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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS



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FEBRUARY 1925

IN THE PHILIPPINES

TEN CENTS

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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

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Assistant Editor

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IGOROT WOMEN IN THE PHILIPPINE MOUNTAINS

*These two women are friends of Deaconess Routledge, who has charge of the station at Tukukan. Like all women who carry burdens upon their heads, they have a fine upright carriage. One who knows them says they are upright in character also*



THE MISSION STATION AT TUKUKAN IN THE PHILIPPINE MOUNTAINS

*The thatched roof of the little chapel shows just behind Deaconess Routledge's home. Below are the rice terraces carved out of the mountainside with much labor by generations of Igorots*

## A Deaconess Among Tukuran Igorots

Slowly but Surely They Are Being Won From Their Old Ways—  
Merrymaking Over the Head of an Enemy Is Followed By Repentance

By *Eliza H. Whitcombe, U. T. O.*

United Thank Offering Missionary in the Philippines

**T**UKUKAN is a little Igorot village in the Mountain Province of the Philippines about four miles from Bontoc, of which it is an outstation. It is the scene of the daily life and labor of Deaconess Margaret Routledge, a United Thank Offering missionary.

One goes from Bontoc, northward, along the trail above the pretty Chico River, past terraced rice fields and wooded mountain slopes. The last half mile or so before you reach Tukuran is almost perpendicular—at least it seems perpendicular when one is climbing the steep, narrow little path leading to Holy Cross Mission. As we approach, we hear a hum of voices from the schoolroom, and going into the little

building which does duty as church and school, the altar being curtained off during school hours, we find twenty-five or thirty Igorot boys from kindergarten age to third grade, all busy over the intricacies of the "three R's". The teacher, Francis Chagsao, himself a Tukuran Igorot and once a little wild boy, is now an altogether self-respecting young man, but true Igorot withal. He began his schooling in the same building about ten years ago, then he went to the boys' school in Bontoc and then to Trinidad farm school near Baguio.

In another small building are some fifteen to twenty girls of various sizes making lace under the tutelage of Dor-

## THE SPIRIT OF MISSIONS



SOME PRODUCTS OF OUR MISSION AMONG THE IGOROTS AT TUKUKAN

*The young man at the left is Francis Chagsao, an Igorot who was once a pupil and is now a teacher in our school. At the right, engaged in pounding rice, is the mother of Dorothea Kolid, who also teaches in our school*

othea Kolid, a Girls' Friendly Society scholar for a number of years in All Saints' girls' school in Bontoc, and now the wife of Lincoln Chagsao, an older brother of Francis and also a great helper in the mission for some seven or eight years past. She even helps Deaconess Routledge in the dispensary.

And this brings us to the third and most important department of mission work in an outstation. The people are still afraid to go into Bontoc to the government hospital but they will go willingly to Senora, as they call the Deaconess. Every department is responsible to Deaconess Routledge for its running and sometimes it seems as if it is necessary for her to be in all departments at once. People come there with ailments of every description, with troubles of every description and when they have none of either, then to "pass the time of day"—perhaps to demand a tune on her phonograph as they squat to rest on her tiny porch, and anyone who knows the Deaconess,

knows that for whatever reason they come, none ever goes empty away, whether it be some old man with an egg to sell or a handful of beans or a bundle of wood, a woman with a huge basket of *camotes* on her head or a jar of water from the spring, a young man with a bad wound gained in felling a tree, another with very sore eyes, or still another asking Senora to please go and see his child who is very ill and likely to die. Then she must go and look after the lace-making and into the school to see that all goes well there. This constantly repeated daily round is her life.

On Friday afternoon there is a grand cleanup of the school, for on Saturday it becomes a church again and the *padre* comes out from Bontoc early in the morning and many crowd into the little building, some now very attentive and quiet, some stopping at the door for a few minutes and off again. More and more of these, however, come to stay and more and more

## A DEACONESS AMONG IGOROTS

are quiet and attentive. Steadily the number grows of those who are able to receive our Lord in His most holy Sacrament and this of course is the whole reason of the mission's being, this the crowning point of its life.

The work in Tukuran was started by Miss Margaret P. Waterman in May, 1914, and almost immediately it met with wonderful success. There is a straightforwardness and wholeheartedness about the Tukuran people which is most attractive. They do nothing by halves. The ease with which Miss Waterman spoke the Igorot tongue was of incalculable help towards her success in getting close to the people. It will always be so. People may think that because English is being pretty widely taught and the younger generation understands it more or less, that the native tongue is not so necessary, but do we ever get very close to the heart, to the inmost being, in a foreign tongue?

Miss Waterman remained in Tukuran until her return to America in 1916 and shortly before she left she had the joy of seeing a very large confirmation class presented to Bishop Brent as the result of her teaching. I believe there were over sixty in the class.

Deaconess Routledge came almost directly after Miss Waterman left, so

that there was no break in the work.

Of course it is not all reward of her labor that the missionary sees. The people return to their old undesirable customs much as their more civilized brethren do, but also they often repent as do also their civilized Christian brethren, and so also cause the angels to rejoice. Here is a case in point: Last year Tukuran took a head in the old traditional fashion. It was a disgraceful affair all through, but the town rejoiced and made merry with feasting and dancing, also in time-honored fashion. Deaconess Routledge felt pretty sick over it and told the people that she would give them nothing for Christmas, then eight months off; that Christians who would participate in such doings, that is, who would show approval by merrymaking, could have no material benefits of Christmas. Those of us who know the Deaconess and her generous ways did not believe she would carry out the dire threat, but she did, and lo! the people meekly accepted it and said she was quite right, that they had done wrong and deserved punishment. All who know what a joy to them are the bright *tapises* and g-strings, the beads, the toys, the candy, with which Deaconess Routledge is wont to regale them, understand how sincere was the repentance which quietly accepted their forfeiture.

### Next Month

**T**HE March issue will be the Lenten Offering Number and, we hope, more than ordinarily attractive. The cover will be an unusual one and will sell the magazine on sight.

Among the articles will be "A Busy Parish Among the Cotton Mills of the South" by the Rev. Lewis N. Taylor.

From China comes a tragic story of the suffering of a boy who tried to live up to his Christian profession. In a lighter vein is "Sidelights from Shasi" by the Rev. Mother Ursula Mary of the Order of St. Anne, and Deaconess Phelps sends an account of the just completed Sallie Stuart Memorial School in Anking.

Miss Ashhurst writes in her entertaining way of the second Church School Conference in Cuba.



GOING TO SCHOOL AT HOFFMAN-ST. MARY'S  
*These children come long distances. In the rainy season the mud is very deep and they have to travel by wagon or on horseback*

## Hoffman-St. Mary's Industrial School

An Institution Which Is Doing Good Work for the Community

*By the Rev. M. J. Nelson, S. T. B., Principal*

THE chief aim of the industrial school for Negroes known as Hoffman-St. Mary's at Mason, Tennessee, is to train the hand as well as the mind. This school, located in the southwestern section of the state where there are 150,000 Negroes within a radius of fifty miles and where educational facilities for the Colored race are extremely limited, owes its existence to the indefatigable efforts of the Bishop of Tennessee, the Right Rev. Thomas F. Gailor, D.D.

The writer began his active duties as principal of the school on Christmas Eve, 1921, when there were only twenty-seven pupils in attendance. The enrollment has steadily grown until now we have a total enrollment of 241. The property consists of 108 acres of good land, which, with the main building, the chapel and other buildings, is valued at \$30,000.

A part of the farm is cultivated by the orphan students who make this their permanent home. On this part are grown corn, peas, potatoes, vegetables, broom corn and king cotton. We have a machine and the pupils

make up this broom-corn into brooms. The boys erect our buildings, under the leadership of good workmen.

Last year our main building was completed, containing a chapel, with three classrooms. An electric lighting plant and a running water system were installed. The light plant and water system were paid for by the individual efforts of the parents, pupils and teachers. They are appraised at \$2,200.

Our most pressing need is an administration building large enough to house all of our activities so that our main building might be used exclusively for dormitory purposes. Such a building will cost \$10,000.

The principal is an honor graduate of both College and Theological Departments of Lincoln University.

Through the untiring efforts of both the principal and his assistants, together with God's blessing, the school is now looked upon as an indispensable factor to the uplift of this section of the state; not only are its weekday activities of benefit; but it reaches out its arms of helpfulness in both its Sunday School and Church Services.

# "The Land of the Sky Blue Waters" and Its People

Isolated and Neglected, These Havasupai Indians Need the Church's  
Threefold Ministry of Preaching, Teaching and Healing

By the Ven. J. Rockwood Jenkins

Archdeacon of Arizona

ABOUT fifty miles west of El Tovar in Arizona, the Havasu Canyon winds northward to the Grand Canyon, of which it is the chief southern branch. Through its gorge runs a sparkling creek which plunges over precipitous cliffs forming most spectacular waterfalls. Mooney Falls, the grandest of them, are nearly 200 feet high. Where the water gathers in pools at the foot of the various falls, it is of a fascinating turquoise color. An ancient tribe of Indians, who discovered the canyon and decided to settle along the banks of its creek, called the creek Haha-va-sui, "water that's blue," and took to themselves the name Havasupai, "The People of the Blue Water." Their canyon home is described to us in Cadman's song, *The Land of the Sky Blue Waters*. In this picturesque and poetic region, hemmed in by the towering walls of red sandstone, they have lived for generations, irrigating their small ranches from the creek and raising their crops of corn, beans, pumpkins, peaches and figs, while along the upper reaches of the canyon their cattle graze.

The fact that peaches and figs grow side by side indicates that in this canyon two climates blend, the temperate and the semi-tropical. In the summer the weather is very hot, for

although the canyon is in northern Arizona its bed is three thousand feet below the surface, about the altitude of southern Arizona, and all day long the summer sun pours into the canyon's depths, while the sandstone cliffs absorb the heat and give it back at night. But in the winter the sun lingers only six or seven hours between the cliffs, and imparts but little heat, directly or indirectly, and the nights and mornings are very cold. On this account, and because of the scarcity of wood, the Havasupai climb out of the canyon by precipitous trails early in December and camp on the rim until March. True, the winter is rather severe and there is no little



OLD "PACKAGE OF COFFEE"

snow, but the sun shines all day and there is an abundance of fuel from the forests of juniper and pinyon. Also the game is more plentiful and there are pinyon nuts to harvest.

When our Government adopted the Reservation system, an Agency was established in the Havasu Canyon and a school was planned. But the great difficulty of transporting building materials into the bottom of the gorge made the Government officials use every inducement to persuade the Indians to come out of the canyon altogether and to settle permanently on the rim, where a good school could be built.

## THE SPIRIT OF MISSIONS



THE SCHOOL HOUSE IN HAVASU CANYON

*A visitor from the outside world was a great novelty to these children. They were shy but friendly and came forward one by one to shake hands with the missionary*

Their efforts were in vain, for the Havasupai preferred to follow in the ways of their fathers. So Uncle Sam had to yield and "pack" the necessary materials down the perilous trails on burros. Even so, the lack of sufficient accommodations, and the many discouragements to education, made it necessary that all but the youngest children should be sent away to the Government boarding schools at Mohave and Truxton Canyons. So only the little ones of the first grades are taught in the small day school near the banks of the Blue Water.

No definite efforts have ever been made to Christianize these people. Their numbers are small, hardly two hundred in all, and no Church has seemed to think it worth while to send them missionaries! But the present superintendent of the Agency and his wife are Christians, and belong to our Church, and they want their Church to do something for these abandoned Indians. The superintendent, Mr. Lovenskiold, appealed to Bishop Atwood and to the writer some months ago to investigate the matter, and it was my privilege in October to make one of the

most interesting trips in my experience to look over this field.

After a night's ride by train, I was met at the Grand Canyon post office by Flynn Watahomigee, the son of the Second Chief of the Havasupais, who drove me in the flivverest of rattle-trap flivers, with no top and hardly any bottom, over the fifty-two mile rough trail to the entrance of Lee Canyon, which is a side branch of the Havasu. There I met "Billy Burro," Chief of Police of his tribe, who was waiting for me with two fine-looking sorrel mounts. The first part of our trail, down seven or eight hundred feet of canyon wall, was by a zig-zag descent over boulders and loose rocks, leading our horses. Then for the rest of the fourteen miles we had very good footing, and not steep, except for occasional natural stairways in the rock, where again we had to dismount.

Late in the afternoon we wound our way through a succession of majestic chambers, a thousand feet across, where the walls of the gorge towered above us and surrounded us, and let us in and out through narrow passages. We forded the rushing creek and then



## "THE LAND OF THE SKY BLUE WATERS"



THE CANYON HOME OF ONE OF THE HAVASUPAI INDIANS

*It is remarkable how well-kept the children look who come from such a home as this. Disease, however, claims a large toll and the "Medicine Man" still flourishes*

followed its banks until we reached the Agency, a picturesque bungalow with broad verandas, under great cottonwoods. Mr. Lovenskiold and his good wife gave me a hearty welcome and soon I was greeted by several members of the tribe, who came to the house, ostensibly to visit the superintendent, but really to see the strange white man. They don't see many such, and their curiosity is keen. Among them came on his horse an old and respected brave named "Package of Coffee."

In the morning I started along the beautiful avenue of arching cottonwoods which leads from the Agency to the school house. A group of children on the school steps spied me, and immediately there was a shout and a rush up the lane towards me. A little way off the youngsters stood and stared mutely. They were quite friendly, however, although shy, and when I put out my hand by way of greeting, one by one they came up and took it with a grim smile. Later several of them accompanied me along the canyon and climbed with me up the side to a prehistoric cliff-dwelling. At noon Billy Burro guided me down the creek to the

three wonderful falls, and the pools of blue water.

That evening I had a long conference with the Lovenskiolds. The superintendent was confident that no direct attempt at missionary work could be made, but suggested that a sort of social worker among these Indians might accomplish a good deal. A Christian man of practical experience, who could live among the people, teach them better farming methods and more scientific irrigation, interest himself in the children, and become an all-round friend to everyone, might in time so win their friendship and confidence that he could gradually introduce religious truths and work up a regular "mission." That is certainly a very appealing idea, but will our Church consider it practical and worth while? That is the question. It would have to be a general Church project, rather than a local or district matter.

