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The Spirit of Missions

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The Spirit of Missions

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THE RECESSIONAL AFTER THE CONSECRATION OF BISHOP GILMAN
 (From left to right) Bishop Norris of North China, Bishop Huntington of Anking, Bishop Roots of Hankow, the newly consecrated Bishop Gilman, Suffragan of Hankow, the Rev. S. H. Littell, the Rev. F. L. Hawkes Pott, D.D., the Rev. Arthur M. Sherman



THE BISHOPS WHO TOOK PART IN THE CONSECRATION OF BISHOP GILMAN
 The five bishops in the front row from left to right are Bishop Gilman, Bishop Huntington, Bishop Sing (the Chinese assistant bishop of Chekiang), Bishop Norris and Bishop Graves of Shanghai. Bishop Roots is almost hidden in the back



Coat of Arms of the
Diocese of Hankow

Bishop Gilman Consecrated Suffragan of Hankow

An Impressive and Colorful Ceremony—Not a Word
of English Uttered Throughout the Function

By Frances E. Merrill

Secretary to the President of Central China University

IN the historic St. Paul's Cathedral, Hankow, China, on March fourth, was held the service of consecration of the Rev. Alfred Alonzo Gilman, S.T.D., as Suffragan Bishop of Hankow. There, in surroundings rich in associations with the second Bishop Boone and with Bishop Ingle, and in the presence of an assemblage of clergy and laity, representative of a half dozen or more nations and of as many different Communion, the ceremony took place which set apart Dr. Gilman as a Bishop in the Church of God for the Master's work in the Diocese of Hankow.

On the morning of March fourth I awoke in fear and trembling. What if it were raining, and worse still, what if a north wind were blowing! What has the north wind to do with the consecration of a Bishop? Just this—the consecration was to take place in Hankow and if a strong north wind were blowing we in Wuchang might not be able to get across the river to see it! When I opened my eyes the clouds hung dark and heavy over the Hanyang hill, but the wind was not blowing. Fortune was with us, however, and by nine o'clock the sun was shining brightly and the air was warm and springlike.

The scene in the Cathedral Compound just before the service was surpassed in gorgeousness only by the beauty of the scene in the Cathedral.

The procession of about 150 people formed in front of the Bishop's house in good time so that when the five-minute bell of the Cathedral stopped ringing at ten o'clock we were ready to march to the processional hymn *Through the Night of Doubt and Sorrow*.



ALFRED ALONZO GILMAN, S.T.D.
Suffragan Bishop of Hankow
March 4, 1925

First in the procession came the choir boys of the Choir School in Hankow, headed by the crucifer—and one must not forget the two little girls with big bows on their heads leading the choir. Next came the students of the Boone Divinity School followed by the Boone School faculty and then by the Central China University faculty—these all in their black caps and gowns made

gay with the gorgeous hoods, especially the Oxford red, the white of Cambridge, the fur-trimmed hood of McGill University (Montreal) and the Boone yellow and blue. Then followed representatives of Boone Chapel vestry, St. Paul's Cathedral vestry, the Standing Committee and the Council of Advice; the Chinese Commissioner of Foreign Affairs in Hankow and the Aide-de-camp of the Military Governor of Hupé; clergy of other Communion, including representatives from the London Mission, the Wesleyan Methodist Mission, and the Swedish Mission, and also the Russian priest in Hankow with his yellow brocaded cope and his purple hat. Then came the visiting clergy

THE SPIRIT OF MISSIONS



BISHOP ROOTS TALKING TO A RUSSIAN
PRIEST

*This representative of a great sister Communion was
a picturesque figure in the procession*

of our Mission, especially the rector of the Japanese congregation in Hankow, and the clergy of the Hankow diocese—over thirty Chinese clergy, exclusive of the foreigners.

The last section consisted of those taking part in the service: The Rev. Dr. F. L. Hawkes Pott of St. John's University as registrar; the attending presbyters, Archdeacon Lan-tin Hu and the Rev. S. H. Littell; the Suffragan Bishop-elect; the reader of the Litany, the Rev. A. M. Sherman; the presenting Bishops, the Rt. Rev. L. H. Roots, of Hankow, and the Rt. Rev. F. L. Norris, Bishop of the English diocese of North China (who gave the end of the procession a daring touch of color in his red and purple vestments); the Rt. Rev. D. T. Huntington of Anking, co-consecrator; the Rt. Rev. Tsae-seng Sing, Assistant Bishop in the English diocese of Chekiang, the preacher and the first Chinese Bishop; and last, the Rt. Rev. F. R. Graves, of Shanghai, the Presiding Bishop. Much credit is due to the Rev. Harvey Huang, priest in charge of the Cathedral and

the Master of Ceremonies, for the orderliness and precision with which the procession and indeed the whole service was carried out.

The Cathedral was arranged to seat 800 and it was well filled with an orderly and reverent congregation, including many nationalities as well as Chinese Christians from no less than eight provinces. It was beautifully decorated with flags of many lands, banners and flowers. The chancel is worthy of especial mention; it was lighted with arc lights, many candles and strings of colored electric lights, and the sun streamed through the east windows so that the chancel was a blaze of glory throughout the service.

The whole service was conducted in the Chinese language. Bishop Sing took as his text for the sermon, I Corinthians 4:1 and 2, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." He spoke of the Bishop as the leader of the diocese so that his every action is watched by all people within and without his see. He likened a Bishop's position to that of many a condemned criminal—they are both on a platform for men and angels to look upon. According to St. Paul a Bishop has two great responsibilities: first, as Christ's servant; and, second, as a steward of the mysteries of God. According to the first, Bishops must serve men after the pattern of our Lord Jesus. The higher the office in the Church which a man holds, the greater is his responsibility for service. As stewards of the mysteries of God, Bishops must manage the wealth of God and one of the great treasures which God has in this world is the Holy Scriptures. As the Scriptures are the food for our spiritual life, all Bishops must see that the Scriptures are used to feed the Church. The Bishop closed by addressing a few personal sentences to Dr. Gilman, urging him to take Christ as his pattern in all things.

The offertory was a generous one and

BISHOP GILMAN CONSECRATED

will be used for the missionary work of the Chinese Church in the Province of Shensi, work which is growing fast; it is hoped that the time is soon coming when they will have a Chinese bishop.

At the end of the service the procession marched out in the same order, singing *Go Forward Christian Soldiers*, marched nearly the length of the compound and then formed a circle in the Bishop's yard where pictures were taken and everyone had an opportunity to shake hands with the new Bishop. Later refreshments were served in the Bishop's house and in the parish house and several presentations were made. The Philadelphia Divinity School alumni gave Bishop Gilman his Episcopal robes; the Diocese of Hankow gave him his pectoral cross and the clergy of the diocese gave the gold chain on which to wear it; the Boone staff gave his ring.

In conclusion it is only fitting to say something about the Suffragan Bishop himself. North Platte, Nebraska, is

twice famous now, as being the home of Buffalo Bill and the town in which Bishop Gilman was born, in 1878. He graduated from the University of Nebraska with Phi Beta Kappa honors in 1898 and from the Philadelphia Divinity School in 1901. He spent his diaconate in home mission work in Wyoming and came to China in 1902. His first few years in China were spent in mastering the Chinese language. He worked in Changsha and Hankow, and in 1917 became president of Boone University in Wuchang. In the fall of 1924, when the Central China University started as a union educational institution, Dr. Gilman became its acting president and will carry on as such for the time being. His wide experience, together with his personal qualities of poise, judgment and unfailing good will, have united to endow Bishop Gilman most richly for the heavy responsibilities to which he is called in these times of transition in China.

Disastrous Fire at Mito, Japan

Bishop McKim Calls Attention to the Need for Immediate Help

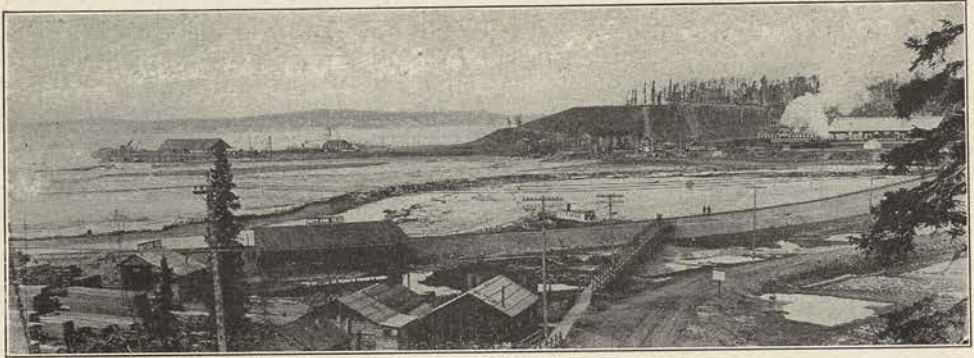
ON March 14, St. Stephen's Church, Mito, Japan, together with the parish house and the kindergarten building, was destroyed by fire. Fortunately, the adjoining missionary residence was saved, and there were no casualties of any kind.

The destroyed buildings, of frame construction, were erected many years ago and had about reached the limit of their usefulness. They fell far short of worthily representing the message that the Church has gone to Japan to proclaim. They were insured to the limit of their value, but the amount to be realized from insurance will be considerably less than the necessary cost of replacing them. Bishop McKim estimates that not less than \$35,000 will be required to build the church, which he insists should be of steel and concrete.

A parish house and kindergarten will cost not less than \$12,000 for the two.

Meanwhile, the Bishop has proceeded on the assumption that the Church in the United States would continue to stand behind him, and has authorized the erection of a new parish house of frame construction. This will be made to serve for church, parish house, and kindergarten for the present.

Bishop McKim says: "We should have a Church at Mito which will arrest attention and attract admiration. Mito is a city of 50,000 people. It is the capital of the prefecture and is rapidly becoming important and known as an educational center. It would be a mistake to build of wood, which is unsightly, deteriorates rapidly, with constant need of repair and frequent painting."



THE TOWN OF ANCHORAGE AT THE HEAD OF COOK INLET, ALASKA

Anchorage is the terminus on the coast of the railroad which taps the interior of Alaska at Fairbanks on the Tanana. Many tourists pass this way in summer and our Church should be firmly established there.

“Only Queer Folks Go to Church” in This Town

Our Church Leads the Way in Week-Day Religion

By the Rev. Burdette Landowne

Rector of All Saints' Church, Anchorage, Alaska

AFTER considerable effort we have started our Weekday School of Religion. Last year we tried to get it and the School Board approved, but the parents were indifferent and nothing happened. When school opened this year we expected to get started, but the School Board required us to get 51% of pupils enrolled in the grammar grades. That meant 117 pupils. We secured about 40% by Oct. 15th and then it looked as if we were going to be held up, but a committee of six ladies went out and made personal calls and in two hours we had more than 51%. Now all the four churches in town have a weekday session for religious education from three to four p.m. on Wednesday. We have thirty coming on Wednesday and about thirty-five on Sundays.

At All Saints' Church, Anchorage, we have developed a good work among the boys which is beginning now to show results. We have a troop of Cub Scouts (boys under twelve) numbering about thirty members, and a troop

of Boy Scouts (boys over twelve) numbering fifteen. The Boy Scouts have just been organized and boys are so eager to join that we shall have no trouble getting a troop of four patrols of eight boys each. This work with the boys I enjoy and it brings me into touch with many homes that I would not know otherwise.

Our Sunday School is in good condition and we are expecting it to be much better soon because we are buying much needed equipment with a gift of \$100 sent us by the students of the Episcopal Theological School, of which I am an alumnus.

In order to reach the men, I am hoping to start a Men's Club soon which will meet in a vacant store on the main street in the block where the pool halls are located. Up here most people don't go to church, so we must go to them. I have heard the remark, "Only queer folks go to church!" We are trying to dispel this misconception by proving that the Episcopal Church serves the whole community.



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THE MISSION HOUSE AT POINT HOPE, ALASKA, BEFORE A WHALE HUNT
Great preparations are going forward. The men are lashing the whaling canoe to its flat sled while the women and children—and the dogs—look on

May Fourth and Bowhead Whales

Our Missionary at Point Hope, Alaska, Turns Whaler and Shares in a Wonderful Day's Work

By the Rev. W. A. Thomas

In charge of the mission at Point Hope (Tigara), Alaska

Between the lines of this article may be read the story of a missionary activity that enters into every phase of community life. Mr. Thomas gives an account of a marvelous catch in which he helped secure for himself and his people a whole season's supply of fuel and food.

Remarkable photographs accompany this article. They are perhaps the first ever taken of the primitive combat between men on Arctic ice ten miles from the shore and the bowhead whale.

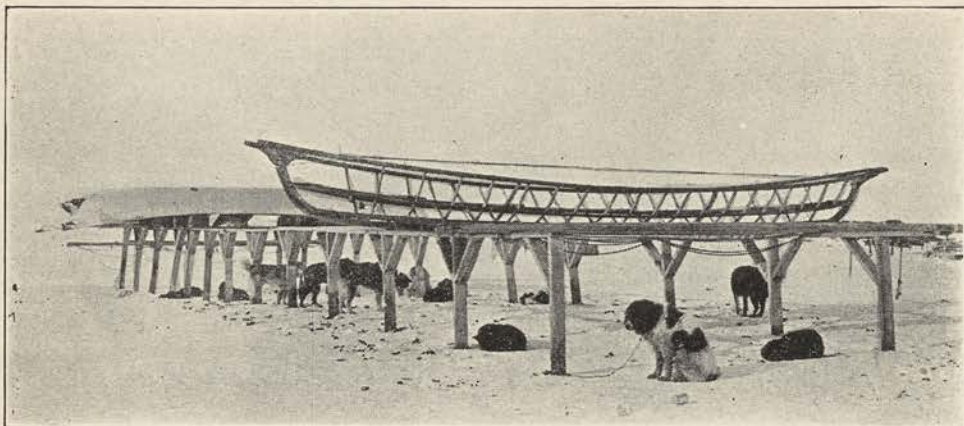
The article will appear in two sections. The first indicates the importance of the catch, and the second will bring readers of the magazine face to face with the actual hunt. The photographs which will appear with the second instalment have probably never been excelled as depicting primitive modes of gaining a livelihood.

PART I

THE affair of May fourth wasn't just a "happenstance", although it was something quite out of the ordinary and not likely to happen again in the history of Point Hope or of any other Arctic village. Our Eskimos didn't "just happen" to take four magnificent whales in the latter half of that day any more than General Prescott "just happened" to win a moral victory at Bunker's Hill. Preparation's the thing, and the story has its ultimate beginning far back in the hazy mists of tradition when an unusually bold and adventur-

ous, or an exceptionally hungry, Eskimo decided to attempt the life of one of these denizens of the deep, the largest forms of life—corporeally speaking—extant. How he succeeded no one knows, but that he did succeed in starting something is evidenced by the facts. A method was developed which, by a somewhat lengthy process of jabbing with long lances while "standing from under" as the attacked reacted gigantically to the spurs, in some cases yielded victory. It is doubtless true that a rifle bullet in the right spot will

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THE FRAME OF A WHALING CANOE READY FOR ITS NEW SPRING DRESS

At the beginning of every year the frames of the whaling canoes are covered with fresh skins of walrus or of the giant seal. The old coverings are used to make boots

kill a ninety-foot bowhead, so the twelve-foot lance of the old timers, or the eight-foot one of the present day, skilfully handled, can accomplish the same thing. Just three years ago, the trick was done by a Tigara native of exceptional ability.

However, interesting as the old stories are, we cannot go back to the beginnings and follow down through the years that passed until bombs were introduced and the present system came into being. Rather let us take up the thread at a point some four weeks previous to May fourth, nineteen hundred and twenty-four, and note that on April sixth a flock of ducks flew over Point Hope. This was early; ten days later it would have surprised no one.

Thoughts turned definitely toward whaling, "flaw" whaling, at which the *Tigarakmiutes* (literally men of the crook of the finger) excel and which forms their most important industry. It is carried on at the edge of the shore ice, or at a flaw or fault where the floes or moving packs of the sea ice, under pressure of certain winds, open a "lead" in which the whales can rise to "spout". By the date mentioned it was generally understood the ice conditions for the season would be favorable just as they had been fairly good for sealing throughout the winter.

Off Point Hope proper the ice was opening less than two miles from the beach, but the longer one followed the flaw toward the south, the further off shore he found himself until opposite the far village, five miles down coast from Tigara, he was a good ten miles out.

Such were the promising conditions on April tenth when a lead of water, miles long but seldom more than two hundred yards wide—a cold, dark river, running deep, between shores of glistening ice, now low, now lofty in rugged sparkling blue peaks—invited hunters to come and take seals, *uguruk* (bearded seals) and, perchance, walrus, for the shooting.

