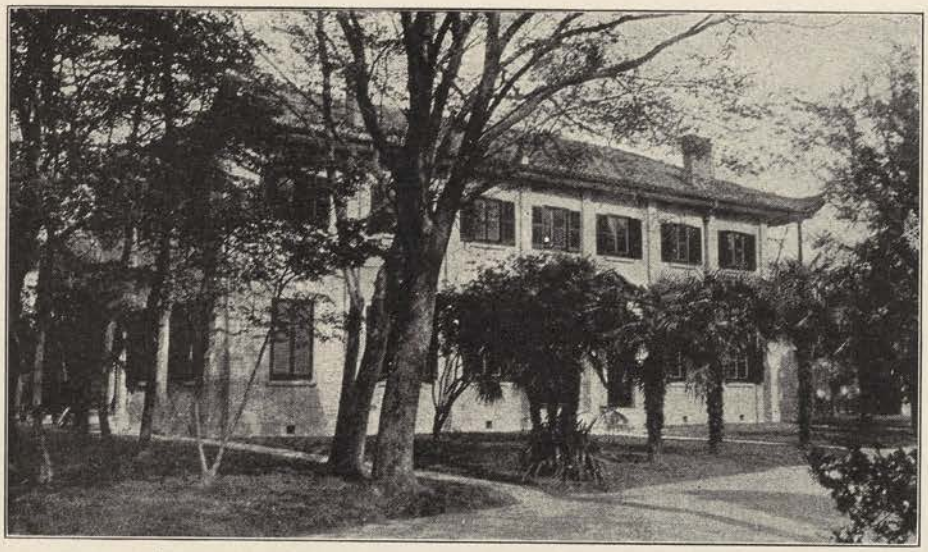
Leave Honolulu December 19th, via S. S. President Pierce (Pacific Mail Line).
Arrive Philippines January 9th; address: care of Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I.
Leave Philippines (about) February 15th.
Arrive Hankow March 1st; address: care of American Church Mission, 43 Tung Ting Road, Hankow, China.
Leave Hankow March 20th.
Arrive Anking March 21st; address: care of St. James' Hospital, Anking, China.
Leave Anking April 3rd.
Arrive Shanghai April 4th; address: care of Mr. P. M. Walker, 20 Minhhong Road, Shanghai, China.
Leave Shanghai April 25th.
Arrive Peking (about) April 25th-28th; address: Hotel de Pekin.
Leave Peking May 2nd.
Arrive Japan May 2nd-5th.
Stay Kyoto May 5th-20th; address: care of Bishop's Office, Karasumaru-dori, Shimotachi-Uri, Kyoto, Japan.
Stay Toyko May 21st-June 15th; address: care of Bishop McKim, Ikebukuro, Tokyo, Japan.

Next Month

MANY good things! To mention a few:

Japan naturally holds the center of the stage. We hope to have the story of what Bishop Gailor and Dr. Wood found among the ruins left by earthquake and fire in Tokyo; also stories of the consecrations of the first native bishops of the Japanese Church by an eye-witness; also the thrilling narrative of Miss C. Gertrude Heywood's weary tramp through seemingly unending horrors to gather up what was left of St. Margaret's School.

Fifteen years of devoted work among the Oglala Sioux on the Pine Ridge Reservation in South Dakota, by our veteran missionary, the Rev. Nevill Joyner, and the story of an outpost in the Dominican Republic.



THE DISPENSARY AT THE GATE OF ST. JOHN'S UNIVERSITY

Reflections of a Medico in China

By C. S. F. Lincoln, M.D.

IT is twenty-two years since I began work in the dispensary at the gate of St. John's University, Shanghai. The community has quadrupled in population in that time and hordes of new people of more outlandish dialects have come in. New industrial centers have sprung up all around us. Zau Ka Doo has enlarged its borders and grown out of all proportion, and where in the old days the fields were gay with the brilliant yellow of the rape, the purple bean and the pale cotton flowers, they are now covered with rows of ugly and flimsy tenements, with their crowded life swallowed up daily by the factories.

The long street in Zau Ka Doo has grown longer and more impassable with the market men sitting among their vegetables and fish, for everyone shops in the street. Morning and evening in particular it is as difficult to navigate in as a crowd on lower Broadway. But what a difference in the crowd! Instead of an orderly and well-dressed one it is a mob of toilers in poor clothes, mostly ragged and dirty, and at this time of year (winter) in superimposed layers, from two to six deep, for the weather is cold.

Little children, boys and girls of eight or ten years, dirty and unkempt, their hair filled with cotton dust, and their little tea baskets in hand, rush in and out among the crowd, while the grunting wheelbarrow men, their wheels creaking with the loads of humanity or goods, and the yelling ricksha coolies calling sharply to the pedestrian to make way, add their quota to the noise and confusion. Such is Zau Ka Doo.

Today the patients are the same; for how many more generations will they be so? It is not the cheerful side of life that the dispensary doctor sees; poverty, misery, dirt, neglect, callousness, vice and crime pass him in endless procession.

Illness is hard enough under the best

THE MEDICO IN CHINA

of conditions; but add to it poverty and grinding toil, and the inability to obtain even the most elementary comforts of life, and what is life worth?

The disfiguring lesions of syphilis and tuberculosis; lymph nodes in all stages of disintegration; leg ulcers of assorted sizes and colors—and odors—eyes, many of which will never see again, red, painful and blinking, the result of trachoma, iritis, corneal ulcer, smallpox or other infections; running ears and noses, huge tonsils, pyorrhoea, ulcerated and carious teeth, long-neglected abscesses, tuberculosis in all stages (sad cases these, for with most of them one can do little or nothing to better the environment), burns, machine accidents, blows, cuts and bruises from accident or personal violence; parasites, external and internal, *ad infinitum,* and fearful cases of malnutrition make up the bulk of our work. Pardon this catalogue of horrors, but I wanted the people at home to know what we are doing.

Knowing that the average American reader is never happy without a few statistics to ponder over I add the following for his edification.

In 1901 I started with one Chinese assistant, and for seventeen years we kept open house six days a week and often on Sunday. When I went on furlough, in 1918, I told our faithful Mr. Wang that he must not try to hold a daily clinic, it was too much for him; so we decided on three days a week, and a male nurse from St. Luke's Hospital was annexed to help out.

On my return in 1919 we continued the three-day schedule. We do not see quite so many patients, but we easily average a thousand a month; and in the last twenty-two years we have treated no less than 248,000 cases and probably more, as those who come at off hours are often not recorded. Between a third and a half of these are new cases, that is first visits. But enough of statistics. The writer is not, nor ever has been, a good organizer: but he has been a fairly good drudge.

Next year, after twenty-five years in China he hopes to go home on furlough, and for family reasons may not return. The work calls for a younger, more energetic and better equipped man. Where is he coming from? In order to do better work we really need a good, devoted foreign nurse who is keen on district nursing. She would be invaluable in many ways, especially with the women and children.

In all probability the man who takes up this work will have to look after the health of the students and teach in the Medical School of the University as I have done. He should also be a good sanitarian.

It is a wonderful place for work, experience and opportunity, and had I my life to relive I should be only too thankful to do it all over again: only there are a lot of things I should do differently.

[Here is a wonderful opportunity for some young man to follow the trail which the "fairly good drudge" has blazed with such patience and devotion. The Rev. A. B. Parson, 281 Fourth Avenue, New York, will be glad to give information. Ed.]

Rich in Coal but Poor in Churches

By the Rev. C. B. Cromwell

General Missionary in Southern Illinois

Soon after the following article was prepared Bishop Sherwood was called suddenly to leave his work on earth. Plans for the future for this weak spot in his diocese were very near to Bishop Sherwood's heart, and shortly before his death he signified his hearty approval of all that Mr. Cromwell has written.

THE southern end of the state of Illinois is perhaps the weakest part of the Church's work in the United States. Here, in a section that is 125 miles in diameter, with a population of half a million souls and the capacity to grow more rapidly than any other section of the country, the great Episcopal Church is represented by one priest who tries to care for this immense field.

OUR LITTLE CHURCH AT MURPHYSBORO, ILLINOIS

Within this territory of seven thousand square miles are to be found the most extensive soft coal fields in the world. Here one finds towns of 20,000 people, which twenty years ago were not even in existence. The development of the coal industry in southern Illinois is one of the most romantic stories of the industrial world. Once, not so many years ago, all this part of Illinois was known as "Egypt", partly because of the ignorance and poverty of the people, who were descendents of immigrants from Kentucky and Tennessee, and partly because its chief city was Cairo at the southern limit of the state. The discovery of rich deposits of coal has wrought a great change in southern Illinois. The land, which for agricultural purposes was worth very little, increased tremendously in value, mines were sunk, and the people who formerly avoided this section came flocking in. The sleepy old country towns of DuQuoin, Marion, West Frankfort, Christopher, Eldorado, Harrisburg, Johnson City and others, sprang forward and became cities of eight thousand or more. Herrin, once the farm of old Mr. Herrin, became a city of twenty thousand people and rivalled the older towns of Frankfort and Marion.

Yet the Church has been laggard in the face of all this growth. In all this field there is only one priest, who lives at Carbondale because of its railroad advantages. Yet here we have, literally, thousands of English miners, born and nurtured in the Church of England, who have never, since leaving there ten or twenty years ago, seen an Episcopal service. In all this territory, which is largely dominated by Baptists and Campbellites, are thousands of unbaptized children who should be baptized and confirmed. We've paid dearly for our negligence in time past, for wherever one goes he finds former Churchmen who have drifted away from the Church of their fathers because She had forgotten them.

But now, at last, the Church is beginning a constructive work in southern Illinois. It's an uphill job. The Church is a long way behind the denominations. Everywhere one finds

firmly established great and attractive Baptist, Methodist, Campbellite and even Holy Roller Church buildings, and the great old Episcopal Church is even less than a name. I asked a mixed congregation at Herrin what they knew about our Church. Some frankly admitted they had never heard of it, others had heard it was "like the Catholic", and none, except our few Church people, had ever attended a service. Yet Herrin has twenty thousand inhabitants. It boasts of a million-dollar pay roll. It is the market, so it claims, for 120,000 people.

Bishop Sherwood, who is keenly alive to the possibilities of, and interested in, the development of the Church in the southern part of his diocese, appointed the priest at Carbondale to begin new mission work in this field, a work far beyond the effort of any one man. Financial reasons make it necessary that he have charge of two established missions in the diocese in order that a stipend be raised for him, and he can do very little more than merely scrape the surface of his field by spreading the glad news that the Church is caring for her children in other than a sentimental way. Almost immediately upon his appointment as priest in charge of Carbondale and Murphysboro he found the old parish of St. Mark's, Chester, without services, and assumed temporary charge of it. Then the bishop, being unable to find a priest for St. Peter's, Mound City, asked him to give them occasional services, as they could not raise enough to support a priest of their own. He arranged to give them services every Friday evening. In the meantime St. Philip's, Harrisburg, asked for his services, and he has been visiting that mission at least monthly. It ought to have services on Sunday evenings and at least twice a month, but train service is too poor to allow that arrangement yet. From the English people at Harrisburg he learned of the existence of English people at Benton and West Frankfort, and immediately services were started in these rapidly growing towns. He learned also of Church people in Christopher, Pinckneyville, Eldorado, Logan, Ziegler, Marion, Johnston City, Herrin, Sesser, Valier and Hurst, all of which are towns of over five thousand, and then began the shepherding of these scattered, neglected sheep.

INTERIOR OF OUR CHURCH AT MURPHYSBORO

It is hard work. The missionary in the foreign field, at least, does not meet the hostility of civilization. Everywhere one finds hostility to the Episcopal Church. The Methodists at Benton refused to allow us the use of a Sunday school room for a special public service. West Frankfort is the home of a strong Ku Klux Klan which never, in southern Illinois, seems to be able to differentiate Episcopalians from the Roman brethren. An attempt was made to start work at Christopher—the point of contact being a woman whose name the bishop had secured from her former priest. But this attempt proved abortive because the husband of the woman to whom the missionary wrote answered the letter, stating that no services were desired, and he advised his staying at home. The missionary, having no gun and being peaceably inclined, stayed at home under the circumstances.

In the meantime from Du Quoin an appeal came to the bishop asking for services, and the bishop asked the missionary to go to Du Quoin. Imagine his delight—for loyalty to the Church

THE HOME OF A MINER AT HERRIN WHERE SERVICES ARE HELD

Herrin is a town of 20,000 people, but we have no church there. When these bright, attractive girls grow up we hope there will be a different story

delights any priest—to find two dear old ladies of over eighty, who had lived in Du Quoin for over half their lives and yet had clung to the Church through long years of neglect. Immediately arrangements were made for services, every other Sunday afternoon, and the priest feels well repaid for the extra effort by the loyal response of this one hundred per cent congregation of ten or twelve.

Marion, the county seat of Williamson County, was the next venture. Marion is one of the older towns where coal interests have developed in recent years. It is a town of fifteen thousand and hasn't a Roman church in it. There are several Eastern Church families, coal operators, not miners, and services were started among these people. Marion, like most of the towns in southern Illinois, has no church building and it needs one badly. And the last venture is Herrin, where the congregation is entirely a miners' congregation. The other towns in southern Illinois, Percy, Sparta, Winkle, Marissa, Anna, Dongola, Eldorado, Pinckneyville, Christopher, Bush, Ziegler, Logan, Sesser, Valier, and others where we know we have Church people, have not yet been touched, but some day we hope to reach all of them.

But the field is too great for one man or two men. Some day southern Illinois will fulfill the dream of Bishop Seymour and be big enough to become a diocese of its own. We are only beginning to show what may be done.

A few statistics speak volumes as to the work still to be done. Between the first of January until Easter Eve the missionary held 158 services, preached at 140 of them, and traveled on the railroads in southern Illinois along seven thousand miles. During April and May he traveled 2,500 miles and held sixty-three services—an average of over two a day. When the new fields are opened there will not be days enough in the whole week to do the work that he has to do, and he echoes the bishop's call to "come over and help us."

It follows that mission work of this sort has needs. There are five small church buildings needed badly. We need men. An immediate need is a good automobile. Railroad traveling is not as convenient or rapid as an automobile, and the missionary might hold six services a day where he now can hold but five and could give much more frequent service to places which need them for their growth. Above all he needs all the encouragement which the assured prayers and interest of the Church at large can give him.

A Challenge to the Scholarship of the Church

By the Rev. James T. Tsang

Sometime Diocesan Missionary of the Chung Hua Sheng Kung Hui at Shinan-fu, Hupeh, China, now Editor of *The Chinese Churchman*

THERE is a challenge for our universities in China! There is a call for more men, for more progressive and efficient men! I do not mean to say that our university men should monopolize the enterprises of the Chung Hua Sheng Kung Hui, nor desire the American Church Mission to do so. It is not healthy. Our China Mission is only a part of the whole (and our universities only a part of its work) and therefore no part can do or should attempt to do the work of the whole. But we have our share; our failure or success would have tremendous bearing on the whole. There lies the responsibility! Wherefore I beg to submit the three following topics to our university authorities and students, as well as to our friends and supporters.