There is, however, another possible line of approach, and that is through our Hospital of the Good Shepherd at Fort Defiance. This seems like a rather remote method, as the hospital is two hundred miles across the desert,

## THE SPIRIT OF MISSIONS



### HOW THE SKY BLUE WATER COMES DOWN HAVASU CANYON

*The pictures give but a faint idea of the beauty of these falls. From left to right, first come the Navajo Falls; in the center are the Bridal Veil Falls; to the right are Mooney Falls, the most beautiful of all, two hundred feet high*

and at least five hundred by road. But the reputation and influence of this hospital is far-reaching. On leaving the Havasu Canyon I went to Fort Defiance, as was my plan, and when I arrived after thirty hours of travel, I found a young Havasupai man, named something like "Sinella" who had come only the day before for treatment of his eyes. He had attempted to come a year before, but was hindered by the influence of a Havasu Medicine Man. Meantime his eyes had become very much worse, and he had resolutely carried out his original plan. It was too late, however, to do him much good, and he soon returned to his home.

Now this young man's case may be called a failure, but does it not suggest a great possibility? Other sufferers from among his people may resist the opposition of the Medicine Men and decide to go to our hospital before it is too late. Once there and well started

with the regular treatment, they may remain, as many others do, for weeks or even months, surrounded by an atmosphere of Christian kindness and care, both physical and spiritual. Attending daily services and the Church School on Sundays and thus hearing the Gospel message day by day, into their hearts the seeds may fall. And so may it not happen that one day some intelligent young Havasus will go back to their deep canyon bearing a new message of light? And perhaps, too, our Church will some day decide no longer to overlook these neglected people, although their numbers are few, but will send them the Christian workers they need. All these things may happen, if those who read this story will earnestly pray for such a consummation. Then into that far-off canyon, where the winter sun shines but a few hours each day, the Sun of Righteousness may shine continually.

### FIFTY YEARS AGO

"S. Wells Williams, LL.D., of Peking, has just finished his immense syllabic Dictionary of the Chinese Language upon which he has been engaged nearly forty years."

"One of the Church Almanacs for 1875 gives the net increase of clergy in the Protestant Episcopal Church during 1874 as only 45 or less than one for each diocese. The rate for the next three years will, unless something extraordinary takes place, be no greater for each year. For our candidates for Orders have fallen off from 462 in 1871 to 301 in 1874."

—From *The Spirit of Missions*, February, 1875.



PROCESSION ON ITS WAY TO CONSECRATE ST. ANDREW'S CHURCH  
*The Rector, the Rev. F. A. Saylor, leads, followed by the Rev. J. F. Droste of El Coto de Manati. Next comes Bishop Ferrando, suffragan to Bishop Colmore. The bearer of the Pastoral Staff is the Rev. C. T. Pfeiffer, of St. John's Church, San Juan. At the end is Bishop Colmore*

## St. Andrew's Church at Mayaguez Is Consecrated

The Priest in Charge His Own Contractor—Bishops Colmore and Ferrando of Porto Rico at Notable Celebration

By *Ethel M. Robinson*

In Charge of the Training School for Women, San Juan

ON a recent Sunday I was fortunate enough to be present at the consecration of St. Andrew's Church. While there I thought of the slogan given us by the Editor of THE SPIRIT OF MISSIONS at our missionary meeting last June in the Church Missions House, New York, "Write Home to Hobbs," and I determined to write at once. As usual I had my camera with me and took many pictures of the event.

As you doubtless know the Mayaguez mission had its commencement some seventeen years ago in the poorer quarters of the city. Its pioneer workers were the Rev. Mr. Bland, the Rev. Mr. Read and Miss Ida McCullough. The original building was a wooden one and was at least one hundred years old and formerly used as a coffee warehouse. It was two stories high and of rambling design. The mission used the lower

## THE SPIRIT OF MISSIONS



GATEWAY OF ST. ANDREW'S MISSION,  
MAYAGUEZ

*The Rev. F. A. Saylor stands in the rear. At the left is Mrs. Saylor; Miss Mildred B. Hayes stands at the right*

floor for church and school purposes while the workers had living quarters on the top floor.

When the present rector, the Rev. F. A. Saylor, came to the mission in September, 1917, the ancient building had begun to lean towards the street so that the authorities decided it was unsafe both for workers and for the community. It therefore became necessary to erect a new building. Porto Rico being an earthquake country and one also infested with the wood-eating *polilla* it was decided to construct a building of reinforced concrete. A most fortunate step, for when the building was still in process of construction a severe earthquake struck Mayaguez wrecking many places and doing much damage of various kinds. The new building stood the test well,

being one of the few that was not wrecked. This structure was also two stories high and used for the same purposes as the previous one.

One of the rooms now employed as a classroom was temporarily fitted up as a chapel and has been used as such up to the present time. Owing to the untiring efforts of Fr. Saylor and his workers the church is now built and is entirely free from debt. The estimated cost of the building was \$20,000.00, but the actual amount expended was only \$2,685.30. That in itself tells a story and one so interesting that I must relate it to you.

Doubtless you know what a versatile man Fr. Saylor is and how he can be priest and pastor, teacher of industrial work, musician and builder all at once and all of them most successfully. He did not hire a contractor for his church building but acted as one himself. He stayed at his task unceasingly, personally directing the work, selecting the materials and even assisting in the work of construction. Seeing the greatness of his task the congregation came to his aid. The men of the parish gave their Saturday afternoons to mixing concrete and pouring it into the moulds. The ladies too did their share on those days by making coffee and sandwiches and feeding the hungry, tired men. Such work as that makes a place very dear to the hearts of the people, and St. Andrew's Church is loved by all who worship there. It was only through such devotion and such unceasing coöperation that the consecration services could have been held last Sunday on St. Andrew's day.

Many people came from all over the island to attend the services, and in accordance with the usual custom down here the Americans generously threw open their homes to the visitors.

There were three services during the day, one at seven a.m. in English, a choral Eucharist at nine in Spanish, and Morning Prayer at eleven in English. Bishop Colmore was present at all the services and was assisted by the Suffragan Bishop, the Rt. Rev. Manuel

## ST. ANDREW'S CHURCH CONSECRATED

Ferrando, the rector of the parish, Fr. Saylor, and the other clergy of our church on the island of Porto Rico.

Fr. Saylor was the celebrant at the nine o'clock Eucharist, thereby realizing his dream of seven years of faithful service, a completed church where his people might be properly housed.

This story would not be complete without telling a little of the work done at St. Andrew's Mission. Here besides the church services one finds various phases of educational work. There is an accredited school of eight grades where the three R's are taught as well as in any of the finest schools of New York City. Fr. Saylor teaches the work in the industrial school where the boys learn to make all kinds of furniture. Miss Mildred Hayes has charge of the *taller* (workroom), where the girls put their knowledge of the beautiful Porto Rican needlework to practical use. These girls are all natives of the island and are members of the Girls' Friendly Society.

Miss Hayes is one of those untiring workers who has a vision of the present and future needs of the work and keeps it ever before her. Through her efforts and the work of her girls the mission now owns an adjoining piece of land on which is an old rambling

house. Here she is able to give her helpers a better working environment than was before possible. For years she has had her dream of a place where mothers could bring their babies while sewing for her. That dream is now a reality, for in the new place one finds a day nursery where happy babies are being cared for in a normal hygienic way. Also she is able to serve a light breakfast to the workers. Many of them come long distances and have little or no breakfast before starting. This frequently means inadequate work, for who can work long without food? The result of the breakfasts is better and more work, greatly repaying for the extra duties added to Miss Hayes' already full program.

The G. F. S. have weekly meetings at the mission and the boys meet also for some recreational and educational work.

Everyone is always greatly impressed with the wonderful atmosphere of this splendid mission and leaves with the feeling that here is work well and efficiently done. This is greatly due, of course, to the wisdom and ability of its rector, but who can work alone? Ever aiding and abetting him in all his good works stands Mrs. Saylor and a splendid corps of workers.

### NINETY YEARS AGO

Recent letters from Bishop Kemper announce his arrival, accompanied by the Rev. Mr. Johnson, at St. Louis, on Saturday, 19th December—"having rode with his brother and companion, a part of the way in an open waggon, with their trunks for seats, passing through a marsh called 'Purgatory,' and crossing a river named 'Embarras,' and being allowed time for but one meal in the 24 hours."

"The Secretary for Foreign Missions has intelligence of the safe arrival of the Rev. Messrs. Lockwood and Hanson, on the distant shore to which they have gone forth (China), at the call of the Church, to preach the Gospel."

From the Rev. Isaac W. Hallam, missionary to Chicago:

"December 7, 1835: During the last quarter my labours have been confined to Chicago. I have buried six individuals and married two couples. . . . Of several places where missionaries of our Church might be immediately stationed, and where I know that now is the time to put in the sickle, I select Milwauky."

—From *The Spirit of Missions*, February, 1836.

### SEVENTY-FIVE YEARS AGO

The Rev. John Payne (afterward Bishop of Liberia) writing from Cavalla, West Africa says: "I cannot forbear to add how extremely gratifying it would be to all the members of the Missions, if as the year 1849 has been signalized by the gift of St. Mark's to Cape Palmas, so 1850 may be by the contribution, on the part of the Church, of the funds necessary for the erection of 'The Church of the Epiphany at Cavalla.'"

—From *The Spirit of Missions*, February, 1850.

THE SPIRIT OF MISSIONS



**GENERAL BAK PAU SAU**  
*Commander of the force which has been defending  
Shanghai*



**REFUGEES ON THE COMPOUND**  
*The little girl in the foreground was a patient in  
the hospital*



**DR. TSU OF ST. ANDREW'S HOSPITAL AND TWO CHINESE OFFICERS**  
*Dr. Tsu served as regimental surgeon during the fighting around Sunkiang*

# St. Andrew's Hospital, Wusih, and the War in China

Reserved by the Chinese Red Cross as a Base Hospital, It Ministers to Wounded Soldiers

By Mary W. and Claude M. Lee

## Mrs. Lee's Story

**I**N common with much of the rest of China, St. Andrew's has felt the effects of the war in various ways.



ENTRANCE TO THE HOSPITAL

In the first place, very early in the war activities, Dr. Lee was asked to become head physician of the Chinese Red Cross, and to empty the hospital as rapidly as possible of civilian patients so as to accommodate as many soldiers as possible. This was not a very difficult feat, as all who were able wanted to get home, in order either to protect their property, or to make ready for flight to the Foreign Concession in Shanghai. And new civilian patients could not get in from the surrounding country, because boats, their usual means of travel, were either commandeered by the soldiers, or had been hidden so as not to be found by them.

So the hospital was emptied of all but the most serious cases, and arrangements were made with St. Mark's School, which could not open during hostilities, to take the overflow. And then, when all preparations were complete, the fighting on the Ishing front, for which St. Andrew's had been reserved as base hospital, suddenly

stopped, and we never did get but seventy-five soldiers! These were taken at the lowest possible cost, which was ten cents a day, with the Red Cross furnishing dressings. It is hardly necessary to state that St. Andrew's lost money on this arrangement, but if the cost had not been put so low, the Chinese Red Cross simply would not have paid at all.

We are open again, running full blast, but with a sad deficit, owing to the fact that we had to keep empty so long on account of the soldiers who didn't come, as well as those who did.

As soon as trouble started, Chinese friends from all over the city made a rush for the hospital, with requests to harbor them in case of looting. Of course, they could not be taken into the hospital unless sick (incidentally a remarkable number of cases, with symptoms perceptible only to themselves, presented themselves!). But the new nurses' home, presented by the Wusih gentry, had not been moved into, Miss Selzer was living with us, and the house formerly occupied by Dr. Walter Pott was vacant, so we had a good deal of room. All of this was engaged literally in a few minutes, and the overflow began putting up matchsheds all over the compound. Many people moved in and others simply reserved their space. Well, the storm has passed—at least temporarily, and we are living normally once more.

Miss Selzer, who has a perfect genius for hospital organization and administration, has decided to move with all the girl nurses, into the large (compa-

## THE SPIRIT OF MISSIONS

ratively) doctor's house, leaving the newly-erected Chinese nurses' home for the boy nurses, who have long been crowded into a Chinese house too small for them, and which will in turn be handed over to hospital servants, for whom up to the present we have had practically no accommodations.

The accompanying picture shows Miss Selzer with her staff of graduate head nurses, but not the entire school. The graduates and twelve of the pupil nurses are Christians. Two of the graduates are from St. Elizabeth's Hospital, Shanghai. (Where should we be but for the sisterly aid of St. Elizabeth's!) The nurses are devoted to Miss Selzer who "mothers" them all impartially. They all are such a nice lot.

One sad phase of the war was the refugee side. While many people in fear of what might happen in Wusih were fleeing wildly to Shanghai, others who had experienced the very worst that could happen, were taking refuge in the comparative safety of Wusih. And here it is impossible to speak too warmly of the good work done by the Chinese local Red Cross and the wealthier gentry. The former conveyed these poor people safely to Wusih, and then later made themselves entirely responsible for their support while here. One family supported two hundred ref-

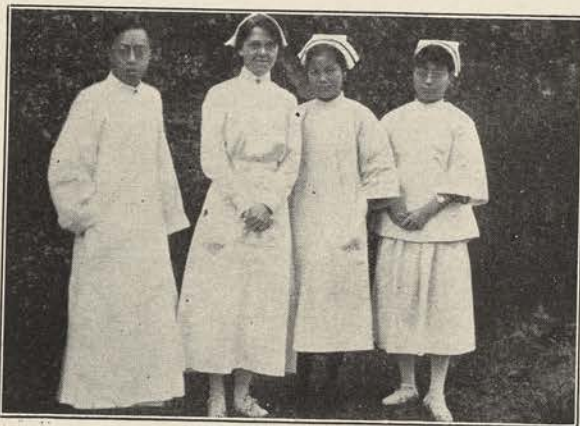
ugees for over a month, and other families supported various numbers. St. Andrew's was in medical charge of the largest camp, and Dr. Tsu, one of the Chinese resident physicians, and Miss Selzer held a clinic three times a week at the camp and, as soon as the hospital was no longer needed for soldiers, brought in those who needed hospital care. This, too, was a losing proposition financially, for, of course, no charge was made.

Many were the pathetic cases, but I will only mention one—a woman in a state of extreme mental and physical shock, from the combined effect of seeing her mother killed by soldiers, and then of sitting for six days and nights with the body without food, before she was rescued. Of course, nothing could be done for her and she died in the hospital.

I should like to tell of our dear little "war orphan," at present forming a really superfluous part of the S. N. Pott Memorial Orphanage; and there are many other incidents, but I hardly think I shall be allowed to fill up one whole number of THE SPIRIT OF MISSIONS, which I could easily do. So I will restrain myself, albeit with difficulty, and will only say that if we could but make people at home see the joy of life and service here, we should not

be in such need as we are of more workers from home. Don't you think you could send us a few more like Miss Selzer, who has thrown herself into the work here, and has made a place for herself in the hearts of the Chinese, in a way that has never been done in so short a time, in our experience.

For ourselves, I can only say, with all my heart, that after nineteen years of work here, we love it all better than ever, and only pray that God will find us worthy of a whole lifetime spent for Him in this work.