It was approaching eight, and Sam Rock was in view down the lead, so I caught his attention and signaled from an "eefoneek" [pillar, or pile of ice] that he was to leave his shooting station and return to mine. Thinking I had seen a walrus, he came swiftly in spite of his fifty-odd years and the treacherous footing over and between the hummocks of rough ice. It was no walrus, however, but simple coffee and doughnuts from a sealskin poke-sack which my companion had supposed contained nothing beyond the usual gear for sealing. He beamed surprise and fell to with a will because we had left

MAY FOURTH AND BOWHEAD WHALES



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HEADQUARTERS OF THE WHALE HUNT ON THE ICE FIELD

The dark objects on the left are "pokes" made of sealskins inflated to mark the whale when the harpoon is fast

our homes five hours earlier and had traversed many miles of tiring trail in a smart wind at fifteen degrees below zero. Added to this, I had shot a seal just before five o'clock which was too far out to be retrieved with our fifty fathom lines and had to be gone after on an ice raft. Sam had cut out a suitable pan, and having lashed his sealing stool to a seven-foot ice pole, with pick on one end and hook on the other, paddled his uncertain craft to the rescue. He seemed to take for granted a catastrophe should I attempt the feat in his stead, murmuring something anent his responsibility for my safety, nor did I labor the point with old Sam; he wished to help and, though this was not in his mind, he was earning a good share of the catch.

All this contributed to our enjoyment of the meal and, lingering over it, we fell to talking of the olden days and of the whaling carried on under conditions much more trying than those of this day and age. Sam told of long weeks on the ice without tent, fire or sleeping fur, when the only food was frozen or fresh killed raw meat, except when a pot of cooked food came out from the houses on shore. He himself remembered days and nights spent with his father at the ice edge and the gory killings of whales which, of course,

seemed much larger and more active than those seen today. Sam declares it was colder, too, in those days. But even so the animals must have been more "getatable", since there was no smoke of stoves, no dog yappings or other camp noises to alarm them. As related now, it all seemed simple enough, and the fact remains that Point Hope is sprinkled with the bones of whales killed before bombs were known. We have enough to fence our large burial ground and our reindeer corral, to build bridges across the sloughs which run water in summertime, to stake our trails, and yet the left-overs lie about in great numbers. Some of the largest jawbones mark the graves of the men who made the killings; two of these are more than fifteen feet long.

Sam was telling of the remarkable strength of the old lancers who could drive the weapon true to the heart, when his keen ear caught a sound which brought him up short. From far down the "lead" was coming, faintly, the peculiar "ululation" which marks certain Eskimo dances of the gayer sort, a cry of joy. It could mean but one thing and we rushed to and scrambled up an *eefoneek* to watch the surface of the water in hopes of catching a glimpse of the whale that had opened

the season of 1924. He would be blowing every fifteen minutes as he cruised northward, and we wanted much to see or hear him. As we were watching, Koonooyak, shouting the news, swung by on the homeward road, his dogs seemingly "in the secret" which would soon be no secret at all.

As with Koonooyak, so with us; seals had ceased to interest. There was much work to be done before canoes, gear, camp supplies and all could be made ready for "taking the ice". Sam is a whaling captain as well as Koonooyak; that is to say, he owns a skin boat which serves him and the six men invited to make up his "crew". He furnishes the food and the men receive a quarter of the "bone" as well as a goodly share of the meat. The arrangement is fair enough year in and year out because there are many seasons when a boat will not strike or share in a single whale, and the captain has to stand all the loss. The men have had their living and all the seals and other game they were able to kill while no whales were running.

It should be explained that the canoes are covered with new skins each season, those taken off each autumn being used in the cutting and chewing of boot bottoms. Shortly before whaling, which usually begins the second or third week in April, *uguruk* skins or those of the walrus, after they are "split", are put on wet, and dry very tightly over the frames. From five to nine skins are used on each boat; a perfectly watertight and tough covering that will stand any amount of collision with sharp ice. The canoe is so light that two men can "heft" it, yet it will carry two tons and more with plenty of free board to spare. On a flat sled made for the purpose it is carried easily over long stretches of all varieties of ice surface. For all conditions under which it is used, the skin boat or *Umiak* is possibly as practical a craft as man has ever devised. The *Kyak*, too, has its place, but is not so useful as its big brother. Neither inspires con-

fidence on brief acquaintance but use proves their worth.

Following the appearance of the first whale, there came discouragements of one kind and another, mainly meteorological. The wind arose on the evening of the tenth and grew to a blizzard on the eleventh, the mercury dropping to minus twenty-two (unusual this falling of the temperature to a rising wind). Whales were running but crews could not work in such weather, and it was not until the seventeenth that Koonooyak took the ice, followed in the evening by Kiligvuk. They pitched their camps some five miles apart, using different "roads" cut with picks and axes through the ice hummocks. The crews immediately following seemed to favor the latter's location and used his road. Cold weather continued with north wind, which, while it served to keep the lead open, made life in the camps anything but agreeable. My visits out were not of long duration, but I was much impressed by the attitude of the patient, long-suffering men whose snug igloos on shore would not see them for many days—until well into June, in fact.

Permit me to give a brief description of the process involved in "taking the ice" for flaw whaling.

Several years ago I was asked to join a crew and try my chances in the pursuit of the bowhead. We were to leave the house of our captain shortly after noon, but two of our members failing to report and much of the work of preparation being yet unfinished, we were much later in hitching up our dogs and making the start. On a flat sled one-third as long and not as wide as its burden rode the *umiak*, securely lashed. Inside was the gear, consisting of two shoulder guns (heavy brass bombers), three darting guns both discharging bombs, but the latter fixing the harpoon at the same time; extra bombs and irons (harpoons), as well as fathoms of two-inch manila line; three pokes around which was coiled line and which would not be inflated

MAY FOURTH AND BOWHEAD WHALES



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ANOTHER VIEW OF THE HEADQUARTERS OF WHALING HUNT ON THE ICE

A windbrake of old sail cloth was rigged up to shelter the men when they could snatch a few minutes' sleep

until we reached the water's edge; crescent as well as straight knives lashed to long poles and razor-sharp spades in wooden sheaths for the cutting in of the whales; single and double-shived blocks, chain pulley, tent, sheet-iron stove, some tea and flour, three pots, two dripping pans, some cups, bowls and spoons completed the list. There was no bedding since sleeping is not a part of the whaler's program. He dozes when nature asserts itself and can no longer be denied, but never leaves his station at the ice edge.

For the more ready handling of the sled, six stout lines of *uguruk* skin were attached thereto, and on these we pulled ahead as need arose or held back when the outfit threatened to hurtle down the steep pressure ridges over which we had to watchfully jockey our unwieldy load. Our six dogs were well trained and needed not to be cut loose on the descents, as would have been the case had we used half-trained or too many dogs. On the more level stretches they set a good pace, and one felt relief from anxiety, but as soon as the trail grew rough again I was in continual fear lest the canoe be thrown against a sharp point of ice and punctured, nor did I feel reassured when again and again such blows were sus-

tained with no damage whatsoever. At the end of six miles or so we knew we were close to our journey's end by the dark fog bank ahead, and a few more of the seemingly insurmountable ridges passed—they towered to fifty feet—we halted to search for a suitable station on the other side of the last pile of ice between us and the water's edge. It was eleven o'clock when we finally released the tow line and sent the dogs ashore by the boy who had come for the purpose. Through a break in the high ice we moved the sled by hand and proceeded to set up our camp.

The wind was blowing strong off shore, but I was informed that owing to the heavily grounded bergs inshore and the age of the ice on which we stood there was little danger of going adrift. Should we do so were we not fully equipped for a cruise and had we not the means of obtaining all the food we would need over an almost unlimited period of time? We were of the ice, now, whether it was moving or stationary, and the strong northerly currents would soon carry us back to within striking distance of Point Hope or, at the worst, Cape Lisbourne, as soon as the wind should slack off. When poor Ahquiouk was carried off six years ago, while he was in pursuit

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ON THE LOOKOUT FOR THE BOWHEAD WHALE

A constant watch is kept on the "flaw," the open water between the ice fields, and at the first sight of a whale the alarm is given

of a bear traveling toward the south, he lost his life, but seven weeks later his body was returned to within a mile of the point near which he was last seen alive. We felt quite safe.

The location chosen was a small bight formed by the irregular breaking of the ice at the flaw, and our station lay on an extension of the shelf about thirty yards deep. Close to the high ice which made our "back drop" and was a shield against the wind, we erected our shelter, a common wall tent eight by ten feet in measurement. The guys were fastened to blocks of ice cut for the purpose.

I neglected to mention the fact that we had carried from shore two small drift logs about four feet long. One of these was chopped as the stove was being set up, and we were then needing only some blubber of the seal to give us a good hot fire.

Two men, our captain and Pingyuk, had not taken part in the above described "exercises" but had gone up the lead with their rifles. An overcast night in April is somewhat gloomy, but there is fairly good light for shooting and Pingyuk presently had the seal we wanted. A few throws of the "nixey"

line and he was on the ice being flensed with a dexterity that would deceive one into thinking it was the men, instead of the women, who ordinarily perform this slimy duty. Here was fat which would burn with the slivers of wood and eke out the meagre supply of the latter. Here, too, was meat and our men did not stand upon the order of its cooking but satisfied their hunger as the tea was being hurried along to catch up with the procession.

It was past midnight, but time could now be forgotten since sleep, as we normally think of it, was banished for the season. When fatigue overcame us we would doze in our fur clothing and long sealskin boots until the cold awakened us to violent jumping and beating of arms against body. There was still work to be done before our camp would bear inspection and, while the cook-for-the-moment (we had no regular one) tried out blubber for oil in which to fry the doughnuts, we set up a windbrake of old sail cloth about thirty feet from the edge and facing down the lead up which the whales would be coming. The sled was placed in front and was just back of the canoe which at first had been balanced clev-

MAY FOURTH AND BOWHEAD WHALES

erly on the edge of the ice so that one man, with no effort, could noiselessly launch the thing. To the left of the boat the second piece of drift wood was laid on the ice to serve as a rack for the guns. Here in line were placed one shoulder and one darting gun—the others being in position in the bow of the *umiak* three thirty-thirties and a Savage two-fifty for bears, *uguruk*, walrus and white whales, and several twenty-twos for seals. There was a shot gun too, but generally the little *killemitoun* coiled beside it would be used for ducks. This combination of cords and pieces of ivory with a little tail of feathers, when correctly thrown, will entangle the duck or goose and bring him down without noise or expenditure of powder. When the whales are running or thought to be anywhere within miles, silence is golden.

One camp differs from another in few respects. Quality of equipment, general cleanliness, these are often marked. Usually there is a regular cook, a girl or a boy who shares in the catch of bone and meat. The girls are privileged to have the tent to themselves save at mealtime and, since food is carried to the sled except in very bad weather, she generally has it then. Hers is a happier lot in other respects too. She can have a bed and sleep regularly unless the men are cutting in and must have tea and *mukpauras*

[biscuits of flour, salt and soda] every two hours or so. Some use fur bags but these are not in favor since they are difficult to vacate promptly. Occasionally the ice under the tent cracks and sometimes opens. A few years ago a sleeping sack occupied by its owner, dropt into the water and the young lady, so rudely awakened, found difficulty in extricating herself. Deerskins on sealskins serve very well and can be thrown off instantly.

By May first, 1924, fourteen camps had long been established but no whales had been taken. It remained cold and blustery, conditions trying in the extreme to men who watched and waited while on shore ice houses were empty and consequently stomachs as well. Camps were broken on Easter Even and the men were ashore for the Easter Celebration. A meeting was held in the clubhouse and it was decided that thereafter, until meat had been obtained, the camps would remain at the flaw and that I would go out each Sunday evening to hold services on the ice at the camp most centrally located. Only the most pressing need of the time could convince them of their duty to remain on the ice seven days of the week. When they had that wherewith they might feed their hungry children, their duty would be to give thanks to God in His Holy Church.

[To be continued in our next issue.]



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PROCURING FUEL AND FOOD FOR THE WHALING CAMP

The men are throwing lassoes to secure the bodies of seals which have been shot

Triennial Thank Offering of the Women of the Church

Trinity Church, New Orleans, the Scene—Tremendous Effort Now Being Made to Outdo All Previous Records

By Grace Lindley

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

PRESENTATION of the United Thank Offering, the great materialization of gratitude to God from the hearts of women in every corner of the Church's dominion, is always one of the most important ceremonies of the Triennial Convention. This year it will be held on October 8th, in one of the oldest churches in the diocese of Louisiana,—historic old Trinity in Jackson Avenue, center of the famous "Garden District" of New Orleans.

Since 1889 every three years has seen a repetition, with differences, of this central service of the women, first of the Woman's Auxiliary and now of the women of the Church. The largest church in the city where the General Convention is held is of necessity the scene of this great gathering, for to that building comes a congregation gathered from the ends of the earth both literally and figuratively.

With rare exceptions every diocese in the United States is represented by more than one woman, often by many more than simply the five elected delegates, and almost every diocese in the Church is represented by at least one delegate, so that Alaska and Brazil, the Philippines, Liberia, Japan, China and the Islands take part in that great gathering, that is, literally. Figuratively that congregation represents such a company of women as no church building could hold, and it is fitting that such a company should offer its worship both in person and by representation in the largest church of the diocese where the Convention is held.

So such places as Saint Paul's Church, Baltimore, Maryland; Christ Church, Saint Paul, Minnesota; Trin-

ity Church, Washington, D. C.; Grace Church, San Francisco, California; Trinity Church, Boston, Massachusetts; Holy Trinity Church, Richmond, Virginia; Christ Church, Cincinnati, Ohio; the Cathedral of Saint John the Divine, New York City; Christ Church Cathedral, Saint Louis, Missouri; Saint Paul's Cathedral, Detroit, Michigan, and Trinity Church, Portland, Oregon, have seen this "pilgrim crowd" of women representatives of many lands entering their doors with gifts in their hands and thanksgiving in their hearts.

As the places have differed, being alike only in that they were the largest churches in the convention cities, so the offering has differed, being alike only in that each offering is larger than the last one. Beginning with \$2,000 in 1889 it was \$20,353.16 in 1892, \$56,198.35 in 1895, \$82,742.87 in 1898, \$107,027.83 in 1901, \$150,000 in 1904, \$224,251.55 in 1907, \$243,360.95 in 1910, \$306,496.66 in 1913, \$353,619.76 in 1916, \$468,060.41 in 1919 and \$681,145.09 in 1922.

At first the offering was used for different objects, but since 1904 it has been devoted to the training and sending of women missionaries, except that comparatively small amounts have been taken from certain offerings for buildings in the mission field. It is therefore true to say that nowadays the work of the Offering differs only in the number of women sent out.

Thursday, October 8, 1925, is the day set aside for the next great triennial corporate communion of the women of the Church when the United Thank Offering of 1925 will be made, and once again from the dioceses in the

TRIENNIAL THANK OFFERING



HISTORIC TRINITY CHURCH IN THE CONVENTION CITY OF NEW ORLEANS
On the morning of October 8 women from all parts of the country will gather here to lay their Triennial Thank Offering on the altar

United States and from those far away will come delegates bringing their gifts. This time in the extreme South the great service will be held in one of the oldest Churches in the Diocese of Louisiana.

That in spite of its size Trinity Church will be taxed to its utmost to receive the hundreds of worshipers who will gather that morning goes without saying. Nor does it need a prophet to say that the gifts laid on Trinity's Altar that morning will make the largest United Thank Offering yet recorded, but there prophecy ends. It is best to wait till the day comes, or rather the evening of that day comes, when the announcement will be made at the Mass Meeting.

What will the checks and the United States currency laid on the altar in Trinity Church represent? They will represent the thanks of so many grate-

ful women that it takes a great imagination even to think of it all, and in gifts of personal service the offering will represent so much more that one hesitates to write of that part of the great service of consecration.

Already Trinity Church, New Orleans, is in the thoughts of hundreds of women, and a goodly number of hundreds will be there on October 8th, will share in singing *Holy Offerings, rich and rare*, will watch the money poured into the golden alms basin given to the American Church by "various members of the University of Oxford", will pass up the aisles to present themselves at God's Altar, and many more hundreds will have share in that service of offering of selves and gifts. For those many other hundreds, yes, thousands, Trinity Church in New Orleans will be the center of thought and interest on October 8, 1925.



THE FACULTY OF ST. AGNES SCHOOL, KYOTO, AND THE PUPILS WHO GRADUATED IN MARCH, 1925
We regret that the names of the faculty were not sent us with the picture. The pupils shown graduated from the following departments: kindergarten teachers' training course, Bible women's training course, business course, domestic science and special English course

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Saint Agnes School Will Have a Birthday Party

You Are Invited to Be Present at the Fiftieth
Anniversary of Our Oldest School
for Girls in Japan

By *Frederica Smith*

Teacher in St. Agnes School, Kyoto, Japan

(At the left is one of the St. Agnes girls in a play founded on the career of a favorite old time Japanese hero)

EVERYONE likes to go to a birthday party, don't you think? And a fiftieth anniversary, when that anniversary tells the close of a half-century of earnest Christian work and steady strivings against all sorts of adversities, culminating in a real pride and satisfaction in all that has hitherto been done, but in a feeling that as yet only a fair beginning has been made—well, such an anniversary should be a real celebration with frosted birthday cake and fifty softly glowing candles to mark the radiance of each year passed, and a big fat candle in the middle "to grow on."

