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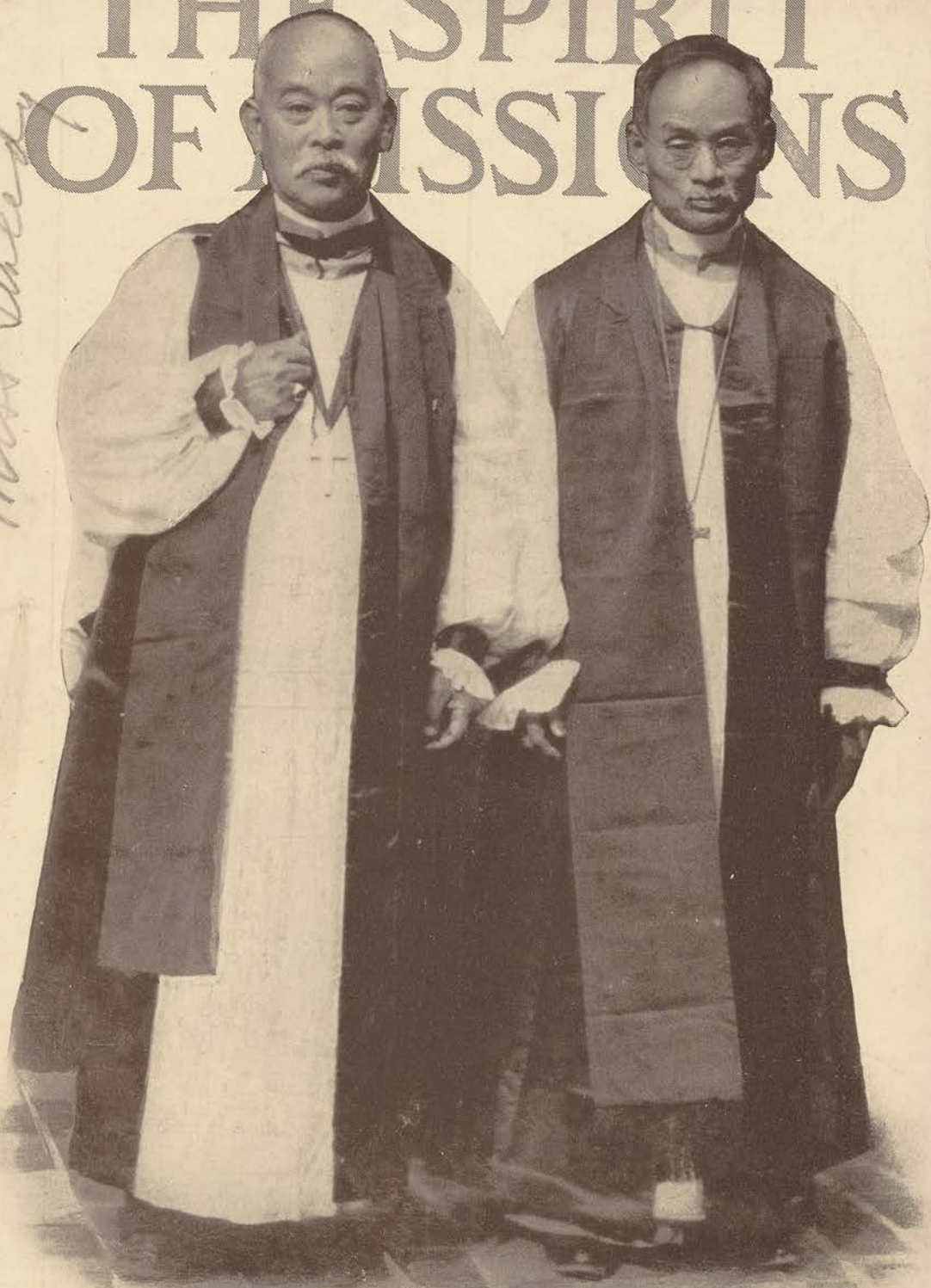
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THE SPIRIT OF MISSIONS

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BISHOP MOTODA OF TOKYO

BISHOP NAIDE OF OSAKA

THE FIRST JAPANESE BISHOPS OF THE

FEBRUARY 1924

NIPPON SEI KOKWAI

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ANGLICAN, CANADIAN, AMERICAN AND JAPANESE DIGNITARIES WHO ATTENDED THE CONSECRATIONS
From left to right they are the Rev. Canon Gould (Canadian), Bishop Lea of South Japan (Anglican), Bishop Heaslett of South Tokyo (Anglican), Bishop Motoda of Tokyo, Bishop McKim, Bishop Scott of Shantung, North China (Anglican), Bishop Naide, of Osaka, Bishop Hamilton of Nagoya (Canadian), Bishop Gailor and Dr. Wood

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Dawn of A New Epoch in Japan

The Consecration of Bishop Motoda at Tokyo

The Consecration of Bishop Naide at Osaka

Significance of the Event Defined by Leaders of the Church

Simple Dignity When Dr. Motoda is Consecrated

Articles and pictures in this issue dealing with Japan are from Mr. William Hoster, representing the Publicity Department, who was sent to report the consecrations of Bishops Motoda and Naide and to secure complete information and photographs covering the losses of the Japanese Church in the earthquake disaster for use in the proposed campaign for a fund for reconstruction.

AMERICAN PARTY SAILS FOR HOME

A cablegram received at the Church Missions House, Tuesday, January 22, announced that Bishop Gailor and family, Bishop McKim, Dr. Wood and the Rev. J. J. Chapman sailed that day for America on board the steamship President Wilson.

IN the little Church of St. Timothy, in Hongo Ward, Tokyo, at eleven o'clock a. m. Friday, December 7, 1923, the Rev. Joseph S. Motoda, Ph.D., D.D., was consecrated the first native Bishop of the diocese of Tokyo.

Though distinguished leaders of the Church came thousands of miles from across the seas to participate in the event, the occasion was marked by a simple dignity in perfect keeping with the extraordinary setting in which it was laid. When, on May 17 last, the first synod of the new Tokyo Diocese elected Dr. Motoda Bishop, the meeting was held in Trinity Cathedral, in the Tsukiji district; and it was planned that the consecration should be held there, in the heart of the section where fifty years of effort had wrought such results as were typified in Dr. Motoda's elevation to the episcopate. He began his career as a servant of Christ there, as a youth in St. Paul's Middle School.

It would have been fitting for him to have been formally installed in the highest honors the Church bestows amid the same surroundings.

Earthquake Intervenes: The earthquake of September 1 intervened. December 7 found a heap of charred ruins in Tsukiji, where the Cathedral, St. Paul's, St. Luke's, St. Margaret's, had stood, and the greater part of Tokyo leveled to the ground. Of all the houses of worship of the Church in the city prior to the earthquake, but one remained—St. Timothy's, Hongo, presided over by Mr. Welbourn, and here it was that the consecration service was held.

Nestled away in what, to the foreigner at least, is a secluded part of old Tokyo, St. Timothy's is a delightful little gable-roofed edifice of the "country church" style, with a seating capacity of about 500, standing on a

Dawn of a New Epoch in Japan

corner where three streets, or by-ways, converge. One would say that, save for the construction of this church and the influence which it has exerted upon the people of the neighborhood, nothing has changed there in two hundred years. Ox carts drive along, the soft-footed jinricksha man trots past with his charge, the patter of wooden shoes on the hard earth occasionally breaks the silence and awakens echoes of centuries in the narrow, unpaved alleyways.

Notables in Procession: Picture, then, the interest and amazement of the denizens of this remote corner of the earth when on December 7 the President of the National Council of the Episcopal Church in the United States, the Presiding Bishop of the Church in Japan, a group of Bishops of the Church of England, a representative of the Church of Canada, a Russian Bishop and a Bishop of the Greek Church, all garbed in their official vestments, marched in stately procession through a muddy alley behind two score American and Japanese clergymen of the Christian Church, to induct into the Episcopate a native-born Japanese.

A crowd which taxed beyond all measure the capacity of the church was in attendance long before ten o'clock, the hour fixed for the beginning of the service.

Outside, a picturesque crowd of Japanese men, women and children stared open-eyed at the arriving Churchmen, whose motor cars stood in marked contrast with the jinrickshas which threaded their way through the jam.

Robed in a Tent: Fifty yards down the narrow lane, to the rear of St. Timothy's, a tent had been erected in an open space, and here the participating clergy robed for the ceremony. Grass mats were flung in the mud along the route of the procession, and promptly at ten o'clock, with Miss Nelly McKim, daughter of Bishop McKim, at the little organ in the church, the procession started from the tent and wound its way

through the ancient alley to the main entrance, to the rousing old hymn of *Onward, Christian Soldiers*, rendered in the language of Japan.

Rev. Mr. Spackman, of our English mission, acted as Master of Ceremonies and led the way, followed by the crucifer, as the first notes of the hymn floated out through the open windows, and this unusual procession moved amid a drizzle of rain toward the main entrance of the Church.

One of the first familiar figures in the procession was Dr. John W. Wood, Executive Secretary of the Department of Missions, and not less familiar were the two beloved Churchmen who marched in the honored positions at the head of the line—Bishop Gailor, President of the National Council, and the venerable Bishop McKim.

Order of Procession: The order of the procession was as follows: Master of Ceremonies, Standing Committee of the Tokyo Diocese, First Cross, Choir, Diocesan Catechists, Other Catechists, Diocesan Clergy, Visiting Clergy, Second Cross, Rev. J. Y. Naide, attending priests, Bishop-elect Motoda, Chaplain, Rev. Dr. Sweet, Visiting Bishops, Chaplain, Rev. Mr. Kojima, Bishop Gailor, Chaplain, Rev. Mr. Tagawa, Bishop McKim.

When the Consecration party had been seated within the chancel the regular Consecration Service was proceeded with, in this instance, however, being conducted entirely in the Japanese language.

Bishop McKim, as Presiding Bishop of the Church in Japan, presided at the service. The co-consecrators were Rt. Rev. S. H. Heaslett, D.D., Bishop of South Tokyo, and Rt. Rev. Arthur Lea, D.D., Bishop of Kyu Shu. The Presenters were Bishop Heaslett and Rt. Rev. H. J. Hamilton, D.D., Bishop of Mid-Japan. The attending presbyters were Rev. T. Minagawa and Rev. S. Yamada. Bishop-elect Naide read the Litany, and Bishop Gailor preached in English, the sermon being translated



ST. TIMOTHY'S CHURCH, TOKYO, WHERE BISHOP MOTODA WAS CONSECRATED

into Japanese as it was delivered. Bishop Hamilton read the Epistle and Bishop Lee the Gospel. The choir of St. Paul's University sang during the service.

Owing to the limited accommodations of St. Timothy's the invitations to the Consecration were restricted to members of the congregations of the Ameri-

can, English and Japanese churches in Japan, and a few invited guests, who included, in addition to those already named, Bishop Scott, of Shantung, China, representing the Church in China; Rt. Rev. Sergius, Russian Archbishop of Tokyo; the Bishop of Kam-schatka, and Canon Gould, representing the Church in Canada.

Bishop of Osaka Consecrated in Historic Robes

THIRTY-ODD years ago, when the late Rt. Rev. Channing Moore Williams, D.D., first Bishop of Japan, resigned his episcopate, he laid aside a robe and other insignia of the episcopal office, which he directed should be preserved for the use of "the first Japanese Bishop of Osaka".

At eleven o'clock on the morning of December 11, 1923, in Christ Church, in the city of Osaka, the Rt. Rev. Yasutaro Naide was consecrated the first Japanese Bishop of Osaka, and before a

congregation which filled every corner of the church, the robe which Bishop Williams had prophetically laid aside for him, was taken out and placed upon his shoulders.

"The mantle of Elijah has fallen upon our brother Naide's shoulders," said Bishop McKim, as the consecration service came to an end.

Thus the second native Bishop of the Church in Japan was inducted into office, four days after Bishop Motoda, the first to attain this honor, had been

Dawn of a New Epoch in Japan

consecrated in St. Timothy's Church, Tokyo.

If Bishop Naide's consecration lacked the high historic importance which attached to that first ceremony three hundred miles away in the capital of the Japanese Empire, the striking feature of his inheritance of the robe bequeathed by Bishop Williams, and other significant events attaching to this ceremony in Osaka, made it an event notable in the annals of the Church.

Dinner Follows Ceremony: Not the least important of these was the dinner in the Osaka Hotel, which followed immediately after the ceremony in Kawaguchi. Here in the commercial capital of the Empire, five hundred people, of whom not more than twenty were of foreign birth, assembled at the noon hour to pay tribute to the new Japanese Bishop. And of these attending four hundred and eighty citizens of Japan, nine-tenths of them active Christians and supporters of the Church, one, Hon. H. Nakagawa, was the Governor of the Prefecture of Osaka; another, Mayor Saki, was the Chief Executive of the city in which Bishop Naide's headquarters will be established; and a third was Mr. Motoyama, the editor and owner of Osaka's great newspaper, *The Mainichi*. All three of these distinguished guests made felicitous addresses during the course of the notable dinner.

Altogether it was a day which will be memorable in the history of Christian missions in Japan.

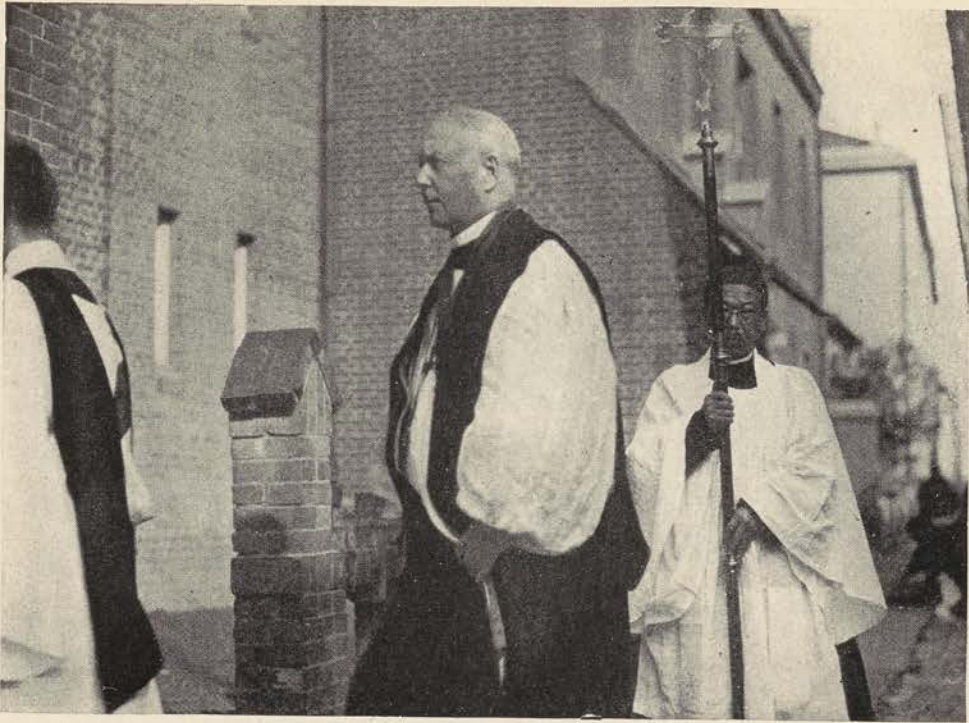
Bishop McKim's Comment: Bishop McKim has been in Japan forty-four years. His face was aglow when the dinner finally came to an end. What the occasion meant to Churchmen and the Church may be summed up in his brief but earnest comment: "Forty years ago," he said, "to invite a Japanese official to a Christian gathering of any kind, would have been to invite scorn if not insult. Today we have not only had three distinguished officials of the Empire sit down with us, but have

heard from their lips words of praise and encouragement for the work which we are doing. Surely the hand of God is stretched forth toward Japan."

It was an occasion, in other respects also, for Bishop McKim to rejoice. Just twenty-nine years ago, the Bishop, then already old in the missionary service, but holding his first convocation as a Bishop in Japan, ordained among four native candidates for the ministry the man upon whom the mantle of Bishop Williams had just fallen. It is interesting in this connection also to note that Bishop Motoda, a few years prior to Dr. Naide's entrance into the diaconate, as a catechist received Dr. Naide as a catechumen. And one other interesting fact may be noted as illustrating the progress upward of the Church in the land of the Rising Sun. At Tokyo, four days previously, when Bishop Gailor preached the sermon at the consecration of Bishop Motoda, Dr. S. Kojima, headmaster of St. Paul's School, acted as his interpreter; at Osaka, when the sermon was again preached by Bishop Gailor, Dr. T. Takamatsu acted in the same capacity. Both of these native Churchmen were classmates through St. Paul's Middle School as well as the University.

Scene of Consecration: Dr. Naide became a Bishop in the church of which he was long the rector, and which is now presided over by Rev. B. S. Ikezawa. It is interesting to note that this little church, located here in far-off Japan, has a listed membership of 782 native Christians, of whom 240 are regular communicants, and that it contributes annually to the support of the establishment the sum of 8,979 *yen*.

The day was Tuesday, December 11th, the hour ten o'clock, the place the interior of Kawaguchi, filled to overflowing with Japanese Christians, for the most part attired in native costume, who came by motor car and jinricksha, appropriately left their footwear in the vestibule of the edifice, and donning soft-soled sandals crowded



BISHOP GAILOR IN THE PROCESSION AT BISHOP NAIDE'S CONSECRATION

into the body of the church until pews and aisles, save the center, the open spaces in the rear and the overhanging gallery, were completely filled and a throng stood outside in the vestibule; and there, later, joined with those inside in the singing and the prayers.

Ten o'clock, and to the music of *Holy, Holy, Holy*, the procession, preceded by a crossbearer, emerged from the robing room in the rear, and proceeded slowly along a mat-strewn pathway to the side entrance, from which the voices of the congregation were already issuing. In the street, as the procession wound its way along, coolies paused and gazed with wide-opened eyes at the white-robed prelates. Across the way, where a building was in process of erection, the laborers paused in their tasks and gazed down upon the scene. Moving picture machines whirred and cameras clicked. This would not be important detail in America; but it is in Japan, the supposedly benighted and un-Christian land, that these things are occurring.

Order of Procession: The long line of clergy, who were moving forward in another history-making event — the commissioning of another leader in the army of Christ—a Japanese Bishop for the rapidly mobilizing force of Japanese Christians—moved as follows: The crossbearer, clergy of the new Osaka Diocese, visting clergy, among whom were representatives of the Church in America, the Church of England, the Church in Canada, the Church in China, the Osaka diocesan committee, a chaplain, Bishop-elect Naide, the consecrating bishops, a chaplain and Bishop Mc-Kim, presiding Bishop of the Church in Japan.

Inside the church, the deacons and clergy formed a double line on either side of the main aisle, through which the consecration party passed forward to the chancel.

One felt the high privilege of being present on such an occasion. In lusty voices the congregation were singing in Japanese the *Holy, Holy, Holy*, led by a full-voiced native choir in the little

Dawn of a New Epoch in Japan

gallery above. A brilliant shaft of sunshine flooded the sanctuary.