MISS SELZER WITH HER GRADUATE HEAD NURSES  
*All of these graduates are Christians. Mrs. Lee pays a well-deserved tribute to the fine work done by Miss Selzer*



## ST. ANDREW'S HOSPITAL AND THE WAR

### Dr. Lee's Story

THE ordinary capacity of St. Andrew's Hospital is eighty beds. When rumors of war and the movement of troops began the last week in August, a hasty survey was made to see how many wounded could be cared for in Wusih. A Red Cross Society was hastily organized and as some one put it, St. Andrew's was expected to be the "Back of Chair" upon which the local Red Cross would lean. We were told to be ready to take in two hundred men and we were ready. However, after getting about seventy-five soldiers and a dozen refugees, through one of the sudden changes which war brings the front suddenly shifted and all soldiers were sent on towards Shanghai.

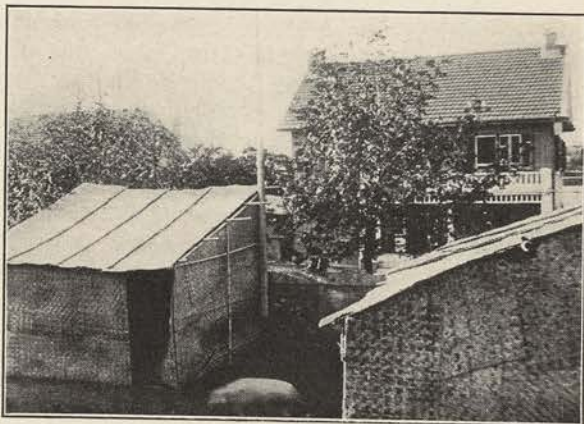
All the worst cases sent to Wusih were received by St. Andrew's, as it is the only modern hospital in the city. Simple perforating wounds without fracture of bones were cared for in two other places by local practitioners. Of the cases sent to us, there were five shot through the brain. Two of these died, their brains being badly lacerated by bits of shell and fragments of bone driven into the brain substance. The other three recovered, as did all the rest of our cases. There were three fractured thighs, two men shot through the knee joint, and several chest wounds. The X-ray service under Mrs. Dyer was invaluable. One night she took eleven films and gave us an inside view of many errant splinters of bone and bits of the missile which had caused the fractures.

When it is remembered that all the wounded received had been on the way to Wusih from the front for from three to five days, the fact that we lost only two cases is cause for great thankfulness. More than thirty major operations had to be done on these men.

There was no operative mortality, as the two brain cases lived for several days after they were operated on and were infected and partially paralyzed when received. No small part of the success with which cases were treated is due to the efficient nursing, which was through long hours, under the personal supervision of Miss Selzer.

It was the greatest possible pleasure to see these dirty suffering men, with the turbulent Chinese soldiers' spirit, become gradually comfortable, suddenly clean and quite rapidly free from sepsis. They very shortly fell into line with hospital rules and we all agreed that they were less hard to handle than any lot of soldiers we have encountered, and several of us have had experience with wounded soldiers in various parts of the world.

The ward services held in Mandarin by the Rev. Mr. Yang and Mr. Zei, the Catechist, were attended by every soldier who could get there from other wards, and services were held in all wards alternatively. Every man heard something of the Gospel and there is no doubt that each one was made to realize that Christ is still working in this world. It may be that some time one of these men will help in His work.



ON THE GROUNDS OF ST. ANDREW'S HOSPITAL  
*This picture shows the mat sheds which were built on the compound by the refugees who flocked into St. Andrew's for safety*



A MOUNTAIN HOME

## "That DuBose Religion"

Brings Joy to Scattered Settlements

By Esther Paul Jones

Secretary of the  
DuBose Memorial Church Training School,  
Monteagle, Tennessee

WITHIN an easy walk from DuBose School, a jutting cliff on the edge of the mountain commands a wide view of the valley below. From this cliff, on a clear night, the lights of the scattered farm houses of Pelham Valley can be seen, twinkling below, like tiny yellow stars in an inverted sky. To left and right, the dark masses of the flat-topped Cumberland ranges are silhouetted against the sky. So probably the hills and valleys of Galilee appeared to Jesus, as He sat on the mountain edge, on His frequent retreats into "a place of solitude".

When drawn into a conversation about Christianity, one of the Pelham Valley farmers stated to a newcomer that all of the valley people had "that DuBose religion". The valley folk have such an amount of this same "DuBose religion" that the village schoolhouse, a two-room structure, is filled to overflowing each Sunday for both Sunday School and Morning Prayer. At Christmas, through the efforts of the DuBose students in charge of the work, a Nativity pageant was given, and a splendid Christmas tree and party left none of the children without toys, fruit, and candy. The toys were especially sent for this mission by St. Mark's Church School, Evanston, Illinois. At this same mission, which, by the way, was started by one of the students with only five people, eight souls were baptized on the first Sunday in December by Dr. Logan, the dean of the school, who traveled down the mountain by horse. Five more people await con-

firmation at the first visit of the Bishop. The student pastors visit the sick, and make the usual parochial calls. So effective has their work been here that the farmers are talking of building a church for their services, instead of holding them in the school house.

From this same cliff, which overhangs Pelham Valley, looking out over the ranges toward the right, one can see a round-topped peak rising beyond the first spur of the Cumberland plateau. This is known as Klouse Hill, where, again in the village schoolhouse, the DuBose students have founded a mission. Here Sunday services are held, a Sunday School is taught, clothing is distributed to the needy, and even medicine has been brought to whole families when an epidemic of grippe broke out among the scattered farms of this section. About two months before Christmas, each child of the Sunday School was asked to write to "Santa Claus", stating his wants. All of these letters were then bundled up and sent by the student who teaches these children to the Girls' Friendly Society of Trinity Church, Elmira, N. Y., which responded with large packages of presents. Each gift bore the child's original letter to Santa. There were warm caps and mittens, sweaters, toys, and dolls, in fact, everything to delight the heart and eye of a child. One of the students happened to write back to the manager of the publishing house for whom he worked in New York City, telling of his work among the mountain people. A few weeks before

## "THAT DU BOSE RELIGION"



EPIPHANY SUNDAY SCHOOL AT SHERWOOD, TENNESSEE

*This picture was taken five years ago but just such a gathering may be seen today when the DuBose students come down to Sherwood. Archdeacon Claiborne stands at the right*

Christmas, this same publishing house sent one hundred and fifty children's books for Christmas distribution. From almost the mouth of the Mississippi River, Christmas packages have come for the mountain children, for the Church Schools of New Orleans have sent quite a number of well-filled stockings. At Summerfield, another one of the DuBose missions, a splendid Christmas tree and gifts were provided by the Church of the Heavenly Rest, New York City.

This mission work is not only a Christmas activity at DuBose for the whole year is crowded with work for the folk of the mountain and valleys. Besides the work at Pelham, Klouse Hill, and Summerfield, the students also take care of missions at Coalmont, Sherwood, Monteagle, Alpine View, and Cowan. In the spring, a field meet is held for the young people of all the surrounding mission stations and communities, when each mission strives to win the largest number of prizes offered for the different athletic events. On the Fourth of July, a community picnic brought all of the scattered mountain and valley settlements together for a joyous day.

The great tragedy of rural life as it is found in the mountains to-day is its absolute lack of wholesome recreation and community interests. The men of DuBose have tried to ameliorate this condition by all forms of recreation and community activity. During the summer, swimming parties are conducted for the boys under the leadership of a student who has passed Red Cross tests in swimming and life-saving. Hikes for the older boys and girls on Sunday afternoon to some distant and beautiful spot, with a Bible story told, and supper cooked and eaten out in the open afterwards, help to brighten all the spring and summer as well as the early days of autumn. When the cool nights come, candy pulls, popcorn parties, sings, and a weekly night of games and a Bible story, help to color the drab existence of the young girls and boys. Quite frequently someone has walked six or seven miles in the snow to come to a "League night". Fathers and mothers also come, and are heartily welcomed.

However, mission work, as done by the DuBose students, does not mean all fun and frolic. More frequently, the dark side of life's picture is presented.

## THE SPIRIT OF MISSIONS



THE MISSION AT JUMP OFF IN THE TENNESSEE MOUNTAINS

*"Jump Off" is the name of the post office and, as may be imagined, it really seems to be the jumping off place from this part of the world*

Many an orphan has been committed to some children's home, and many a burial service read and sung. The students have even had to make coffins. Whenever a family is found with a simple-minded child, all efforts are tactfully made to place the mentally deficient one in a state institution for such people. So the DuBose students try, by commitment of such cases to the proper institutions, to keep down the criminal statistics of the country. When one remembers the records of such famous cases as the Juke and Kessinger families, the mission work of DuBose school along this line counts for a great saving to the state, as well as to the hastening of the coming of the Kingdom.

Again, a great effort is made to encourage the young people to go off to school, to select a life-work, to have the "divine discontent" which forces men upward and onward. During the past year, seven of the older boys and girls have been encouraged to go off to school, and one of these has stated his intention of studying for the ministry, after completing his educational foun-

ation. Two of the older girls in a Young People's Service League conducted by the students have been encouraged to take up the study of trained-nursing and they are making wonderful progress.

Such is the record of activity in the mission field of DuBose for one year. And such activity is the type of "joy" of which Dean Inge writes in *Personal Religion and the Life of Devotion*:

"There are few purer sources of happiness than the consciousness of having actually made or produced something good of its kind. Whether the product be useful, or beautiful, it is the same. If it was worth doing, and if we have done it, or rather, are doing it, joy results. But the joy is greater in proportion to the spiritual value of the thing produced. A great work of art, or a great scientific discovery gives greater joy to its maker than a work of merely technical or mechanical skill. And the fulfilment of the prophetic and priestly function of bringing a human soul to the knowledge of God and the service of man gives perhaps the deepest joy of all."

# Emmanuel Church, Yangchow, Consecrated

Within a Year and a Half Six Churches Have Been  
Consecrated in the District of Shanghai

By the Rev. Sumner Guerry

I AM sure the people in the home Church will like to hear about our great celebration in Yangchow. The time was May 2 and the occasion the consecration of our new church, which is called Emmanuel.



This station was established more than fifteen years ago and has long hoped for a suitable commodious place of worship. At last this was made possible through a combination of the effort of our little congregation here and the thoughtfulness of very many friends in America. And to show how the Church is advancing in China—this lovely edifice, which our Father has made "a house of prayer", is only one of at least six substantial churches in this district to be completed and consecrated within the last year and a half. The church can seat five hundred easily.

Present at the consecration were two hundred students of Mahan School for

boys, St. Faith's School for girls, the local parishioners, many missionaries from the China Inland and Southern Baptist missions; Chinese Christians from the various Communion represented in the city, including a Roman Catholic with a note of fraternal greeting from the French priest; the president of the district Woman's Auxiliary; Mr. Walker, the general treasurer of the Shanghai Mission; two members from the home Church in America, and many other visitors and friends.

As Bishop Graves, followed by more than a dozen clergy, approached the church, the choir, bringing up the rear, sang two stanzas from *The Church's One Foundation*. The Bishop was met at the main door by the vestry, who joined the procession and marched to the first pew in front of the pulpit. Then followed the usual order of service and a celebration of the Holy Communion. The sermon was preached by the Rev. S. C. Kuo, a Chinese.

Clergy and people were moved both by the service and by the loveliness of the holy temple and felt alike the significance and spiritual grandeur of the occasion.



PART OF THOSE WHO GATHERED FOR THE CONSECRATION OF EMMANUEL CHURCH

# St. Luke's Hospital, Tokyo, Again Visited by Fire

Much Damage to Property, but No Loss of Life—This New Calamity  
May Prove a Blessing in Disguise

ST. LUKE'S HOSPITAL, Tokyo, had a second baptism by fire on January 13th last when the largest unit among the temporary buildings was burned and 140 Japanese and five foreign patients suffered a considerable fright but were removed safely and housed in nearby hospitals and residences.

No member of the staff was injured, so that once more this famous missionary enterprise has come face to face with real disaster involving human life, and through fine organization and the heroism of its staff, has come off without other mishap than heavy loss to property and equipment.

The fire destroyed the large two-floored temporary wooden structure which housed the hospital, private wards and various operating and clinical rooms. Wards for infectious diseases, the laboratory, engine room, and other structures were not damaged. Indeed, when it is considered that the whole temporary plant is of wood, the fact that the fire was confined to so small an area speaks well for the efficiency of the Tokyo fire department.

The burned building was covered by insurance of 200,000 yen, something

less of course than the value of the building and allowing nothing for replacement of valuable medical supplies and instruments, notably a new X-ray plant.

The chief damage is a further interruption in the continuous life of this

splendid missionary establishment in the midst of Tokyo. The utmost haste will mark replacing the building and equipment, X-ray apparatus and other necessary scientific material already having been shipped from this country, thanks to the fact that Dr. Rudolf B. Teusler, superintendent of the hospital, was in Washington in its interest when cables announcing the new disaster reached him.

Tokyo expressed sympathetic interest in practical ways and the ruins were still smoking

when the Imperial Hotel announced a monster benefit dance to be given there on February 14th for the Rebuilding Fund.

The fire may prove a blessing in disguise. In the first place it advertises that this great institution a year and a half after its destruction is still housed in temporary buildings.

These buildings are necessarily frame because the city officials of Tokyo are



DR. R. B. TEUSLER

## ST. LUKE'S HOSPITAL AGAIN VISITED BY FIRE



ARCHITECTS' BIRD'S EYE VIEW OF TEMPORARY ST. LUKE'S HOSPITAL  
*This temporary hospital covers three blocks of the Tsukiji property in Tokyo. The long building on the left of the central roadway is the one that was burned*

authorizing no other structure until permanent plans for the rehabilitation of the whole city have been agreed upon. In addition to advertising the temporary housing of the hospital the incident recalls again to the American Church the great responsibility forced upon it by the earthquake and fire of September, 1923.

Very generous yet inadequate response has been made to the Church-wide appeal for funds in this connection. Numbers of strong dioceses still have before them this campaign and news of this newer loss will very probably prompt larger giving and swifter completion of the fund so that St. Luke's may be properly housed.

Dr. Teusler was grieved by the news from Tokyo but undismayed. "Of course I am sorry that this accident has happened," he said, "but it brings back to the Church at home vividly the fact that we must construct a new St. Luke's as promptly as possible in concrete and steel in order that such accidents as this may not recur.

"The building had electric wiring. We did everything we could to avoid fire risk. The buildings were fully

equipped with fire extinguishers. We were heated by steam from an adjacent power house and hose connections were arranged throughout. All the wiring was done by the city with rigid inspection.