A. The Chinese Book of Common Prayer.

B. The Chinese Standard Version of the Bible.

C. Chinese Literature and the Church.

These are, as it seems to me, exceedingly important in the Christianization of this ancient people of China, and if we ever believe, as every good Churchman should believe, that the Church will do for this nation as she has done and is doing for other nations, then it is the time for us to begin to consider these questions and to wait upon the Lord for his guidance and blessing.

A. The Chinese Book of Common Prayer: A National Church is a plantation of Christ's Church Universal in a nation with all the essential elements of the universal life on the one hand, but with freedom to adopt local features of the land on the other. The principle of the Incarnation of the Word teaches us to understand that the organization of a National Church in China is neither to denationalize all that is Chinese nor to plant an American or English Church in this land, but it is the grafting of China's life into the life of Christ's Church Universal, and the making of a native channel for God's universal blessing and love in this particular area on the globe.

When our bishops and clerical and lay delegates constituted the General Synod of the Chung Hua Sheng Kung Hui in 1912 they agreed upon and signed a "Preamble" "accepting the Scriptures of the Old and New Testament, and believing them to contain all things necessary to salvation, and to be the ultimate standard of faith; professing the Faith as summed up in the Nicene Creed and the Apostles' Creed; holding to the Doctrine which Christ our Lord commanded and to the Sacraments of Baptism and the Lord's Supper which He Himself ordained, accepting His discipline, according to the Commandments of God and maintaining the ministry of the Church which we have received through the Episcopate in the three orders of Bishops, Priests, and Deacons, which orders have been in Christ's Church from the time of the Apostles."

These clauses contain all that is essential to the universal life of the Church, but the representation of local features of the Chinese Church is yet to be supplied. A Chinese Book of Common Prayer would serve very well to set forth the mode of thought and the spiritual needs and aspirations of the Chinese. The committee on local adaptation constituted at the Anglican Conference of 1907, at which no Chinese delegates were present, contained no Chinese representatives.

Bishop W. W. Cassels of the English diocese of West China says, "This would seem to invalidate any report which might be presented on a subject in regard to which Chinese thought is specially required." This is well said. Again the report of the Committee on the Mandarin Prayer Book says, "the whole of our work is tentative," and one of the two ends in view is "to prepare the way for a standard Book of Common Prayer to be sanctioned for the use of the Chung Hua Sheng Kung Hui in the future."

This word "tentative" may be applied to all the different translations and versions of the Prayer Book now in use in our various dioceses. There are versions in Wenli and Mandarin made from the American Book of Common Prayer, and there are several translations of the book of Common Prayer of the Church of England. The Prayer Committee is preparing the way for a standard version to be used in all dioceses throughout the Chung Hua Sheng Kung Hui.

But to prepare a standard version may be one thing and to nationalize a Prayer Book may be quite another. It is therefore very desirable to acquire a work which will prove both standard and national. And no mere translations will meet the demand, no matter how able the translators may be. Difficulty is inevitable if the standard version be merely an adaptation of any version in existence, whether American, English or Chinese. It may lead to controversy, as the American Prayer Book is not exactly the same as the English, and there are reasons for the differences. For instance the presence or absence of certain rubrics in the service for Holy Communion may keep people hesitating to adopt the present tentative version prepared by the said committee. Controversy must be avoided and the demand for a standard national Book of Common Prayer must be wisely and ably met. We want a Chinese Cranmer! We want a Chinese Seabury! Where shall we expect to find them? Nowhere would be more likely than in our universities. And no one should be more efficient than our well-equipped university men.

Perhaps a few more words are necessary to express what I mean by national features in a Chinese Book of Common Prayer. It seems that the family and occasional Services should be enlarged because these, more than anything else, are required by Chinese life. For example, to the Chinese mind an engagement to marry is binding on the parties quite as strongly as actual marriage; celebration of a birthday or day of decease are important items in Chinese family and social life; house removal, visitation of graves, keeping of secular seasons, etc., all have a place in religion.

Again, the aesthetic side of Chinese life does not allow vulgar or commonplace language in the ceremony of worship of the Deity. Students of liturgy know very well the beauty of the language of both the American and the English Prayer Books. But to the Chinese ear, I must confess our Chinese versions, especially some of the Psalms, are clothed in such an inadequate dress that strangers have often been surprised and repelled rather than attracted. The Prayer Book Psalter in English, as we know "is still taken from the version of the "Great Bible" of 1540, for it had become by familiarity so endeared to the people, that it was felt undesirable to change it, and it certainly seems to lend itself with special appropriateness and beauty to liturgical use (Bp. A Barry's *Teachers' Prayer Book*). Why should we not expect to have a special version of the Psalter for the Chinese in the lyric style of "the Book of Poetry?"

The same thing may be said about the Versicles and the Canticles. Many may prefer Mandarin, as it is the language of the common people and insist that a Prayer Book should be a book for them. But those who have read the *Red Chamber Dream* would agree in saying that that great Chinese novel

is written in pure Mandarin and yet we find in it many masterpieces of high Wenli essays and poems. The lyric parts must be written in lyric style.

It remains to say that a Prayer Book of the above-mentioned nature cannot be produced in a few years, as there are not many Chinese experts and practically no liturgical specialists. Should not our universities train their men for this noble and lasting work? I say our universities, not exactly our seminaries, for I quite agree with Mr. E. E. Holmes in saying "Unless the instructed laity will help the clergy to teach their uninstructed brethren, a vast number of Church people will remain in ignorance of their privileges and responsibilities." (*The Church, Her Books and Her Sacraments.*) Tracts, pamphlets and even books might be written on the subject for our Church people who have not the privileges of our university training. Will some members of our universities volunteer?

B. The Chinese Standard Version of the Bible. Dr. John R. Hykes, China Agent of the American Bible Society, in his *Story of Eighty-three Years' Work* of that society in China, concludes that it will continue its work of Bible publication and circulation in China until that day in which the Chinese Church shall be able to have her own Bible Society to produce better translations of the Bible for circulation among her own people. He sees the vision and it is bound to be realized some day! In spite of the grand work of the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland, and the many independent translations and Chinese versions of the Bible which have been produced, we are quite aware that the Chinese standard version of the Bible is yet to be. And that standard version can be none other than the production of some able scholars who are thorough masters of Chinese literature as well as of the original languages of the Scriptures.

From the Chinese literary point of view there should be a Wenli version for the standard and an accompanying Mandarin paraphrase (somewhat after the manner of the Jewish Targums) for public reading, since Wenli is the written language and Mandarin the spoken language. Wenli is the language in which commentaries and critical or theological works should be written. No Chinese would think it proper to write them in Mandarin. If the plan and principle of Dr. Richard G. Moulton's *Literary Study of the Bible* be adopted and such a standard version of this great Book of Books be prepared in Chinese, the Church will make a valuable contribution to the standard classics of the religions of the Far East. Indeed, it seems that the High Wenli adapts itself readily to the epic, lyric and dramatic structures of the Hebrew of the Old Testament; and the simple style of modern Wenli (that of the magazines and newspapers, apparently a revival of the plain style of some of the ancient writers) will render itself readily for the Gospel narratives and epistolary treatises of the New Testament. This point has been well brought out by the Rev. Walworth Tyng, whose work for the past twelve years in our Hankow mission is well known. In a recent letter Mr. Tyng says:

"The present Bible translations have been quite unable to compete with the Buddhist classics in literary style. The translation of the Buddhist classics came at a fortunate time for Buddhism. It is easy to see the reason when we consider the relation between our English Bible and the Golden Age of English literature in the Elizabethan period. The present is a chaotic and changing time for the Chinese language. But there was a Golden Age for Chinese literature during the Han Dynasty. It was then that the Buddhist classics were rendered into a Chinese that is a delight to *scholarly* readers of the present day.

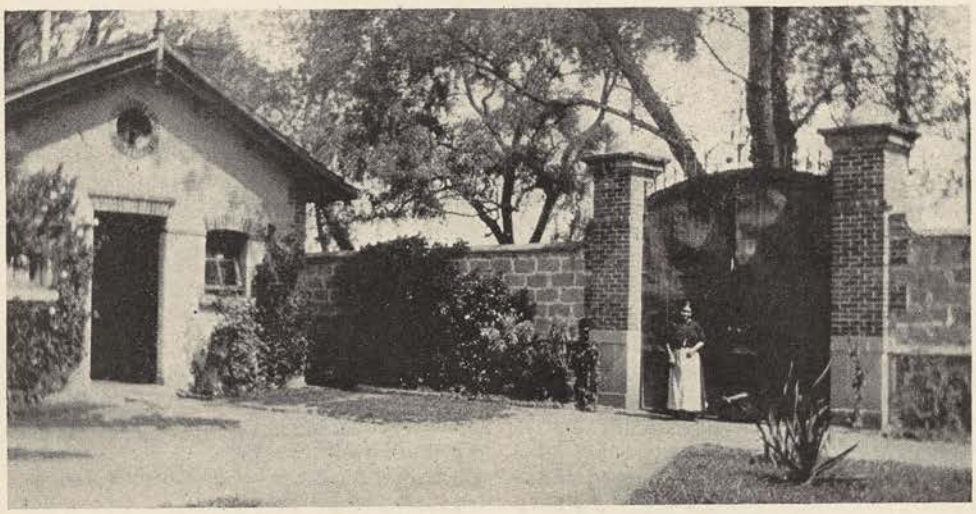
"Perhaps the hope of Bible transla-

tors in China should be in the rapid perfecting of a simpler style. The so-called *peh-hwa* or "plain words" language of the newspapers is a much simpler vehicle than classic Chinese. It has been developed by the newspapers and magazines to wide currency. The school readers have just been changed from the old classic medium to this more practical and popular style. Two or three first-rate scholars of the younger school have published widely-read books in this simple style. Its success seems assured. If the great 'Chinese Renaissance' or 'new tide of thought' of our times should turn out to be the *creative* period of a new simple popular style we might hope for a Bible translation vindicating simplicity as the highest form of art. A new triumph of the Holy Spirit will appear when the Gospel of the Poor shall be given forth in its proper dress, the language of the common people."

Chinese Literature and the Church. This is a day of great changes in China. There are many changes in the social aspects of life as well as in the political. The fall of the monarchy brought with it the fall of many ancient moral standards. Freedom of thought has introduced a freedom of conduct which no one would have dared think of under the authority of the old morality and religion. It seems that all that is healthy and good in the ancient civilization of this land has, under the new conditions, lost its control over the minds of the people. There is reason for the endeavors of some of her loyal and patriotic sons, who have been trying to bring about some kind of religious revival—notably the proposal to make Confucianism the state religion—in recent years. But these very endeavors proclaim more than anything else the lamentable condition that this ancient people have fallen into, in drifting away from religious atmosphere and influence. We cannot well say that the Christian Church is not concerned with this state of affairs in the present life of the country. If we sincerely believe that China's salvation lies in the extension of God's Kingdom in this nation we must make progress to claim China for Christ—her civilization as well as her people. Students of ancient civilization and comparative religion have plenty of raw material in this part of the world. Indeed, she supplies apologists and critics a large field for work. Sinologists find Chinese literature a great treasury of undeveloped material so far as modern scientific methods are concerned. We want to apply modern methods to the study of Chinese! And we, as Christians, want to sort out the Chinese literature by employing Christian ideals as the gauge! We must Christianize China, and we must win China for Christ. To save China we must supplement her civilization, and to supplement her civilization we must master her literature in order to bring it to the same standing with that of other lands and to make it take its rightful place in the history of the world. I know it is a very difficult task, a task perhaps beyond the strength of one generation. But the founding of special professorships, lecture chairs, scholarships and fellowships in our universities will shorten the day before the full realization of the so often repeated petition "Thy Kingdom come" in this stronghold of the adversary, where he has reigned too long—even thousands of years!

May God bless the readers of this paper; and, for His glory and pleasure, may beneficences and endowments for this special purpose find their way to our Boone and St. John's Universities of the Church in China!

ANOTHER camp for boys has been added to the chain of Brotherhood camps which extend from Long Island to California. A site has been cleared near Winchendon, Mass. Those who are interested should address the Brotherhood of St. Andrew, 202 S. 19th Street, Philadelphia, Pa.



A WARM WELCOME AWAITS YOU AT THE HOOKER SCHOOL

First Impressions of the Hooker School

By Martha D. Bullitt

There is nothing in all our work in Latin America more satisfactory than the Hooker School for Girls in Mexico City. Attracted to it by the consecration and zeal of Deaconess Newell, the principal, teachers of the highest type are now on its faculty, some of them serving for love and accepting nothing from the Church.

Last winter the generosity of friends made it possible to put an addition in the form of a central wing and in this way decent quarters for the teachers were secured and the number of boarding pupils increased to forty. But that has only scratched the surface, and now the appeal is for the completion of Priorities 52 and 187 so that second stories can be built on the wings and the younger children put apart by themselves where they may properly be taken care of, and a decent infirmary opened up.

TIRED out after the long and exciting fourteen-hour trip from Vera Cruz to Mexico City, and exhausted more from having drunk deep of fascinating sights and beautiful mountain scenery than from being all day in a car crowded with Mexicans, with their sombreros and six shooters, and Americans with their loud voices, we at last got out at the Central Station in Mexico City with many bags, a bundle of leftover fruits and three great bunches of fragrant white jasmine.

We followed a ragged *portero* with all our baggage on his back, and were trying to gather strength to bargain with the driver of a *libre* (jitney) to take us up, when we were delighted to find Miss Parker, one of the teachers of Hooker School, there to welcome us, and Geronimo, the gardener-chauffeur, ready to drive us in the school's Ford.

It had just finished pouring, for we arrived in the midst of the rainy season, so my first impressions of the city were of driving through dark streets shining with great pools of water, and white buildings on either side. At last we came to a wall, a gate opened, and we drove up an avenue to the school. As our searchlight focused on the porch the door was thrown wide and a host of children, waving their hands in delighted welcome, danced down the steps and overwhelmed us with their

greetings. A children's party was in progress: all were dressed as little girls and boys, even the normal girls, and so my first impression of one of the older girls was that a little street urchin had wandered in by mistake. Even the teachers had caught the fever, and Miss Osgood, with a bow on her bobbed hair, was one of the prettiest of the little girls, vying with Miss Brooks in a white dress and long yellow curls. Much dancing and fun went on.

My next impression was not such a pleasant one. Worn out, Miss Falk and I went to bed, hoping to sleep the sleep of the just. We probably weren't just or something else was wrong, for we were waked up at five a. m. by a terrible noise—it was only ten children talking in the adjoining dormitory. I knew about two words of Spanish, but out I went and in a combined jargon of French, English and Italian, managed to convey my meaning and quiet reigned for a few minutes.