As the service proceeded, the impressiveness of the whole scene deepened and fixed itself upon those who beheld it. One hesitates to speak of things so sacred, but there is a forceful illustration of what the Church and Christianity mean to these millions of kind and gentle folk here, in the sight of a mother kneeling in prayer, while the infant, folded in the wrappings at the back of her kimona, gently coos and prattles. There is an unwonted music in the Japanese version of *Bring Forth the Royal Diadem, Glorious Things of Thee Are Spoken and The Church's One Foundation*, which were now rendered in the native tongue as the consecration proceeded. And one who has seen hundreds of kimona-clad men and women, youthful and aged, reciting in a strange tongue what cannot be mistaken for anything but the Apostle's Creed, can never doubt the worth of the effort which is being expended off here in work for the Master.

Consecration Personnel: The Consecration personnel was the same as that which officiated at the elevation of Bishop Motoda, with the exception that on the latter occasion the then Bishop-elect Naide read the Litany. Bishop Motoda read the consent of the bishops. Incidentally, the formality of the presentation of these and other formal certificates had to be dispensed with at the consecration of Bishop Motoda, since all the documents were consumed in the great fire. At Bishop Naide's consecration, too, the robing of the new Bishop was done within the sanctuary, while at the consecration of Bishop Motoda this act was performed in the robing room outside.

It was an impressive moment when the robe which had been bequeathed by Bishop Williams was placed over the shoulders of Dr. Naide, and Bishop McKim, as Presiding Bishop, placed the episcopal ring on his finger.

Immediately following the consecra-

tion, the party proceeded in motor cars to the Osaka Hotel, where the great banquet hall was thronged with 500 people to welcome them.

"It is the happiest day of my life," said Bishop Naide, as he took his seat at the guest table where were gathered Bishop McKim, Dr. John W. Wood and Bishop Gailor; Bishop Heaslett, of South Tokyo, and Bishop Lea, of Kyushu, who acted as co-consecrators; Bishop Hamilton, of Mid-Japan; Bishop Scott, of Shantung; Canon Sydney Gould, representing the Church of Canada; the Governor of the Prefecture of Osaka, and the mayor of the city, among others.

These Made Addresses: Addresses were made by the new Bishop, Dr. Naide, by Bishop Motoda, Bishop Lee, Bishop Hamilton, Bishop Scott, Dr. Wood, Governor Nakagawa and Mayor Saki. In his address, Governor Nakagawa said in part:

"At this critical time, in which Japan is facing the great work of reconstruction, we are more than glad to see two Japanese Bishops consecrated, for they will surely contribute much in helping to create a new Japan."

He asked the foreign guests to tell their countrymen how grateful Japan feels for their sympathy and assistance in the recent disaster.

Mayor Saki, who followed the Governor, said:

"I am glad to say that Osaka, the industrial center of Japan, has been greatly helped by the religious activities of the Episcopalians. It has been my pleasure to see that the religions and industries have advanced side by side in Osaka."

Congratulations Offered: Bishop Lea voiced a message of congratulation to Bishop Naide in behalf of the Archbishop of Canterbury; Dr. Wood tendered to the new Bishop the congratulations and best wishes of the laity of the Church in America; Canon Gould spoke for the Church in Canada and Bishop Scott for the Church in China.



ON THE STEAMER PIER AT YOKOHAMA

From left to right: Miss Gailor, Mrs. Gailor, Miss McKim, Bishop Gailor, Mr. Hoster

Others participating in the luncheon were Rev. B. S. Ikezawa, Rev. J. J. Chapman, Rev. N. Fukada and Rev. S. Yanagihara.

In his consecration sermon, Bishop Gailor declared that the consecration of two Japanese Bishops marks a new epoch in the history of the Church in Japan.

"Progressive Japan has shown in religion," he said, "the same great advancement as in all other branches of

human activities. This advancement is the result of the untiring, unreserved and unconditioned coöperative efforts of the Christians of Japan. These two Bishops are forerunners of many more Japanese Bishops, and for this I wish to offer my heartfelt congratulations."

He adjured the new Bishop to be patient and courageous in discharging the duties of his new office and to hold fast to his convictions as the fundamental source of all religious effort.

Meaning of the New Epoch in Japan

The New Bishops, Bishops Gailor and McKim and Dr. Wood Make Plain the Deep Significance of the Founding of a Japanese Episcopate

CHURCH history was made, and a new epoch in the history of the Christian Church in Japan specifically was inaugurated when on December 7 and 11, respectively, in Tokyo and Osaka, the first two Japanese Bishops of the Anglican communion were consecrated, and an independent Japanese Christian Church came into existence.

The significance of these two events in the progress of the Kingdom—just what they mean to Japan and to the

cause of Christianity throughout the world, are herewith outlined, first, by the two native episcopal leaders, the Rt. Rev. Joseph S. Motoda, Bishop of Tokyo, and the Rt. Rev. Yasutaro Naide, Bishop of Osaka; as well as by the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council of the Episcopal Church in the United States; by the Rt. Rev. John McKim, D.D., Presiding Bishop of the Church in Japan, and by John W. Wood,

Dawn of a New Epoch in Japan

D.C.L., Executive Secretary of the Department of Missions of the American Church.

Statement of Bishop Motoda: The consecration of the two Japanese Bishops of the Episcopal Church means, first, the realization of the object for which the Nippon Sei Kokwai was organized thirty-six years ago, when the constitution then adopted provided the organization upon which the future self-governing and self-supporting Church should be built. We have not yet fully realized this ambition, but at least these consecrations mark distinct progress along the road toward its realization.

Second, what has just taken place marks the closer unification of the various missionary societies and organizations which are operating in the field. In Osaka, the C. M. S. of England and the American Church were working more or less independently, at least in the view of the outside world. In Tokyo, three organizations, the C. M. S., the S. P. G. and the American Missionary Society, were working as in Osaka, although actually they were affiliated. Now, all are made one under one directing head.

Third, the consecration of two Japanese Bishops has brought about the nationalization of the Sei Kokwai in Japan. Formerly the Sei Kokwai was represented by foreigners, English and Americans. They will continue to be active in its counsels; but in the new conditions it will be native bishops who will stand before the people. They can go into the life of the nation more closely, with more sympathy, and, I am almost tempted to say, more efficiently, because we speak the language, we know the customs of the people and are familiar with their psychology. We know their defects as well as their strong points, and consequently we shall be able more effectively to move among them for the accomplishment of the objects which Christians the world over have in view.

Statement of Bishop Naide: I feel that the immediate effect of the consecration of two Japanese Bishops of the Church will be to impress upon the Japanese people that the Nippon Sei Kokwai is not a foreign organization under foreign direction, if it ever was, but has become, at all events, a Japanese National Church, independent of foreign control or supervision. It will impress our people at large that it is a Church of and for the Japanese people, something in which they may have a just national pride, which is laboring for, and has great potentialities for the common good of the Japanese people; and, therefore, I feel that this step will undoubtedly put upon the Japanese a great responsibility for the advancement of the Church and will consequently result in its steady extension.

Statement of Bishop McKim: In the consecration of Bishop Motoda and Bishop Naide we have accomplished, in part at least, what we came here for originally, namely, to form an independent National Church which would be self-supporting and self-governing. It has its own constitution and canons and now it has two bishops who may be trusted in every way to carry on the work which has been entrusted into their hands. Indeed, the Church of Japan is already functioning, since in addition to the two Bishops who have now been consecrated, it has long had its own missionary society which is supporting two missionaries in Formosa. We may confidently expect that the Church of Japan will now go forward to the attainment of rich results.

Statement of Bishop Gailor: It is a marvelous thing that, though our Lord was born of Jewish parentage, yet in all the attributes of nature and life no man can say that he is more a Jew than he is a Greek, a Roman or a Barbarian. He is all men's Man. In Him Caucasian, as well as Japanese, African and Hindoo, find their ideal. All these alike find in Him the pattern of their manhood. Christianity coming down

All our best people are going to the strength of the faith all in earnestness all united

Dawn of a New Epoch in Japan

through history shows its likeness to a river which takes its color from the banks which it has washed. The Greek interpretation of the Christian religion differed from that of the Roman, though it had the same fundamentals in both; and so the faith has expressed itself in divers ways through the racial characteristics of each people upon which it has left its impress. So, likewise, each one of those races has contributed something to our fuller understanding of the richness and depth of the Christian religion.

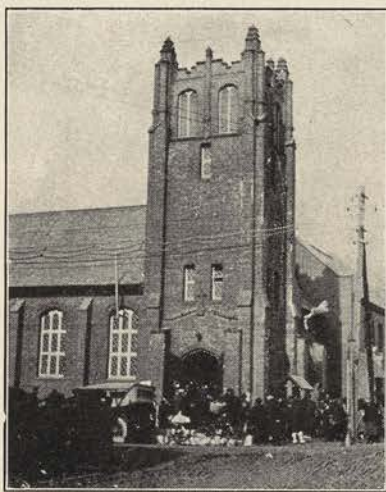
So far we have never had a definite illustration of the interpretation and application of Christianity which would be given by the Oriental mind. It is wonderful to think, therefore, of the possibilities of a new view, and the development of larger truths which may be expressed through the Japanese people.

I consider that the consecration of these two Japanese Bishops is the first step toward the development of an indigenous Japanese Church which will gradually eliminate foreign influences and foreign missionaries, and develop on its own lines, with its own special constitution, to a complete understanding of what Christianity means; and so far as I can see it is all just a part of God's plan. It isn't that we are going to convert the whole Japanese people within any limited period; but that we are establishing here a living force, a vital, functioning institution which, because it isn't foreign and is Japanese, is going to permeate with its influence the whole country.

The Japanese are going ahead now, with the help of the Lord. If they de-

velop their own Church as we have every reason to believe they will, they will grow twice as fast under their own leadership as they have before. To have their own native leaders will give them that confidence which is necessary to break off the prejudice which has existed against Christianity under foreign leadership. This is the goal toward which we have always worked.

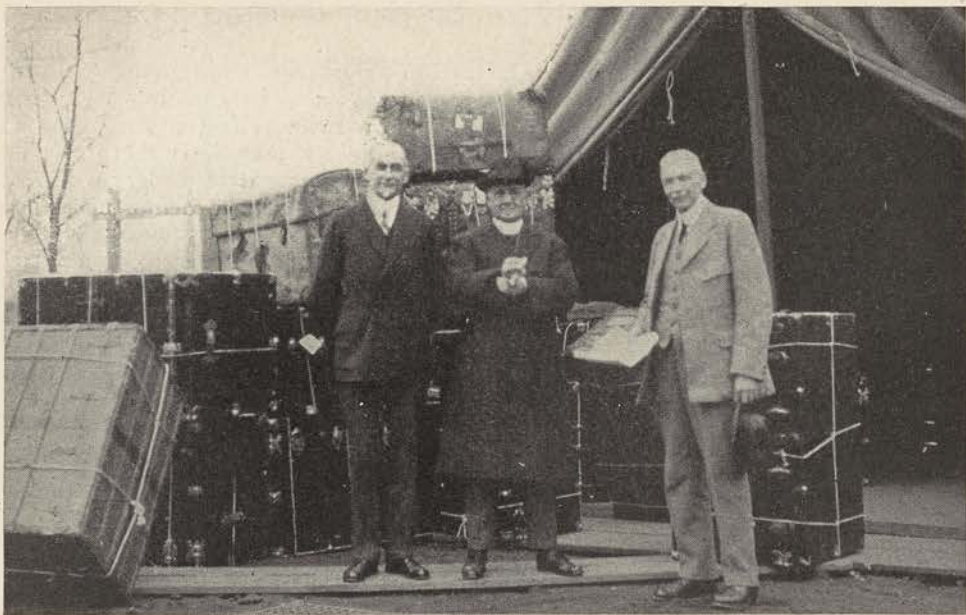
Statement of Dr. Wood: The consecration of two Japanese as Bishops of the Nippon Sei Kokwai is an event of the highest importance. It should not be thought of as an isolated occasion, however important and interesting, but as the final step in an orderly process foreseen and planned for from the very beginning of Christian work in Japan. The coming of the first modern missionaries, Channing Moore Williams and John Liggins, both clergymen of the Protestant Episcopal Church in the United States, in 1859, was the first step. Then came in



CHRIST CHURCH, OSAKA,
Where Bishop Naide was consecrated

order the baptism of those who in the early days braved persecution and even death for the faith, the organization of the first congregation, the organization of the National Church, the ordination of the first clergymen and now the consecration of the first bishops. This latest event marks an epoch in the history of the Church in Japan. With tried and trusted men like Bishops Motoda and Naide as leaders there is every reason to believe that the wonderful possibilities of the future will be realized.

May God bless the Nippon Sei Kokwai. May all its people face bravely the inspiring tasks before them!



Dr. Wood Arrives in Tokyo With His Twenty Trunks and Is Greeted on the Dock by Bishop McKim and Dr. Teusler



ALL THAT IS LEFT OF TRINITY CATHEDRAL, TOKYO!

This cross is the only thing that was left intact after the fire which followed the earthquake had swept over Trinity Cathedral. It is now standing outside the tent in which services are held on the grounds of St. Luke's Hospital, which adjoined the Cathedral

Ordeal by Fire in Stricken Tokyo

By C. Gertrude Heywood

Principal of St. Margaret's School, Tokyo

THE merciless summer sun of Tokyo was beating down upon streets thick with dust, strewn with the debris of burned buildings, blocked by wrecked and burned street cars, overhung with tangled wires and obnoxious with the accumulated refuse of the four days elapsed since the beginning of the terrible disaster. The blue water of Shinagawa Bay danced in the shining sun, but we knew what it held. We had seen the dead fish thrown up from the tortured sea and the dead human bodies washed out from the city canals, as we were towed in navy lighters from the little *Bingo Maru*, on which a thousand people had crowded when it sailed from Kobe September 3, to bring food, water and friends to the stricken cities. The journey of twenty-four hours had taken three days—three days of fear and hope and uncertainty and of final conviction of the immensity and fearfulness of the disaster. One night was spent in Yokosuka harbor, waiting for daylight to go on to Yokohama because the coast was only marked by lightless lighthouses, some hanging perilously on the edge of fearful landslides, others tipped drunkenly on one side; and by wireless poles, literally wireless and outlining fantastic figures on the sky, as they had been bent and twisted by the earth's convulsions into pitiful impotency.

We scrambled ashore on planks along with the rest of the anxious thousand. Every one was laden. We each had a pack on our backs, a satchel in one hand and a basket heavy with bottles carried between us. The satchels were filled with food, the bottles with water, for the message had reached Kobe that no one should enter starving, waterless Tokyo without three weeks' supply of food and drink. We tried to stagger on our way but found our burden quite impossible for women unused to

carrying thirty pounds on their backs. We were told that there was water already in the burned districts, so we discarded our heavy bottles and plodded on two miles to our first objective, the American Embassy.

The night before, when we anchored off Tokyo, within sight of the shores of Tsukiji, we had learned finally that our part of Tsukiji, the mission buildings, including St. Margaret's, the dormitory, my home, all, had been wiped out with the rest of lower Tokyo. Now, on this hot morning of September 6, we were setting out to find news of friends and co-workers. Were they alive? Had they been injured? Where were they? The first thing was to find a place to deposit our burdens, and a place to go before nightfall, as the reports were that there was great danger after dark and martial law required all to be off the streets by six.

We reached the Embassy grounds, only to find that three or four gaunt, naked, brick chimneys were all that was left. We learned there, however, that the Embassy was already at work at the Imperial Hotel, which was intact. So with a weary shift of those heavy pounds to our backs we stumbled on another mile or so to the Imperial. There we could learn nothing of the people connected with St. Margaret's, so leaving our packs and satchels, we started on once more, this time to Tsukiji itself, in the hope that some message would have been left on the ruins to tell us of our friends.

It was hard to recognize the streets, so well known before. Only the broad ones were passable and these only in the middle. And on every side stretched great wastes of ruin, bricks and mortar, mud-plaster and twisted iron, in the midst of which every fifty feet or so stood scarred and battered iron safes. Were they still guarding

Ordeal by Fire in Stricken Tokyo

the only means of living of many homeless families or were they false guardians, filled only with black and burned bits of money, bank books, bonds and other perishable wealth?

The lower part of Tokyo is a network of canals over which there were a variety of bridges, iron, stone and wood. The first two we came to were all right. Even the railings were left and over these hung a line of the morbidly curious, watching the muddy depths, blocked with half-burned boats, logs, and parts of wrecked buildings among which they expected to see, and saw, bodies of people, roasted alive in the boats they had taken refuge in, or drowned in the very water which saved them from roasting. We chose the middle of the road but even then eyes and nose told the story of what we tried to avoid. The last bridge before arriving at our own locality was gone, burned clear away, and we had to retrace our steps and seek another passage to our goal.

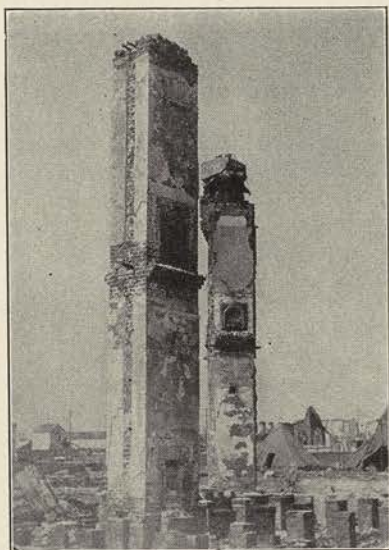
At last we arrived at the entrance between the Cathedral and Bishop McKim's house, also the entrance to St. Margaret's dormitory and my house. We started to go in and climb over the debris of fallen church and house to St. Margaret's compound, when we saw three dreadful, tortured forms lying in the corner of the Bishop's garden. Our courage failed even to pass them, much less to examine them, and we went to the entrance a few yards away, where living refugees had already put up a shelter of old tin and were living within hail of those who had taken refuge there from the flames too soon.

At last we climbed over into the place where St. Margaret's had been and my home for fifteen years. Being wooden buildings nothing was left but the low brick foundations and heaps of mud-plaster and tiles. A few old friends were scattered among the ruins; a battered cook-stove, a phonograph motor, a brass inkwell. We made our way quickly to the ruins of the front gate and there, with a relief that made us faint, we found the hoped-for wooden board on which was scrawled in both English and Japanese, "All are safe."

If we had been the proper sort of ladies, at least one should have fainted and the other wept for joy. But we were too occupied with what to do next. We made out the addresses given on the board and found that Mr. Kobayashi had taken refuge in a place nearer to Tsukiji than any of the others—not more than four miles away. We had not walked more than five already so we munched some chocolate and raisins

that we had brought along like true explorers and with lighter hearts, if not lighter feet, started to carry out our second purpose, to get into touch with St. Margaret's people.

To make a long story short, we spent six days in Tokyo. We slept the first night in a proper room, in the upstairs of Mr. Sakai's house. The family and ten or fifteen people who had taken refuge there slept downstairs near the doorways or out in the garden. We were too tired to be conscious of anything that night, but all the nights after that we spent—notice I do not say slept—on the floor just inside the open



ALL THAT IS LEFT OF ST. MARGARET'S SCHOOL!



THE RUINS OF THE FRONT GATE OF ST. MARGARET'S SCHOOL
The star indicates the wooden board with the hoped-for words "All are safe"

front door of the mission house in Aoyama. Eight or ten Japanese refugees slept on the floor of the chapel with two means of exit possible. Four or five earthquakes, bad ones too, occurred every night, and how the poor people who had been through the terrible ones had any nerves left to endure these was a wonder to me.