Will you come then, to the birthday party of Saint Agnes School in Kyoto, Japan? Commencement this year will be the time when the fiftieth candle will be lighted on our birthday cake, and we who have the rare privilege of living here wish to entertain you for a little while at a queer sort of party, at which we hope that you, perhaps, may catch a glimpse of the truly wonderful way in which Saint Agnes has grown and developed in the past fifty years, and what she is really like today.

Tell your ricksha man that you want to go to Saint Agnes School and he will roll you smoothly, though gaily, along through the queer, old-fashioned Kyoto streets and then through the

broad stately avenues of the Imperial Palace park to Karasumarudori; then, over on the opposite corner, you will see the sturdy red brick tower of Holy Trinity Church, and next the church is the school compound.

It is a cheerful place, is Saint Agnes. When your ricksha man whirls you through the big gate with a jolly, frolicsome flourish, out from his little house at the left, where he keeps vigilant watch over the passing school hours in order to ring the bells, the *kozukai* (janitor) will come to beam all over at you, and when he sees that you are a foreigner he will send at once for one of the missionary teachers to guide you through the school.

While you are waiting for this English-speaking person to appear, you will see our girls. They are nice little girls, with very long, black, shining hair, very tightly and neatly braided; their eyes, very round and very black and very keen, will be peeping at you shyly as the demure little maidens skip or dawdle along the arbored walk connecting the old building with the new. You are sure to think that they are very happy-looking girls. But perhaps you will wonder that they do not wear the kimono; it is quite true that our girls today, in their trim serge dresses and white collars, are very different in appearance from the girls who first en-

THE SPIRIT OF MISSIONS

tered the school. Our pupils lack, without doubt, a certain romantic atmosphere which we Americans associate with the flowing sleeves and the brilliant colors of a Japanese girl's native costume, but they enjoy a freedom of movement in class rooms and on the playground that they would not otherwise know.

And now, having caught a glimpse of our pupils and seen two or three of the Japanese teachers, who, passing on their way to classrooms, have bowed in your direction with a grace and dignity that is delightful to see, let us show you the school.

Here on the left is Holy Trinity Church, looking very much like the parish church in a small city "at home". Holy Trinity has the distinction of being the most-used church in the city of Kyoto. The regular congregation lends the building to the school, and the pupils, alumnae, and teachers have a parish organization of their own called "The Church of Saint Agnes." We have a service here every morning at eight o'clock; on Sundays we have Morning Prayer at eight and Vespers at three, so as not to conflict with the services of Holy Trinity. The Rev. K. Hayakawa, the principal of the school, is our rector.

We have a choir, too, and such a choir! If you want to hear songs of true thankfulness and praise, you must listen to those girls, as in stiffly-starched cottas, Eton collars with tiny black bow ties (a very unusual costume in Japan) they march up the aisle with clock-like precision behind the shining cross. That processional cross, by the way, is the gift of Bishop McKim, as a reward of merit and approval.

Our own congregation was started the first Sunday in Advent, 1923, and

at the close of our first year, forty-five girls had been baptized and thirty-seven confirmed. There is always a good congregation in our church, and at times there are not enough chairs for every one and many will stand along the walls at the back.

And now please come to the "Old Building". No, this is not the original building of the school; that was somewhere in Osaka, where Saint Agnes, then a sewing school only, was opened by Bishop Williams in 1875. This building which so impresses you with the appearance of having been long and well used, was built about thirty years ago. Here, in the teachers'



A ROOM IN THE DORMITORY

room, you will find Mr. Kuroda, a kindly little man who will bustle up to you with real friendliness, and tell you (in English, if you please) many interesting things about everything and everybody connected with the school. Mr. Kuroda has been a

teacher here for twenty-five years. What we would ever do without him, no one pretends to know and shudders even to imagine. He knows all the alumnae, their husband's names and their children's too—and in a country where every woman ultimately acquires a husband, and children are no less than a legion, you'll agree that Mr. Kuroda's a very valuable person.

Here in this building, too, is the office of our friend and principal, Mr. Hayakawa. For a long time the rector of St. John's Church in Osaka, Mr. Hayakawa came to St. Agnes in 1915. When he came there were 126 pupils; and now after ten years, our pupils number 520. There are many reasons for this remarkable growth, of course; the attitude of the Japanese toward education for women has so changed that all schools are fairly besieged by would-be

ST. AGNES SCHOOL WILL HAVE A BIRTHDAY



THE CHOIR OF THE CHURCH OF ST. AGNES, KYOTO, POSED FOR A PICTURE

Miss Smith, who writes this article, says, "If you wish to hear songs of true thankfulness and praise, you must listen to those girls"

students at the beginning of every school year, and great is our grief that we cannot possibly admit to our already overcrowded school all those who wish to come to us. But not the least of the reasons why Saint Agnes has enjoyed such phenomenal growth is the staunch pride which Mr. Hayakawa has in his school as well as his reputation in this part of Japan as a strong, uncompromising Christian who is doing his very best to spread the knowledge of Christ and the love and sympathy of His teachings through the medium of a girls' school.

That long, brick building on the north side of the tennis court is the so-called "New Building", where most of the high school classes are held. And the low Japanese building on the south side is the etiquette building where flower arrangement and tea ceremony, classical features of a Japanese maiden's education, are supposed to be taught in fitting atmosphere; but be-

cause of our overcrowded state, this formal room is used for many less dignified but quite as necessary courses.

It is very evident, you see, that we have many more pupils than our buildings can conveniently accommodate. Up to now, there has always been room for the high school classes, but in the late spring, when our new school year begins, we must lengthen our high school course to five years in order to meet with government regulations; this means that we have no high school graduating class in March this year, and just what we are going to do with one hundred additional girls whom we must receive in order to meet the ever-present financial situation is a complete mystery to us all. Even now certain courses in the graduate school are being taught in 8x6 rooms originally intended for piano practice rooms. Pianos and organs are, as a result, found in all sorts of queer and inconvenient corners for lack of the right places.

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SOME MEMBERS OF THE FACULTY OF ST. AGNES SCHOOL

In the left-hand picture are some graduates of the school who are now members of the faculty. In the picture, at the right are Mr. Takanake (left) connected with the school for twenty-seven years; Miss Toda (right) a teacher for thirteen years, Mr. Kuroda (center) a member of the faculty for twenty-five years

And now let us cross the street, and after peeking through the gates into the kindergarten compound, a delightful place where the girls in the graduate school for training kindergarten teachers have a rare opportunity to observe and practice, let's go into the dormitories. Every person connected with the school is calmly, frankly, complacently, and even blatantly proud of these dormitories. There are two of them. One, built in memory of Miss Sally Stuart, of Virginia, is for high school girls; the other, built in memory of Mrs. Homer Knapp, of Ohio, is occupied by students in the various departments of the graduate school. They are low, two-storied Japanese buildings, constructed around a series of little flower garden courts, so that every girl's room faces the south and the sunshine. This part of the school is most interesting to foreigners because it is truly Japanese. You must take off your shoes at the entrance, and patter along the cold but beautifully polished floors in your stockings. Let's go up-

stairs, first, to the big front room which is the dormitory chapel. The room seems very empty indeed just now, with its surprising lack of chairs, and the organ the only bit of furniture in sight. Here every evening at nine o'clock all the dormitory girls (there are 127) gather for hymns and prayers. Here, too, on Wednesday afternoons, the Girls' Friendly Society has its meetings. On the last Wednesday of every month the sliding doors are pulled across the little chapel and gay romping parties take place, parties that are warranted to spread a warm and friendly spirit among those who are invited to share the fun.

Will you peep into one of the student's rooms? We will say *Go men kudasai*, and push the *shoji* aside. Here are three little girls, all intently studying. With all the charm of Japanese hostesses they will bid you welcome, and perhaps they will shyly but proudly exhibit a wee bit of English by a half-whispered, embarrassed "How do you do?" This room, with

its soft *tatami* floor is a sleeping room as well as a study. There are usually four girls in a room, each girl having two mats (a mat is six feet by three feet) for her very own space. The beds? Oh, they are folded up carefully every morning and put behind those sliding doors. It's a simple way of keeping house, isn't it?

On our way out, we must look in at the big dining-rooms and the great kitchen with all its array of weird Japanese cooking utensils and its strange kind of stove. And then we must be sure to stop to pay a little visit to Matsuyama san, the wise little Christian mother of the dormitory. While she is pouring you a tiny cup of fragrant and refreshing Japanese tea, you will be certain to observe the glowing joy that lights her face and overflows from her very heart, so that she is not only successful in making almost every girl feel responsible for her share in making the dormitories the beautiful

Christian homes they are, but even influences an unestimated number of girls from other schools in the city who come to her for help and guidance.

From Matsuyama san's window you can look back across the street to the school compound where so much pleasant activity is going on, and right in front of your eyes you will see that big empty space which has been allotted to the new building which we so sadly need to solve all our present difficulties. We need thirty thousand dollars to complete the building fund. So, as you climb into your ricksha again, and we call *Sayo nara* to you, this little thought we'd like you to take with you as you roll away: Don't you think it would be a wonderful thing indeed, if, when munching mentally on a piece of Saint Agnes School's birthday cake you'd find a coin of good fortune—a birthday gift which would help to make that necessary new building an immediate reality?

From the Files of The Spirit of Missions

NINETY YEARS AGO IN NEW ORLEANS

The Spirit of Missions, May, 1836, printed a lengthy report from Bishop Otey of Tennessee, following an official visit made by him to mission work throughout the Southwest.

The Rev. Mr. Wheat had just been called to New Orleans from Ohio and he greeted Bishop Otey upon his arrival by boat from Bayou Sarah. Mr. Wheat had won the Bishop's heart by helping iron out a difficult situation.

"When, however," says the Bishop, "I reached New Orleans and saw the state of things in that growing and wealthy city and the present need for the services of an Episcopal minister, I felt in duty bound to urge him to remain. The vestry were willing and anxious to make an arrangement with him to that effect and an engagement was finally entered into much to the satisfaction of all interested and concerned. If any man with whom I am acquainted will 'perform true and laudable service' in that city to the increase with God's blessing of piety and religion among men, Mr. Wheat is that man."

The Spirit of Missions, May, 1836

THE SPIRIT OF MISSIONS FINDS A HOME

While the publication of The Spirit of Missions had begun with the issue of January, 1836, the magazine was without a home until the following April. The May issue, 1836, has this item in its report of the Secretary (The Rev. Benjamin Dorr) of the proceedings of the Foreign Committee:

"A publication office for The Spirit of Missions has been established in this city (New York) at 152 Broadway, the Trustees of the Protestant Episcopal Press having become its publishers under the appointment of the Special Committee of the Board of Missions. He has accordingly paid over to their agent the sum of one hundred and twenty-six dollars, the amount received at this office for subscriptions to that paper, and handed over to him the names of the subscribers."

The Spirit of Missions, May, 1836

The Sallie Stuart Memorial School Is Turning Away Applicants

Chinese Mothers May Now Have An Opportunity for
Christian Education

By *Katherine E. Phelps, Deaconess*

Evangelistic Worker in the District of Anking, China

ALL who knew and loved Miss Stuart will rejoice, I know, with us in China that the Sallie Stuart Memorial School in Anking is at last finished and in use, though not yet officially opened. Our four-story building, high but narrow to suit our small piece of land, is greatly admired. Its grey brick with grey stone trimmings match the Cathedral of the Holy Saviour which towers above us, and in style it matches the G. F. S. girls' day school across the yard. At present the two schools are connected by the old gatehouse, made over inside to give us one big room for big meetings, gymnasium, playroom, etc. It is not beautiful, and will make way in time for a four-story wing giving us more classroom and dormitory space. Already in both schools we are turning away applicants.

The two schools are really run as one. Many day school pupils from a distance lunch with us at the Stuart School, and the sons and daughters of women in the Stuart School attend classes in the kindergarten and primary school. Most of the teachers have classes in both schools but live in the Stuart School. The baths and clinic

are in the day school but are used by both.

The building which makes the work possible, attractive as it is, is but the shell after all, and it is the kernel it contains that is of greatest interest. As you know, the purpose of the school is to give opportunity of education to older girls and women who had no chance to learn as children and who are now too old to start in at some day school with seven-year-olds.

It is especially desirable that the wives and betrothed of students in our Normal, Catechetical, and Divinity Schools should not only be Christians, but educated Christians, trained to help their husbands in

future work as leaders in the Christian life of their community. In the past a great weakness in our missionary work has been the lack of Christian family life.

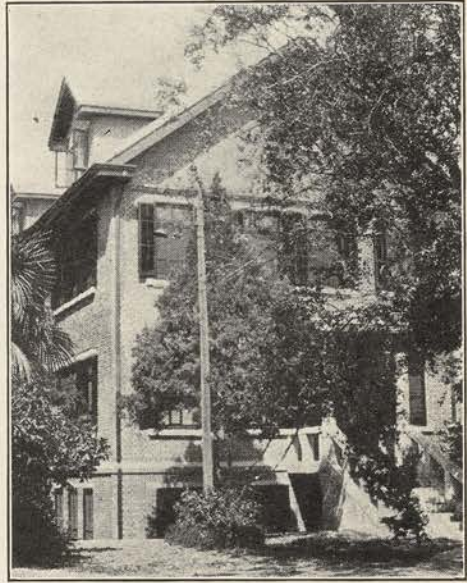
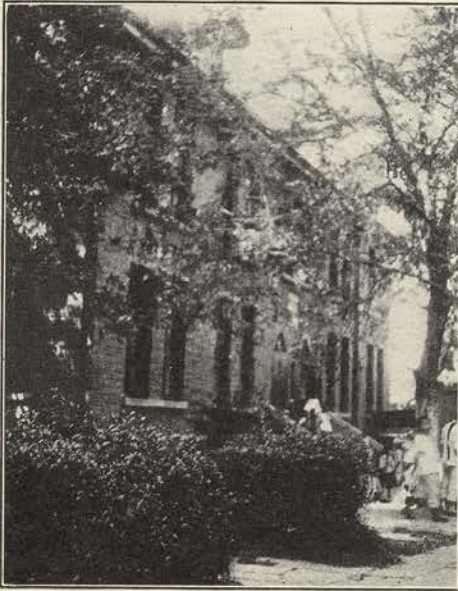
There are now two women here who I am sure will make good workers when they have been trained, and there is a good prospect of others. So many have been here only a year that it is unwise to prophesy about them.

Women to do evangelistic work in the stations where there are no foreigners



THE STUART MEMORIAL SCHOOL

THE SALLIE STUART MEMORIAL SCHOOL.



GIRLS' PRIMARY SCHOOL AND THE SALLIE STUART MEMORIAL SCHOOL, ANKING

The Primary School was given by the Girls' Friendly Society of America. There are one hundred day pupils and a kindergarten

The Stuart Memorial at the right shows the two main floors. On the first floor are the kitchen, dining-room, oratory and reception room. The two schools adjoin

are among our most pressing needs if we wish to lay firm foundations. Our best people are the country farmers and their women are not now reached and will not be reached till we have the trained Christian women to go after them in their homes.

The third function, which I put third as seemingly of less importance than the first two, but which now looms largest of the three, is the extension of our influence among the local gentry and making Christians of their women.

These are a few phases of the work; it is comparatively new and too soon to look for results. Our first class will graduate from the Higher Primary in June. Then they will specialize in educational or evangelistic work and in a few more years they will be ready for work.

I have thus briefly tried to express our plans and hopes and I will end with a quotation from a letter from a young man now in the Divinity School whose wife has just come to us after a journey of several hundred miles. He is

a type of many of our best young men:

"... Fortunately my wife has a pure and sincere character which is honored by almost everybody. She has a very healthy body. But the only thing that does not satisfy me is her illiteracy, and her illiteracy prevents me in many ways . . . hope, faith and the absolute service to God. Now you do me so much good and help me to go on the Lord's way firmly and peacefully. This is the very reason I want earnestly to sacrifice six years' home life in order to establish a firm, permanent Christian family six years later. If she does not take her education now, how can she make up later, and what is the use of living in my later years without happiness? You know what is my life purpose and my last wish."

I hope all who have had a share in this memorial will accept that as the Chinese expression of thanks for the gift that makes it possible for such as these to accomplish their full desire for the salvation of China. To this I wish to add my own thanks that my lot is to be fellow workers with them in the Sallie Stuart Memorial School,



THE CHOIR OF WHICH TRINITY CHURCH, TRINIDAD, COLORADO, IS PROUD
Of the two clergymen in the front row the rector, the Rev. A. W. Sidders, sits at the left; the assistant, the Rev. Charles Bailey, at the right

Music in a Mining Town

A Choir of Which Any Church Might Be Proud

By the Rev. Charles Bailey

Assistant in Trinity Mission, Trinidad, Colorado

SITUATED in the heart of the Rockies is the thriving little mining town of Trinidad, which has some 15,000 inhabitants, and is one of the biggest centers of the coal industry in the country. Here the church is forging her way ahead. From a handful of Eastern Church people who migrated West some fifty years ago, Trinity Church has become one of the leading smaller parishes in the diocese. Through untold hardships this little band of faithful workers has kept the lamp burning.