THE DOMESTIC SCIENCE CLASS

At eleven, two little girls timidly knocked and brought us our breakfast on a tray. This was a dispensation, due to the fact that we must first become acclimatized before beginning the regular routine, for Mexico City is 8,000 feet above sea level. Then we rose and examined our pretty room and discovered that the wall which divides it from the dormitory is only paper, hence the cause of our having heard the children so clearly. Later we learned that the dormitory is really the auditorium, and our room the stage, with a temporary wall between. Some day very soon we hope to have the money for a little children's wing and then we can use the auditorium, which is badly needed in the school proper.

On going to the window we looked out on a large vegetable garden, beyond some square pink houses and all around the horizon "peaks on peaks" rose in serried ranks. Out on the broad, tiled porch the loveliest lawn and garden lay before us, in the bright sunshine. A picturesque gate bounded the broad, straight walks shaded by pepper trees. The long, low concrete building of the School, covered by flowering vines, with its bright red roof, was attractive. Red geraniums climbed over the front steps, and even the little house by the gate, where Gil, the gatekeeper lives, has its vines and red roof.

Never shall I forget the peace and quiet of that sunny porch, nor the delightful intercourse with the various members of the staff; from the Deaconess and Miss Graves to Senorita Eva, who knew no English but gave us cookies and a charming smile. We soon became friends with Hermelinda, Maria Luisa, and Esperanza, the Mexican teachers who graduated last year. They understand English but are too modest to speak it much. But despite the different language they are the same as American girls.

That night a fête was held in honor of our arrival and we were all escorted to chairs decorated with garlands, and treated to an impromptu concert. Three of the girls gave a very amusing drama.

The eager faces of these forty girls was a beautiful sight, which I shall al-

THE FUEL SUPPLY—MORE PICTURESQUE THAN OUR COAL WAGONS

ways remember, as well as the drama, though I didn't understand a word of it!

On Sunday morning service was held in a very simple but attractive chapel, fitted up this year by the deaconess. All the girls came in white dresses and white *rebosos* (scarfs) on their heads. Thus arrayed many of them look like Italian Madonnas. The service is a literal translation of our own English one; and even the hymns, though translated, are sung to the old familiar tunes. Afterwards the girls looked very pretty walking round the garden in their white dresses. To them the high wall all round, with its eucalyptus trees on the west, doubtless seemed a barrier, but to me it is a kindly curtain, high enough to cut off the dust and noise of Tacuba, though not too high to shut off the peaceful lovely view of *De Los Remedios,* the famous old white church in the hills.

On Monday I visited the English classes, which I was to take over the next day. The girls ranged in age from twenty to the kindergarten, which includes little boys as well. I think a Mexican boy is one of the most enchanting creatures here, with his bare feet, blue overalls and huge sombrero framing his little brown face, with its big black eyes and winning grin.

Taken all in all, I consider it a great privilege to teach in Hooker School, and this is not the result of first impressions, but of mature consideration after a two months' residence.

THERE is great need for medical books in St. Luke's Hospital, Tokyo. In a recent letter Dr. Teusler says: "All of our medical books were burned, except a half dozen which I had in my office. Fortunately, these were standard books on surgery and medicine; but it is urgently necessary that we get as quickly as possible a reasonably complete group of modern medical books.

The Church Periodical Club, 2 W. 47th Street, New York, has lists of the books which will supply the immediate needs of St. Luke's, and these books will be purchased and forwarded as rapidly as the money is received to cover their cost. The money to purchase a book would be a fitting thank offering for recovery from illness.

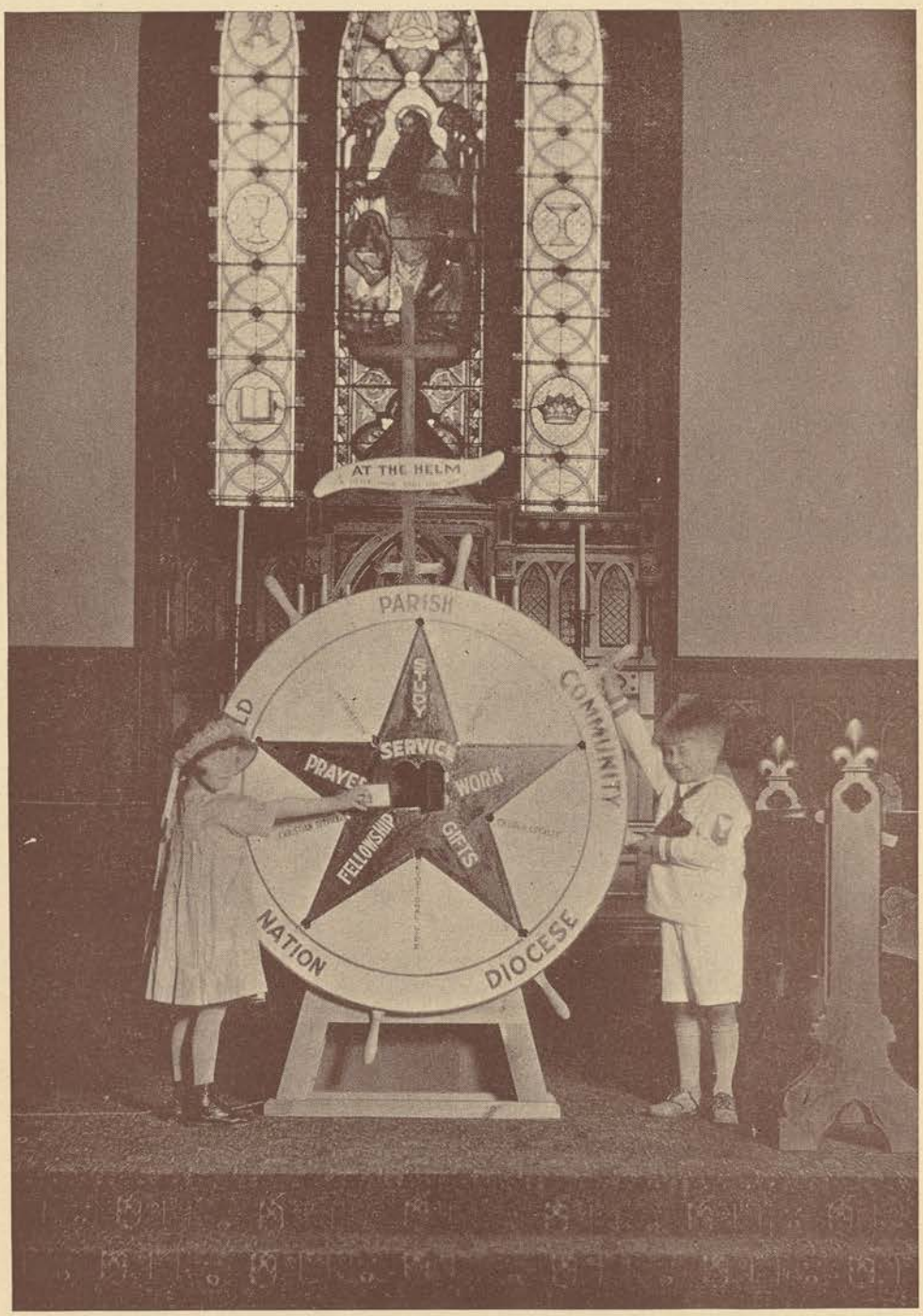
The Spirit of Missions

PICTORIAL SECTION

Pictures Which Show the Fields in Which We Work and the Work We Do

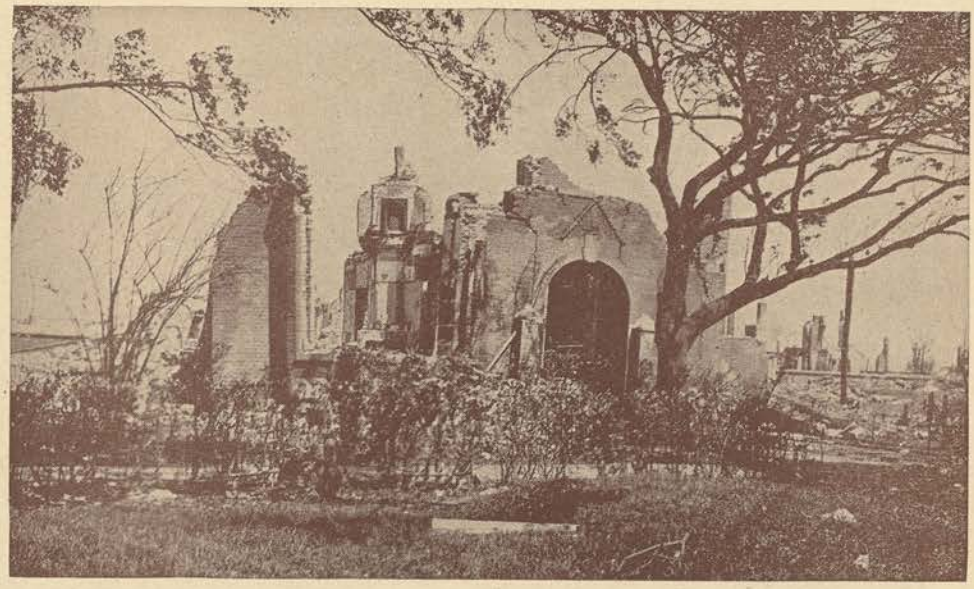
A MARKET PLACE IN MEXICO CITY

The great need in Mexico is education. For years our Church has had one of the best schools for girls in Mexico City. You have just read a story about Hooker School in this issue



GATHERING THE LENTEN OFFERING FOR MISSIONS

Christ Church, New Bern, in the Diocese of East Carolina, has a rector who is most ingenious in devising ways of interesting his children in the Lenten Offering for Missions. Read his account of Easter Day, 1923, on another page



POOR TOKYO!

Above is all that is left of Bishop McKim's house. Three dead bodies were found under the tree in front

At the left is St. Paul's University after the second quake; at the right, a view of the inside of Trinity Cathedral

Below is the site of St. Margaret's School

NURSES FROM ST. LUKE'S HOSPITAL DIGGING IN THE RUINS OF THEIR HOME IN THE HOPE THAT SOMETHING HAS ESCAPED THE FIRE

The survival of the small frame building seen in the upper right hand corner of the picture is one of the most wonderful things connected with the Tokyo earthquake. It is the only building in the district that escaped both shock and fire. No one can understand why or how it was not utterly destroyed when the sheets of flame swept over it. It belongs to Dr. Teusler and he is now using it as his office

THESE TENTS NOW SHELTER ST. LUKE'S NURSES

THE HELPERS OF ST. LUKE'S ARE FORTUNATE IN HAVING THIS "NEW" HOUSE

THE PARISH HOUSE AND ADMINISTRATION BUILDING OF THE CATHEDRAL

The parish house was formerly the Divinity School and was the first terra cotta building to be erected in Tokyo

THE NURSES OF ST. AGNES'S HOSPITAL, RALEIGH, NORTH CAROLINA

Mrs. A. B. Hunter, for many years the superintendent of the hospital, sits in the center. Behind her stands her husband, the Rev. A. B. Hunter, who was also for many years chaplain of the hospital and the head of St. Augustine's School, with which the hospital is connected. In front of Dr. Hunter sits Dr. Mary V. Glenton, noted for her missionary work in many fields. Her last service was at St. Agnes's Hospital. It is proposed to e[illegible] Society. [illegible] her life in this issue.

CLIMBING A MOUNTAIN ROAD IN CHINA

If you would know what the life of a missionary who is a superintendent of schools in China really is, read Miss Gregg's story on the opposite page of this magazine

Eating Bitterness in the Heart of China

By Alice Gregg, U. T. O.

PERHAPS it doesn't sound very interesting. It didn't to me a year ago when Bishop Huntington first proposed that I be Supervisor of the schools in our Anking diocese. With a limited vision, I could only think of the hardships of primitive traveling, of exile from the little foreign community of Anking, of the giving up of home comforts, and of other selfish considerations. It seemed quite all right for the bishop to have to travel all over the diocese, but that I should do it was quite another thing. How little I dreamed then of what the year would mean in my life!

What has it meant? It has meant a new vision of what the Church is doing in China; it has meant a new vision of what has already been done; it has meant a new vision of what remains to be done. It has meant getting into the lives of our Chinese clergy, catechists and teachers who are laboring alone in inland towns and villages; learning of their problems, seeing their sacrifices, listening to their plans. They are being the real pioneers, and it is they who will bring China to Christ.

I wish I might make some of them real to you. There is young Mr. Loh of Tsougyang, one of the bishop's old Ichang School boys, and now a catechist, who radiates kindliness and good feeling, whose teachers and pupils are devoted to him, and who brings a smile to your face and a feeling of contentment to your heart when you remember that he is alive. Even his faults are lovable ones that come from an abundance of good will and a most generous heart.

Then there is the old white-haired catechist of I Ching Chiao, who lives in the worst hole that any worker in the diocese is asked to live in. When I arrived there the thought of twenty-four hours in such a place sickened me. I almost thought it couldn't be done. But it was done, and, some way, I Ching Chiao never fails to create a warm feeling in my heart when I think of it. I can't forget the picture of that sweet-faced, white-haired old man teaching his little group of children, with a poor little unwanted girl baby that he had rescued in his arms. I can't forget two little girls with bound feet who were in the fourth grade, and who were hoping they would pass their fourth grade examinations so they might have a chance to come to St. Agnes's School, "and then," they said, "we can unbind our feet!"

I can't forget the tears of joy shed by an old pupil who had never left home before, but who had volunteered to go to K'ong Ch'en to teach in the girls' school so recently opened, as she came across the rice fields to meet me, followed by her pupils. I was her old teacher and somebody from home, and she was the only young woman of any education in that town. Can't you just picture the loneliness of it?

She isn't the only one. There are five other of our nice St. Agnes's girls in five other inland places, eating bitterness, that the next generation of girls in those places may have a chance at an education and at the freedom that education brings. One of them re-

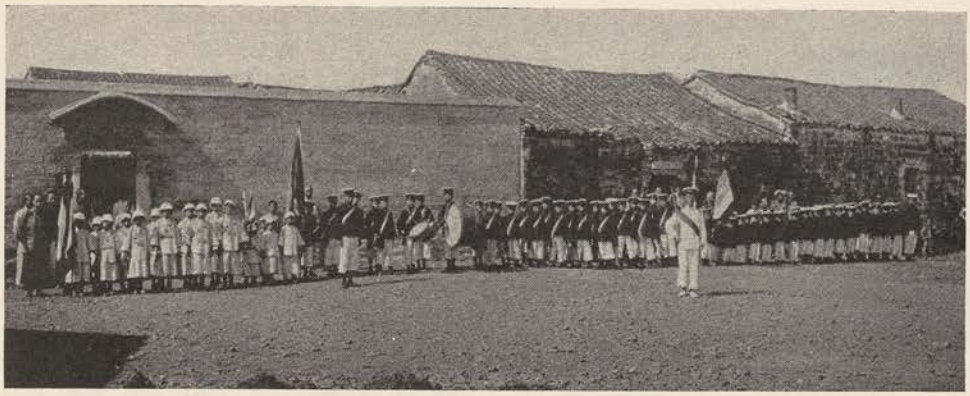
TEACHER AND SCHOLARS IN THE LITTLE COUNTRY VILLAGE OF MIAOCH'IEN

marked to me, "Every single one of my pupils has bound feet, and I haven't been able to get a single mother to unbind them, but I make them sing the song about unbound feet just the same." Her pupils are helpless, of course, but *their* daughters won't have bound feet, and they will, when they are mothers, insist upon natural feet for their daughters-in-law. They will remember a young teacher who made life much more interesting for them, who had large feet, and who taught them the stupidity and sinfulness of deforming themselves in such a fashion.