After several days, on each of which we walked miles across vast Tokyo and its suburbs, the people most responsible for St. Margaret's were gathered one afternoon to consider her future. There were only four of us: Mr. Kobayashi, Japanese headmaster; Miss Kurokawa, head of the dormitory and faithful teacher and counselor for many years; Mr. Momma, teacher for many years, and myself. The first question before the house was, "Shall St. Margaret's be continued?" Each one of those three Japanese was worn and weary in body and soul. They had been through terrible days. Mr. Kobayashi and Mr. Momma had escaped from Tsukiji before the fire made escape impossible. Miss Kurokawa had barely lived through the night of September first in the muddy foundations of St. Luke's new hospital, and had wandered through desolated Tokyo from the aft-

ernoon of the second until the noon of the third before she finally reached a little house in the suburbs which she had rented for her mother. They, like all others in Tokyo, had slept outdoors since the earthquake and had walked miles seeking relatives and friends. In body and soul they must have been drained of every bit of vitality. Eyes were weary, cheeks were hollow, faces were burned, feet were blistered and sore. Two of them had lost every personal possession they had. All three had seen the ruin of the work to which they had given themselves for twenty years and more. Body-weary, soul-sick, what was their response? "St. Margaret's shall live. Give us only enough to live and even though we are the only ones we will carry on!" And they are carrying on and St. Margaret's is carrying on.

Most fortunately one of the teachers who was not burned out had in his home a complete list of the girls in the school. By placards and by newspaper advertising, after newspapers again started, students were notified of the location of the school and by November first all but sixty-three of the 585 girls had been heard from. Four girls are known to have been killed, two

Ordeal by Fire in Stricken Tokyo

were crushed by falling houses and two were burned. Ten are known to have lost members of their own household, that is parents or brothers or sisters. The homes of 370 out of 585 girls were destroyed by earthquake and fire, nine teachers lost homes and possessions.

Owing to the generosity of a friend in America it has been possible to offer help to many of our girls. In many cases their parents have lost their own business or their positions in firms that have been destroyed. Many will recover quickly and be financially on their feet in a few months, others may take longer. About one hundred girls are having their tuition for this term paid out of this special fund. Eight are paying only part of their expenses in the dormitory, and nine are being entirely supported.

Each case was considered by itself and pitiful indeed are the accounts of their sufferings. K— was in her home with her father and mother. The house next theirs crashed down upon them at the first quake and her mother was knocked senseless. Her father, who had been ill for several days with heart trouble, shocked at the sight of her mother's fall, fell over instantly and died. The mother revived quickly and was only slightly injured, but while they were mourning over the body of the father the cry came of fire and they were obliged to flee for their lives, leaving their dead to be consumed.

One family of eight, father, mother and children, of whom one girl was a recent graduate of St. Margaret's and one a student in the first year, fled to this same horrible place. They became separated and the two girls in the morning found themselves alive, but after hours of searching through those countless dead, distorted bodies they were forced to seek refuge without knowledge of parents or brothers. Some days later in a hospital they found two brothers living, but severely burned. The body of their father was identified by the authorities, but of their mother and other brothers they

saw no more after their panic flight.

The regular date for opening in the autumn is September 11. This year school opened on October 16, not quite five weeks late. It is being carried on in six classrooms, the only furniture of which is six-foot benches and tables of unvarnished wood and the simplest construction, four dormitory rooms, U. S. army tents for gymnastic work and various other purposes, such as washroom, coatroom, etc. We have seventeen teachers, instead of thirty-six, and 350 girls, instead of 585. Our equipment is almost as simple as that of Mark Hopkins on his log. We have no school records, we have no textbooks, no maps, no specimens, no apparatus. That we have been able to open at all has been made possible and even easy by the unselfishness and self-sacrifice of two of the best Christians I have ever known. Mr. and Mrs. Ryoichi Ishii have given over to us the use of the greater part and the newer and better part of their school plant and urged us to use it as long as we wish.

Through Mr. and Mrs. Ishii's great generosity St. Margaret's was able to offer dormitory accommodation to the students, the most essential thing because of the loss of their homes and the deplorable conditions of traffic.

The anguish and the suffering that these people have gone through is beyond description and beyond imagination. It is the privilege of those connected with St. Margaret's to do a little to relieve their sufferings and to carry on in the reconstruction of one of the many schools destroyed. There is a little chapel at Mr. Ishii's school, and every morning at half-past nine—school hours are from ten to two—it is crowded to the door. There are only seats for about fifty, but fully one hundred and fifty come to pray and to listen. St. Margaret's, institution and individuals, has gone through fire. God grant that all may be purified and sanctified to greater holiness and nobler service.

Shall America Live ?

By Lewis B. Franklin

Vice-President and Treasurer of the National Council

MATERIAL and political power is today largely concentrated in the white race and particularly in the English-speaking division of that race which likes to call itself Anglo-Saxon in origin. We, of the American race, are prone to boast of our leadership and there is no doubt that this leadership has been real.

Our nation has demonstrated to the world the possibility of democracy, the value of free speech, the need of public education, the beauty of service to mankind. These things have resulted from the inborn desire of the Anglo-Saxon for freedom and his love of justice.

Will this leadership survive? Only if the motives and ideals which gave it birth survive. Some one will say, "What a foolish answer: There is no 'if' about it. Of course, they will survive!" But is this true? Can the ideals live and grow if they are transplanted to foreign soil? "Foreign soil: What do you mean?" This: The Anglo-Saxon stock in which these ideals have developed their maximum fruitage is today becoming less and less dominant in the life of the nation. It is estimated that only fifty-one per cent of our population is of Anglo-Saxon origin, the balance is the product of many nations. Many of these people have dwelt among us long

enough to become amalgamated with the older stock in ideas and ideals, but thirty-five million of our people are foreign born or born of foreign parents. The birth-rate of these people is far in excess of that of the Anglo-Saxon and it is only a question of time before they will control the destiny of the nation. What kind of control will it be?



LEWIS B. FRANKLIN

Vice-President and Treasurer of the National Council

It is not to be supposed for a minute that these people have not the ideals of liberty, democracy and service, but for many these ideals have had little opportunity for development and expression. Poverty, oppression and ignorance are conditions that do not tend to develop these qualities, and these are the conditions under which many of them were reared. In addition to these ideals which they possess in embryo our foreign-born friends have other qualities which we need, love of beauty in art and music, a deep spirituality and strong family ties.

Are we giving these ideals a real chance to develop? Are we helping these people to become Americans not alone in name but in purpose? Are they being fitted to assume control of this great nation? On the answer to these questions depends the life of America. Not her continuance as a na-

Shall America Live?

tion, perhaps, but her greater life as a servant to humanity.

As we look about us we find scant encouragement. We see most of these "foreigners" herding in our larger cities in racial or rather national groups because in the cities lie their chief opportunity for work and in the group the chief opportunity for fellowship. Draw a line on your map from Minneapolis south to St. Louis and east to Washington. In that northeast section of our country the greater proportion of the immigrants settle and most of them remain. From fifty to eighty per cent of the population of the large cities of this nation is of foreign birth or parentage. New York City has 800,000 Italians, 60,000 Slavic Russians, 150,000 of the Polish race, 80,000 Hungarians and tens or hundreds of thousands each of twenty other races.

They have not the same opportunity for the development of the best that is in them as was open to those earlier settlers who, for the most part, were quickly distributed throughout the country because of their desire for agricultural work and our ability to use them in this way. Agriculture today cannot absorb a large part even of the current immigration.

The greatest fellowship in the world is the Christian Church and, above all else, our foreign-born friends need fellowship. They need sympathy and understanding instead of suspicion and intolerance. They need education and

recreation instead of exploitation and dictation.

How can the Church and, particularly our branch of the Church, include them in its fellowship? Most of these people have a Christian heritage. As many of them have come here because they wanted to be free from an autocratic government, so also many of them have severed their connection with an autocratic church. Other millions are of our sister Communion of the East. To all, we of the Episcopal Church have a special responsibility. They are first of all our brothers in Christ and entitled to our fellowship. They have a peculiar love of beauty in religion which we can provide to the unchurched.

The Foreign-born Americans Division of the Department of Missions is the acknowledged leader in this work. We are not trying primarily to bring them into our Church, but to give them such help as they need. In each parish the problem is different and it is in the parish that the problems must be solved. The National Council can but point the way, advise as to methods, suggest or train leaders, supply literature and in general act as counselor and guide. Active fellowship and work is in progress in more than five hundred parishes and hundreds more are seeking information and studying methods.

Here is an opportunity for direct personal missionary work which at the same time will have an indelible impress on the future of America.

Where It Goes

EACH dollar received for the 1923 Budget of the National Council (unless designated for a specified purpose) was spent as follows:

Domestic Missions	37 cts.
Foreign Missions	35 "
Religious Education	4 "
Christian Social Service.....	1 "
Publicity	3 "
Finance	2 "
Field Department	2 "
Woman's Auxiliary	1 "
General Administration	2 "

Interest on Borrowed Money.....	1 ct.
Repayment of Debt.....	5 "
American Church Institute for Negroes	3 "
Brotherhood of St. Andrew.....	1 "
Girls' Friendly, Church Periodical Club, Army and Navy Commission, Seamen's Church Inst. of America	2 "
Fractions to adjust.....	1 "

\$1.00

It is, of course, evident that an exact computation would show a fractional result in each case.

Happy Among the Oglala Sioux

By the Rev. Nevill Joyner

For Fifteen Years Missionary at the Pine Ridge Agency, South Dakota



THE Pine Ridge Indian Reservation lies in the western part of South Dakota. On the north are the Dakota Bad Lands and the Black Hills, famous as the greatest gold-producing country in the world; the Rocky

Mountains bound it on the west.

A most interesting country is Pine Ridge. There are great high points and each has a name, such as Porcupine Butte and Flint Butte. From these buttes you can see on a clear day a distance of sixty miles and the scenery in all directions is inspiring. There are great regions of bluffs and steep hills so rugged that only goats may climb, and where the soil is so thin that nothing grows but scrub cedar and pine, and also buffalo grass. This grass grows everywhere and is highly prized by stockmen on account of its very remarkable nutrition. The creeks abound with mountain trout, and it was on these streams that the Bishop of Western Nebraska and the Bishop of South Dakota won renown as fishermen. There are thousands of acres of beautiful rolling prairie. The soil of the creek bottoms and the table land is of the finest quality, and when our Indian people learn to farm, their poultry and pork and golden grain will be found in all the markets of the world.

What people inhabit the Pine Ridge Reservation? The Oglala band of the

great Sioux nation, the most warlike of all American Indians and the last to submit to the dominion of the white man. Their last battle was fought on Wounded Knee creek in Pine Ridge. At that time the church at the Indian Agency was used as a hospital and the United States soldiers who fell in battle were given burial in the Episcopal cemetery. The famous Chief Red Cloud, an Oglala Sioux, was an inhabitant of Pine Ridge. His descendants, bearing his name, are members of our

Cathedral congregation. Chief American Horse, another famous Oglala Sioux, was also an inhabitant of Pine Ridge. His body rests in our cemetery. It was brought forty miles across the snow-covered plains at Christmas time some years ago for Christian burial.

Let me tell you a little more about my people. They are generally very poor and live in primitive

fashion. Their homes are built of logs, one, two, sometimes three rooms. There are no screens for summer use and ventilation is poor in winter. Most of them undertake to cultivate little patches of ground near the house. I preach in season and out the necessity of cultivating the soil. Not many harvest very much. They earn money by working the roads and hauling freight and odd jobs. They are unexcelled freighters. At some seasons of the year they go out and work for white people, sometimes in the timber in the Black Hills, sometimes in the potato fields of Nebraska.

The birth rate is high. The death rate



THE WOMAN'S AUXILIARY ON THE PINE RIDGE RESERVATION
A contrast to the woman above, who took part in the Custer Massacre

Happy Among the Oglala Sioux

is also high, infant mortality being great and tuberculosis a tremendous reaper. With poor homes, poor clothing and insufficient food they fall easy victims to disease. Physicians and nurses are few and hard to obtain.

The work of the Church is the most encouraging feature in the whole situation. No project undertaken among these people has met with so great a measure of success as the work of the Church and I mean to include here the work of my brethren of other denominations. I account for this on two grounds; first, the Indian, as is perhaps true of most primitive races, is naturally religious, and second, of almost equal importance, the fact that the missionaries and their wives who have come among these people have remained on the job. Too much emphasis cannot be laid on this latter statement. The Government would have met with greater success had it been always possible to pursue the same policy. It is, however, a pleasure to say that in the field of education the Government has many men and women of splendid type who are doing efficient and conscientious work year after year with small reward and little recognition.

To go a little more into particulars, we have six native clergy, thirty congregations and 3,289 members. The Rev. Amos Ross, a faithful native priest, now growing old, has entire charge of seven congregations. Most of our congregations have small churches, generally located in the "camp" or community not far from the Government school. The Government teacher and family have their home adjoining the school.

There is in charge of each congregation either a native clergyman or catechist.

There are the Church's regular services on every Lord's Day and on occasional week days. There is a branch of the Woman's Auxiliary in every congregation and Thursday of each week is their meeting day. They gather in some Indian home, or in the guild room where there is one. They make very beautiful bead work, for which the Sioux are famous as the Navajoes are famous for rugs. They also make quilts and small garments with the pieces and remnants sent to us by my beloved friends from all parts of the United States. (What should we have ever been able to accomplish in this wilderness with these thousands of primitive people had it not been for the unflinching devotion and generous and loyal support of our friends!) From sales of handiwork and free-will offerings the people, especially the women, raise their money for general missions. They love the Church and her ways. They are good givers according to their means. They make good Church people as we understand the term.

To be sure there are hardships of travel over such great stretches of country. There are blinding blizzards and difficult trails, but the warmth of the hospitality in the Indian home and their smiling faces as they gather around the buggy to welcome their missionary priest more than make up for what one misses in more favored localities. And there are difficulties to be met in the Church's work. It is not always easy to keep our young people up to the proper standard of Christian living, and sometimes men and women of mature years are not willing to follow the leading of their spiritual shepherd. They are human and not unlike other races. They need missionaries;



THE CRIER WHO
ANNOUNCES
THE SERVICES



THE REV. NEVILL JOYNER AND HIS ASSISTANT MINISTERS
The one at the left and the two at the right are deacons, the rest are Priests

yet while there are those both of mixed blood and full blood who do not seem to realize the tremendous cost to which the Church has put herself, and the sacrifices joyfully made by her missionaries for the enlightenment of the Indian, there are many whose hearts are grateful. And let me say, in passing, that some of the choicest souls it has been my privilege to know are part white and part Indian, whatever may be the opinion of some to the contrary notwithstanding.

As an evidence of what the Church has meant to these people and of their appreciation of her efforts, I may briefly state that there have been in the past fifteen years—not including the seven congregations under Mr. Ross—311 marriages, 1,094 Confirmations and 1,229 Baptisms. During the first year of the Nation-Wide Campaign they gave nearly \$1,500 for that fund. We have built four churches for which they have contributed largely. They have given labor and money for repairs. We are building a church in the east end of Pine Ridge and for this they have raised a thousand dollars after several years of earnest effort. At another place we are building a guild hall and more than half the expense is met by my people. It is rather a cheerful story, but the most cheerful news is yet to come.

For many years the little old church at the Indian Agency has been entirely inadequate to the growing needs. On occasions we have had the congregation in sections, the Sunday-school pupils alone filling the building. Including the church, residence, office, Catechist house, barn, etc., there are seven buildings in our Church plant at Pine Ridge Agency. This is the headquarters of our work. Here the ministers and catechists and other workers gather at stated times for instruction, consultation and to attend to other Church business. The Brotherhood of St. Andrew and other organizations meet here from time to time. We started the movement for a new church several years ago. Now it is an assured fact that we are to have a new building with a large basement. The cost will be ten thousand dollars. It is wonderful to contemplate. Naturally with so handsome a building, answering not only the local needs but those of the entire Pine Ridge mission, we are calling the new church our Cathedral. Towards the erection of the new Cathedral the people have given one thousand dollars, in reality a huge sum. But our needs could not have been answered and our beautiful dream would never have come true had it not been for the love and generosity of Churchwomen of New York and Philadelphia, who have



BRINGING IN THE LENTEN OFFERING

In these large white bags are the mite boxes which the ministers and catechists have brought in to lay on the altar on Easter Day

been our unfailing friends.

I cannot conclude this little account without saying that I have deep and lasting gratitude to the Woman's Auxiliary. Their letters have cheered and inspired me on many a lonely journey. Their gifts of clothing have brought hope and comfort to many a poor faithful catechist. And I include among our benefactors the Junior Auxiliary and their successors the Junior Service

League and the Church Schools. At considerable cost of time, labor and money they have provided the gifts for Christmas trees in every congregation for a long period of years. I leave to your imagination what these gifts at the Holy Season have meant to my hundreds of Indian children out on these far-away, snow-covered hills and plains. To all these dear friends we send affectionate greetings.

Sick and Far from Home

"We are also working with a Bulgarian man, who is very ill in the hospital at the present time", writes the National Council woman worker in East St. Louis, "and who has asked me, in case he does not recover, to see that all his bills are paid and that what is left is sent to his wife and children in Bulgaria. He has no relatives in the country."

A blessed service is being done, not alone to a worried man far from home, but to an anxious wife and dependent children who otherwise might wait indefinitely for news of the husband who ventured forth to America and there—disappeared.

Our worker says, "aside from seeing that the sick have proper treatment, one of the important things is to help the foreign-born men and women with their

legal matters (through enlisting the services gratis of reputable lawyers in the congregation) and to assist them in making their affidavits to bring relatives to this country, in wiring to the foreign and American consuls abroad and in keeping in touch with the officials both at Washington and at Ellis Island. I have found that giving help of this kind, for which they have previously paid large and even extortionate sums of money, has won for me their confidence."

If this appeals to you as good work, remember that it was your contributions to the Program of the Church which made this work possible. There are many other missionary parishes struggling with great problems that need the backing of the *whole* Church.

Round the World With Miss Lindley

II. Honolulu (Continued)

Emma Square

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. This is the second instalment of her journal.

"If ever there were a saint she was one," said someone about Queen Emma. Queen Emma and her husband, Kamehameha IV, were the king and queen who begged so earnestly that the Church of England should come to the Hawaiian Islands, and it is for her that the Square is named.

The Square is a veritable Church center. The cathedral is, of course, the center, and it is a cathedral of which the Church can be proud. It reminds one of English cathedrals with its beautiful tower (which can be plainly seen by boats going in and coming out of the harbor) and its cloisters connecting with the parish house.

The first bay and the choir are built of stone which came from England. When it became necessary to enlarge the building it was found too expensive to transport the stone from that country so, after seeking everywhere, stone nearly identical was found on the Islands and most of the exterior of the present building is built of this native stone. The effect is very beautiful, but, like most cathedrals, it is not yet complete.

The inside is as interesting as the outside. The pulpit and most of the windows are memorials. The money for the altar was given entirely by

people who have worshipped in the cathedral, including the people of Honolulu and visitors to the Islands.