In our community we hear at least thirty languages spoken, in fact, half of the county is of foreign birth. Our two county representatives last session were both of Mexican birth. Yet here in the heart of the West, with all this foreignness of tongue and life, the Episcopal Church, with only 125 communicants, has in the last two years given three

men to the sacred ministry, has a faithful vestryman working as deacon, a mining foreman as a lay reader, and a choir of thirty voices many Eastern churches would envy.

The men are mostly Welsh miners and the women represent many nationalities. Some few years ago our rector, the Rev. Archibald W. Sidders, made the acquaintance of an Eastern Churchman who had recently started a vocal school in our midst. Father Sidders immediately solicited his services for our church, and this man, who had received large salaries in the East for training choirs, volunteered for service, and since that time has been training the choir without a cent of remuneration. They can sing a Gounod's mass with as much zest and accuracy as a simple hymn. In quality the choir ranks only second to any in the State, and this in a mission church!

What We Have Done in Three Years

The Record of Lynnwood Parish in the Virginia Mountains

By Louise B. Graves

WHAT a different prospect our mountainside affords to that of the city Settlement House and its neighborhood! Yet the hearts of our children have the same needs and aspirations, and their bodies the same needs and obligations, and those needs must be met, those aspirations stimulated, and those obligations paid in honest coin.

Instead of the allurements of cheap and constant amusement to hinder wholesome development, we have monotonous work and food that dulls their minds and hastens old age instead of maturity.

The experience of the past twenty years has brought many of our city settlements to realize that wholesome recreation with team work and training in true sportsmanship is the medium through which the missionary message can best be carried to all their neighbors, so I believe our mountain people need to learn how to play better, in order really to live better.

The past year brought us a great acquisition in the person of the longed-for musical worker. The gain in quality of our Church services has been great. Not only in music, but in teaching has she proved to be the right person in the right place. By an unexpected turn of events the little one-room Public School of Lynnwood found itself at the last moment without a teacher, so Miss Connor was accepted by the county authorities, to the great advantage of the school, as she had already won the confidence of both parents and children.

This was a case of "all things working together for good," for had the building of the Community House not been delayed—which was a great disappointment—Miss Connor's time would have been too much absorbed in housekeeping duties to undertake the school.

Following the example of our rector, Mr. Persons, at Yancey, improvement of health conditions is ever one objective, and one begins to see a change of attitude towards hospitals and doctors,

and, on the whole, increasing confidence and desire to follow prescriptions. It's rather exceptional now to receive the sort of answer that came recently to my offer to take a little girl to the hospital to have very bad tonsils removed, that "God wouldn't have

put those tonsils in her throat if he hadn't meant them to stay there!" But I believe we shall get those tonsils yet, for the child's mother has more sense than her husband has theology!

A boy in serious need of medical care, who was being treated at the hospital, was smuggled away by his sister and a cousin and was brought home. Repeated efforts to rouse the father to the seriousness of the condition only elicited: "I won't never make him do nothin' he don't want do." Now, after three years, he, too, is clamoring eagerly to be taken to the doctor.

The doctors continue to give their generous services to our needy people and they command our profound gratitude. Hardly a week passes that one or more carfuls of patients aren't car-



LYNNWOOD SCHOOL

THE SPIRIT OF MISSIONS



SCHOOL AT TANNERS RIDGE, LYNNWOOD PARISH, IN THE VIRGINIA MOUNTAINS

A successful school is being run for the first time in many years on this mountain top. Mr. Robert Johnson read about the need for a teacher in THE SPIRIT OF MISSIONS and volunteered for the work

ried to clinics or doctors' offices where every consideration and professional skill is given them gratis.

Over-working and under-feeding are prevailing ills. It is hard to know where and how to apply the remedy to avoid treating the symptom, for the cause is largely economic.

At present all our hopes of progress and all incentives to effort are centered in plans for the Community House of Grace Memorial Church, Lynnwood. The site donated for the purpose has been leveled and made ready for foundation walls, and over four thousand of the five thousand dollars required for the building are promised. The house will snuggle comfortably against the hill, just across the road from the church.

Adjoining the large Community room and with folding doors that will make its space available when needed, will be the garage to house the indispensable, hard-working jitney-ambulance-pleasure car, with an extra stall for a visiting automobile.

The floor above, reached by drive-

way on the hillside, will afford living quarters for the workers, living-room, sleeping porch, dining-room and kitchen, with two bedrooms on the third floor.

So hope looms large for what we can do in and for the neighborhood when the Community House is built; and early in the spring, about the time the slopes begin to blush with honeysuckle bloom and the dogwood lightens the woodlands, we're looking for Archdeacon Neve to come and start us on the right way, and lay the cornerstone.

A natural meeting place we hope it may prove, where perplexity and trouble may find sympathy and light, where friendships may be strengthened, and where the little finer courtesies of life and consideration for others may be taught.

For the Spirit of Youth in the city streets is no more pathetically in need of understanding and wise guidance than the Spirit of Youth in our mountain boys and girls bound by the inhibitions of distrust, clannishness and fear.

The Spirit of Missions

PICTORIAL SECTION



JUST A BOY! NOTHING UNUSUAL—JUST A BOY!

But a boy who makes an unusual appeal to mothers and fathers all over this country, because thousands like him are growing up in the Appalachians without a fair chance for a Christian education. This particular boy is fortunate because our Church has opened a school on the mountain where he lives



THE MORNING OF LIFE IN THE APPALACHIAN MOUNTAINS

In our school at Lynnwood, Virginia, these children learn how to play in a way unknown to them in their isolated mountain homes



THE EVENING OF LIFE IN THE APPALACHIAN MOUNTAINS

What can the missionary do for these grandparents of the mountainside? He can read to them from the one Book they love. Many who cannot read know the Bible orally



THE GIRLS' FRIENDLY SOCIETY IN ST. AGNES SCHOOL, KYOTO
The G. F. S., as it is familiarly known, has found its way into the hearts of girls all over the world and its branches may be found north, south, east and west



THE FIRST FRUITS OF THE PARISH OF ST. AGNES, KYOTO
During the first year of the existence of this school church as a separate parish, the girls shown in this picture were either baptized or confirmed



THE WEDDED ROCKS AT FUTAMI IN THE BAY OF ISE, JAPAN, OPPOSITE THE SHRINE OF THE SUN GODDESS

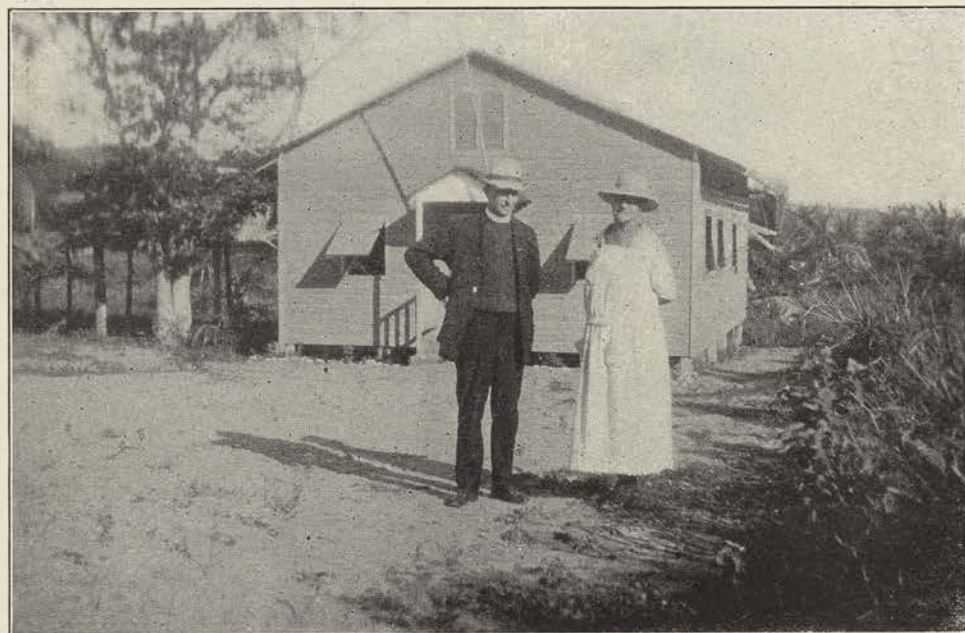
On New Year's Day many Japanese assemble here to worship the sun as it rises between the Wedded Rocks. The larger rock is known as the husband, the smaller as his wife. On the summit of the male rock may be seen the torii which marks the gateway to a shrine. The rocks are joined together by a sacred straw rope. Tradition says that the Sun Goddess threatened to remain in her cave and leave the world in darkness but was enticed to come out. This rope, which is hung before every Shinto shrine, is typical of the one stretched before the entrance of her cave to prevent her returning to it



MRS. J. F. DROSTE, EL COTO DE MANATI
*She has developed a splendid work among children
in Porto Rico*

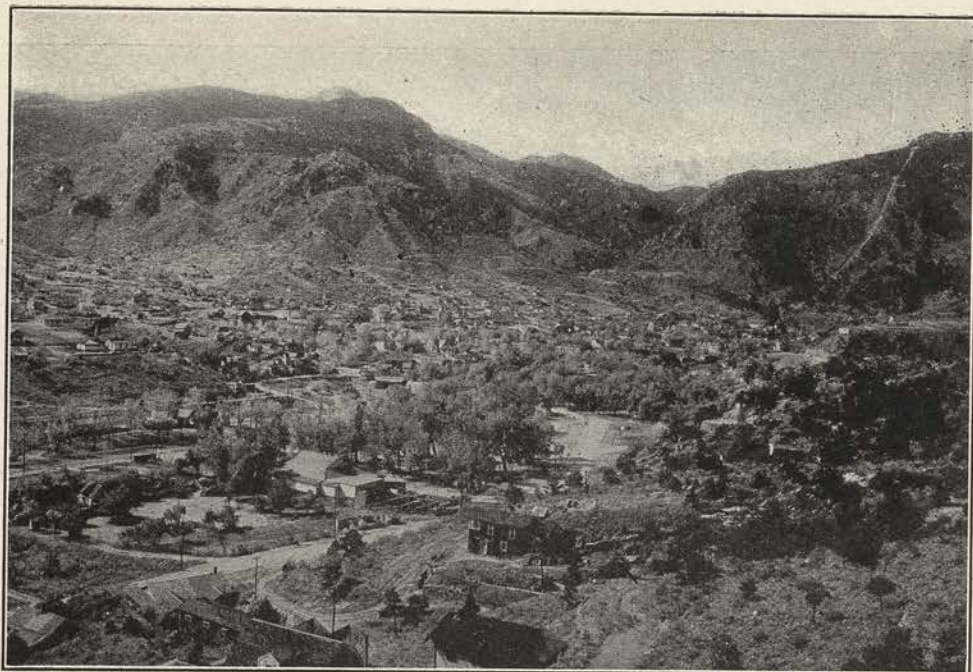


MISS STEVENS, TEACHER AT EL. COTO DE
MANATI
*In this number will be found an article by Miss
Stevens on the new church at El Coto*



BISHOP COLMORE AND MRS. DROSTE IN FRONT OF THE NEW WORLD
SCHOOL

*Although she only appears in our schedule as the wife of the Rev. J. F. Droste, Mrs. Droste
has been for ten years an indefatigable worker in Porto Rico, first in St. Luke's Hospital
and then in the New World School*



MANITOU, COLORADO, MOST BEAUTIFULLY SITUATED IN THE HEART OF
THE ROCKIES

The National Conference of Christian Social Service Workers, one of the latest manifestations of the life of our Church, will be held here in June



CONFERENCE OF CHURCH WORKERS AT WELLESLEY COLLEGE,
WELLESLEY, MASSACHUSETTS

This venerable pile of buildings has looked down on many annual conferences of Church Workers and will see yet another one in June



THE CROWN PRINCE OF JAPAN AND HIS BRIDE VISITING THE SHRINE OF
THE SUN GODDESS

This shrine is specially under the protection of the Imperial House of Japan. The heir to the throne is going to announce his marriage and ask for the favor of the goddess



THE OUTER SHRINE AT ISE DEDICATED TO THE GODDESS OF FOOD
This shrine is only next in importance to the shrine dedicated to the Sun Goddess. Both shrines are visited every year by thousands of pilgrims



THE PINE BORDERED ROAD ON THE SEASHORE LEADING TO FUTAMI
The way which leads to the shrines of Ise is of great natural beauty. It is lined with shops and restaurants for serving shellfish to the pilgrims

The Shrine of the Sun Goddess in Ise

Sacred to the Ancient Religion of Japan—No Buddhist Priest Is Allowed to Penetrate This Shinto Temple

By the Rev. J. Armistead Welbourn

A Refugee From the Tokyo Earthquake

ISE is a province of Japan famous from of old, particularly as the seat of the Shrine of the Sun Goddess, which draws annually thousands upon thousands of pilgrims, from the Prince Regent to the humblest peasant.

There are really two shrines situated in adjoining towns, Yamada and Futami, now joined into one. One is sacred to the Goddess of Food and Clothing and the other to the Sun Goddess herself. Each is surrounded by lesser shrines and numerous buildings, such as a rest house for the Imperial family, offices, places where charms are sold, halls for sacred music and dancing and for bodies of worshipers.

The shrines themselves are built in

primitive style in what is called pure Shinto architecture with no Chinese influence. While all but one other Shinto shrine were affected by Buddhism in the middle ages, these remained pure Shinto, and even now no Buddhist priest or nun is allowed to go but so far.

One leaves one's hat, coat and bundles outside, and going through the outer *Torii*, the gateway to all Shinto shrines, peeps through the paling fence at the shrine behind two more palings. It is all severely simple and as prescribed by immemorial custom. The shrines themselves are not so impressive as their surroundings, but the general effect, the road winding through the

THE SPIRIT OF MISSIONS

grove of giant cryptomeria, the wooden lanterns, the river with its clear water where the worshipers go to purify themselves, with the mountain rising beyond, all make a picture hard to be described in words, but the beauty of which one instantly feels. In this ancient shrine at least reverence is learned though one can but wish that they who come might stop by the little Christian preaching place on the way and learn something of Him who is greater than the Sun Goddess.

Yet the day when all this beauty is consecrated to the Creator of all is not yet. It will be a long time before the few now hearing of Him in tiny bare rooms all over the Empire come to equal the throngs that fill the road to the Shrine of the Sun Goddess.

Here it is not Buddhism that stands in the way but the age-long tradition of the Gods of Japan. The mythology of the early semi-civilized ages is taught now as true history, and though called "the national cult" is really a religion backed by the power of the Government and upheld by the feeling of loyalty toward the Emperor as the Father of his people.

In the most casual stroll through the grounds one may meet a procession of priests, clad in pure white garments or in green or red, on their way to some shrine; one may be just in time for a service and hear the sacred music and see the formal devotions; one catches glimpses of the highly painted dancing girls, with their gay coronets and brilliant red skirts; while there are numerous attendants in white and blue who sell the charms made of the wood of the shrine buildings which are supposed to be taken down every twenty years. Everywhere one sees evidence of religion in rites or what not, and the whole surroundings of the shrine strike one with awe. The Government appoints now an Imperial Prince as chief priest, instead of a daughter of the Emperor of early days; a special corps of policemen guards the shrine, and as if to connect the victories of

the Japanese arms with the national deities there are trophies of the China or Russian wars set conspicuously in the grounds.

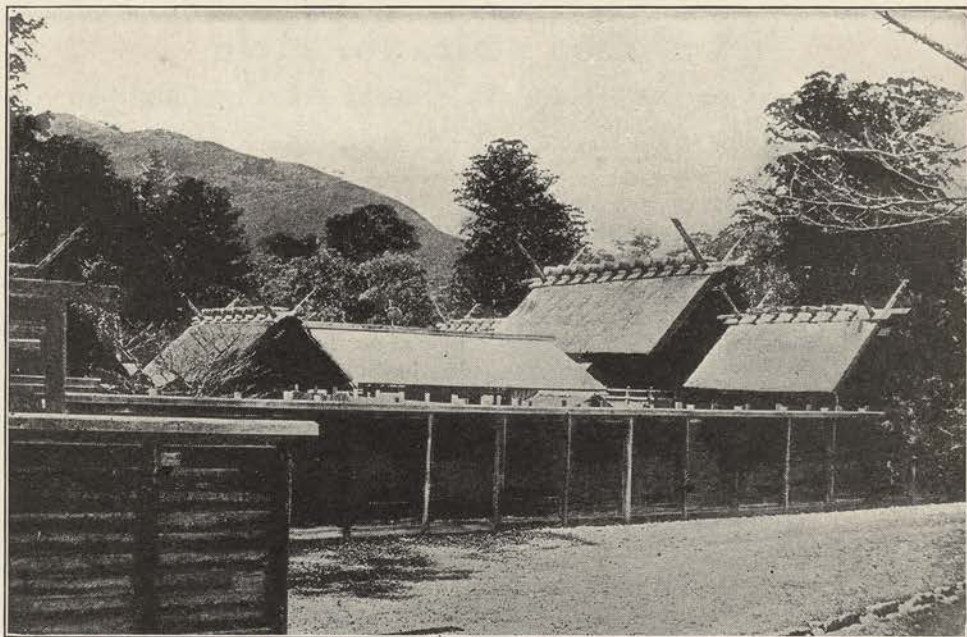
One notices the great care with which these grounds are kept, in great contrast to most parks, university campuses or temples. Attendants in white with baskets and long wooden chopsticks pick up every scrap of paper, and the river itself looks so very well ordered it would seem as if it too had been swept.

