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# The Spirit of Missions

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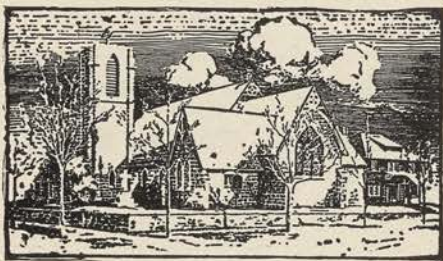
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G. WARFIELD HOBBS  
Editor

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Assistant Editor

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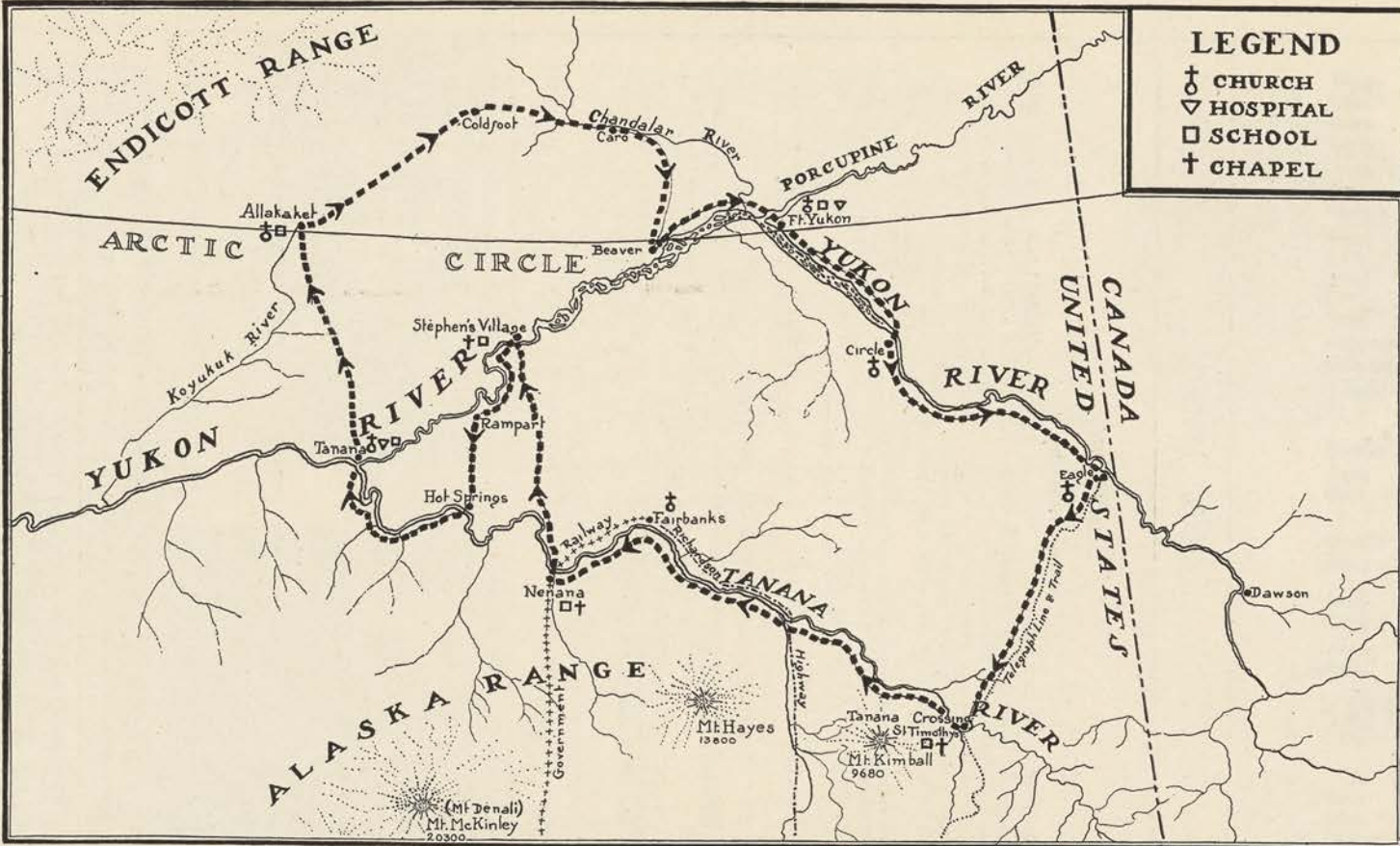
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MAP OF THE INTERIOR OF ALASKA SHOWING THE TRIP OF ARCHDEACON DRANE DURING THE WINTER OF 1925 Starting from Nenana, Mr. Drane's course may be followed by the arrows on the dotted line. During his journey of 1,500 miles by dog-team he visited every one of our mission stations in this section. Churches, chapels, schools and hospitals are marked, as noted on Copyright 2022. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

# Squeezing Through, or Sub-Arctic Circuit Riding in Alaska

Fifteen Hundred Miles With a Dog Team—Intense Cold Makes Traveling Difficult but the Archdeacon "Squeezes Through"

By the Ven. Frederick B. Drane

Archdeacon of the Yukon

ONE would prefer not to travel extensively in the interior of Alaska during the dead of winter. There is always the likelihood of encountering the grim 50-60 below zero weather which may last, as in this case, for a week or more on a stretch, and when to keep going means a risk of dogs, and possibly of men. At best there is the constant annoyance of a freezing nose; the constant concern one must have for hands and feet,



A TRAPPER ON HIS ROUNDS

which will freeze if given a chance, and when frozen involve worse possibilities. There are the biting winds, the dark gloomy days, and the possibility of a snow-buried trail, for there is not always travel enough to keep open the trails during this part of the winter.

But in spite of these considerations the best time to find the Indian people assembled in their villages about the missions is at this same time, when travel is forbidding, so when possible I try to drop in at every village during the dead of the Alaskan winter.

The winter just past has been a severe one. The extreme cold not only reached as low as 72 degrees below zero in a number of places, but the cold held on for as long as three weeks with seldom a day milder than 40 degrees below zero, and this cold often inten-

sified by severe winds. The cold became such a steady factor for us that when finally toward the end of January we experienced 20 degrees and 30 degrees below zero it seemed quite mild.

In spite of the severe and protracted cold which caught me in my sub-arctic circuit riding, I managed to squeeze through, without harm to companion or self, and with the loss of only one week of travel. It seemed that I was favored by some kind Providence that allowed us to slip in at a mission or town before the cold did its worst. While the dogs suffer more than the men, owing to the danger of freezing their feet, only one of my dogs became injured and that was due to a fight with a new team-mate more than to severe weather.

Leaving headquarters at Nenana on the last day of the old year, I headed for Stephen's Village on the Yukon, across country via the mining camp of Livengood on the upper Tolovana.

I had as my traveling companion Charlie Smith, a young half-breed who had spent several years at St. Mark's School, Nenana, but was now shifting for himself. He was a good dog driver, a good camp maker, and was tireless on the trail. Our team was composed of seven seasoned dogs, four of which had been with me on previous journeys. Our equipment was complete as far as eight years of Alaskan experience could make it, and there was no concern on my part as to our ability to "go through".

As far as the mining camp of Livengood there was a well-beaten trail. We arrived here on schedule, and were in time to make our presence known and

## THE SPIRIT OF MISSIONS



ARCHDEACON DRANE ON THE WAY FROM LIVENGOOD TO STEPHEN'S VILLAGE  
*The thermometer registers 45 degrees below zero. The Archdeacon is pulling with the dogs. His companion has gone ahead to tramp down the snow to make a trail*

to get acquainted before the appointed Sunday service. It was my first visit to this mining camp and I do not believe there had been any religious services at this place since the days when the Rev. H. J. Lumpkin used to "mush" over from Fairbanks some six or seven years ago. Whether the men of a mining camp are professedly religious or not, my experience shows that they are courteous to a minister of the Gospel and will furnish a good attendance and attentive ears. As usual it was the social hall of the town that served as the church. But it was clean, warm, and provided with plenty of seats. To the ministers of our churches back East, weary of congregations composed chiefly of women, it would be refreshing to see the predominance of men at such a service. There were six or seven women present, and the rest of the hall was filled with men.

From Livengood there was sixty miles of unbroken trail to Stephen's Village on the Yukon. The country was all new to me and I was not sure

that I could always keep the right course. However, I was provided with a map, and three old-timers of the camp traced the course with comments as to landmarks and distances which would guide. There is usually an attraction in traveling new trails, for one is usually fascinated with the scenery and the lure of exploring—but not in the dead of winter with some two or three feet of snow to wade through with the sled dragging behind the dogs like a heavy log. We did encounter such cold on this section of the trip that one day we were wise enough to let the tent stand and leave the dogs behind while we went ahead to break trail. The next day we moved camp the ten or twelve miles we had broken trail. Fortunately the weather changed from 48 degrees below to 10 degrees below. We had to keep up some progress as we had only a limited supply of man and dog feed.

After seven days of hard work we finally covered the sixty miles from Livengood to Stephen's Village. During

## "SQUEEZING THROUGH"



ESKIMOS AT COLDFOOT ON THE UPPER KOYUKUK RIVER

*Coldfoot is far above the Arctic Circle, 150 miles from the Yukon River. Nearly all of the men were away hunting and trapping*

this time we saw one man, a trapper, whereas we had not expected to see anyone on this stretch. He asked such questions as "Who was elected President?" and "What day of the month is this?" for since September he had not seen any one.

At Stephen's Village Deaconess Bedell, with her assistant, Henry Moses, greeted us. There were only about half the natives in as their supply of meat had been used up, and they were off to the hunting and trapping grounds. But there was the opportunity of administering the Holy Sacrament to Deaconess Bedell, and her faithful communicants. This was their first opportunity since my visit in July. Two infants were presented for baptism.

Deaconess Bedell has what I consider one of the hardest jobs in the country. Her village is over one hundred and fifty miles from the nearest representative of the law and there is no curb for the activities of the "hooch" makers. But they respect Deaconess

Bedell and often her unceasing warfare on their sins gains for her a penitent. She maintains that other places have the same affliction, and that she has her staunch following of loyal Christians, who make the work worth while. All praise to her courage and faith!

Rampart, some eighty-six miles down the Yukon from Stephen's Village, was our next objective. With a population of nearly a hundred souls these people have no missionary. Practically all of the children have been baptized by our Church, and one feels the need for more instruction and guidance. The Government school teacher was a member of our Church, and formerly of the choir of Epiphany Church of Washington, D. C. She took quite an interest in the young people and gave them Sunday School. This of course helps. The real desire of a number of the younger couples to keep themselves right and to properly bring up their children always strikes me. While the services of the Church are few and far

## THE SPIRIT OF MISSIONS



WALTER BENJAMIN AND HIS WIFE SARAH  
*Walter Benjamin is the village chief and our Lay  
reader at Eagle*

between, still when they do come they are well attended.

It was while at Rampart that the coldest weather of the winter came. For a week it was never milder than 46 degrees below zero, and it registered as low as 64 degrees. Not far away it was 72 degrees. So for a week I remained at Rampart, taking advantage of the opportunity to hold more services than usual, and trying to better know the people.

One of the leading mining men of the section was discussing the plight they would be in in case of serious sickness. There is no doctor nearer than Fort Yukon, some two hundred and fifty miles away, or Fairbanks, some one hundred and fifty-four miles by winter, and three hundred and twenty-nine miles by summer travel. Why could not the mission come to the rescue of the whites and natives by the opening of their hospital at Tanana? This again was asked by the United States Commissioner of the town. When all other help fails they turn to the mission, and why cannot the mission step into this breach by opening

the hospital built ten years ago through the efforts of Archdeacon Stuck?

At that time there was a military hospital and surgeon at Fort Gibbon (Tanana) but now that has been removed. The only two fully-equipped hospitals in the interior of Alaska are the mission hospital at Fort Yukon, and the Roman Catholic hospital in Fairbanks. There is dire need indeed for the services of a doctor at Tanana, for this point is so situated as to serve a large section of country, Rampart included.

From Rampart the next place on the itinerary was Tanana. When finally the weather moderated to 40 degrees below we were off. In order to make an easier trip I chose the route over the hills to Hot Springs on the Tanana River, and thence to Tanana via the regular mail route. As I meet the mail carriers on my trips and see them going through "in spite of hell," I often think of the inscription in large letters over the main postoffice in New York, "Neither heat nor cold, nor wind, nor rain, nor snow, detains these couriers from the swift completion of their appointed rounds." This is true of those unsung but often abused heroes, the dog-mushing mail carriers of the interior of Alaska.

The day before reaching Tanana I saw the diphtheria anti-toxin for Nome, as it was being rushed night and day by a well-organized relay of dog teams. One team pulled in at my roadhouse at eight o'clock. The men delayed only long enough to warm the fur robes that protected the serum from freezing, and then, wrapping the package carefully again, the next driver was off, making the twenty-five miles to Tanana before midnight and passing the serum on to the next driver awaiting him there. It was a beautifully arranged race, terminating in the heroic dash of Seppala and Kasson in the blizzard that arose as the serum neared Nome.

St. Saviour's Mission at Tanana has still its important work. There are at least two hundred and twenty-five

## "SQUEEZING THROUGH"

natives attached to this mission. For most of the year the population is scattered but at some time of the year each one has come to the mission. It was good to see the spirit of some of the parents in their desire to have their children baptized. One man had gone to his trap line twenty-five or thirty miles away. He was sent for by his wife and brought home to be present when I baptized his last-born. Another couple drove forty miles or more through cold and wind to have their baby baptized. They feel that this service has a meaning and they will not lose the opportunity of having the priest baptize their infants.

Here at Tanana are stationed Bishop Rowe's brother-in-law, Mr. Arthur Fullerton, and wife, with Deaconess Gertrude Sterne who had formerly been in charge. In January Miss Nellie Landon, the nurse and school teacher, resigned on account of her health. She had been a most valuable member of the staff, but her habit of working too hard made it advisable for her to give up the work before she suffered permanently.

When I see the possibilities of the work under a man like Mr. Fullerton I cannot but hope that he will take Holy Orders, and go deeper into the service of the Church at Tanana. The Fullertons make their home in the hospital building. Rather large, but their occupancy helps to keep it in shape for the day when, God willing, it will be open for work under a medical missionary.

St. John's-in-the-Wilderness at the Allakaket has long had the reputation of being one of our most successful missions. Health conditions have been good, the largest birth rate obtaining, and the Indians free from the curse of alcohol which afflicts them in many other places. And we still point with pride to the work of this mission. True indeed tuberculosis has made its appearance, and this past year there were three deaths from this cause. Also in spite of the teaching of the mission many of the old fears and supersti-



CHIEF SAM AND HIS FAMILY

*These Indians live at Ketchumstock village on the trail to St. Timothy's*

tions remain. But I believe it is true that the Indians and Kobuks (Eskimos) of the Allakaket, with a few exceptions, are among the very best of the Indians of Alaska, and the mission to a great extent has helped to make them so.

It is a long one hundred and twenty miles across country and over hills from the Allakaket to the Yukon and it is easier for me on my trip to continue from this mission up the Koyukuk River another ninety miles to Coldfoot, and thence make my way out to the Yukon via the Chandalar and to Beaver on the Government trail. This route saves over a hundred miles of travel and it gives me the opportunity of visiting the mining camp of Wiseman on the Upper Koyukuk. This camp has the reputation of being the farthest north gold mining camp in the world. Certainly it is Alaska's farthest north camp. But there is a very warm spirit of cordiality to the visitor, for so few penetrate to this remote community.

At the service the attendance was good. The few women of the camp are there and most of the men—all but

## THE SPIRIT OF MISSIONS

one man at the last service I held. There live here some Eskimo families who have migrated either from the Arctic Coast or else from the Kobuk River. Among these is one of our former mission boys of St. John's-in-the-Wilderness. This is Oola Tobuk. Partly through his efforts there was a Christmas celebration this past year. Naturally there would have been some observance of the day but perhaps the religious element would have been lacking. But Oola and a few others went to the lady arranging the program and asked for the religious side to be emphasized. And on the program it was Oola who read the Bible story of the first Christmas to all assembled, both whites and Eskimos.

Concluding the two-day visit at Wiseman and Nolan Creek we strike across country following from one creek to another, and over one low divide after another with one or two low passes that take us through spurs of the mountains. Twice in a distance of seventy-three miles we see human beings. The first night out we came up with three men who were prospecting on Slate Creek. They were all old-timers. One of them, a tall Westerner born at Fort Laramie, Wyoming, in 1863, spoke of knowing Bishop Tuttle. As a boy he was probably confirmed by him and remembered distinctly the impression he had of him.

The next occupied cabin was that of Sonoko Billy, formerly of Allakaket, now trapping with his family far away, and centering at Beaver, on the Yukon. Billy and his wife Panagalluk have several fine children baptized and formerly in school at St. John's-in-the-Wilderness. Now there is another, born this winter. I baptized him in that trapping cabin, Annanuk by name.

We pushed on day after day with a poor trail, finally reaching the Yukon again at Beaver, and then traveling up the river to Fort Yukon. Each day for over ten days it had been as cold as 25 degrees below, but each day the sun was climbing higher and now at noon

the sunshine was actually warm enough to be felt.

Reaching Fort Yukon seemed to complete a cycle of the trip. Probably it was because that place had for the two years past been my headquarters and starting point. It was a pleasure to be there again and to be taking part in the well-conducted native service, with its full attendance. As it was the Lenten season there was a daily service. The native lay reader, David Wallis, read the prayers and the Bible Lesson in the language of the people as well as interpreting for me.

The burning of the mission residence at Fort Yukon last September was a heavy loss to the mission but still heavier to Dr. and Mrs. Burke. The insurance almost covered the value of the building, whereas the Burkes' private possessions were for the most part unprotected. It was a case of walking away with only the clothes that they wore and trying to forget. But the generosity of the people along the Yukon from Beaver to Circle showed itself. Gifts of money and clothing for Dr. and Mrs. Burke, and for the children of the mission, poured in until in a short time they were again outfitted for the winter.

This fire served to demonstrate in a new way the big-heartedness and the resourcefulness of Mrs. Burke and the rest of the mission staff. With Dr. Burke's time fully occupied by the hospital and village affairs, Mrs. Burke acts as mother to some ten to twelve children, brought in from the outlying country to attend school. One would have expected that with the loss of the mission home, these children would have been sent back to their parents or relatives. But not so. Miss Winifred Dalzell, the teacher of the government school, promptly offered her spare room to the Burkes. They made use of the room provided for the assistant teacher. The girls and Mrs. Burke's cook were placed up stairs, while a room was added in the rear of the building for the boys and in a twinkling the whole



## "SQUEEZING THROUGH"



MR. AND MRS. HENRY PINGEL OF NOLAN CREEK

*Among the best friends of the Missionary in this section of the Koyukuk country. Mrs. Pingel was formerly a Baptist missionary on the Alaskan coast*

mission family was provided for. It speaks a great deal for the devotion to the children, both on the part of Mrs. Burke and also on the part of Miss Dalzell, to arrange to keep them with quarters so cramped. But these children are so bright and they need so much the mission's care that perhaps after all it was easier to keep them than to send them home.