The Bishop's House adjoining might be called "The House of Hospitality." People passing through Honolulu as well as the people of his own diocese receive a warm welcome from the Bishop and Mrs. LaMothe.

Next to the Bishop's House is St. Andrew's Priory School for Girls. It surrounds on three sides a lovely little court of its own, in the center of which stands the coral cross which was placed in the grounds of the old Priory built by the English Sisters. When the new building was erected the cross was transferred to its present site. One is immediately struck by the happy children of all ages and many nationalities who, under the guidance of Sister Olivia Mary and her corps of splendid teachers, make this up-to-date school a credit to the Church.

Back of the Bishop's House is Iolani School for Boys. Would that one could be as enthusiastic about its buildings as about those of the Priory, but a Church person cannot be proud of them. The principal building is the old house where Gen. Armstrong of Hampton fame lived. The



BISHOP LAMOTHE



"THE HOUSE OF HOSPITALITY"

Bishop's House in Honolulu. The Bishop and Mrs. LaMothe are standing at the gate

House could never have been adapted for school use and it is badly out of repair, while the wooden part, added later, looks even worse. There are eight good classrooms built on two sides of the yard. It is an interesting experience to stand outside those classrooms watching and listening as boys of every nation recite in broken or good English. In spite of conditions, future citizens are being educated—only, why can we not equip such a school as it ought to be equipped? And the good or the provoking thing is that the land is there, owned by the Church, an almost perfect location on which a building equal to the Priory could be erected if the old Congregational Church across the street could be bought at once and the stone used for the new school building. But even this is not the first need, for, first of all, the indebtedness of \$6,500, which Bishop LaMothe was forced to incur in order that he might put up six of the classrooms, should be cleared off.

Near Iolani is a small wooden building which is Trinity School for Japanese young men and boys, where they are taught English. Here again one longed for better equipment.

There are two more buildings in Emma Square. The little wooden

church, Trinity, near the cathedral, for the Japanese, and on the other corner the really very attractive Chinese church, St. Peter's, where the Rev. Mr. Kong ministers to a congregation which is good to see.

But, to come back to the building in the center, the cathedral. The time to see it best, or, at its best, is at 9:15 on a week day, but if you want to see it then you must be on time or a little ahead of time, and you will find a seat at the back and then you will watch the Priory girls with their pretty white veils and the boys of the two schools come in and fill it. You may hear the service read by the Chinese priest, Canon Kong, and you will hear those young people sing, and if it should be your good fortune to reach this mission land in Advent you will hear the Church's hymn for that season with a new thrill as those boys and girls, Hawaiians, Chinese, Japanese, Samoans, Fanning Islanders, English and Americans, sing of the coming of the "long-expected Jesus" born to set His people free, the "dear desire of every nation," and you will thank God for what His Church is doing in the heart of Honolulu through the buildings and those who serve in those buildings in Emma Square.



Twenty-five Years in Northern California

By the

Rt. Rev. Wm. Hall Moreland, D.D.

Bishop of Sacramento

A TRAVELER, ascending a mountain by a winding trail, rests thankfully upon some high tableland where the ground is firm, flowers burst into glory at his feet and cool breezes blow from beyond the peaks where lies his destination. Looking back he sees difficulties surmounted, steep grades overcome, dangerous precipices passed. Shadowy canyons or dark tunnels wherein he walked by faith are now bathed in sunshine. There were lions in the path, but these have spent their roar and retired to the jungle. Looking forward he sees much hard climbing still ahead. The journey leads over those peaks in the distant blue, but the way is clear. The sense of strain, the fear of disaster, are ended. Flocks are feeding in the pastures. Shepherds are alert. Food and water are to be had if gone after earnestly. There is a sense of gratitude and happy content that so much of the arduous journey is accomplished.

Such are the feelings after twenty-five years of a bishop sent to create a diocese out of a mountain wilderness. He is conscious through all of the never-failing presence of the living Christ. He reflects upon the powerful aids which have sustained him—the indwelling of the Blessed Spirit, an ever-deepening confidence in Holy Church and dependence on the Sacraments, the consciousness of fellowship with unseen hosts. He counts up the faithful priests at his side, and true disciples ever increasing in number and good works. He thinks gratefully of

the nursing of Mother Church, the prayers and gifts of friends, the kindness of benefactors.

On the other hand he reflects upon the small progress made, and sees about him still a vast area to be evangelized, scant population, small towns, slender resources of the mountain ranges, sea-coast and virgin forest which make up the fifty thousand square miles of his responsibility. He realizes that what has been accomplished in a quarter-century is nothing to boast of, has a spiritual rather than a material value and is important only as it expresses the growth in grace and love of all who had a share in it.

My Life as a Missionary Bishop: I was consecrated Missionary Bishop of Sacramento in St. Luke's Church, San Francisco, of which I was then rector, on St. Paul's Day, January 25, 1899. Two of my American consecrators survive, Bishop Nichols, beloved father in God of the whole Church on the Pacific, and Bishop Johnson, under whose fostering care the diocese of Los Angeles has grown to a stature and vigor excelling her gracious mother. Dr. Perrin, Anglican Bishop of British Columbia, joined in the laying on of hands. Archbishop Tikhon, now Patriarch of Moscow, was present in the sanctuary with attendant priests. The Archbishop of Canterbury sent Apostolic greetings.

I had heard much of the troubles and personal afflictions of Bishop Wingfield, the first bishop, who died in 1898,

Twenty-five Years in Northern California

crushed under a load of debt, domestic tragedy and disappointed hopes. His schools at Benicia were dead. His heroic spirit kept him at his post for twenty-three years. He was a noble man, an educator and a missionary, yet his sun set amid dark clouds.

Opening a new and what I hoped would prove to be a brighter chapter in the Church's life, I selected as my residence Sacramento, the capital of the state. There I began to lay foundations of a diocese, amid expensive conditions.

My policy was to form a strong diocesan center to unify the weak and scattered congregations, to create self-supporting parishes and to extend the Church's influence into the mission field as steadily as our means would allow. These ends may be said to be now accomplished as this article will hope to show.

Some Achievements:

At the see city has been acquired in succession a Bishop's House, a half block of land in the center of the best residence section, a stone diocesan house, cathedral property and statutes, accompanied by the laying of pavements, sidewalks, sewers, planting of trees, and the keeping all free of debt. The money needed for this was raised by my personal appeals to churches and individuals in the East. Struggles with poverty and lack of diocesan consciousness on the part of parishes made it impracticable at that time to ask support of so great an enterprise from local sources. Indeed, the idea of a diocesan center had to make its way in the face of local opposition, which has mostly subsided.

Social service found expression in the establishment of the Home of the Mer-

ciful Saviour for Invalid Children, and in a large city mission work with lodging house, wood yard, industrial store and charitable features. Could these excellent institutions have been supported worthily our Church would today be far stronger than it is in the leadership and affection of the community. The Community Chest, since formed, would have come to our aid. Workers and current funds were hard to find. Gradually the care of crippled children passed to Rotary Clubs and Shriners, and the City Mission to the Salvation Army. Some good effects continue but through personal volunteers. Later, the diocese built a concrete Community House among the foreign-born, and this is doing an excellent work. Suburban tracts of real estate were also acquired to take care of future growth.



INDIAN GUIDES WHO CARRIED BISHOP MORELAND SAFELY THROUGH MANY VISITATIONS

We Become a Diocese: Next came the challenge to become a diocese by assuming the support of the Episcopate. This was no easy task. The majority of our towns to this day have less than three thousand population. Sacramento City is not a rich metropolis. Our Church people are without wealth. Our parishes are small, a communicant roll of one hundred and fifty meaning a large parish to us. After rector's salary and pension, rectory, parish house and missionary assessments are taken care of, little margin is left for support of bishop, archdeacon and other administration.

I set out to raise an endowment of the Episcopate. Meeting the laity in church, around the table in hotels and rectories, I outlined a three-year plan of instalments which they approved. I



BISHOP MORELAND AND HIS CONSECRATORS, JANUARY 25, 1899

From left to right: Bishop Nichols of California, Bishop Leonard of Salt Lake City, Bishop Moreland, Bishop Barker of Olympia, and Bishop Perrin of British Colombia (Bishop Kendrick does not appear)

followed this up by personal calls from house to house, office to office, throughout the entire field, resulting in the payment of forty thousand dollars towards an Endowment Fund. Ten thousand I raised by personal appeals in the East. To this was added twenty thousand by the Board of Missions from trust funds at their disposal. With this capital of seventy thousand dollars we became a diocese in 1910. Since that time the fund has been somewhat depleted and interest rates have lessened so that the diocese now carries in its budget an annual assessment to meet the deficiency of income required for the modest salary of the bishop, which is less than that of a missionary bishop. In the collection of the Endowment Fund I had the loyal support of the clergy, the generous sympathy of the laity and the personal assistance of Archdeacon John T. Shurtleff.

A Question and the Answer: Was the effort to create a diocese premature? Should we have waited for larger populations, stronger parishes, richer people? I do not think so. Fourteen years have passed since 1910 when

we assumed our own support, and the hoped-for prosperity has not arrived. Meanwhile the diocese has grown tremendously in self-reliance. It has developed an initiative beyond all expectation. It has created a full diocesan machinery, faces its local problems and the general program of the Church with courage and ability. The satisfaction of our own self-respect has proved a rich reward which we would not give up for any amount of money.

Nevertheless let me confess that the financial burden presses at times very heavily. We have seen the missionary Bishops' salaries advanced, secretaries and office expenses provided and their budgets underwritten on a generous scale by the National Council. This is eminently right. We, however, amid exactly similar missionary conditions, because we are willing to assess ourselves for the Episcopate, must grow without guarantees and be content with a fraction of the appropriation enjoyed by our own next-door neighbors. We receive gratefully a small annual gift from the National Council for our Indians, deaconesses and missionaries. If we would put a new missionary in the



"THE WOODS WERE GOD'S FIRST TEMPLES"

At Lake Tahoe the woods are again used as God's temple. At the Chapel of the Transfiguration the summer visitors gather to worship in this beautiful shrine

field, erect a building anywhere, expand our frontier in any direction, we must mainly secure the means from our own slender resources.

After twenty-five years much of the immense tract of northern California, with an area equal to that of New York State, remains undeveloped. The growth has been in spots. Northeastern California is an expanse of lava beds; the eastern slopes of the Sierras are a sagebrush desert under a rainless sky, blazing like Sahara in summer, swept by blizzards in winter. Northwestern California is mostly a dense forest, broken by great rivers. Our Church now is known, respected, loved, in regions which were a *terra incognita* a quarter-century ago. Our congregations are found in fair valleys, along sunny slopes, beside water courses, in mineral fields, in coves and inlets of the sea; many of these settlements being still reached only by ship, trail or Indian canoe, although the motor now pene-

trates to places where I once went painfully in the saddle.

To sum up, the old missionary district has passed, a vigorous young diocese has taken its place. Here is a noble body of clergy, a beautiful flock of laity, churches, rectories and guild-halls in places almost unknown twenty-five years ago, an archdeacon, a partially endowed Episcopate, a cathedral center, Bishop's residence, Diocesan House, and many small holdings of lots for future churches. Clergy are better paid than we dared hope for, a minimum being fixed at one thousand eight hundred dollars and house.

Settled communities have their tasteful churches, resident priests, vested choirs; dwellers in lumber camps and seaport towns are reached; miners hear the bells calling to holy worship; railroad people—here today and gone tomorrow—do not stray beyond the embrace of Mother Church; many races and nationalities find fellowship in

Twenty-five Years in Northern California

Christ, and Indians know of a love which seeks them out in their mountain canyons and reveals the heart of the Divine Shepherd. To some extent the Church touches all types of our diocesan life.

Some Statistics: Statistics cannot tell the story which only God can read, yet it may help to justify the Church for its long period of nursing care to the missionary district of Northern California to note the following facts:

There are in this diocese but twenty-seven towns of eighteen hundred population or over, and in twenty-four of these are Episcopal churches, in seventeen there are also rectories, and sixteen have resident priests. The number of self-supporting parishes is eleven. Towns having a population of between fifteen hundred and one thousand number ten, and in nine of these are Episcopal churches, rectories also in two, resident priests in three.

In towns having less than one thousand population, we have eleven Episcopal churches, four rectories, two resident priests.

Can any diocese or district in the United States show a better record among a rural and scant population?

The budget of the diocese in 1898 was \$139,891, while in 1923 it had grown to \$750,847.

Twenty-five years ago there were

eighteen clergy, today twenty-eight; there were eighteen hundred and ten communicants, today thirty-four hundred and twenty-eight; there were twenty-six churches, today forty-eight, and thus in every particular the years have brought splendid fruitage.

Things We Have Learned: Among the things learned by the experience of years are these:

1. When a man undertakes a work to which he believes God has called him there are given him strength and capacity to be happy and helpful in the service of Christ.

2. Courtesy and kindness will advance Christ's work anywhere, while contention and bitterness can only impede it.

3. The Church is a divine, imperishable organism. It may be cut to the roots, scattered, almost

killed by the affliction of an evil priest or a quarrelsome people, but given the least watering of grace, it will spring up again into vigorous life.

4. The people in their hearts crave Christ and the supernatural faith of the Gospel. They will respond and bear sacrifices if the faith in its beauty is taught them and lived among them. The more it is diluted, weakened, withheld, the more indifferent they become. The amazing thing is that the Episcopal Church grows at all. Living among Protestants, Roman Catholics and aggressive sects of every shade, yet our

Some Episcopal Anniversaries of 1924

FIFTIETH

THE RT. REV. ALEXANDER C. GARRETT, D.D.,
LL.D.,
Bishop of Dallas and Presiding Bishop of
the Church

TWENTY-FIFTH

THE RT. REV. L. L. KINSOLVING,
Bishop of Brazil.

THE RT. REV. W. H. MORELAND,
Bishop of Sacramento.

TWENTIETH

THE RT. REV. LOGAN H. ROOTS,
Bishop of Hankow.

THE RT. REV. H. D. AVES,
Former Bishop of Mexico.

THE RT. REV. A. W. KNIGHT,
Bishop Coadjutor of New Jersey;
Formerly Bishop of Cuba.

Twenty-five Years in Northern California

people receive no systematic teaching of their faith, and of all religious people are most ignorant of their priceless heritage.

5. The rule forbidding the translation of diocesan bishops in the American Church is wasteful and cruel. A man may complete the hard task assigned

him, and if capable of larger tasks should be permitted to develop his own character and capacity by attempting them. Keeping fences, making bricks without straw, setting up the same pins year after year after they are knocked down, are dwarfing exercises. The consolation is that of a soldier who is put at his post to serve and die.



MOUNT SHASTA, ONE OF THE GLORIES OF NORTHERN CALIFORNIA

Next Month Brings Again The Lenten Offering Number.

easily among the most important of the year. We wish we might ring a bell or blow a horn and catch the attention of rectors, superintendents, parish representatives and all other interested persons to the need for prompt orders for extra copies. Order blanks will be sent out as heretofore.

Meantime do not be alarmed at a little delay in date of arrival. Publication will be deferred so that this issue may carry news of the action of the National Council with respect to the fund for permanent reconstruction in Tokio. The Council meets on the 20th and 21st of February. This means a week's delay. This, in turn, will mean that many cannot possibly receive the magazine until after Ash Wednesday.

Special articles will cover a wide range of mission activities. Cuba will tell of its first Church School Institute and what a success it was.

The newest missionary to Santo Domingo finds it fascinating and will make you think so too.

From the Seamen's Church Institute comes a web-footed yarn of jack tars marooned on a mountain.

And then there is a bit of literature from Liberia that fairly makes you yearn for the snake-like trails through the jungle.

Du Bose School will tell of courageous plans for rising from the ashes.

There will be the story of West Point Cadets and Alaskan Indians who with their heads together found ways to honor the late Archdeacon Stuck.

Of course there will be another instalment of Miss Lindley's stories as she proceeds on her journey around the world.

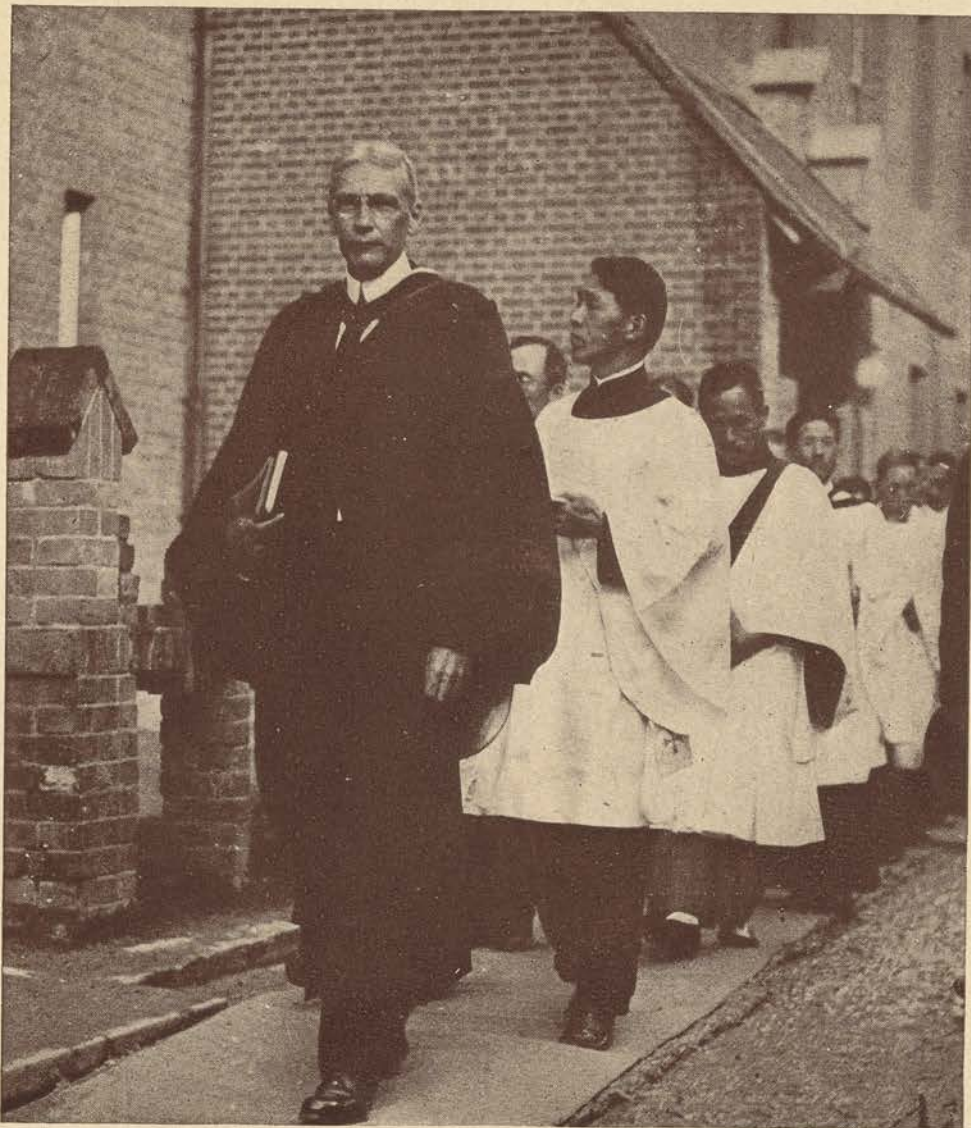
And so on, page by page, unfolding the progress of the Kingdom as this is achieved under the banner of the Church at home and abroad.

