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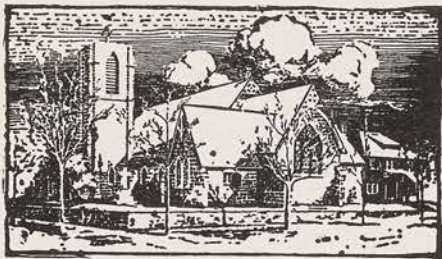
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The Spirit of Missions

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Editor

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Assistant Editor

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APRIL, 1926

No. 4

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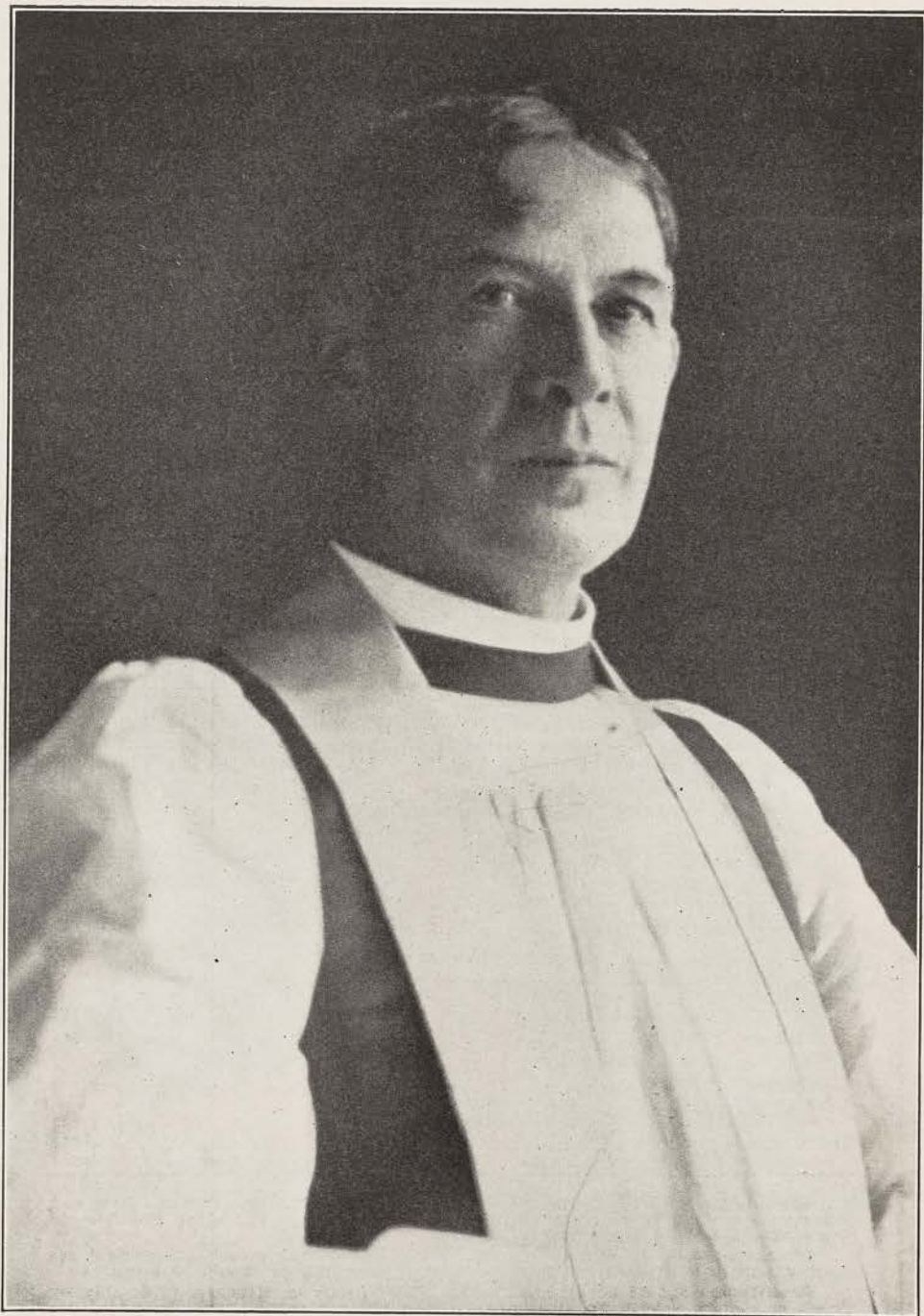
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PETER TRIMBLE ROWE, D.D.

Consecrated November 30th, 1895, First Missionary Bishop of Alaska

The United Thank Offerings for 1892 and 1895, amounting to \$76,551.51, were constituted a Missionary Episcopate Fund. For the first three years the interest on this amount paid the salary of The Bishop of Oklahoma. Ever since that time it has been used for the salary of the Bishop of Alaska. Bishop Rowe may therefore be called in a peculiar way the ward of the women of the Church, through their United Thank Offering

THIS issue is devoted to the United Thank Offering of the women of the Church. It emphasizes the spirit of sacrifice which makes that Offering possible, and not the workers who are supported by funds thus contributed. Their coöperation, however, makes the issue possible.

“As If We Didn’t Know”

The Story of the United Thank Offering of the Women of the Church

By *Grace Lindley*

Executive Secretary of The Woman’s Auxiliary

“SOME know and some do not.” That fact, true about many things in as well as out of the Church, is true of the United Thank Offering.

This article is intended for only one group of women in the Church, but the title will do for both groups, which is the reason it is chosen. All that those who belong to the group who do know what the words “United Thank Offering” stand for need to do, is to put an exclamation point after the title, which, of course, makes it read, “As if we didn’t know!—of course we do and so do not have to read any further.”

But there is the other group which as yet do not know the meaning of those three words and it is for them that this article is written. “How did the United Thank Offering come to be?” “What has it come to be?” “Do we want to be interested in it?” are questions which we have a right to ask.

Like many nursery tales, the United Thank Offering came to be because other things came first.