Leaving Fort Yukon the course of travel gradually bears to the south, and to a warmer climate. March is here and the days are rapidly growing longer and longer. No more of those dark, gloomy days. If it does turn cold it is not likely to last more than from one to three days and always at noon it will be warm. The trails are usually well traveled by now, so there will be little more of the laborious trail breaking experienced during the colder period.

Circle City was the next stop. Here I parted with Charlie Smith, my companion. He had given me faithful service, and had gone through the hardest days without a murmur. As he started home via the Circle-Fairbanks trail, I could but envy him in that he would reach Nenana some three weeks or a month sooner than I. Another 650

miles remained of my itinerary. This distance I would cover alone with a small sled and five dogs.

At Circle there is a population of both whites and natives, and it is very hard to hold a service or preach a sermon that is suited for both. The Sunday morning service with the Holy Communion was especially for the natives, the native hymns were sung and many of the prayers were in their language. With all of these natives of our Communion and receiving ministrations from our Church only, it seems a pity that we can have no local teacher to help keep them instructed and guided in the way of the Church. While most of the older people seem to be devout communicants, most of the younger ones are dance mad as are our jazz victims in the States. The government school teacher disclaimed any desire to give religious instruction or help. One lady of the town, herself a Roman Catholic, asked if our Church could not provide them with a teacher. No doubt the government superintendent of schools for this section of Alaska would favor the appointment of a teacher of our Communion, as it is the policy of the Bureau of Education to

## THE SPIRIT OF MISSIONS



RESIDENCE OF MISS DALZELL, THE GOVERNMENT SCHOOL TEACHER AT FORT YUKON  
*Miss Dalzell has been a consistent friend of the mission. After the burning of the Mission House last year, Dr. Burke and his family found shelter under her roof*

give preference to Episcopal teachers in the territory ministered to solely by the Episcopal Church. One must say the field of work in these small Alaskan towns is rather discouraging unless it is undertaken in the missionary spirit of ministering to the native people in every way possible and not simply confining one's effort to the schoolroom.

After a 155 mile run up a very picturesque stretch of the Yukon the town of Eagle was reached. In spite of the fact that it was March, when I had hoped for good trails after the first twenty-five miles, I had such heavy going that my runs were cut down to from fifteen to twenty miles for the next three days. But when I struck a wind-swept section of river that offered good going again I covered from thirty to forty-four miles in a day with less work than it took to cover twenty miles on a poor trail, or with no trail.

En route to Eagle I came upon an Indian camp. The men were hunting moose in order to have meat for the break-up period when hunting is off. Here I found Walter Benjamin, our native lay leader. He at once planned to go with me to Eagle, some forty miles away, in order to be with me there during my visit. Walter's wife Sarah also came, and two other men who were communicants.

At Eagle there was a baptism in the white town, with another service in the

church, and several services in the native village three miles away. At the village I was ably assisted by Walter Benjamin who read the Bible and Prayer Book in the native language as well as interpreted my sermon. This village presents a neat orderly row of cabins which, with one or two exceptions, are kept neat and clean. There is a decided pride on the part of these Indians as to keeping things clean. Health conditions for the most part are good, but there is the ever-present tuberculosis which is to be found in every village in the interior of Alaska. Walter's wife Sarah gives what help she can with simple medicines provided by the mission, and the Government school teacher, Mrs. Stables, also ministers to the sick in every way possible. The natives at Eagle are indeed fortunate in having a teacher so much interested in their welfare.

Leaving Eagle there was the 200-mile journey across country to the upper Tanana Valley. Water courses, for the most part, provide the trails for this trip, but here and there is a government cut trail across the hills providing some long saving in distance. Almost any two centers are joined together either by a mail route or a miners' or prospectors' trail.

Our mission on the upper Tanana River is St. Timothy's. This in many ways is our most isolated station in the

## "SQUEEZING THROUGH"

interior of Alaska. Certainly it is the hardest to reach with supplies. When the lone steamer of the summer season reaches here, the freight has cost some ten cents per pound on everything. Sugar and flour retail for three pounds for a dollar, and other things are in proportion. But while St. Timothy's is an expensive place to maintain, the Rev. Arthur Wright and his wife try to accommodate themselves to the situation and live simply. Their garden supplies them with vegetables, when they pass a summer without a killing frost. Then the country furnishes an abundant supply of moose, caribou and mountain sheep, with the nearby lakes offering excellent fish.

The work at St. Timothy's is made decidedly easier for the missionary by the fact that he speaks and understands the native language. Mr. Wright is a native-born Alaskan. He with the Rev. Dr. Chapman at Anvik are the only missionaries we have who can preach or converse freely without an interpreter. With the twelve years or more the mission has been open at St. Timothy's it is quite likely that in the past two years the natives have gained a clearer understanding of what we have tried to teach them than in all the years before when we were dependent on untrained interpreters to convey our words to the people. Some one has said a poor interpreter was worse than none, and indeed some very strange doctrines float about due to the improper understanding of the hearers.

One encouraging feature of the work at St. Timothy's is the interest and loyalty shown by the young people. They have taken up the crusade against

sickness and indolence under the leadership of their missionary. In some cases a seventeen-year-old committeeman—as Mr. Wright calls his young leaders—has been called on to conduct services and speak when visiting in another village. It is rare that the Indians will allow a young man to speak in any public gathering. If space permitted, there are a number of the activities of the young men of this village that deserve comment. But sufficient to say that under the leadership of their native-born missionary, they are showing an eagerness to learn the teaching of the Church and a readiness to work for the good of the community.

With the visit at St. Timothy's concluded the trail led down the Tanana River to Fairbanks and Nenana. There was a picturesque portage here and there. Then ninety-two miles out from Fairbanks was reached the government-built Richardson Highway extending from Fairbanks to the coast. April was now on, the weather was mild and beautiful, the trail was nearly perfect and traveling was a pleasure. I made eighty miles in two days of easy travel, as against sixty miles in seven days of hard dragging on the first part of the trip.

Fifty miles out from Fairbanks I met Miss Isabel Rowntree, the trained nurse of the mission staff at Nenana in company with my wife. Miss Rowntree was on her way for a visit at St. Timothy's Mission, just mentioned, to be of service in an emergency, and Mrs. Drane was out to speed up my return to Nenana after an absence from home of over three months and a circuit of almost an even 1500 miles.

## From the Files of The Spirit of Missions

### EIGHTY-NINE YEARS AGO

The Spirit of Missions for June, 1836, Number 6 in the life of the magazine, carries a report of the first annual meeting of the newly organized "Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States." Sessions were held in Trinity Church, New York City. The missionary cause, thanks to the new organization, made notable advance.

We quote "The receipts into the treasury including the ten thousand dollars by an unknown individual have been more than sixty thousand dollars in the last eight months, which is at the rate of ninety thousand dollars a year. In no previous year have they amounted to thirty thousand dollars."

# The Status of Women in the Chinese Church

The Diocese of Hankow Takes the Lead in Conferring Responsibility—The Lambeth Conference Inspires Legislation in China

By Mrs. Alfred A. Gilman

Wife of the Bishop-Suffragan of Hankow

IN a paper entitled *The Place of Women in the Church in the Mission Field*, prepared for the International Missionary Council which met at Oxford, England, in 1923, we find the words: "Where woman is dishonored it is useless to pray to God". The women of mission lands are coming to a place of respect, of achievement and influence never known in these lands before. It augurs well for their nations, but it behooves the Church of Christ to conserve and develop the power which has lain hitherto latent and undiscovered. Where there were scores, there are now many hundreds of loyal and aspiring young women, avid of education, eager to invest life in service. What does the Church offer them? We should put native women into positions of leadership and into places of equality with our missionaries wherever practicable."

The object of this article is to show what the Church in China has done to develop this latent power in Chinese womanhood.

The diocese of Hankow has had an interesting history in this respect. As early as 1914 the Synod enacted a Canon giving every member of a parish, provided he or she had been confirmed

and was over twenty years of age, the right to debate in a parish meeting, to vote on the election of officers or to be elected to office, but membership in the Synod was restricted to male communicants.

In 1918 another step in advance was taken, in the admission of women delegates to the Hankow Synod, the Canon providing that there might be one delegate from each ten of the Chinese women teachers, "provided that not more than four be elected".

At the Lambeth Conference of 1920 the position of women in the Councils of the Church was made the subject of much deliberation and recorded conviction. Eight Anglican Bishops having

jurisdiction in China were present at this conference. It was natural, therefore, that this matter should form part of the agenda of the Fourth Synod of the Chung Hua Sheng Kung Hui, held in Wuchang in 1921. The Synod endorsed the resolution of the Lambeth Conference which provided that women should be admitted to those councils of the Church to which laymen are admitted, and on equal terms. It also passed a resolution instructing the Standing Committee on Canons "to make such alterations or additions to



MRS. L. A. CHANG

The first Chinese President of the Woman's Auxiliary in China

## STATUS OF WOMEN IN CHINESE CHURCH

the Canons as will make clearly permissible the admission of women to the General Synod."

At the same Synod a special committee was appointed to consult with the proper authorities as to drafting a Canon on the Diaconate for women and the preparation of a Form for ordination of Deaconesses, both matters to be reported to the next Synod. This committee was also charged to inquire as to the position of laywomen in the services of the Church.

When the same General Synod of 1921 was sitting as a Board of Missions, a letter was received from the newly formed Woman's Missionary Band (now known as the Women's Missionary Service League), asking that women be given a place on the Board of Missions. In response to this request the Board of Missions was authorized to choose three women to sit with it as honorary members.

The English diocese of North China has been among the first to grant equal privileges to men and women, both Chinese and foreign. Deaconesses and women catechists as well as lay women are eligible for membership in each District Council, in the Cathedral Council, the Boards of Missions, Finance, Education and Medicine, as well as in the Standing Committee and the Diocesan Synod.

In 1922 the Synod of the Hankow diocese gave to foreign women workers, Chinese graduate women nurses, Chinese women teachers and Chinese Biblewomen and Deaconesses, equal representation in the Synod with male

workers of the same type. Women were also declared eligible for election on the Diocesan Executive Council. In the following year all Deaconesses canonically resident in the diocese were declared members of the Synod.

The Fifth Synod of the Chung Hua Sheng Kung Hui, which met in March, 1924, has been called the "Woman's Synod" because of the emphasis laid on the position of women in the Church. They were declared to be equally eligible with men for election to the House of Delegates, and it was

resolved that "opportunity should be given to women as to men (duly qualified and approved by the Bishop) to speak in consecrated or unconsecrated buildings, and to lead in prayer at other than the regular and appointed services of the Church." It was also stated that Deaconesses were to be entitled to seats and votes in the Councils of the Church on the same footing as Deacons.

It was my privilege to go to Canton in March, 1924, as a delegate from the Hankow Branch of the Woman's Auxiliary to the Second Triennial Meeting of the Women's Missionary Service League (formerly the Women's Missionary Band), of the Chinese Church. At this meeting our League received the formal recognition of the Fifth Synod in the following words:

**Resolved:** That this Synod hereby approves of the Constitution of the Women's Missionary Service League of the Chung Hua Sheng Kung Hui and heartily commends the movement to the whole Church in its fundamental aims of praying, giving and



THE FIRST CHINESE DEACONESSSES  
*Deaconess Han (left) and Deaconess Liao (right)*

## THE SPIRIT OF MISSIONS

working for the extension of the Kingdom of God.

It will readily be seen that this League corresponds to our Woman's Auxiliary at home, though the scope is more inclusive.

At the same Synod one of the most important matters affecting the status of women in the Church was referred by the House of Bishops to the Standing Committee for report at the next Synod. This was the question of the advisability of establishing a Central School of Higher Theological Studies for women. It seems vital that young women who wish to work in the Church should have the same opportunities for training as the men. If this school is established, as is hoped, it will be a natural result of the action taken on the position of women in this Synod of 1924.

In the ordination of native Deaconesses the American diocese of Hankow and the English diocese of Fukien have led the Chinese Church. Hankow has had a Form of Ordination for a number of years and two Chinese women were made Deaconesses according to it in February, 1922. In September of the same year six Deaconesses were ordained in the English diocese. In writing of this event Bishop Hind said:

"We have obtained the fulfillment of our hopes in the success which attended the first meeting of the Fukien Anglican Mission Conference. It has for some time been realized that we can no longer afford to be deprived of one another's counsel and help in the work of the Mission, and that our system of having women alone legislating for women's work and men alone for men's was not only cumbrous and tedious, but frequently caused one of the two Conferences to fail to appreciate freely the ideals and motives which underlay the actions of the other. The new plan seems to me to be an improvement from every point of view, we shall not only be able to understand one another better, but we shall be able to help one another, and to receive one another's

help to a degree that was impossible before.

"On September 3, being the Twelfth Sunday after Trinity, six Deaconesses were ordained in the Liang-an Girls' School Chapel. The six Deaconesses are all missionaries. The Service used was one compiled by myself from other Diocesan Forms. A large congregation filled the Chapel, which testified to the interest taken by workers and Church members alike in the event. The occasion was to me a solemn and important one. I have long felt that the Order of Deaconesses should be more extensively used in China, where men are under so severe limitations in their ministrations to women. Fukien has for many years enjoyed the services of a large staff of women missionaries, and it is natural that the first Deaconesses in the Diocese should be volunteers from among these foreign workers. But the object I had before me in introducing the Order into Fukien was to secure that the Church of the future might have the advantage of having Chinese women to serve her in the sacred ministry, and I believe that the time is not far distant when some of our Chinese sisters will be found ready to offer themselves for this service and altogether worthy of the Holy office".

I might add that Deaconess Dorcas Liao of the Hankow diocese is now taking advanced work in theology in Nanking, preparatory to serving in the Sian Fu mission of the Chinese Church. She has worked with marked success in Changsha, Hunan, both before and after her Diaconate, and she represented Hankow as one of our delegates at the Triennial Meeting of the W. M. S. L. in Canton in 1924.

Now the natural question arises: If women are to be treated on an equality with men in the Councils and ministrations of the Church, why should we still have the Women's Missionary Service League? My answer is this: While there are throughout China many women who are capable of filling

the positions now open to them, the rank and file of Chinese women are reached through their sisters. Secondly, the W. M. S. L. has proved itself a valuable school for training women to take their place with men on all sorts of Boards.

Again, we find in our own country that many women's clubs exist whose members belong to organizations of men and women and who do not feel like foregoing their privileges in the one because of their new responsibilities in the other. Will there not continue to be a place for the St. Andrew's Brotherhood in the world, even after women are granted the same privileges at home that they now have in China? I am sure of it and for that reason I know there is a place for the Women's Missionary Service League of the Chung Hua Sheng Kung Hui.

Let me close with a quotation from the Lambeth Conference of 1920:

"Women possess a wonderful evangelistic gift. We run a grave risk of wasting a great power for spiritual

good, which as many are profoundly convinced, it is the will of God that we should use for His better service. We also run the grave risk of alienating from the Church, and even from Christianity, not a few of those able and high-minded women, before whom, if they turn to social or educational work, there open out careers of great and increasing responsibility.

"We are persuaded that the time has arrived when the Diaconate should be canonically and formally recognized in the several Provinces; and our advice is that so far as possible, the proper steps should be everywhere taken to secure the restoration of the Order of Deaconesses. We lay stress on the word restoration: for what we recommend is not in any sense the creation of a new, but the constitutional restoration of an ancient Ministry. We pass to the fundamental question of the status of a Deaconess and of the nature of her ordination. In our judgment the ordination of a Deaconess confers on her Holy Orders."

### One From Four Leaves Three A Connecticut Parish Sets a Good Example

SOME months ago Miss Helen J. Disbrow, of the kindergarten department of St. Agnes' School, Kyoto, Japan, told readers of THE SPIRIT OF MISSIONS how much the school needed four small portable organs. They are used for practice purposes by the young Japanese women who are studying to be kindergartners under Miss Disbrow's skilled direction.

St. James's Church, Waterbury, Connecticut, promptly sent Miss Disbrow an organ. Here is Miss Disbrow's story of its arrival:

"The twentieth of January dawned bright and fair and with it came the word that the long-watched-for organ had at last reached Kyoto and was sitting on the steps of the 'Kura' waiting for Yasu San's handy hand to bring

it forth from its hiding place. It was hard to believe that an organ could be in such a small box.

I certainly wish you could have seen the opening. The Misses McGrath, Foote, Welte, Smith and I stood with bated breath while nice old Yasu San did the deed, and after many anxious seconds, behold an organ was lifted out of its months of slumber and set up right in the yard! Miss McGrath immediately played the Doxology, so you see it has begun on its career in a proper way. It has been tried and exclaimed over by many, and has met with approval in every direction. The tone is excellent and it now stands in my office where the girls will use it."

That one organ makes a promising start on the four!

## Do You Know What a "little w" Is?

When You Have Read This Story by a Missionary's Wife You Will Say That It Stands for a Willing Worker and a Hundred Other Things

By E. D. S.

Kyoto, Japan

EVERY year, in Japan, a volume is published called *The Christian Movement in Japan*, reporting on the progress of Protestant missions in that country and giving the statistics up to date, and at the end of the volume is added a list of the some 1,600 missionaries, men and women, Protestant and Catholic, now working in Japan, arranged alphabetically, each surname followed by the title, initials of the Christian names, degrees, if any, and the initial letters of the particular denomination to which the missionary belongs. Amid this alphabetical array appear quite often the symbols "D.D. & W." Everybody knows what the degree of D.D. is, but what sort of an institution is it that confers a "W" on a man? (And it used to be a small "w" at that, though of late years it has risen to the dignity of a capital letter.) The truth is, it isn't a degree at all, but a wife. And thus are listed the missionary wives, some 750 strong, who are working in Japan side by side with their husbands and their more honored sister laborers, the single women missionaries.

Once in a missionary conference when an able missionary wife rose to voice her opinion on the subject then open for discussion, she apologized for speaking on the ground that she was one of those among the missionaries listed as a "little w" and hence perhaps not entitled to a hearing. Since then we have been known as "little w's".

And is the missionary wife not a missionary, because, forsooth, her name is not printed out in full in the missionary directory? Perhaps not, technically, but in reality she often is as effective a worker, in her own sphere,

as her husband, and sometimes has even been known to be the "better horse in the team". And again, on the other hand, be it said that sometimes her health, her disposition, or her lack of adaptability, has irretrievably blocked her husband's usefulness.

But what can a missionary wife do for the work? First and foremost, comes the making of a Christian home, an oasis in the desert for her husband, her children and oftentimes for others, and a shining example of what Christian ideals may mean in the home, in a land where Christian homes are all too few and where members of one family too often do not "dwell together in unity". It is often said that the Christian homes of the missionaries and the native Christians preach the gospel far more effectively and eloquently than any sermon ever could.