The Sun Goddess, to whom one of the shrines is dedicated, is regarded as the ancestress of the Imperial House. In her shrine is kept the sacred mirror, one of the three Imperial Treasures of Japan, given to her grandson, the first of the heavenly beings to come down to earth. It was for a while by her orders kept in the emperor's palace but, for fear close contact might desecrate it, it was finally placed in this special shrine over 1,900 years ago.

This shrine is of such importance in the life of the nation that every great event is reported to the gods there. The Emperor goes personally to announce his accession; Admiral Togo brought his fleet into the Bay of Ise to thank the ancestral deities for his victory in the Sea of Japan; every new cabinet minister, every ambassador to foreign lands or governor-general of a colony goes to make obeisance there. So last year did the Prince Regent and his bride go to report their marriage to the divine ancestors. Such worship is conducted with all the formality of a court function. I believe that this last is the first occasion on which modern court dress was worn and not the ancient ceremonial robes.

The little electric line that takes one from one shrine, near the station, to the other several miles away, continues on to Futami, by the sea. Here are the famous "Wedded Rocks," tied together by the sacred straw rope, the male rock, in true Japanese style, being of much more importance than the female. This is one of the places in Japan in

THE SHRINE OF THE SUN GODDESS IN ISE



THE INNER SHRINE OF THE SUN GODDESS AT ISE

This shrine is sacred to the ancient Shinto religion of Japan. No Buddhist priest or nun is allowed to profane its precincts

which to worship the sun as it rises between these rocks, particularly on New Year's morning.

At Futami one sees the supposed cave into which the Sun Goddess retired indignant at the tempestuousness of her storm-god brother, thus leaving the world in darkness. This is one of the famous events in Japanese tradition (I even saw it reproduced lately in a shop advertising a new electric bulb called "the Sun"), and many of the things used in Shintoism to-day are traceable to it. The straw rope invariably hung before a shrine is typical of the one stretched over the cave to prevent the Goddess retiring; the face of the girl who danced before the cave to draw her out one sees everywhere, the drums and other music that attracted the Goddess's curiosity we still hear when the sacred dances are performed. The Rising Sun itself, symbol of Japan and also of increasing prosperity, is a perpetual daily reminder of the Sun Goddess, *Amaterasu O Mikami*, the August Heavenly Shining

Brightness, to translate it literally.

Japanese are past masters in the art of combining pleasure with religion, so a visit to the Shrines of Ise is not all duty. It doesn't take long to clap one's hands and make one's obeisance before the shrines. For the rest there is all the fun of the excursion, and Japanese adore traveling, even in crowded third-class railway carriages. They do appreciate the great natural beauty of the shrine groves and the seashore with its pine trees at Futami. The latter place is always like a festival, the road is lined with shops and restaurants for serving shellfish, while Yamada is said to be one of the wickedest spots in the country, prostitution being rampant.

So to-day are the traditions of the centuries, national glory and "the pleasures of this life" stronger than the religion of Jesus. Yet we are not discouraged. We are travelers awaiting the dawn, the rising of that Sun of Righteousness before whose glory evil shall slink away and the lights of other days grow pale.

A Bishop's Plea for Help

Work of Vast Importance to Be Done by Americans in Japan

By the Right Rev. Charles S. Reifsnider, L.H.D.

Bishop Coadjutor of North Tokyo

JAPAN'S need for additional ordained missionaries cannot be too strongly emphasized. With growth in self-support and the gradual establishment of independent dioceses throughout Japan the need for five ordained missionaries becomes even more evident. We should have at least five ordained men each year.

These missionaries will have to be men of great adaptability and tact. Their work must be different from that of the missionaries who have been in Japan up to the present. They will have to be pioneers or ground-breakers. The time for the missionary to develop a parish and be in charge of it after it becomes self-supporting, either in whole or in part, is past.

But he can and should develop preaching places until they are ready to become self-supporting parishes, and then turn them over to some properly qualified Japanese priest and go on to further pioneer work. He may live in the prefectural capital, where a Japanese priest is in charge of the local city church, but although living there he would have no official connection with the local church, being in charge of the preaching places throughout the prefecture.

Close association and coöperation with the Japanese priest should be especially desired by him. The Japanese priest needs more than ever the guidance and inspiration of the foreign ordained missionary, who is grounded in the traditions of Christianity and the Church. The Japanese Church, in order to become permanent, must be a National Church, that is, a Japanese Church rather than an American or an Anglican Church. At present the Japanese have not the necessary information, tradition and spirit of worship

to develop such a Japanese Christian Church.

This spirit of worship is a particular need, the lack of which is keenly felt at present by the Japanese clergy. At the last annual gathering of the clergy of the district of North Tokyo and the diocese of Tokyo this failure to grasp what is meant by worship in the Anglican Communion was so keenly felt by the Japanese clergy that papers on the subject were requested and delivered by a Japanese and an Englishman. The contrasted views were discussed by the fifty or more clergy present.

The Japanese word or words translating the English word "worship" are used very loosely and mean anything from reverence for one's highly respected aged relatives and friends to a so-called worship, in reality a higher type of reverence, for one's ancestors, and prayers for their help and welfare, and a further step to something that approaches what we mean by worship for their Imperial House and the gods of Buddhism and Shintoism. The latter "worship" is what most of our Japanese Christians have for Christ.

A missionary by his teaching, acts and life can, and does in many cases, gradually deepen this conception of worship into worship as we know it. But this can only come to pass from continued association and contact with consecrated missionaries of a deeply spiritual type. Even then our conception of worship is rarely found and perhaps cannot be expected until the Japanese Church is under the control and leadership of Christians of the second and third generation.

Right now, however, the Japanese Church is taking form and the ideals, traditions and spirit of worship of ordained men from America and Eng-

"HE GIVES TWICE WHO GIVES QUICKLY"

land are of primary importance. This becomes more evident as the Japanese become more independent, and as more authority is given them. They themselves increasingly feel the need of this association and coöperation with missionaries to whom they can go for help and inspiration.

In the new districts where as yet the Church has no work, the Western missionary can get in touch with the local situation and break down prejudice quicker than the Japanese. Being a Westerner he is accorded a certain exalted position in the community, and through him the Church which he represents is given a position that Japanese workers cannot bring to pass.

We have but three ordained missionaries in the Kyoto district, four in the Tohoku, and four in North Tokyo

outside of the institutions. These are not enough to man the mission stations where mission houses are already erected. When men are home on furlough we cannot even keep open the stations where missionaries are in residence. There are many and wide fields as yet untouched by us or any other Christian communion.

Again all our men are of middle age or over and will retire in the not too distant future. No younger ones are coming out. The Church cannot, if she would conserve the work she has already accomplished, withdraw or fail to renew the supply of missionaries. For this and many other reasons we need in the three missionary districts of Japan five men per year for the next five years.

Who will come and join us?

"He Gives Twice Who Gives Quickly"

Prompt Response to a Touching Appeal Is Greatly Appreciated

SEVERAL good friends have been deeply stirred by Mr. Shryock's article, *Only a Boy's Broken Heart*, in the March issue of this magazine. The three hundred dollars needed to see the boy through St. Paul's School has been promised. Indeed, in order to let as many people as possible share in this plan, it has been necessary to ask some to give less than they desired. So once again the readiness of THE SPIRIT OF MISSIONS family to lend a hand has been demonstrated. Mr. Shryock is most grateful for the immediate response. He writes:

"I cannot tell you how much I appreciate the response to my article, and even more its promptness. The boy, for whose sake I wrote the article, though I had little hope an answer would come in time to be of much help, is a communicant of our Church, a bright, intelligent, Christian boy. His father and family were trying to make him marry a non-Christian, entirely uneducated, country girl, who is a dwarf

and an imbecile, simply because the two were engaged in infancy.

"The boy had begged that the marriage be postponed until the father finally set the date for the New Year just passed, in February. The boy refused to go home and appealed to me to help him. First the father wrote commanding him to return, then sent a relative and finally the boy's elder brother. The boy left the school and hid in the city until the father gave up the attempt and excommunicated him, so to speak, from the family, cutting him off without a cent, so that he was thrown entirely upon me. I was already helping several boys and knew I did not have the money myself to support him, and the school was in too poor a condition financially to put all the burden on it, even had it been right to do so. You see, it was not only a question of his tuition, but his clothes, everything. I tried to get a position for him in the Post Office and teaching, but failed, for it is very difficult

to do this, as you can readily imagine.

"So you can understand what a relief it was to receive the assurance of help. I am planning to have him prepare himself to teach Chinese, at which

he is unusually good. I have told him the main facts, but I will not say who has helped him unless you wish me to. Of course, he is very grateful and so am I."

A Surprising Request From Liberia

Mohammedan Chief Asks for a Christian School—Bishop Overs Says They Are the Only Bar to the Advance of Islam

WRITING recently in *The Liberian Churchman* Bishop Overs said: "The Christian school is the greatest barrier to the advance of Islam. Let me place a Church school within the reach of all tribal children of Liberia and I am positively certain that it will never become a Mohammedan state. The tribes of Africa are not calling Islam. They are, however, most earnestly calling the Christian Church. This is the Church's supreme opportunity. To be the first on the field with Christian instruction is the surest way to stop the Moslem advance."

During her recent furlough in this country, Miss Mary Wood McKenzie, a teacher in the House of Bethany, our school for girls in Cape Mount, Liberia, received the following letter from a Chief, once a Mohammedan but now a Christian:

Dear Miss McKenzie:

I am moved to write you on a subject which concerns the welfare of the people of my mother's country.

On a visit to my people in that country, I was approached by the Paramount Chief, who is my near relative of my mother, and his people, with a request that I appeal to the mission of our Church for the opening of a school in their section of the Gola Country which is called Senjeh, for the education and Christianization of their children.

They need a boys' and a girls' school separately. As an evidence of their earnesty and anxiety to have this done, they promised faithfully to share the support of said school by feeding the children and opening up a large coffee farm which in years to come will help support it.

I promise faithfully to give you all the help that I can and will do all I

can to see that my people cooperate with you as they have pledged. The Chief is ready to have the site cleared and houses built, after which he pledges to give as many girls as may be required for the beginning.

Now, my dear friend, this is an opportunity to educate and train African girls in the way they should go, and make them useful women in this our dear country.

I remain, dear Miss McKenzie,

Yours sincerely,

H. Z. KANDAKAI

The Paramount Chief of whom the writer speaks is a Mohammedan. In a recent number of *The Liberian Churchman*, Kandakai gives an interesting account of his life and conversion, largely through the influence of the Rev. Nathan Matthews, our missionary at Cape Mount. Mr. Matthews presented the chief, who had learned to read English at the College of Liberia, with a Bible, Hymnal and Prayer Book. After much study he gained courage to openly proclaim his conversion to Christianity and was confirmed by Bishop Lloyd during the latter's visit to Liberia in 1917. His people disowned him and for a long time after he embraced Christianity would neither speak to nor eat with him. He was, however, such a prominent man that they forgave him and took him back as they needed his advice.

Kandakai is living now in his native town of Jundu in the hinterland back of Cape Mount. He is so anxious to have our Church begin work there that he has built a dispensary, so as to be ready when a nurse arrives.

"Build Thee More Stately Mansions"

A New Chapter in the Life of the "Little Church Among the Palms"

By Ethel A. Stevens

Missionary Teacher at Manati, Porto Rico

YOU have all read the story of the "Little Church Among the Palms," otherwise known as *La Resurreccion*, at El Coto de Manati, Porto Rico. You know how that little Church grew out of a pineapple shed, so to speak? Well, sir, that little church has grown again!

This time it did not leave its former "shell" but instead it actually became enlarged, and here is how it all came about.

A reader of THE SPIRIT OF MISSIONS in the good old U. S. A. became interested in an article written by Mrs. Droste, telling about our church and its insufficient capacity. The reader not only was interested but she felt a great desire to help us, which she did! She wrote to Mr. and Mrs. Droste saying that she hoped that the enclosed check would help the little church to grow. The check was for one thousand dollars; and that thousand dollars paid for the material for the new improvements.

On the fourth of June Bishop Colmore and family sailed for the States. On the fifth of June the work began. You see, Dona Maria (Mrs. Droste) was determined to have the enlargement of the church a surprise for the Bishop. That is why the work was begun after he was safely on board.

The Drostes gladly gave up their summer vacation in order to stay on the job and have the work completed in time for the opening of school and

the return of the Bishop. However, though the church has been in use since the first of September, it really is not finished yet. As you will see by the picture, the roofs of the tower and the portico are only temporary structures. These roofs are to be of red tile as soon as the tile is available.

The interior of the Church is very much changed. The chancel was enlarged to accommodate five new choir benches and the organ. The side walls were extended twelve feet and the roof was raised two-and-one-half feet. The raising of the roof has made the church a great deal cooler, while the enlargement of the floor space has almost doubled the seating capacity.



On the south side of the church a choirroom has been added. At present this room is used not only for the choir, but also as a primary Sunday School room. We started our new primary department last November, and it has been steadily growing ever since. We now have thirty-six adorable little tots in the class, and we could have twice as many if the space were not so limited. Our equipment as yet is rather primitive.

To say the least, we are all very proud of our new church, and certainly all of our people are very, very thankful to all those who have made this great improvement possible, especially to the Drostes and to the generous donor of the money.

Summer Schools and Conferences for 1925

All Provinces of the Church Represented—A Bewildering Variety of Types From Which to Choose

WE publish this month a list of the summer schools and conferences which in every part of the Church invite interested workers—clergy and laity—to meet with like-minded groups for study and discussion. Practically the whole range of religious activity is covered. Capable instructors, well-considered courses and the opportunity of exchange of experience, and dissection of method promise the utmost value to all who participate.

Thanks to this summer school and conference movement a season that once was marked by inactivity in practically the whole field of religious effort now teems with interest and achievement and has become vital to the success of the Church in fulfilling her great task.

Schools and conferences have been grouped according to provinces, and an earnest effort has been made to make the list complete and correct.

List of Summer Schools and Conferences by Provinces

PROVINCE OF NEW ENGLAND

Wellesley Conference at Wellesley, Mass., June 22 to July 2. Miss J. S. Bumstead, 12 Berkeley St., Cambridge, Mass.

Church Conference of the Province of New England at St. Paul's School, Concord, New Hampshire, June 22-July 1. Rev. Malcolm Taylor, 1 Joy St., Boston, Mass.

Connecticut Conference for Young People at Pomfret School, Pomfret, Connecticut, June 22-30. Rev. J. H. Rosebaugh, 28 Garden St., Hartford, Conn.

PROVINCE OF NEW YORK AND NEW JERSEY

Summer School of Province of N. Y. and N. J. at Geneva, N. Y., July 6-17. Mrs. Gerald Lewis, Beacon, N. Y.

Summer School for Church Workers at Princeton, N. J., July 6-17. Mrs. Gerald Lewis, Beacon, N. Y.

Cornell University (Rural Conference), at Ithaca, New York, June 11-18. Dr. Ralph A. Felton, Cornell University, Ithaca, N. Y.

Summer School for Pastors at New York School of Social Work, New York City, June 22 to July 3. Rev. C. N. Lathrop, 281 Fourth avenue, N. Y.

PROVINCE OF WASHINGTON

Virginia Summer School of Religious Education at Sweetbrier College, Sweetbrier, Virginia, June 15-26. Dr. Francis J. Ribble, Richmond, Virginia.

Peninsula Summer School, at Ocean City, Maryland, June 23-27. Rev. Thomas G. Hill, Smyrna, Delaware.

Bishopthorpe Manor Summer School at South Bethlehem, Pennsylvania, June 29 to

July 3. Ven. H. W. Diller, 1901 Mahautong street, Pottsville, Pa.

Summer Conference of Church Workers at Eagles Mere, Pennsylvania, July 2-9. Rev. Charles E. McCoy, 844 West Fourth street, Williamsport, Pa.

Conneaut Lake Summer School at Exposition Park, Conneaut Lake, Pennsylvania, July 6-17. Rev. Edward Owen, Sharon, Pa.

Provincial Summer School for Colored Church Workers at Lawrenceville, Virginia, July 20-31. Rev. J. S. Russell, D.D., St. Paul's School, Lawrenceville, Virginia.