The men teachers have a hard time sometimes, but they never have the loneliness to endure that one of these girls has. She is, in one of these country towns, the "new woman", and people all stand ready to criticize. She has big feet like a man. She isn't married, and sometimes she isn't even engaged! She wears skirts, which she has no right to wear unless she is married. She can read and write, and that isn't the orthodox thing for a woman to do. And so the old people shake their heads and wonder what the world is coming to. And this dangerous "new woman" is only a pathetic little girl of eighteen or twenty, who is hungry for affection, keenly sensitive to criticism, and who weeps and begs you to transfer her to Anking. When you are so touched that you agree to do it, imagine the pleasure that comes when she comes to you and says, "I've changed my mind. I'm willing to go back for one more year. You foreigners eat bitterness for us, and I'll go back to Moulin for another year."

Then the children: The fair-skinned child with beautiful eye-lashes in Sousong who says to you, "If my mother were living I think she'd let me unbind my feet because they hurt"; the child in Moulin who says timidly, "Can't you live here all the time?"; the merry-faced boys who are so delighted at being taught games that all of our American children know—they more than make up for any lack of comforts.

The fourth grade is the interesting one, always, for the primary schools only go so far. After that, if the work of our primary schools is to be conserved, the boys must go to one of our upper primary schools, and the girls must go to St. Agnes's School or St. Lioba's School. In so many, many cases they are children of very poor families whose education can go no further unless they are helped. They look at you with hungry, hopeful eyes as the teacher talks to you about them, and you long for an unlimited bank



BOYS' SCHOOL AT TSOUGYANG
The girls of St. Agnes's School, Anking, have just opened a school for girls here

account that you might invest it in these young lives. Fortunately, the problem of girls who need help has been solved by Miss Woods, principal of St. Agnes's School. A self-help department has been opened there in which the girls may, by doing cross-stitch for an hour or a little more each day, earn half of their support.

Alas, no plan of self-support has been discovered for the boys and many are the heart-burnings and anxious fears of the fourth grade boys.

Not only is the unlimited bank account wanted to help boys and girls—a few girls still need help even though they can earn half their support—but you want it to buy decent desks with, so that small bodies need not sit for hours perched on a high, backless bench with their feet dangling in mid-air. You want it when a new window would mean letting the sunshine in and the transformation of a dark room that never gets any sunshine into a livable room. And you want it when you spend Easter at a country station that has no organ!

Last Easter I was at Moulin and I went out to help Miss Ho, the teacher, train her children to sing Easter anthems. It was awful. We pitched the hymns too high, or we pitched them too low, or we couldn't remember how the tune started, and would have to sing the end of a verse in order to start off on the next verse! She could have played a ten-dollar baby organ had they had one, but they hadn't. We made a "joyful noise unto the Lord" all right, but that is about all I can say for what we did.

I hope I have said enough to convince you that supervising schools in China is not monotonous. It is a work full of warm human interest. Places that used to be but names, or dots on a map, are now real places where real people live. They are places to which the Church has gone and is establishing herself in the hearts of the people.

THERE is no name more honored in the annals of the China Mission than that of Boone. Mrs. Henrietta F. Boone, the widow of the second Bishop Boone of Shanghai, died on Nov. 8th, 1923, in her eighty-second year, in St. Louis, Mo., where she had been making her home with her daughter, Mrs. Albert R. Walker. As Miss Henrietta F. Norris, Mrs. Boone went as a missionary to China in 1876; in the following year she was married to the Rev. William J. Boone. In 1892, after the death of her husband, she retired from the missionary field in order to make a home in this country for her children. Besides the daughter with whom she lived she is survived by another daughter, Mrs. Caroline W. Rhein, of New York, and a son, the Rev. Elliott W. Boone of Manitou, Colorado.

"An Old Friend" to the Children of the Church

"For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life."

THOSE of you who are so fortunate as to have Christian parents to lead you by the hand to the Church of the Living God ought to be moved to affectionate regard for thousands of little children in this and foreign lands who never hear any such message as the story of Redeeming Love that is so familiar to you. Think whether you can help to bring joy and peace into the lives and homes of other little children. You can send a message of love and sympathy to those in China and Japan and other foreign lands which those little ones can never hear if you do not help to send them.

Suppose you see them groping in the dark, will you not give them some of the light, joy and blessing which you receive every day? Is there nothing which you now enjoy but which you can do without and make them happy? Give them light where they are in darkness, give them strength where they are weak, health when they are sick and knowledge where they are ignorant, and then give thanks to a loving Saviour who has blessed you with so many, many things you can spare to help others who need them every hour.

The Lenten Season will soon be here when we are to enter into sympathy with all who have not learned the glorious lesson which has been taught to you, how the Blessed Saviour came down from heaven to open the Gates of Glory that you and thousands of others might learn the grace of self-denial and inherit the blessing which comes to all those who love the Saviour Who has loved them so much, and which will prepare and fit you to enter in due season the Paradise of God.

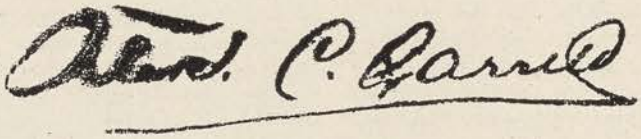
One day when I was a missionary and lived among the Indians I was walking along the road and saw an Indian woman gazing up in a tree at a little box. I spoke to her and found the little box contained the body of her little baby who had died and was put there to save it from the wild animals. I told her of the resurrection of Christ from the dead and that he would come again, that he would care for her baby whose soul he had received into His Paradise where everlasting spring abides and never-fading flowers. My little children, may I know that you will, during the coming Holy Season of Lent, prepare yourselves with prayer and self-denial to send missionaries to teach those poor people who are in darkness the way to life everlasting.

You have just celebrated the birthday of your Heavenly King, He is their King, too, but they do not know Him.

Your Presiding Bishop is a very old man now and blind. Will you not add cheer to my life by letting me have a letter from every Sunday School telling me I may count on you to help to teach our little brothers and sisters in far-off lands about our Lord of Lords and King of Kings?

With a great deal of love and my blessing to every member of the Sunday Schools.

Your old friend,



Bishop of Dallas
PRESIDING BISHOP OF THE CHURCH

Many a Mickle Makes a Muckle

For example, through these little mite boxes more than five millions of dollars have been gathered for the Church's Mission

TWO good things happened to the Domestic and Foreign Missionary Society in 1877, while it was still housed in the old Bible House, long before the Church Missions House was thought of. A young man named E. Walter Roberts joined the staff and the first Lenten Offering for Missions was sent in from a little church in Pennsylvania. No one dreamed then how long and intimately these two were to be connected. For Mr. Roberts is the man who invented the mitebox in its present form and during the past forty-seven years more than five millions of dollars have been gathered by the Sunday schools for the Church's Mission by means of the little receptacles we call miteboxes. When the first Lenten Offering for Missions was taken the mitebox was a ponderous affair, made of black walnut and costing fifty cents even in those days of the low cost of living. It goes without saying that boxes of this type could not be widely distributed. In well-off Sunday schools each teacher might have one, perhaps, but in the poorer schools only the superintendent could indulge himself in such a luxury. Mr. Roberts was of an inventive turn of mind and he began to ponder over the problem of making a mitebox which could be put into the hands of every child in the schools. Meanwhile a wooden box covered with paper had been found which cost ten cents apiece, followed later by paper ones at eighteen dollars a thousand, but nothing satisfactory in every way was to be found on the market.

E. WALTER ROBERTS

That first Lenten Offering was $200 from the Sunday School of St. John's Church, Lower Merion, Pa., of which Mr. John Marston was superintendent, and he, with Mr. George C. Thomas of Philadelphia, who later was treasurer of the Board of Missions, suggested that all the Sunday Schools of the Church be asked to participate.

In 1891 Mr. Roberts invented and patented the "Pyramid" mite box, giving the use of it to the Society at cost, which was from $4.45 to $4.75 a thousand. In the fourteen years during which this type of box was in use the saving to the Society amounted to some $85,000. But the greatest benefit came through the wider distribution of the boxes. With the reduced cost it became possible to supply them to all the children in all the schools, it being assumed that they would all take offerings for missions. The number of schools contributing more than doubled at once and the Offering jumped $20,000 in one year.

In 1906 Mr. Roberts invented the "Keystone" box, naming it in honor of

Pennsylvania, the state which has ever been the keystone of this great arch of giving. The new box was as successful and popular as its predecessor.

The Lenten Offering for Missions and Mr. E. Walter Roberts are still "going strong". Mr. Roberts retired in 1918, after forty-two years of active service as assistant treasurer to the Church's Mission, but his interest in its affairs, and especially in the children's Lenten Offering for Missions, is still unabated. As for that offering, it has shown a virility and endurance which would be surprising did we not remember the Source from whence it is inspired. Last Easter the children of the Church schools laid on the altar the sum of $390,853. How much will it be in 1924?

The Children's Lenten Offering for Missions

By Frances H. Withers

Secretary in the Department of Religious Education for the Church School Service League

THE Church Schools are out for a Lenten Offering for Missions of $500,000.

Do you know what they gave last year? $390,853. Wasn't this splendid?

How did they reach that goal? What will they reach this year?

Lenten Offering Posters, one for each week in Lent, will go to every parish and mission in the Church to tell the children how they can help in the work of the Church through their Lenten Offering. Before preparing these an exhibition of pictures was held in the conference room of the Department of Religious Education in the Church Missions House and all the people in the House were asked to look at them and vote for the best pictures to put on the Lenten posters. The pictures which received the most votes were selected. It was a difficult matter to decide for every picture told of a need that must be filled.

Many are the methods used to stimulate interest and to register the resulting offerings. Some are suggested in what follows:

The posters are used in many different ways. One school tacks the poster illustrating the story for the day, after it is told, on the inside of the church door, so that all of the people coming and going can see it. In that way the parents have a glimpse of the picture about which the children talk when they come home. One of the other schools had a most interesting method. When the superintendent told the first story he called up a boy to hold the poster aloft and to walk slowly about the isles so that every child could see it. On the second Sunday a second boy was called, and so on, until the final Sunday, when six boys marched about the church, each bearing in order the posters for the six Sundays of Lent.

In St. Peter's Church School, Helena, Montana, the Lenten campaign centered definitely about the posters. Each week the boys and girls earned money for the particular children told about in that Sunday's poster, the Chinese children arousing the earners to a particularly high pitch of endeavor. The idea that the money should be earned was emphasized, and, while the "earning" was chiefly done at home, there is no doubt that it represented some little effort. Even the five-year-olds reported washing dishes. Sidewalks were swept, innumerable errands done, and the local grocers were surprised and somewhat overwhelmed by the wholesale collection and redemption of egg-cases at a penny a piece which re-

sulted from the suggestion of one of the teachers. Many children put money into their mite-boxes which they would ordinarily have spent on candy and the "movies", others made it a rule to put a dime into the mite-box for every dime spent on anything else, with the result that the Sunday school presented an unprecedented offering for Missions at Easter and established a new record for the school and diocese.

A school which presented an unusual offering used the following plan: On the first Sunday of Lent, when the mite-boxes were given to each pupil, the purpose of the mite-box offering was explained by the superintendent of the school. Then a large picture of the Commander-in-Chief of our Schools, the late Bishop Tuttle, was held up before the school with his command, "Forward, March", inscribed at the top. The school immediately accepted the command, and when appealed to by the rector they said they would not be satisfied with simply marching forward with the sinews of Christian warfare, but they would *run* instead of march. So a long piece of white canvas was stretched across the building, and on it was painted the words of St. Paul: "So I Run!" Below these words, on the canvas, was also a picture of two parallel running tracks. At equal intervals along these tracks were twelve hurdles, each hurdle representing a missionary field. Every class of the school was presented with a runner—a character on cardboard—picturing a girl or boy running in athletic costume. These runners were numbered according to the number of the class and each class advanced its runner every Sunday in Lent by reporting its total offering for the day. Every five dollars reported took a class runner over a hurdle. As the runners cleared the hurdles the work and needs of that particular field were explained and a picture, furnished by the Department of Missions, with its appropriate story, was told. These stories and pictures appealed strongly to the school. They helped make graphic the "why" of the offering. In consequence from Sunday to Sunday the zeal and interest in the offering increased with the knowledge given. The spirit of contest and class rivalry, of course, entered strongly, but the aggregate school offering eclipsed everything else. Nearly every class cleared every hurdle actually—and all of them spiritually. They all ran and ran victoriously.

The only halt in the whole race was on one Sunday when the school was informed that Bishop Tuttle, their Commander, was critically ill. Then the whole school forgot the race and prayed for him who had led the children of our Sunday schools for so many years.

Easter revealed that the Sunday school had given an offering of eleven hundred and thirty dollars!

A simple form of chart may be made by grouping a large number of the natives of any given place where the Church is engaged in missionary work around a large blank space. THE SPIRIT OF MISSIONS and missionary leaflets will provide plenty of figures and a group from the Church School Service League will be glad to cut them out and mount them on a large sheet of cardboard. The centre of the card is left blank, and on it is scratched the outline of a church (invisible to the children). The chart is then hung in the school room and weekly talks are made on the normal conditions of heathen life, what the Church can do for these people, and how many of the heathen long for the light and hope that the Church has to offer. The children are told of their privilege to bring the Church and its Message to these people through their money—each dime (or dollar, according to the amount desired to be raised) being used to put a stone or window or door into place in the church, which will be visualized by crayoning it in over the scratched lines when the offering is brought in by the children. In such a chart the windows,

doors, etc., may well be drawn first on separate paper and pasted into place as the church grows with the presenting of the children's money.

Another device used successfully in one school was a map mounted on heavy cardboard with every missionary jurisdiction marked with a large white-headed pin. Surrounding the map were candles representing the districts. Throughout the Lenten season when this was used the various phases of the work in the districts were presented and the children gathered their money to bring the Light of Christ into the unworked parts of these districts. At Easter, as the money was received and counted, the candles were gradually lighted, and the raising of the predetermined quota lighted the complete circle around the map, signifying that the children had done the part assigned to them in carrying the Gospel Light to these districts.