But the managing of a home in an alien country is not always smooth and easy. Green servants are vividly green and do not know sheets from tablecloths, or Lux from Cornflakes; nor do they know the uses of the other numerous novelties they find in a foreign house; and some are painfully slow to learn, and some of them have not "the truth in them" and never will have, except by God's grace. Of such timber good servants can sometimes be made and the doing of this is one of her tasks. Things and conveniences one is accustomed to in housekeeping are lacking and substitutes must be found and used, and in many ways the path of the housekeeper is not as smooth and easy as it would be in America, but there are many compensations and the wife usually succeeds, even with handicaps, in making a real



## DO YOU KNOW WHAT A "LITTLE W" IS?



EVENING PRAYER IN A CHRISTIAN HOME FOR STUDENTS IN JAPAN

*The sweet-faced lady who sits beside her husband at the right is the "little w" who has written so well of the life of a missionary's wife*

home and a truly Christian haven wherever she is.

In addition to the running of the home the children must have extra time and attention. Often the mother must be her child's companion where good companions are scarce. And until they are old enough to go to boarding school usually the mother has to be the children's teacher as well and spend several hours a day with them over their lessons.

Such are the home duties. But what can a missionary do in addition to all these activities? Some way, she manages to do quite a number of things. Is there a Sunday School class of active little boys in an outstation with no one to teach them? The missionary wife is asked to do the job. Who shall be the godmother of the bright young man who comes in from an outstation, the first fruits of the work there, to be baptized in a real church? He knows no one in the church in the larger city but the missionary and his wife, so naturally she is his godmother, and a golden opportunity is opened up to her. Does the woman missionary

of the station go home on furlough and leave the kindergarten without a principal and manager? Well, ask the missionary wife to take the place. What if she has had no kindergarten training? She is the best person available and so she takes it over for a year or more and does the best she can.

The Women's Auxiliary of the little native church which the missionary attends thinks that they would like to have the missionary's wife for their president, so, to get things moving, she directs that work for a while. Do they want a talk at some one of their meetings? Mrs. Missionary is asked to give it. Is there a group of women who perhaps could be interested in Christianity if they only had a chance to hear about it? Perhaps a class in foreign cooking or in English would offer a sufficient inducement for them to come, and in that way a point of contact could be made. So the missionary wife opens her home to those who will come, and teaches cooking or English, and goes calling in the women's homes as opportunity offers, and thus tries to win them for Christ.

## THE SPIRIT OF MISSIONS

Is some Japanese lady going abroad? She has need of being equipped both linguistically and sartorially, and so she comes to the missionary wife for expert advice and assistance. The government high school for girls in the town wants its pupils to see the inside of a foreign house with all its workings. So the whole class of perhaps one hundred girls is brought over and the missionary's wife leads a personally conducted tour from bedroom to kitchen, explaining the mysteries of foreign housekeeping. The same school, or another, wants a lecture on the position of women in America, or the etiquette teacher desires to have her classes instructed on how to manage themselves at a meal served in foreign style, and it is often the missionary's wife who is asked to give the talks to the girls on these subjects.

Does somebody decide to dress her children in foreign clothes hereafter? (And there are many somebodies of that kind in Japan just now.) What is the best thing to do? Go to the missionary's wife, *sans* measurements, *sans* the child the clothes are to be made for, *sans* everything but a piece of cloth and perhaps a picture, and get her to cut out the clothes and tell you how to make them. (How the "little w" wishes she had had a complete course in dressmaking then!)

How is the great need for instruction in the care of children, both in a physical way and in their training, to be met? Surely no one is better fitted

by practical experience than the missionary mother who has met the same problems in raising her own children and has had to find the best solutions she could for them. So some of the missionary wives have risen most nobly to the occasion and have done wonderful child welfare work, and others are regularly publishing literature on the training and care of children, while still others give instruction in these subjects whenever opportunity offers.

And who should practice hospitality if it is not practiced in the missionary home? Is a native worker lonely or discouraged, a fellow missionary sick, a new Christian in need of a little encouragement, some orphan in need of mothering? The missionary home should be, and is, open for all these, and often too, for the tourist and traveler. It all takes time, but that is what a missionary home is for!

Such are a few of the opportunities that lie open to a missionary wife, and how gladly we take advantage of them and wish we had ten times the strength, the time and the ability which we now possess! We shall be happy, if at the last day, when the Great Judge calls us to reward us for whatever we have been able to accomplish, He shall be able to say to us that we, too, even in a small way, have helped in bringing His Kingdom on earth, and if this can be said of us I am sure it won't trouble us a whit if on the Heavenly records we are still listed as "little w's".

### Unspoiled by Prosperity

MISS CAROLINE A. FULLERTON, Principal of St. Mary's Hall, Shanghai, writing about evangelistic opportunities which such an institution offers, says: "My fear was that when the girls had a fine plant like this, it would tend to develop into a young lady's finishing school. But so far it is not the case. They are more interested in helping their neighbors than before. They have individually come

and handed me small sums for the day school, and for Christmas treats for the children of the factory district. On Christmas morning they took up a collection of \$160.00 for Mrs. Standing's Dong-ken school, as she had told them that it would have to close on account of lack of funds. I put this in, as it shows what the present attitude of the girls is, and indicates that they are ready for training as social workers.



FIELD DAY AT ST. ELIZABETH'S  
MISSION, WHITE ROCKS

## A Week Among the Ute Indians

One of Our Methodist Friends Pays a Tribute to the Work of Bishop Moulton and His Helpers

By the Rev. W. P. Grant, D.D.

Pastor of the First Methodist Church,  
Richmond, California

IT'S a long, long trail from the foothills of Pennsylvania to the vast open spaces of Utah, but with the aid of steam, electricity and gasoline we negotiated it.

By previous arrangement the Rev. William F. Bulkley, rector of the Episcopal Church at Provo, Utah, became guide, bodyguard, companion and chauffeur for the latter part of our journey to the Ute Indian Reservation.

The road for the most part was winding, precipitous and tortuous. We had just 186 miles to make between sunup and sunset. One stretch of the way we traveled seventy-five miles with no sight of a human habitation. Any adequate description of the scenes along the way would exceed the limits of this communication. It will suffice to say that at the close of a busy day, at the dawn of Creation, the Good God above must have taken a handful of mountain peaks, winding streams, rolling meadows and table lands and a bit of fleecy sky and thrown it out of space and called it the Uintah Basin.

We took the Government post road at Duchesne City, the metropolis of that section, with 700 souls. We experienced a delightful and hopeful sensation when our custodian "stepped on the gas." With Roosevelt forty miles away and a "speed cop" a thing unheard of—the sky and the end of the trail were the limit.

We arrived at Whiterocks on all fours at early candle lighting. The cordial reception was a family matter. But

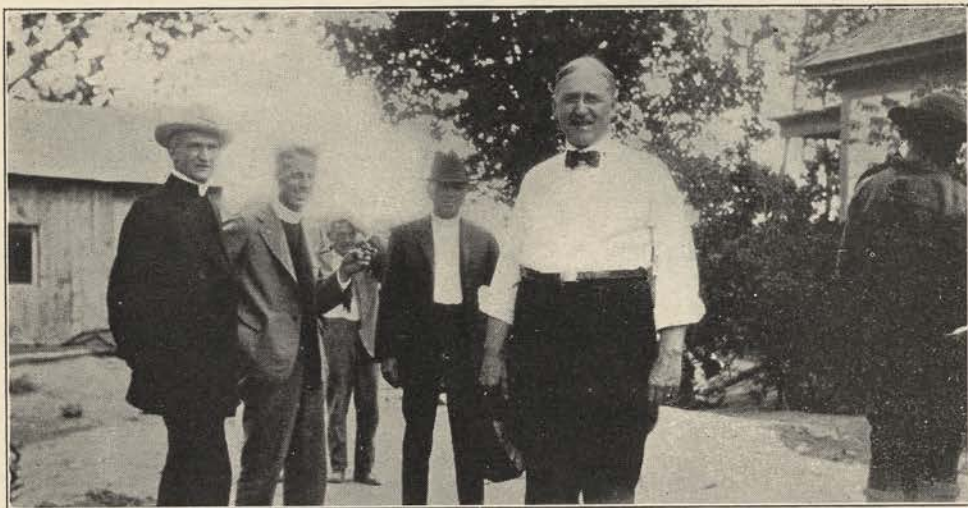
talk of radio and wireless! The Indians knew all about it before you or I were born. We had not been on the settlement more than thirty minutes when all the braves and their *mahalas* seemed to know of our arrival, and according to tribal custom came in single file and squads to greet the parents of the *White Chief*, as the Rev. Laurence Grant is popularly called.

In our travels and labors, we have met many Indians of many tribes, but after our stay at the Reservation we are prepared to say the Utes are the noblest of them all. We have never met, as a group, a finer lot of men physically than those we joined hands with on this trip. These Indians are—as Bishop Moulton expresses it—the "real thing". They are none of your stall-fed or dolled-up exhibition Indians, but many of them men who have fought and scalped and chased the buffalo and bearded the lion in his den. If terrible as enemies, they are loyal to the death line as friends.

The Indian is deeply, ineradicably religious. He lives in a spirit world. The sighing of the wind or the rustling of the leaves have their message for him. Nature speaks to him with a thousand voices. He lays his head on Mother Earth at night and is lulled to sleep. He awakes and the same Mother feeds him.

This spiritual nature is the fallow ground that gives promise of an early and bountiful harvest to those who labor among them in the Master's

## THE SPIRIT OF MISSIONS



VISITORS ON THE UTE RESERVATION WHEN THE CHURCH AT RANDLETT WAS  
CONSECRATED

*From left to right are Bishop Moulton, the Rev. W. J. Howes, the Rev. M. M. Fryer and Mr. Edward Sargent, acting secretary of the Department of Religious Education*

name. Many are the converts among them, notably Chief John Duncan and other leading men of the tribe. These men are zealous in their devotions and use every occasion publicly and in private to exhort their people to accept the white man's Christ.

As a layman and *to whom it may concern*, I am free to say the Episcopal people are doing a notable work among these primitive people. Bishop Moulton and his co-workers are held in highest esteem among them.

While the Indian has suffered many injustices at the coming of the white man, the conservative leaders among them regard the Church and its offices as true friends sent by the Great Spirit to befriend them. An unfeigning love on the part of these missionaries has been the key that has unlocked the door of their stolid natures.

To the softening influences of Christianity is due the civilizing of this people more than gunpowder or treaty. The Government is acting the wiser part in the development of the people, helping them to help themselves—building homes and allotting land as fast as they show a capacity for caring for it. It is a big undertaking to make a

farmer out of a warrior, and a long distance from the warpath to the cowpath. The Indian, with the aid of the Farming Bureau, takes kindly to the raising of cattle, turkeys and alfalfa seed.

The final hope in government or Church is in the coming generation. The children gathered in the school learn rapidly. The curriculum consists of the three Rs, with teaching the young idea how not to shoot as Applied Science, and the eternal relation between godliness and soap as a Fine Art.

The Church with its instruction furnishes a great inspiration to these dusky children. Both the Superintendent of Schools and Disciplinarian informed me that the work of Fr. Grant had raised the morale of the school fully 100 per cent. A troop of Boy Scouts under the personal supervision of the rector has assembled together as fine a bunch of young Americans as ever raised a war-whoop.

All in all, our good Episcopal people have placed Christianity under a debt of gratitude for the faithful and vigorous prosecution of Christian work among this people. The least contribution our

## A WEEK AMONG THE UTE INDIANS



AN INDIAN PARADE AT FORT DUCHESNE

*The Indian is just as fond of parades as his white brother. These young people, dressed in their best, passing through the streets of Duchesne on a float, are supremely happy*

common Christianity can make is to leave the field to them. In these sparsely settled communities, one Church can flourish while two become a menace to each other.

That quality of the Indian mind that makes him susceptible to good influences is equally true of evil influences. A guild among them has of late years become piote eaters. Piote is a small variety of the cactus introduced by a semi-educated Indian as a get-rich-quick scheme. A bag of the stuff representing \$2.00 or \$3.00 sold at retail to the devotees nets \$200 or \$300. Powerful influences have been brought to bear on our law makers under the ruse of religious freedom, not to molest the traffic. The addicts to the weed hold their all-night sessions, eat large quantities of the stuff, and see visions. The effect is similar to that produced by opium. As a smoke screen, certain religious elements have been introduced. The influence of this habit is demoralizing and the cloak of religion employed to perpetuate it a mere farce.

It is only fair to say that the psychology of the occasion effects a fair percentage of cures. It is a demonstration of the Christian Science theories

of mind over matter—no more, no less. "Why"—the half thinker asks—"disturb the Indian in his religious concepts?" For many reasons. Christianity offers him something better. We must consider, too, the by-products of Paganism. For instance, for centuries the religious belief of the darkened mind conceived that of twins born one must be a child of the devil. Hence, one was exposed to the elements to perish. Again, if a nursing mother died, her suckling child was left on the grave of the mother until death claimed it.

The rectory of St. Elizabeth Mission is nothing less than a refuge home where many of these unfortunate waifs have been sheltered until suitable homes could be found for them.

Among the things that accompany salvation—as Paul puts it—is that humanitarian spirit which gathers in the wrecks along the Jericho Road and provides for them an inn or hospice at the end of the way. These things and innumerable other works of humanity our good Episcopal people are interested in among the Utes. Their work is worthy the full confidence of the Church at large.

## The Church in the Dream Country

Visitors to General Convention Are Invited to Visit the Church of the Epiphany in New Iberia—Those Who Love Romance Should Not Fail to Visit This Spot

A SOJOURN in a dream country, a place of giant trees hung with silver, of waters moving slowly seaward beneath a cloak of purple hyacinths, of deep caverns sparkling with fairy crystals—and a sight of one of the oldest and most historic churches in the state will interest guests who may seek recreation from General Convention business in a week-end visit to the Church of the Epiphany in New Iberia, Louisiana. For New Iberia is in the Teche Country whose melancholy charm has been immortalized in Longfellow's *Evangeline*, and its old world romance and quaintness are perhaps unique in America. The Cajan patois is so generally spoken, and ancient customs so faithfully followed in this region, that a stranger could almost believe himself transported to some foreign land.

The story of Louisiana has been aptly called "The Romance of American History," and in no part of the state does this romance linger more persistently than in this far corner of the South, where on every hand names and customs perpetuate the hundred years of French and Spanish domination.

The parish of Iberia is a part of the "Sugar Bowl" of Louisiana, where cane crops are harvested from the fertile soil in unequaled profusion. Here also are the tremendous underground salt deposits on Avery, Weeks and Jefferson Islands, the first rock salt found in America, discovered at a time of great need during the Civil War when the Southern armies were suffering from the lack of that condiment.

These are the gifts with which God has endowed the land, and it is fitting that men should have established there such an emulation of his mercy as the huge refuge for wild birds, one of the

first to be formed in this country. At evening it is a usual sight to see etched against the sky great flocks of wild ducks and geese returning from their feeding grounds. There, too, may be seen the ethereal beauty of the white egret herons with their plumage like frost sprays.

Jefferson Island is so named because it was for many years the winter home of Joseph Jefferson, the actor. President Cleveland was his guest at one time, and President Roosevelt also visited and hunted near New Iberia.

In such surroundings the Church of the Epiphany fits, not only because of its picturesqueness, but because of its own vivid history. Its cornerstone was laid in 1857, and soon after, during the Civil War, it became a hospital for the wounded. During the hard days of reconstruction the same congregation that had worked so hard to build its church enthusiastically undertook the task of renovating it almost completely and restoring the great damage it had suffered.

Many memorials give an atmosphere of sentiment. The Communion Service in part was obtained by contributions of jewels from women of the parish.

In the early days of parish organization on Sundays when no clergyman was available services were often read by Miss Fanny Hunter, a devout Churchwoman and a friend of Bishop Phillips Brooks. Great credit is due to the Rev. Mr. Jessup, who was the first resident rector, for the development of the church. Others prominent in its history were the Rev. C. C. Kramer and the Rev. Arthur Price. The present rector, the Rev. R. R. Diggs, who has now served for fifteen years, will gladly welcome visitors to this historic spot.

# Travels of a Secretary in Palestine, Syria and Mesopotamia

The Quest for Mar Ignatius Leads the Writer From Port Said to Jerusalem—Thence Through Tyre and Sidon to Beirut, the First Stage of the Journey

By the Rev. William C. Emhardt, Ph.D.

Field Director Foreign-Born Americans Division,  
Department of Missions and Church Extension

This is the first of a series of five articles describing a journey taken last summer by the Field Secretary of the Foreign-Born Division of the Department of Missions, for the purpose of establishing better contacts with the Eastern Churches. The trip—a difficult and at times a dangerous one—was made with official sanction but entirely at Dr. Emhardt's own expense.

## PART I

A TRIP into the Syrian and Arabian desert in midsummer seems like a fool's undertaking. Sometimes, however, one must play the fool in the interest of an important issue. It has been suggested that Church people might like to know why and how such a journey was made.

In the middle of June I felt that a mission which seemed of sufficient importance to keep me in London many weeks was accomplished and had made preparations for a trip to Czecho-Slovakia and Scandinavia. On the eve of my departure disturbing news reached London concerning the fate of Mar Ignatius, Patriarch of the Syrian (Jacobite) Church. News of his murder had persisted in Syria and Palestine during my visit in the early spring. I had ascertained a few hours before leaving Beirut in March that the rumor was unfounded. The present report was equally alarming. Mar Ignatius is the key to important negotiations affecting far more than the comparative-

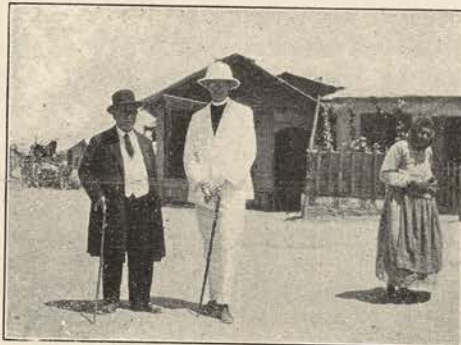
ly few members of the Jacobite Church. It seemed necessary to confirm these rumors and if possible see Mar Ignatius. For many reasons it seemed

best for an American to make the journey. Caution was necessary and the danger less in the case of an American.

It was possible by leaving at once to take passage from Genoa for Port Said. In less than a week we were again in Egypt. Replies to wireless messages were awaiting me

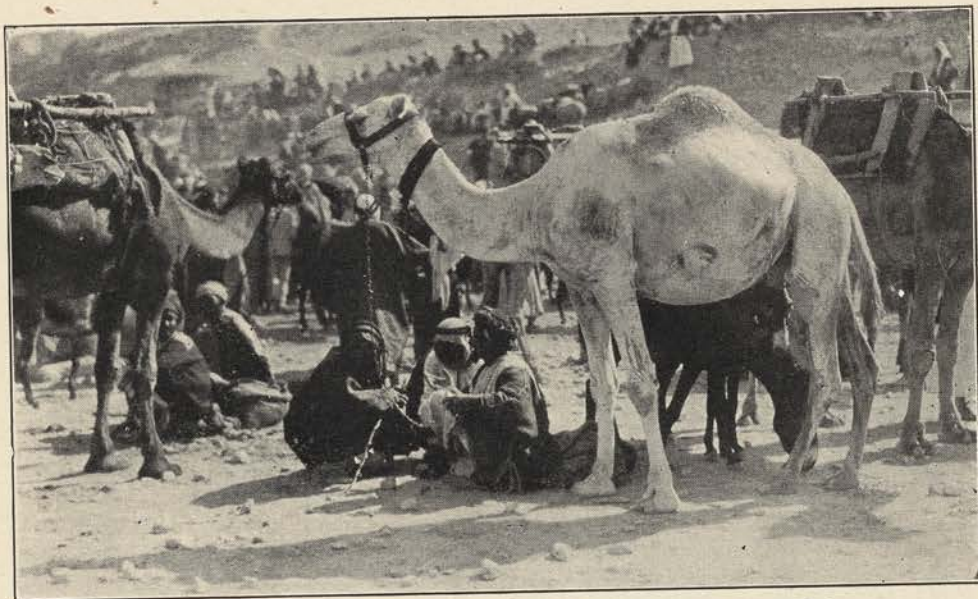
which gave no clew. The nearest prelate of the Jacobite Church was in Jerusalem. Jerusalem therefore became my immediate goal.