Traced all the way back even the United Thank Offering finds its roots in the fact that our Lord gave His Church a Mission. Coming nearer to the present time the steps are these. In endeavoring to carry out this Mission our branch of the Church created the Domestic and Foreign Missionary Society in 1821. In 1871 the Church through the Board of Missions created a Woman’s Auxiliary to that Board, and

gradually the work of that Auxiliary spread throughout the Church. To describe all the things it has done would make the story too long.

As time went on the Woman’s Auxiliary, no longer a small thing, held Triennial meetings at the same time and place as the meetings of the General Convention, and naturally the heart of those Triennial meetings was, and is, the Corporate Communion.

One of the delegates to the meeting of 1886, Mrs. Soule (then of the diocese of Pittsburgh) was struck with the contrast between the significance of that Corporate Communion and the smallness of the money offering presented. So she wrote Miss Emery, the Secretary of the Woman’s Auxiliary, asking if she would not suggest an offering for some one purpose, selecting the object and giving an account of the plan in *THE SPIRIT OF MISSIONS* at least one month before the meeting. This Miss Emery did, suggesting that the sum given should be divided between a church building for Anvik, Alaska, and the outfit, traveling expenses and a year’s salary for a teacher in Japan, each object requiring about one thousand dollars.

The Corporate Communion of that Triennial, of 1889, was held in the Church of the Holy Communion, New York, but when that first United Thank Offering was counted, the result was a great disappointment, for it amounted

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only to \$400. The \$2,000 needed was given through contributions made after the service, \$1,000 coming from one generous member.

Once such a plan was started, it could not be given up. At every Triennial meeting of the Woman's Auxiliary there is held a Corporate Communion now, not only for "members of the Woman's Auxiliary", but for the women of the Church and the offerings at that service witness to their unity.

There is, however, another word in the title which has received emphasis, the word "Thank". From the first there was something very special and significant about that Triennial offering. It was to be and has been outside of duty, an over and above giving. Of course the Woman's Auxiliary had accepted financial obligations from the first. Sometimes it felt most keenly the need of helping in the general work for which in the old days the Board of Missions, and now the National Council, is responsible, sometimes special needs in this or that mission or of this or that worker. But those who started and guided this Triennial Offering believed that it should be outside of both duty and special appeals, that it should consist of gifts of gratitude.

"The Little Blue Box"

A blue paper "mite" box was introduced with the suggestion that it should be used to drop in gifts of thankfulness for blessings received. There may be women who give something just because they are asked to, or women who draw a check now and then possibly only when an offering is to be presented, but much the largest amount comes through offerings dropped into the blue boxes by hundreds and thousands of Churchwomen in thanksgiving for so many blessings that it is impossible to list here, even those known, and more than one *thank* offering is given for the privilege of being allowed a part in that great United Thank Offering.

From the beginning the growth has been a great satisfaction. Only that first

Offering was really disappointing; since then every one has been greater than the one preceding, as the following table shows:

1892	\$ 20,356.16
1895	56,198.35
1898	82,742.87
1901	107,027.83
1904	150,000.00
1907	224,251.55
1910	243,360.95
1913	306,496.66
1916	353,619.76
1919	468,060.41
1922	681,145.09
1925	912,841.30

Story of a Triennial

Since you for whom this story is written have never been at a Triennial, a bit of that story must be included. If you had ever been at one you would know about the Corporate Communion and the United Thank Offering, for every one in attendance at the Triennial does know. You might not have been at the service, in fact, you probably would not have been there, for the churches, always the largest in the cities where the Conventions have been held, have been so crowded that even if you had tried to get in you probably could not have managed it. However, let us pretend you were in New Orleans last October, and that you did get into Trinity Church on the morning of October 8th. You started very early and although you reached the Church more than an hour before the time for Service, you found a place only with great difficulty. Perhaps you knelt down by someone representing a diocese separated from yours by the length of this continent, or more thrilling still, perhaps a representative from Alaska and one from Africa knelt on either side of you while near you were women from Japan, China, the Philippines, Brazil. Inside that Church there were those from every diocese except Haiti. A leaflet has been given you reminding you that this is a very special Service.

For over a year the women of the Church have been preparing themselves

"AS IF WE DIDN'T KNOW"

for this Triennial. Just a year ago the Executive Board of the Woman's Auxiliary had sent a Message to the National Council expressing their concern over the financial situation facing the Council and their greater concern over the cause, which they had diagnosed as apathy due to failure to use the power of Christ to meet the needs of the world today and promising in that Message to undertake a movement to awaken the women of the Church to a new conception of the power of Christ. This Service is the first Corporate Communion in this significant Triennial, and as you kneel you will make the petitions of repentance and consecration worded for you on the leaflet.

Great Leaders Present

Then at 7:30 the Service begins with the Processional Hymn, and preceded by the choir come some of the great leaders of the Church including the then Presiding Bishop of the Church, the Rt. Rev. Ethelbert Talbot, D.D.

As the Service proceeds, you will listen to the roll call of diocesan officers, who having served the Church faithfully here have been called during the last three years to greater service in the other world. Before this the offering has been collected and placed in the gold alms basin, used only on great occasions, such as the Opening Service of the General Convention and this Triennial Corporate Communion of the women of the Church.

Through long association and as most appropriate the Offertory hymn is "Holy Offerings," with its refrain,

"On His altar laid, we leave them,
Christ present them! God, receive them."

Beside the money on the offertory basin are the names of three volunteers from the diocese of Chicago. Then those in the church make their communion, offering themselves to Him Who gave Himself for them and for the world. As you come out of the church you will greet and be greeted by many friends, all probably wondering what the amount of the offering was.

You will not know that until evening, but then you will know it in an exciting moment. You will have gone with thousands of others to Audubon Park; you will have taken part in a gathering there which really deserves the description, "Mass Meeting." You will have sung and prayed and listened, and perhaps most of all have looked at the missionaries on the platform when they were introduced, for here are workers from Africa, Alaska, Japan, China, Mexico, the mountains in the South, among mill people, and among Indians.

And then you listened to Mr. Franklin, the Treasurer of the National Council, and looked as the figures flew into line over the platform, and the Offering, which has amounted to \$912,841.30, is announced.

And now you know how and why this Offering was made. At least you know something of the how. It has been sent from every diocese, from Indians and Negro communicants and from Japanese, Chinese and Africans. It makes indeed a great volume of praise and thanksgiving.