PROVINCE OF SEWANEE

St. Augustine's Conference (Colored) at Raleigh, North Carolina, June 2-6. The Rt. Rev. H. B. Delany, Raleigh, North Carolina.

Louisiana Young People's Service League Annual Camp Conference at Bay St. Louis, Mississippi, June 6-18 (tentative). Rev. J. S. Ditchburn, 1519 Clio Street, New Orleans, Louisiana.

Conference at Versailles, Kentucky, June 13-20. The Very Rev. Robert I. Massie, D.D., Lexington, Kentucky.

Young People's Conference North and South Carolina unite at Camp Transylvania, Brevard, North Carolina, June 19-July 3. Rev. Gordon M. Reese, Charleston, S. C.

Mississippi, Teaching Training School at All Saints' Episcopal College, Vicksburg, Mississippi, June 21 to July 2. Rev. C. A. Ross, Canton, Mississippi.

Conference at Blue Ridge, North Carolina, June 25 to July 6. Dr. W. D. Weatherford,

SUMMER SCHOOLS AND CONFERENCES

Southern College of Y. M. C. A., Nashville, Tenn.

Adult Teacher Training Conference: Upper South Carolina and West North Carolina unite at Valle Crucis, North Carolina, July 6-17. Rev. W. H. K. Pendleton, Spartanburg, South Carolina.

Young People's Department of the Sewanee Training School Sewanee, Tennessee, July 26-August 6. The Rt. Rev. C. S. Quin, Houston, Texas.

School of Prophets and Adult Division at Sewanee, Tennessee, August 6-20. Rev. Mercer P. Logan, Monteagle, Tennessee.

Sewanee Clergy Conference, Sewanee, Tennessee, August 12-25. Rev. R. B. Mitchell, 281 Fourth Avenue, New York, N. Y.

PROVINCE OF MID-WEST

Summer Conference for Church Workers at Vawter Park, Lake Wawasee, Indiana, June 9-19. Rev. C. F. Bigler, 111 North Market Street, Kokomo, Indiana.

Summer School for Church Workers at Kenyon College, Gambier, Ohio, June 22 to July 3. Rev. John R. Stalker, 420 S. Lincoln Avenue, Massillon, Ohio.

Michigan Summer Conference at Hillsdale, Michigan, June 28 to July 5. Mr. E. E. Piper, 2326 Woodward Avenue, Detroit, Michigan.

Racine Conference at Racine, Wisconsin, June 29 to July 10. Rev. C. H. Young, Howe School, Howe, Indiana.

Racine Clergy Conference at Racine, Wisconsin, June 30 to July 10. Rev. C. H. Young, Howe School, Howe, Indiana.

Wisconsin Rural Church Summer School at Madison, Wisconsin, June 30 to July 10. Prof. J. H. Kolb, University of Wisconsin, Madison, Wisconsin.

PROVINCE OF THE NORTHWEST

Summer Conference for Church Workers at Sioux Falls, South Dakota, June 16-25. Miss M. B. Peabody, Sioux Falls, South Dakota.

Summer Conference for Church School Workers at Evergreen, Colorado, July 20-31. Very Rev. R. S. Chalmers, 706 South Eway Street, Dallas, Texas.

Evergreen Clergy Conference at Evergreen, Colorado, August 4-19. Rev. R. B.

Mitchell, 281 Fourth Avenue, New York, N. Y.

Minnesota Summer School at Shattuck School, Faribault, Minnesota, August 30-September 5. Rev. H. L. Miller, St. Mark's Church, Lake City, Minnesota.

PROVINCE OF THE SOUTHWEST

Summer School of Methods at Norman, Oklahoma, June 1-12. Mrs. Carrie Templeton, 1219 E. S. Blvd., Muskogee, Oklahoma.

Religious Education Conference for Diocese of Texas at Camp Allen, Texas, July 7-21. The Rt. Rev. C. S. Quin, 1117 Texas Avenue, Houston, Texas.

Conference Bethany College, Topeka, Kansas, June 10-14, Rt. Rev. James Wise, D.D., Topeka, Kansas.

PROVINCE OF THE PACIFIC—NORTH

Conference East Oregon at Cove, Oregon, June 15-26. Ven. J. C. Black, Ainsworth Bldg., Portland, Oregon.

Spokane Summer School for Church Workers at McDonald Point, Lake Coeur d'Alene, Idaho, June 30 to July 9. Rev. Herman Page, Yakima, Washington.

Spokane Summer School for Church Workers at Moore Lake, Chelan, Washington, June 30-July 11. Rev. Herman Page, Yakima, Washington.

PROVINCE OF THE PACIFIC—SOUTH

Utah Summer School at Rowland Hall, Salt Lake City, Utah, June 15-25 (or less). Rev. H. E. Henriques, 1595 South Ninth Street, Salt Lake City, Utah.

Los Angeles Summer School at Harvard School, Los Angeles, California, June 29-July 4. Rev. David R. Covell, 619 South Figuerra Street, Los Angeles, California.

Summer Vacation Conference at Asilomar, California, July 18-25. Rev. Lloyd Thomas, 521 Twenty-ninth Street, Oakland, California.

In addition to the above provincial conferences the Fifth National Conference on Social Service in the Episcopal Church will be held in Manitou, Colorado, June 6-10. Official delegates from dioceses and provinces will be present. Interested clergy and laity are invited to attend. Address Department of Social Service, 281 Fourth Avenue, New York for particulars.

THE above list presents opportunities for contact with the leaders in the thought and work of our Church, amid picturesque and beautiful surroundings to suit individual preferences, at a moderate cost. All schools of thought and types of Churchmanship are represented.

These gatherings are of especial benefit to those who are concerned with the training of the young, but each age may find its niche in the great diversity of courses.

Application for terms and all particulars should be made to the secretaries whose names are given.

Brief Items of Interest From the Field

“**BISHOP LINES** has named the increase of the number of subscribers to *THE SPIRIT OF MISSIONS*, our monthly missionary magazine, and the best of them all, as one of the things to mark our Jubilee Year,” says *The Newark Churchman*. “There are no nobler pages of the world’s history written than in the missionary field, where devoted men and women with great self consecration are working, some as preachers of the Gospel, some as teachers, nurses and helpers in many ways. To be a well informed Christian one must have knowledge of the mission work of the Church.” The Bishop wishes that a thousand more subscribers might be obtained in his diocese.

ON page 282 of this issue there is a story of a mission in the West which in the face of many difficulties has made a name for itself by the excellence of its choir. Music lovers will sympathize with the members in their desire for more music than they can afford to buy. Those who are familiar with mission church offerings will know that after all bills are paid their isn’t much left for music, and a choir of thirty voices needs quite a quantity. If any larger church has the scores of masses or anthems they are not using, the rector of Trinity Church, the Rev. A. W. Sidders of 119 Colorado avenue, Trinidad, Colorado, would be pleased to receive the same.

THERE are about 150 Indians with their families on the reservation at Moapa, among whom work has been done by our missionary, Mrs. Eva Fenner, and some other devoted women. Recently the Rev. A. A. H. Haubert, the vicar of Christ Church, Las Vegas, held his first service on this reservation. The school building which serves for church purpose was filled, and the sermon was listened to with

close attention. Both adults and children followed this service closely and sang the hymns with enthusiasm. Great credit is due to those who have trained these people so well. The Rev. Mr. Haubert will conduct service regularly here in future. It is hoped that the Indian Mission at Moapa will soon have a church building and an organ, both of which are badly needed. The Moapa Reservation is in the extreme south of Nevada.

IN a letter to a member of the Church School Service League in Washington, North Carolina, the Rev. Juan W. McCarthy gives some interesting details about his work in Cuba. He says:

“We have large Sunday Schools in our districts. In Camaguey City, we have 100—150, in Ciego de Avila 125, in Baragua about 90—100, in LaGloria 90—110, in Manati about 70—80, in Ceballos 80, in Cespedes about 90, and so on through the district. When you take into consideration that four years ago all of our Sunday School pupils in this province did not reach fifty, you will see what great progress has been made in our work by the grace of God.

“In our mission work we have to preach to four different congregations; in French to the Haitians, in Spanish to the Cubans and in English to the Americans and whites, and also in English to the West Indian colored folks. Every Sunday we have three or four services in the above languages; besides Sunday Schools in English and Spanish.

“I have to visit eighteen mission stations every month; to do so, we must cover over 1,000 miles monthly. In most of these we have to preach in at least two languages, Spanish and English. We have splendid congregations. In Moron, I have just had 300 present at one service, and 290 at the other.”

PROGRESS OF THE KINGDOM

IN the January SPIRIT OF MISSIONS Deaconess Lucy N. Carter, in writing of her work in the Pyramid Lake Indian Reservation, told about her need of materials for the patchwork and rug work of the native women. Many readers have been so kind as to write to Deaconess Carter, addressing her at Pyramid Lake. Although letters will ultimately reach her with this address, it is not the correct one. Her postoffice address is Nixon, Nevada.

♦

THE Southern Mountain workers of our Church, together with representatives of the National Council, met in conference March 16 to 19 at Knoxville, Tennessee. Bishop Horner, a number of the clergy from the mountain districts and many teachers and deaconesses were present.

The council was represented by the Rev. Carroll M. Davis, L.L.D., Domestic Secretary; the Rev. Franklin J. Clark, secretary; Mrs. G. B. K. Wade, supply secretary of the Woman's Auxiliary and Miss Mabel Lee Cooper of the Department of Religious Education.

The rector of St. John's Church, Knoxville, and his parishioners entertained the visitors with gracious hospitality which was thoroughly appreciated. The conference was of much benefit to those who attended and revealed a varied and constructive work being done in the Appalachians.

♦

THE Secretary of that useful part of the Church's work, the Church Building Fund Commission, calls attention to the fact that its plant must be enlarged.

"When a corporation realizes that the commodity which it manufactures cannot be produced by its plant in quantities sufficient to supply a constantly increasing demand, its only recourse is to enlarge its plant. It cannot close down, and it cannot afford to lose the business. The March meeting of the trustees of the Church Building Fund disclosed the fact that the machinery of the commission could not produce

loan funds in quantities sufficient to supply the demand; that the entire output for 1925 had been pledged; and that since March 1 nine applicants requesting loans totalling \$50,000 had been denied assistance because the plant could not produce the goods fast enough.

The plant, however, cannot be shut down, for the Church needs all that its only building loan corporation can produce. Nor can the latter afford to lose the new business for the Church's sake.

The answer is, of course, the enlargement of the plant, and this is the Church's business. But the trustees are preparing a plan in this direction along investment lines for the attention of the laymen of the Church. Correspondence on the subject, directed to the Building Fund at 281 Fourth Avenue, New York, is invited.

♦

IT is reassuring to know that Bishop McKim of Japan does not apprehend any bad results from the recent action of the United States senate. "There was much fear expressed both here and in America," he says, "that the despicable exclusion clause in the act to restrict immigration would affect very seriously the work of American missionaries in Japan. I see no evidence of this. Neither have I heard of any from members of the various other American missionary organizations in Japan. The number of baptisms and confirmations compares favorably with that of other years. Attendance at the services of the Church is reported as larger than usual and the number of inquiries is greater than that of last year. In all of my travels through the three missionary districts assisted by the American Church I have yet to meet with any act or word of discourtesy from the Japanese people. I have been profoundly impressed with the self-control and dignity which they have exhibited under conditions which would almost certainly call for hostile demonstrations from any other people.

Sanctuary of the Church's Mission

THOU, to Whom the sick and dying
 Ever came, nor came in vain,
 Still with healing word replying
 To the wearied cry of pain,
 Hear us, Jesu, as we meet,
 Suppliants at Thy mercy-seat.

May each child of Thine be willing,
 Willing both in hand and heart,
 All the law of love fulfilling,
 Ever comfort to impart;
 Ever bringing offerings meet,
 Suppliants to Thy mercy-seat.

Still the weary, sick, and dying,
 Need a brother's, sister's, care,
 On Thy higher help relying
 May we now their burden share,
 Bringing all our offerings meet,
 Suppliants at Thy mercy-seat.

So may sickness, sin and sadness
 To Thy healing virtue yield,
 Till the sick and sad, in gladness,
 Rescued, ransom'd, cleans'd, heal'd,
 One in Thee together meet,
 Pardon'd at Thy judgment-seat.
Amen. G. THRING.



FROM worldliness and coldness of heart, from sloth and selfishness, from neglect of prayer, and unwillingness to obey Thy Will,

Good Lord, deliver us.

From all want of pity and love, from hardness of heart and neglect of Thy Word and Commandments,

Good Lord, deliver us.

From all want of faith and confidence, from hopelessness and despair, from forgetfulness of Thy glorious promises,

Good Lord, deliver us.

By the glory given Thee by the Father, that Thou shouldst be the Saviour of the world,

Incline our hearts to do Thy Will.



ALMIGHTY GOD, and Heavenly Father, Who of Thine infinite love and goodness towards us, hast given to us Thine only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who, after He had made perfect our redemption by His death and was ascended into heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors and Pastors; by whose labor and ministry, He gathered together a great flock in all parts of the world to set forth the eternal praise of Thy holy Name: For these so great benefits of Thine eternal goodness we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee to hear the devout prayers of Thy Church, that Thou wouldst be pleased to send laborers into Thy vineyard, and so to prosper their work, that Thy holy name may be forever glorified and Thy blessed kingdom enlarged: through the same Thy Son Jesus Christ our Lord. *Amen.*



WE pray as members of Christ. *In one and all of us there dwells the one Spirit of God, uniting us to one another in Christ, in whom we share the life of God. As each one of us prays, in the power of that Spirit he coöperates with God, and in the spiritual growth of that one member as he prays, all the Church, the Body of Christ, grows, and each member is quickened. So we pray for those we love, that in them, too, the Body of Christ, which is the Kingdom of God, may come, knowing that in the growth of each all are helped, and that in the growth of all each participates. We share in the work of Him "who ever liveth to make intercession for us," until the day when our work in prayer shall be no longer seen through a glass darkly, but we shall know even as we are known.*

—LEONARD HODGSON.

Progress of the Kingdom

IN the necessary emphasis that has been placed upon the money factor in rebuilding our work in Japan it is just possible that

Japan Needs More Than Dollars we have lost an even more necessary stress upon the

necessity for self-giving toward the success of our mission in that land. Hence the plea by Bishop Reifsnider appearing in this issue that additional ordained missionaries volunteer brings a timely message to the many who hunger for opportunity to give themselves in a holy cause.

Independent dioceses have been established in Japan. These, however, will continue to reap harvests from territory cultivated and sown by pioneers of the Church. There still remain great areas into which the Good News of the Gospel of Christ must be borne by men as consecrated and heroic as any of those who half a century and more ago first undertook the hazardous business of preaching and teaching the Christian faith in Japan.

The certainty of vocation, adequate preparation, courage and tact are needed in a preëminent degree by these newcomers. While boundaries of the present Japanese Church must be respected the most determined effort is necessary in these crucial early years that this new and independent Church become truly national, spreading from present fixed centers to every part of the land. It is this nationalization program which will fall to the lot of men who now volunteer.

This presentation and plea by Bishop Reifsnider need the widest possible publicity throughout the Church if his program of five ordained missionaries each year for Japan is to be realized. So important a need should be sermon

text and conference topic throughout the Church. Physical rehabilitation is a matter of time and patience. Bishop Reifsnider calls for a personnel rehabilitation without which the state-liest buildings in the world will avail nothing.

We repeat here Bishop Reifsnider's query: "Who will come and join us?"

FIGURES which indicate the total of contributions to the cause of world-wide missions may prove encour-

aging to those of us who feel at times, **World Giving For Missions** when confronted by our own modest

pledges, a sense of depression and discouragement. Once again it would seem that "many a mickle makes a muckle" since world contributions through seven hundred missionary societies reached the magnificent total of seventy-five million dollars in 1923.

The *World Missionary Atlas* credits the United States with total contributions of sixty-five per cent of this amount. Increasing interest in the cause of missions is indicated in the fact that in the past sixty years the world budget has grown from five million to seventy-five million a year, and has increased three-fold since the beginning of the century.

Carefully compiled statistics show that there are 29,188 missionaries, of whom 17,744 are women, and that these are assisted by 150,469 nationals of the countries in which they are working. There are 1,157 qualified physicians from America and Europe in these totals, together with 612 graduate physicians, nationals of the various countries in which the work is carried on.

Christian missions have provided in non-Christian lands 858 hospitals and

THE SPIRIT OF MISSIONS

1,686 dispensaries, which in 1923 treated 4,788,258 patients.

It is interesting to note that between eight and nine million people are directly affected by the work of Christian missions in non-Christian lands, since 8,342,378 persons in 116 areas of such activities are recorded in the statistics as communicants, baptized non-communicants, or under Christian instruction. There is encouragement in the fact that this total has grown from 3,613,391 in 1900.

Tremendous growth is noted in connection with mission educational effort. Pupils in schools in Asia have increased since 1900 from 506,366 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158. In addition there are 22,827 students today, of whom 2,233 are women, in 101 Christian mission institutions which offer higher education.