"Of chief significance is that for a still longer period our staff will not have proper quarters. It has been a matter of deep mortification to me that these loyal men and women for a second winter have no proper quarters. A Tokyo winter is a severe experience even in a modern house with every comfort. It is a very distinct hardship when passed in shacks and tents.

"I think we should rebuild at once because we still have two years or more before we can get the permanent buildings in operation, and we cannot have a staff of physicians and nurses waiting on the street corners until the new St. Luke's is ready for service.

"I am delighted with the wires received from the staff in Tokyo. They evidence a splendid spirit and fine co-operation." (Dr. John W. Wood, 281 Fourth Avenue, New York, will be glad to correspond with any who are interested.)

# The Camera Man in the Mountains

By the Rev. Dennis Whittle

In charge of the Missions of Luray Parish, Virginia

FOR a long time I have been thinking of telling others how a camera can help a missionary in his work.



THE OLD FOLKS AT HOME

Ten years ago I gave myself a camera on my birthday. It was postcard size, fitted with a special lens, and at the outset I hoped to take just as good pictures as possible. I remember the care with which I took my first half-dozen. I carefully chose my subjects, gauged the exposure by means of a pocket meter, and used a tripod to steady the camera.

That camera went through the dark days of the war with me, and I could tell many stories of the joy the pictures made by it brought, but the object of this article is to show the wonderful aid which a well-used camera may be to a missionary.

Well, I still use the postcard size camera today. The original tripod got lost, but I have replaced it and I have just this moment returned from the local photographer. He takes a very personal interest in my work and pays particular attention to my films. He just showed me the last two rolls, straight out of the fixing bath, and he told me I had some fine negatives, and I am glad. I have been away two days in my car. I visited for the first time Cabbage Hollow, where a teacher from Norfolk, Va., Miss Ann Meredith, is "carrying on". The school building is a new one, and I was enthused to see twenty-five bright children of all ages.

The ride to Cabbage Hollow seemed to me to be the most beautiful one I had yet taken in this section. At every

turn of the road some new view opened up. I crossed the creek many times and every time I wanted to get out and take pictures.

On reaching the school I introduced myself to the children by singing songs. I sang *Frog Went a-Courting*, *The Squirrel*, and then taught the children *It isn't any trouble just to S-M-I-L-E*, and an action song. I asked the children which songs they liked best, and one small boy piped out, "I like 'em all!" I asked the teacher if I could take some photos of the children at recess, and she gladly said I could.

Well, I have just seen those films, and also another roll that I took the next day of "butchering". I could not resist using my camera. One boy came up to me and said, "Mr. Whittle, we'll see those pictures on the screen, won't we?" And, sure enough, sooner or later they will. For my best pictures are made into stereopticon slides, and every now and then we will gather the people together, sing songs and show pictures.

Many times as I have wandered through the country with my camera slung around me, and my tripod in my hand, I have felt that after all the camera is one of my best friends. It has gone with me now for ten years on most of my journeys. It has helped me to make many friends. It has helped all in the community to be more friendly. These photographs have gone out to friends in many parts of the world. I shall never forget the outburst of laughter that came from a group of children when they realized that the picture on the screen showed their own photographs.

It may be a little costly to own a camera, but some things you cannot estimate in terms of money. Is it all worth while? Try it and see.





THE CHURCH SCHOOL AT ST. PAUL'S MISSION, GRANITEVILLE, SOUTH CAROLINA  
*It is no wonder Miss Ramsaur says that opportunities are unlimited in Horse Creek Valley. This is only one of the three Sunday Schools in which she teaches*

## Unlimited Opportunities in Horse Creek Valley

Most Women Would Be "Worn to a Frazzle," but This  
 U. T. O. Worker Forgets to Be Tired

*By Mary M. Ramsaur, U. T. O.*

Parish Worker in St. Paul's Mission, Graniteville, Upper South Carolina

SOME years ago Deaconess Sands was sent by Bishop Guerry as the first U. T. O. worker in the Horse Creek Valley, then in the diocese of South Carolina. There were at that time only a dozen communicants. During the past fifteen years the work has developed greatly and has drawn together a group of loyal Church people who are doing their best to help it on.

Perhaps our loyal women who have made it possible for me to serve here as their U. T. O. worker would be interested in hearing something of how I spend my time. The organizations that are directly under my supervision are the Woman's Auxiliary, Parish Guild and the Girls' Friendly Societies.

The Woman's Auxiliary meets once

a month, at which time we try to have an interesting missionary program. We do not have many members, but those we have have been loyal.

The Parish Guild has done splendid work this past year making and selling garments. This was done with much profit to us because kind friends gave us the cloth. Friends, send us your remnants. We can pay our debts with them.

Through the Girls' Friendly Society I am striving to develop women of strong, pure characters. Our programs for those meetings vary. The first meeting of each month is religious. Through those meetings we have some good heart-to-heart talks that develop the spiritual life of the girls. There is

## THE SPIRIT OF MISSIONS



THE FINE VESTED CHOIR OF ST. PAUL'S MISSION, GRANITEVILLE, SOUTH CAROLINA  
*The rector, the Rev. E. Van W. Edwards, stands at the left, the senior warden at the right*

no definite program for the other meetings. Sometimes we work, sometimes play; occasionally we have a lecture.

With these meetings, candidates' classes and choir practice nearly all my afternoons and evenings are taken; so into the rest of the week must be crowded the most important part of the work—the period of preparation for the meetings, visiting the people in their homes and nursing the sick when I am needed.

Sunday I always feel is my day of greatest opportunity. I teach in three Sunday Schools and lend my services to the choir in two church services. When I heard this was to be my Sunday program I thought I would be worn to a frazzle when the day was over, but I find so much joy in the work that I forget to tire.

This will, perhaps, give you some idea of how I spend my weeks. Each day I realize more and more the truth in those words of Bishop Finlay, "There is a field for unlimited service in the Horse Creek Valley," and I wish I could be two people instead of one. A

little Ford coupé would be a real blessing to your worker and would make it possible for her to pay many visits that she should make but cannot because her feet will not carry her fast enough.

As I go about Graniteville I see constantly the fruits of the service of the consecrated workers who have labored here, particularly in the individuals who were educated under the influence of Deaconess Sands. Two of her girls are successful teachers, while a third, a graduate of Winthrop College, has returned there as a teacher in the Fine Arts Department. A young man was ordained to the diaconate here early in January.

This year we have two girls and one young man who are beginning their training for fields of larger service. One girl is studying kindergarten work; another enters on nurse's training soon. Our mission lay reader has entered the High School here to prepare for the Theological Seminary. We are striving to make our efforts constructive and we trust God is using us to build His Kingdom in the Horse Creek Valley.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



THE HOME OF A PORTO RICAN FAMILY OF LABORING PEOPLE

*This little hut seems to us almost as primitive as the nest of a bird and we should deem it an unsatisfactory dwelling place, but in the semi-tropical climate of Porto Rico it fulfils all that is required of it and has been "home" to many generations of Porto Ricans*



CHIEF THOMAS AND DAUGHTER IN FRONT OF THEIR SUMMER CAMP

*Missionary work at Nenana was begun by that notable missionary Annie Cragg Farthing, sister of the present Bishop of Montreal, who died at her post in 1910. The influence of the school she maintained is felt throughout the interior of Alaska*



AN IRRIGATION PROJECT AT LA GRANGE IN THE VIRGIN ISLANDS

*This is a most welcome sight to the inhabitants of our new possessions. The scarcity of water was one of the great drawbacks to the prosperity of these islands but American engineering ability has gone to work and will doubtless overcome the difficulty*



**IGOROTS AT TUKUKAN IN THE MOUNTAIN PROVINCE OF THE PHILIPPINES**  
*Tukukan is a small mission station, five miles from Bontoc, in charge of Deaconess Routledge, the only white worker. The Igorots of Tukukan are her friends and helpers. These people are bringing straw to thatch the mission house*



**BISHOP MOSHER AND A RECENT CONFIRMATION CLASS IN TUKUKAN**  
*On his visitation to the mountain province of the Philippines Bishop Mosher confirmed this interesting class. At the left may be seen some of the raw material which Deaconess Routledge fashions into the self-respecting boys and girls shown at the right*



A STREET IN THE CITY OF SHANGHAI WHERE THE CHINESE MAY BE SEEN AS THEY REALLY LIVE

*A street in the Chinese city of Shanghai is very different from one in the foreign concession. There are no sidewalks and one can imagine the state of affairs when some official pushes through this crowd in his jinricksha or sedan chair. This picture was not taken during a riot or on any occasion which brought out extra crowds; it is just an ordinary street scene*



GROUP OF OUR NEIGHBORS IN PORTO RICO UNDER THE SHADE OF THE ELEPHANT FANS  
*Hundreds of thousands. Copyright 2022. Domestic and Foreign Missionary Society. Permission required for reuse and publication. Happier without clothes, but they do need better facilities for education*



THE HAVA-SUPAI AGENCY IN CATARACT CANYON, ARIZONA, IN 1909

*The agency building is now removed a little way from this site. A big flood swept through the canyon in 1909 and carried everything before it. The superintendent climbed into the big cottonwood tree behind his house and so escaped with his life*

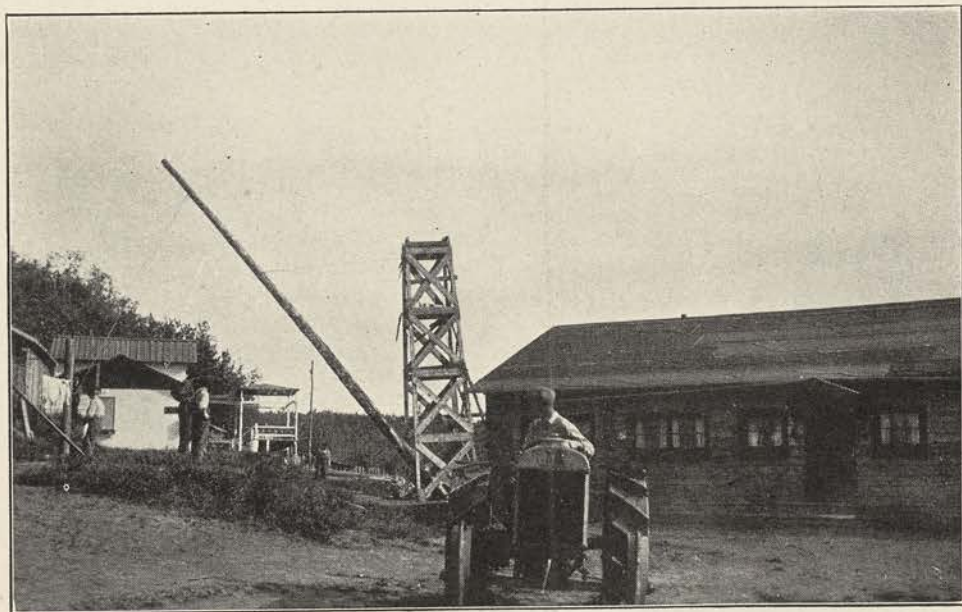
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CHRIST CHURCH MISSION, ANVIK, ALASKA, FROM THE REAR

*The Church is not shown. From left to right the buildings are the new dormitory replacing the one burned last June, the Delco cabin, radio mast, radio house and the home of the Rev. John B. Bentley*



RAISING THE RADIO MAST AT THE ANVIK MISSION

*This picture was taken a day or two before the fire. The little tractor is a wonder. It can run a sawmill, swim streams and do almost everything but talk. It raised the radio mast so quickly that there was hardly time to take a snapshot*

# The New Dormitory at Christ Church Mission, Anvik

Better and Larger Than the Old One—The New Sawmill and Tractor Worked Wonders

By the Rev. John W. Chapman, D.D.

For thirty-eight years in charge of Christ Church Mission, Anvik, Alaska

ON the morning of the twenty-fifth of last June we were looking at the smoking ruins of the newest and best of the buildings of Christ Church Mission. Miss Lucas and our girls had barely escaped with their lives from the flames and had found temporary shelter in one of the old buildings, long ago marked for destruction. Five months later, to a day, on the twenty-fifth of November, they joyfully moved into a new dormitory, built on the site of the one that was lost, but more than one-third larger and with conveniences which the other building lacked.

Looking over our assets on the morning of that dismal twenty-fifth of June, I cannot help thinking that the chief was the presence of our neighbor, Mr. W. C. Chase, who had just returned with his family to Anvik after an absence of two or three years. Mr. Chase has had charge of the construction of the new house and the result is a credit to his thoroughness and skill.

Another asset was a new sawmill, which we had brought in with us the previous year, but which we had not as yet been able to set up and try out. Our old sawmill had been in use for more than forty years, and while it did fine service in its day, it had become rather petulant of late, and uncertain in its operation, so that we spent less time running it than we did in making repairs. The motive power was steam, and the boiler had become so sensitive that it blushed at the mere mention of an inspector.

For running the new mill we thought that we would depend upon gasoline, so we bought a small tractor. The tractor and mill together, with a liberal

supply of spare parts, cost some \$1,400.

Now we had been warned about this tractor to the effect that it would be too light for our work, that it would rear up and fall over backward, and so on. On the other hand, we had seen it at work in a logging camp near Seattle and had heard it praised by the men who were using it. Indeed, it is rather deceptive in appearance. When we had a heavy stick of partially dried timber to raise for a radio mast, Mr. Chase gave it as his opinion that it would take three tractors like that to do it; but he had not seen it in operation and the stick went up so fast that there was just time to get a snapshot of it as it was rising.

Beside this, it has been extremely useful in handling heavy loads of all kinds, and best of all, it has proved to be fully competent to run the mill. Part of the season's work, preliminary to finishing the new building, was to set up the new mill, which involved putting in new foundations, and to saw more than three hundred logs into lumber, all which was satisfactorily accomplished. This is, perhaps, the place to compliment Mr. Bentley upon his skill in handling the tractor in rough ground, swimming it across streams and in other ways revealing its capabilities.

There was an unusually fine run of salmon this year and while it lasted most of our neighbors were fully occupied with the fishing, but our work went steadily on and after the fishing was over we employed a full force until the end of the season. Towards the end of the summer there was a great deal of rain and before our sawing was done the ground was covered

## THE SPIRIT OF MISSIONS



PART OF CHRIST CHURCH MISSION, ANVIK, ALASKA

*This picture does not show the church, which was built with the first United Thank Offering. The new dormitory which replaced the one burned last June is shown at the right; at the left is the sawmill. For other pictures see the Pictorial Section, p. 100*

with snow, but the out-of-doors work was suspended not more than three or four days in all on account of the weather during the entire five months.