How It Has Been Used

But we must go back a little to finish the story of the way it has been used. That first United Thank Offering of 1889 was divided, we remember, between a church in Alaska and a woman going to Japan. The next two offerings of \$20,353.16 and \$56,198.35 were added to constitute a fund for a Missionary Episcopate and is used for that of Alaska. The next one, that of \$82,742.87, in 1898, took care of the salaries of fifty women missionaries for five years. That of 1901, amounting to \$107,027.83, was divided among the missionary bishops, one share being reserved for work among the Negro people in the South. These "shares" were used in many different ways by the Bishops.

With the next one, \$150,000 in 1904, the purpose of the United Thank Offering seems to have become settled as an unwritten law becomes law. That Offering and those since then,

THE SPIRIT OF MISSIONS

1907, 1910, 1913, 1916, 1922, 1925, have been given for training and sending out women workers and for their care when disabled. From most of these offerings small amounts have been taken for buildings in the mission field, thus marking the offering of that Triennial by a building or buildings, and in this way gifts have been made to the Training School for Women in Sendai, Japan, St. Hilda's School for Girls in Wuchang, China; St. Augustine's School, Raleigh, N. C.; Hooker School Mexico; the School at Valle Crucis, N. C.; the School at Farmington, New Mexico; the School at Guantanamo, Cuba; St. Paul's School at Lawrenceville, Va., and the Nurses' Home at Tokyo, Japan.

So the story comes up to last October. Day after day the representatives of the Woman's Auxiliary considered the work to which they were putting their hands. When the Triennial was over they left New Orleans having adopted a Message to the women of the Church, hoping that it might lead to an awakening which would mean a new dedication to the service of the Lord Jesus Christ, making the strength of deeds a measure of faith. They proposed also sincere and simple effort in daily living, thus following with humility the example of the Saviour. They pledged themselves to a financial policy of helping to pay in full the General Church quotas, of coöperation and unity among workers within the Church and with missionaries, working for world peace and efforts in many directions, and they passed a resolution that the next United Thank Offering to be given in October, 1928, is to be used, as have the last ones, for women in the mission field.

The Sacramental Note

Perhaps the most significant, as well as the most beautiful, characteristic of the Offering is its sacramental note. Its actual amount, its givers and its users all mark it as an outward and visible sign of something greater than

itself. The over \$900,000.00 given last October is an outward and visible sign of the giving of the women of the Church. If that amount were their one offering, it would not mean much. They give as members of the Church as well as through organizations for the Church's program, for enterprises in diocese, parish and community and that being done, they choose to give a little more, and those "little mores" make up the Offering, which is over and above all others. Its power to bind together, and its showing forth of praise are outward signs of their united, thankful service. It is given, too, by those who like to believe that they represent all the women of the Church.

The Whole Missionary Body

And lastly its users represent the missionary body. The United Thank Offering missionaries would be the first to disclaim any superiority because they happen to be supported by that fund. Our whole missionary body is the body of which the Church is proud; it is for their support and the support of their work that our gifts are made, and some of the very best women missionaries are not cared for by the United Thank Offering, and, of course, none of the men, so we must not make distinction between workers. We can think of those who are supported by the United Thank Offering as representing the whole missionary force and read the stories told by workers in this magazine as samples, fascinating ones, but still only samples of the work done by the whole group, men and women in all parts of the earth.

The story of the United Thank Offering is full of romance from its quiet beginning, suggested by Mrs. Soule, through all its development, through its living actors, through all the workers in and for the Church's Mission. As one listens to them, the request which followed the old nursery tales comes back and we say to those workers who are the outward and visible sign of the love and faithfulness of the Church, "Tell us some more."



MISS HUBAND

Time Flies Quickly in Alaska Wilderness

These Missionaries Too
Busy to Be Lonely

By *Amelia H. Hill, U.T.O.*

Teacher at St. John's-in-the-Wilderness,
Allakaket, Alaska



MISS HILL

QUITE often I find myself wondering if time goes as quickly in other places as it does at St. John's-in-the-Wilderness. Though the name itself might suggest that it is a lonely place, it is never lonely in the true sense of the word. Quiet, yes, and peaceful, but always alive with some interest, local or otherwise. Church services and Sunday School, day school when the children are with us, sick calls and visits; sometimes, but not often, some little family trouble to be straightened out, house work to be attended to, natives in and out trading or borrowing or working, or asking for advice on one matter or another, a monthly mail to be reveled in and answered; when the days are short and dark, much filling of lamps, and when the temperature is low, keeping the wood heaters going; reading and keeping in touch with current events when we have time, and out with our dog team when the trails are good. Where is the time left over for any thought of a wilderness? It is not to be found.

Working here among the native people is certainly unique in its way. While we have in mind always the ultimate aim of all our teachings, "The Gospel of Christ and His saving grace for all," we often picture ourselves in their places and try to view things as they do, with the result that we can sympathize with them a great deal and find so much that is fine in their attitude towards life.

This village of ours is rather isolated. We are more than a hundred

miles from the nearest wireless station on either side, which means a five or six-day trip by dog team, and we are at least a ten-day trip from the nearest doctor. There are occasional travelers going through, but the airplane service from Fairbanks, at the end of the railroad, to Wiseman, the gold mining camp above us, has lessened this travel to a great extent, as the trip can now be made in less than three hours which took little less than three weeks by the trail.

The first signs of lengthening days are most welcome indeed. Spring is coming, although we do not think of the seasons by their names here. It is either the hunting and trapping season, muskrat time or fishing season. Each one of these takes the people away from the village to their camps, with the exception of the trapping season, when the women and children for the most part are here with us and the children then have their opportunity to go to school. This winter, however, they have been here but little. On account of the small supply of fish caught during the past season all along the river, the people were of necessity compelled to scatter in different directions and remain where they could best find food for themselves and their dogs. This makes our school term very short and we are sorry not to have the children for a longer period.