Pictures will abound!

The Spirit of Missions

PICTORIAL SECTION

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



DR. WOOD AT THE CONSECRATION OF BISHOP NAIDE

The Executive Secretary of the Department of Missions of the Church very appropriately participated in the consecrations of Bishops Motoda and Naide at Tokyo and Osaka respectively



BISHOP GAILOR PREACHING AT THE CONSECRATION OF BISHOP NAIDE IN CHRIST CHURCH, OSAKA
As President of the National Council Bishop Gailor was instructed to participate in the consecrations of Bishops Motoda and Naide. English, Canadian, Russian and Japanese, as well as American Church dignitaries participated in both memorable ceremonies. In the course of his visit Bishop Gailor has studied mission problems which confront the Church in Japan and China.



THE JUNIOR SEWING CLASS AT ST. AUGUSTINE'S SCHOOL, RALEIGH, NORTH CAROLINA

Industrial training stressed in all of the Church's educational activities among the Negroes of the South in this case means some skillful milliners and dressmakers, setting a good example in various communities where ultimately these girls will make their homes. St. Augustine's fulfills a splendid mission to children, youth, adults of the race through mental, moral and industrial training



THIS IS A TYPICAL LINE OF EARTHQUAKE VICTIMS AT A MUNICIPAL MILK STATION IN TOKYO CONDUCTED BY ST. LUKE'S HOSPITAL
It was a splendid tribute to the place which the hospital has won in the hearts of the Japanese people that the great city of Tokyo in the chaotic interval following earthquake and fire turned to the staff of the American Church hospital for so important a service as this. This station at Ueno Park was one of thirty-one erected and financed by the city but operated by St. Luke's. Steady streams of stricken people received milk supplies day and night in this way



GIRL SCOUTS OF ST. MARY'S MISSION, HONOLULU, ARE PROUD OF THEIR RECORD

In addition to fulfilling all of the other obligations imposed upon the girl scout they adopted little Cho Cho, the baby shown in the photograph, and they claim, with considerable reason, that there is not a better "mothered" youngster on earth. In this troop are Japanese, Chinese and Hawaiian girls. Incidentally they are loyal little Churchwomen. Miss Margaret Van Deerin is captain.



UGLALA SIOUX MOTHERS BRING THE CHILDREN WHEN THE WOMAN'S AUXILIARY MEETS
These are Churchwomen of the Pine Ridge Reservation, South Dakota. The lads are grandsons of Sioux warriors who fought Custer. Read of Archdeacon Joyner's fifteen years of work among these people in this number. This Church has earnestly proclaimed the good news of the Gospel to the first Americans for more than a century and has achieved some important results



GUARDING THE LAKE

*Yochow Pagoda is supposed to control the wind
and water of Dung-ting Lake*



YCHOW BURSTS ITS BONDS

*Tearing down the ancient wall to allow
Yochow to grow*



THE FAIRY TEMPLE ON DUNG-TING LAKE

*Dedicated to Lu Hsien-ting, chief of the eight fairies who make their home in Dung-ting
Lake (Read the story on the next page)*



"Long before Confucius was born boats were putting into Yochow"

Evicting Ghosts in the Yochow Mountain Prefecture

Together With the Story of a
Ramble Through the Home
of the Fairies in China

By the Rev. C. H. Horner

DUNG-TING LAKE is the home of the fairies in China. Many are the stories that are told of football games on the lake in the moonlight and of tricks and pranks played on fishermen, of boats borrowed for mad wild-cap sails on the waves and of great fish lured into waiting nets as rewards for favors received. But the fairies of the lake have not always been bad fairies, for in time of storm and wind they were always present to help the struggling junks cross the angry water to the little Mountain Prefecture of Yochow and there find safety and shelter.

And Yochow is apparently as old as the lake itself. It was there when Judah was still serving Pharaoh, and long before Confucius was born boats were putting into Yochow and fish were dried on the steep banks of the lake. In the olden days, before the Christian era, Yochow was a great frontier fortress and for many hundreds of years she held the aborigines back and protected the borders of the "Middle Kingdom". During the period of the Three Kingdoms Kuan-ti fought there, and Kuan-ti later became the Chinese god of war. The annals of the place ring with war and campaigns, and glorious tales of bravery and heroism are part of her heritage.

But it is not all war for which Yochow is famous. Many have been the sages and recluses that found homes and built their huts on the lofty mountains near the city. The chief of them was one of the "eight fairies" named

Lu Hsien-ting. Here he taught his disciples the arts and magic of witchcraft, and today on the lakeside there is a tawny temple erected to his honor and thousands of pilgrims annually find their way to his shrine, still seeking for the secrets that he possessed.

In front of the temple there is the "Prince's Mountain Island". It was here on this island that tea was grown exclusively for the Emperor's use and today, if you are fortunate, you can get a cup of that famous tea in some of the old homes of Yochow. Recently the island has fallen into the hands of brigands who make life unpleasant for the small boats on the lake.

In 960 A. D. a tower was built over the front gate of the city wall, and there it stands today, a glory to the place. Kings and princes, merchants and scholars have since enriched this tower. Old bronze fish bowls and water basins of the Han Dynasty were placed in the court and China's poet-emperor sent verses to be cut in camphor wood to adorn the walls. A hermit from the mountains ornamented the sidewalls with delicately carved stones, and grace and beauty combine to make this tower a fit companion-piece for the beauty of the lake.

The prefecture of Yochow maintains a lake police and lifeboat guard and the waves are never too high nor the wind too violent to keep their boats off the lake when they are needed.

Today Yochow is still called the "Gate of Hunan", and this little prefec-

"Wanted Very Much—Knowledge Food!"

ture plays a part in the story of central China that is all out of proportion to its size. So for a long time the Rev. Walworth Tyng and others have wanted to begin work in this city. But to begin Christian work in a Chinese city means a little more than the will to do. Last year the vestry of Trinity Church, Changsha, pledged themselves to give the rent for a place that would serve as a chapel, school and residence. "It is about time," they said, "that we begin to do for our own what the American Church has so long done for us and begin our own parochial missions." So a house in the heart of Yochow that would serve our purposes was found and because it was haunted the rent was low. But ghosts and mission work are sworn enemies and the ghost moved out and the landlord moved up the rent. Now a Chinese

landlord is a merciless creature and an ordinary mortal would have been thankful that we drove out his ghosts. But not he, and regardless of our pleas the rent was raised.

The catechist in Yochow is a very able man and one day he came to Changsha with the news that we could buy a piece of property for the equivalent of four years' rent of the erstwhile haunted house. The vestry was easily persuaded and now we are independent of the landlord's tyranny and the Yochow mission has its own church, school and residence.

And now may we say with St. Luke, "And so were the churches established in the faith", and add a wish that this new grandchild church of Yochow may continue in that faith and ever be known as the church that is as strong as the fortresses around it.

"Wanted Very Much—Knowledge Food!"

Some Earnest Words from the Church Periodical Club

OUR first thought for our people in Japan after the disaster was to supply them with the necessities of physical life: food, clothing, shelter and medical attention. Our second thoughts were for the needs of the spiritual and intellectual life. To put it in the vivid phrasing of one of the Japanese doctors, "Wanted very much, knowledge food!" And an American wrote, "The loss of all one's books does hurt a good deal." It is hard for those in the midst of plenty to realize how mental starvation hurts!

In October letters were sent from the Church Periodical Club to all of our people in Tokyo offering to help in replacing their books. They have asked for everything, from Bibles to Conrad's novels, from a book on accounting to volumes of verse, though, of course, the greatest need is for standard and recent theological books. The Church Periodical Club is trying to supply these individual needs of the clergy and teachers and other lay mis-

sionaries both for their work and for much-needed recreation.

These people of ours have taken up the task of reconstruction from a beginning suggested by Bishop McKim's phrase, "All gone but faith in God", and they have taken it up in a spirit which moved one of the older Japanese clergy who had lost everything, including a library accumulated through forty years, to write, "I am so much pleased that I lost my all, for it gave me the true power to encourage and cheer the poor members of my church with full sympathy. I wish to have time enough to write how God saved me by His Mighty Providence and what I am wanting to do with the new power which I have received in the baptism of fire."

Gifts of money and books may be sent to the Church Periodical Club, 2 West 47th Street, New York, N. Y. Lists of books offered may also be sent to the Club, and addresses will be furnished for them.



DU BOSE SCHOOL ON THE MORNING OF JANUARY 10TH

Undaunted at DuBose by Havoc of Fire

Buildings Gone But "School Will Open on Schedule Time,"
Declares Dean Logan

By the Rev. Mercer P. Logan, D.D.

Dean of DuBose School, Monteagle, Tennessee

ON the night of January 9th, the DuBose Memorial Church Training School, Monteagle, Tenn., was burned to the ground. The fire was discovered at about 8:30 on the second floor of the west end of the building. The pipe lines were frozen and no water was available to fight the flames. Madly the little family of students left at the school during the vacation period tore through halls and up stairways to the burning region. Armed with fire extinguishers, they worked hard and fast. A terrific windstorm made the saving of anything impossible. The flames cracked and leaped, while the men brought out a beloved book or two, or a valuable map. One of the women clung to the bell, and it seemed as if the bell could not be rung loud enough or fast enough to arouse the people of the neighboring village.

At last, help came. While the men were engaged in saving from the building anything that they might lay hand upon, the heavy roof and chimney of the west end crashed down. In an

hour, the whole main building had become a flattened, glowing mass. A group had gathered around the much beloved chapel, determined to save it. Another group of men worked furiously putting out little patches of burning grass near the barn. The outlying machine shop and storehouse caught fire, and were destroyed. A half mile to the north the woods began to blaze. The cattle, horses and mules had been turned out and had fled terrified to the woods. Next the water tank, a wooden structure, emptied because of the freeze, went up like a giant torch. A little after midnight the wind rose even higher, and then the topmost branches of the trees began to burn. The air was filled with brands from the burning. Everything was lost, the building, the library, furniture, bedding, crockery, kitchen utensils—only ashes remained.

The spirit of DuBose could not be consumed by fire. At about 2:30 a small group gathered for a moment and reverently prayed, thanking God

The United Thank Offering in a Suburban Parish

that there had been no loss of life, and asking Him that a greater DuBose might rise out of the fiery ruins.

On the morning after the fire the homeless students met in the chapel, where, amidst the few things rescued, piled here and there, the Holy Com-

munion was celebrated and all returned thanks for blessings received.

The school will open on schedule time, March 20th, in temporary quarters.

The DuBose School is God's work, and He will care for His own.

The United Thank Offering in a Suburban Parish

By the Rev. A. Q. Bailey

WHEN the call came for the early collection of the Women's United Thank Offering of the triennium before the General Convention of 1922, there was a feeling among the active members of the Women's Auxiliary of a certain suburban parish in New Jersey that the offering was too much confined to the active membership, and that women in general were being deprived of the opportunity and the privilege and the joy of this offering by reason of lack of knowledge. The rector was therefore asked to request the women of the congregation present at the night service on a Sunday in July to remain after the service so that they might be addressed on the subject.

At that meeting one of the members of the Auxiliary presented the subject of the United Thank Offering fully and urged that steps be taken to acquaint the women of the parish generally with it so that they would have the opportunity to share in the offering of 1922. Those who were willing to take part in a canvass of the parish were asked to meet at the rectory on the following evening. Eighteen women responded and were given sections of the parish list and boxes and instruction and literature and the canvass was made during that week, for distribution.

During the week before the 25th of August the same women again made a canvass of their lists to announce that a Corporate Communion of the women of the parish for the collection and

presentation of the offering would be held the following Sunday at 7:30 a.m. with the choir in attendance and a brief address. Those who would come to the service were instructed to place their offering in a blank envelope with their name upon it but without the amount.

As a result of this systematic work seventy-two women attended the service on a Sunday in August when congregations are supposed to be at a low ebb, and the offering amounted to \$100, the contributors numbering one hundred and seven.

When the next semi-annual collection was to be taken the same plans were made and carried out, at which time over eighty women attended the service, the sum of \$123 was offered and one hundred and fifty-five women had a part in the offering. This service was on Palm Sunday.

Again, in September, with some additions to the parish list, the complete canvass was made with the result that on Sunday, Sept. 23, 1923, in spite of very inclement weather, between fifty and sixty women attended the service, the offering amounted to \$100 and one hundred and two women have to date a part in this semi-annual presentation.

There is a great deal of enthusiasm in regard to this offering in the parish as a result of this campaign, and it is the intention to continue this method permanently. The parish reported 243 communicants last year.

Missionary Education—Has It a Place in the Life of Today?

By *William C. Sturgis, Ph.D. and William E. Leidt*

Secretaries, Educational Division, Department of Missions and Church Extension

MISSIONARY EDUCATION — has it a place in the life of today or is it merely a worn-out device of the Church?

Dr. Ernest DeWitt Burton has said that "Education in a democratic world . . . must be international and world-wide in its outlook and in its interest." Does missionary education come within this category? Has it an international appeal and significance? These are some of the questions confronting the people, both in and out of the Church, at this time of year when parishes everywhere are beginning to make their plans anew for what are popularly known as mission study classes.

What are these queer things—mission study classes? Can they contribute anything to the life of the nation and the world—a nation and a world seething with unrest and disquietude; a nation and a world seeking international peace on a permanent basis? How this peace is to be attained is a question in the minds of many. Some tell us that the hope of the world today lies not in economic and political forces but in moral and religious ones; others that the solution is in a league of nations with a soul. What is a league of nations with a soul? It is difficult to answer, but it is dependent upon the spirituality of our time, upon the spirituality of Christian peoples and nations. And thus a task is presented to the Church. It is no exaggeration to say that the Church, through her Mission, is today the most effectively stabilizing power in the world.

The Majority Indifferent. Oddly enough, the majority of Church people are quite indifferent to this task, that is to say, to the Mission of the Church. This indifference is due to ignorance.

It can be dispelled only by observation and study. The trouble is that "Missions" have long been regarded as a form of activity added to the Church's normal work (what is the Church's normal work?) and manifested, at a distance, by a few peculiar and zealous persons called "missionaries." How many have troubled themselves to define "Missions" or to see in that word the whole expression of the Church's normal life—its Mission to the world. Has the Church a Mission in the world—does it form our "reasonable service"? What is this Mission? Who is responsible for maintaining it? These and many similar questions must be answered, because they lie at the root of the matter. They cannot be answered without thought; they cannot, with safety to ourselves, with safety to the peace of the whole world, be left unanswered. The magnitude of the subject and the vital issues at stake are a sufficient reason for intensive study on the part of all those who associate intelligence with religion—on the part of all those who seek peace and the accomplishment of the Kingdom of Heaven on earth.

Knowledge, Interest, Prayer. It is for this broad, general purpose—for the creation of a great body of intelligent Christian public opinion to guide the progress of the world—that the Church sponsors and carries on missionary education, conducts mission study classes and discussion groups. This might be termed the ultimate aim, but it is not the only aim; there are others which are more immediate and contribute to this ultimate purpose through which alone can come the realization of the Kingdom of God among men. The first of these may be said to be the

Missionary Education—Has It a Place in the Life of Today?

creation and spread of missionary interest. Without knowledge of a subject there can be little enthusiasm or interest for it. So study will bring interest and enthusiasm for the Church's Mission. The same may be said of prayer. It is impossible to pray without some definite knowledge of that for which we pray. Thus the study of the Church's Mission may teach us how to pray. And finally, through knowledge, interest and prayer, there will come a realization of the meaning of, and a desire for, a life of service for others for the sake of the Lord Christ. In that way will the army of Christ be recruited so that His Church may go forward and bring nearer the day when Christian public opinion will influence national and international life, and when the Kingdom of God will be at hand.

Fruits of Study Classes. These, then, very briefly, are the principal fruits of the mission study class. Can these results be obtained in no other way? Dr. T. H. P. Sailer, of Teachers' College, New York, says, "No better agency (for arousing interest in the Church's Mission) has been devised than the mission study class. . . . Its advantages are: First, its small size, which not only permits but requires expression from each member; second, its series of weekly meetings, which secure the cumulative effect of impressions; third, its specific subject matter introduced through specially prepared text-books on some great country, field or problem; fourth, its demand for serious study, and, fifth, its atmosphere of active discussion, which is the life of the study class."

Of these statements, let us consider the third. What help does the Church give to its people in "specially prepared text-books on some great country, field or problem"? During the current year the study of Japan is being recommended and it is a peculiarly timely subject—Tokio, the heart of Japan as probably no other city is the heart of any other country, has recently been

laid low by earthquake and fire. As our sympathy and help go out to the stricken peoples of Tokio and its surrounding countryside, our attention is naturally drawn to Japan itself, the key to and the potential leader of the Orient. In this situation the Department of Missions supplies the proper guidance through Mr. Galen M. Fisher's *Creative Forces in Japan*, a most illuminating review of present conditions in that dominating country. This book, which has the unique claim of having been selected as the season's text-book by all religious Communions in this country and Great Britain, is supplemented by a wealth of other material. For collateral reading there are several inexpensive books, foremost among them being Dr. Charles F. Sweet's *New Life in the Oldest Empire*, the *Handbook on the Mission of the Episcopal Church in Japan*, which is the only brief yet complete history and account of our work in Japan extant, Bishop Tucker's *Missionary Problems and Policies*, and the Rev. Y. Sugiura's *They That Sat in Darkness*.

These Will Help Classes. Helps for the study are provided in a pamphlet of *Suggestions to Leaders* by Miss Laura F. Boyer; in maps—both wall and outline; and in suggested lists of supplementary reading. Fuller details may be had from the Educational Secretary or from Bulletin 38—*Study Courses for Adults for 1923-4*—which may be obtained from the Book Store, 281 Fourth avenue, New York. There also may be secured the other pamphlets and books mentioned in this article.

Japan then is the special study for the year—these materials offer an opportunity to help Japan through our prayers to become a Christian nation; and to develop at home a knowledge and a sympathy for that leading nation of the Orient which will be reflected in better relationships, both personal and international, between the East and the West. It seems then, that missionary education is international and worldwide in its interest and outlook, and is

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thus worthy of the attention of every member—man, woman or child—of the parish. That is the ideal to be striven for. Can you help?

Among the women of the Church, mainly through the Woman's Auxiliary, there has been widespread interest in and use of the mission study class. Today there is hardly a branch of the Woman's Auxiliary which does not have its regular periods of study. And what have been the results?

Our Women Better Informed. A somewhat wide experience convinces me that the women of the Church, to a far greater degree than the men, are informed regarding international and national problems and can discuss such problems intelligently. The Monroe Doctrine, social and economic conditions in the Orient, the progress of the Church in the United States, the bearing of the Negro question on our national life, the problems of immigration—these are some of the topics upon which great numbers of Churchwomen are well informed. They have received their information through careful study, year by year, of the various books issued by the Department of Missions. For modern missions are not the mere preaching of the Gospel to the heathen, but involve questions of profound significance in every human relationship.