It was necessary to remain in Port Said for a day awaiting the first train for Kantara, where I could take the train from Cairo for Jerusalem. Despite the heat, the intense heat, it was a splendid opportunity to visit what is possibly the most polyglot place in the world—and some say the vilest. As the port of entrance to the Suez Canal it is of great strategic importance.



DR. EMHARDT AND AN ARMENIAN FRIEND IN A REFUGEE CAMP AT ALEPPO

## THE SPIRIT OF MISSIONS



MARKET DAY IN JERUSALEM IN THE TWENTIETH CENTURY

*This might easily be a scene in the time of Our Saviour. The market is held in the Valley of Hinnon outside the Jaffa gate on the way to Bethlehem*

Kantara is merely a railway junction in the middle of the desert. The Egyptian railway stops on the south side of the Canal. Formerly there was a small drawbridge. Now one is entirely dependent upon a crowded ferry or one of the numerous small boats. There was a long wait for the train, the monotony of which was broken by the discovery of an attractive inn about half a mile distant, to which I was conducted in return for a diplomatic recourse to the use of *baksheesh*.

The Palestine train is made up at Kantara, and the limited accommodation in the comfortable *wagon-lits* is booked to its capacity at Cairo and Alexandria. Hence it was no great disappointment to find that no berth was attainable. Fortunately the guard was able to give me the exclusive use of a compartment.

Morning found us passing through Philistia and nearing the ancient city of Gaza, immortalized by the lore associated with the inspiring and vigorous exploits of Samson. Villages followed each other rapidly, with their small railway stations almost equaled in size by

the large mounds of small watermelons—the summer joy of the native.

At Lud, the Lydda so famous in Maccabean days, we left the main road and took the train going from Jaffa to Jerusalem. This journey with its treasures of biblical lore has been described too frequently to bear repetition.

The journey was made most profitable by the presence of the Metropolitan Anthony of Kieff in the adjoining compartment. I had met His Eminence at Kaloci (Karlovitch) in Serbia and had obtained from him a strong expression in favor of the validity of Anglican ordinations. The Metropolitan was formerly a strong antagonist of the Anglican Church. It was encouraging both here and later at Jerusalem to have him reiterate his statements and assure me that he had put them in writing. He had just left the Patriarch of Alexandria and was able to give reassuring reports of the progress of proposals made in January.

Nothing will ever efface from my memory the expression of holy joy that filled the countenance of this remarkable and saintly old man as I pointed



## TRAVELS OF A SECRETARY IN THE NEAR EAST



PASSPORT EXAMINATION AND CUSTOMS' PROBE BY FRENCH GENDARME AT FRONTIER  
*At the summit of the Lebanons it was necessary to go through the formalities of crossing the border between Palestine and Syria*

out to him the first glimpse of the Holy City, and especially the compound of the Russian Orthodox Church.

In Jerusalem, I stayed at St. John's Hotel within the city, near the Church of the Holy Sepulchre, rather than at the more popular Allenby Hotel without the wall. This was nearer the Jacobite Monastery around which my primary mission centered. I visited the monastery within a few hours after my arrival, that is as soon as the essential ceremonial preliminaries were gone through. The Abbot was in entire ignorance of the fate or whereabouts of his Patriarch. No communication had reached him for several months. We arranged to dispatch a number of telegrams of inquiry.

After our interview we attended Vespers in the quaint chapel, honored because of a portrait of the Blessed Virgin ascribed to St. Luke.

Three days were spent in anxious waiting for some tidings of Mar Ignatius. This time was used profitably in preparing the way for the Rev. Chas. T. Bridgeman, whom I had left in London and hoped to meet in Constanti-

nople. Bishop MacInnes was in England and as I had seen him there his absence was not detrimental to my visit. The forcible and picturesque Canon Waddy was at home and assured me of the hearty welcome awaiting Mr. Bridgeman and the beginning of the work of the American Church.

Sir Gilbert Clayton, who was acting as British High Commissioner, had heard of my visit and had requested that I try to await his return from an official visit to Jaffa. Sir Gilbert has been appointed chairman of the Commission in charge of the affairs of the Greek Patriarchate. Although he had been in office but a short time he was able to hold out a most encouraging prospect for the future of that harassed Church. Visits from Syrian delegations and important reports on a work of unification begun during my visit a few months earlier showed that this return visit was timely and helpful.

Just before Sir Gilbert's return, what seemed to be a cheering message concerning Mar Ignatius arrived. He was reported on reliable authority to be in a villa in the Lebanon Mountains

## THE SPIRIT OF MISSIONS

above Beirut. This was indeed cheering. My mission would soon be over and I would have sufficient time before the departure of the boat for Constantinople to visit some of the places I had formerly dashed by.

A few hours later our train was rapidly hastening toward Haifa, on the Bay of Acre, an arm of the Mediterranean. Above the city towers the splendid Monastery of Elijah, on the spot of his famous vindication of Jehovah. It was sufficiently light upon our arrival to wander about the city.

Early next morning I was able to find a front seat in an automobile carrying a Syrian family to Beirut. Leaving the city we traveled along the beach, over sand stabilized by the ingenious use of wire netting, first employed when the British troops were brought across the Sinai desert. We crossed the River Kishon by a bridge. Then along the Plain of Acre, called Accho in the Book of the Judges. This is described as a most interesting place. It is the chief seat of the Bahais, an interesting sect of Persian humanitarian mystics.

We are now approaching the heart of the land of the Phoenicians. We soon pass the remains of a noble Roman aqueduct. Soon the mountains edge onto the coast. We ascend a narrow pass, and at the summit go through the formalities of crossing the border between Palestine and Syria. Both countries are working hard on ideal military roads. As they are still working, however, travel is by no means easy.

Tyre soon looms before us, once a mighty city by the sea. We recall the part it played in the building of the palace of David, the Temple of Solomon, of Ezekiel's comments on its luxuries, of St. Paul's visit. And now its glory has faded away. A comparatively a small group of buildings looms up beyond a sandy stretch, almost inaccessible by automobile. On we go, almost overwhelmed by the recollection of the buried evidences of Phoenicia's greatness which surround us, until we enter the luxuriant environs of Sidon,

of which Homer sang, whose people founded Carthage and other Punic cities, frequently mentioned in the Old Testament and the New. Nature has been more generous to Sidon than to Tyre. Its fertile fields and good harbor have helped maintain a population of fifteen thousand.

I was here met by members of the staff of the Near East Relief in order that I might visit the orphanage on the neighboring hillside. Of all orphanages of the Near East Relief this has the most ideal location.

On a neighboring hill is the famous Birds' Nest, the orphanage for small children, incorporated into the chain of orphanages allied to the Near East Relief, but in fact a Danish institution. It is not generally known that the Scandinavian countries have become most conspicuous in the relief work of Syria, equaling in some respect the work of the Church of England.

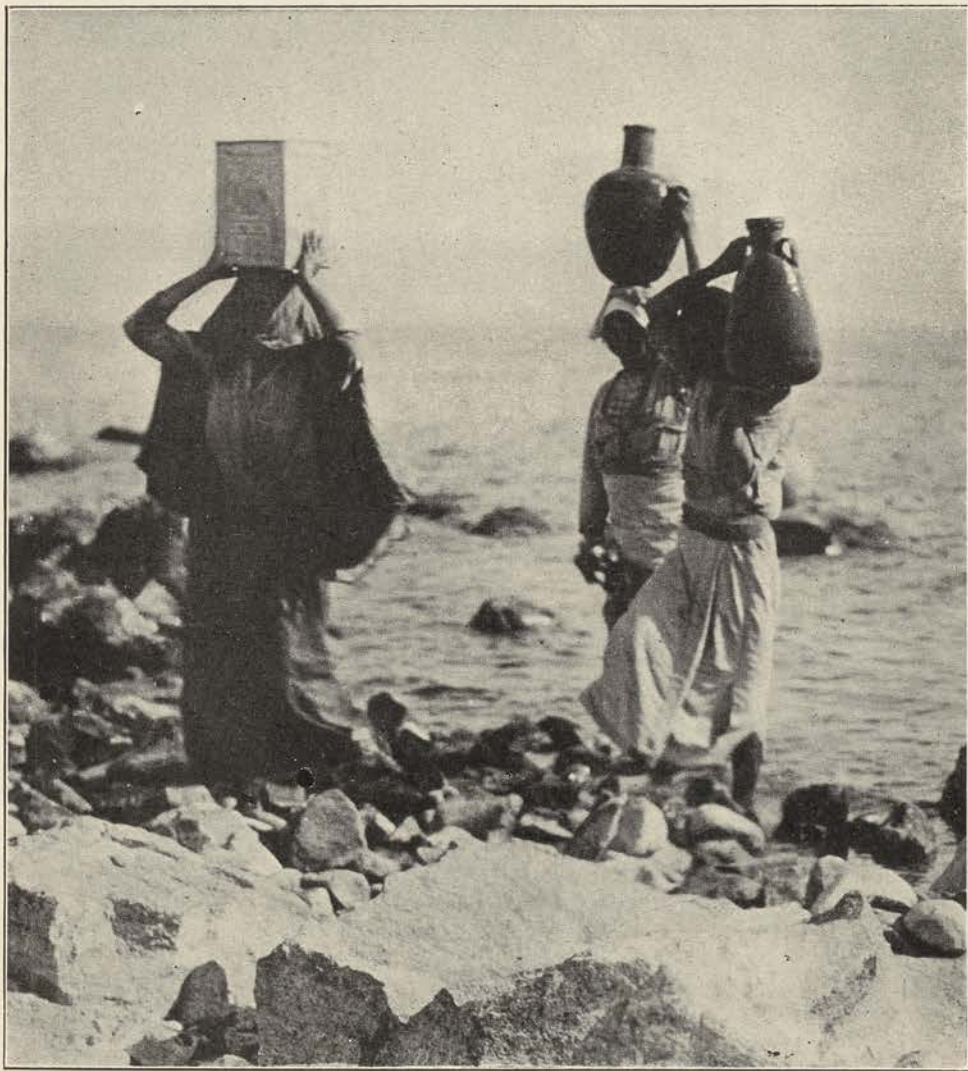
An entrancing ride through orange and olive groves, through banana plantations and rows of closely trimmed mulberry trees, a ride of which one never tires, at length brings us to Beirut (the ancient Berytus).

This seemed to be our journey's end. It would have been if names were not confused. It so happens that the Patriarch of the Syrian Latin Church, the Maronite, is also called Mar Ignatius, and he was summering in his villa in the Lebanons. He is described as an attractive man, much given to hospitality. But he was not the Jacobite Patriarch. After many inquiries I discovered that Archbishop Barsamm, the Chief Theologian of the Jacobites, was the only prelate in Syria and was living at Homs. It was possible to reach Homs by a long and tiresome railway journey over the Lebanons and through the El Bika, the tableland between the Lebanons and Anti-Lebanon Mountains.

Much time could be saved by motor-ing along the coast to Tripoli, and thence by train to Homs, but the story of our further travel must be left for future chapters.

# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures From the Field



ON THE SHORES OF THE SEA OF GALILEE TODAY

*The mode of carrying water remains the same but the ancient jar is rapidly being supplemented by the less picturesque but more efficient American gasoline tin*



THE FAMOUS ORPHANAGE NEAR SIDON IN SYRIA KNOWN AS THE  
BIRDS' NEST

*Although incorporated into the chain of orphanages under the care of the Near East Relief this is in fact a Danish institution*



A REFUGEE CAMP AT BEIRUT, SYRIA

*This street of shreds and patches is the only home these children know. They would probably not be alive today but for the help given by this and other Western countries*



OUR STAFF AT ALL SAINTS' MISSION, GUANTANAMO, CUBA

*The clergyman is the Rev. J. H. Townsend, the rector of All Saints'. Standing at either side of him are Miss Ashhurst, the principal, and the teachers at the Church school*



ST. ANDREW'S CHURCH, CASSALLE, IN THE INTERIOR OF HAITI

*Fifty miles from the coast, the church can only be reached by a trail through the jungle yet it is crowded to overflowing when the Bishop comes*



YOUNG PEOPLE MEET IN BALTIMORE  
 THIRD PROVINCE DELEGATES GROUPED ON THE CATHEDRAL GROUNDS AFTER THE THREE-DAY SESSION, MAY 1, 2, 3. THE LARGE ATTENDANCE EVIDENCED THE STRENGTH OF THE MOVEMENT.

*Resolutions were adopted at Baltimore endorsing the proposed National Conference and National Commission as a form of Church-wide organization of young people. No event in the Church in recent times has had greater interest and significance than the Young People's Movement. Beginning here and there in isolated parishes there has grown an insistent group consciousness among our young folk until diocesan organization is practically universal and today all of the Provinces have felt the impulse and in most instances are completely organized. A national gathering held at Racine, Wisconsin, October, 1924, adopted resolutions recommending a national unification. Delegates from this body met representatives of the National Council and organized a program. It was recommended that a National Commission within the Department of Religious Education, dominated by young people, assume direction of the movement and that a further national conference be held prior to October next at Racine. These recommendations have been adopted by the National Council of the Church, and in the near future a call for the Racine Conference will be issued.*



THEOLOGICAL STUDENTS AT BISHOP PAYNE DIVINITY SCHOOL,  
PETERSBURG, VIRGINIA

*More than half our Negro clergy have been trained at this school, which now has over eighty graduates working in about twenty-five dioceses*



THE ALTAR OF TRINITY CHURCH AT NEW ORLEANS

*Where the United Thank Offering of the women of the Church will be laid on the morning of October 8—One of the great events of General Convention*



THE RAMSAUR MEMORIAL SCHOOL AT PANDEMAI IN THE LIBERIAN HINTERLAND

*The Rev. James Dwalu (in black) is in charge of the school which is supported by the Woman's Auxiliary of North Carolina. Next to him is the Rev. Robert E. Campbell, O.H.C. (in white), Superintendent of the Holy Cross Mission at Masumbolahun*

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#### THE CRUCIAL MOMENT IN THE CAPTURE OF A BOWHEAD WHALE

*One of the most remarkable photographs we have ever published. It was taken by the Rev. W. A. Thomas, on treacherous recently-frozen "slob" ice, three miles from shore. Mr. Thomas had just stepped back from the edge of the ice, which a moment later was crushed by the head of the huge animal. Barney, with unerring aim, has just thrown the darting gun and the struggle is over. A marvellous exhibition of strength and skill!*

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# May Fourth and Bowhead Whales

## Our Missionary at Point Hope, Alaska, Helps His People in Their Struggle for Existence and Spends an Exciting Day With Them on the Ice

By the Rev. W. A. Thomas

In charge of St. Thomas's Mission, Point Hope, Alaska

The first instalment of this article depicted the difficulties and dangers experienced by Mr. Thomas's Eskimo parishioners in their struggle for existence on the barren shore of Bering Sea, and particularly their preparations for capturing bowhead whales.

The first part of the narrative closed with the establishment of fourteen camps on the ice three miles off Point Hope. All the men had come ashore for their Easter communion and then returned to the ice, resolved to stay there, watching and praying for the appearance of the bowhead whales which would assure food for their hungry wives and children.

### PART II.

SO it fell out that we came to May fourth after a very gloomy, anxious week. I spent Saturday, the third, on the ice, reaching Koonooyak's camp at two in the morning. White whales were running in large schools but none had been taken. Bowhead whales also; we saw four during the day and went after three of them without striking. On Sunday morning a few representatives of the camps were present at the eleven o'clock service in St. Thomas's Church on the mainland. We said the usual prayer for the preservation and success of those on the ice and closed the service about twelve forty-five. The people, on foot and by dogteam, went their various ways and another day seemed to be passing as had those before it. I was ready for the visit to the camps on the ice, intending to start at three-thirty, when, at three, my heart missed a beat.

It was surely true; a runner was coming down the trail from the village. There are accidents on the ice every whaling season but we did not doubt a moment that this messenger was a bearer of good news. Shameroona had killed a whale! We danced for joy. What a relief, what an answer to our prayers! We knew only then how the situation had been bullying us. It was like a new world.

As I was ready to start, there was no delay in reaching the village and pass-

ing through it to take the sea ice while other teams were being harnessed. Our seven dogs ran swiftly and, for the first half-mile of ice, we with difficulty held to the sled, so sharp were the turns and precipitate the drops down ridge upon ridge of crushed and jagged ice. Over the shore hummocks we were in a smooth valley between ranges of ice mountains; an almost perfect trail already showing the wear of the many sleds passing to and fro between shore and camps. Then came more rough ice alternating with smooth in a nowise direct course. With our objective but three miles out, we had to traverse twice that distance to reach it.

Approaching Shamemroona's camp our dogs caught the scent of fresh-killed whale and finished the journey in a rush and tangle with a loose team contentedly enjoying some of the fruits of the kill. Here we had excitement enough for a moment. The dogs separated, we proceeded to congratulate the tired but happy whalers. Since a little before one o'clock, when the whale was struck, the men had been working to get on the ice the head of bone which, even before the delectable *muktuk* (whale skin), they wished to be sure of saving. As I gazed at the huge, dark body, warped to the ice edge, already showing gashes where the cutting in had begun, I breathed thankfulness for the gift of the great deep

## THE SPIRIT OF MISSIONS



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### ATTEMPTING THE SALVAGE OF KOONOYAK'S WHALE

*The body of the whale was fast between two fields of ice. Incessant chopping for three days and nights through sixteen inches of ice resulted in saving the head only*

which would feed so many hungry mouths.

Blocks and tackle were in place for hauling the head upon the ice as soon as it could be severed from the body, but here the camp cook made his appearance bringing quantities of steaming tea and hot biscuits, and recess was called. During the tea, canoes were continually arriving from distant camps, where the news had come even later than to us inshore, and a goodly number were on hand for the service of Thanksgiving. Everybody was happy—and expectant.