When the concrete foundations of the burned building were examined it was found that they were still in good condition; and except for a considerable addition on one end, also of concrete, the foundations of the new building are the same as those of the old. This resulted in a great saving of time; and by ordering doors and windows with their frames and casings from Seattle, as well as flooring and ceiling stuff and outside sheathing, it has been possible to provide for the comfort and convenience of inmates of the building, although for want of material we were unable to complete the finishing of the inside. The main living room has been finished, as well as the kitchen; but the finishing of the rest of the rooms, although it is well along, is incomplete.

The arrangement of the rooms in the former building was found satisfactory and has been adopted for the new building, but a rear exit has been provided in case of fire and the extension of the foundation has made it possible to pro-

vide two extra bedrooms as well as an entry and a laundry. The house has adequate facilities for drying clothes and one of the extra bedrooms is to be used as a place to care for the sick children.

It was a piece of great good fortune that a worker in sheet iron, Mr. L. House, should have set up a shop in Anvik this year. Mr. House has made several heating stoves for us, as well as the floor and wall "safeties" and other fixtures required for the protection of the building against fire.

It is a privilege to be able to speak of the splendid spirit that has prevailed during the entire summer. If there has been a grouch I have not heard of it. The cheerful acceptance by the children and by every member of the mission staff of the privations and discomforts that were inevitable, as well as the hearty and friendly help rendered by our neighbors, is beyond all praise; and it gives me genuine pleasure to send this report to the friends who generously provided us with the means to accomplish a work that was sorely needed to meet a situation that may fairly be called a critical one.



PART OF THE CHURCH SCHOOL SERVICE LEAGUE, ROSLYN, WASHINGTON  
*The girls of the Fleur-de-Lis are ready to hike to Castle Rock*

## A Flourishing Mission in a Coal Mining Community

Where the Church School Service League Enlists a Score of Nationalities

By *Deaconess Christabel Corbett, U. T. O.*

Worker in the District of Spokane

NESTLED among the foothills of the Cascade Mountains, on a spur of the Northern Pacific Railroad, lies the town of Roslyn. It is a coal-mining community, along with its sister camps of Cle Elum, Ronald and Jonesville, and, like other towns depending almost entirely on one industry, its prosperity fluctuates from year to year. During the war, which created an abnormal demand for coal, the town reached its height of prosperity, but since then the pendulum has swung in the other direction. Of late work has been very poor, indeed. Two mines, which supported the community of Ronald, and a good many families in Roslyn, have been closed entirely, and the others have been working only one and two and occasionally three or four days a week.

It is very improbable that Calvary Mission, in Roslyn, or the Mission of the Nativity, in Cle Elum, will ever become parishes because of the uncertainty which hangs over these towns. They will always need the interest and assistance of the church at large, though at times the mission at Roslyn has been almost self-supporting, and the missionary apportionment has been paid in full each year.

The Little Blue Boxes have been doing their work quite steadily, too, since they were distributed by my predecessor, Deaconess Powell. They sent in \$162.95 to the United Thank Offering presented at Portland.

The population in all these towns is largely of foreign extraction. There are children of at least twenty-four

## THE SPIRIT OF MISSIONS



MORE OF THE CHURCH SERVICE LEAGUE IN ROSLYN, WASHINGTON  
*Sir Galahad Boys in their basketball suits*

nationalities attending the public schools, and though our communicant list is made up largely from American or English families, we have a number of other nationalities represented in the Church School and organizations.

The Church School is perhaps the biggest and most important piece of work which the mission undertakes to care for. There are over one hundred and fifty on the roll at present and at times the enrollment has been over two hundred. It was the magnitude of this piece of work which made Bishop Page apply for help to the United Thank Offering, so that the vicar, the Rev. W. A. Sharp, might have some assistance.

The work with the boys and girls outside of the Church School session is carried on through three organizations, the Order of Sir Galahad, the different degrees of which take care of the boys of different ages; the Order of the Fleur-de-Lis, which takes in girls of high school age, and the Junior Auxiliary, which takes in the younger girls. Some of the men and women of the parish are associated with these groups and assist in carrying on the work. All three groups try to carry out the pro-

gram of the Church School Service League, and this year ventured to take an assignment of box work.

We are fortunate in being pretty well equipped with buildings, though none of them are at all pretentious. Visitors have remarked about the neat and well-kept appearance of the property. We often wish that there were enough level ground so that we might have a tennis court, but perhaps the lawn would not keep in such good condition if we had. We do manage a croquet court, and the large room of the parish house serves for basketball, indoor tennis, dances and other social activities. Then, too, we have all the countryside in which to roam on our hikes and outings, a lake four miles away where there is a good beach for bathing, a river and mountain streams, and many beautiful spots for picnics. Roslyn itself is not beautiful, but one needs only to lift one's eyes above the housetops to the hills to find beauty on every side. So we manage to get in a good deal of pleasure along with our work. The boys are very proud of their basketball team and the girls are hoping to have a good one this winter, too.

# An Object Lesson in the Brotherhood of Man

Chinese, Japanese, Korean, Portuguese and Hawaiians  
Mingle in Iolani

By Eunice Haddon, U. T. O.

Teacher in Iolani School for Boys, Honolulu



**H**ONOLULU, our outpost in the Pacific, sends greetings to the dear friends across the seas. Aloha!

Iolani School was founded in 1863 by the English Church. It is a day and boarding school for boys situated on the Cathedral grounds in

the center of the city, within easy reach of the boys we wish to secure. Boys may enter the primary grades and be carried through High School. Many go on to college, some to our Church colleges in China and Japan, some to the States. I wish you could see our splendid boys of many races—Chinese, Japanese, Korean, Portuguese and Hawaiian, mingling in hearty good-will. Is this not the Church's opportunity to teach Christian brotherhood? Shall we build for Christ and for a better understanding among the nations that there may be lasting peace in the countries of the Pacific? Unless an education teaches one's duty toward God and to his fellow man, it isn't good for much. Many of the boys may return to their native land. Do we not wish them to return with a vision of the great service they may render their country?

Two years ago, before leaving China, Thurston B. Hinckley, a former principal of Iolani, received this invitation from Mr. Edwin G. Lau: "If you have time to come to Canton I will show you what some of the old Iolani boys have done." Some years ago the Mayor of Canton was an old Iolani boy and when

the matter of public health and sanitation for the city was discussed he presented an outline on public health that Mr. Hinckley had given the class which Lau had attended eight years before. Much of that outline was used in forming the rules and regulations of public health for the old city of Canton.

Scores of our boys have gone back to China to be Christian men of influence in their communities. Eight Chinese priests have come from among Iolani graduates. One is now the Rev. Kong Yin Tet, of St. Peter's Chinese Church, Honolulu. Another is the Rev. E. E. Lee, of Hongkong. Among the early students was Sun Yat Sen, who entered the school in 1880 and remained six years.

Among the former students of Iolani are: The Hon. Seu Wa, President Sun's son and mayor of Canton; Dr. Philip K. C. Tyau, graduate of Oxford and for some years advisor to the Peking government; Dr. Lo Chong, graduate of Oxford, for ten years Consul General to London; Dr. S. T. Tyau, prominent physician at St. Luke's Hospital, Shanghai, and the Hon. Lau Kai Ming, governor of Kuang Tung province. Governor Lau's brother, Lau Kai Fai, was graduated from Iolani this past June. He is now studying mining at the University of Colorado. There are many more who might be spoken of.

Every year young men of great promise leave us to go out into the world. We that believe in Church Schools pray that they may carry back to the land of their fathers the best of what Christian civilization has to offer. Many of our students are earnest young fellows who want to follow the example of the

## THE SPIRIT OF MISSIONS

Great Leader of mankind. They, too, want to make the world a better place in which to live. Who can say what seeds were planted by the earnest, faithful workers in the shabby buildings and sheds then used?

In the Hawaiian Islands America finds a rather difficult problem. If you could have seen our city on Victory Day you would realize what a large Oriental population we have. Each family looked to me as if they had brought seven little ones to see the parade. This city is fairly teeming with quaint almond-eyed children. They are eager to learn English and to learn of American institutions. Will they learn of Christ unless they be given religious instruction and are taught English in our Church Schools?

Each day at nine we meet in the Cathedral for morning service. How I wish you could see Iolani's four hundred boys, two hundred girls from the Priory and eighty boys from the Japanese mission. These students fill the Cathedral. It is truly an inspiring sight to see them and to hear their young voices raised in praises to God.

Iolani has a splendid piece of property bought by Bishop Restarick in 1905. Bishop La Mothe arrived in the late summer of 1921 and immediately put forth every effort to better the conditions of our school. Four wooden classrooms were erected before the end of the first year. Four concrete classrooms were built the following summer. During the summer of 1923 Bishop La Mothe borrowed the money to build our new concrete lavatory building, containing a shower for the boys. This money has been paid by the Bishop. We now have some excellent classrooms in place of the old sheds and porches, but, oh, how badly we do need a main building with a properly equipped dormitory! Iolani gives her boys simple, nourishing food and plenty of it, but no father who has means to place his son elsewhere will place his son in our dormitory. We can not compete with the other boarding schools of the city. This

year our boarding department is very small. Our shabby, barn-like dining-room is an old cast-off one of the Priory. In this gather the boys and teachers for meals. Last year the boarding department paid for itself; this year the few boys can not make it self-supporting.

Four years ago the authorities of the Church showed great wisdom in purchasing the property in front of St. Andrew's Cathedral, adjoining Iolani School, for \$60,000. Thirty thousand dollars was raised and paid, and a mortgage for \$30,000 placed on the property. In September Bishop La Mothe made an appeal to the entire diocese of Honolulu and to all the friends interested in the Church throughout the Islands. His appeal met with an encouraging response. Eighteen thousand and thirty-six dollars has already been subscribed to pay off this mortgage. When we, of the Islands, have paid this mortgage of \$30,000, may we not look to the Church at home for funds to help erect the new building?

In the past Iolani has done a great work. Today, under our energetic and efficient principal, Robert R. Spencer, Iolani is filling a vital need—is doing excellent work with a better equipped corps of teachers than ever before. Fifteen years from now many of our present students will be holding positions of trust. Iolani will then point to them with pride. We want the boys to be as proud of their school as we are of them. We want them to know what a properly equipped school is. Shall they not be able to say that Churchmen care, care so much that they will not let Iolani crumble?

Iolani *must* "Carry On."

**T**HE Rev. Charles E. Bubb, St. Paul's Church, Fremont, Ohio, has bound volumes of THE SPIRIT OF MISSIONS from 1883 to 1906 inclusive which he is willing to dispose of at the nominal cost of \$1.25 each. Will any who are interested correspond with Mr. Bubb in the matter?

# The Story of the United Thank Offering

By Grace Lindley

*Executive Secretary of the Woman's Auxiliary to the National Council*

A FRIEND writes that delightful as were the articles and stories of the United Thank Offering in the December SPIRIT OF MISSIONS they could have been truly appreciated only by those members of the church who already know what "United Thank Offering" means. Her comment started us thinking.

Here were stories from Miss Heywood, Miss Mead and Miss Ambler in Japan, Miss Williamson in the mountains of the South, Miss Chung in Honolulu, Miss Hawkes among the Indians in Arizona, Miss Everett in Porto Rico, Miss Gates in the Colored School at St. Augustine's, Raleigh, Deaconess Bedell in Alaska, Miss De Grange in Cuba, Miss Lightbourne in the Canal Zone, Mrs. Royce in Haiti, Miss Whitcombe in the Philippines, Miss Pumphrey in China and one about Miss Ridgely in Africa. Added to these in the special number of THE SPIRIT OF MISSIONS were others in the January number, Miss Peters among the Indians in New Mexico, Miss Carter among the Indians in Nevada and Miss Foote in Japan, while accounts of the work of Miss Ramsaur in Upper South Carolina, Deaconess Corbett in Spokane and Miss Haddon in Honolulu appear in this issue, which also contains additional stories from Miss Whitcombe of the Philippines and Miss Everett of Porto Rico.

All these stories were written by U. T. O. workers and those three letters mean much to those who know, that is, to hundreds of women who give large or small gifts through that offering, and perhaps they mean even more to those of our United Thank Offering missionaries at home or abroad. But after all there are men and even women in the Church who do not know the story of the United Thank Offering, so to those articles already published

about it in THE SPIRIT OF MISSIONS we add the story of the offering.

Its beginnings are found in the story of woman's organized work in the American Church. Of course that again is set in woman's work in the Church, and that story begins with the earthly life of our Lord, when women ministered to Him, carried the message of His Resurrection and shared in the labors of apostolic days. But woman's organized work in our branch of the Church began in 1871. Some years before that the General Convention appointed a Committee to study this question and in 1871 the final report was made recommending three forms of service; parochial sisterhoods, diocesan sisterhoods and "a Woman's Auxiliary Mission Society with branches as far as possible in every parish in the land, governed by simple rules."

The suggested Woman's Auxiliary started simply with a woman secretary added to the force at the Board's headquarters and the appointment by rectors of parish secretaries with whom she could correspond in this new effort of enlisting women in the Mission of the Church.

The next step was that of parish organization growing into diocesan organization. A common service generally seems to demand a meeting, so Miss Mary A. Emery, that first secretary, called the first Triennial meeting of representatives of the Woman's Auxiliary diocesan branches, a precedent followed ever since. A Church meeting or convention naturally contains at its heart a celebration of the Holy Communion, and this Triennial Corporate Service began in 1883, setting another precedent unbroken since then.

The Prayer Book orders a money offering at the celebration of the Holy Communion, and naturally one was made at this first corporate service of



## THE SPIRIT OF MISSIONS

the women of the Church. May we say that the next step too was a natural one? Surely love demands a relation between the offering of money and the dedication of self, so one of the worshippers at one of these corporate communions, Mrs. Soule, pointed out this fact, and suggested to the secretary, Miss Julia C. Emery, who had succeeded her sister in 1876, that a notice should be published in *THE SPIRIT OF MISSIONS* at least a month prior to the Triennial asking the delegates to bring a worthier offering than those made in the past. Miss Emery did this in 1889, suggesting that a woman missionary should be sent to Japan, and a church erected in Alaska. The service was held on October 3, 1889, but the delegates had not yet learned their lesson of giving, so only \$400 was presented, but before the close of the Triennial the necessary amount was added, and Miss Lovell went to Japan and Christ Church was built in Anvik.

Three years later, 1892, the offering endowed a missionary district, first, Oklahoma, but since then, Alaska, and the offering of the next Triennial, 1895, was given for the same purpose. The Offering of the next Triennial, 1898, was given for the training and support of women workers; that of 1901 as specials to the missionary bishops, and then, beginning at the next Triennial, 1904, and continuing since, these Triennial offerings have been given for women workers, though very often a comparatively small amount has been taken from the general fund to erect or help erect a building in the mission field. Today there are buildings put up by the United Thank Offering in the following institutions: Training School for Bible Women in Sendai, Japan; St. Hilda's School for Girls, Wuchang, China; St. Augustine's Colored School, Raleigh, North Carolina; Hooker School for Girls, Mexico; Valle Crucis School, Western North Carolina; Farmington, New Mexico; All Saints' School at Guantanamo, Cuba; St. Paul's Colored School, Law-

renceville, Virginia and St. Luke's Hospital, Tokyo.