We regret that figures for the Roman Catholic Church are not included. The missionary exhibition, which is a feature of Holy Year celebrations in Rome, will, in all probability, lead to the publication of Roman statistics to cover all of their vast missionary enterprise, in which event it will be possible to present the whole Christian response to Christ's Great Command.

"Like a mighty army moves the Church of God." Thus we sing and certainly such figures as are presented here presage ultimate victory.

WHAT a simple problem confronts the American Churchmen and Churchwomen who, awake to a sense

Mission Giving Made Easy

of stewardship, give to the cause of missions. For us a national budget, together with diocesan and parish quotas, fairly fix individual responsibility. Our givings flow in proper channels to definite destinations, and the whole gamut of mission activity profits by our "red-sided loyalty".

Something like this comes to mind

with a thrill of appreciation when one looks over the list of societies and causes which urge themselves upon the attention of Anglicans in the home land. There the whole Church is not organized into a single missionary society.

Thus it happens that a consecrated Churchman in London, alive to a sense of stewardship, eager to help obey the Great Command, faces an alphabetical potpourri that now and again must dent British imperturbability. To prove that this is no mere manner of speech we give the list, each of these being the designation of an established missionary organization in England and, incidentally reference is almost invariably made to all of them by initials only:

A.I.M.	F.F.M.A.	S.A.G.M.
B.C.M.S.	H.A.M.	S.A.M.S.
B.J.S.	L.J.S.	S.P.G.
B.M.S.	L.M.S.	S.U.M.
B.S.M.	Mel.M.	U.M.C.A.
C.E.Z.M.S.	Mor.M.	U.M.C.I.M.S.
C.I.M.	P.C.of E.F.M.W.M.M.S.	
C.M.S.	P.M.M.S.	Z.B.M.M.

Our Cousin, in all probability, would gravitate toward S. P. G., with C. M. S. a close contender, but there is a very grave chance that a half dozen highly deserving enterprises would fail to tempt his check book because for the life of him he could not remember what the initials were all about.

We hesitate to assert a superiority over Mother Church and feel a bit "Mainstreetish" at a seeming glorification of American efficiency, but honestly, is not our centralized and systematic method just a wee bit better?

CERTAINLY the missionary must be prepared to be all things to all men. There are of course categories

All In the Day's Work

of responsibility and one who is an evangelist, a medical worker or a teacher might normally expect to confine his activities within his particular vocation. Not so! Surely the missionary man or woman in any remote field never knows

what a day may bring forth in the way of call to service.

Whaling is no normal part of missionary responsibility. And yet one reads between the lines of the article by the Rev. William A. Thomas, from Point Hope, the fulfillment of an imperative social service and one feels proud of the missionary who gamely carries the consolations of religion ten miles from shore on frozen Bering Sea and then pitches in with the whole community to insure its supply of food and fuel for months to come.

We are able to print only the first half of Mr. Thomas's article this month. The exciting chapter of the story will follow in the June issue. The reader will be fairly a spectator at a primitive ingathering of bowheads. He will share the tedium of waiting, the excitement of the hunt, and the jubilation of Mr. Thomas's Eskimo parishioners, when in a single day a record catch is made.

Alaska as a missionary field presents many and sometimes baffling problems. There is the white population and Indian population spread inland along the rivers, and the Eskimo skirting the Arctic waters. Perhaps no mission field of our Church demands the same self abnegation and sacrifice as this far land. Liberia presents its difficulties, climatic and otherwise, but even the Liberian missionary maintains greater contact with the outside world and hence feels less of isolation than men and women imprisoned for months at a time on the Alaskan coast or in the interior, mingling with people who wrest the right to live from natural elements by the most primitive means, and who themselves are continually upon their own resources, facing problems of greatest difficulty. An imperative of success is to live the life of the people among whom one's life is cast and Mr. Thomas establishes the reality of his vocation by the complete fashion by which he identifies himself with the fortunes of the whale hunters of Point Hope.

ONCE upon a time missionaries of the S. P. G. came out from London and scattered along this coast to spread the Christian message and to transplant the Church of England to these foreign parts. Three centuries have gone and now comes another missionary party filled with crusader zeal. It comes in response to invitations from American bishops, and New York and New England will see a missionary enterprise unparalleled since the War of Independence broke the tie that joined mother and daughter Church.

The visitors will be twenty-four in number, evangelists, all members of the Church Army of Great Britain. They will reach New York May 25, and after a few days in New York City will "trek" to Portland, Maine, stopping en route at New Haven, Providence, Boston, and many smaller towns. There will be two groups of eleven men, each working independently except at the week ends, and for the most part traversing the distance from town to town on foot. They will carry light camping equipment and will sleep outdoors under canvas and on the floor of parish houses.

Two members of the party, Captain F. B. Mountford and Captain Arthur Casey, reached New York in advance to perfect plans. The New York Synod House is the first camping ground and the Cathedral the center of ceremonies, which will inaugurate the crusade. Meantime, Prebendary Gough, vicar of Brompton Parish Church in the West End of London, will give six weeks during July and August to preaching and lecturing in this country.

Such crusades have been a part of the evangelistic effort of the Church Army in Great Britain for a number of years. All of the work is done in closest coöperation with the Church and those who are aroused by the efforts of the crusaders are referred to the clergy of parishes for follow up work.

**English
Church
Army
Here**

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

The National Council

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

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 231 Fourth Ave., New York, N. Y.

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

Missions and Church Extension

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

Across the Secretary's Desk

LAST November *The Living Church* devoted more than two pages to an editorial discussion of the situation of the Church's work at Sagada in the Philippine Islands. It closed its treatment of the subject by asking "Who will volunteer?" It was an S. O. S. of the most critical urgency. No effective response has been made. Age, family or other limitations have stood in the way of the three or four courageous spirits who indicated their willingness to serve.

Bishop Mosher is terribly distressed. He has been in the Sagada mission since mid-February, doing his utmost to minister to the spiritual needs of the people and to hold things together. All the members of the appointed Sagada staff, save one, have left the islands *en route* to this country. The Sisters of St. Mary, who are volunteer workers, remain and, with the Rev. Paul Hartzell, are doing their utmost to assist the Bishop. The gravity of the situation cannot be exaggerated. It is not a question of letting opportunities for extension pass by. It is a question whether established work shall be carried on or abandoned.

Sagada needs immediately:

- (a) Three unmarried clergymen.
- (b) Two women for evangelistic work.
- (c) Two women teachers for primary and grammar grades.
- (d) A woman with business training (accounting, stenography and typing).

Will anyone volunteer or put us into communication with those who might do so?

ST. JOHN'S UNIVERSITY MEDICAL SCHOOL, Shanghai, was the first medical school of any kind established in China. It is now carried on jointly by the Univer-

sity and the Christian Association of the University of Pennsylvania. Dean McCracken sends this encouraging news:

"Recently eighteen alumni of the Medical Department of St. John's University met for a dinner given at St. Luke's Hospital and after listening to an appeal for the salary of another full-time teacher, pledged themselves to give over \$4,000 (Mexican), distributed over the next three years. With war all around Shanghai and business at a standstill, they said no big drive could be made just now, but that in this emergency they wished to do what they, themselves, were able to do and that they would in a quiet way seek contributions from other members of the alumni for the support of their Alma Mater at this important time.

"This was very encouraging to me. I know it means much sacrifice, for some of the boys are as yet drawing very small salaries; but the most encouraging part was their splendid spirit of coöperation and their determination to keep their school one of the best if not the best in China".

MARYLAND has already made a wonderful record in its Japan Reconstruction campaign and is still going strong. The Rev. Dr. Abbott, writing at the end of March, said:

"The money is coming in splendidly from the parishes and we shall have approximately \$95,000 or \$100,000 by the end of the week. The Gold and Silver offering in all the churches yesterday was a great success. The Diocesan House is literally being swamped by very wonderful things. Our ladies are sorting all the articles this week and next week. The sale will be on Easter Monday and Tuesday. People were so overcome by the pathos of this collection

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that the monetary giving has been stimulated. Even those who thought the Gold and Silver Offering was taken up too soon are unanimous in their commendation. They feel it has been a stimulus to the campaign. I think I can honestly say that by Low Sunday we shall have approximately \$120,000, for a number of our parishes are giving their Easter offering to the cause. Then we shall take stock and get what is needed to complete our objective in some way."

This is the task that Maryland set for itself:

St. Paul's Middle School Academic Building	\$ 20,000.00
Church Building (St. John's)	35,000.00
St. Margaret's School, one dormitory to house 50 students	15,000.00
Land and residence for Bishop Reifsnider	20,000.00
St. Luke's Hospital: one ward of ten beds.....	20,000.00
Residence for American nurses and woman doctor.....	15,000.00
Residence for Japanese rector Trnity Church (land already owned)	5,000.00
Undesignated	20,000.00
Total	\$150,000.00

ONE of my friends in China sends me a letter from a former student of Boone University now taking post-graduate work

in the United States. Here is his last paragraph:

"I like America quite well, but some places I do not like. For instance, in New York, we hear a great deal about robbery, murder and divorce. America, as well as China, is far from being a Christian country. Let us pray for the Kingdom to come".

Not very flattering, is it? But sadly true.

FOR several months messages have come to me like this one in a letter from Rev. Robert E. Wood, of Wuchang:

"Give my best Chinese greetings to Miss Lindley and Miss Hitchings. Their visit at this time last year was such a help and joy to us all, and their generous gifts were a tremendous boost to Miss Byerly and myself and all of us at St. Michael's".

HERE are four facts to think over: The Bible has been introduced as a textbook into some Chinese. Government schools.

Nearly 11,000 persons were baptized in the dioceses of western Equatorial Africa in 1924. The 52,000 African members of the Church gave \$148,000 last year.

A Christian professor in a Japanese Government College has been asked to give a course of thirty lectures on Christianity.

There are ten million Indians in South America who have never heard the Christian message.

Educational Division

William C. Sturgis, Ph.D., Secretary

The Study Course on Latin America

LATIN America has not received the interested attention of the Church at large for nearly a decade.

It was in 1916 that the Rev. Arthur R. Gray wrote his volume, *The New World*, which proved a "best seller". More than 25,000 copies were required to meet the demand. It was read and studied throughout the Church. It put our Missions in Latin America on the mental map of Church people. It helped to establish one of the most useful of Christian institutions in Porto Rico. It remains today, after nine years, a standard source of information regarding those Latin-American countries in which our Church is at work.

Now, in 1925-26, we return to this fascinating field. Much has happened in it since 1916. There have been changes—political, social, economic; and with all of these changes the Church is profoundly concerned.

From the very nature of the case, the Church faces, in the Latin-American republics, problems of a kind quite different from those which meet her anywhere else in the world except in the Philippine Islands. Her environment in the West Indies, for example, is totally different from that in the Orient—so different as to make it advisable to consider, with much thought, the grounds on which she must justify her presence there if it is to be justified at all. The same is true of all of the southern republics, and of our Church in their midst.

Moreover, the more or less "domestic" quality which attaches to our Mission in Latin America gives it a rather critical importance, which is increased by the intimate political relations in which the various republics of the Western Hemisphere are involved, both mutually and in common. These considerations should give to the

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Latin-American field a degree of interest for Church people which is unequaled elsewhere.

To meet this requirement, Dr. Gray has written another book, much smaller than *The New World*, but probing far more deeply into really fundamental questions. The main title is *That Freedom*, and is intended to call to mind, by way of contrast, a much-discussed novel of a few years ago. The book is not of the usual "mission-study" type; it requires more brains and more diligence in the perusal. It is, therefore, of much wider value. In arrangement, however, it provides for the wishes of those who are content with the externals of missions, as well as of those who want to go deeper. This is accomplished by dividing the book into two parts: the first, dealing with the essence of that form of government known as democracy which, though as yet never attained anywhere, is always a beckoning reality everywhere; the second, the application of the principle of democracy through our work in Latin America, and a brief account of that work in its various fields. This Part II contains the sort of matter usually included in the stock mission-study textbook. The printer promises the book by May 1.

Obviously, in a book like this, there can not be space for much information. For this, we are recommending *The New World* which is almost entirely informative, and provides material to be found nowhere else regarding the character of the countries under consideration, and the history of Missions therein. The supply of copies of this book is limited, and can not be increased. We shall, therefore, reserve it primarily for the use of class-leaders.

The *Suggestions to Leaders* are being prepared by Miss Laura F. Boyer, which statement is tantamount to saying that even the more philosophical and abstruse portions of the textbook will be thoroughly clarified and illuminated. The publication of these

Suggestions will purposely be postponed until the autumn in order that Miss Boyer may take advantage of the experience of the Summer Conference leaders before assembling her material. A mimeographed outline or synopsis will, however, be at the disposal of those who intend to conduct classes on Latin America at the Conferences this summer.

Now a word as to prices. By a most favorable arrangement with our printers, we can offer the textbook for sale at 50 cents, and yet cover postage and overhead charges. Except for one hundred copies in cloth for libraries and those few people who keep such books, the whole edition of *That Freedom* will be paper-bound. The price of *The New World* will be 30 cents to leaders who buy copies of this book and the textbook together, or a total of 80 cents for the two. After the leaders have absorbed as many copies of *The New World* as they desire, say by January 1, 1926, the remainder will be sold to anyone who applies at 50 cents, or \$1.00 for the two books.

I suffered recently through receiving the preliminary program of a mid-West Summer Conference—I forbear to say which one. To my horror, it contained the announcement of the topic to be studied under the heading of Missions, as "*Latin America* (the Woman's Auxiliary Study-Book for 1925-26)." We have never yet published a Woman's Auxiliary Study-Book, and if we ever do, it will certainly not be under my auspices since my departure for parts unknown would follow as closely as possible any such decision. For eight years, I have been doing my — best, to commend the study of missions to sensible and intelligent men. To advertise the books used for this purpose as literature intended for women, and especially for members of the Auxiliary, is the best means that could be devised for neutralizing my efforts, and saying to the men, "Hands off, and minds off!"

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Clergy Please Read

THE General Convention Joint Commission to Study Alien Races, which was instructed to meet with the officers of the F. B. A. Division once a year, is desirous to find out and report to Convention what is being done in every parish in reaching the foreign-born and their children.

The Presiding Bishop is chairman of this Commission, and the members are the Bishop of New York, the Rev. Messrs. L. E. Sunderland, R. K. Smith, and Eliot White, and

Messrs. J. M. Glenn, Morris Earle and Robert A. Woods. This Commission has asked our Division to gather the data.

About the time this notice appears all the clergy will receive a request to write out a few words of information and mail it to our office. We earnestly ask the coöperation of the clergy in this, because what they will write is just what the rest of the clergy ought to know.

We know of over 1,000 parishes which are

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doing definitely the very work that the National Council for six years has been striving to stimulate. There are probably one or two thousand more, and it is these that the whole church should know about.

The trouble is that many of the clergy do not realize that they are doing the very best kind of work, and that that work is just the kind that needs to be recorded and passed on for the inspiration and guidance of others. Showy, organized attempts to reach a large group of foreign-born are not the most important, nor do they amount to as much in the long run as the simple normal reach-

ing of a few and the converting of the "Americans" of the parish to real fellowship "on the level" with these. Just two Armenians on the communicant list and five American children of Russian, Danish and Italian parentage in Church School and parish societies will furnish a parish sample of the very best type.

If every one of our clergy will take five minutes to write something on the slip of paper that is coming and mail it back, we can compile one of the most interesting and useful documents ever presented to the American Church.

Religious Education

Executive Secretary

Christian Nurture to Issue Summer Lessons

FOR some years past leaders in Christian Nurture work have realized that provision must be made to fill in the summer gap with Nurture Lessons. There are many schools which run the entire year—such schools are left in the lurch when the present Nurture Manuals end with approximately forty lessons. It is inconvenient to supply a summer quarter all by itself with lessons.

To fill this need a plan has been made to issue at least three courses (one of primary grade, one of grammar grade, and one for junior high classes) for summer work. These courses will contain ten lessons each. They will supplement and not traverse the subjects now treated in the main Manuals. Each course will be a unit in itself. The main methods of Christian Nurture will be preserved, but these will be simplified so far as possible, and adapted to suit summer conditions.

The first of these courses will be ready for this coming summer, being now in press, and may be ordered in advance from

the Morehouse Publishing Co., Milwaukee, Wis. It is the course for the grammar grades, but could probably be used also by grades for a year or two above. It is called *From Sheepfold to Throne—David the Valorous*. It covers the life of David from his youth among the hills of Bethlehem to the time when he is made king of all Israel and establishes Jerusalem as his capital.

As everyone knows, this constitutes a vivid and exciting story, full of religious motive, and varied in incident. It has been treated so as to emphasize the outdoor features of the story. Large use has been made of hymns and psalms. Several quite new forms of Christian Service are suggested, and abundant illustrations are used both for Teachers' and Pupils' Manuals. These two manuals are the only printed matter needed for the course. Prices are expected to be: Teachers' Manual: paper, 40 cents; cloth, 60 cents. Pupils' Manual: 15 cents. Published by the Morehouse Publishing Co., Milwaukee, Wisconsin.