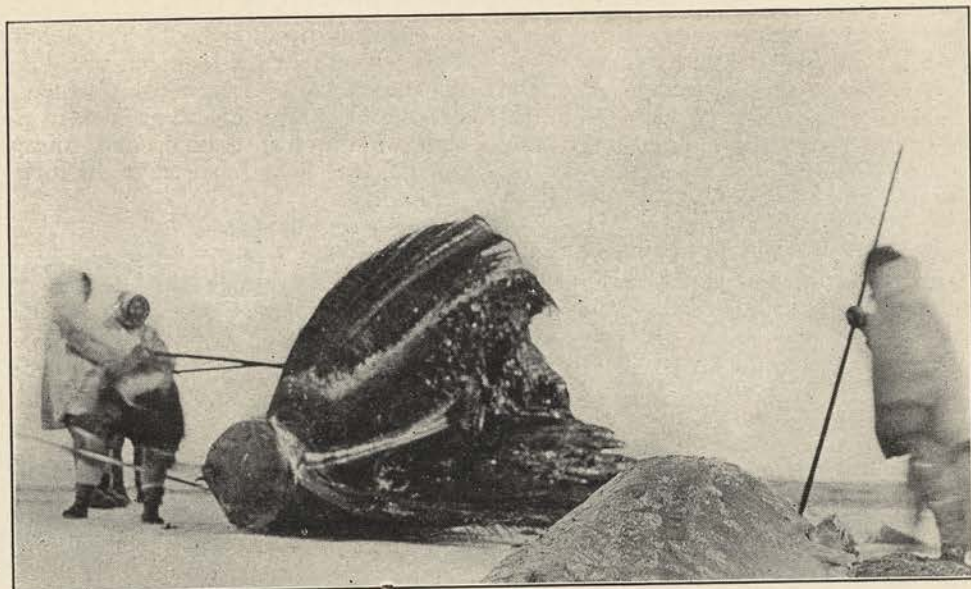
The men went back to their work, being assisted now by many new arrivals anxious to have some of the precious long-looked for muktuk. I was setting up for a picture of the camp and was sighting on the busy scene before me in which dogteams, whale meat, even children, seemed hopelessly scrambled when a dull report momentarily halted all activity and then produced action of a marked character.

Quite unnoticed, two young men had paddled out into the lead and, standing

some two hundred yards to the south, had met, head on, a whale just rising to spout. Young Kiligvuk proved a true son of his father by striking promptly with a darting gun, the iron entering properly and the released bomb exploding in a fairly good location. Paying out the line as the injured whale rushed toward the ice, the canoe was still attached when it brought up suddenly against the edge and line slacked off as the animal paused. Two canoes put off from our camp, but thinking to outrun them I put off across a smooth stretch of young ice which offered a short cut to the scene of action. That this ice was very thin did not seem to matter to me at the time. It held, but the footing was precarious and I was more anxious for the safety of the heavy camera than for myself.

Others were coming behind and we made it through before the canoes arrived, took the line from the hands of the successful darter and soon had ten men on it paying out or hauling in as the whale manoeuvred. Would he decide to continue on, necessitating the

## MAY FOURTH AND BOWHEAD WHALES



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### PART OF KOONOYAK'S WHALE ON THE ICE AT LAST

*By the aid of a chain block and fathoms of rope the head containing the whalebone was hoisted up. It measured over ten feet and weighed 2,100 pounds*

severing of the single line which was playing him, or would he come out to blow? Darting and shoulder guns were in readiness and when the huge black head appeared, like a stubnosed undersea boat, a dart was made and fell short. At this point and for the next few minutes, it was touch and go and anybody's battle. Another throw was tried and this time a second line was attached, though the bomb, due doubtless to a defective fuse, failed to explode after the gun had planted it deep in the body of the now doomed animal. He spouted and sprayed blood all about.

I had been snapping as rapidly as it was possible to change holders but was against the sun. Now I thought opportunity beckoned over on the right where I might dodge the sun and get the whale at close quarters. The point jutting out was formed of slob ice recently frozen, not inviting at all, but avoiding ropes, excited men and natural obstacles, scarce taking my eyes out of the camera hood, I slithered my way to the vantage point, just as the

wounded whale headed in the same direction. As I passed Autenaura, he raised a shoulder gun and fired, missing the huge back altogether and receiving a recoil blow that brought the blood spurting from his nostrils. I well remember the thought I had when "Jakey" pointed that gun: it was to the end that all who were not otherwise engaged, might well seek shelter. Anything might happen; but you must know "Jakey" to appreciate why.

Barney was coming behind me with a darting gun, and to get his throw I stepped back from the edge which a second later was crushed by the whale's head as Barney's iron and bomb entered the neck. The throw was true and the struggle over. From deep within the gurgling of uprushing blood could be heard and his last spout crimsoned the ice and water and spotted the snow shirts of those standing near. Slowly, with feeble action of the flukes, the animal turned over. Old Kiligvuk bowed his head in prayer and we all said "amen."

But was this all we were to expect?

Since two whales had been killed in six hours time in the same square rod of space, we were expecting anything. Whales were blowing, and one could hear the steam boiler sound, now here, now there, but always a long way off. A big fellow broke water just in front of the camp and a crew put off, but he was down again after one spout and it would be fifteen minutes, perhaps, before he would blow again and then a long way up the lead. But the canoe gave chase, paddling swiftly but quietly. There was a chance that they could keep pace and be near enough to strike at the next blow. Convenient to the boat-header's hand lay the weapons for which he was responsible. The next man in importance, the boat steerer, would have to so skilfully manoeuvre his craft, after the whale had been darted and bombed, that, staying close to the rolling body, he might yet avoid touching it. The field of vision of the bowhead is so limited that he will never set eyes on a correctly handled enemy craft. If he should, a flip of the flukes and vanish!

But the crew in question returned without going into action and, taking their station, detailed two of their members for service at the cutting in camps where they would earn a share of the meat and muktuk.

From my lookout, I could see three camps and Koonooyak was the next to put out into the lead, having heard a blow and taken position for a watchful wait. Like statues the seven men held their paddles awaiting the word of the captain, and when the black island of meat, with swish of parting waters, emerged some fifty yards distant, the canoe glided swiftly upon it. The boat header stood up, darted, paid out a toss of line to be sure he was clear of entanglements, and, when the bomb exploded, had the shoulder gun up for the second shot. Down dived the whale, a very large one, and the line sung momentarily until the poke rolled over the side and disappeared from view. It was certain this whale was severely

wounded but would he be recovered? Before death struck he might be a long distance away or irretrievably lost under the ice. Cruising about yielded no sign of the lost animal, and, disappointed, the boat repaired again to its station.

I lowered the glasses and went down to the tents. Fresh muktuk had been boiled in great quantities and many were enjoying this Eskimo delicacy, which is by far the easiest of the native foods to take, to my way of thinking. It tasted unusually good on top of the excitement and pleasure of the evening.

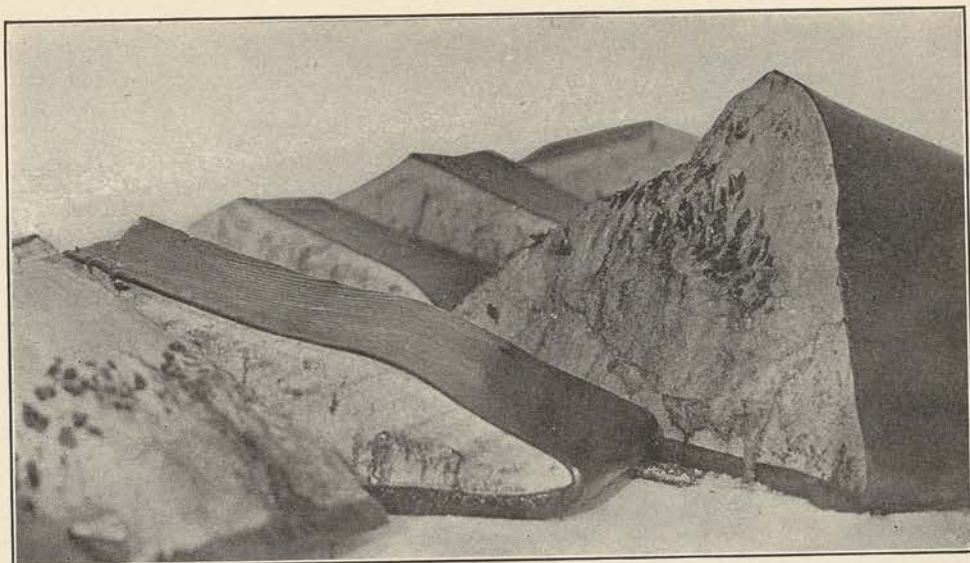
About nine o'clock word reached us that a large whale had been killed off the far village and none doubted the report. We were in a credulous state of mind as far as whales were concerned. It was true, too, the third in eight hours time. The wonder of it! when one stops to count the many seasons that have passed with no more than that as the entire catch.

At ten o'clock the last chapter, and, to me at least, it seemed a remarkable one, was begun.

Koonooyak had been obsessed with the idea that his whale was not only dead but was close at hand. I was on the high ice to study the waters when I happened to shift my gaze to a large area of smooth ice back of the ridge to the south. Here, at a point some five hundred yards back of the Koonooyak camp, I noticed a group of three men. Calling the attention of one of our men to this group he gave it as his opinion that they had found the whale. I thought he was joking. That ice would be measured by feet, not inches, and there wasn't a break nearer than the lead. It appeared old and heavy although it was fairly level. But I must go over to see about it.

It was over half a mile, and long before I approached to within speaking distance to inquire I saw that actual chopping with axe and ice poles was going on. The ice stood somewhat above the surrounding area but I did not notice this until my attention was

## MAY FOURTH AND BOWHEAD WHALES



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TENDER MUKTUK, THE GREAT DELICACY OF THE ESKIMO PEOPLE

*Some idea of the size of the bowhead whale may be obtained from this photograph. These slices of whale-skin were cut from the lip of Shameroona's catch*

called to it as Koonooyak answered my question, "What makes you think your whale is here?" It was there, and an hour's chopping through ice exactly sixteen inches thick, revealed a portion of the black belly.

But the recovery of this whale does not properly belong to this story of May Fourth. For three days and large parts of the nights, we labored in the face of great obstacles, to save that head of bone from the grasping sea which yielded it thus far, because the wind, now in the south, was crushing in the ice and hourly, with ominous grindings and smashings, it was creeping nearer. Sometimes it would halt for several hours, giving us a respite from our fevered work, but on it would start again and we would chop like all time.

On the second day we found what was keeping us back but could not remedy the situation. A field of ice was

pushing in under that on which we worked and its edge, opening the whale's mouth, had entered to render the turning of the body impossible. This ice, three feet thick and six feet below the surface, could not be reached by us with our equipment. All we could do was to enlarge the opening and move the whale along, but as the pressure was still there, the ice came right along and we were no better off. Even a differential chain block and fathoms of three-inch rope, property of the Mission, could avail nothing. On the third day, however, when the piling ice had come to within fifty yards of the whale, the wind died down, pressure slackened and the bone was saved. It measured ten and a half feet and weighed twenty-one hundred pounds, but tons of meat and muktuk were lost.

Thus happily ends the prose epic of May Fourth and Bowhead Whales.

### OUR FIRST MISSIONARIES TO CHINA

The *Spirit of Missions* June, 1836, records the safe arrival of the Rev. Messrs. Hanson and Lockwood at Batavia where they established headquarters and began the study of Chinese, these two having been the first missionaries of the Church to China.

"The situation of things we have found fully as favorable to the prosecution of our objects as had been reported," says Mr. Lockwood in his first letter to the home office.



SOME CHIEFS OF THE BUZI NATION AT PANDEMAI, LIBERIA

*The old man who sits next to the last, at the right, is the executioner, now about 90 years of age, who, during tribal war days slaughtered in cold blood over 1,000 war captives*

## The Passing of Ziamah at Pandemai

### Where Christian Priest and Medicine Man Come Face to Face—Curious Heathen Rites in the Hinterland of Liberia

*By the Rev. James Dwalu*

Missionary in charge of the Ramsaur Memorial School

The author of this article is a native of one of the tribes in the interior of Liberia. When a boy he came under the influence of the Rev. Nathan Matthews and was educated, baptized and confirmed at St. John's Mission, Cape Mount. After Mr. Matthews retired from the mission, James Dwalu took charge of the school and successfully held it together until another clergyman was sent out. Later he entered Cuttington Divinity School, was ordained, and is now doing a successful work among his own people in the Hinterland of Liberia.

ONE morning a crowd of men came with Chief Kuttu of Pandemai to put his son Ziamah to the Mission School. After some state ceremony, addressing the *palava* (talk) to the man in rank next to the chief, and to the next until the matter reached to the last man, and all having expressed their good feeling about it, little Ziamah, who was nine years old, was left in the school with a hopeful future before him. Before the gang of men depart-

ed, Chief Kuttu said that this was the only son he could give to the Mission because he wanted his other sons to succeed him in the chiefdom after his death and come in possession of his many wives, servants and cattle.

Ziamah was a studious little boy in the school. He learned English as fast as he could, the reading chart and primer, and he was soon advanced to the second grade. In the early part of the year a sickness like the influenza or

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KPAGRUAH, THE BIG MEDICINE MAN OF THE BUZI TRIBE AT PANDEMAI  
*Surrounded by his paraphernalia, with his helper beside him, he is preparing to call the soul of a deceased from heaven to the lower region or to the home of the genii in the Sacred Mountain Wulugizi*

epidemic broke out in the district and many people died from it. At Pandemai we had three to four corpses a day, which made the town inhabitants flee to their villages to keep them from dying; but they died there too.

Finally the medicine man of the town was asked to appeal to the genii of the Sacred Mountain Wulugizi to help save them from the epidemic. Sacrifices of sheep, goats and chickens were offered to the gods; many patients came to the Mission for treatment, but they went away sad for we ourselves are simply at the mercy of God in the interior without drugs to serve even the boys under such condition.

It was interpreted by the medicine man as being said by the gods to have the town enclosed with a particular kind of rope which was quickly gotten from the bush and joined together till it went round the whole town. The enclosure meant that all who lived within this area would be saved from the epidemic. But this was all in vain for the people continued to die in the town.

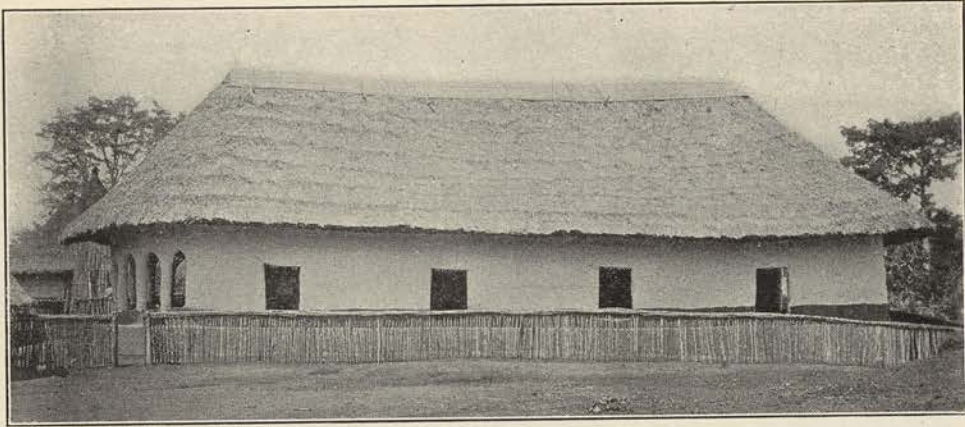
Ziamah was taken to the town to attend the funeral service of his aunt who had died from the flu. After he returned he became ill. His illness was an inflammation on the back of his two shoulders. The boy was quickly sent to the village to be cured by his grandmother; two days later I started for this village to see what could be done for him. We met Ziamah on the road coming, sitting on the shoulders of a man who was bringing him back to the Mission for the boy was not improving in health.

In the meantime I had gotten a bottle of strong liniment from the Holy Cross Fathers of Masambolahun, our neighbors, which I applied on the affected parts of the patient, which made the people feel that the Mission was rendering medical service.

On that night the boy spent a restless time and, as he was not getting any better, I baptized him, giving him the name of William that he so loved. At daybreak Ziamah felt much better, he asked me the meaning of pouring water on his head and saying prayer over



## THE SPIRIT OF MISSIONS



THE CHURCH OF THE INCARNATION, PANDEMAI, IN THE LIBERIAN HINTERLAND  
*This edifice, built in 1924, is the first Christian church in the land of the Buzi, a nation comprising five large tribes*

him. The service was explained and Ziamah was much pleased that he had now become the child of God and never more would join his father in medicine worship. But at 5:30 p. m. William Ziamah, as he was now called, passed to the land of eternity.

First came the native burial ceremony. When the corpse was prepared and laid out in the school hall among crowd of people and bereaved family, the chiefs and some of the people urged on me to allow them to say goodbye to William Ziamah and to send off his spirit with some presents. The permission was granted, to satisfy my own curiosity as to what would be done. The dead boy's hand was stretched out supported by the hand of an elderly woman while each who would like put some kola nuts in the palm of the deceased and emptied them in a basket; the kola nuts were for the boy to eat on his long journey. Some came with Gizi pennies, the current coin of the Liberian Hinterland, with which to buy his wants in the next world that he may not appear poor; some with country cloth for his covering, and some with mats.

Many a time in Buziland a person is buried with all the garments that he used when he was living, for he will need them in the next world. William

Ziamah was therefore buried with all the clothes he possessed and with these presents; but, of course, his body was nicely wrapped up in a fine sheet by us and laid on mats. (No planks can yet be had in Buziland for want of sawyers and carpenters, consequently no one should yet be expected, if one happens to die, to be buried in a coffin; all being buried wrapped up in mats.)

After presenting the dead with all these gifts, there remained the last ceremony to be performed by the relatives of the deceased before the Church would take possession for the burial service. Pieces of white thread were tied round the hand of the deceased boy according to the number of the family and then tied around the hand again of the living family present; each person cut his or hers saying, "There is no more family tie between you and me, and your spirit must not haunt or appear before me in this world. Alas! it is finished between us," and then the thread is cut.

Then the Church held a burial service for William Ziamah. The first part of the burial service was read in the school hall, a short discourse followed. I explained to the people the meaning of such a Christian service and ended with our Christian belief that the soul of little William Ziamah is at rest with

## THE PASSING OF ZIAMAH

Jesus in heaven. Everybody must have listened very attentively to the discourse, for the next day a crowd of people came with the bereaved family with some objections to the sermon: That it is not possible for the soul of William Ziamah, who was only a small boy, to pass all his ancestors, the big chiefs and men of the country and then go to heaven. How can the boy revenge himself on his enemy who killed him? In Africa, hardly a person would die a natural death; a person's death is either attributed to some witch or to the anger of the genii. "We are going," they said, "to the medicine man to call the soul of William Ziamah from heaven to the home dwelling place of the spirits in the Mountain so he can haunt and kill the person who had put an end to his life." Off they all went to consult their medicines or gods that they so much believe in.

Chickens and other necessary animals for sacrifice were carried to the medicine man, who killed them, rubbed the blood on his medicines, calling them all by their names, poured some of the blood on the grave and sat some of the medicines on it. With a mounted cow tail and a spear in his hand the medicine man, Dr. Kpagruah, stood by the grave and lifting his eyes looking over the Sacred Mountain Wulugizi, he called the spirit of William Ziamah to descend into the lower region where the spirits of his ancestors were that he

might haunt and kill his enemy. After this ceremony an iron rod, sword and spear were placed over the grave for Ziamah to fight with.