Furthermore, the study of the Church's Mission throughout the world has given to women a fine conception of loyalty to the Church as expressed in the idea of stewardship. A great Cause demands financial support, and the women give far more intelligently than do the men. The United Thank Offering, given every three years, supports great numbers of women in the field. This offering has steadily grown from \$2,000 in 1889 to \$681,000 in 1922. It is the outcome of thought and study. The Auxiliary has also initiated certain great projects such as the Ramsaur Memorial School in Liberia, and training schools for women workers at home and abroad. Not infrequently

a school has been the direct and immediate outcome of a study class, as witness the notable "New World School" in Porto Rico.

Again, the number of women volunteering for work in the mission field is constantly in excess of the number of men; and this, frequently for the most arduous and lonely posts. The women outstrip the men in the spirit of adventure. All these results are traceable to profound interest; and this, in turn, is the inevitable outcome of mission study.

A Task for the Men. The men of the Church give less liberally and offer their services less freely, simply because they are less well informed regarding the Church and her work; and our problem today is to persuade the men of the Church to become intelligent regarding the Church's Mission and to organize themselves for the study of world conditions which, after all, concern them as much, at least, as they concern women.

To organize and conduct a discussion group of men is not an impossible task. It has been done frequently. There is abundant material to serve as a help. In this, as in every enterprise, it is the first step only that costs. Let a layman *decide* to take it by writing to me for two small leaflets—*How to Lead a Discussion Group* and *It Can Be Done*. Then let him send for the textbook for the course—Japan, this year. Also for the *Suggestions to Leaders*. Then let him get together a small group of men in his parish who will agree to give one evening a week for six weeks. That's all there is to it; but if this suggestion were widely adopted by the men of the Church it would not be long before they became as really intelligent in world affairs as are the women.

A SUBSCRIBER has sent to this office a complete file of THE SPIRIT OF MISSIONS for 1908 and 1909, also part of 1910. Does anyone need these copies to complete files?

Our Lenten Program for Church Schools

Posters, Boxes for the Offering and "Call to Service" All Figure in Effort for Advancing the Work at Home and Abroad

By Frances H. Withers

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

THE Lenten Posters, inspiration aids in the Lenten Offering Campaign, will soon be on their way to every parish and mission in the Church. This year there are eight. The first one is to be shown on Quinquagesima, the last on Easter.

We begin our pictures in the home field, for the first poster portrays work among Mountaineers. Two boys are shown "working their way through school". One feels that here is made a strong appeal to help boys who help themselves. The next picture is a solemn "little Indian boy dressed in his Sunday clothes", a snap shot of him at the Niobrara Convocation. A friend of many boys in the Church comes next—the boy who went with Archdeacon Stuck on his ascent of Denali.

Which is better training "head-hunting or base-ball?", asks another. When one realizes what the Church has done in the Philippines the question is answered.

A jolly Porto Rican boy smiles his thanks for the education that he now expects. The story tells how he will get the education. Not so long ago it would have been impossible to obtain a picture of girls in China playing blind man's buff. The Church has made a great change in the lives of these girls.

And Japan! What of this appeal? No longer a Church building in which the boys and girls may attend the Sunday School,—only a tent! But despite earthquake and fire these loyal little Christians are never absent from a session. Can we look at this picture and not feel that we must deny ourselves so that these children may be helped?

On Easter we have the picture of our Lord with the children of the five great

racial colors gathered about him showing that in our Lord's sight there is no race nor creed, and that we must follow the Great Commission—"Go ye into all the world."

On the reverse side of each poster is the story of the mission field which the picture portrays. This may be read by the superintendent or, better still, be used as the basis for a story told by him. Only one picture should be shown each Sunday. After showing, it should be placed upon the wall. In the January number of THE SPIRIT OF MISSIONS are suggestions for using the posters in various ways.

If these pictures carry the message as we hope they will, there should be such an outpouring of love on the part of the boys and girls as will show itself in a great Easter Offering.

In round numbers 500,000 boxes will be broadcasted this year. Last year the children of the Church gave a total of \$398,000. A goal of \$500,000 has been set for this year. Convinced by the posters that the need is great in many a field at home and abroad, we feel sure that the whole vast army of more than 500,000 Church School children will set out loyally to make a new and splendid record.

This year the *Call to Service* of the Church School Service League will be linked more closely to the Lenten Offering. The Call is issued to the boys and girls of the Church to help them in their special service for Jesus Christ in the forty days of Lent.

The leaflets are graded for the Primary, Junior and Senior Departments. For each week there is a central thought, a reading, a prayer and a suggestion for something to do. The topic on which

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these are based will be the missionary field presented on the Lenten Poster for that week. Thus the *Call to Service* will supplement the teaching of the Poster.

It is expected that every boy and girl will have a leaflet. While these are designed primarily for use in the home, in addition they may be used to great advantage in the worship period of the Sunday or weekday session, at meetings of the Church School Service League and at Young People's Services.

It is planned that the leaflets be dis-

tributed on Quinquagesima when the Lenten Offering boxes are given out. In order to get the best results from their use there should be follow-up work on the part of the superintendent and teachers.

Please note: The leaflets will *not* be sent, like the posters, to every parish, but may be obtained from the Department of Religious Education, 281 Fourth Avenue, New York, by asking for the amount needed. Primary No. 4514, Junior No. 4515, Senior No. 4516.

OUR RESPONSIBILITY

..... CHURCH SCHOOL				
Our Responsibility for the Mission of the Church				
1924 EASTER OFFERING for	Quota of our Diocese	Quota of our Parish	Share of our School	Amount given by School
The offerings in the Lenten Boxes are for the Missionary Work of the Church under the direction of the National Council.	*	*		
Diocesan Program				
ASSESSMENT				
Bishop's Fund	*	*		
Diocesan Fund	*	*		
Total				

* These items should be on the Chart before it is hung in the school.

The Church School and the Parish Quota

HOW can the Parish quota be made of vital interest to the boys and girls of the Church School?

Only through knowledge can interest be aroused. Only through understanding the Program of the Church can knowledge be attained.

The chart on this page is designed to help the school understand the parish

quota and shows how the offerings of the boys and girls may be applied upon the quota. Step by step, the Program of the Church is developed. "What is the Mission of the Church?", "Why have we each a responsibility towards that Mission?", "Where is the headquarters of the Church?", "What is the work of the Department of Missions?",

Our Lenten Program for Church Schools

the Department of Religious Education?, the Department of Christian Social Service?", "What is included in the diocesan program?"

The boys and girls learn that the Bishop's Fund helps to pay the Bishop's salary, that the Diocesan Fund takes care of the running expenses of the diocese. They learn that the quota is given voluntarily by the parish, that the assessment is different from the quota. The discussion of these and other points should develop an intelligent interest in helping to forward the Program.

The chart should be drawn on heavy manila paper 48 x 36 inches. The one shown here is planned for use in a diocese where the quota is so divided. This division will be different in other dioceses and districts but the principle remains the same, making the chart adaptable for any diocese or district.

The amount of the diocesan quota and diocesan assessment may be obtained from the treasurer of the diocese, the amount of the parish quota from the treasurer of the parish. The two items should be placed upon the chart in their respective columns before the chart is shown.

It is then hung in the Church School room where it can be seen and discussed. The suggestion is made that for five or ten minutes at the Sunday or weekday session, or at the meetings of the Church School Service League, the superintendent talk with the pupils about the Program of the Church. The boys and girls also talk with their teachers and with one another of the responsibility, financial and otherwise, that the school should assume for each item. When the time comes, they are prepared to vote intelligently.

On the day set for voting the question of what is its share is put before the school. When, after discussion, this is decided, the amount is placed in its proper column as the aim towards which the school will bend its energies.

The school's share for Missions and Church Extension is the money given in the *Lenten Offering boxes*. The other items are voted from the Sunday offerings or the Service League or from organizations connected with the Church School.

Thus the chart will visualize exactly what the school has given on the parish quota.

More Readers for The Spirit of Missions

OUR readers will be interested to know that a special effort is being made to increase the circulation of THE SPIRIT OF MISSIONS. During Lent, as in former years, a large number of extra copies will be sold through the Church Schools. Plans are being made to follow up all these sales in order to turn every purchaser of a copy into a regular subscriber. This will be done through members of the schools or by parish representatives of the magazine who are being appointed as rapidly as possible.

Our readers can help in this effort by talking to others about the magazine, telling of its interesting character and its value to the Mission of the Church, and by urging others to sub-

scribe. During Lent the superintendents of the Church Schools will have a supply of subscription blanks. If a blank cannot be secured a letter will suffice. The subscription price is \$1.00 per year.

THE Index for THE SPIRIT OF MISSIONS for 1923 is now available. Copies are sent to all libraries which receive the magazine regularly, and will be mailed free on request to all subscribers. Church School teachers, leaders of mission study classes and many others will find the Index a valuable help in their work.

Address THE SPIRIT OF MISSIONS, 281 Fourth avenue, New York, N. Y.

What Is a City Mission ?

By Alfred Newbery

EVERY diocese has a form of activity known as "diocesan missions"—the attempt to extend the Church in places where there are no self-supporting parishes. Every diocese likewise has institutions larger than any one parish could support and meeting a need bigger than any one parish, whether it be a hospital, or a home for the aged, or a recreation center for children.

Now what diocesan missions and the diocesan institution are to the diocese the City Mission is to the city.

For example, here is the City Mission of New York. Let us begin with a church, the Church of San Salvatore. It celebrated its fiftieth anniversary last year, being the first work of our Church among Italians in this country. In the most congested district of the United States—a tenement district with 30,000 children—it has provided the only playground. The parish house adjoining the church gives them a kindergarten, gymnasium, sewing school, cooking and other classes, and clubs for the fathers and mothers as well. Great stress is laid on the religious education of the children, as they are the future life of the parish, and on them its welfare depends.

At St. Cyprian's Chapel, on the west

side of the same city, there is an up-to-date parish house, with rooms for extensive club work for adults and children, a laundry, printing office, an apartment for the vicar's family, quarters for the assistant and the parish worker, and several rooms for the temporary shelter of working girls.

On the other side of the city is the Chapel of the Messiah, which ministers to 3,000 negroes, drawing from Harlem as well as the immediate community. It is a most active and growing parish, with its growth limited only by its accommodations and equipment.

One hardly knows where to begin to fill the many empty hearts and empty hands that make up the city's poor. In New York there are two settlement houses under the City Mission.

St. Barnabas's House renders without cost the following services: Furnishes a temporary home for destitute women and children; receives and cares for deserted mothers with their babies discharged from maternity hospital and in need of a temporary home until they are strong enough to take up life's new burdens; furnishes advice and assistance for every case coming under its supervision—individual attention is an outstanding policy of the home; gives



DISCOVERING A NEW WORLD
Through the gateway at Ellis Island come young and old from all parts of the earth



FRESH AIR AND FOOD A'PLENTY

Children from stuffy tenement rooms and heated city streets find a glimpse of paradise in this "Fresh-air" Home

other relief in the form of clothing, medical care, etc., either directly or in coöperation with other agencies, and furnishes shelter for babies whose mothers are in hospitals.

At God's Providence House a trained nurse has been placed on the staff and an intensive program of health work is carried out. The need for it is illustrated by the fact that out of forty-six children examined by the physician and nurse all but two needed medical attention. Twenty-five of them needed tonsils or adenoids removed, eight were serious cardiac cases, others had dangerous posture or physical defects which should be corrected at once or subnormal physical development would result.

The House has been fortunate in having a regular kindergarten teacher supplied to it by the Board of Education. Club work for boys and girls is being especially stressed and quite a large number of volunteers are devoting some time each week to the various House activities.

There is a great population in the hospitals and homes of every city

where spiritual guidance, a word of sympathy, a friendly visit and a timely aid go far. This is true also of the correctional institutions, the city prison, the reformatory and the work house.

The common feature of practically all the twenty-five City Mission Societies in the country is that they have one or more chaplains devoting all or part of their time to holding services and ministering regularly to the inmates of at least the public institutions of the city. That is perhaps the outstanding and distinctive feature of the City Mission work carried on by the Episcopal Church.

The immigrant problem is peculiarly difficult in a large seaport like New York. The City Mission helps thousands of newcomers to find the best the city has to offer, thus making them better citizens and better Christians.

Perhaps the most pathetic appeal lies in the poverty of the children, the poverty that means bad air in stifling heat, no games, twisted and undernourished bodies, with none but tired and sick mothers.

The Vacation Cottage for girls is of



THE GIRLS' VACATION HOUSE GIVES A PAGEANT

untold benefit. For the boys there is a fresh-air camp that makes a special effort to help the undernourished boy. There is a Fresh-air Home for little children. These resources bring happiness and health, a new vision and the basis of a new growth in character to boys and girls who, whether they could or could not get it otherwise, at any rate are not getting the necessary minimum of food and air and play.

Last year the City Mission Society in New York gave vacations of from two weeks to a month to eleven hundred and ninety-two mothers, children, babies, boys and girls. In addition to the three institutions above mentioned there is Schermerhorn House taking care of one hundred and thirty-five persons at a time.

These are just the high lights of a picture which is rich in detail. Out of the mouths of thousands who dwell in the city comes a Voice summing up the whole matter and saying:

"I was sick, physically, and ye visited me in hospitals and homes; spiritually, and ye gave me altars and sacra-

ments and words of wisdom; mentally, and ye gave me books to read and pictures to see.

"I was in prison and ye came unto me in prisons and reformatories.

"I was a stranger and ye took me in, and lodged me, and guided me, an alien to your land.

"I was naked and ye clothed me, in my home, in your settlement houses, and your camps.

"I was poor and ye gave me days of rest where there was grass and an open sky."

Every city has need of such work.

Every such work has need of prayer, of support, of interest, and of hands to help. Will you offer yourself to your city mission? Do not go as a trained worker unless you are one. It may be you can help best when the budget is made which determines the financial strength of the city mission; maybe you can help in making it known; maybe you can help with gifts of money or clothes or books; maybe you can help with your own two feet and hands. But you can help!

OPPORTUNITIES AND NEEDS IN THE MISSION FIELD

Under this head THE SPIRIT OF MISSIONS would bring together from time to time those in the mission field who have needs of one kind or another and those at home who seek the opportunity to be of service. Where no address is given correspondence should be sent to The Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

ALTHOUGH not an official part of its work, the Seamen's Church Institute of America takes warm interest in the hospital for tuberculous seamen maintained by the government at Fort Stanton, New Mexico. One of Bishop Howden's clergy, the Rev. H. K. Stanley, is the chaplain of this institution which at present has 225 patients. In addition to his work at the hospital Mr. Stanley has charge of three missions. It would greatly lighten the burden of his work at the hospital if he could have a typewriter. Will anyone who has such a machine in fairly good condition which they would be willing to devote to this purpose, communicate with the Rev. W. T. Weston, General Secretary of the Seamen's Church Institute of America, at 25 South street, New York, who will be glad to give further information about the work.

THERE has been such a generous response to appeals for hymnals that we are emboldened to ask for more. The Rev. J. Cyril Marsden, of St. Paul's Mission, New Smyrna, Florida, is in need of copies of the Hymnal, revised and enlarged, 1892. Will any who have such books to spare communicate direct with Mr. Marsden?

A PRIEST in the Virgin Islands has been ordered by his physician to play golf in order that his health may be restored, but his modest stipend does not permit of such items of personal expenditure as golf clubs and balls. There must be some golfer among the many roaming the links that dot this broad land who would like to be of this service to a brother Churchman in search of health. Will such a one get in touch with the Rev. Hubert M. Pigott, St. John's Rectory, Christiansted, St. Croix, Virgin Islands?

THE general missionary in Southern Illinois has a field that is 125 miles across with a population of half a million. He tries to spread himself over a dozen places where we have missions or small groups of Church people who are anxious to form a mission. There are no wealthy parishes in the district. These little missions need almost everything in the way of altar supplies, choir vestments, hymnals (a few with music), etc. Well-to-do par-

ishes which have a superfluity of such things would find a satisfaction in communicating with the Rev. Clinton B. Cromwell, Carbondale, Ill.

DOES some worthy parish want to help a struggling little mission by the gift of a processional cross? In writing to ask this question, Mrs. M. W. Franklin of Vicksburg, Michigan, says: "Please do not think we are altogether beggars. We are anxious to give as well as to receive and already are working on our missionary box."

THROUGH the kindness of readers of this page we have been enabled to send Bishop Hulse of Cuba three English lectern Bibles. Some of his congregations, however, only understand Spanish, and the Bishop would be glad to have two or three lectern Bible in Spanish. The Bishop's address is Neptimo 54, Havana, Cuba.

THE Rev. Juan McCarthy, Camaguey, Cuba, is in need of furnishings of all descriptions for the altar and chancel. Mr. McCarthy has several missions under his charge. Further particulars will be gladly furnished by the Rev. A. R. Gray, D.D., 281 Fourth Avenue, New York.

WOULD any reader of the Spirit of Missions like to help the Science Department of St. Faith's School for Girls at Yangchow, China, by the gift of a microscope? What Chinese girls do not know about the simplest facts of science is appalling. The Department of Missions will be glad to supply information.

ST. ANDREW'S MISSION, Alcoa, Tenn., has made its own chancel furniture and communion linens, but it is greatly in need of a chancel Prayer Book and a Communion Service, etc. Dean Walter C. Whitaker, St. John's Church, Knoxville, Tenn., will be glad to give particulars.

SEVERAL people have sent us word that they have large Bibles which they would be glad to send to struggling missions. We invite those in charge of such missions to write us if they need a lectern Bible.

News and Notes.

THE Rev. Charles Shriver Reifsnider, L.H.D., President of St. Paul's University, Tokyo, Japan, will be consecrated bishop-suffragan to Bishop McKim, of Tokyo, in All Saints' Church, Pasadena, California, Tuesday, February 12th, at 10 a. m.

The consecrators will be Bishop McKim of Tokyo, Bishop Gailor, President of the National Council, and Bishop Johnson, of Los Angeles. The preacher will be Bishop Partridge, of West Missouri, formerly of Kyoto. The presenters will be Bishop Leonard of Ohio and Bishop Stevens, coadjutor of Los Angeles. The Litany will be read by Bishop Francis of Indianapolis, formerly of our Japan mission. Attending presbyters will be the Rev. Dr. L. E. Learned, rector of All Saints' Church, scene of the consecration, and the Rev. John H. Yamazaki, rector of St. Mary's Japanese Parish, Los Angeles. Certificate of election will be read by the Rev. William MacCormack, D.D., and the consent of Standing Committees will be read by the Rev. George Davidson, D.D. The master of ceremonies and registrar will be the Rev. C. Rankin Barnes.

A feature of very great interest is the participation in these ceremonies of Bishop McKim and Bishop Gailor, who will arrive from Japan just in time to reach Pasadena. These, with Dr. Wood, executive secretary of the Department of Missions, will go directly from Pasadena to New York to attend the meeting of the National Council of the Church, called for February 20th to consider the Japanese situation and to determine a plan for raising a fund for permanent rehabilitation.