One Way to Use the Lenten Posters

THE rector of the Church of the Ascension, Middletown, Ohio, gave a talk to his Church School on the missionary posters each week during Lent. Ten days before the end of Lent he announced that prizes would be given to the children writing the best essay on the posters. The best essay of all would receive a large map of the world showing the countries where we have missions for a prize. The writers of the next best essays would have the pictures themselves as prizes.

The children took a great deal of interest and sent in a good many essays. The rector, the Rev. Thom. Williamson, Jr., has been good enough to send us a copy of the

prize essay. You can see from the following extracts how well the children grasped the meaning of the posters:

The Cross in Cuba

The boy in the picture outside the fence, is longing to go to school, but there is no room for him. Some of the money of our mite boxes goes to help such children.

The Cross at Home and Abroad

In this picture we see the Mission House in New York, or the parish house of all United States. It is from here missionaries are sent to all the world.

There are three ways to help the people in different countries: (1) prayer (2) money (3) go ourselves.

GLENN GOODMAN.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

The Age of Groups

CARDINAL HAYES has appointed a personal representative in industrial matters whose task it will be to organize groups of priests and laymen in each parish for the study of industrial questions and the application to them of the Church's teachings.

This is additional and encouraging evidence that we are right in pounding away at the idea of a group in which to talk things over. There is hardly a religious body in the United States to-day that has not put itself to the work of educating its constituency by means of the group.

But it takes a certain skill to keep a group interested. And that is frequently advanced as a reason for not starting one. There are two ways to answer that objection: The first is to point out that when a group of people begin talking on something in which they are vitally interested the difficulty is to get them to stop rather than to keep them going. A leader's chief job is in withholding his own ideas and eliciting the ideas of others. The process may be capable of classification under some very forbidding terms, but it will be discovered that the common sense of ordinary intercourse can and should be the rule of a discussion group.

The second answer is that one may learn, by reading or practice, the conduct of such a group. In many of the summer conferences listed elsewhere in this issue, courses on the discussion group method are

given, sometimes based on specific texts. Go to one of those conferences and take that course. Pick a likely person from your parish and send him or her to a summer conference instructed to take that course. Then you are prepared to start a group in your own parish. Normal classes and institutes are held at other times of the year that make the same training available.

Or study it in a book. There are many on the market. We are fortunate in having one written for our own Church people. *The Method of the Discussion Group* by Miss Boyer makes it possible for the group leader to train himself.

At any rate group discussion is the method that all Christian bodies are seeking to use. Nothing better has been devised. Nothing more suits the temper of this age. And nothing makes better material, nothing needs more urgently the attention of discussion groups, than the questions which are somewhat arbitrarily classified as Social Service questions: international peace, prisons and punishment, economic strife, and citizenship ideals. If we would keep step with the other religious bodies, whether Protestant or otherwise, in their efforts to focus the will and consecration of their constituencies upon these problems, there is no better way than to combine to promote the discussion group—the method which they are all promoting.

The Manitou Conference

IS the Church making any impress on the work that is going on in the world to-day? Here are a few answers: In one diocese the Church home for children uses the child-placing machinery of one of the social agencies and is in turn used by the social agencies for diagnostic work. In another diocese a children's aid society is now following up its placed-out children to see that the foster homes not only send the children to church and to Church School, but also have a religious life in the home. In another diocese the social agencies follow the example of the Church organization in placing children in foster homes that will continue the religious training of the child.

Or look as it from another angle. Recently the Church Mission of Help was begun at Chicago. It was welcomed into the city of Chicago by a conference of the social agencies of the city, who based their welcome on the distinctive *religious char-*

acter of the Church Mission of Help.

A third angle. A conference of employers on "ethical forces in advancing industry" inaugurated under Church auspices was so gratifying to the participants that a second one was asked for.

This growing responsiveness to the Church's place and function, and this growing need for deeper and more sympathetic knowledge on the Church's part, are a justification of the emphasis which is represented by the Department of Christian Social Service, and of the annual conference. It is to be held this year at Manitou, Colorado, June 6 to 10, and we look for a good attendance of diocesan delegates, clergy and interested lay persons, and members of organizations. A very attractive natural setting, good rates and a splendid program should make this an important one in the series of annual conferences that began at Milwaukee in 1921.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Suggestions for Field Operations, 1925

THE following suggestions are based mainly on the Findings of the Conference held by the Field Department, January 7-9, 1925, and recommendations of previous similar Conferences of Diocesan Executive Secretaries:

1. Winter and Spring: General follow-up.
 - (a) Educational programs for backward parishes.
 - (b) The parish organized for service—preferably Parish Councils representatively formed, with adequate program of service in the Five Fields, co-ordinating the work with a view to enlisting every member of the parish; development of Group Organization in the parish. (*Note:* This is something, of course, which can and should be done at any time of the year; but if it is postponed until fall the mobilization can hardly be effected in time to be of service in next fall's work. Now is the time to prepare. The Field Department invites correspondence on the subject.)
 - (c) Development of discussion groups and training of group leaders.
 - (d) Securing parish representatives to attend the various Summer Conferences, (See SPIRIT OF MISSIONS.) Who may be used as parish leaders in the fall educational work particularly. (In a number of these the Field Department will give courses on the Church's Program and Parish Organization and Administration.)
 - (e) All-day meeting of Diocesan Bishop and Council and Deputies to General Convention with representative of National Field Department, to discuss Program for next Triennium to be submitted in New Orleans. (Field Department will fill as many of these engagements as possible. Late Spring suggested.)
2. Early Fall: Parish Program Conferences.
 - (a) A convenient method for drawing the parish together quickly after the summer is over and outlining the work ahead. (See Bulletin No. 12.)
 - (b) It is alternatively suggested that an adaptation of this method be used in Intensive Week immediately preceding Every-Member Canvass for final instruction on parish objectives for the coming year. (See 4 (b) following.)
3. October and Early November: Training Diocesan Leadership.
 - (a) Training Institute on how to conduct a "Parish Conference on the Church's Mission" with demonstration conference in strategic center. (See leaflets No. 2091 and No. 2093.) or
 - (b) Normal Institute for training parish group leaders on "discussion method". The text book to be issued for fall use will be the basis of this training. (Field Department will furnish Institute leader if possible and if desired.) or
 - (c) Conference for clergy and laity; two or three days for instruction on Church's Program, General and Diocesan. To be followed by "flying squadrons" throughout Diocese. (See 4 (c) below.) (Field Department will endeavor to supply missionary and other representatives as part of faculty for conference.) and
 - (d) Appointment or mobilizing of a Diocesan Committee (preferably working under Diocesan Field Department) charged with the duty of reaching the people of means.
4. November Application to Parishes.
 - (a) Parish or City-wide Conferences on the Church's Mission. (Leaders trained at the Diocesan Training Institute should be furnished the parishes by diocesan headquarters.) or
 - (b) Weekly Group Meetings for educational work; National Council will provide text book; this will consist of material for four sessions of the Groups. Thorough parish Group Organization urged as the most effective method for this. (See Bulletin No. 40.) or
 - (c) Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes, or
 - (d) Approach to Vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. At least three hours should be devoted to the subject. A dinner meeting preferable. (Field Department will endeavor to furnish leaders to a diocese for this work.) and
 - (e) Posters. A series of four posters, one for each Sunday. For use in Church Sunday School, Young People's Fellowship, and for display for

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benefit of adult members of the congregation. (The clergy might make the subjects of the posters the themes for their sermons in November. The text book for the fall—copy of which will be sent to each rector—will furnish additional material for this purpose.)

5. Week before Canvass: Intensive Week.
 - (a) Daily celebration of the Holy Communion; informal evening services with meditation upon the consecration of life and the imitation of Christ; prayer circles; a day of intercession; instructions to canvassers; or
 - (b) Adapted Parish Program Conferences. (See 2 (a) above.)
6. November 22-December 6: Annual Every-Member Canvass.

It is recommended that the Canvass be begun not later than November 22 and closed not later than December 6. This has the advantage of being a *period* during which the work should be completed, rather than a *day* with no provision made for finishing up the follow-up work on pledges not secured on that day. The Canvass should be finished within a given period—not dragged out interminably.

WE desire to commend to the Dioceses the following "standard of attainment in parish objectives" suggested by the Manitou Regional Conference of 1924 (except that we consider the statement in item 6, "60 per

cent of communicants contributing", sets too low an objective.)

1. A Program of Evangelization—10 per cent net growth is suggested.
2. Group Organization.
3. Parish Council or its equivalent with departments corresponding with those of the National Council—especially a Field Department.
4. Young People's Societies.
5. Annual Every-Member Canvass.
6. The meeting of the Budget share of the quota and 60 per cent of communicants contributing to the Church's Program.
7. An organized effort to recruit for life work.
8. Representation at summer schools or conferences, and official diocesan assemblages.
9. That parish pledge cards include the national plan for securing subscription to the Diocesan Paper and "The Church at Work."
10. Conformity to a standard of religious education either diocesan or national.

We would call special attention to the following resolution adopted by the Pittsburgh Regional Conference of 1924:

We recommend that the Diocesan Field Departments find a place for the following items in their follow-up program:

- (1) Intercessions.
- (2) Collections.
- (3) Sustained Education.
- (4) Backward Parishes.
- (5) Conservation of Leadership.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

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

It is hoped that, so far as possible, provisions 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 254.

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

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

ALASKA

Miss Susan E. Smith (Province 4).

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 (Provinces 1 and 2).

Miss Lucy Kent (Province 2).

Rev. J. S. Tsang (Province 1).

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).

Rev. C. F. Sweet, D.D. (Province 2).

MEXICO

Mrs. Charles H. Boynton (Province 2).

NEGRO

Archdeacon Russell (Province 3).

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

PORTO RICO

Rev. J. W. Denness Cooper (Province 2).

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

March Officers' Conference

THE March Officers' Conference, or the Educational Conference, was held at the Church Missions House on March 19, 1925. The meeting was preceded by a celebration of the Holy Communion. Dr. Gray opened the meeting with prayer. The roll call showed the following dioceses represented: Long Island, Newark, North Dakota, New Jersey, New York.

Miss Lindley announced the publication of a new leaflet on the Training School for Colored Women Workers at Raleigh, North Carolina. As the Conference was on educational work, Miss Lindley then turned the meeting over to Miss Boyer, who read a telegram from Miss Tillotson to those present at the Conference.

Miss Boyer also spoke of the death of Mrs. Pilsbry, of Philadelphia, and of the work she had done along educational lines. Mrs. Pilsbry was a pioneer in the educational work and her influence is felt all over the United States through the leaders that have been in her classes.

The chairman then explained that the plan of the Conference was to show what the Council is recommending in the way of study courses for adults. The Adult Study Committee, which has a representative on it from each department of the Council, has a unified program of study representative of all the departments. The subject for study recommended by the Department of Missions next year will be Latin America. Miss Boyer therefore introduced Dr. Gray, the secretary for Latin America, who has written the textbook to be used in this course.

Dr. Gray said that our obligation to carry the work on in Latin America is a totally different kind of an obligation from that which compels us to help our brethren in the Orient, and the reason is that if you study the matter historically you will find that our brethren in the republics of Latin America are related to us more or less as scholars in a class or the children in a family are related to their teacher or their parents, because they have formed their governments on the model of our government. Literally they did imitate us in their form of government and we insisted on their continuance of their imitation. That is where the obligation cuts us deep. Our obligation to help these brethren is the same as that of any leader. If the disciples of the leader get into trouble, then the leader is delinquent in his duty and his Christian obligation if he doesn't go to the help of his disciples. That is the real point to understand. Classes should try and study the thing from the point of view of the obliga-

tion that was laid upon us by the acts of our senators and representatives in Congress assembled from the days of Jefferson and John Quincy Adams. The things that they did have simply put it up to us as Christian citizens to make good and to recognize our responsibility.

Miss Boyer then introduced Mr. Newbery, assistant secretary of the Department of Christian Social Service, who spoke about the Course on Peace issued by that department. Mr. Newbery said that it is a comparatively easy thing, given the time, to create a list of stirring resolutions about the significance of a move for peace. We have statements linking up the bringing in of peace with the Kingdom of God until we can make them ourselves without studying, but we don't get peace and we don't seem to generate any desire for peace because we haven't faced the problem for ourselves. As Christians we ought to have a prejudice for peace. The General Convention said something about using every means to further good relations between the peoples of the earth. One means is obviously to take up the various methods that are now being proposed and to study them—to find out what they are so that we as intelligent persons can break down these emotionalized prejudices whenever we meet them.

The Search for Peace isn't a propaganda to get you into rooting for any particular plan for peace. It is a scheme whereby Church people who have this subject at their hearts can learn what actual methods are now being studied by the people of the world and equip themselves to study the book so that they may be able to break down purely emotional prejudices. We don't want to say when we read certain newspapers—"They get their stuff from Washington" or "from the War Department," but we want to say—"Is it true? Is it reasonable? Ought I to be behind this?" That is all that we are working for in this study of the move for peace—simply that people will know peace and not get the subject mixed up with their emotional prejudices against a certain type of government.

Mr. Mitchell, executive secretary of the Field Department, spoke of the educational plans of his department. Mr. Mitchell said that the rock-bottom of the situation consists in giving the Church a common school education.

The point is that we must get our people informed and intelligent about the King's Business. The first thing that the fathers of the Union did was to institute the public school system, knowing that no democracy

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could exist and succeed unless it had an intelligent constituency. The Church is faced with exactly the same thing. The work of the Field Department takes for granted that the prayer life has been constantly nourished and nurtured. We cannot help the rector in the matter of how to train his people to pray. We take for granted the common worship, the common service, the sacraments of the Church—all of that is the floor structure and what we try to do is to build from that a method of expression of the conviction that that ought to put into people's lives. The weakness has been that they have not been able to have any good method for expressing that conviction.

The hardest thing has also been to reach the last man. As Dr. Patton said in 1919—"The purpose of this movement is to have every man in his pew and for him to know why he is there." That is just exactly what it is, the recruiting of every soul to the Church with a conscious understanding of what it is and why it is that he is there. So the presentation of the Church's program is trying to put the whole thing in somewhat of a popular way. What we are trying to do is to get a kind of a dragnet process whereby we watch everybody, not for any specialized phase of the subject of the program but for the whole subject of the Church's Program in its many manifestations. The method we recommend as preferable is the group organization, the zoning of a parish, delegating so many families to a zone or a group with a chairman for each group so that everybody is somewhere and there is no loophole for escape.

Mr. Sargent, of the Department of Religious Education, spoke of the course on *Our Bible*, issued by that department. Mr. Sargent said that the textbook, *Our Bible*, is rather an epoch-making book in the department's production. We in the Church have very little to fear from the controversy which bothers a good many of the other communions. It is with that clearly

in mind that this book was written. It deals with our relationship to the Bible which we call the Word of God. It is quite true that because certain magical ideas have grown up about the Bible a great many young people have lost their faith in it. How can we meet this?

The book has had a wide circulation among older groups of people. It is a work that is right up to the minute from the point of view of scholarship. It is written so that a clergyman can take it up and read it profitably and secure the latest scholar's point of view of topics for study. It contains topics for class discussion provided time is at hand. It contains Bible references with explanations which carry on the meaning of the coming lesson.

The book closes with a very timely chapter on "Evolution and the Bible". We cannot in this age close our eyes to the fact that the theory of evolution is generally accepted and it certainly influences our mental processes. What is our relation to that theory as Church men and women?

In Dr. Sturgis's absence Miss Boyer spoke of the material available for the courses recommended by the Adult Study Committee. The chairman suggested that leaders should begin now with reference reading for next year's courses and also make a collection of clippings from newspapers and magazines. Books can be obtained from the Lending Library at the Missions House and may be kept for two weeks with the only condition that postage be paid both ways. Anyone can go to the library and look over the books. Miss Boyer also suggested that use be made of the public library in the leader's own locality. The librarians are very anxious to help and will make up lists and set aside special shelves if requested to do so. There is a world of information to be had and there is nothing that is more worth while than to guide people to read the best thoughts of men of every century.

The Conference adjourned at noon.

Word From a U. T. O. Worker in the Liberian Bush

MISS EMILY D. W. SEAMAN of Liberia is one of those missionaries in the foreign field who quietly work on year after year without regard to the praise of men. Miss Seaman went to the field in 1914 and for some time was stationed at the house of Bethany, Cape Mount. A few years ago she went back into the Bush, taking with her only a native girl, and opened up a new station called Bahlomah. In a letter received from her the other day she said:

"The chief item of importance is our new house, which is getting more necessary every day. The outside is finished and the first floor laid, but the second floor is still miss-

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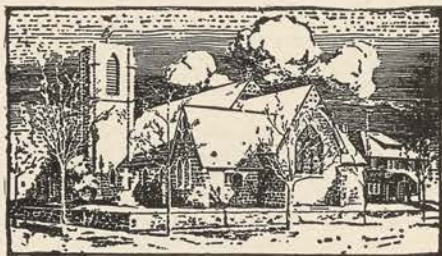
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