The parents, too, regret having their children out of school. The greater number wish them to attend regularly when they are here. Our greatest

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problem, then, is not having the children more with us. There are some bright boys and girls among them, but to attain progress they must have an education. To get a fair education they must have a chance to remain in school. The life they lead, the only one they *can* lead in this section, is a continual coming and going to camps with their parents in order that the latter may get their living. There are seventy-two children under the age of sixteen, in or belonging to this village. Here is a splendid opportunity for the Church to make it their responsibility to see that those children get an education. I think there is great hope in the children, thirty-three of whom are now on the school roll. If the means were available to provide a longer school term for them by means of a boarding school the result would not be in vain, not that it is in vain now, but only that there is much more that could and ought to be done.

The natives are superstitious, the older ones clinging to the old ways. The medicine men still have a great influence over them, but they are all friendly and peaceable. One thing they have not learned and that is to look forward and provide for a rainy day. Their motto seems to be "Let tomorrow look out for itself." Everything

is done in a leisurely fashion, and they do not seem to worry.

There is one old native Indian here, who was chief of the people for many years. We call him "Chief Moses." He is loved by his people and I am sure by all the missionaries who have worked and had the privilege of being here. He has done so much to help us in our undertakings and has often smoothed the way for us in many a difficulty. He is honest and upright in his dealings, and while one of the older generation, a very real Christian in his way. If there are any of the younger generation who grow up with as much character as he has, then there will be some men here to be proud of. He is now getting old and some time ago insisted that a younger Chief be appointed as he felt too old for the responsibilities, but he is still Chief in the hearts of the people.

This has been an unusually mild winter. There has been only one severe spell when the thermometer reached 60 degrees below twice. In the fall we could visit some of the nearer camps with our dog team and we hope to be able to visit some more of them when the days are a little longer again.

The people are always interested in hearing any news from the outside, which is another world to them, and



A CAMP OF KOBUKS (ESKIMOS) THIRTY MILES FROM THE MISSION
Miss Hill and Miss Huband visited this camp during the past winter and remained with these Eskimos a day and a night. These people are most hospitable

TIME FLIES QUICKLY IN ALASKA



ON THE WAY TO VISIT CAMPS UP THE ALATNA RIVER
Miss Huband and Kopgun, an Indian boy, are shown. Miss Hill took the picture. They have just made a halt on the trail for lunch

ask many, many questions. Some of them saw an airplane for the first time, while they were out hunting last fall, and they were greatly excited when they returned, telling us all about it. I asked one old man what he thought about it, and he said: "Me like to try." All they know of civilization is what we try to tell them and what they see in pictures.

While many of the younger generation speak English, we still use interpreters for both the Kobuks (Eskimos) and the Indians. Interpreting is not easy as many of our words have no equivalent in the native language.

The old native legends are intensely interesting. They are primitive in the

extreme, as are many of the customs even now. The people are very fond of music and dancing and some of them can sing quite well. There are so many ways to get them interested. Another of our needs here is a social hall equipped with games, etc., where they can congregate and play under our supervision. Our mission building is too small for that, and a hall besides being a place of amusement would also serve for other needs. They have a dance hall, but it is old and leaky and very unattractive, and hard to heat and light. What we want is a place where the boys and girls will want to spend their evenings and combine amusement with instruction.

THE Danish Government has employed some of our Alaskan Eskimos to instruct the natives of Greenland in the care of reindeer. The remarkable success of the herds in Alaska since their introduction in 1891 by the bureau of education has prompted Denmark to make the effort to establish the reindeer industry in Greenland, where the same favorable conditions prevail.

ACABLE received at the Church Missions House on March 10 announced the arrival at Monrovia of the Rt. Rev. Robert E. Campbell. Advices from Liberia state that, while all is going on well, the missionaries at all stations are eagerly looking forward to the coming of their new Bishop. We hope to hear about Bishop Campbell's visitations soon.



GIRLS OF THE HOUSE OF BETHANY, CAPE MOUNT, LIBERIA

The Mission is on a hill overlooking the harbor. The steamer bringing Miss Ridgely on her return from furlough is eagerly watched for

Liberia Welcomes Return of Miss Ridgely

Girls' School at Cape Mount Overflows—
Not Even Room for Boa Constrictor

By Margaretta Ridgely, U.T.O.

Founder of the House of Bethany, Cape Mount, Liberia

RETURNING from my recent furlough in America I reached Cape Mount just two days before Christmas. There was some difficulty about surf boats, which kept us from landing until nearly midnight. This was a great disappointment to the pupils in the House of Bethany as they had come down to the waterside with their best white dresses on to meet us, with a hammock which they had borrowed for the purpose of carrying me up the hill. When it grew dark they had to return to the school. However, we got here at last and those girls large enough to have kept awake so long rushed part of the way down the hill to welcome us, as did also my dog Bob, who is a very important part of the family. The next afternoon the girls

gave us a more formal welcome in the school room with speeches and cake.

The school seems to be in fine condition, thanks to Miss McKenzie, but we are dreadfully crowded as the small portable house put up by Miss Mahoney about twenty-one years ago has laid itself down. We hope soon to have our new buildings, although the amount for same has never been completed. Our great aim has been always to bring these girls up to be good Christian wives for the civilized boys and men here, and we hope that they, in their turn, will bring up their children on the same lines.

I forgot to say that a live boa constrictor was brought here for sale, but I thought that we had enough children to look after without a snake too.



IN THE CHEMISTRY DEPARTMENT

St. Margaret's School, Tokyo, Sees a Bright Future

Earthquake and Fire Could Not Destroy
the Spirit of the School—The Japanese
Government Lends a Helping Hand

By C. Gertrude Heywood, U.T.O.

Principal of St. Margaret's School, Tokyo, Japan

ST. Margaret's School was founded in 1877. It is a regular secondary school for girls, licensed as such by the government Board of Education and carrying out the curriculum for such schools prescribed by the government. The students enter after six years in a government elementary school, at the age of thirteen and graduate at the age of eighteen. They are, therefore, under the Christian influence of the school during the impressionable years of adolescence. In July, 1923, St. Margaret's had on her rolls about 600 students and was employing between thirty and forty teachers. The majority of the teachers are Japanese. Four or five missionaries are working in the school. They teach English, typewriting, music and gymnastics. All Christian teachers, Japanese and American, help with the Christian activities.