CHILDREN are of no nationality. We have it on good authority that they are citizens of the Kingdom of Heaven. When we hear that children are hungry we do not withhold our help because we are not in sympathy

with their parents. Our hearts go out to all children who are suffering and, therefore, we commend the work of the Federal Council of Churches in appealing for aid for the children of Germany. The Rev. Charles S. MacFarland, General Secretary of the Council, 105 East Twenty-second street, New York, will be glad to hear from any who agree with General Allen, the commander of the American Army of Occupation in Germany, that "America never made war on children."

THE CHURCH LEAGUE CLUB, at 150 East Fifty-seventh street, New York, has this year renewed its offer to remit the initiation fee of \$10 to missionaries, deaconesses and the wives and daughters of the clergy. Many Churchwomen took advantage of this offer last year and found great satisfaction in the privileges they enjoyed in the club. The terms of membership will be gladly furnished by Mrs. Caleb R. Stetson, Murray Hill Hotel, Park avenue, New York.

ALTHOUGH we printed a thousand extra copies of the January number of THE SPIRIT OF MISSIONS the edition is entirely exhausted. Bishop Moulton's article on Indian work in Utah has caused widespread interest and many requests have been received for additional copies. We should be grateful if any subscribers who do not desire to keep their magazines would mail them back to us.

UNFORTUNATELY the Alaskan Churchman Calendar, through some remissness on the part of Uncle Sam, reached us too late for notice in December issue. It makes its usual attractive appearance and contains many pictures full of interest to the friends of the Alaska mission. Copies may be ordered from Box 6, Haverford, Pa. The price is fifty cents.

News and Notes

THE SPIRIT OF MISSIONS extends heartfelt sympathy to Bishop Burleson of the missionary district of South Dakota, and all of the other members of the family, on the occasion of the death of their mother, who was the widow of the Rev. Solomon S. Burleson, a missionary priest for many years in Minnesota and Wisconsin. Mrs. Burleson was the mother of five sons, all of whom entered the sacred ministry of the Church, one of them attaining the Episcopate itself.

✦

MR. E. WALTER ROBERTS, "the man who made the mite box," calls our attention to the fact that the two cuts which formed such an attractive heading for the article which appeared last month about his connection with the Lenten Offering, depicted an earlier type of box than those which Mr. Roberts invented. The pyramid, the keystone and the present rectangular box were the products of his brain. Over sixteen million of these three forms have been used in the last thirty-four years and the total saving to the missionary work of the Church has been in the neighborhood of a quarter of a million dollars.

✦

TWICE during the past month has death invaded the House of Bishops of the Church.

The Rt. Rev. Edward A. Temple, D.D., Bishop of the Missionary District of North Texas, died suddenly on January 10th and was buried at Waco, Texas, the funeral service having been said by Bishops Garrett and Kinsolving.

The Rt. Rev. Edwin Gardner Weed, D.D., Bishop of Florida, died at Jacksonville on January 19th and was buried there. Bishop Weed was next in succession to Bishop Garrett as Presiding Bishop of the Church. He was consecrated August 11, 1886. Bishop Weed's death confers right of succession to Bishop Garret upon the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem.

MANY American tourists now visit the Philippine Islands every year and few of them have any accurate knowledge of the work of the Episcopal Church in the islands. The Rev. George C. Bartter, who had served in the mission for nearly twenty years, has kindly written a tourist missionary guide to the Philippine Islands. It is brief but informative. Any friends planning a trip to the Philippines can obtain a typewritten copy from the Department of Missions, 281 Fourth avenue, New York, for 25 cents. Later, if there is sufficient demand the "Guide" will be printed.

✦

GRACE CHURCH, Nyack, N. Y., devotes its Christmas offering to a memorial scholarship fund to enable some worthy young man of the parish to enter the priesthood. We are continually hearing of leaders in the church who would never have been able to take Orders had it not been for such aid. One notable instance is that of a clergyman in the Mid-West, who would not have been able to secure an education had it not been for the kindness of a wealthy man who became interested in him. This particular clergyman is no longer living, but one of his sons is dean of a cathedral and the other a bishop. The good which such help does spreads in ever-widening circles.

✦

BISHOP LaMothe has lost one of his valued workers. Mrs. Celia Searle, who died on December 16th last, was the visitor of the Hawaiian congregation at the cathedral. Being part Hawaiian, she was ideally fitted for her work and, the Bishop says, was one of the truest, most sympathetic and helpful Christian women he had been privileged to know.

✦

ALASKA has matched Brazil's gift to meet Japan's need. The teachers and Indian boys and girls at St. Mark's Mission, Nenana, have sent \$31.50 to be added to the Emergency Fund.

THE LITERATURE OF MISSIONS

Missionary Heroes of Africa. The Rev. J. H. Morrison, M. A. Map. New York: Doran, 1922. \$1.50.

Whenever I pick up a book such as Mr. Morrison has given us in his recent *Missionary Heroes of Africa* I am possessed with conflicting emotions: grateful to the man who with consummate skill, backed by the experience of extensive African travel, has been able to compress within the limits of a few short pages the personality, the energy, the zeal of ten of the most romantic characters of missionary enterprise; dissatisfied because time prevents a more detailed study of them; and hungry because such brief treatment must, of necessity, minimize or omit entirely much of the romance of their lives.

But if this volume cannot satisfy my craving for fulness, it does very definitely several things. Here in plain, simple English are retold the stories of ten great people of "The Way"; here may young and old alike gain inspiration from Robert Moffat and his devoted, sturdy family, from David Livingstone and John Mackenzie, from Stewart of Lovedale, Laws of Livingstone, Mackay of Uganda, Grenfell of the Congo, Coillard of the Zambesi, and from the extraordinary factory lassie, Mary Slessor of Calabar. And all these lives are linked together and painted against the background of an introductory chapter entitled *The Dark Continent Before the Dawn*, a chapter which in its richness and vividness is an outstanding feature of the book.

China Today Through Chinese Eyes. By Dr. T. T. Lew, Professor Hu Shih, Professor Y. Y. Tsu, and Dr. Cheng Ching Yi. 144 pp. London: Student Christian Movement (1922), \$1.25.

Within the small compass of 144 pages, four Chinese scholars consider the changes that are going on in China today. And, realizing that the future of China, as of the whole world, will rest on social and religious forces rather than upon political and economic movements, there is little discussion of politics in this book. Two of its most significant chapters are those devoted to *The Impression of Christianity Made Upon the Chinese People Through Contact With the Nations of the West*, and *The Chinese Church*. In the former, we of the West are seen as others see us—our "political aggression, economic oppression, educational conservatism, and religious unreality", still existing in some measure in China, have left a bad impression in the minds of the Chinese

people and it cannot easily be erased. It is a situation that thoughtful Christians eager for the Christianization of China cannot fail to consider.

Sounding the keynote that "Christianity is beyond and above racial and national differences, and is capable of becoming indigenous in every land; Christianity in China is therefore Chinese Christianity", Dr. Cheng Ching Yi, the chairman of the National Christian Conference held in Shanghai in 1922, in the last chapter on *The Chinese Church* ably considers the relation of the "Mission" to the "Church" and points out some paths for the future.

These two chapters on Christianity close a book the earlier part of which has graphically portrayed the present-day tendencies. A list of these other chapters will give some idea of the scope of the whole book. They are: *China Today*, *China's Renaissance*, *The Literary Revolution in China*, *The Confucian God-Idea*, and *Present Tendencies in Chinese Buddhism*. To read this book is in some small measure to catch the spirit, to glimpse the hopes and aspirations of the leaders in the Chinese renaissance movement and to feel the power that is slowly awakening in China and which will shake off her chains of two thousand years of custom and tradition and lead her to a place among the democratic nations of the world.

God with Us. By Eric J. Bodington, M. A. New York: Longmans, Green & Co., 1:23. 75 cents.

Archdeacon Bodington has given us in the short compass of fifty-six pages a simple and clear presentation of the background and workings of our Faith that no one who desires a more perfect realization of the presence of God should fail to read. Originally given as lectures to members of the Girls' Diocesan Association, London, in September, 1921, the chapters take us logically from the revelation of God in the Old Testament, through the Christ of the Gospels to the position of Christ now and the place and importance in the world today and in our individual lives of the Kingdom of God, the Church, the Sacraments, and Prayer.

These brief and concise studies in divine immanence, very readable and worthwhile in themselves, are made doubly valuable and attractive through the supplementary reading lists and questions for study and discussion which are given in the appendices.

The Sanctuary of Missions

O ALMIGHTY GOD, whose desire is toward Thy holy Church throughout all the world: We humbly pray Thee that Thou wouldst be pleased to establish a national Church in every land whither Thy Word has gone. Raise up a zealous and faithful company of ministers, that the people may hear in their own tongue the wonderful works of God. Grant to all converts loyalty and obedience toward Thee, steadfastness in the Faith and love one toward another; through Jesus Christ, our Lord. Amen.

Thanksgivings

WE Thank Thee—
For the consummation of a free Church in Japan, presided over by bishops, our brethren of that nation, and blessed by the consecrated lives of thousands of other fellow nationals, and we pray that it may increase in numbers and in power for the spread of Thy Gospel through the inspiration of the Holy Spirit.

For the fullness of years which Thou hast vouchsafed to many Chief Pastors of this Church and especially for those who in this year reach milestones in the progress of their high service.

For Christian nurture, Christian homes, and Christian parents which are the gifts of the Christ Child. And for Christian schools which at home and in non-Christian lands are bringing Thy children to knowledge of Thee.

For the evidence of courage and zeal with which the children of Thy Church prepare for their great annual service of sacrifice and thanksgiving which they render the cause of Thy Church in the world through the instrumentality of the Lenten Offering for Missions.

O GOD, the strength of all those who put their trust in Thee: Send Thy blessing upon Thy servants who work among the poor and needy. Fill their hearts with a courage which never falters, a patience which never wearies, and a love which never fails. Give them the constant vision of Thy glorious kingdom, and perseverance to attain it; through Jesus Christ our Lord. Amen.

O UR 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.

Intercessions

THAT it may please Thee—
To bless to Thy purpose the visit to Japan of leaders of this Thy Church and to grant to them wisdom in council so that Thy people here may be led loyally and gladly to give of their means to the end that the sadly-stricken people of the new Church of Japan may be relieved of all their distress.

To bless the efforts of every other Christian communion and every secular agency, likewise, seeking to overcome in Japan the havoc of earthquake and fire.

To bless abundantly the executive secretary of the Woman's Auxiliary, that her visit to the foreign mission places of the Church may inspire her, and through her, the great organization she represents with renewed consecration to the spread of Thy Kingdom.

To bless, encourage, and strengthen every mission worker in every far place, or near at home, and every representative of Thy whole Church upon whatever mission bent, that through the efforts of all of these Thy Kingdom soon may come.

Progress of the Kingdom

GREATEST interest will attach throughout the Church to the detailed articles we present this month concerning the consecrations of Bishop Motoda at Nippon Sei Ko Kwai Tokyo and Bishop Naide Ko Kwai at Osaka, events which mark a new epoch in the history of our Communion in Japan. The new bishops inaugurated a Japanese-born episcopate for the Sei Ko Kwai. For the present the interest of the American Church will continue to be served by Bishop McKim and by Bishop Reifsnider, who, on February 12th, at Pasadena, California, will be consecrated suffragan of Tokyo. Their contact with the Japanese Church will be advisory in the main, although they will retain direct Episcopal supervision in all matters affecting the institutional work of the mission and in the district of Tohoku and elsewhere where need exists.

Beyond doubt the time will come when a third bishop of Japanese birth will realize the ultimate ambition of our brethren of Nippon to achieve a sister Church in the Anglican Communion entirely their own. The progress thus far made toward this end is a tribute to the consecrated zeal of the men and women of our Mission throughout the past sixty-four years. This is the goal the very pioneers set for themselves. There are Anglican suffragan bishops in India, named from among India's people, and there is a suffragan bishop of Chinese birth in China, but nowhere in the whole realm of missionary enterprise is there anything to match the progress made toward a national autonomous Church comparable with our own achievement in Japan

A Distinct Organization In explanation it may be said that the two new bishops are bishops exclusively of the Nippon Sei Ko Kwai. They are not members of the House of Bishops of the American Church. The name of the Church is as distinctive as its organization is independent. Translated Sei Ko Kwai means Holy Catholic Church, the familiar phrase of the Apostles' Creed, with the word Nippon (Japan) prefixed. The choice was made after long debate that had its origin in the instinct of the Japanese for individuality, together with the fact that "Protestant Episcopal" cannot be translated, a plight in which many Communion, including the Roman, have found themselves in Japan. Sweet in *New Life in the Oldest Empire* tells us that "in some circles, both in China and Japan, it is related as a mild jest that the meaning which could be extracted from a literal translation is 'Church of the Kicking Overseers' or 'Church of the Contradictory Bishops.'" It would seem clear enough then that the daughter church was compelled to find some other designation, and the "Japan Holy Catholic Church" has become the official and the accepted designation.

The West Sends On the Good News

We are happy to have secured explanations of the consecrations as affecting the life of the Church in Japan from the two new bishops themselves, from Bishops McKim and Gailor, and from Dr. Wood. Amplification of their statements is superfluous. The immediate need is sustained, prayerful, loving, brotherly

The Progress of the Kingdom

interest in and sympathy for the whole mission cause in Japan.

Very well may all of us, with full hearts, thank God that we have been permitted to be instruments in His hands for passing westward to another people the Good News that three centuries ago was passed westward to us through the consecrated missionary zeal of that period. And just as that loyalty to Christ's great command in a day when America was "foreign parts" established Apostolic vision of seventeenth century Anglicanism, so we prove our Apostolic contact and inspiration by the zeal with which we have crossed the Pacific determined to reach with the Good News the uttermost parts of the world.

SOMETHING of the program for this year's mission study is presented in the pages of this issue. One phase of the matter prompts comment here. It will be found that an adequate compliance with the program of study involves possession of the following publications:

Study Courses for Adults for 1923-24 (Bulletin No. 38).

Mission Problems and Policies in Japan, by Bishop H. St. George Tucker.
Handbooks on Missions of the Episcopal Church—No. 2, Japan.

They That Sat in Darkness, by the Rev. Yoshimichi Sugiura.

New Life in the Oldest Empire, by the Rev. C. F. Sweet (Macmillan).

Creative Forces in Japan, by G. M. Fisher. *Suggestions for Study*, on the same, by Laura F. Boyer.

Here is a library of charm, absorbing interest and highest value to anyone who would be an informed Churchman or Churchwoman, having knowledge of the Church's business and, therefore, power in furthering its program. We wonder how many individuals, men or women, in all the Church, possess these seven publications. Six of them are publications of

the Church itself and all may be secured at extremely modest prices through the Book Store, 281 Fourth Avenue, New York City, N. Y.

Whether we are able to attend an organized mission study class or not there would seem to be no real reason why thousands of us could not secure, "read, mark, learn and inwardly digest" this admirable presentation of the Church's problem in Japan.

AS we approach Lent attention is centered upon the annual Offering of our Church schools. This is

The Lenten Offering important because of the very large sum it places at the disposal of the Church for its work

at home and abroad, but even more so for its educational value to the coming generation who thus catch the vision of the great Apostolic Mission of the Church, first to be sent and then gladly to go. In this issue we give some suggestion of the new set of posters to be sent to Church schools everywhere, visualizing something of the missionary responsibility. We call attention to the boxes, more than five hundred thousand of which are being broadcasted, and to **The Call to Service** by which the Department of Religious Education links the Lenten Offering with the cause of spiritual nurture.

The real inspiration will come to every school, large or small, throughout the Church, whether at home or abroad, that faithfully and loyally adopts the whole program. Distributing the Lenten Offering boxes will, of course, serve a purpose. Using the posters one after another throughout the Lenten services will inform. And **The Call to Service** alone would inevitably widen the horizon of Christian experience. The value to the individual, to the school as a whole, and thus through parish and diocese to the nation and the world, can only be realized when all three of these agencies are combined.

The Progress of the Kingdom

AMONG many impressive articles in the current number of *The Church at Work* we venture the opinion that

Some Rural Figures

none will attract more attention than figures compiled in a religious census of a high-class rural community of the Eastern Shore of Maryland by the Rev. James A. Mitchell, whose study of the practical job that confronts him is a model for men anywhere in the Church who care to look all the elements of their responsibility squarely in the face.

Here is a community settled since the very dawn of English colonization in the Virginia-Maryland district, with the Church at work among them for three hundred years and with a liberal sprinkling of other Communions, likewise faithfully at work. Nevertheless, only thirty-three percent of the people are affiliated with any Church, that is to say, that two-thirds of such a community are utterly indifferent to the appeal of organized religion, while one-third of the children receive no religious education whatever. Certainly the task of the Church is impelling.

THE March issue of *THE SPIRIT OF MISSIONS* will appear somewhat later than usual because publication will be

March Issue Late

deferred until after the meeting of the National Council set for February 20-21, when the question of permanent Japan relief will be considered and a policy agreed upon. Action taken at this meeting will be of utmost importance to every Churchman and Churchwoman and *THE SPIRIT OF MISSIONS* is one of the important agencies by which such information can be broadcasted. Needless to say, every effort will be made to make the delay as brief as possible and to have the magazine available, if not by Ash Wednesday, certainly soon enough to fulfill its usual important mission in connection with Lent and the Lenten Offering. Special effort will be made this Lent to increase the num-

ber of subscribers. Will not each one feel himself or herself a friendly agent and speak a word to another or pass on this or any issue in the hope that so valuable a mouthpiece for the Mission of the Church have as wide an audience as possible? With a little coöperation the present circulation could be trebled.

NATURALLY we regret to record the destruction of the DuBose School by fire, but we join with the

faculty, students and friends of the school in their sincere **Bravo DuBose School** belief that it merely means the prompt erection of more

adequate buildings to take the place of those so recently destroyed. DuBose in its brief history has proved beyond any doubt that in offering opportunity for preparation to men with an unmistakable call to the sacred ministry, yet for various reasons denied in earlier years opportunity for proper preparation, it serves a real need.

Throughout the Church hearts will go out to that little group that gathered in the chapel the morning after the disaster and with the celebration of the Holy Eucharist consecrated themselves to the task of rehabilitation. We commend them and their purpose to every reader and to the whole Church.

SOMETHING of an excuse for a smile actually invaded the more or less tragic Tokyo district on the heels of earthquake and fire.

Candles "to Burn" Bishop McKim made an appeal for candles, it will be remembered. There

seemed to be no other way to secure light. Here and there somebody may have overlooked the call for cash, but the response to the appeal for candles was unanimous. They reached Tokyo in boxes, bags and barrels, until wherever he looked the good Bishop saw mountains of them and fairly frantically he cabled:

"Send no more candles."

"Candles to burn!" said a St. Luke's nurse.

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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

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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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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 Auxillary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxillary 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.

Missions and Church Extension

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Dr. Emhardt's Mission in Europe and the Near East

DR. EMHARDT, Field Director of the Foreign-born Americans Division, sailed for Europe and the Near East on January 14 as special representative of the National Council to the Churches of Europe and the Near East. He will accompany Bishop McCormick, who has been appointed Bishop of the American Churches in Europe, during part of his visitation. Dr. Emhardt's mission abroad will be recognized as of great importance.