A "candlestick" chart was made on heavy compo-board coated with wrapping paper. A gilt paper candlestick was set at the bottom centre with a cutout picture of the parish church upon it. The theme was that the parish is set as a light on a candlestick to give Light to the world, the motto chosen being, "Send Out Thy Light". A glory of golden light was drawn with crayons around the church, from which were to emanate rays as the scholar's money gave evidence that the parish Light would shine throughout the world. Each class was assigned a missionary district, and a picture representing each district was placed on the chart at a distance in proportion to the amount of money to be raised for that country. Each teacher was given informational material on her class field, and the rector based his addresses on the general theme of "Light". Each week the total amount raised was indicated on a thermometer, and as a class raised its full apportionment a ray was crayoned in from the church to the missionary field picture. So great was the interest aroused through this chart that although only $200 was asked of the school the amount raised was $350.

Simple devices may be used. The most common is a thermometer that registers dollars instead of degrees. It may be home-made by some of the older boys, from heavy cardboard, lettering ink and red and white tape. Weekly the red part of the tape will be drawn up through a hole in the red colored bulb to indicate the progress of the offering.

A dial on the order of a clock face, but marked for five or ten dollar spaces, with one large black hand, can be used similarly. For a two-year comparison the black hand can be fastened at the goal of the first year and a red hand used for the second period.

These are merely suggestions. We hope that others will improve on them and let the Secretary of the Church School Service League have the benefit of their experience.

At the Helm

THE photograph which appears in our pictorial section of the way in which Christ Church, New Bern, N. C., gave in its Lenten Offering for Missions, was sent us by the rector, the Rev. D. G. MacKinnon, D.D., with the following explanation: The design represents the steering wheel of a ship, in this is a star with the five points of service; at each point of the star are electric bulbs; under the word service are two open doors. A little girl is in the act of placing her Lenten mite box through these doors into the treasury; a little boy stands at the steering wheel. Above the steering wheel is a cross and on this cross the words "At the Helm" and "A little child shall lead them." As the children deposited their boxes the star flashed out.

OUR LETTER BOX

Intimate and Informal Messages from the Field

So many people are interested in the work at Ft. Yukon that we are sure Dr. Burke will forgive our sharing this personal letter with our readers:

THE mail carrier leaves in the morning to walk to Circle, twenty-five miles, and the Yukon is not frozen—something that has not happened for years, and there is not enough snow on the ground to permit sledding. The carrier must take bedding, grub, etc., and gun, and must cross the open Yukon. I, therefore, will not send two articles I have in this mail, but will hold them and pictures for the next.

Our All Saints' Day was celebrated by us all gathering around Hudson Stuck's grave, which Mrs. Burke decorated, and by singing hymns.

We had a major operation yesterday with the new staff—and they are fine. With such women one can do so much—infinitely more than has ever been done before.

We have all been on a constant go since our return, Mrs. Burke in her home housekeeping and entertaining and the care of many children and on urgent occasions with sick—I at the hospital, with the patients, installing in two rooms battery and generators and X-ray, and in a general care of supplies and equipment during the morning and in running the tractor. What a variety of experiences the frontier life offers! Yet everyone is happy—and well. Should not one be thankful?

An exceedingly interesting article from Miss C. Gertrude Heywood, principal of St. Margaret's School, Tokyo, was received too late for this issue but will appear in February. In the meantime St. Margaret's many friends will be glad to read the following short letter:

IT is a comfort to know that the people at home are thinking of us. We are trying to carry on St. Margaret's and opened again on October 16th, the regular date for opening being September 11th, with about three hundred pupils. Several of our girls were killed in the earthquake and some lost parents and relatives. We are maintaining a dormitory for about sixty of them, many of whom could not attend at all otherwise; some we are supporting entirely until their parents are able to re-establish themselves. Probably four-fifths of our students' homes were burned. They are scattered all over the country.

We have been able to reopen St. Margaret's so quickly, and also to open a dormitory, only through the kindness of Mr. Ishii, who for years has been doing a remarkable and unique work for subnormal children. He moved his children and work into old buildings and has given us the use of his new plant for as long as we want it. We are supplementing it with tents given us from American relief supplies from the army in Manila. We must give Mr. Ishii's buildings back to him as soon as possible and hope to build barrack class rooms within a few months, and again Mr. Ishii has offered us the use of his land for the purpose. We are very much his debtors.

We were glad to hear in the following letter of the safe arrival in Liberia of Miss E. deW. Seaman:

MISS KIRK, Mr. Donovan and I arrived here on Tuesday the 23rd, accompanying the President of Liberia and his suite from Monrovia on a local cargo boat! He is visiting this territory of Cape Mount and planning to spend a month in this vicinity so we have come in for some excitement as he is visiting our schools these first two days. We find all our workers in fairly good health here.

News and Notes

ONCE more that invaluable compilation of the statistics of the Church, The Living Church Annual, is available. For the ninety-third year it presents the Church Almanac; for the seventieth year The Churchman's Almanac; and for the forty-second year The Living Church Annual, the three appearing in this combined and encyclopedic form for the past two years.

The whole Church is indebted to the Morehouse Publishing Company for this purely private enterprise, the Church itself having no machinery for the gathering and publication of general statistics.

The book is commended to the whole Church as it abounds in information that should be more generally at the finger-tips of our people. It unfolds the whole panorama of the Christian year. It records our gains and our losses, reveals our strength and brings to light our weaknesses. If "knowledge is power" here is a veritable treasure house for Churchmen as individuals and for the Church as a whole.

❖

IT is proposed to erect an addition to St. Agnes's Hospital, Raleigh, N. C., as a memorial to Dr. Mary B. Glenton, who died in May, 1923.

Doctor Glenton had been engaged in the missionary work of the Church for more than a generation. She helped Archdeacon Joyner when he was in charge of a colored hospital in South Carolina; she did work in Alaska and spent fourteen years in China. Obliged by illness to return to this country, she engaged in medical work at a church settlement in Georgia. Increased illness contracted in China led to the amputation of her leg. After her recovery she became resident physician at St. Agnes's Hospital, where she remained until the time of her death, for the last three years being superintendent.

Before Doctor Glenton's death she had been greatly embarrassed by the over-crowded condition of the hospital, and especially of the men's ward. The cost of the extra accommodation needed is estimated at $10,000, $5,000 of which has been promised. Offerings may be sent to the Rev. Edgar H. Goold, marked for "Glenton Memorial."

❖

THE destruction of so many hospitals in Tokyo and Yokohama by the recent earthquake in Japan has created an urgent need for medical work. The hospitals in Osaka are entirely unable to meet the demands being made upon them. We are consequently rushing the work upon the new St. Barnabas building in order that we may assist in helping to meet this emergency. Bishop Tucker recently wrote: "A wonderful opportunity for service is opened up to us, but we can do nothing until we secure the money needed for equipment. We appeal therefore for immediate contributions. These may be credited to Priority Items 128 and 561, thus helping to meet parish or diocesan quotas for advance work. Let us enable St. Barnabas's Hospital to be true to its name and serve as a means of bringing consolation to an afflicted people."

❖

A RECENT census in Japan shows that there are at present in that country 117,729 Shinto shrines and 71,643 Buddhist temples against which there stand a scant 1,039 Christian churches, outposts of the Kingdom of God, valiantly engaged in a struggle against heathenism.

As a matter of fact a very large number of Buddhist temples are empty and dreary evidences of the failure of that faith longer to meet the need or command the loyalty of hundreds of thousands of Japanese people.

Much the same is true of the Shinto shrines. In support of this worship, however, there is strong nationalist and

patriotic propaganda, the basis of it being the old emperor worship.

Tremendous efforts, however, fail to check the decay of this one-time dominating influence in the hearts of the people. The truth is that Christianity, despite its relatively few established vantage points, has today its most wonderful opportunity, and valiant workers in these 1,039 centers look forward with increasing confidence to the imminent conquest of Japan for Christ and His Church.

❖

IT is estimated that seventy-five thousand men participated in the Advent corporate communion of the Brotherhood of St. Andrew last year. The number of men participating in this annual celebration grows larger each year. For weeks in advance the Brotherhood national office sent cards of invitation to parishes, and Brotherhood men called on men at their homes, reminding them of this communion, which marked the beginning of the Advent Season.

❖

THE first Friday in Lent will be observed by all the Protestant denominations in the United States and Canada as a Day of Prayer for Missions. A joint committee of the Council of Women for Home Missions and Federation of Women's Boards of Foreign Missions will publish a program for its observance. The theme for this year will be *The Spirit of Power.*

❖

THE addition to St. Timothy's Hospital at Cape Mount, Liberia, which is a memorial to the late Mrs. Ramsaur, is being built, but owing to the rainy season, the men often can only work part of the day. The Rev. E. L. Haines has been away from the mission for a week in the Golah country arranging to open a school in a new and faraway section north of Kobolia.

❖

WHEN Bishop LaMothe heard of the action of the National Council in establishing a Japan Emergency Relief Fund he knew at once that his people in Honolulu would want to share in making up that $500,000. On the basis of the Honolulu quota for 1923, he estimated that Honolulu's share of the $500,000 would be about $500. He told the people how he had arrived at that figure and asked for their offerings. He has already sent $1,622 and he says there is more to come!

In addition, the Bishop reports that the Hawaiian Islands gave about $700,000 to the Red Cross fund for Japan relief.

❖

A FEW copies of the annual report of St. Andrew's Hospital, Wusih, China, have reached the Department of Missions. The document is an interesting one whether a reader is primarily concerned with professional and scientific statistics or with the merciful ministry exercised by such an institution in a city of 300,000 people, where it is the only modern medical center. A copy of the report can be obtained by postcard request to the Department of Missions, 281 Fourth avenue, New York, as long as the supply lasts.

❖

SOME time ago the people of St. Paul's Church, Kiangwan, in the District of Shanghai, China, began to accumulate a fund for a new church. They feared they would be unable to complete their building without help from this country, and the American Church Building Fund kindly agreed to make a gift of $500. A letter has come from Bishop Graves stating that the people of St. Paul's will not need this help from America as they have raised the full amount needed and more. The last $2,000 (Mex.) has been given by a Chinese Churchwoman in memory of her father.

❖

THOSE who are trying to complete a file of THE SPIRIT OF MISSIONS should communicate with Miss E. V. Hagden, Smithfield, Virginia, who has been kind enough to write to us saying she has a number of back copies to spare for this purpose.

E. LOUISE CUMMINGS
Anking
From Long Island

THE REV. HERBERT A. DONOVAN
Liberia
From Philadelphia

META L. CONNELL
Anking
From South Dakota

ALICE BARLOW BROWN, M. D.
Hankow
From Chicago

RACHEL W. WALKER
Shanghai
From Philadelphia

MARION M. KIRK
Liberia
From South Carolina

BLANCHE M. HARRIS
Shanghai
From Southern Ohio

MR. FRANCIS W. GILL
Shanghai
From Southern Ohio

HELEN B. WILSON
Shanghai
From Newark

Recruits for the Field

SIX of the recruits whom we introduce to our readers this month have gone to China, two to Liberia and one to Japan.

Anking: The nursing staff of St. James's Hospital, Anking, has been reinforced by the appointment of Miss Meta L. Connell. Miss Connell comes from Aberdeen, South Dakota, which was her home until she entered the Presbyterian Hospital in Omaha for her nurse's training. This she supplemented by a course in anaesthesia at the Post Graduate Hospital, New York. At the time of her appointment she was a member of Trinity Church, Grantwood, New Jersey.

Miss Emma Louise Cummings will also go to St. James's Hospital as a nurse. She is a native of Brooklyn, New York, and a member of St. John's parish in that city. She is a graduate of the Army School of Nursing at the Walter Reed Hospital, Washington, D. C., and spent two years in the Army Hospital.

Hankow: Dr. Alice Barlow Brown is a member of Christ Church, Winnetka, Illinois. She received her medical education in the Hahnemann and Post Graduate Hospitals, New York, in the Johns Hopkins Hospital, Baltimore, and the Hospital for Physicians and Surgeons, Chicago. After considerable experience in private practice she served for two years in France during the war and for three years in Serbia. She has gone to the Church General Hospital, Wuchang, to relieve Dr. Mary James, who badly needs a furlough.

Shanghai: Miss Blanche M. Harris has gone to nurse women and children in St. Elizabeth's Hospital, Shanghai. She is a graduate of the Hartford Hospital, Hartford, Connecticut. For three years she had charge of the maternity department in Grant Hospital, Columbus, Ohio. Since then she has been occupied with private nursing and has had charge of the Columbus Baby Camp during the summer.

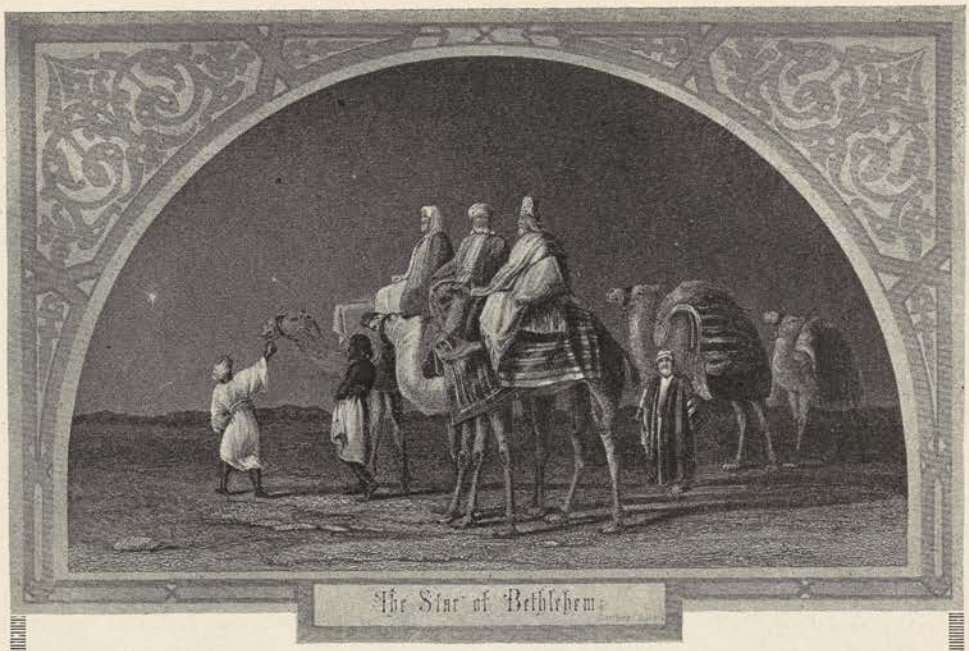
Miss Helen Braine Wilson is an accomplished musician who has gone to give her services to St. Mary's Hall, Shanghai. She has taught for ten years at the Music School Settlement in New York. Miss Wilson has lived in China for two years, as she taught English in the Cantonese Commercial School and piano and harmony in Ginling College, Nanking. It was her experience at the latter place that decided her to devote her life to work among Chinese girls.