In addition to the curriculum of secular studies, the school also carries on Bible classes, Christian meetings of various kinds, Church services and personal missionary work of every kind. The weekly Bible classes, although attendance is voluntary, always have an attendance of exactly one hundred per cent of the whole school. In addition special classes for those preparing for baptism and confirmation and for inquiries are held every week. There are at present about 350 students, the reduction in numbers being due to the earthquake. In June, 1925, a questionnaire was answered by 241 of them. Of that number, twelve only claimed ad-

herence to Buddhism, forty-one were baptized Christians, ninety-four were not baptized but were inclined toward Christianity, many of them being enrolled in classes for inquiries and ninety-four claimed no religion.

The record of St. Margaret's through all these years has been fine. At least fifty per cent of the graduates are Christian and two-thirds of the women workers in the mission of the Japan Church and half of the wives of the clergy have been graduates of St. Margaret's, thus making a very valuable contribution to the building up of the Japanese Church. Many interesting stories could be told of different graduates who have proved by their lives the missionary value of the school.

On September 1, 1923, St. Margaret's buildings were utterly destroyed by earthquake and fire. More than 400 of the 600 girls lost their homes and all they possessed, and their families lost their means of livelihood temporarily at least.

Shortly after the earthquake, while conditions on the railways in and out of Tokyo were still so terrible that it was as much as one's life was worth to get onto a train, one of the alumnae boarded a train for Osaka, in the south. She sat in her seat for twenty-four hours because on account of the crowds she could not have gotten out of it unless she had crawled through the window. In Osaka she went to the alumnae there and said, "You have not suffered from the earthquake, it is for

ST. MARGARET'S SEES A BRIGHT FUTURE



THE CHAPEL, ASSEMBLY ROOM AND GYMNASIUM OF ST. MARGARET'S SCHOOL
The various purposes for which this room must be used testify to the great need for new buildings for the school

you to start a fund to help rebuild our school." So they started one. It now amounts to about 20,000 *yen*, a small sum as Americans count money, but large for Japanese women, most of them wives who do not control the family pocket-book. But consider what they do when it is their own money. One alumna, a school teacher, who receives a salary of 150 *yen* a month, has pledged 2,000 *yen* to that fund. An American friend remonstrated with her. She said, "You are foolish. You cannot afford to give so much." "Of course I can't," was the answer. "Will you please remember what St. Margaret's has given to me. And will you please consider that I believe St. Margaret's one of the best and strongest Christianizing influences among the women of my country. And do you think I could be satisfied to give what I can afford? I want to give until it hurts, and I am going to."

On September 8, 1923, a week after

the earthquake, three Japanese teachers met with the American principal to confer. They were Mr. Kobayashi, the rector of the school; Miss Kurokawa, the matron, and Mr. Momma, the head Japanese teacher. All three had been connected with St. Margaret's for more than twenty years, the two former had lost all they possessed in the earthquake, all three were nervously and physically on the verge of a breakdown from all they had been through. They did not know whether any of the students were alive or not—all they knew was that the whole thing materially had been swept away. It was impossible to say whether the Church in America would decide to rebuild the school or would take this opportunity to withdraw from this institutional work. But the three spoke as follows:

"The American Church has done much for us in the past. We cannot but hope that it will renew its efforts in the future. But this is not the time

THE SPIRIT OF MISSIONS

for us Japanese to sit down and wait to see. If we can gather together even a handful of our students, here we are, three teachers, we can divide the work among us and St. Margaret's shall go on." It was their spirit that made it go on.

Six weeks after the earthquake the school was reopened in borrowed quarters with about 400 girls. The remainder had, most of them, taken refuge with relatives or friends in other parts of the country. From October 16, 1923, to December 26, 1924, St. Margaret's, both day school and boarders, was housed by Mr. Ishii, one of the finest Christian men ever known, who most generously loaned his buildings. During that interval a search was made for a suitable piece of land on which to build the new St. Margaret's. It was considered by all unwise to rebuild even temporarily on the old site. Finally a splendid site was found and through the generosity of the Church at home, was bought in September, 1924. Temporary buildings were rushed up and, on December 26, 1924, the school vacated the buildings of Mr. Ishii, upon whom it had imposed so long.

The Japanese Government was sufficiently interested in the re-establishment of the school to offer a loan of 68,000 yen, free of interest for five years and with easy terms of payment for twenty-five years more, this to be used for immediate building of temporary quarters. This sum supplemented by a sum from the Emergency Fund of the Church was used to build the present temporary school.

These temporary buildings were put up hurriedly and every economy was practiced in regard to space. They are only suitable to tide the school over until the final restoration can be accomplished. The total sum allotted to St. Margaret's for purchase of land and building is \$375,000. Plans are to be made for a group of buildings which shall worthily represent the missionary faith of the Church in America, and of which the central building shall be the

chapel. This chapel, it is hoped, will minister not only to the students of the school but to a rapidly growing suburban population in the neighborhood. It is hoped and expected that in the beautiful new location in the suburbs of Tokyo the number of students living in the dormitories will increase. It is, of course, among them that the most effective Christian work can be done.

The following letter was written to a teacher at St. Margaret's who had just left on furlough. The student is now in her fourth year at the school and she, with nine others, was baptized on December 20, 1925:

My dear Miss M.:

I was absent from school all last term, because I was very sick. Doctor told my mother that I had to stop school. . . . I was very sad, but I made up my mind to leave school. One thing made me happy, because I learned about our Heavenly Father at school. I did not know about Him until I came to this school. I could tell Him all my sad things. . . . Now I am very happy, because I live in the dormitory. I am getting strong now. Please give my love and thanks to your little friends in the Sunday school. I want to see them very much. We often talk about you. Please come back to us soon.

Your loving pupil,

YASUKO KOBAYASHI.

In that girl, multiplied by hundreds, we see what St. Margaret's is doing and can do in the future, bringing new members into the family of our Heavenly Father and the brotherhood of Jesus Christ, and creating new links in the chain of mutual understanding and a common faith that will do more than ambassadors or statesmen to bind our two countries together in peace.