After two weeks a woman in the town was taken ill; on her sick bed she confessed that she was a witch and through witchery she had killed Ziamah without any just cause. The deceased boy spirit had now caught her and unless immediate step is taken to release her from that mad spirit she would instantly die. There was a great excitement of all the people in the town who ran to the Mission Station and called me to come and hear the confession from this woman's own mouth. I went and heard the same as the above. I put questions to this woman in several ways so I can know how Ziamah was killed by her and if she is the only witch woman in the town; but no specific clue can be had from her answer. In one of her replies she said she cannot answer for the actions for others but for herself, and that she is the one who killed Ziamah by witchcraft. She further stated, "Don't you know that we have a house built in this country using human bones for sticks and human hair for thatching the roof?"

This was beyond my comprehension. One thing only was plain to me. A great work remains to be done among the people of the Hinterland of Liberia, and our hope is in schools like the Ramsaur Memorial School at Pandemai.

## Some Gifts to St. John's University

THE China Medical Board of the Rockefeller Foundation has agreed to contribute \$30,000 Mex. in installments extending over a period of five years toward the maintenance of the Science Department of St. John's University, Shanghai. A Chinese supporter of the University makes an annual appropriation of \$1,000 to the school of medicine. Many smaller gifts are reported from the alumni and others interested. The Class of 1917 has presented a very handsome marble pedestal

and base for the sundial erected on the campus. Mr. Uy Bico, a Chinese merchant in the Philippines, father of one of the students, has provided the timber for two flag poles, which will be put up on the lawn. The Rev H. C. Tung presented to the Museum some valuable pieces of pottery and bronze unearthed in the excavation of old tombs and historic sites in Shensi, some of which are of considerable antiquity. The British and Foreign Bible Society also sent handsome Bibles to the graduates.

## Brief Items of Interest From the Field

**CHURCHWOMEN** interested in missions in the Latin-American field are planning a trip to visit Hooker School and other features of the mission work in Mexico either immediately before or after the sessions of General Convention. Extension of the time for which a special reduction in railroad fares is available, has been arranged by most of the passenger associations. This project is endorsed by Bishop Hulse of Cuba, acting Bishop of Mexico. All particulars may be obtained from Mrs. Earl Harding, 34 Gramercy Park, New York, N. Y.

**ON** June 13 to 16 a conference of outgoing missionaries, similar to the one which proved so valuable last year, will be held in the Church Missions House, 281 Fourth Avenue, New York City. The four days will be given over to addresses and discussions covering the aims and work of our missions abroad. Present day problems in the life of the workers, their contacts with the home base and kindred topics will be discussed. It is hoped that in connection with this conference study classes in phonetics, an invaluable foundation for the study of foreign languages, may be arranged. The Rev. A. B. Parson, at 281 Fourth Avenue, New York City, will be glad to give information.

**IS** there a household anywhere that does not have stored away one or more pairs of unused and possibly useless spectacles? Why not set them to work?

Bishop Rowe says he can use them in Alaska. The Indians living in the neighborhood of our mission at Tanana Crossing have been writing to the Bishop, asking his help in fitting them with glasses.

For some years, Dr. Chapman, in Anvik, has had on hand through the

kindness of friends a large selection of spectacles. When an Indian needs glasses he goes to Dr. Chapman, who turns him loose in the collection and allows the Indian to fit himself.

Glasses carefully packed can be sent by parcel post to the Rev. Arthur Wright, St. Timothy's P. O., Tanana Crossing, Alaska.

**FROM** the Sunday School of the Irving Memorial Church at Cape Mount, Liberia, comes a splendid offering of \$165. In sending it, the Rev. H. A. Donovan says: "This is the result of the Lenten Offering of the boys and girls here in the two schools, and in a way is an attempt to let you know we are learning to help ourselves. A goodly part of the sum was gathered through self-denial, the boys and girls giving up one meal a day in order to save the money. I presume you know we have only two meals a day so that means giving up half a day's ration. One amount of four dollars and eight cents was contributed by a chief of a nearby town."

**IN** the list of Summer Conferences published in the May *SPIRIT OF MISSIONS* it was stated that the Rev. John Stalker was the secretary of the Summer School for Church Workers to be held at Gambier, Ohio, June 22 to July 3. This was an error. Communications regarding the Gambier Summer Conference should be sent to the Rev. Maurice Clarke, 277 E. Long Street, Columbus, Ohio.

**DR. BURKE** reports from the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, that the institution has been filled to capacity throughout the winter and that cots and beds have been borrowed to provide for victims of illness and accident, some of them coming hundreds of miles through the Alaskan winter for treatment.

## BRIEF ITEMS OF INTEREST FROM THE FIELD

"I have in mind, now," writes Dr. Burke, "Gus Chisholm, born sixty-four years ago in Newfoundland, whose frozen nose, hands and feet were amputated here. He had never been, he said, 'partial to religion' but that he had to take off his hat to those who 'ran a place like this to keep us folks alive.'"

On April 30 the Rev. Pierre Jones, one of the veterans of the Haitian Mission, was called to his reward. When the Rev. James Theodore Holly, afterward Bishop of Haiti, began his labors on that island he picked out two promising boys and sent them to the United States to be educated. They spent some years at a preparatory school and then entered the Divinity School in Philadelphia. Both graduated in 1872, returned to Haiti and were ordained. One of these young men was the Rev. Pierre Jones who ever since has been of great service to the educational and evangelistic work in Haiti.

THE Rev. J. J. Cowan, one of our missionaries in Panama, is stationed in the San Blas Indian country of Colombia. A few months ago the Panamanian Government gave a large concession to an Italian company for the purpose of starting the fruit industry and sent some 900 West Indian laborers in to clear up the land. The Indians resented the presence of the West Indians and sent in a petition asking the United States government to memorialize Queen Victoria on the matter.

Conditions on the concession are very primitive. There are no roads and the land is partly below water. Mr. Cowan does not consider the place specially unhealthy, but it is very unsanitary.

These West Indian negroes have been used to the care of the English Church. Mr. Cowan travels from camp to camp and gives them services in the open air as there is no place large enough to accommodate forty or fifty people.

Recently Bishop Morris made a visitation in the Republic of Colombia

and confirmed seven persons at Santa Marta. This is believed to be the first confirmation in Colombia by a Bishop of the Anglican Communion.

THE Indian Bureau is continuing its good work in drilling wells on the Navajo and Hopi Indian reservations in Arizona and New Mexico. The first wells were drilled in 1910, and proved so successful that the work has continued ever since, according to the funds available.

IOLANI School for Boys in Honolulu graduated its largest class last month. Twenty-four boys, including fourteen Japanese, six Chinese, one Filipino, one part-Hawaiian and one Anglo-Saxon, received diplomas.

### Dallas Summer Conference

A PROGRAM of great distinction has been prepared for the summer conference of the Diocese of Dallas which will be held at St. Mary's College, that city, June 4-13. The Rev. Bertram L. Smith, assistant priest at St. Matthew's Cathedral, is executive chairman and dean of the faculty, and together with an excellent group of instructors presents a golden opportunity for information, recreation and inspiration which parishes throughout the diocese have seized.

The faculty will include Bishop Moore, Father Hughson, the Rev. E. N. Schmuck, rector of St. Mark's Church, Denver, Colorado; the Rev. E. H. Eckel, rector of St. Andrew's Church, Fort Worth, Texas; the Rev. R. N. Spencer, rector of Grace and Holy Trinity, Kansas City, Missouri; Dean Chalmers, Dean of St. Matthew's Cathedral, Dallas; the Rev. C. E. Snowden, rector of Church of the Incarnation, Dallas; Miss M. L. Cooper, of the Department of Religious Education; Dr. H. J. Gosline and Mr. Carl Wiesemann, organist and choirmaster of St. Matthew's Cathedral.

## Sanctuary of the Church's Mission

**G**IVE me a true regard  
A single, steady aim,  
Unmoved by threatening or reward,  
To Thee and Thy great Name;  
A jealous, just concern  
For thine immortal praise;  
A pure desire that all may learn  
And glorify Thy grace.

I rest upon Thy word;  
Thy promise is for me;  
My succour and salvation, Lord,  
Shall surely come from Thee:  
But let me still abide,  
Nor from my hope remove,  
Till Thou my patient spirit guide  
Into Thy perfect Love.

CHARLES WESLEY, 1742.

### **A** BRIEF Litany for Unity.

*Let us pray:*

That God's will may be done on earth as it is in heaven.  
That we may have grace to surrender our pride of self-opinion.  
That, becoming as little children, we may be fit to enter the Kingdom of Heaven.  
That we may seek not our own will, but the Will of Christ.  
That we may see that he that doeth the will of the Father shall learn of the doctrine.  
That we may see that we can learn about unity not by our finite thinking about it and planning for it, but by beginning to practise the love which is unity.

### **A** DIRECTED meditation.

"The earth shall be filled with the Glory of God, as the waters cover the sea."

As we think of God's glory, His Being and beauty, let us worship Him in our souls, saying "Holy, Holy, Holy, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High."

*Silence.*

Let us lift up our hearts as a mirror to catch in our inmost being the reflection of His radiance, beauty and goodness.

*Silence.*

God is glorified in human hearts. Let us think what it would mean if every heart, every soul, were filled with the glory of God, as the waters cover the sea.

*Silence.*

Let us try to so purify ourselves that God's radiant personality may shine in and through us to the uttermost parts of the earth. "Let your light shine."

*Silence.*

Let us try to think what dims His glory in us, so that we do not glorify Him as He prayed we might in His great intercessory prayer, and let us try to cast it aside earnestly, now.

*Silence.*

Let us pray for all those who are seeking to glorify God by their life and doctrine all over the world—our missionaries, leaders, fellow workers.

*Silence.*

Let us pray that we may so dwell in Him and He in us that the light of His glory may perpetually shine in and through us and all mankind, until

"The earth shall be filled with the glory of God, as the waters cover the sea."

**T**HERE must always be a frontier, a great frontier, where prayer is reasonable, though I cannot prove it by definite evidence. I believe in God, as greater than my knowledge of Him. I believe in the great adventure of faith. My impulse to pray, the product of happy evidence in prayer, I may check by the reflection that a particular petition is unreasonable, but not by lack of scientific evidence that my prayer will be answered. Who deals with life in this ultra-rationalistic way?

—ERNEST D. BURTON.

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# Progress of the Kingdom

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THE developing emancipation of the womanhood of China must in large measure be ascribed to the growth of the Christian ideal.

**Woman to the Front in China** How rapidly this has proceeded so far as the women within the

Church are concerned is impressively shown in the article by Mrs. Gilman, wife of the recently consecrated Bishop-suffragan of Hankow, which appears in this issue.

The increasing liberalism of the Anglican Church in this respect is in evidence. In China we find women of the Church taking seats in major legislative bodies. We find a proposition that opportunity for theological education be opened to them. Deaconesses are declared to be entitled to seats and votes in the councils of the Church on the same footing as Deacons, and in other ways a new era of enlarged opportunity and responsibility seems to have dawned.

**R**EADERS of the magazine this month are privileged to share a fifteen-hundred mile visitation with Archdeacon Drane of North of the Alaska. Starting from Arctic Circle Nenana they may "mush" from the Tanana to the Yukon, from the Yukon to the Arctic Circle, venture far into that region in the heart of winter, swing eastward to Eagle City, close to the Canadian boundary, follow the trail to Tanana, crossing far up the river of that name, and then return to the starting point at Nenana. Along the trail they will visit churches, schools, chapels and the Hudson Stuck Memorial Hospital at Fort Yukon, and feel a fine pride that the banner of the Church is raised in the face of exceeding difficulty in these re-

mote places and in the interest of peoples whose need is great.

It will be noted that Archdeacon Drane met the sledge party dashing toward Nome with serum, which incident became a newspaper epic a short while ago.

It is the privilege of the missionary continually to render heroic service in this great region. The hospital at Fort Yukon this winter has been crowded week by week to its utmost capacity while from this and other centers hundreds of miles of arduous travel over frozen Arctic wastes have marked the response of our missionary men and women to cries for aid.

Alaska rightfully holds a high place in the heart of the Church and every reader will understand why, when he has mushed the long miles behind the Archdeacon's dogs.

**T**HOSE who follow the expanding missionary enterprise of the Church have been interested in increasing contacts with European

**Dr. Emhardt in and Near Eastern the Near East** peoples through the activities of the Foreign-Born Americans Division of the Department of Missions. These contacts begin in America with peoples who have brought social and religious traditions and ideals here, and the directors of this work very logically must develop familiarity with these newcomers in their homes across the sea. The problems they bring and the demands they make for sympathy and help can be successfully appraised only in the light of knowledge of these problems at the source.

In appreciation of this insistent need the Rev. William C. Emhardt, Ph.D., very loyally agreed to finance a tour for

## THE SPIRIT OF MISSIONS

observation and study and as a result visited the Holy Land and adjacent regions as far eastward as the Euphrates, and thus brings to readers of *THE SPIRIT OF MISSIONS* first-hand information of exceeding interest.

The first in a series of articles telling of this trip appears this month. In successive issues the whole story will be told and a new sense of responsibility will grow in the mind of the reader as he mingles with primitive peoples in far places who cherish various ancient forms of Christianity.

The first article merely launches Dr. Emhardt upon his tour. We leave him at Beirut with a journey to Homs, well inland, before him, and with many adventures looming.

**T**HIS would seem to be Bible year. Two memorable anniversaries occur. First of these is the four hundredth anniversary of **This a Notable** the publication of the **Bible Year** William Tyndale New Testament in English, an event which has deeply influenced the trend of history, the development of civilization, and the progress of Christianity in the Western world. A second event worthy of note is the two hundred and fiftieth anniversary of the printing of the first English Bible by the Oxford University Press, which institution enjoys the right of printing the King's books, and in particular the Bible and the Book of Common Prayer.

Further interest is added to this conjunction of events by the announcement of the American Bible Society at the close of its one hundred and ninth annual meeting that during the past year 6,652,299 volumes of the Bible were issued, an increase of more than 500,000 copies over the preceding year.

Obviously the Good Book continues to be the world's greatest missionary and indefatigable exponent of the Church which gave it birth.

Those who grow appalled at a bit of religious controversy nowadays would do well to read the story of the tem-

pestuous days during which Tyndale, at the ultimate cost of his life, strove to give the Scriptures to the English people in their own tongue. One is amazed at the bitterness of the opposition aroused in England by publication of his New Testament and even more astounded that an order of excommunication lay against any person who should dare to possess a copy of this new book. As a result, at this day only one complete copy of Tyndale's first edition seems to have escaped and is now preserved in Bristol, England. A translation of the Pentateuch followed that of the New Testament and Tyndale himself revised his translation of the latter, all of these activities having been completed while this pioneer was a fugitive in Europe. In Antwerp Tyndale was seized and imprisoned.

The tragic story ends with his condemnation for heresy, upon which this man who had put the whole of civilization in debt to him was strangled and his body burned.

The world, profiting by this martyrdom, may very well pause four hundred years later to pay tribute to so great a benefactor.

The home of the Oxford University Press is one of the most interesting units in the ancient English university city. It is built upon three sides of a quadrangle in classic design that suggests academic structures rather than a stupendous publishing concern. The output is not limited to Bibles, Testaments and devotional books, but includes more than eight thousand different titles or editions of books varying from the Oxford English Dictionary of fifteen thousand pages soon to be completed to the smallest and cheapest pamphlets and school books. The press has branches in London, Edinburgh, Glasgow, Copenhagen, Toronto, Melbourne, Cape Town, Bombay, Calcutta, Madras, Shanghai, and New York, and thus exercises a world-wide influence in the publication and dissemination of the Bible and of scholarly and educational books.

**J**UNE has come and the summer conference season is under way. Representatives of all of the major activities of the Church

**Summer Groups  
Hard at Work**

are assembled in dioceses everywhere, and in study classes and discussion groups are acquainting themselves with the details of many practical problems that confront the working Churchman and the energized parish and are developing a technic which undoubtedly will be felt in the life of the Church when, with the coming of autumn, its many organizations resume activities.

One important conference must be added to the list. This is the meeting in Dallas, Texas, June 7-14, with a splendid program.

Many evidences have reached the magazine of appreciation of its effort to broadcast news of these gatherings. Another year in an even more effective way and with absolute accuracy effort will be made to give impetus to a movement which has converted the summer season into one of the most vital in the life of the leaders of the Church.

**T**HIS month we add "little w" to the many distinctions which differentiate the lowly and insignificant

**The "Little w"  
Has an Inning**

among us from those whose valor needs alphabetical recognition behind their names or whose learning or what not likewise suggests the propriety of labeling. There is the V. C., and the D. S. C., and the D. D. and what not. We wonder whether those who have been honored in any of these groups might possibly be expected to establish a case for themselves as does the "little w" who pleasantly unfolds her story in this issue of the magazine. To be sure there are "little w's" at home. There is the rector's "little w." What a heroine! Some inspired pen one of these days will tell the debt owed by the Church to the consecrated women who preside over our rectories and, behind the

scenes, direct many a Director toward success and preferment.

We are dealing however with the missionary "little w." She has followed her husband to far fields. She has made his vocation her own. She shares his sacrifices, contributes immeasurably to his success, makes of her home a lighthouse of Christian living in dark places, and when the annual report comes out behold her merely a "little w"!

We are happy to have opportunity to tell this story and feel sure that the love and loyalty of all of the "w's" of the Church, big and little, will go out to these courageous and sacrificial women.

**E**VIDENCE of the tirelessness and the patience with which the campaign for the conquest of the world by

**Face to  
Face With  
Paganism**

Christianity must be waged can be read between the lines of a most interesting article in this issue which comes from the Rev. James Dwalu, missionary in charge of the Ramsaur Memorial School, Liberia. Christian missions have faced pagan Africa in the Liberia hinterland for more than a century, yet at this late date comes a story from a point a hundred miles or so inland—as the crow flies—which indicates conditions apparently unaffected by the zeal and sacrifice of the missionary through these long years.

The writer is himself a native of one of the tribes of the interior of Liberia. He came a lad from the bush and at St. John's Mission, Cape Mount, was educated, baptized, and confirmed. What a tremendous gulf separates him from the pagan village group that mourns about the bier of little Ziamah, or joins with "Dr. Kpagruah," medicine man of the tribe, in calling the spirit of the lad back from Wulugizi to these lower regions where he might haunt and kill the enemy whose witchcraft had caused his death!

Is there not a challenge here to the missionary vision of the whole Church?



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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

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

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# The National Council

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

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

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

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## May Meeting of the Council

THE Council met in the Church Missions House in New York on May 13-14. There were present the Bishops of Georgia, Indianapolis, Maryland, Massachusetts, Newark, Southern Ohio, and Virginia; the Rev. Drs. Milton and Stuart; the Rev. Messrs. Casaday and Witsell; Messrs. Baker, Bryan, Mansfield, Pershing, Sibley and Wyckoff; Judge Parker and Senator Pepper. A cable of greeting was received from Senator Tully who was in Europe. Bishop Gailor was in the Chair.