Miss Rachel Woodward Walker is a sister of Mr. M. P. Walker, the treasurer of our Shanghai mission. Miss Walker has had experience in teaching, both in Canada and the United States. She had long wanted to do missionary work, and during a visit to her brother in Shanghai became convinced that there was a great opportunity in St. Mary's Hall.

Mr. Francis W. Gill has taught in China for five years, being for two years headmaster of the American School in Peking. While in Shanghai he became interested in the work of our Church and was confirmed by Bishop Graves. After his return to America he received an invitation from Dr. Pott to teach in St. John's University.

Liberia: Two people have gone to reinforce the staff in Liberia. Miss Marion Mitchell Kirk is a member of the Church of the Epiphany, Eutawville, S. C. She was trained at Toumey Hospital, Sumter, South Carolina, and will be an addition to the staff at St. Timothy's Hospital.

The Rev. Herbert Alcorn Donovan is a Philadelphian and an alumnus of the Virginia Theological Seminary. He was ordained in May of this year and went almost immediately to the field to augment the very small number of white workers in Liberia.



THE SANCTUARY OF MISSIONS

THANGSGIVINGS

WE thank Thee—
For a New Year in which to live and work for Thee.

For progress of Thy Kingdom in Japan, Porto Rico and all the world.

For loyal, generous, consecrated people in Thy Church at home who so swiftly made the Japan Emergency Fund available.

For countless blessings in the year that has gone.

INTERCESSIONS

"THAT it may please Thee"
To grant to Bishops Motoda and Naide the unfailing guidance of Thy Holy Spirit in advancing Thy Kingdom through the instrumentality of the new Native Church in Japan.

To bless the efforts put forward through this magazine to inform, encourage, inspire all those who send and carry the Good News of Thy Gospel to the uttermost parts of the earth.

Our Father, Who art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Progress of the Kingdom

THE whole Church will join in admiration of our brethren of the new independent Church of Japan who, undismayed by earthquake and fire and almost total loss of fabric in the Tokyo district, have bravely faced what to many may seem an appalling task. Photographs in this issue add to evidence heretofore published that the extent of damage to mission property was, if anything, greater than first reports seemed to indicate. Our frontispiece depicts the ruins of four of our parish churches, and other photographs have indicated equal havoc elsewhere.

The Will to Help Themselves

Graphic stories have been printed and others will appear in future numbers of this magazine, telling various phases of the catastrophe, and bringing home to the whole Church, we trust, a sense of sustained responsibility to these people. The Emergency Relief Fund stands a monument to the spontaneous generosity of American Church people. It is quite obvious that in the face of any such sweeping destruction the half million dollars thus far given meets but a scant portion of the need.

Through the action of the National Council the whole Church is pledged to the privilege of continued and unfailing support until our work in Japan is in some large degree permanently restored. There is a very real pleasure in helping those who so obviously have the will and courage to help themselves.

MANY aspects of the consecration of Bishop Manuel Ferrando and the addition of his heretofore independent communion in Porto Rico to our work there may very well give rise to profound gratitude on the part of all of us for what would seem to be a divine blessing upon our missionary activities in that island. Let us stress just one point apt to be overlooked in the search for means for furthering the Kingdom. This is that the messenger that carried the good news into the heart of Porto Rico's mountains was none other than our age-old missionary, the Book of Common Prayer.

A Tireless Missionary

This inspiring key to our discipline and guide to our worship, always presenting its message in a language "understanded of the people", had been translated into Spanish for the service of our mission work there. Dr. Ferrando, then a volunteer ambassador of Christianity and civilization to the backward mountain people, found in the Prayer Book sent him from Ponce just the agent he needed to bring his message to a Spanish-speaking people. Many influences, of course, led the good doctor to seek ultimate canonical union with our Church, but it is quite obvious that the Prayer Book, unassisted, told its own story in such winsome and convincing fashion that to it may be ascribed a fairly epoch-marking event in the story of our valiant and consecrated effort on behalf of the Porto Rican people.

We thank God for this blessing upon our effort in Porto Rico.

WE are happy this month to publish a few words from Miss Grace Lindley, executive secretary of the Woman's Auxiliary, who is now circling the globe as an official visitor to mission enterprises in every field. Miss Lindley very graciously consented to take time during the busy months ahead of her to

A Word From Miss Lindley

write of her experiences to THE SPIRIT OF MISSIONS and thus, though far away, still be fresh in the minds and hearts of the members of the great organization which she represents.

Hawaii, the Philippines and China will occupy Miss Lindley's time until May and her study of the work in the last-named land will cover every detail of it in all three of our missionary jurisdictions.

THE SPIRIT OF MISSIONS is very happy to be the medium through which these articles will reach the Church at home. Certainly they cannot fail to prove an inspiration to all who have any part in advancing the Kingdom at home or abroad in obedience to the Great Command.

A Challenge to Scholars

IN the pages of the magazine this month we present a challenge to the scholarship of the Church. The problem of a generally understood written language for China has been a baffling one, not only to the foreigner bringing the message of Christianity, but to native forces interested in the intellectual progress of the people.

Very recently advance has been made in this regard through the means of the simplified Wenli, by which ultimately it is hoped that a popular literature may reach vast numbers of the people. Certainly the Holy Scriptures and the Book of Common Prayer as translated for use generally for the Chinese should represent the highest possible achievement of scholarship.

We trust that this plea from a native leader will meet response from our universities in China itself and from scholars throughout the whole communion, and at the same time attract the attention of others who, themselves unable to contribute toward solution of the problem involved, may be able to provide the funds which will enable scholarly individuals or groups to undertake this pressing task.

The article itself is the first of a series in which THE SPIRIT OF MISSIONS will undertake to deal with broader problems and philosophies affecting missionary progress.

Write to Bishop Garrett!

BISHOP GARRETT, now in his ninety-third year and totally blind, asks in this issue that the children of our Church schools write a bit of a note to him, pledging loyalty to their part of the Church's mission to non-Christian folk in foreign lands. The venerable presiding bishop is surrounded at Dallas by tender and loving friends who see that so far as is humanly possible his every comfort is assured and his every wish realized. Only a very brave and determined soldier of the Cross of his years and with his physical limitation would have the courage to undertake the onerous duties of his high office. These loyal friends are eyes and hands for him and make his achievements possible.

But what a winsome thought, what happiness will come to the aged Bishop if into his darkness can come rays of light from hundreds of groups of little Churchmen and Churchwomen, bringing the assurance that new generations are rising to "carry on" as the patriarch of the Church nears the end of the journey!

A Pat on the Back

THERE is an aspect of the recent contribution by the Church of five hundred thousand dollars for Japanese Emergency Relief that seems to justify something of a pat on the back for one phase of the new organization of the Church.

A fund of such magnitude ordinarily would be raised with the aid of a special organization which would only take shape through many weeks of careful study and preparation. The Japanese Emergency Fund, however, was completed in exceptionally quick time with the use of regularly existing agencies.

The power invoked was Publicity

operating through channels created during recent years by the Department of Publicity which undertakes to see that every Churchman, everywhere, has presented to him, promptly, forcefully, and effectively, whatever matters affecting the weal of the whole Church every such Churchman, everywhere, ought to know. This machinery is far from complete, and where it exists it occasionally fails to function, but, discounting all the lacks and all the failures, the fact remains that the call for help that came from Japan was broadcasted and did bring into the coffers of general headquarters a fine golden stream that presently amounted to the whole of the sum that had been asked.

Publicity, therefore, would seem to be in the forefront of those agencies which are at work within the Church to break down parochialism and to prepare the way for unified effort and jointly-won triumphs.

Forward March Through 1924

WITH this issue of THE SPIRIT OF MISSIONS we greet the advent of the new year with complete confidence of continued loyalty from old friends and a very earnest desire that this voice of the missionary activity of the Church and of its administrative departments will win many other friends and readers. So far as the Church is concerned the pages of the magazine during the year just ended have in the main found all the outposts well manned and courageously struggling to advance the Kingdom of God wherever the Church has raised her banner.

In Porto Rico an independent communion of two thousand souls, created through the evangelistic zeal of Manuel Ferrando, comes bodily to join us with Dr. Ferrando become Bishop-suffragan in that missionary jurisdiction. The whole incident is a monument to the power inherent in the Prayer Book as itself a missionary of the Church. It was the Prayer Book translated in the Spanish tongue, lent to Dr. Ferrando to facilitate his work, that won his interest and admiration and finally his allegiance, and thus added to our numbers in Porto Rico, under the spiritual guidance of Bishop Colmore, two thousand in a day.

The Japanese story needs no re-telling. Enough to recall that almost on the eve of the creation of a native autonomous Church with preparations for the consecrations of native bishops complete, came upon Japan one of the most terrible disasters in the history of the world. It was a pitiful thing, indeed, to spread upon the pages of the magazine. Yet through that instrumentality the American people were enabled to give to Japan a memorable demonstration of Christian fraternalism at work. Swift upon the outpouring of millions through the instrumentality of the Red Cross came also the Church's spontaneous giving of the five hundred thousand dollar Emergency Relief Fund. This evidence of a real solidarity cheered the hearts of the stricken people and added immeasurably to the happiness which marked the consecrations of Bishops Motoda and Naide.

At times the pages of the magazine in the year just ended have brought grief to all the faithful. It has been necessary to record the passing of a number of great leaders in Israel. We will not call the roll of these, other than to voice again the deep regret with which we told of the death of the Rt. Rev. Daniel Sylvester Tuttle, who fell on sleep April 17th last. In his death the Church in the United States and the Anglican communion in all the world lost a man of precious value, for many years a patriarchal figure whose memory remains an inspiration.

"Forward March" was always the message of the late Presiding Bishop in annual letters to the children of his Church. In high loyalty to the great leader who has gone, THE SPIRIT OF MISSIONS with his motto faces the responsibilities of 1924.

G. WARFIELD HOBBS.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Alexander C. Garrett, D. D.,

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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Secretary, The Rev. Franklin J. Clark
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John Stewart Bryan
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II. Wm. M. Baldwin
III. The Rt. Rev. J. G. Murray, D.D
IV. The Rt. Rev. F. F. Reese, D.D.
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VI. James H. Pershing
VII. The Rev. W. P. Witsell, D.D.
VIII. The Rt. Rev. L. C. Sanford, D.D.

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The Rev. Arthur R. Gray, D.D., *Secretary for Latin America*
The Rev. Edwin B. Rice, *Registrar and Custodian of Archives*

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Wm. E. Leidt, *Assistant Educational Secretary*

Foreign-Born Americans Division

The Rev. Thomas Burgess, *Secretary*
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Address all communications to the Church Missions House, 281 *Fourth Avenue, New York, N. Y.*
Telephone number for all Departments, 3012 *Gramercy*

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

Meeting of the National Council

December 12, 13, 1923

THE National Council met on December 12th and 13th at the Church Missions House, New York, with twenty-one out of the twenty-six members present. In the absence of the President, Bishop Gailor, in Japan, the Vice-President, Mr. Lewis B. Franklin, presided.

The following resolution of appreciation for the splendid response to the appeal for a Japanese Emergency Fund was unanimously carried:

Resolved, That the National Council, at its meeting in New York on December 12, 1923, having been informed by the Treasurer that the sum of $481,000 had been received for the Japan Emergency Fund of $500,000, sends its hearty congratulations to the members of the Church on its quick and ready response to the great need of our daughter Church of Japan and expresses the hope that the balance necessary to complete the Fund will be speedily given.

Before leaving this country for Japan Bishop Gailor and Dr. Wood asked the officers to give careful study to methods of making the need for reconstruction in Tokyo known to the Church, so that on their return with definite information such plans might be put in operation without loss of time. In accordance with the request of the officers the following resolution was adopted:

Whereas, It is advisable that a Fund needed to replace the buildings destroyed by the earthquake and fire in Japan be raised through the medium of a special appeal to the people of the Church; therefore, be it

Resolved, That the National Council hereby approves an appeal to the people of the Church in the Spring and early Summer of 1924 for the reconstruction of the material fabric of the Church in Japan recently destroyed by earthquake and fire.

It was felt that the expense of organizing this appeal and carrying it through should, if possible, be met beforehand, so that all money given for reconstruction purposes might go direct to the object for which it was intended.

Treasurer's Report: The Treasurer reported that the amount due on the budget quotas for the year was $1,683,635. This, however, includes an item of $200,000 for the reduction of the debt and another of $237,000, which resulted from reducing appropriations, principally in the home office. In addition to these reductions $321,856 has been received in legacies which can be used in any way determined by the Council. If no appropriation is made for reduction of the debt and if the legacies mentioned are placed in the current account the minimum amount necessary to be collected before the New Year is $837,779.

Department of Missions: The committee on the Training School for Colored Church Workers recommended that it be located at Raleigh, N. C., in connection with St. Augustine's School, and that a committee consisting of Dr. John W. Wood, Miss Grace Lindley, the Rev. Edgar H. Goold, the Rev. Dr. R. W. Patton, the Rev. G. M. Plaskett, Mrs. A. S. Phelps and Miss N. H. Winston, be appointed, with power to add to their number, to consider the questions of land and buildings, the budget and methods of meeting it, control of school, curriculum and discipline; said committee to report to the February meeting of the Council. Both recommendations were approved.

The report of Mrs. Loaring Clark, chairman of the Committee on Literature for the Blind, told of good work done which is only limited by lack of funds.

As Bishop Carson was consecrated after the Program was adopted, no Priorities appear in it for Haiti, and $10,000 of the amount relinquished by Southern Ohio was assigned for that district.

Department of Religious Education: The Department has given much time to consideration of the Young People's Movement in our Church. Twenty-four leaders, representing over 30,000 young people, met in conference at the Church Missions House last October and unanimously recommended that a secretary be secured for work among young people. Miss Clarice Lambright, appointed under the United Thank Offering as a field worker, has a special gift for work of this sort and she has been requested to devote part of her time to it.

In their Lenten Offering for Missions the Children of the Church Schools gave $390,000 last year, an increase of more than $100,000 over 1922. The objective for 1924 is $500,000. Posters will be issued again this year and 600,000 mite boxes have been ordered for distribution throughout the schools.

The Rev. Canon DeVries of Washington, D. C., was elected an additional member of the Department, and Miss Mabel Lee Cooper was appointed as a field worker for six months. This latter appointment was made necessary by the continued absence of Dr. Bradner. An encouraging report was received from Dr. Bradner's physician, but he is not yet able to resume his duties in the Department.

Department of Christian Social Service: Archdeacon Russell, the head of St. Augustine's School, Raleigh, N. C., was elected an additional member of the Department.

A resolution endorsing a World Court was approved.

Department of Publicity: Mr. G. Warfield Hobbs has accepted his election as Editorial Secretary, which post carries with it the editorship of THE SPIRIT OF MISSIONS. The Executive Secretary reported that changes have already been made in the production of that magazine which will save some $2,200 a year, and much favorable comment has been received on its appearance. During the absence of Mr. Hoster in Japan Mr. Hobbs will also have charge of the News Bureau.