At the last Triennial, at Portland, Oregon, in September, 1922, \$681,000 was given and today there are seventy-five women in the home field, that is, on the continent, and one hundred and fourteen in the foreign field, counting places outside of the continent and belonging to our country, in this last number. There are twenty-one women on the retired or disabled list and three volunteers in training.

To complete the story, a word should be said about the givers; on them rests the emphasis, for givers, not amounts, have been sought. The women of the Church naturally take their share in the regular financial obligations of the Church. This offering is over and above all else, is indeed only the offering made at a celebration of the Holy Communion every three years when the women through their representatives come to rededicate themselves to the service of their Lord, so not large amounts but gifts from many have been urged from the inception of the offering. But the *realest* givers are the women who give not alone money but themselves, to be their Lord's messengers in all fields of the Church's work.

That is the story of the United Thank Offering, though it would take all the stories of all the missionaries to make up the whole tale, and even then it would not be complete. To them must be added all the stories of all the givers who cannot go themselves, but who give that others may go, and then stand behind those others with unchanging sympathy and unwearied prayer. Even then this story would be incomplete for its results reach out and out and down and down the years, and there is only One who sees the whole. So after all we fail to explain fully what the United Thank Offering means, but there is no doubt that the money given every three years by the women of the Church in their Corporate Communion Service is a *United Thank Offering*.

## Brief Items of Interest From the Field

**T**HERE seems to be no reason for uneasiness on the part of those who have friends or relatives in the war zone in China. A cable received on January 16th from Bishop Graves stated that all were safe. Since that time there has been no further fighting in the Shanghai district.

✱

**I**T will be remembered that after Bishop Rowe's strenuous trip from Point Hope to Seattle last autumn he was obliged to spend some time in a hospital in the latter city. Our readers will be glad to hear that he is now quite well again. It is possible that he may pay a visit to the States before long.

✱

**T**HE National Center for devotion and conference at Taylor Hall, Racine, Wisconsin, will re-open for activities on April 15, 1925. Reservations for conferences, institutes, retreats, training schools, etc., should be made, until April 1, through Mrs. George Biller, 281 Fourth avenue, New York City. After that date, address Mrs. Biller at Taylor Hall, Racine, Wisconsin. The work accomplished during the year 1924 has proven the value of and need for such a National Center.

✱

**O**N December 29 fire completely destroyed the boy' dormitory of the Gaudet Normal Industrial School for Negro youth, New Orleans. Fortunately, many of the pupils had gone home for the holidays and there was no loss of life. The school was located on the outskirts of the city beyond the water supply limits. In spite of this, the excellent work of the fire department saved the girls' dormitory and other buildings. The destroyed building was insured for \$7,100, practically its full cost, but this amount will be insufficient to replace the building at present prices.

The Gaudet School is one of the in-

stitutions federated under the American Church Institute for Negroes. It was organized twenty years ago by Mrs. Frances Gaudet who maintained it as a personal enterprise until she lost her sight, then desiring that her life work should be perpetuated she and her Board of Directors turned the administration of the school, with all its buildings, fifteen acres of cleared and many additional acres of uncleared land, over to the American Church Institute for Negroes. Seventy boys and girls, ranging in age from 10 to 18, are enrolled in the school. The American Church Institute plans to meet the emergency by securing funds for a new building as quickly as possible. All who desire to help can secure full particulars from Rev. R. W. Patton, D.D., Director of the Institute, 281 Fourth avenue, New York, N. Y.

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**O**N January 26 Dr. Teusler, director of St. Luke's Hospital, Tokyo, received a cable from the Japanese Advisory Committee of the hospital, conveying the sincere sympathy of its members in the anxiety that has come upon him owing to the burning of the temporary St. Luke's on January 13. (See page 88). The Committee expresses the unanimous judgment that the hospital should be quickly rebuilt and assures Dr. Teusler of its readiness to cooperate with him in securing further gifts from friends in Japan for rebuilding.

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**J**UST as we go to press word is received from Kyoto of the sudden death of Miss Mary E. Laning. Miss Laning was a niece of Dr. Henry Laning, founder of St. Barnabas's Hospital in Osaka. She went to Japan with her uncle in 1908 as a Woman's Auxiliary United Offering worker and devoted herself principally to teaching. At the time of her death she was living in retirement.



BLANCH E. MYERS  
*Anking*  
*From Michigan*



THE REV. R. F. THORNTON  
*Cuba*  
*From Pittsburgh*



DOROTHEA TAVERNER  
*Philippines*  
*From Kansas*



THE REV. A. M. ROBERTS  
*Brazil*  
*From Pittsburgh*

Introducing  
Some  
Recent Recruits  
for the  
Distant Missions  
(For details see the  
opposite page)



ERNEST K. BANNER  
*Shanghai*  
*From Atlanta*



MOLLIE E. TOWNSEND  
*Anking*  
*From Western North Carolina*



GRACE A. MEYETTE  
*Liberia*  
*From Pennsylvania*



ELIZABETH S. KELLOGG  
*Alaska*  
*From Vermont*

## Recruits for Varied Mission Fields At Home and Abroad

**T**HE recruits for the missionary staff whom we present to our readers this month have gone to represent our Church in four continents—North and South America, Asia and Africa,—and in the Philippines and Cuba.

**Alaska:** Miss Elizabeth S. Kellogg has gone to fill the vacancy at the Arthur Yates Memorial Hospital in Ketchikan caused by the transfer of Miss Barlow to Liberia. She is a native of Vermont and a member of Trinity Church, Rutland. Miss Kellogg has had ten years experience in the Rutland Hospital and in private practice.

**Brazil:** The small staff of American clergy in Brazil will welcome the addition of the Rev. Albert N. Roberts to their ranks. Mr. Roberts was educated at the University of Pittsburgh and the University of Virginia. He graduated from the Virginia Theological Seminary in 1923 and was ordained in the diocese of Pittsburgh in the same year.

**China:** Miss Blanche E. Myers is a secretary who goes to assist in the business office of St. James's Hospital, Anking. She is a member of Trinity Church, Bay City, Michigan; where she has been interested in Church work especially as an invaluable teacher in Church School.

Miss Mollie E. Townsend, a nurse who will have charge of the "Cross Stitch Work" in the city of Anking, has already served in China as superintendent of the Nurses' Training School at Danforth Hospital in Kiukiang. Before going to China she was a nurse in the Ear, Nose and Throat Department of Bellevue Hospital in New York. Miss Townsend is a native of North Carolina.

One recruit has gone to teach in St. John's University, Shanghai. Mr. Earnest K. Banner is a member of All Saints' parish, Atlanta, Georgia, and a graduate of the Georgia School of Technology in that city. Mr. Banner has been interested in work among young people in his church and has taught Bible classes of various ages.

**Liberia:** A brother and sister have gone to Liberia. Miss Grace A. Meyette has had a varied experience in many types of educational work. For some time she was secretary to Bishop Parker of New Hampshire. She is a graduate of St. Faith's School for Deaconesses in New York and of the New York School of Social Work, but she has recently been in Y. W. C. A. work in Philadelphia. Mr. Leo A. Meyette has gained his experience in the business world, and as an all-around man will fit in admirably in the Industrial School at Cape Mount.

**Cuba:** The Rev. Reese Thornton, while a native of St. Louis, went to England as a boy and was educated at Rugby. Returning to this country he entered the Western Theological Seminary, graduating in 1917. In the same year he was ordained to the diaconate and advanced to the priesthood by Bishop Anderson. At the time of his appointment he was rector of All Saints' Church, Pittsburgh.

**The Philippines:** Miss Dorothea Taverner was born and educated in England. Coming to this country as a young girl she entered the training school of the General Hospital in Salina, Kansas. From 1914 to 1921 she served in St. Barnabas's Hospital in Salina, and from 1921 to the time of her appointment in St. Luke's Hospital, El Dorado, Kansas.

## Sanctuary of the Church's Mission

**TRUST**, perfect trust, life full of mystery?  
Not now, hereafter thou shalt know, saith He.  
Trust, perfect trust, thy doubt and care oppress?  
Beneath the shadow of His wings is rest.  
Trust, perfect trust, possessions swept away?  
Yet life, true life, no power to give have they.  
Trust, perfect trust, while we our lost ones mourn?  
Not lost, but only into life new born.  
Trust, perfect trust, and yet the gulf so wide?  
There is no gulf, e'en now, they're at our side.  
Trust, perfect trust, in conflict sore with sin?  
Lo! on the Cross, sin's Conqueror hath been.  
So blind are we, Lord, to Thy will we bow,  
Perfect the trust, so weak, so faithless now.  
—REGINALD HEBER HOWE, D.D.

### BE THE KNOWLEDGE OF THEE INCREASED

**G**OD, Thou art Life, Wisdom, Truth, Bounty, and Blessedness, the Eternal, the only true Good! My God and my Lord, Thou art my hope and my heart's joy. I confess, with thanksgiving, that Thou hast made me in Thine image, that I may direct all my thoughts to Thee, and love Thee. Lord, make me to know Thee aright, that I may more and more love, and enjoy and possess Thee. And since, in the life here below, I cannot fully attain this blessedness, let it at least grow in me day by day, until it all be fulfilled at last in the life to come. Here be the knowledge of Thee increased, and there let it be perfected. Here let my love to Thee grow, and there let it ripen; that my joy being here great in hope, may there in fruition be made perfect. *Amen*—Anselm (1033-1109).

### FOR OUR BISHOPS AND OTHER CLERGY

Hear what St. Paul saith:

**T**AKE heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with his own blood. Acts XX. 28.

Hear also what St. Peter saith:

**F**EED the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. I Pet., V. 2, 3, 4.

**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*.

*Amid the tumult of daily life, there is often a longing for quiet and refreshment. These books of prayers and devotions, a few of the many available, may prove helpful: Steps Toward Good Prayer—Carpenter-Garnier (London: Mowbray); Prayer and the Lord's Prayer—The Rt. Rev. Charles Gore; Prayers for Private and Family Use—The Rt. Rev. C. L. Slattery (New York: Macmillan); Practice of the Presence of God—Brother Lawrence (New York: Revell); Talking With God—J. J. Kensington (Milwaukee: Morehouse); The Imitation of Christ—Thomas à Kempis (various editions); Book of Prayers for Boys—Blowfeld (London: Mowbray); The Way—G. W. Pepper; The Christian Way—Staley (London: Mowbray).*

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# Progress of the Kingdom

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**T**HE Lenten season approaches and calls the Christian world to prayer. With accustomed zeal our people everywhere prepare for programs of larger consecration, more frequent, more heart-felt worship, more self-searching, more sincere repentance. What an admirable moment to gain that knowledge of the Church, of Her Program, of Her world-wide task, that newly inspired, we may go forth to contribute effectively toward accomplishing that task.

## On the Approach of Lent

The whole cycle from the Nativity to Ascension moves in a fine progression toward doing and going and witnessing. The whole Church may very well pray that such new zeal and reawakened zeal as may inspire her sons and daughters this Lent may definitely express itself in something done, in witnessing. Perhaps a few texts may form the basis for this comprehension of the whole plan and the individual responsibility to "witness" in life and in deed.

First—

"God was in Christ, reconciling the world unto Himself." II Cor. v:19.

Then—

"He became obedient unto death, even the death of the Cross." Phil. ii:18.

Wherefore—

"God also hath exalted Him and given him a name which is above every name." Phil. ii:9.

And now—

"Ye are witnesses of these things." St. Luke xxiv:48.

The Lenten reading and study program of the Church is available. It is to be hoped that every parish will be a center of such reading and such study. One may go through the entire Church and wherever effective units,

measuring up to responsibility and opportunity are found, it will be discovered that knowledge of the Christian faith, of the history and tradition of the particular Church we love, of its divinely appointed and loyally assumed tasks, is the basis of all success. The need is for informed "witnesses." May this Lent add thousands of them to the effective working forces of the Church.

**T**HE annual Lenten Offering Number of THE SPIRIT OF MISSIONS will be issued next month and will reach parishes throughout the

**Lenten Number Church by Ash Next Month**

Wednesday or within a few days before or after the beginning of the penitential season. Advance orders already flowing into the business office of the magazine indicate a very large demand for this issue.

As usual we offer copies of this issue at five cents which copies may be sold at the regular price of the magazine, ten cents each.

Literature fully describing this special offer has been sent to all parochial clergy. The same information, together with an order blank, will be found on the back cover of this issue.

It is urged that orders be forwarded promptly so that there need be no repetition of the situation which developed in connection with the United Thank Offering Number last December, when the edition was exhausted and orders could not be filled.

There never was greater need for a loyal, sacrificial effort on the part of the children of the Church to amass a generous Lenten Offering and THE SPIRIT OF MISSIONS is proud to be a factor cooperating to that end. The children's

## THE SPIRIT OF MISSIONS

effort and sacrifice expressed in terms of dollars reached \$449,500.00 last year. In terms of character building among the children themselves, of education in mission outlook, in furtherance of the cause for which the Church stands, and as a contribution toward the bringing of the Kingdom of God, who can compute what it meant?

**I**N Archdeacon Jenkins's account of "The Land of the Sky-Blue Waters" in this issue there is an appealing note.

The Havasupai Indians, who have lived for generations in their canyon, The Land of the Sky-Blue Water surrounded by walls of rock which make their home almost inaccessible, are as remote from our civilization as if they dwelt on the other side of the world. It speaks well for our government that it has established a school among these people, but surely our Church has a duty also. The suggestion of the present superintendent of the Agency in the canyon that a man should come to live among them who could show them better ways of living and gradually win their confidence until they were ready to receive the Gospel Message, seems an eminently practical one. Such a man should have wisdom, patience, practical knowledge and a love of his fellow men, even though they be Havasupai Indians. Perhaps some day our Church will feel able to send to these neglected people the help she has given to others of our Indian brethren. When that day comes Archdeacon Jenkins hopes that such a man may be found.

**I**MPRESSIVE statements recently appearing concerning the numbers of foreign-born students in American educational institutions To Stir Up bring again to mind the Pure Minds missionary opportunity which is thus afforded at our very doors. There are probably ten thousand of such young people and

a large proportion of them center in the Eastern States. They represent every part of the world and particularly the Orient. There are now in this country more than two thousand students from China and Japan, and possibly as many as seven hundred from our own Philippine Islands.