THE Sisters of the Holy Nativity, in charge of the Indian work at Oneida, Wisconsin, would be glad to hear from any who have cottas (second hand, but in good condition) for broad-shouldered men, and for boys of fourteen years and over. "A few cassocks would not come amiss if broad enough and sound!" add the Sisters. We hope some parishes which are refitting their choirs, will read and heed this need.



DAILY VACATION BIBLE SCHOOL AT MULLAN, IDAHO

Mullan is a mining center and the children are of many nationalities. The Church School at this place was carried on for two years by two devoted High School girls.

Ten Years and Ten Kinds of Work in Idaho

Cities—Plains—Mining Camps and Indian Reservations Give Scope to the Enthusiasm of This Worker

By Susan L. Sprague, U.T.O.

Missionary at large in the District of Idaho

IT'S a thrilling thing to be a United Thank Offering worker at large. In my ten years in Idaho I have had eleven assignments, some of them covering two or three points and have had several different kinds of fields in which to labor. There has been no monotony in mine! There have been city, country, Indian reservation, agricultural, mining and railroad communities, hospital and schools, with the lure of the forests to follow, and just for good measure I was authorized to visit, when possible, every Auxiliary within reach. I made it possible to reach at least half of all these in the state, to my great pleasure and profit.

One summer I had an opportunity for genuine pioneer work. I was sent

to Burley, a Mormon community in an important town in a rapidly developing agricultural section. On my first visit I found one young Churchman, who knew of but one other communicant. However, each one found knew of one other, and before the first cottage meeting was held we had a list of more than twenty resident communicants.

The little church in Mullan had been dedicated years ago by Bishop Talbot.

The history of the Church School was unique in my experience. For two years it had been well carried on by the devoted efforts of two high school girls, alone. In both Mullan and Wallace, in cooperation with the Congregationalists, very successful Daily Vacation Bible Schools proved to be just about the

TEN YEARS IN IDAHO

most interesting phase of Church Work I ever engaged in.

After a vacancy of more than a year a resident rector was installed, and I was called back to southern Idaho, to city parish work in Pocatello, for a few months only, as a general utility person was imperatively needed at the Indian Mission School at Fort Hall. In my residence there for this second time it was so arranged that I could do a good deal of visiting out from Burley and from Rupert down the same line I stopped at nearly all the stations for a distance of sixty miles looking up and visiting any Church people who might be living in the smaller towns where we had no missions.

Winter found me, for three months, in Mountain Home, a center of the sheep industry. In the spring I was back in Burley, watching the building of the little church, in whose Prophet's Chamber I later lived.

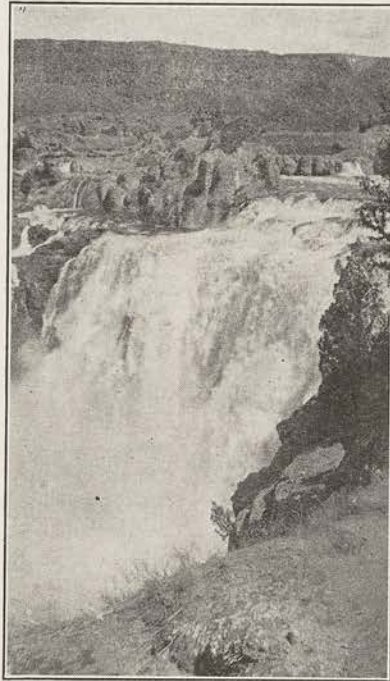
My next duty was in Boise, at Trinity Hall, an experiment in a Community House, and at St. Luke's Hospital during the frightful influenza of 1918. My experiences as a helper and as a patient testify to the excellence of St. Luke's standards. A few months as a substitute in our Indian Mission School at Ft. Hall were full of interest. I could write pages about our Indians, but that subject belongs to our United Thank Offering workers who have devoted their lives to them.

Thus far all my Idaho experience had been on the great north-western plateau—alternating desert

lands and lands of unbelievable fertility when brought under irrigation. Now came a call to the north. A journey of forty-nine hours brought me to my destination beyond the chain of lakes into the narrow wooded canyons of the Cœur d'Alene to the important mining town of Kellogg, Wallace and Mullan. Here, with headquarters at Wallace, I spent two very happy years. I learned a new language and method of thought, that of the mines. Even the possible tragedies were new to me, and the more appalling because of their unfamiliarity—mine accidents and forest fires. In these places the work was unusually well organized, but they extended to me so cordial a welcome as a coworker that we experienced much joy in the growth of the work in all phases.

A very active society was soon organized, named, because of its aim, the Church Service League, with a membership of white, Japanese and part Indian women. This league joined in with the women of the whole Church in activities of the Five Fields. On program meeting days different members gave vivid personal recollections of their life on other reservations, especially dwelling on what the Church is doing for those other Indians.

I was unable even to try out some plans I had formulated for a closer touch with the full-blooded Indian women, who could not be induced to attend the Service League, because I was again transferred to another distinctive type of place, the railroad division town of



SHOSHONE FALLS AT TWIN FALLS, IDAHO

Glenn's Ferry. Our Church has an important work and plant here, with a number of efficient workers in the congregation. For nearly two years without a minister, the Church School is second in size to the Cathedral School only.

As the work in Glenn's Ferry was going on so well, I was not at all surprised when I received notice of another transfer, where again I shall have to speak in new terms, that of forests and lumber. This new assignment was for St. Marie's, again in the northland, at the head of navigation on the picturesque St. Joe River. The prospects are that I will be permanent for a longer time than usual at St. Marie's for they have no minister, and there are

children as well as a woman's guild.

One most delightful feature of being a missionary at large is that no matter for how short a time I may have been associated with a place, for ever after that place is mine, and correspondence keeps me in sympathetic touch with its growth.

In the missions of Idaho I have been repeatedly reminded of the truth that never has God left himself without a witness. Time and again, in place after place, have the consecrated laymen, or more frequently lay women, with devoted faith and tireless zeal kept the spark of Church life alive, until at last a strong mission resulted. It is on their foundations that most of my little building has been done.