In his opening address the chairman read a cable from the Greek Patriarch Constantine, expressing thanks for the love and sympathy of the Council. A letter from the Armenian Patriarch of Jerusalem was to the same effect and concluded by thanking the American Church "For the gift of the presence of the Rev. Charles T. Bridgeman. . . . By his eminent qualities, he is a living proof of the good work done in the world by the National Episcopal Church of America." A letter had also been received from Oregon sending the thanks of the diocese for the help given by the Rev. M. S. Barnwell and the Rev. Dr. Loaring Clark, secretaries of the Council.

A committee appointed to consider the Commission on Registration and Reference of Church Workers made a report recommending a reorganization of the commission so as to be representative of all departments. Several suggestions were made as to the best plan of procedure and the following were appointed as representing the various departments: Mr. Franklin, Dr. Wood, Mr. Parson, Mr. Mitchell, Mr. Sargent, Dean Lathrop, Miss Lindley, Mr. Clark.

A resolution received from the Woman's Auxiliary of the diocese of North Carolina urging that all branches of the auxiliary devote time to the effort to bring about international peace was presented to the Council and approved.

A special Committee on Enlarged Power of the Provinces made a report which has appeared in full in the Church weeklies.

Bishop Gailor took this opportunity of expressing his personal and official appreciation of the work done by Mr. Edward Sargent, assistant secretary of the Department of Religious Education. In the absence of an executive secretary, Mr. Sargent has discharged the responsibility of the office with great ability and devotion.

The new decorations and furnishings of the Board Room in which the Council met, the generous gift of Mr. Stephen Baker, lay member of the Council from New York, were a delightful surprise and were greatly appreciated.

**Finance Department:** Following instructions given by the Council at its February meeting, the president of the Council wrote to all the bishops regarding the deficit of the Domestic and Foreign Missionary Society, which now amounts to something over a million dollars, asking each Bishop, particularly those whose dioceses had failed to meet their share of the budget, to make an appeal to individuals in their dioceses for special contributions to eliminate this deficit before the meeting of General Convention.

Mr. Franklin reported that no general effort to raise a special fund for this purpose was possible at this time. Under the circumstances, the Council will report to General Convention that it has adopted the same plan as heretofore for cancelling the deficit, namely, an inclusion of a portion of the total in the budget of each of the three years of the Triennium, so that the entire deficit can be wiped out in three years.

The officers of the Council will, however, present the whole matter to General Convention in a complete report so that other steps may be taken if General Convention so determines.

## THE SPIRIT OF MISSIONS

A proposed budget for 1926 was adopted, the total amount, \$4,500,000, having been fixed at a previous meeting. This sum is \$100,000 larger than the total budget for 1925, but it contains an item of \$444,430 for reduction of debt, making the budget for operating expenses \$4,055,570. This is about \$450,000 less than the amount authorized by General Convention for this purpose for the year 1925, representing economies instituted by the National Council. As there is an anticipated income of about \$600,000 from interest on invested funds and the United Thank Offering, the budget apportioned to the dioceses in quotas is \$3,900,000. These quotas have already been announced to the dioceses.

**Department of Missions:** The diocese of Maryland has more than completed its endeavor to secure \$150,000 for the Japan Reconstruction Fund. The amount actually given was \$157,000. The \$16,000 previously given for the emergency fund brings Maryland's total for Japan up to \$175,000. This splendid showing brought applause from the Council.

The diocese of Washington expects to complete \$100,000 for the same purpose before long. The Bishop of New York has assured the Council that the diocese will undertake vigorous efforts for Japan Reconstruction in January, 1926. The Easter Offering of St. Thomas's Church, amounting to \$10,000, was given for this purpose. Dr. Stires says that when the New York Campaign is held, St. Thomas's may be counted on for further gifts.

A resolution from the Executive Board of the Woman's Auxiliary regarding Ginling College, China, was approved. It will be found on page 382.

**Field Department:** Five Field Secretaries were elected as follows: The Rev. Ernest M. Stires, D.D., rector of St. Thomas's Church, New York City; the Rev. Elmer N. Schmuck, rector of St. Mark's Church, Denver, Colo.; the Rev. Benjamin T. Kemerer, rector of St. Clement's Church, El Paso, Texas; the Rev. Frank E. Wilson, S.T.D., rector of Christ Church, Eau Claire, Wis., and the Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va. Acceptance of their election has not yet been received. The Rev. Herman R. Page, son of the Bishop of Michigan, was elected to a vacancy in the staff. Mrs. Kingman Robins, of Rochester, New York, and Mrs. George A. Strong, of Needham, Mass., were appointed additional members of the Department.

Courses had been held in a number of seminaries. The importance of having representatives of the National Council visit seminaries where the work of the General Church may be discussed frankly and freely is apparent.

**Department of Religious Education:** The Rev. John W. Suter, Jr., of Boston was elected Executive Secretary to succeed Dr. Gardner.

The following resolutions concerning the Lenten Offering were adopted:

Whereas, The Lenten Offerings given by the Church Schools have, in certain places, been used for purposes other than for work of the General Church,

And Whereas, The Lenten Offering boxes for 1925, as hitherto, bear the notation "for the missionary work of the Church under the direction of the National Council",

And Whereas, The posters and other literature set forth by the Department clearly bear the same general characteristic indications,

And Whereas, The impression that the Lenten Offerings are for the general work of the Church under the National Council is still further strengthened by the announcement of the total as if it were all for one single purpose,

Resolved, That the offerings raised by the use of the Lenten boxes, posters, etc., should be devoted entirely to the work of the General Church under the direction of the National Council and should be sent by each parish to the diocesan treasurer, and by him remitted in whole to the National Council for that purpose. The use of such offerings for any other purpose is morally confusing and from an educational standpoint has an evil effect on the pupils of the Church Schools.

That an offering taken in Advent, or at some other time, may properly be devoted to the work of the diocese or missionary district in which said offering is taken, and

That the present phrasing on the Lenten Offering boxes be continued.

A resolution regarding the Young People's Societies of the Church was adopted and the recommendations approved:

Resolved, That the following recommendation of the Racine Committee of Young People, appointed by the National Conference of Young People held in Racine October 28 and 29, 1924, and the staff officers of the Missions House, March 18 and 19, 1925, be approved:

It was recommended that the Young People's Societies be organized nationally by establishing, for the time being, an Annual National Conference and a National Commission; this Commission to be composed of eight vot-

## THE NATIONAL COUNCIL

ing members from the rank of the young people, one member to be elected from each Provincial Young People's Organization, or in case no such organization exists, appointed by the Provincial Synod, and a non-voting Advisory Board of six members consisting of the Executive Secretary of the Department of Religious Education and a secretary in the Department of Religious Education on Young People's Work, and four advisers chosen by the National Council.

It was further recommended that if these suggestions are adopted by the National Council, the Department of Religious Education be instructed to call a National Conference of Young People to be composed of the following delegates:

One representative from each diocese and missionary district, who shall be a young person.

The President of the Young People's Provincial organization in each Province.

One Adviser from each Province.

The meeting of the National Conference shall last for at least three days.

Delegates are expected to pay their own expenses, including board.

It was further recommended that the time of the meeting of the National Conference be prior to October 1, 1925, and that the place be the National Center for Devotion and Conference at Racine, Wisconsin.

Publicity Department: Dr. Gibson reported the increased circulation of *The*

*Church at Work* and the editor of *THE SPIRIT OF MISSIONS* gave an encouraging account of the increase in the subscription list of that magazine.

**Department of Christian Social Service:** Dean Lathrop called attention to two important conferences to be held this summer. One, the National Conference at Manitou Colorado, which was fully noted in the April issue of *THE SPIRIT OF MISSIONS*, and the other the Clergy Conference of several religious bodies in New York. Details of both conferences may be had on application to the Department at 281 Fourth Avenue, New York City.

In order to care for the preparation of the Program during the interim between the meetings of the National Council, a committee composed of the Rt. Rev. T. I. Reese, D.D.; the Rev. W. H. Milton, D.D.; the Hon. P. S. Parker and Mr. Harper Sibley, was appointed, which was given power, in consultation with the Executive Secretaries of the Council, to approve in the name of the National Council Askings for the Advance Work section of the Program of 1926-1928.

It was decided that, unless some emergency arises to make it necessary to hold a meeting in July, such meeting be dispensed with, and the president, in consultation with the Executive Staff, was requested to arrange for meetings in New Orleans, October 5 and 6, not only of the Council, but of the Council in consultation with the bishops of the foreign and domestic dioceses and districts receiving aid from the Council.

## Missions and Church Extension

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

### Meeting Department of Missions

**THE** Department of Missions met as usual on the day preceding the Council Meeting. There was a good attendance although Bishop Lloyd and the Rev. Drs. Stires and Silver were absent in attendance on the convention of the New York diocese. Mr. Homer P. Knapp, of Painesville, Ohio, a new member of the department, was presented to the meeting.

The Executive Secretary announced that a conference of outgoing missionaries, similar to the one which was found so inspiring last year, had been arranged for June 13 to 16. An opportunity will be given to the new missionaries who gather for this conference to attend a class in phonetics which

will be of great value to them when they begin their language study.

A long statement from Bishop Graves of Shanghai, asking the department to do its own insurance on buildings and to increase outfit allowances, was considered and the bishop's suggestions approved. It was also decided that it would be wise to ask women missionaries to refrain from marrying for three years after their appointment.

Bishop Hulse of Cuba was present at the meeting and made a most interesting address on his recent visitation in Mexico. In this connection it may be stated that the New York branch of the Woman's Auxiliary is planning a trip to visit Hooker School in Mexico

City after General Convention. Details will be found on page 366.

The resignation of Miss Priscilla Bridge, who has given years of faithful and devoted service at St. Elizabeth's Indian Mission in South Dakota, was accepted. We hope to make a fuller recognition of Miss Bridge's service in a future number.

Mrs. Loaring Clark, secretary of the committee on literature for the blind, reported progress in her interesting work. We hope soon to give our readers an account of what this committee has done in the last triennial.

Attention was called to the urgent need for artesian wells at Nanking, China, and Porto Alegre, Brazil. The necessity for providing suitable water for drinking purposes for our missionaries was so urgently felt by the Department that the Bishops in both districts were authorized to proceed with the work. It is felt certain that members of our Church will send gifts to help in remedying this condition.

The following appointments were made to the distant fields: **Alaska:** Miss Eleanor B. Pitman (Nurse); the Rev. Leicester F. Kent. **Anking:** Mr. Joseph C. Wood. **Cuba:** Miss Grace Northen Topping (Teacher). **Hankow:** Miss Hazel F. Gosline, U.T.O. (Teacher); Miss Charlotte C. Andrews, Miss Winifred E. Stewart (Nurse), Miss Margaret Roberts (Teacher), Rev. David R. Haupt, Rev. Arthur C. Lichtenberger. **Kyoto:** Rev. James K. Morris. **Liberia:** Miss Florence G. Knight (Nurse or Teacher), Miss Maryland B. Nichols, U.T.O.; Rev. Walter J. Reed, Rev. Edward F. Kloman. **Mexico:** Miss Myrtle E. Falk, U.T.O. (Teacher). **Philippines:** Deaconess Kate S. Shaw. **Porto Rico:** Miss Christabel A. Osborne (Teacher). **Shanghai:** Miss Grace West Brady, U.T.O. (Teacher), Miss Helen H. Haight (Teacher), Dr. Julia Russell, Miss Rosamond Coney (Occupational Therapist), Mr. Eugene M. Baker (Teacher).

## Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

### Summer Conferences

THE summer conferences and schools will be covered by the representatives of the Foreign-Born Americans Division as follows. In some there will be courses, in some single lectures. In all a qualified representative will be present as a consultant and an exhibit of charts and publications will be made.

Racine, Wis., Dr. Lau.

Geneva, N. Y., Dr. Lau.

Princeton, N. J., Dr. Burgess.

Wellesley, Mass., Dr. Burgess.

Sewanee, Tenn., Mr. Knapp.

Eaglesmere, Pa., Mr. Lamkie.

Sioux Falls, Iowa, Miss Dunn.

Gambier, Ohio, Miss Dunn.

Manitou, Colo., Miss Dunn.

Asilomar, Calif., Mr. Cotter.

Dr. Emhardt will attend the Conference on Life and Work in Stockholm, Sweden, as one of the delegates of our Church.

### Handbook Bibliography

AN important publication is just out, containing the most complete bibliography on the subject of the foreign-born, giving not only books about the races but also biographies of the great men and the translations of the literature of each race. Also statistics are given of each race for the home countries and the United States and Canada (total increase and chief states and cities), and the religious affiliations. The title is *Handbook-Bibliography on Foreign Language Groups*, Missionary Education

Movement, 1925, price \$1.50 cloth, \$1.25 paper. Order from the Book Store, 281 Fourth Ave., New York.

This book should be in the hands of all those who work among the foreign-born. The book was issued by the Home Missions Council Committee, of which Dr. Burgess is the chairman.

### Helpful Books

TWO very different books, dealing directly with the many problems with which the Foreign-Born American Division has to cope, have recently appeared.

First in importance is "Christianity and the Race Problem," by J. H. Oldham, which faces squarely not only the scientific but the pseudo-scientific data affecting racial relationships. While scholarly, the book is very readable.

Pictures of racial groups in a large city are given by Konrad Berkovici in "Around the World in New York." The author writes out of an intimate knowledge of many peoples extending over a period of fifteen years. His book should prove helpful in the endeavor to convert native-born Americans to a sympathetic point of view.

### Word From Jerusalem

THE REV. CHARLES T. BRIDGEMAN writes that he has just returned from a most profitable trip through Syria with Bishop Gore.

## THE NATIONAL COUNCIL

### Educational Division

William C. Sturgis, Ph.D., Secretary

## The Inquiry

A LITTLE more than a year ago thinking people in England were awakened from their post-war lethargy by a movement which crystallized in the Conference on Christian Politics, Economics, and Citizenship held at Birmingham, England, early in April, 1924. Echoes of this movement reached the United States and at once there arose a widespread desire for a similar awakening here. But everywhere there was skepticism about the success of such a movement in this country, were it started, because of the feeling that Americans were unable to examine problems of the nature discussed at Birmingham with the frankness and dispassionate zeal of the English. This was, indeed, a serious accusation of the type of thinking and leadership of the American people.

But while we in America were envying the ability of the English people to frankly and searchingly probe present-day problems with a view to their Christian solution, there was slowly taking form a plan for a National Conference on the Christian Way of Life in Industrial, Racial, and International Relations.

That this Conference might be more than a superficial copying of "Copeck" (as the Conference on Christian Politics, Economics, and Citizenship was popularly called) it was proposed to preface it by a period of preparation. For two or three years—or longer, if necessary—it is purposed to promote the serious study and discussion of industrial, racial, and international questions in the light of Christian ideals with a view to the achievement of a more Christian Way of Life. From this careful preliminary study and an analysis of the reports of the discussions, it is hoped that a worth-while Conference may arise. But because the Conference seeks only to stimulate study of our present-day industrial, racial, and international problems, it should not be presumed that these are the only questions demanding solution by Christians. It is felt, however, that the methods evolved from these studies may be adapted to other existing difficulties, or new problems which may arise.

Quite apart from these questions is that of the relation of the Church to present-day affairs. To study this phase of our life, the Inquiry (as the Conference is popularly known) has set up a commission to study the Church and the Christian Way of Life.

It was through the work of this Commission that I first came in touch with the Christian Way of Life movement. At the Silver Bay Conference of the Missionary

Education Movement last summer, the Rev. John M. Moore gathered together a group of the leaders present. For ten days, this group met for an hour each morning and gave frank and earnest consideration to such questions as *The Church, What is it? The Church and Worship, The Church as Teacher, The Church in the Community, The Church and the Christian Way of Life*. At the last meeting of the group a committee on findings presented the results of the ten days' discussion. The Committee's report was a notable document and an indication of the really careful discussion which had gone before.

But this group was not an isolated event. Through the summer and early fall over the width and breadth of our country similar groups were giving serious thought and study to the same problems.

Out of the experience of these discussions, reports of which were sent to the Inquiry's national office, the Commission on the Church and the Christian Way of Life has prepared a manual of suggestive questions for use by discussion groups. This syllabus has been published under the provocative title *Why the Church?* The syllabus is divided into twelve sections dealing with what the average church member considers the principal functions of the Church. Each section is equipped with a carefully prepared outline of questions to stimulate discussion, followed in every case by comment and quotations. These quotations are furnished in order to provide groups with divergent points of view and with material intended to stimulate discussion that will lead to positive convictions.

*Why the Church?* is not the only syllabus for discussion groups which the Inquiry has issued. Sometime ago there came to my desk an outline for the study of race relations in America entitled *And Who Is My Neighbor?* This is practically a case book on the position of the foreign-born in America. The chapter headings may give some little idea of the scope of this volume: (1) *Understandings and Misunderstandings*, (2) *Some Traditional Attitudes*, (3) *Civic Handicaps*, (4) *Economic Handicaps*, (5) *Educational Handicaps*, (6) *Social Handicaps*, and (7) *Non-Adjustment and Mal-Adjustment*. Under each head are given actual typical cases of how our foreign-born neighbor is treated and how he lives in our midst. To many the stories will read more like awful fairy-tales than examples of actual conditions in our cities and villages. But because this is so the book called *And Who Is My*

## THE SPIRIT OF MISSIONS

*Neighbor?* should prove of tremendous value in inaugurating efforts to in homes and parishes remedy these defects.

And so the Inquiry works, investigating, studying, discussing, and leading others to think and to act. The Inquiry has presented a challenge to the Church to face her responsibilities and to bring about a Christian Way of Life in every walk of life. The members of that great Living Body of Christ have a tremendous responsibility to formu-

late a public opinion that will be Christian—a Christian public opinion that will be powerful and good. Some months ago, Bishop Brent said in a sermon that the greatest adventure today, as always, was the pursuit of the person of Jesus. This pursuit, if undertaken earnestly and seriously, will do much to vitalize and realize the Christian Way of Life. In this pursuit, The Inquiry is furnishing useful aids and guides.

WILLIAM E. LEIDT.

### Religious Education

Executive Secretary

## The List of Accredited Church School Teachers

**T**HE following have submitted work done in the required courses of the National Accredited Teachers' Association, or the equivalent. This qualifies them to standing in the several classes listed.

We hope the good example of these faithful and interested Church School leaders and teachers will stimulate others to submit their credits and equivalents to be passed on by the committee of the Church School Commission having this matter in charge. Blanks may be had upon application to the Chairman of the Commission, Mr. Edward Sargent, 281 Fourth avenue, New York City.