A manifold responsibility grows from this situation. It affects professed Christians upon each campus where these students are found. It affects the organized Christian life in the vicinity of each institution thus attended. It extends away from the campus to each nearby home, that these strangers among us may not be dependent for their impression of America upon remote observation, but that they be received as friends and brethren into our homes and there get the real spirit of this Christian Land.

Last fall a young educator from a great Oriental country completed two years of advanced work at Columbia, New York, and won his degree. In his home land he had been among the faculty of one of our greatest religious institutions. For two years he had dwelt in the midst of thousands of Church people of New York City and yet, upon the very eve of his departure from the American metropolis to resume work as a mission educator under the banner of our Church in his native land, he replied to a question asked by the editor of this magazine that not in the two years had he been received into a single American home.

The responsibility rests on all of us when the "uttermost man" moves next door.

**T**HE meeting of the World-wide Missionary Conference in Washington, beginning in late January, has given rise to a number of impressive reviews of missionary progress since the last Ecumenical Conference which was held in New York in 1900. In these twenty-five years enormous strides have been

**The Past  
Twenty-five  
Years**

made in Christian effort for the conquest of the world.

Every part of the globe has felt the impress of momentous events in the political, financial, educational, scientific and other worlds which mark this last quarter-century as of astounding importance in the history of civilization. The map of the world has been made over, dynasties have come and gone, popular government as against more autocratic systems has made tremendous strides. All has affected, for better or worse, world opportunity for mission effort.

Strategically the stress of the mission enterprise has changed more and more from the evangelistic to the educational and social. The larger achievements of the quarter-century have been colleges and hospitals in non-Christian lands, all of which are monuments to the Christian program for a new and better world.

There has been striking progress, notably in China and Japan, toward the ultimate goal of missionary enterprise, that is to say, the creation of independent Churches. In all probability this movement will continue to be the most striking evidence of Christian progress for many years to come.

Our own Church has swept forward on the current of these broadening conceptions of missionary responsibility. Our educational institutions in the foreign fields are glorious tributes to the Church's vision. Our hospitals stand in the forefront of kindred institutions, particularly in the Orient.

The following figures, gleaned from *The Missionary Review of the World*, give the statistical contrast between 1900 and the present time.

"The statistics for 1924 are not yet published, but in studying the latest figures available, we find that, in 1900, the year of the Boxer uprising and of the Ecumenical Conference, in the United States and Canada there were reported 54 Protestant organizations conducting foreign missionary work, while today there are over 200.

"The total amount of income of these

American societies has grown from \$6,115,000 to over \$40,276,000, while one denomination alone had last year a budget of over \$8,000,000 for foreign missions.

"The number of American foreign missionaries twenty-five years ago was about 4,500, while today it is over 13,000, and the native staff has grown from 16,000 to over 60,000.

"The stations and outstations occupied by American societies have greatly increased, especially in China, Africa and Latin America, while the number of baptized communicant Church members has grown from 400,496 to 1,500,000, and the total number of those baptized or under definite instruction is over 2,000,000.

"The schools and colleges in American missions have increased from 6,252, with 240,263 pupils, to over 20,000, with over 622,000 enrolled. No doubt, these reports are far from complete."

Certainly the record summons to new zeal and courage and for fresh adventure in fulfillment of the Great Commission.

**T**HE amount in hand for the Bishop Rowe Foundation Fund was in September \$89,316.91—leaving only a

balance of \$19,683.09 to complete the full amount. Responsible committees are eager that this fund be completed before January, 1926.

The women have done their share. Might not the men now come forward, and raise the remaining amount needed to complete the fund? Who can read in *THE SPIRIT OF MISSIONS* the account of Bishop Rowe's hardships this winter while visiting his faraway stations and not realize what his sacrifices and dangers are! "In journeyings often, in perils of waters . . . in perils in the sea . . . in weariness and painfulness" and the greatest burden of all "the care of all the churches"—is his life unlike St. Paul's?



# The National Council

Is the Board of Directors of the

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

### Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

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

#### THE GENERAL CONVENTION

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

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy

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# The National Council

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

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

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

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

## Notes on Office Activities

THE Rev. Robert F. Lau, S.T.D., has taken up his new duties as Assistant Secretary of the Division, succeeding the Rev. Charles T. Bridgeman, our American Educational Chaplain in Jerusalem. Dr. Lau comes from the Diocese of Newark, where he was rector of St. John's, Bayonne, and one of the diocesan examining chaplains. He is well known as a liturgical scholar and has both a book knowledge and a practical experience of the foreign born. Beside a number of important special assignments he will lecture in our Seminaries and the Russian Seminary, have charge of preparing foreign language tracts on the Church, of which thus far we have only those in Finnish, Swedish and Spanish, and of the compilation for more ready use of the enormous amount of useful material and information gathered in the past five years and still continually gathered by the Division. The office has come to be regarded by all sorts of organizations and specialists, outside the Church as well as within, as an authoritative bureau for advice and information on all phases of the intricate subject of the foreign born. We have literally been swamped. Dr. Lau, with the help of Mr. Knapp, who has temporarily been called in from field work, and Mr. Garfield McNeill, the new Office Manager, is bringing everything into shape so that we can be a more efficient clearing-house.

MR. LAMKIE, after filling the interim between Mr. Bridgeman's departure and Dr. Lau's coming, and doing an effective

piece of field work in New York City, and editing "Foreigners or Friends," has gone to the Diocese of Bethlehem, at the call of the Diocese and of the Third Province. He will do intensive field work under the direction of the Bishop for six months in several industrial cities of the Diocese. Mr. McNeill will now edit *Foreigners or Friends*.

THREE more of the bilingual prayer booklets, "Daily Prayers and Prayers in Sickness," have now been published, being the familiar prayers of the Russian Orthodox, Syrian Orthodox and Slovak Catholics. Dr. Spoer, with the help of the Orthodox Russian and Syrian clergy in Detroit, compiled and translated the first two, and Bishop Gorazd and the Rev. Robert Keating Smith the last. This completes the series in eleven different languages, the others being Italian, Hungarian Reformed, Greek, Armenian, Swedish, Finnish, Rumanian and Polish, each with an English translation on parallel pages.

THE large window to the right as you face the Church Missions House, which has attracted such widespread attention and comment by its displays depicting the ideals, arts and religion of different races or general foreign-born subjects, had a beautiful Christmas display. About a large Murillo Madonna and Child were placards containing the words of the Christmas message "Peace on Earth, Good Will Towards Men" in ten different languages, including

## THE SPIRIT OF MISSIONS

Aramaic, the language in which the Angels must have sung to have been understood by the Shepherds. In the center below was a Bible opened at the Christmas story and an illuminated Missal opened at Christmas Day. On the floor were the "Daily Prayers and Prayers for Sickness" booklets in many languages opened at the Creed. All was set in a deep red background with figured silk borders and above and around green gar-

lands and trees. Hundreds of foreign-born people stopped to look at this window.

**M**R. KNAPP is continually filling orders for his beautifully colored maps of states and cities, showing the proportions of foreign born, by county or ward, and the surveys of all cities over 10,000, or of counties giving the numbers of each race in the locality. The office is equipped to fill all such orders.

### Educational Division

William C. Sturgis, Ph.D., Secretary

## An Old Book and Some New Ones

**I**N January the edition of another one of the series of *Handbooks on the Missions of the Episcopal Church*—this time, *No. 1—China*—was exhausted. A new and revised edition of the *China Handbook* bringing the story of the work of the Church in that land down to the close of the year 1924 has just come from the press and is now ready for distribution. Many sections have been rewritten, much new material, both in text and illustrations, has been added, while all the notable features of the Handbook Series—map, bibliography, index, and pocket for annual supplements—have been retained. The price remains, as before, forty cents a copy.

Purchasers of the first edition of the *China Handbook* will be glad to know that the 1924 Supplement will be ready for distribution soon.

**T**HE Missionary Education Movement has issued, recently, an interesting set of *One Hundred Questions on China*. Intelligence tests and intellectual or informational measurements of the type of these questions attract as much attention as do cross-word puzzles, if not more. Leaders of groups on China may find these questions useful at the beginning of a course to stimulate interest and activity in the group study; or, during the course to arouse a consciousness in the group of some of the fundamental facts about China which are commonly overlooked; or, at the end of the course as an examination. Other uses may be devised, and any leader who desires to try them may have copies, as long as our very limited supply lasts, by writing the Book Store. A key of answers is also available and may be had by leaders on request.

**I**N a recent address delivered in Grace Church, New York, the Rev. William P. Merrill, of the Brick Presbyterian Church, New York, laid particular emphasis upon the importance of a definite, earnest, con-

crete pursuit of peace, if war is to be overcome in our world. The same emphasis has been marked in several recent books on the subject of war and peace, notably *The Prevention of War* by Philip Kerr, in which particular stress is placed upon the negative character of mere preventive measures, whereas real hope in the situation lies in positive measures, in definitely seeking peace and means for a happier world. In this pursuit of peace the Church has a large and definite responsibility, a responsibility which the National Council through its Department of Christian Social Service has recognized and acted upon as evidenced by the publication of *The Search for Peace*, an outline for the study of methods toward peace to be used by leaders of forums and discussion groups, by Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary.

*The Search for Peace* is a pamphlet of about seventy pages presenting suggestive questions and illustrative material for a discussion of methods toward peace. The subject of the course is developed by considering, in order, the necessity for a warless world, the ideals that create a warless world, the concrete tasks that will end war, and the duty of Christians toward the cessation of war. Anyone interested in the creation of a warless world (and who is not?) will find this pamphlet of great value in doing constructive thinking on the problems which every member of society faces today. *The Search for Peace* may be secured from the Book Store, 281 Fourth avenue, New York, for 25c. It is hoped that Church people generally will give this subject their earnest thought and study, and that *The Search for Peace* will have a widespread use throughout the Church during the coming year.

**C**REATIVE Teaching, *Letters to a Church School Teacher* by the Rev. John W. Suter, Jr. (Macmillan, \$1.00) is an admirable presentation, in a non-technical style, of the

## THE NATIONAL COUNCIL

fundamental principles of teaching and will be found exceedingly valuable to leaders, generally, whether young or old, who have never studied pedagogy or had any regular course of teacher-training but who desire to participate actively in the teaching mission of the Church. Beginning with the fundamental question, "What is a Teacher?" Mr. Suter discusses in short, breezy letters, *Your Job* (as a teacher), *Your Preparation*, *Your Lesson*, *Your Pupils*, *Your School*, *Your Church*, *Your Reading*, and, finally, and probably most important, *Yourself*. If this book contained no other noteworthy material, the section devoted to *Yourself* would make it a valuable contribution to pedagogical literature. Good or bad teaching so often largely depends on the teacher's attitude, and yet so frequently the teacher disregards the elements on this score which go to make up a good teacher. It is for these reasons that the cautions which Mr. Suter enumerates—the need for flexibility in teaching-method, a teacher's behavior and strength, the teacher's teachableness and humility, and, above all, the teacher's aim to impress the personality of Jesus Christ rather than his own weak personality on the class—are particularly timely and valuable. In his first letter, on *Your Church*, Mr. Suter writes: "The Christian Church is essentially a teaching Church, and practically everything that it does is done in the service of its teaching mission. This is because the Christians' God is, by character, a teaching God." Mr. Suter's book is aimed at furthering this teaching mission of the Church, and it is to be hoped that all who would participate in this phase of the Church's task will read Mr. Suter's pithy letters, all of which have been written after years' of study and wide experience.

IT is encouraging to note the increasing use which is being made of our Lending Library, and I hope that during the coming year it will serve even a greater number. The Library has very few rules, and those of the simplest. It is, therefore, somewhat surprising that even these simple rules are frequently disregarded or violated. The rule which is most frequently overlooked is the regulation in regard to the payment of postage both ways by the borrower. There is little difficulty about the payment of the return postage. It is the payment of the sending postage which is so constantly overlooked. This may be due, in a large measure, to oversight or in not knowing just how to remit to the Library the postage which has been paid in sending the book to the borrower. This can be easily remedied. If the borrower will carefully note the amount of stamps on the package of books when it is received and place a like amount in an envelope and put this in the front of the books when they are returned to the Church Missions House, there will be no further difficulty, and the Librarian will be saved the trouble and expense of sending out notices of postage due. About six per cent of the borrowers during 1924 still owe postage paid on books sent them, some of them dating back as far as last February and March. With the very small appropriation on which the Library operates, these delinquencies hamper its proper growth, and I hope that those to whom notices for postage due have been sent will respond promptly, and that during the coming year borrowers will be more careful about this really very trivial matter. In that way, only, can the Library maintain the degree of efficiency and usefulness which everyone desires for it.

## Religious Education

Executive Secretary

### Week Day Religious Education in 1925

THE outlook for week-day religious education in coöperation with the public school is most encouraging. The fact that a great religious and educational ideal should be able to grip a nation east, west, north and south, fills one with optimism. Four years ago few sensed a need for anything of this kind. The problem was ignored. Today it is being seriously faced. In twenty-three states it is in successful operation and thousands of cities have, by school board action, made school time available.

It was to be expected that a movement quite new, without any ancient landmarks or experiences to guide it, would encounter difficulties. It was quite natural that many

differing types would result from different localities approaching this problem from widely varying points of view. This has been an excellent thing; we have passed the first stage. We have now quite a large experience to help us. At present there are guideposts to point the way to successful endeavors. These have shown us that there are some methods that are doomed to failure before they are attempted.

There have emerged, however, some outstanding types of this work that have shown an enduring tenacity. These types do exist side by side in many communities. Sometimes one only of these types will be found because it is especially adaptable to a pecu-

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liar local situation. But they should all be carefully studied and the question asked by each community, which one or more of these types will minister effectively to their children. Briefly these generally successful types are:

Type I. An individual church, adding more time to its educational program, being responsible entirely for program and finance. Purely a denominational effort.

Type II. A coöperation of those churches interested and taking part in the plan, each church being responsible for its denominational program, but represented in a supervisory body which is responsible for standards of housing, equipment and teacher efficiency. While not interfering with the content and devotional program of the several churches in any way, such a representative board gives stability and is an element of permanence in the movement and is found to more effectively deal with the public school authorities.

Type III. Interdenominational in character. The coöperating churches stress their similarities and suppress their differences, and so project a program common to all.

The field workers of a majority of the Communions have kept very closely together for the last four years. They recognize that coöperation in method is essential to success. Such coöperation does not entail loss of identity or in any way interfere with the positive contribution each Church feels it is called upon to make to the community. It is a helpful thing to know that these field men, differing widely in many points of belief and practice, are one on the way the movement must be begun and continued in any community.