A Hard Worked Doctor in China Must Have Relief

DR. CLAUDE LEE of Wusih writes: "We have the longest waiting list for admission to the hospital we have ever had. One day last week we had to refuse ten patients and as soon as a bed is empty there is some one at the side of it waiting to get in. Also we are having an epidemic of cholera which has added a lot to the regular work. We have treated one hundred and fifty-five cases so far and the thing is still going on. I have been up a good many nights with cases lately and if the epidemic lasts much longer, I may be knocked out. I feel the need of another foreign doctor here very much. Please get all the machinery going that you have at your disposal and see if you can not find a man. It is impossible for the need to be over-emphasized.

"Occasionally an unattached physician comes out here, but generally decides to go into private practice in Shanghai or some other part of the country. The lure of money is too much for him.

"I know it is hard to get doctors now, for the medical schools are turning out fewer students than formerly and so the opportunities at home are greater.

It will be a big sacrifice for a young man to come out here for life, but I believe our Church has such a man if he can be found. The work here is simply great, if some one could be found to try it."

Wusih is a city of 300,000, situated on the Grand Canal, that marvellous waterway which extends from the coast through the heart of China, almost to the gates of Peking. Medical mission work was established here in the spring of 1903 by Dr. Eli Day, who opened a small dispensary. Dr. Lee took charge in 1906 and under him the work has steadily grown.

St. Andrew's is the only modern hospital. In a pinch, it can care for one hundred patients. Dr. Lee needs a young man, preferably unmarried, who has had thorough training in a class "A" medical school and not less than one year of interne work in a good hospital. In order to learn the language, he should not be over 35 years of age. Between 25 and 30 is a preferable age.

The Rev. A. B. Parson, 281 Fourth Avenue, New York City, will be glad to supply particulars.

Tragedies of the Quiet Countryside of China

The Task Before the Church a Tremendous One—Women and Children Need Our Help

By *Deaconess Theodora L. Paine, U.T.O.*

Evangelistic Worker in the District of Shanghai

NEWS from China ought to be interesting, not to say exciting, in these days, with so much anti-foreign and even anti-Christian agitation going on, but I have nothing exciting to tell, for here in our corner things are moving along about as usual, and the Zang-zok people so far have not forced us to realize that there is any unpleasant feeling. The friendly attitude of the people in general toward us is partly because the Chinese are by nature kindly disposed; then too this place, being away from the railroad, is not brought into contact with a motley throng of either foreigners or Chinese such as the railroad brings; and last but not least we have to thank Mr. and Mrs. Wilson and Miss Hill, the oldest residents (foreignly speaking), who are pretty well known all over the city, and have produced an impression of Christian neighborliness. May that happy impression never be lost, however large our foreign community may grow.

It has been a great relief this year to have no prospect of war in this neighborhood to keep the people restless and anxious. One would think the poor people had enough to distress them without adding the horrors of these senseless wars. Even in quiet times their lives are full of discomforts and handicaps, and they suffer from all sorts of known and unheard-of dis-

eases. We are glad for their sakes if the winter is mild, as it has been so far this year, and in the summer it is hard to go away for a vacation, not knowing who of our congregation of neighbors or friends or school children may be snatched away by cholera in our absence. We thank God for the little hos-

pital which is saving so many lives now. But if we are not on hand to push the sick ones into the hospital they are liable to arrive there too late.

It is dangerous to postpone investigating the absence of any familiar face during cholera season. Li Tsung-pan, one of our most promising little school girls, who had just been admitted as a catechumen, preparatory to baptism, and had also

just graduated from the lower primary school, was missing for a day or two last fall and her sister reported her as "not very well." In the early morning came a sudden request for the doctor and before I could scribble a note to him word came that Tsung-pan had died. Though she went so suddenly she had realized that she was dying, and she was not afraid. In the common room of the house which is a cotton weaving establishment as well as a home, between the courtyard where men were noisily hammering the coffin together and an inside room where the tailors were busy preparing her burial clothes, she lay with some of her school



A BETROTHED COUPLE IN CHINA

THE SPIRIT OF MISSIONS



DEACONESS PAINE AND A NIGHT CLASS IN ZANGZOK

For twenty-one years Deaconess Paine has labored among women and girls in the district of Shanghai. She has won herself a place in the hearts of the Chinese.

treasures beside her—her certificate, a string of beads, and a little cross which, with two pieces of paper money wrapped in red paper, her mother was imploring her to take with her, pressing them into the little stiff hands. Standing there beside her, we—Mr. and Mrs. Wilson, Mr. Wu, Miss Hill and I—had a simple service of hymns and prayer and a few words to express our faith and affection, the non-Christian father and mother, willingly consenting and listening for their little Christian daughter's sake.

Tsung-pan had borne her witness and gone home, and our sorrow over her was not to be compared with what we felt over the death of her older sister Siang-pan about a week ago. Why did we not realize what was coming? Siang-pan was twenty-one years old and the time had come for the carrying out of the plan determined on when she was four years old, that she should marry the son of a family up in the country near Kiang Yin, thrifty and well-to-do people but with a bad reputation as to

their treatment of daughters-in-law. Siang-pan was a gentle girl, but on this point she was decided, that she would die sooner than fall into the hands of so tyrannical a mother-in-law, and be doomed to work in the fields. Her parents, who value their daughters more highly than the ordinary Chinese family does, regretted the early betrothal, and tried their best to break it. But though they had the laws of the Republic on their side what could they do against old custom with popular sentiment upholding it? People said that all this opposition was a farce, that the girl was really very willing to marry, and were apparently ready to condemn as an immoral act the attempt to break the contract.

Siang-pan had put down her name on our Church books as an inquirer, but as her motive was evidently to get the protection of the Church, and as she found no time to come to us for instruction, we considered our duty to her as one of the less pressing ones (so shortsighted we were) and she was

TRAGEDIES OF THE CHINESE COUNTRYSIDE



MRS. WILSON'S DAY SCHOOL AT ZANGZOK

The Rev. R. C. Wilson and Mrs. Wilson went to China in 1902 and were stationed almost at once at Zangzok, where they have built up a wonderful work.

neglected. The young man's family were urgent in their demands for possession of the girl, and she took refuge on our compound for fear of being carried off by force. Mr. Wilson consulted the Chief of Police, and was assured that she was not obliged by law to marry against her will. From the window of the Wilson attic, her hiding-place on the day set for her wedding, Siang-pan looked out across the canal, and in excitement called Mrs. Wilson to see the red bridal sedan chair going around the corner to the door of her home. Together they listened to the blaring of trumpets and the crashing of gongs which did their best to cover the fact of the absence of the bride.