Field Department: A committee of the Continental Domestic Missionary Bishops has offered the services of that body in making the Church's Program more widely known. The Department welcomed this assistance and the Council expressed its appreciation. A number of prominent clergy and laity throughout the country have been enlisted to serve as auxiliary secretaries of the Department for the same purpose. These are men of outstanding ability who have achieved good results in their own parishes and who will serve without salary.

The Synod of the Province of the Pacific has endorsed the formation of a Field Department within the Province and has asked the Council to formulate a plan by which speakers might be made available. A committee was asked to confer with the province and report to the February meeting of the Council. Reports were received from the Bishop of Georgia and Dr. Patton on two intensive campaigns in Georgia and Southern Ohio which had been very successful.

The Council heard with pleasure the plan of the Girls' Friendly Society to erect a National Headquarters in Washington, subject to the approval of the Bishop, at a cost of some $100,000, the entire cost to be defrayed by the Society in addition to their usual activities.

The report on the Survey of the conditions under which women are working in the Church, made by Mrs. Graham Taylor at the request of the Woman's Auxiliary, had been held over from the October meeting for full consideration. The Council received the report, which is a voluminous one, with a tribute to the efficient way in which it had been prepared, and recommended that the portion which related to the domestic field should be printed. The second section, relating to the foreign field, was referred to the Department of Missions for consideration and report.

An interesting interlude in the weighty matters before the Council was afforded by Mr. Moses B. Cotesworth, F.G.S., who put before the meeting the work of the International Fixed Calendar League, whose aim is to put our present erratic and illogical Calendar on a commonsense basis. Those who are interested may obtain a leaflet giving information from the headquarters of the League in Washington, D. C.

Bishop Gailor has asked that the February meeting of the Council may be deferred for a week in order to allow time for his return from Japan. The meeting therefore adjourned until February 20th.

THE Department of Missions met, as usual, on the day preceding the Council meeting. The following appointments were made:

Arkansas: Mrs. Marie W. Russell in the Helen Dunlop School, U.T.O.; **North Carolina:** Miss Leonore E. Colyer, social worker among mill people, U.T.O.; **Wyoming:** Miss Helen M. Turner, U.T.O.; **Dominican Republic:** Miss Catherine M. Mason, teacher; **Porto Rico:** Miss Mary Jane Levett, teacher; **Shanghai:** Miss Louise F. Wheeler, U.T.O.

Missions and Church Extension

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Specimen of Field Work

Mr. Percy J. Knapp, Field Missionary of the Division, has been in the Province of the Mid-West, with headquarters at Chicago, since last March. Except for the two summer months, when he lectured at the Summer Conferences and took a vacation, he has carried on continual conferences, private and public, with the clergy and parish organizations of Chicago and other cities, as well as a large correspondence. He has supplied carefully prepared surveys of districts, cities and states to over two hundred applicants. He also has made sets of beautifully done colored graphs, showing the proportion of foreign-born populations, of all the states and many cities and wards, besides sending appropriate copies of these and diocesan surveys to every bishop. He has used these graphs effectively in his work. He has been able to enlist in the Province the hearty coöperation of the Brotherhood of St. Andrew and also the Girls' Friendly Society, the Daughters of the King, and young people's societies generally. He has opened personal contacts with foreign-born college students and their organizations. Keen interest has been aroused in many parishes and many interesting results, which will be detailed later in an article, have been obtained. Mr. Knapp was placed in the Province at the formal request of the Synod.

Following are a few extracts from his letters:

"We had for dinner Dr. Co Tui (Chinese) from the Philippines, who is taking a post-graduate course in surgery here. He is a fine Episcopalian, and I have put him in touch with some of our clergy. His desire is to return to China to work in one of our Church hospitals." . . .

. . . . "On another evening, we had for dinner Chandra Gooneration, Hindu, who is also a Churchman. He is studying at the University of Chicago. . . . We have succeeded in getting two groups of our Young People's Society to invite some of the foreign students to their Sunday night meetings." . . . "I am busy (between drinks) making up graphs of states for the Brotherhood of St. Andrew; also for Miss Dunn, of the Girls' Friendly Society." . . . "The Assyrian congregation worshiping in St. James' Church has jumped from 30 to 40 to between 200 and 300 and growing." . . . "Thanksgiving Day was a real holiday, for I succeeded in making up twelve graphs." . . . "I attended a conference specially to meet representatives from the Chicago Board of Education, Chamber of Commerce, Chicago Women's Club and Colonial Dames, all active in Americanization work. They were very complimentary in their commendation of our program, and are in the position to help us."

Missions and Church Extension

Educational Division

William C. Sturgis, Ph.D., Secretary

Every-Layman's Study League

A FEW days ago I was reading again Dr. Jefferys' little book *How Can We Know the Way?* and was impressed anew with the potentialities hidden in his thought that had our Lord Jesus come to earth in this era to establish His Kingdom, He probably would have called it the Kingdom of Service. The Great War called forth a manifestation of the most supreme type of service—the sacrifice of self, the complete giving of self, gladly and willingly, for, in most cases, an ideal. Since the War, the spirit of service which during that war was everywhere evident has diminished—diminished, it seems, because in times of peace, people find it difficult to visualize the ideals for which their nation stands, to serve that nation whole-heartedly and to make the lesser sacrifices which such service in time of peace entails. It is this failure to see lesser acts of service which contributes largely to the yearning, unconscious and inarticulate, which underlies present-day unrest. Until a vision of service stripped of the thrills and excitements of

war becomes very real, there can be no real or lasting peace in this world.

One of the most inconspicuous forms of service there is—so inconspicuous that it is often overlooked as a form of service—is that of reading about the Church and its works. In the plan of the Every-Layman's Study League the reading of two books a year as a definite form of service to the Church is the only requirement for membership. Through this reading a fuller realization of the task of the Church and the problems of the world should come, and with it a stimulus to deeper study and greater service. As in prayer, the practice of the grace of service must be begun in a small way and ever carefully tended and nurtured until it has gained such strength and power that we become better citizens of the Kingdom of Heaven—the Kingdom of Service.

As has been pointed out, the Every-Layman's Study League offers a gateway to a larger and fuller life. The League, organized about two years ago, prepares and publishes a carefully compiled book list to assist in the selection of the two books a year to be read. To those who have long been accustomed to limiting their knowledge of the Church to the instruction gained in less than an hour on one day a week from one man; to those in rural and isolated communities who have long sighed for larger contacts with the world of affairs and of men; to the whole body of the Church who have long been perishing from lack of knowledge, the book list of the League with its intriguing suggestions for reading—Bishop Fiske's *The Faith by Which We Live*—"a plain, practical exposition of the religion of the incarnate Lord", Bishop Slattery's *Why Men Pray*, Grey's *The Christian Adventure*—a vigorous statement of what Christianity is, written for young men, *The Church and Industrial Reconstruction*, and a host of others, will open a new door of adventure—adventure fascinating and romantic, which will bring them nearer the more abundant life which the Lord Jesus intended them to have. It will bring a consciousness of the real character of service and will lead the way to a quickened Christian life. With knowledge people cannot perish. The League offers one way of gaining that knowledge.

Those who are anxious to follow this adventurous road should write the general secretary of the League, Miss Barbara Simonds, 1817 Laguna Street, Santa Barbara, California, for leaflets and a copy of the book list.

W. E. L.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

The Church Service League

PARISHES which are forming units of the Church Service League will be interested in the following by-laws of the unit in Grace Church, Grand Rapids, Michigan, the Rev. G. P. T. Sargent, rector:

I—NAME

Grace Church (Grand Rapids) Parish Unit of the Church Service League.

II—OBJECT

The object of the Church Service League shall be to federate for mutual understanding, co-operation, co-ordination of effort, all organizations in the Parish, in which men, women, boys and girls work; and further to give such publicity to work already undertaken, and develop such new opportunities for service as shall arouse the interest, enlist the sympathy, and secure the response of every member of the Parish.

The idea of this Unit shall be to give everyone in Grace Parish an opportunity each year to render Christian service in the Parish, Community, Diocese, Nation and World.

III—MEMBERSHIP

Membership in the Church Service League shall include everyone in the Parish who takes any part in the recognized work of the League.

IV—ORGANIZATION

The executive body of the Church Service League shall be a Council composed of: (a) the clergy; (b) the resident members of the National, Provincial or Diocesan Council of the Church Service League; (c) two representatives from each of the following: the Vestry, Church School, Choir, Men's Club, the Woman's Auxiliary, and all Guilds, the Young People's Society, and the Boy Scouts. Representatives of organizations shall be Communicants of the Church and elected annually by the groups they represent or, if not elected, appointed by the Rector. (d) Six representatives, three men and three women from the Parish at large, appointed annually by the Rector; at least one of them should be an active worker in the civic interests of the community.

V—DUTIES OF THE COUNCIL

It shall be the duty of the Council to prepare and develop a comprehensive five-fold plan of service which shall enable the mem-

bers of the Church Service League to carry out its object.

VI—OFFICERS

The officers of the Church Service League and its Council shall be a President, who shall be the Rector, a Chairman, and Vice-Chairman, both appointed by the Rector; a Secretary and Treasurer, elected annually.

VII—DUTIES OF OFFICERS

The President shall preside at all meetings and appoint all committees not otherwise provided for.

The Chairman shall assume the duties of the President, when so directed, or in his absence.

The Secretary shall keep records of all proceedings of the Church Service League, give notice of all meetings, and conduct correspondence.

The Treasurer shall receive and disburse all money collected under the authority of the Church Service League, unless otherwise prescribed by its special order, and render a quarterly account to the Council and an audited account to the Vestry and the Church Service League at its annual meeting.

VIII—STANDING COMMITTEES

The Standing Committees shall include: (1) Publicity; (2) Education; (3) Service, and such other committees and sub-committees as are necessary to carry out the five-fold plan of service.

IX—MEETINGS

The Council shall hold regular meetings each month.

One meeting either in the spring or early fall shall be devoted to the forming of a plan of work for the ensuing season.

The annual meeting of the Church Service League shall be held, if possible, in January.

X—QUORUMS

One-third of the Council shall constitute a quorum. At all meetings of the Church Service League representatives from two-thirds of the constituent bodies shall constitute a quorum.

XI—AMENDMENTS

These By-Laws may be amended at any meeting of the Council by a two-thirds vote of the members present and that the proposed amendment has been submitted in writing to every member of the Council at least one week before the meeting.

AIM—EVERYONE AN INTELLIGENT, CONSECRATED, ACTIVE, GENEROUS MEMBER OF THE CHURCH.

THE WHOLE STRENGTH OF THE PARISH ON THE WHOLE WORK OF THE CHURCH.

A 20-POINT PARISH PROGRAM

Namely: Knowledge, Prayer, Work, Gifts (of Life or Money) for each of the Five Fields: Parish, Community, Diocese, Nation, World.

SPEAKERS' BUREAU

Miss Jean W. Underhill in charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Miss M. L. Bartberger (Province 3).

CHINA

The Rev. Y. Y. Tsu.
The Rev. F. G. Deis and Mrs. Deis.
Rev. Edmund L. Souder.
Rev. P. L. Tsen (in Province 3).
The Rev. M. Y. T. Chu, in Province of Sewanee. Engagements will be made by Rev. George Ossman, Auburn, Ala.
Miss Violet Hughes.
Miss M. E. Wood.
The Rev. Walworth Tyng and Mrs. Tyng (Province 1).
Prof. C. F. Remer, Ph.D.
Deaconess Julia A. Clark (Province 8).
Dr. and Mrs. Paul Wakefield.
Dr. Mary L. James (Province 3).

JAPAN

Bishop H. St. G. Tucker.
Rev. R. W. Andrews and Mrs. Andrews.
Rev. P. Nagata.
Miss B. R. Babcock.
Mr. A. R. McKechnie.
Rev. J. H. Lloyd.
Deaconess E. G. Newbold.
Rev. George Wallace, D.D. (Province 5).
Miss Dorothy Hittle.
Miss M. R. Schaeffer.

LIBERIA

Mrs. E. M. Moort.

NEGRO

Archdeacon Russell.
Mrs. H. A. Hunt.
Mrs. A. B. Hunter.

SOUTHERN HIGHLANDERS

Rev. W. S. Claiborne.

Religious Education

The Rev. William E. Gardner, Executive Secretary

The New Student Inquirer

THE vacancy in the group of "Student Inquirers" made by the elevation of Mr. McDowell to the episcopate has been filled by the election of the Rev. DuBose Murphy, rector of the Church of the Resurrection, Starkville, Miss. Here he works with the students of the Mississippi Agricultural and Mechanical College. Mr. Murphy is a graduate of Yale University, was much interested in the Y. M. C. A. work while there, was director of our Brotherhood of St. Andrew Chapter, and worked in the Yale Hope Mission. He was assistant minister in the Church of the Epiphany, Dorchester, Mass., prior to taking up his present work. He was a captain in the 321st Field Artillery from 1917-19 and saw service at St. Mihiel and the Meuse-Argonne. His theological work was taken at the University of the South, at the Episcopal Theological School, Cambridge, and in Oxford, England.

THE REV. DUBOSE MURPHY

It will thus be seen that Mr. Murphy will be a great addition to the Student Inquirers because of his wide experience. His advice will be of much value in a group which exists chiefly for the purpose of developing policies, and as the representative of the Department of Religious Education for student work in the Province of Sewanee, he will be very acceptable to other college clergy in the Province.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

A Conference That Was a Conference

By T. F. O.

OPENING with a service of dedication in the Sacrament of the Lord's Supper, a conference on Social Service was held on October 31st in the Chapel of the Cross, Chapel Hill, N. C., with about one hundred men and women present—a few of the former being clergymen. This was a real conference. The executive secretary of the Department of Social Service of the National Council said afterwards, "It was to me the most satisfactory conference I have yet attended, because it was carrying out exactly the program that I have been pressing for in the Church". Those who spoke did so as ones "having authority"—that is, the authority of people who "know whereof they speak" —and they "knew", because they are enlisted in the most vital and practical sort of social service. Their words had the ring of "messengers from the front".

The signal fact about the conference is that the first two speakers were officials of statewide organizations for welfare, one, Mrs. Kate Burr Johnson, being the director of the North Carolina Department of Public Welfare (a paid office of the State), and the other, Dr. Joseph Hyde Pratt, president of the North Carolina Conference for Social Service (a voluntary organization working in the interest of better civic and community life). These persons being at the same time members of the Episcopal Church and appearing before a body of Church workers, spoke from a vantage ground seldom attained by the average person addressing himself to a discussion of any sort in Church circles.