It matters not which one of these leaders makes a contact with a given community. The same generally approved method will be

followed, assuring to the coöperating Churches their full identity and freedom to project their own "way of life." No one is compelled to coöperate, but none, Roman Catholic, Jew, or Protestant, is excluded, and the same privileges are open to all. This is the fundamental American principle of religious liberty. We must recognize that the only way a given group which feels it has a definite contribution to make to the advance of religious and social living may make that contribution is by living its own life. This group life may never be entirely the same in any two groups. Groups whose "way of life" is similar should naturally wish to come together. Groups whose "way of life" is different, and whose difference in their opinion is essential to their contribution, must be protected in it. This movement owes what success it has achieved to a jealous guarding of this principle.

The great danger that confronts us is the unprepared attempt of communities to begin a work that calls for very definite and well-established standards. That these standards have been largely ignored in our Church schools meeting on Sunday is not the point. The point is, if we ask for school time and compete with the school in a real effort to secure a serious and active interest in religion on the part of the child, we must employ those sure and established means and methods which make much of the very dry and uninteresting curriculum of the public school effective. This is by no means an easy task. That it can be and is being done in many places points the way to making it successful generally.

Let us appeal to interested communities to find out what methods have been successful in communities similar to theirs, to estimate carefully the things needed to make this a local success and then to make haste slowly but surely.

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### Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### Soldier, Statesman and Youth

**S**PEAKING before the Foreign Policy Association in New York recently, a soldier of twenty-five years' experience, who has been through five years, Lord Thompson, Air Minister in the Labor Government, used the expression "the folly and futility of war." These are not the words of a pure idealist. In the same speech the same man said it would be sheer moral cowardice to blink the fact that under present conditions the only defense against an air attack is an offensive air attack, the only way to save your civilian population from air bomb-

ing is to bomb your enemy's civilian population.

Therefore, the words stand out the more strongly. Twenty-five years of soldiering! Grave responsibility for the defense of his own country. Full knowledge of what air bombing means—he was in Bucharest when it was bombed three times a day for eight days. The folly and futility of war!

"Now we, young people, members of St. Paul's Parish, New Haven, state our opinion that the great issue before all statesmen of the day is 'War or Peace.'" Thus

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speak some of the youth of the Church. Said James Bryce, "If we do not destroy war, war will destroy us."

Statesman, youth and soldier all seem to say the same thing. Whether they are right or not is one thing. Whether they have laid hands on the problem which is nearest the hearts of men and women today is quite another thing.

What shall Christians say? What shall Christians of our Communion say?

The national Department of Social Service has made it possible for them to say something because it has made it possible for them to learn something. The Council has sponsored the effort; the other departments are cooperating in promoting it; Miss Boyer, of the Woman's Auxiliary, has labored heroically and in an incredibly short time produced a remarkable text for use in a forum or in a discussion group. It may profitably be studied by an individual, though it is best adapted to group study. It is on sale at the Book Store, 281 Fourth avenue, New York, at the price of twenty-five cents a copy, titled, "The Search for Peace."

It would be a reasonable expression of Church people's interest in the question of peace if this entire edition were sold out

immediately. It would be a tremendous contribution to the nation's thought if Church people over the country were to form in groups and use it so that their Christian voice might be heard in the turmoil of voices from which will come America's utterance on the subject which is uppermost in the minds of all civilized peoples.

The General Convention at Portland in 1922 said, "We solemnly commit ourselves as members of a Christian Church to use every consistent means to the end that war may be abolished and the Golden Rule become the universal law of nations and of people."

Is study one of the consistent means? Is clarifying our minds a duty? If it is, may we apply ourselves to the task now and take this material to inform our minds, to stir our conscience, to guide our actions and to vitalize our intercessions. *The Search for Peace*, twenty-five cents, at the Book Store. Write now.

The sense of rural vocation is strong in our priests. Two clergy who attended the rural conference at Madison have since changed their parishes, but they write in somewhat proudly, they have not changed their field. They have gone to other rural parishes.

## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### Annual Conference, Diocesan Executive Secretaries

THE Field Department's Annual Conference of Diocesan Executive Secretaries, held in Highland Park, Illinois, January 7-9, inclusive, was the best and most representative the Department has ever held—both in attendance and accomplishments.

There were seventy-two persons present—fifty representing dioceses, eleven associate Secretaries of the Field Department and eleven from the Field and other Departments of the National Council. The group was unanimous in its opinion that a single conference for the whole country is preferable to the regional conferences held a year ago. Every section of the Church was represented—from Massachusetts to California, from Olympia to Florida, from Minnesota to Texas.

The high points of the conference were: the discussion of *Lay Leadership*, introduced by a masterly paper by Mr. J. M. Miller, of South Dakota (which is to be printed for general distribution); *The General Church Program* for the next triennium, presented by Mr. Lewis B. Franklin, vice-president of the National Council, being the plan proposed by the Council at its

December meeting; consideration of *The Church Service League*, led by the Rev. Dr. W. H. Milton, chairman of the National Commission on the League.

Various other topics and plans of importance were carefully discussed and studied. It was a constructive conference. It very decidedly got somewhere. The conference was in session almost continuously, stopping only for meals and inadequate sleep—no chance for recreation or relaxation of any kind. In view of the high pressure necessary to cover the program, it was voted to make the 1926 conference one of four days' duration.

The following are some of the recommendations adopted by the conference:

**Lay Leadership:** We are convinced, from the statements presented to this Conference and to preceding meetings of the group, that laymen of the Episcopal Church are rapidly coming to intelligent self-consciousness with respect to the Church and her work, and we recommend that the Field Department make a special study of this movement and that the National Field Department and Diocesan Field Departments meet this de-

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velopment with wise leadership, utilizing suggestions made by Mr. J. M. Miller and the Rev. W. R. Noe, in their statements at this Conference, and that these statements be placed in the hands of all diocesan leaders.

We further recommend that on the program for the next Conference a half-day be allowed for the presentation and discussion of the subject of promoting and guiding the men's movement in the Church.

**Publicity:** We recommend the utmost cooperation in spirit and in letter with the Publicity Program of the National Church, recognizing in such Program a vital factor in the promotion of the Church's Mission.

We urge cooperation in securing readers of Church literature so that our people may be better informed. We again recommend the plan of the National Department of Publicity for the printing of subscriptions to diocesan papers and *The Church at Work*, on the pledge cards.

Realizing the imperative need of an adequate presentation of the work of the Mis-

sion Field, we endorse the suggestion of the Publicity Department to send to different fields such experts as may be necessary to secure real publicity material.

**Program for Next Triennium:** We heartily endorse the plan for the Program and the allocation for responsibility therefor for the next Triennium accepted by the National Council and presented to this Conference by the National Treasurer.

**Partnership Principle:** This Conference is convinced that the spirit of the movement to promote the Church's Program will not be fulfilled until there is a thoroughgoing practice of the partnership principle on the part of the dioceses and missionary districts in their relation to the National Church, both in regard to the budget and the Advance Work, and it believes that a separate missionary treasurer in each parish and mission will greatly aid in the realization of this fundamental principle of the Church.

## An Addition to Our Staff

THE Field Department is glad to announce the appointment of the Rev. J. I. B. Larned, recently rector of St. John's Church, Yonkers, New York, as General Secretary. Mr. Larned is a graduate of Harvard College of the class of 1905. He was a student at Union Theological Seminary, 1908-1910, and graduated from the Episcopal Theological School in 1911. He was ordained to

the diaconate in the same year and advanced to the priesthood in 1912. In succession he was curate of St. John's Church, Clifton, Staten Island, 1911-1913; missionary at Globe, Arizona, 1914-1916; rector of St. John's, Kingston, New York, 1916-1918; dean of the Pro-Cathedral of the Nativity, Bethlehem, Pennsylvania, 1918-1922, and rector of St. John's Church, Yonkers, New York, 1922-1924. Mr. Larned was chairman of the Nation-Wide Campaign for the diocese of Bethlehem from its inception and later a member of the Diocesan Missionary Church Extension Society for Westchester County during his rectorship at St. John's, Yonkers, in which time the parish made a signal growth in all of its departments.

Mr. Larned has been Associate Secretary of the Field Department for some time and has done most signal work in the Dioceses of Rhode Island and Central New York. His coming to the Department as a full-time General Secretary has been heralded as a great boon to the work of the Field Department and General Church. We believe that with such splendid experience in all phases of parish life he will be able to assist others to solve their many problems in this difficult age.

THE diocese of ——— had ten items in its priority list in the General Program. In the last two years six of those items have been achieved locally and two are in process of achievement. An interesting illustration of how the national movement reacts for the benefit of the parish.



THE REV. J. I. B. LARNED

## THE SPIRIT OF MISSIONS

### Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING 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. For names see page 116.

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

#### ALASKA

Miss Susan E. Smith (Province 4).  
Miss Alice Wright (Province 3).

#### CHINA

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

Prof. C. F. Remer, Ph.D. (Province 1).  
Rev. and Mrs. Paul Maslin (Province 8).  
Dr. C. S. F. Lincoln (Province 1 and 2).  
Miss Lucy Kent (Province 2).

#### CUBA

The Rev. W. W. Steel (Province 3).

#### JAPAN

Bishop H. St. G. Tucker (Province 3).  
Rev. J. H. Lloyd (Province 3).  
Miss Gladys V. Gray (Province 2).

#### LIBERIA

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

#### MEXICO

Mrs. Ralph Putman (Province 7).  
Miss Martha Bullitt (Province 2).  
Mrs. Charles H. Boynton (Province 2).

#### NEGRO

Archdeacon Russell (Province 3).  
Rev. S. W. Grice (Province 3).

## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### The January Officers' Conference

**T**HE Officers' Conference of the Woman's Auxiliary was held at the Church Missions House on January 15 at 10:30 a.m., beginning with a celebration of the Holy Communion at 10:00 o'clock in the Chapel.

The meeting was opened by Miss Lindley with prayer. The roll call showed the following dioceses represented—Albany, Connecticut, Long Island, Newark, New York, Pennsylvania, Rhode Island.

In order that the branches of the Auxiliary may know what subjects will come before the Triennial meeting in New Orleans for legislation, we are printing in full the statement on the United Thank Offering which was presented by Miss Lindley to the Conference and by it discussed:

#### Statement on the U. T. O.

(1) The purpose of the United Thank Offering of 1928 will be voted upon.

(2) It is suggested that the Triennial send the following request on the United Thank Offering to the National Council as an expression of opinion concerning the general policy governing matters pertaining to the United Thank Offering, with the request that

this opinion be considered in connection with the disposition of the funds of the offering:

**A. Purpose:** It seems desirable that the women of the Church should not aim to provide the support of all women workers in the Mission Field, through the United Thank Offering.

**B. Requirements for Candidates:** (a) Candidate should present adequate testimony concerning character, built on personal religion with a genuine missionary motive for her work. (b) Educational requirements should be gradually raised and college graduates given preference, all other things being equal. (c) A full high school course or its equivalent should be the minimum.

**C. Training (1):** That inasmuch as the Survey of the training requirements, conditions of work and salary standard for women workers in the Episcopal Church, as well as reports from the field, reveal an increasing need for careful preparation and training of candidates before taking up positions in the field, it is very important that plans for training be made as effective as possible.



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**D. Training (2):** That sufficient funds for training both in preparation and on furlough be set aside for this work in order that the United Thank Offering may furnish the Church with well equipped women for definite tasks. This matter to be worked out by consultation of the Executive Board of the Woman's Auxiliary with the proper authorities under the National Council.

**E. Training (3):** That the provision for training shall be recognized as including not only actual cost of tuition and board, but such additional ways and means for increasing the effectiveness of training, and the welfare of those under training, as the Executive Board of the Woman's Auxiliary and the proper authorities of the National Council may consider necessary.

**F. Salaries:** That the present standard for the salaries of women workers should not be considered as permanently fixed but as subject to such increase from time to time as circumstances may require and as may be agreed upon by the National Executive Board of the Woman's Auxiliary and the proper authorities under the National Council.

**G. Pensions:** That some arrangement should be made by the proper authorities of the National Council in consultation with the Executive Board of the Woman's Auxiliary, whereby a woman under the United Thank Offering may be assured on appointment, provided her service is satisfactory, that she will receive a reasonable allowance, payable automatically upon her retirement at the age fixed in the various fields.

**H. Retiring Allowance:** That United Thank Offering workers disabled during service should receive some regular allowance, unless otherwise stated in the appointment.

**I. Furloughs:** That every woman worker should have an adequate annual vacation of not less than one month with salary continuing. The Department of Missions is urged to endeavor to secure the establishment of this practice in all fields in which women supported by the United Thank Offering are at work.

**J. Recruiting:** That some plan for recruiting should be worked out, whereby there would be in every diocese a committee on recruiting for the Mission Field, which would be responsible for presenting opportunities for missionary service in parishes, particularly in the Church School and Young People's organizations, preparatory schools, colleges, medical schools, hospitals and summer conferences. All work of this kind should be done in direct connection with the Recruiting Secretary of the Department of Missions.

The following questions which have been sent in were then read by Miss Lindley, but there was no time to discuss them:

1. If the United Thank Offering started as a spiritual thing, has it not become largely a drive for money?
2. Could we have suggestions for discussion groups?
3. Could we have a list of United Thank Offering workers from our province?
4. Could we have a list of those working in our province?
5. How can we get parish treasurers to report on time?
6. How can we explain the United Thank Offering not counting on the parish quota?
7. Is it best to collect it twice a year?
8. Is it best to have one or two presentation services?
9. How can we get gifts from every parish?
10. How can we educate the clergy about the United Thank Offering?

There was no time to discuss these questions, but they are printed here in the hope that they may be given thought by the members of the Auxiliary.

A report on THE SPIRIT OF MISSIONS was also read by Miss Lindley. She said that in 1924 we received 394 orders for 13,012 extra copies of the U. T. O. (December) number of THE SPIRIT OF MISSIONS as against 602 orders for 21,748 copies ordered in 1923.

Dr. Teusler then made an address on the disaster in Tokyo, particulars of which appear on page 88.

## The February Conference

THE Officers' Conference will be held as usual in The Church Missions House on Thursday, February 19. The Holy Communion will be celebrated in the Chapel preceding the Conference which begins at 10:30 o'clock. The subject to be considered is International Relations and the Woman's Auxiliary. It is hoped that Miss Helen H. Morehouse, secretary of the Foreign Policy Associations, sub-Committee on Traffic in Opium, will be present and make an address.

Our March issue will be the  
**Lenten Offering Number**  
Terms and order blanks on back  
cover of this number.

# 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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- IV Liberia. 40c.

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### Liberia

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- 1520 How to Reach the Foreign-Born, a practical parish program (Bulletin No. 45).
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