#### I. PROVINCE OF NEW ENGLAND

Diocese Class

##### Connecticut:

Miss Barbara Jareaux..... I  
Rev. John H. Rosebaugh

##### Massachusetts:

Mr. F. Cyril B. Belliss..... III  
Mrs. Annie H. Brown..... I  
Miss Margaret M. French..... I  
Miss Margaret I. Marston..... I  
Miss Susan S. Perkins..... III  
Mrs. Edith C. Robinson..... III  
Miss Sallie I. Sherburne..... III  
Rev. John W. Suter, Jr..... I

#### II. PROVINCE OF NEW YORK AND NEW JERSEY

##### Central New York:

Miss Edna Eastwood ..... I

##### Long Island:

Miss Eveleen Harrison ..... I  
Miss Grace M. Bodey..... I  
Miss Ruth Sayer ..... I  
Miss Minnie Germond ..... II  
Miss Muriel A. Crooks..... II  
Miss Anna E. Langton..... II  
Miss Caroline Van Dorn..... II  
Mr. James C. Coleman..... II

##### Newark:

Rev. Lester Bradner, Ph.D., D.D.. I

Miss Anne Dudley Young..... III

##### New Jersey:

Miss Zella L. Kelly..... III  
Rev. Charles S. Lewis..... I  
Mrs. E. J. Perot..... III

##### New York:

Miss Marietta E. Atwood..... I  
Rev. Charles H. Boynton, Ph.D.... I  
Miss Emily C. Lyman..... III  
Mr. Edward Sargent..... I  
Miss Frances H. Withers..... I

##### Western New York:

Deaconess Kate Sibley Shaw..... III  
Mrs. F. W. Warder..... III

#### III. PROVINCE OF WASHINGTON

##### Maryland:

Miss Eugenie du Maurier..... III

##### Pennsylvania:

Miss Helen B. Fulton..... II  
Miss Helen C. Washburn..... I  
Mrs. John Loman..... I  
Rev. Frederick E. Seymour..... I

##### Pittsburgh:

Miss Charlotte E. Forsyth..... I  
Rev. Robert N. Meade, D.D..... I

##### Southern Virginia:

Miss Lida Starke Martin..... III  
Mrs. Beverly R. Thurman..... III

##### Southwestern Virginia:

Mrs. J. W. Johnson..... I

##### Virginia:

Miss Bessie M. Sims..... III

##### Washington:

Miss Anna H. Lander..... II  
Miss A. F. Peterson..... III

##### West Virginia:

Miss Adah P. Knight..... III

#### IV. PROVINCE OF SEWANEE

##### Alabama:

Miss Emily Raymond McBride.... I

##### Florida:

Miss Annie Morton Stout..... III

##### Georgia:

Mrs. Thomas P. Waring..... I

## THE NATIONAL COUNCIL

<b>Louisiana:</b>		<b>Duluth:</b>	
Mrs. Cooper Nelson.....	II	Rev. Donald G. Smith.....	I
<b>South Carolina:</b>		<b>Minnesota:</b>	
Rev. Homer W. Starr, Ph.D.....	I	Rev. John W. Bagot.....	I
<b>Tennessee:</b>		Mrs. John W. Bagot.....	I
Mrs. Shubael T. Beasley.....	I	Rev. Phillips E. Osgood, D.D.....	I
Miss Mary O. Butler.....	I	<b>South Dakota:</b>	
Miss Violet Cross.....	III	Deaconess Gertrude J. Baker.....	I
Miss Mabel Lee Cooper.....	I	<b>Western Nebraska:</b>	
Sister Mary Michael, S.T.....	III	Miss Elizabeth Beecher.....	I
Mrs. W. F. Omberg.....	I	<b>VII. PROVINCE OF THE SOUTH- WEST</b>	
Mrs. Elizabeth Fry Page.....	I	<b>Arkansas:</b>	
Miss Evelyn Spickard.....	III	Rev. Clarence Parker.....	I
<b>North Carolina:</b>		<b>Dallas:</b>	
Miss Clarice A. Wheeler.....	III	Miss Ollie Bird.....	III
<b>V. PROVINCE OF THE MID-WEST</b>		Miss Martha S. Russ.....	III
<b>Michigan:</b>		Miss Mabel Smith.....	III
Miss Ethel Spencer Lloyd.....	I	<b>Kansas:</b>	
<b>Ohio:</b>		Miss Janet Howes.....	I
Miss Edith H. James.....	I	<b>Oklahoma:</b>	
Miss Clara K. Hess.....	III	Mrs. T. A. Matthews.....	II
Rev. Maurice Clarke.....	I	Mrs. C. G. Templeton.....	I
Miss Flora S. Fender.....	I	<b>West Texas:</b>	
Deaconess Elizabeth Fracker.....	I	Rev. Corwin C. Miller.....	I
Deaconess Deleema J. King.....	I	<b>VIII. PROVINCE OF THE PACIFIC</b>	
Miss Clara M. Van Hart.....	II	<b>California:</b>	
<b>Western Michigan:</b>		Deaconess Anita Hodgkin.....	I
Miss Vera C. Gardner.....	I	Deaconess Mary Louise Saunders.....	I
<b>VI. PROVINCE OF THE NORTH- WEST</b>		<b>Utah:</b>	
<b>Colorado:</b>		Rev. Hoyt E. Henriques.....	I
Mr. E. Waite Elder.....	I	<b>FOREIGN</b>	
Mr. Malcolm Lindsey.....	I	<b>Cuba:</b>	
<b>Iowa:</b>		Miss Sarah W. Ashhurst.....	I
Rev. Gowan C. Williams.....	I		

## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### Gleanings From the Field

#### Putting It Up to Him!

*Pertinent Paragraphs From "St. Andrew's Cross"*

**T**HIS is a crowded world and everybody is busy at something every waking hour—provided he be good for anything. Even if the devoted ones in their hearts care to do the Church's work, they do not always offer themselves unsolicited. Somebody else somewhere is soliciting them for other things. There is something pathetic therefore, in the average appeal made by the rector for volunteers for the Church School, for the Brotherhood, for the work of the parish generally.

It may as well be known at the outset that generally speaking, nobody is going to come forward unless he be solicited personally, and yet this personal solicitation will

usually bring results if it be carefully planned and carried out.

A few years ago one of the Brotherhood's Field Secretaries sat down with the rector whom he was calling upon to find a director for his contemplated Chapter. "No man is available," said the rector, "I have no leaders." They scanned the list together and when the rector's forefinger reached the name of a certain man he said, "He might be available if he would do it, but there is no use trying him—he'll decline."

What the rector meant was he had never offered himself as a result of the appeals for helpers made from the chancel. Of course he hadn't. Why should he? The appeal was not made definitely to apply to him in such a way so as to make him understand it.

The secretary and the rector went to see



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him. There was personal solicitation, and an opportunity for arguments to be presented. Since that day this man has become a Brotherhood worker of great force and inspiration, and he has revolutionized the spirit of service among the men of his parish.

Never presume to present Christ's claims in a hit-or-miss way and expect them to be met. Never shrink, however, from nailing your man when, having studied him, his personal qualifications, and the possible leisure hours that he might have available, he appeals to you as being *the* man for the place.

### Stewardship Defined

From "The Oregon Trail Churchman"  
(District of Eastern Oregon)

**STEWARDSHIP** means the realization of one's opportunities as a sacred trust. Stewardship applies to congregations as well as to individuals. A certain parish in the mid-west has adopted the following as its standard. It might well be set as the objective of every parish and mission in Eastern Oregon.

1. Every communicant at Holy Communion once a month.
2. Every person a member of some parish organization.
3. Every member recognizing his stewardship of this world's goods by contributing to the support of the parish and the district and the general Church.
4. Every person extending a welcome to strangers.

5. Every person working to bring children to the Church School.

6. Every member bringing others to confirmation.

7. Every one studying the needs of the parish, the district and the National Church.

8. Every one praying that young folk may give themselves to the ministry and the mission work of the Church.

9. Every one striving to deepen the spiritual life of his own family.

### This Bishop Is Rightly Proud

(From the account of a Diocesan Convention)

**T**HERE were some moments that stand out as high points in our proceedings. One was when we were considering the situation presented by our Finance Department. They had told us that the pledges were not enough to meet our actual needs. Various remedies were suggested that our quota to the National Church be cut. In answer to that suggestion some of the finest expressions I have ever heard on the floor of a Convention were made. The question was not brought to a vote. Had a vote been taken I am quite sure it would have been lost by a large majority. This attitude shows that we are taking our obligation to support the work of our Church seriously. It shows that we have caught a vision of world-wide obligation. It means, I trust, that we will accept our just share of responsibility for the Church's Mission and pay it even at the cost of cutting off something that we should like to do for ourselves.

## Speakers' Bureau

Miss Jean W. Underhill, in Charge

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

It is hoped that, so far as possible, 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 372.

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).

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Bishop H. St. G. Tucker (Province 3).

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

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).

Archdeacon Baskerville (Province 4).

#### PORTO RICO

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

## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### Books on Sex Education

THIS brief article is written in response to requests for a list of books that one might profitably read on the subject of sex education. But before we give the list there are some explanatory statements to be made.

The first is about sex education. It is not an academic subject. We are not in the position of people debating whether or not eyebrows serve any good purpose. Sex education is a fact. There are few children who escape it. Unfortunately the education they get, from the street and chalkings on the wall and the innuendoes and word plays of older people, is bad education. The question before us is: shall we combat it, anticipate and render it harmless by proper sex education, or whether in our concern about the delicacy of the subject, we shall withhold our efforts and leave it in indelicate hands.

The second point is that sex education means more than sex hygiene. The latter is badly enough needed but the entire training of which it is only a part is more badly needed.

The third point is that sex education does not necessarily imply a treatment which makes the subject unadvisedly conspicuous. Rather is it the conveying of a whole background in which sex is seen in its normal wholesome relation to the rest of life.

Then a word should be said about books on sex. There seem to be three varieties on the market, two of which are not for our purpose. The first and the most objectionable are the books which, if one can trust his impressions of their contents, were written for only one purpose, and that is, to be sold. It is as if somebody said, "There is interest in sex. Let us capitalize it."

Another class is of books that treat of the abnormalities of sex behavior. These are books for the specialist and are for the most part scientific studies for scientific purposes. They do not afford light on the question of a program of sex education for the average parent. And that is not their fault. They did not intend to.

The third class consists, of course, of the reputable attempts to meet the need we are discussing. Then the question arises, "How are we to know which is which?"

The American Social Hygiene Association, 370 Seventh avenue, New York, exists to meet this question. Through them you can keep in touch with what is being learned. Write and ask them a question. You can join the Association for two dollars a year.

Here is a brief list of books:

*Men, Women and God*, by A. Herbert Gray, New York. Doran, 199 p. \$1.50.

A general treatment characterized by scientific soundness and splendid Christian idealism.

*Parents and Sex Education* by Benjamin Gruenberg. 100 p. \$1.00.

An able study of child nature and of the methods and principles of sex education of children.

*The Mental Hygiene of Childhood* by William A. White. Boston. Little, Brown and Co. 193 p.

A splendid book on child psychology and child rearing.

*For Girls and the Mothers of Girls* by Mary Hood. Indianapolis, Bobbs, Merrill & Co. 157 p. \$1.50.

The facts for girls and their mothers in a simple dignified presentation.

*The Father and His Boy* by T. W. Galloway. 99 p. \$1.00.

Sex training through democratic comradeship between father and son.

*The Way Life Begins* by Bertha and Vernon Cady, 78 p. \$1.50.

The beginnings of plant, animal and human life, for the use of parents and teachers.

*Sex and Social Health* by T. W. Galloway. 368 p. \$2.50.

A manual for the comprehensive study of social hygiene, of especial value for clergy, educators and other leaders.

In the above list, where no publisher is mentioned, the book is obtainable from the American Social Hygiene Association.

### The Conference in New York for Clergy

Once more we bring to the attention of the clergy the conference for priests, ministers and rabbis, held under the joint auspices of the social service interests of the Roman Catholic Church, our Church, the Federal Council of Churches, the Central Conference of American Rabbis and the New

York School of Social Work. In the classrooms of the New York School, and under its faculty, this conference will gather from June 22 to July 3.

Those of our clergy who attend will be housed at the General Seminary at a nominal cost. The fee for the course is ten dollars.

## THE SPIRIT OF MISSIONS

### Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

## Meeting of the Executive Board

THE Executive Board of the Woman's Auxiliary met in Bronxville, New York, May 8-11, following the custom now well established of going out of town once a year for several days for prayer and fellowship and fuller consideration of many subjects than is possible in the other shorter meetings during the year. The meeting this Spring was rather small owing to illness and other causes. The following members were present at some or all of the sessions: Mrs. Payson, Mrs. Thorne, Mrs. Phelps, Mrs. Pancoast, Mrs. Adams, Miss Weed, Mrs. Clark, Mrs. Tolman, Miss Matthews, Mrs. Butler, Miss Magill, Miss Lindley, and also Miss Boyer, Mrs. Wade and Miss Flanders.

On account of the absence of the chairman (Mrs. Robins), through illness, the vice-chairman, Mrs. Pancoast, presided, and as the secretary, Miss Weed, left for Europe on May 9, Mrs. Butler and Mrs. Adams acted as secretaries *pro tem*.

One of the special joys in meeting in Bronxville is the privilege given us in Christ Church. The rector, the Rev. Charles W. Robinson, and the assistant rector, the Rev. Wm. Oscar Jarvis, have made the parish church the heart of those meetings, and once again each day began with the celebration of the Holy Communion, and a Quiet Hour was held on Sunday afternoon. This was conducted by Dr. John W. Wood.

Telegrams of greetings were received from Mrs. Robins and Mrs. Biller, the latter containing greetings from the Woman's Auxiliary annual meeting of the Diocese of Salina, and greetings were sent to some of the absent members, including special messages to Miss Tillotson.

It was a great regret that Miss Winston was prevented by illness and death in her family from attending the meeting and so reporting in person the splendid work she and her committee on the Woman's Auxiliary Specials have accomplished. \$59,674.28 has been paid in, but a great deal more than this has been pledged and the Board congratulated Miss Winston on her report. Work on the house for training colored women at St. Augustine's, Raleigh, has begun, and the Board will have plans to present at the Triennial in regard to the house in New York.

Other subjects reported and discussed were approval of the appointment of volunteers by the Department of Missions (see page 375), gifts from the Emery Fund for missionaries on furlough, plans for the publication of a new United Thank Offering leaf-

let, a leaflet on *Suggestions to the Woman's Auxiliary for Promoting Cooperation* in carrying on the work of the Church, and leaflets and programs for the Triennial.

Interesting reports on the Knoxville Conference for Mountain Workers and the Conference of the Religious Education Association at Milwaukee were received from Dr. Adelaide T. Case, who had been kind enough to represent the Woman's Auxiliary at these meetings, and a most urgent, moving appeal, sent by Bishop Graves for evangelistic workers in the mission field, was received. The Board was so convinced of the need for recruits that it passed the following resolution:

**Resolved:** That the Executive Board urges the vital importance of securing a woman candidate secretary and respectfully asks the Department of Missions to appoint such a secretary as soon as possible.

The following action was also taken:

**Whereas:** Ginling College is the only Christian Woman's College in China available for the graduates of the American Church Mission Girls' Schools; and

**Whereas:** The tuition charge is insufficient to cover expenses so that the Church students now attending college are increasing the deficit; and

**Whereas:** We have no official part in meeting the fund of the College—

**Therefore Be It Resolved:** That the Woman's Auxiliary National Executive Board hereby notifies the National Council that the interest of the Mary L. James Fund for this year be used towards the deficit of Ginling College.

Mrs. Phelps was nominated as our representative on the Commission of Coöperating Agencies.

The most important discussions were in connection with *The Message*, especially in relation to plans for the Triennial next October. It was evident that *The Message* and all for which that expression stands must be made the heart of the meetings in New Orleans.

So strongly did the Board feel this that it determined to set aside a day in the Triennial for renewed self-dedication and intercession, and in making the rest of the program all was planned in connection with the purpose of *The Message*. All classes, meditations and other features will be permeated by this thought of self-consecration. The

## THE NATIONAL COUNCIL

Corporate Communion and United Thank Offering Service naturally have the same note, and it is to be continued in the evening mass meeting. Details of this meeting were discussed, and the following hymns were chosen and are announced in order that they may be practiced between now and October: No. 538—*Stand up, stand up for Jesus*; No. 481—*Lord, Her watch thy Church is keeping*; No. 453—*Ye Christian heralds go, proclaim*; No. 442—*God of the nations who last led*; No. 445—*O God, our help in*

*ages past* (the numbers are taken from the new hymnal).

The program for the Triennial will be printed in a later number of THE SPIRIT OF MISSIONS. It was voted that a request should be sent the Auxiliary branches asking that they appoint a day near the beginning of the Triennial as a time of intercession for both the Triennial Convention and for the General Convention.

The Board adjourned on May 11 to meet in New Orleans on October 6.

### The Officers' Conference

THE April Conference for officers was held April 16, preceded by the celebration of the Holy Communion in the chapel at the Church Missions House. The following dioceses were represented: Long Island, Missouri, Newark, New Jersey, New York, Western Massachusetts. The subject, *Plans for the Triennial* fell into four divisions: the place of *The Message*, general plans, study classes, and meeting places and hotels in New Orleans. Miss Lindley made a brief statement concerning *The Message* (see the November, 1924, number of THE SPIRIT OF MISSIONS), its occasion and meaning, stressing the influence it is having and must have if the women of the Church are to be awakened spiritually. The keynote of this "Message," that of personal self-dedication to following the Lord's way of life because of conviction that He is able to rule our lives and the life of the world, is

to dominate the Triennial and all plans are being made with that thought in mind. Reference was made to the wide use of the leaflet *Learning to know Jesus Christ Through a Study of the Gospels*.

Miss Boyer gave an outline of plans for the study classes in New Orleans as follows:

At a meeting of the Executive Secretaries of the National Council held at the Church Missions House, it was decided to have men as well as women leaders at this Triennial and to advertise the study classes in the regular Convention Program as well as in the Woman's Auxiliary Program as open to both men and women.

The study classes have all been arranged with the idea that *The Message* should be the central thought of each one and therefore they have been grouped under one title:

### Studies On the Power of Christ Today

Class 1: Subject—*The Power of Christ Through the Individual Life.*

Class 2: Subject—*Personal Service, Its Place and Power in the Christian Life.*

The above two classes are specially planned for those who desire to understand *The Message* or to present it to groups.

Class 3: Subject—*The Power of the Church.*

This class is planned for those who desire to know more on the general subject of Church history.

Class 4: Subject—*Prayer as a Source of Power.*

This class is planned for those who desire to know more on the general subject of prayer.

Class 5: Subject—*Freedom Through the Power of Christ in Latin America.*

This class is specially planned for inexperienced leaders who desire to learn how to conduct classes on the text book, *That Freedom*, by the Rev. A. R. Gray.

Class 6: Subject—*Freedom Through the Power of Christ in Latin America.*

This class is planned for those who desire to know more about our Latin America Missions.

Class 7: Subject—*The Power of Christ for the World.*

This class is especially planned for inexperienced leaders who desire to learn how to conduct classes on the Program of the Church.

Class 8: Subject—*The Power of Christ for the World.*

This class is planned for those who desire to know more about the Program of the Church.

Class 9: Subject—*World Peace Through the Power of Christ.*

This class is specially planned for inexperienced leaders who desire to learn how to conduct classes on *The Search for Peace*.

Class 10: Subject—*World Peace Through the Power of Christ.*

This class is planned for those who desire to know more about the general subject of War and Peace and present-day movements looking toward world peace.

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