The development of the work of the Division with national groups has reached a stage at which perfect accord with the Churches, and in some cases the governments, in the home lands is indispensable. Some

of the problems he must meet have reached an acute stage; others, after several years of patient culture, are about to blossom forth as developments of great importance in our relation to foreign peoples and their Churches, both at home and abroad. Our Church is sending a single representative to visit those fields which are being continuously covered by several representatives from each of the other large religious bodies, although our relations in most cases are more intimate and of far-reaching importance both to Church and State. Dr. Emhardt's mission is as delicate as it is important. He should be sustained by the prayers of all Church people.

Our Church Sends a Permanent Chaplain to Jerusalem

An epoch-making development in Christian missions has reached its final stage. For the first time in the history of the American Church, the spirit of missions will be interpreted and applied in terms of coöperation in the affairs of a sister Communion. After being a prey to proselytizing influence for centuries, the Eastern Orthodox and the Armenian Churches in Jerusalem will receive an expression of good will from the Episcopal Church. By provision made through the Good Friday Offering, the Rev. Charles T.

Bridgeman, who is now Assistant Secretary of the Foreign-born Americans Division, is appointed to go to Jerusalem to act as a permanent American chaplain under the direction of the Patriarchs of those two Churches. His position will be that of Professor in the two theological seminaries, but his duties as liaison officer of the Church in Jerusalem are of still greater importance. This is the beginning of a work of far-reaching possibilities, the outcome of which no man can foretell.

Educational Division

William C. Sturgis, Ph.D., Secretary

Plans for Lent

THOUGH Lent is a little over four weeks distant, plans already are being made for mission-study classes. The success of mission-study classes is largely dependent upon each member being supplied with a copy of the study book promptly. This cannot be done if leaders wait until Ash Wednesday to send in their orders. May I urge all leaders—for the good of their classes, in order to relieve the pressure on the Book Store, and for their own satisfaction—to send in their orders for Lenten study material early? This will greatly assist everyone, and make the Lenten study more enjoyable to all, if they are not vexed by late or delayed receipt of books. I am sure you will all cooperate with the Book Store!

EARLY in January, the first edition of the *Japan Handbook* was exhausted. It has been revised to include an account of the earthquake of last September and other notable events to the close of 1923, and the new edition is now ready for distribution. The price remains as before—40 cents a copy.

We have also issued *Supplement No. 1* to the *Japan Handbook* which tells the story of the Japan Mission during 1923. The *Supplement* is being sent to all purchasers of the *Handbook*, thus giving them as complete an account of the work in Japan as is contained in the new revised edition of the *Handbook*. Liberia—the fourth in the series of *Hand-*

books on the mission fields—is now ready for the printer and should come from the press early in the spring. Like its predecessors on China, Japan and the Philippine Islands, it presents the story of the whole work of the Church in this, our oldest mission field, in a short readable compass. The new *Handbook* will have all the usual features of the series—a map, specially drawn; abundant illustrations, including reproductions of early drawings of the first mission stations, a selected bibliography, an index, and a pocket for the annual supplements. The price will be 40 cents a copy. Have you ever thought of giving sets of these attractive books as gifts?

DURING the months of December and January, the Newark Museum Association, Newark, N. J., held an exhibit, "China and the Chinese", which we are told was viewed by over 25,000 people. The Educational Division contributed to this exhibit by lending Chinese costumes, musical instruments, tools of all varieties, prints, and literature on the Church's Mission in China. After closing in Newark, parts of the exhibit will visit various centres throughout the United States. We hope that Church people in those places where it may be shown will take the opportunity of examining it. It will give them a good introduction to the study of China which is planned for next year.—W. E. L.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Another Organization!

IT is small cause for wonder that priest and layman look aghast and say, "What! another organization?" There are too many things to belong to. There are too many things we should be getting people to belong to. They have a right to inquire anxiously, "Does Social Service mean another organization?"

Yes.

And no.

It means that there must be some little group who will get the vision of social service and push and pull and stretch until that vision has permeated the parish. Here is an example. Somebody thinks it would be a good idea for the men's club to be Santa

Claus to needy children. He says, "Let us get a list of children about twelve to fourteen years old and bring them all together and give them a Christmas tree and some presents."

That meets with general approval, until our group member speaks up and says, "I think that would be a very wrong thing to do."

"Why, I thought you were particularly interested in this sort of thing," says the prime mover, aggrieved.

"I am," answers the group member, "but I think you are doing harm in trying to do good. You are taking these children out of their homes at the very time they ought to

The National Council

be in them. You are separating twelve-year-old Johnnie from his parents and his little sister and teaching him to look for his Christmas somewhere else than in his own home."

"Well, what do you think we ought to do instead?" says a listener.

"I think you ought to take Christmas into the home rather than pull somebody out of it to meet Christmas. I think you ought to meet the family and make yourself welcome and lend your aid in having a Christmas that will be by them and for them and in their house. Then you will be helping to build up the home, the one social unit on which we build our society. The other way you are disregarding it and teaching children to disregard it."

"There's more to this than I thought," speaks up somebody.

"Why don't we get up a talk on this subject?" says the group member. "I know a man who has been in social work for years who could give us a lot to think about."

The upshot is that he gets the men's club to listen to a trained social worker and there follows a discussion which goes far toward developing the social conscience in that men's club.

That requires, as we said before, a little group of earnest, determined people who are not letting any opportunity go by of getting something in which will arouse the parish to its duty as a body of Christians who are

supposed to be hastening the coming of the Kingdom of God.

Write to the Church Missions House for *Plain Points for Parish Practice in Social Service*.

Now if the creation of a small group to do that is organization, then we must admit the truth of the statement that social service means another organization.

But when it comes to the expression of social service, the organization already exists. There is not a group in the parish, whatever name it carries, which cannot be led to see an obligation to the community that comes under the head of social service. In fact, many of them will be found to be discharging that obligation. But it cannot be said of the Church as a whole that there is a widespread consciousness of social obligations. When that can be said to be true this Church will be ready to hold out to a bewildered society a demonstration of work which seeks the good of others, of coöperation which makes that work efficient, and to hold up the vision of a Christian order which means Christian homes, Christian business and Christian living.

No, not another organization. Rather a leaven for all organizations. How badly that leaven is needed we may learn from the judge of the juvenile court, from the national budget for war, from the failures of child-labor laws, or from a walk down the street.

Publicity Department

The Rev. Robert F. Gibson, Executive Secretary

Ignorant of the Work of the Church

"I am going to ask you to send me a list of half a dozen or a dozen uses to which people's money has been put in the Diocese, and an equal number of specific uses to which it has been put for the general Church, outside of the Diocese. If other fellows handling the Nation-wide Campaign find their constituents the same as I find mine, the same information would help them all."

This was a letter received in the diocesan office from a Forward Movement chairman in one of the parishes of the Diocese. In answer to his request, he was sent a number of clippings from the Gospel Messenger (all from 1923 issues), "Our Diocese," "The Program Presented," and "The Story of the Program." It was known that he had a copy of General Church Program or that would have been included. All of this is material which has been available for a year

and samples of which have been sent into every parish and mission in the Diocese. But in spite of that the ignorance of many of the 27,000 communicants of the Diocese concerning the affairs of their own Diocese and the National Church is appalling.

At a recent parish conference the meeting was asked how many people knew that a portion of the salary of the clergyman in charge was paid by the Diocese. Outside of the vestry three people raised their hands. Over one hundred did not know it. Other questions were asked during the three-day conferences and practically nothing was known about any work outside of the parish, to say nothing of the parish affairs. And we wonder why the Diocese does not meet its quota! Plenty of information is available, but it does little good stored in 281 Fourth Avenue, 67 Martin Building, or the

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parish house. Repeated efforts have been made to increase the circulation of the Messenger, which is full of information about what is going on in the Diocese—and we have now 1,500 subscribers among the 14,000 families of the Diocese. A year ago "Our Diocese" was published, and orders for the book have been received from thirty-six out of the 150 parishes and missions of the Diocese—about 500 copies sent out, some of which have never been paid for.

If these are fair samples of the way in which efforts are made to disseminate information about the work of the Church it is little wonder that the parish chairman writes as he does. Who is to blame? We don't know, although we have an idea it is a double fault, both of the leaders and of those that ought to be led. The clergy and the other leaders cannot get the information to the people unless they respond, and the laity will not respond unless some effort is made to reach them. But it is not for lack of material containing information—there is

plenty of it. . . .

But whatever the cause, the fact remains that the majority of the people of the Diocese know little of the affairs of their own parish, slightly less of the affairs of the Diocese, and still less of the affairs of the National Church. And the cure is nothing more nor less than a concerted effort on the part of all parish leaders to get the information over to all the people. Study class work, lectures in Lent, special addresses—all these means have been used, and used successfully. And it does seem as though some effort ought to be made to spread published facts about the Diocese and the General Church to such an extent that people will at least have some definite idea about what their money is used for. It is not because there is no material. There is plenty of it, some of it very good and full of information, but people must be told about it and led to use it.

Gospel Messenger, DIOCESE OF CENTRAL NEW YORK.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

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).

BRAZIL

Rev. J. W. Morris, D.D. (Province 3).

CHINA

The Rev. Y. Y. Tsu (Province 2).

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Rev. Edmund L. Souder (on speaking itinerary).

Rev. P. L. Tsen (Province 3).

The Rev. M. Y. T. Chu (Province of Se-wanee.) Engagements will be made by Rev. George Ossman, Auburn, Ala.

Mr. James Pott.

Mr. F. A. Gray (Province 3).

The Rev. Walworth Tyng and Mrs. Tyng (Province 1).

Prof. C. F. Remer, Ph.D. (Province 1).

Deaconess Julia A. Clark (Province 8).

Dr. and Mrs. Paul Wakefield (Province 5).

Dr. Mary L. James (on speaking itinerary).

JAPAN

Bishop H. St. G. Tucker.

Rev. R. W. Andrews and Mrs. Andrews (Province 2).

Rev. P. Nagata.

Miss B. R. Babcock (Province 7).

Mr. A. R. McKechnie (Province 2).

Rev. J. H. Lloyd (Province 3).

Deaconess E. G. Newbold (on speaking itinerary).

Rev. George Wallace, D.D. (Province 5).*

Miss Dorothy Hittle (Province 5).

Miss M. R. Schaeffer (Province 5).

LIBERIA

Mrs. E. M. Moort (Province 3).

Rev. E. L. Haines (Province 2).

NEGRO

Archdeacon Russell (Province 3).

Mrs. H. A. Hunt (Province 2).

Mrs. A. B. Hunter (Province 2).

Miss Artemesia Bowden (Province 2).

SOUTHERN HIGHLANDERS

Rev. W. S. Claiborne (Province 2).

Regional Conferences in Georgia and Colorado

DURING the month of January two Regional Conferences of the Field Department were held—one in Atlanta, Georgia, for the Fourth Province, and one in Manitou, Colorado, for the Sixth, Seventh and Eighth Provinces. Each Conference adopted a series of "Findings." The following items are taken from the recommendations of the Manitou Conference:

A. We recommend a standard of attainment in parish objectives, such as follows:

1. A program of evangelization—ten per cent net growth is suggested.
2. Group organization.
3. Parish Council or its equivalent with departments corresponding with those of the National Council—especially a Field Department.
4. Young Peoples' Societies.
5. Annual Every Member Canvass.
6. The meeting of the budget quota and 60 per cent of communicants contributing.
7. An organized effort to recruit for life work.
8. Representation at Summer Conferences and official Diocesan assemblages.
9. That parish pledge cards include the national plan for securing subscriptions to the diocesan paper and the Church at Work.

10. Conformity to a standard of religious education, either diocesan or national.

B. It is the sense of this Conference that the Field Department does not need at present to promote any additional methods of organization, and that we should devote our attention for a considerable time to the working out throughout the Church of the tested plans of organization and technique which have been found efficient and fruitful, such as:

1. The group organization.
2. Parish program conferences.
3. Parish conferences on the Church's Mission.
4. Group discussions.
5. Training institutes for leaders.

C. That the Field Department block off the yearly program of the Church into the following general divisions:

1. The period from September to the end of December for special presentation of the Church's Program.
2. January: Advance study of missionary work.
3. February-March: Religious education work.
4. April: Social service work.
5. May: Parish program conference.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Officers' Conference

THE December Officers' Conference was held on December twentieth. Holy Communion was celebrated in the chapel at ten o'clock.

At the meeting which followed immediately representatives from Long Island, Newark, New York and Pittsburgh answered the roll call.

Miss Tillotson called the meeting to order, and spoke of Miss Lindley's trip to the Orient.

Mrs. Biller made a report on some of her recent meetings in the Fourth and Sixth Provinces.

Mrs. Wade told of two new phases of the work in the Supply Department. First, that this year through that department the women of the Church have sent Christmas presents to all of our women missionaries, 478 in number. Second, that about the first of Jan-

uary the Supply Department takes over the handling of the Joy Boxes. In the dioceses they will continue to be handled by the Church School Service League directors unless within the diocese itself they wish to have all boxes handled by one department. Each diocese will handle them as they wish, but at headquarters all the box work will be under the Supply Department.

Miss Tillotson reported on the training institutes both she and Miss Boyer have been holding for the Field Department this Fall.

Miss Adelaide Case, instructor in Teachers' College, was introduced as the speaker on *Training for Service*, and said that this is one of the most important matters before the Christian forces of this country just now. She presented some reasons for the insistence of the Church on training:

The National Council

1. The fields of specialized work have multiplied enormously during the last twenty or twenty-five years.

2. The workers themselves are demanding training.

3. Other workers are being given this specialized training.

4. Other Christian organizations are considering training and standards are being developed.

5. There is a growing demand in our Church for specialized workers, and the supply is very small.

In considering the matter of Training, problems arise which Miss Case outlined thus:

1. What is the relation between training and recruiting?

2. Who should decide what the training should be?

3. Are there any minimum essentials for all our workers?

4. How far shall the Church use non-Church institutions for training?

5. What is the particular contribution of our own Church institutions for training?

6. What are the possibilities for training on the job?

7. How can we carry the cost of training?

8. In this training, what should be the ratio of study, observation and practice?

9. How can we train our students spiritually and how relate this to definite technical training?

10. How can we establish a sentiment in our Church for training?

The women of the Church can render great service to the cause of Christ by thinking very seriously of the problems involved in these questions.

The February Officers' Conference

THE February Officers' Conference will be held on February the fourteenth at the Church Missions House at ten-thirty in the morning, being preceded by a celebration of the Holy Communion in the chapel at ten o'clock.

The subject will be *Educational Plans for the Year 1924*.

As announced in the January number of THE SPIRIT OF MISSIONS the date of this Conference has been changed from the third to the second Thursday of February to avoid conflicting with the date of the meeting of the National Council, which has been postponed a week so that Bishop Gailor and Dr. Wood, who are returning from their visit to the Orient, can be present.

It is not necessary to remind the officers and members of the Auxiliary of the great importance of the educational work. Much of interest in regard to the plans for the

coming year will be presented and the educational secretaries hope that many of the officers and members of the Auxiliary, especially those interested in the educational work, will be present to help them by their suggestions and advice and to take part in the discussion of plans for the coming year.

AS a memorial to their late president, Miss Elizabeth Delafield, the members of the Woman's Auxiliary of the Diocese of New York plan to erect a church in Japan, to take the place of one destroyed by the earthquake. This announcement was made in the recent meeting of the Auxiliary in the Cathedral of St. John the Divine, in New York City. We will publish further information as soon as the details are determined upon.

THE building of the new Sarah Conway Ramsaur Memorial Hospital, of which the present St. Timothy's Hospital will form the nucleus, is going forward rapidly. The addition, which will cost in the neighborhood of \$5,000, will include a Nurses' Home and a dispensary, among other requisites, and will probably be ready for occupancy by the end of 1924.

Miss Lindley's Itinerary

Leave Philippines (about) February 15th.

Arrive Anking March 21st 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 Peking.

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 Tokyo May 21st-June 15th; address: care of Bishop McKim, Ikebukuro, Tokyo, Japan.

Church School teachers find the Spirit of Missions inspiring and helpful.

If you will mail us the name and address of a teacher who does not read the Church's missionary magazine, we will gladly send a copy for examination.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

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Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.

Alaska

- 800 The Borderland of the Pole. 5c.

Brazil

- 525 Under the Southern Cross. 5c.

China

- 210 Help Us Open the Gates of Nanchang.
- 249 Kuling School.
- Pen Sketches of Medical Missions in China. 15c.
- 1277 The Lengthened Shadow of a Man.

Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.
- Haiti for the Haitians.

Handbooks on the Church's Mission—

- I China. 40c.
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- III Philippines. 40c.

Japan

- 303 St. Agnes', Kyoto.
- 307 Missionary Problems and Policies in Japan. 20c.
- 308 Churchwork for Lepers in Japan.
- 1276 St. Luke's Hospital, Tokyo.

Liberia

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Mexico

- 551 Progress in Mexico (Hooker School).

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- 577 Under Four Flags. 5c.

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- 1550 Appalachia. 5c.

Educational Division

- Church Dictionary. 25c.
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- 3007 World Problems and Christianity.
- 3008 Wanted—Leaders—Outline of Program Meetings. (Negro.)
- 3009 The Church of Today and The Church of Tomorrow.
- 3056 Program Meetings—What They Are and How to Organize Them.
- 3060 Mission Study Class: Place and Value.
- 3094 Ten Missionary Stories. 10c.
- Missionary Anthem, "Thus Saith the Lord." 10c.

Foreign-Born Peoples in U. S.

- 1525 The Finns. By Arthur Cotter. 10c.
- 1532 Friends Wanted. Masque of Christian Americanization. F. D. Graves. 25c.

- 1533 Leaflet of Foreign-Born in New York City. 10c.

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Tracts on the Church in Swedish, Italian, Spanish, Hungarian and English, each 2c.

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- 5522 Plain Points for Parish Practice in Social Service.

The Social Opportunity of the Churchman. 25c.; 5 for \$1.00.

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Proceedings of First National Conference (Milwaukee), 1921. 25c.

Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.

Proceedings of Third National Conference (Washington, D. C.), 1923. 25c.

The Motion Picture Problem. 15c.

The City Mission Idea. An Interpretation by Dr. Jefferys. 15c.

Social Service Through the Parish. 50c. By Dr. Brackett.

Social Service at the General Convention (1922).

FIELD DEPARTMENT

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- 2043 All America.

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 2097 Intercessors' Enrollment Card.
 2099 Suggestions to Canvassers for the Church's Mission.
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 2102 Accomplishments.
 2103 The New Program.
 2104 Faith and Prayer.
 2105 Stewardship.
 2107 The Church Service League.
 2108 The Budget Dollar.
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 3010-A Stewardship.
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 20 A Diocesan Program of Religious Education.
 22 Students and the Church.
 27 Immigrant Child and the Church School.
 29 Report of Commission on Provincial Organization.
 30 Church Boarding Schools.

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 W.A. 107 Thirty-eight Suggestions for U. T. O. Treasurers.
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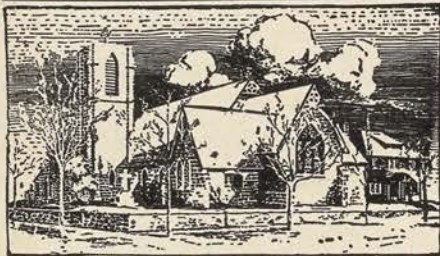
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