Dr. Pratt, a medical man, a Churchman and a social service devotee, defined social service in the following terms, "Social Service is an act done for the benefit of the community:—conservation of health, care of defectives, care of children, providing pure drinking water, insisting upon clean streets, clean public buildings, such as jails, courthouses, railway stations, and the like; lifting the burden off children who labor; removing

illiteracy; enforcing the compulsory education laws," etc. He said, "Hog and cattle conservation are good—but conservation of people is better!" He showed how a few years ago the State of North Carolina was spending only about $10,000 a year for health, through the State Board of Health—but now she is spending nearly half a million. "Churches should get behind clean-up movement and health work", he urged—"and the Church should not be confined strictly to 'Sunday religion'". He said that Protection and Prevention are the watchwords of the State Conference for Social Service—and urged the coöperation of all Church people.

Mrs. Johnson's subject was, *What the State Department of Public Welfare Expects of the Episcopal Church.* She defined social service as "the conserving and enriching of human life and the bettering of conditions that surround human life", and declared that the Church has a "vast opportunity" to undertake and promote a definite work along the line of Christian service which no other organization has taken up. She referred to five bureaus under which her department is working and called most earnestly for the support and coöperation of all Church people in the State. The bureaus are:—County Organization (related to and responsible to the State Board); Mental Health and Hygiene (bureau for feeble-minded children); Institutional Supervision (for inspection, etc., of Jails and County Homes for poor and aged); Promotion and Education (bureau for the better fitting of workers to serve the State); Child Welfare (for care of delinquents under 16 years of age). She outlined the actual work that these bureaus are doing and stressed the fact that Church people can greatly advance the Department's work in effectiveness by lending a hand in the matters of public opinion, advice, actual helpfulness and definite coördination of forces.

The Rev. Carey Montague, City Missioner of Richmond, Va., and executive secretary of the department of social service in the diocese of Virginia, outlined the activities of his organization, referring to the many ways of carrying gladness into hospitals, homes for the aged and poor, asylums and institutions for children. He displayed a graphic chart setting forth a great array of figures as to visits made, gifts, acts of social and individual help, etc., which convinced all present of the far-reaching possibilities of Christian service when definitely organized and properly directed.

Dean Lathrop, of the National Department of Social Service, was the last speaker. He gathered together the threads of thought for the whole day and said pertinently, "This conference has been my dream—the dream that I have had for the whole Church". He pleaded for the introduction of religion into every avenue of life and gave emphasis to the words of a former speaker as to "conserving and enriching human life and bettering the conditions that surround human life everywhere".

The diocesan commission on Social Service which arranged this excellent feast of good things was as follows:—Rev. Lewis N. Taylor, chairman; Rev. A. S. Lawrence, Dr. Jos. H. Pratt, Mrs. J. S. Holmes, Mrs. W. H. S. Burgwyn.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

The Executive Board of the Woman's Auxiliary

THE December meeting of the Executive Board of the Woman's Auxiliary was the first to be held without the presence of Miss Lindley. Although greatly missed, the Board rejoiced that it was possible for the Executive Secretary to visit our missions in the Orient, bringing to them the inspiration of her presence, and the greetings which officers and members of the Auxiliary are glad to send to our missionaries and to the native Christians in so direct and personal a way.

At the time of the meeting Miss Lindley was in Honolulu, having sailed from San Francisco November 28th, and was staying at the Priory School, whose principal, Sister Olivia Mary, is a sister of the Miss Matthews, who, during the past year, has been chairman of the Board. It was a delightful coincidence, and made the mission field seem near indeed!

A celebration of the Holy Communion preceded the day's meeting, after which Miss Matthews called the meeting to order. Miss Matthews spoke of the fact that the Board was meeting at a time of historic interest; on the day preceding the first native Bishop of the Japanese Church, Dr. Motoda, had been consecrated in Tokyo, an epoch-making event and one for which the American Church should be profoundly grateful. It marks the culmination of many years of devoted service by the missionaries and by the native Christians. Its significance to the future development of the Japanese Church must be very great. The members

of the Board joined in the General Thanksgiving, after which the chairman prayed that the Japanese Church might have light and guidance in all its undertakings and sufficient courage for the difficult days through which it is now passing.

Fifteen members responded to the roll call and, with the exception of Miss Lindley, all the secretaries were present. The announcement was made that the Japanese Emergency Fund had been met, and a cable from Japan was read announcing Bishop Motoda's consecration, its few vivid words making possible a mental picture of that great event.

The reports of the secretaries emphasized points which their experience of late had brought especially to their attention. Mrs. Biller and Miss Boyer dwelt particularly upon conditions in rural communities and suggested ways in which the Auxiliary might aid in developing that much neglected field. Mrs. Wade's report touched upon a closely related subject, the work of the mountain missions and the Auxiliary's cooperation through the medium of the Supply Department.

The reports of committees were full of interest. Miss Winston, who is chairman of the Fund, reported for the Woman's Auxiliary special. Progress is being made and Miss Winston urged that all dioceses renew their efforts to put before their constituency this most important matter. New literature, descriptive of the progress of the Fund and of details in regard to the two houses, will be published from time to time, due notice of publication of these leaflets being given.

Mrs. Phelps, chairman of the Committee on Appointments of United Thank Offering missionaries, reported the names and fields of the new appointees (see page 60). Miss Weed, chairman of the Committee on the United Thank Offering, brought before the Board interesting suggestions as to the promotion of the Offering. Her Committee is giving much time and thought to the matter, and the result of the plans as they are worked out will be given to the Auxiliary. The Committee urges upon all diocesan treasurers continued efforts during the coming months.

Mrs. Robins reported for the Publications Committee. Among the recommendations contained in her report was that there be prepared a leaflet dealing with the devotional life of the Auxiliary, containing suggestions as to forms for the opening and closing of meetings, etc. The suggestion was approved by the Board, and the Committee instructed to proceed with the plan.

Mrs. Loaring Clark, as chairman, reported on the Emery Fund. At the last meeting of the Board the suggestion was made that the names of missionaries returning home on furlough be secured from the Department of Missions and that letters of greeting should be sent them from the chairman of the Emery Fund, these greetings to be from the Woman's Auxiliary, thus establishing another link between those who represent us in the field and ourselves. Mrs. Clark reported that she had written letters to those missionaries who have lately arrived, welcoming them and requesting that they notify her if she or any member of the Board or of the Auxiliary could be of service to them, and especially whether some need or desire of theirs could be met by the Emery Fund. Mrs. Clark further reported that a Christmas gift of a small sum of money would be sent to each of our women missionaries at home on furlough and to our retired missionaries also. All those who have had a part in this Fund must be glad indeed to think of it as an added bond between our missionaries and ourselves, serving as an expression of our affectionate interest in their happiness and well-being, and of our desire to show our gratitude for all that they are doing.

Miss Magill, chairman of a special committee on the increase in the circulation of THE SPIRIT OF MISSIONS, was not present, but telegraphed that progress in her plans for pushing forward this important work was being made.

Miss Matthews, who is a member of the Committee on Work with Women Students, reported most interestingly of a meeting lately held at which considerable time was given to the discussion of the relationship between the Committee and the Woman's Auxiliary.

There is need for greater development in the contacts between college women and the Auxiliary, and through this committee we may hope to receive valuable suggestions as to how we can make coöperation between these two groups a closer one.

It was voted by the Board to again cooperate with the women of other Communions in the observance of the Day of Prayer for Missions which is appointed for Friday, March 7th, 1924, the general subject being *The Spirit of Power.*

Mrs. Thorne, chairman of the Committee on the Emery Room, submitted architect's plans for the doing over of the large Auxiliary room so that a rest room for missionaries can be arranged where visiting missionaries may write letters, rest, or make appointments to see their friends. It is hoped, too, that Auxiliary members visiting New York will take the opportunity which the Emery room will offer to meet and talk with the missionaries as they come and go.

Mrs. Strong, who as Missions' Associate of the Girls' Friendly Society has been their representative on the Executive Board of the Woman's Auxiliary, retires this year

from that position and her place will be taken by Miss Helen Brent. Much regret was expressed by the members of the Board at the termination of this pleasant relationship. Mrs. Strong spoke of the fact that the opportunity for discussion of their mutual problems which her presence on the Board had made possible, had resulted in a growth of understanding between the two groups and gave valuable suggestions as to ways in which relationship might be strengthened.

A vote of appreciation was given Mrs. D. D. Taber for the excellent work which, as a United Thank Offering missionary-at-large, she has done in the field, especially in the district of Eastern Oregon, where, during the last three months, she has been at work.

A vote of appreciation and thanks was passed for the wise leadership of Miss Matthews, the retiring chairman of the Board, as well as for the faithful service of Mrs. Dix, the secretary.

The officers elected in October to serve for the year 1924 enter upon their duties at the February meeting.

The meeting closed with prayers by Miss Matthews and the Executive Board adjourned to reassemble February 16-18, 1924.

The November Conference

THE Officers' Conference met November 15th and opened with a celebration of the Holy Communion.

The following dioceses were represented: Honolulu, Long Island, Massachusetts, Nebraska, Newark, New York, North Carolina, Oregon, Pittsburgh, Tokyo, West Texas, Western Massachusetts, Western New York.

Miss Lindley opened the meeting, announcing that Mrs. Biller would preside and that the subject would be *The Woman's Auxiliary and the Rural Problem.*

Mrs. Biller stressed the importance of the rural work and stated that the Auxiliary secretaries had been traveling extensively and studying the question as thoroughly as possible. Reference was made to the resolution passed at the Triennial meeting in Portland which designated funds from the United Thank Offering to place three women in the field to do work of a rural nature.

Miss Boyer urged strong organization and suggested that groups be formed in reach of trolleys and other modes of travel, each group to be in charge of a head who would stimulate education and give definite plans for the district. The district organization to be unified by the diocesan plan and the diocesan secretary to handle material and have supplies on hand. The importance of program meetings and intensive days for educational work was urged.

Dean Lathrop reminded the conference of the early presidents who had come from rural districts, the large number of people who live in rural districts and 60 per cent of them without the Church. He suggested that the Woman's Auxiliary workers take a course that would help them to understand rural conditions.

The Rev. Mr. Meyer, missioner of Chenango County, New York, gave the following helpful information:

Rural Opportunities of The Woman's Auxiliary

WHENEVER a rector becomes inspired with a vision of duty outside of his parish and needs help and understanding he usually goes to his branch of the Auxiliary and presents the problem. Most rectors who have experienced this situation have shared in the encouraging results that followed. An Auxiliary branch is composed of women whose vision of service has developed beyond parish lines and who appreciate a call for service anywhere in the world.

A challenge now presents itself that is as attractive and yet more approachable than the foreign mission field, and, while not as large as the foreign field, its conversion will mean much for our Church and our nation. That challenge is the rural field. Our seminaries are silent on this work, which has been regarded only as a training field. Salaries of the rural clergy have been pitiably small and although there has been some increase of late in those received, the rural field is still under-manned and largely without clerical leadership. The expense of travel by automobile is very great and is hardly ever adequately provided for.

The first step must be that of publicity. City and town parishes seem unconscious of the changed situation that has developed in the rural field and the Parish branch of the Auxiliary can coöperate in no better way than to study the actual conditions and help spread the news.

I would suggest that they get their information direct. There are many books on the rural Church and the rural problem, but the situation is changing rapidly through social and business conditions, brought about largely through farmers' coöperative organizations, good roads, automobiles and radio. Therefore any up-to-date understanding must come direct from the field.

As a suggestion, make it a point to attend a service in some rural mission Church,

especially if on an automobile trip. Get acquainted with the faithful flock and the priest in charge. Ascertain how well they are organized and how much competition they meet from other religious bodies. If possible, get a brief history of the mission. Write an account of this and read that account at your next Auxiliary meeting. Better still, it would be interesting if the president of the Auxiliary would ask that a committee make such a visitation.

After a paper is read from such a visiting committee there may be an opportunity for the organization of another Auxiliary branch. If so, appoint a committee to again visit the field with this purpose in mind, after consent of priest in charge has been secured. A meeting could be arranged at home of some parishioner in that mission. This can be arranged by correspondence after attendance at service at which you disclosed your identity and parish from which you came. Act the part of a big sister to them. Invite the newly created branch to your meeting and arrange a special program for their reception. With the help of this small branch a rough survey can be secured which will disclose an unusual opportunity which can be presented to the men of the parish for their coöperation.

The Auxiliary of a large city parish, as well as of a town parish, could enter into this rural problem by journeying five miles outside of the city or town limits. It might be found wise to stop in a community in which our Church is not represented, or, in fact, where no church exists, and by making a few calls unusual opportunities will develop for an entrance into that community with a woman's organization. Future developments might mean a Lay Reader's service station and a Mission. The women are more able to get away for an afternoon and can secure a quicker introduction than even the parish priest to the women who will naturally be at home when the call is made.

If such small organizations can be developed, it might be wise to keep them missionary units of your branch until they develop to the point of becoming small branches themselves. If there is an Auxiliary branch organized in the mission you are visiting, invite them to your meeting and then appoint a special committee to visit their meeting with suggestions for more active interest and interesting meeting programs.

The rural problem has become an educational one. Residents in rural sections are no longer of the hayseed type. They are thinking out their life problems and with many of them our Church is not understood. Where the Church does exist as a small mission, it is receiving a remnant of service from a nearby parish priest, usually at an hour unsuitable because the priest is obliged to give the popular service hours to the parish of which he is rector. Under such conditions it is very hard to organize and any help from an intelligent, sympathetic group of inspired Auxiliary workers would be welcomed and the development would be rapid and astonishing.

The January Conference

THE January Conference will be held at the Church Missions House on Thursday, January 17th, being preceded by the celebration of the Holy Communion at ten o'clock in the Chapel. The subject will be "The Woman's Auxiliary and the Young People of the Church."

The subject of the young people is always one of paramount importance. That is especially the case now when organizations of young people are springing up throughout the Church. The Woman's Auxiliary has a distinct responsibility toward this whole movement. Just what is this responsibility, and how best can we discharge it, will be discussed at this Conference, and it is hoped that the officers and members of the Auxiliary, especially those who are in any sense in touch with young people's work, will make every effort to be present.

Important Notice

AS the February meeting of the National Council will occur on the same date as that heretofore fixed for the Officers' Conference, the Conference will be held on the second Thursday in February, the fourteenth —the subject being Educational Plans for 1924.

A readjustment of subjects for three of the remaining Conferences has been found necessary. In January *The* 1925 *United Thank Offering—Plans and Possibilities* will be discussed; in February, *Educational Plans for* 1924, while at the March Conference the subject will be *The Woman's Auxiliary and the Young People of the Church.*

The Officers and members of the Auxiliary are urged to note carefully these changes.

MISS GERTRUDE HEYWOOD principal of St. Margaret's School, Tokyo, happened to be in Kobe on the day of the earthquake. As soon as possible, she returned to Tokyo, went to the site of St. Margaret's School, and there, in the ruins of the once attractive building, found a notice saying that all the members of the staff were safe and giving their temporary addresses. After three days of hard work tramping about Tokyo, she located most of them, and then held a conference with some of the leaders of the faculty on plans for the future.

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