The next scene in the drama was a lawsuit for breach of contract, during which, it was said, no violent measures to secure the girl would be thought of, so she ventured to return home, and my thought of urging that she be sent at once to some safe place in Soochow was laid aside. But one day a girl on her way home from school passed the

yamen to which Siang-pan accompanied by her mother had gone in answer to a summons. To her horror she saw her friend just as she came out of the yamen surrounded by a crowd of men and dragged on board a boat, which was waiting on the canal near by. Her mother, after struggling in vain to save her, begged her to jump into the canal, as nothing but death was before her anyway. Then followed days of suspense, the poor mother going back and forth between Zangzok and Kiang-yin in the forlorn hope of doing something to rescue her child; carrying letters from us to our Presbyterian friends in Kiang-yin, asking them to get in touch with her, and spending hours talking the matter over and over with us. Siang-pan was being ill-treated and was wretchedly unhappy.

Then things seemed to take a turn for the better. Siang-pan was coming home to make a visit and the date had been fixed. Perhaps a new home would be provided in Zangzok, apart from the parents-in-law, and then Siang-pan

THE SPIRIT OF MISSIONS

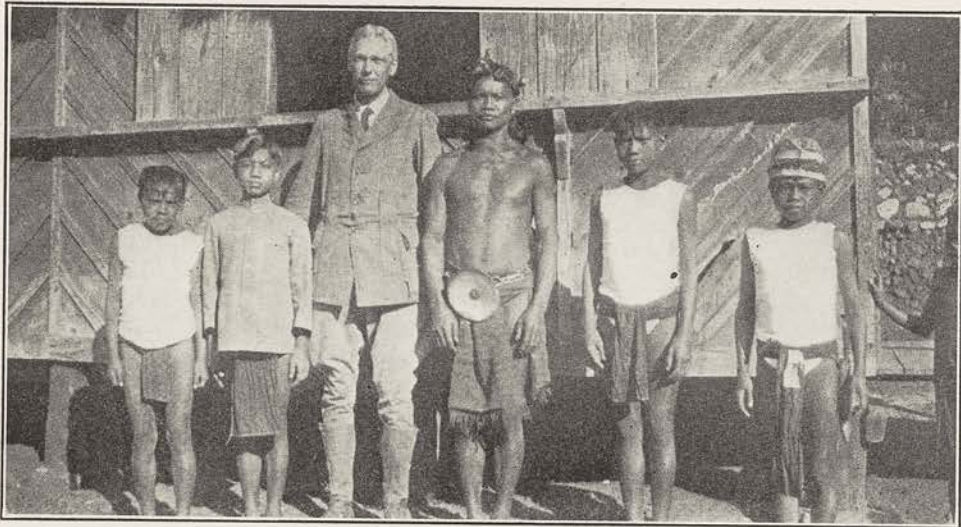
might find married life tolerable. But before the day came on which she was expected to return came the news that the mother-in-law had forbidden her coming. There had been a stormy scene and Siang-pan had "sought the death road" by eating sulphur matches. That is the road so many Chinese daughters-in-law take to end their troubles and to avenge their wrongs. We still hoped for the best; her father and mother had gone to her, and no doubt she had been taken to the mission hospital in time to save her life. But there came a telegram next day announcing the end.

In our last Auxiliary meeting I talked a little about Siang-pan, and tried to appeal to the members as Chinese Christian women to use their influence to overthrow such miserable customs as childhood betrothals, which still keep such an iron grip on the people and cause so much sorrow and ill-will. Of course that is only one among thousands of hateful chains that we must help the Chinese Christian Church to break. It is a tremendous task. So many of our women are illiterate and hardly beyond the first principles of Christianity. I am continually trying to get down to something simple enough in what I teach them. Moreover it is hard to divide them into classes for instruction even when we succeed in getting a good number of them together, for each is a class by herself. Some are afraid to try to learn a character and have to be inveigled by pictures; others are eager and learn with amazing rapidity.

At our Saturday meeting last week old Mrs. Soo and Dan-hyong (hy equals sh and the o is long) the blind girl, distinguished themselves by their ability to repeat the text "I am the Light of the world" Dan-hyong finds her way alone on Saturdays and Sundays from her dark hovel of a home outside the big East Gate and on her way home "sees" Mrs. Soo safely to her door, the bent, asthmatic old woman with her staff, half leading and half depending on her cautiously-stepping but vivacious

little blind comrade, a mutual benefit association. Sometimes, if I can before it is too late, I want to put Dan-hyong into a school for the blind. I believe she will prove as worthy of an education as Waung-Me-tuh, my little deaf and dumb girl, seems to be proving in the Hangchow school for the deaf. Zangzok field is a large one on account of its great number of country stations, forty-nine villages all having some connection with the Church, and we should be at a loss without our Chinese sisters, the Biblewomen. Mrs. Tsu is my constant companion when I go to the country and she is a very capable as well as conscientious worker, being a born teacher. The kind, simple, hard-working country people are very appealing, and deserve much more attention than we give them. If we only had more workers, so that some of us could give our whole time to the city and some to the country. It would take an army of us to do justice to the work. When it takes five hours to reach an outstation twelve miles away or seven hours or more if the wind is contrary (and it usually is, according to the boatman) you can see how the question of time hinders the country work. And when we finally reach them the country people have so little time to sit and listen and learn. But during certain favorable seasons of the year we do manage to drop our city work for two or three days every week and visit.

THERE has been some complaint on the part of study-class leaders because of our inability to fill last-minute orders for the text-book. In the present financial condition of the National Council, any waste of money is more than deplorable. We try to estimate beforehand the probable demand for the forthcoming text-books, but it is always a matter of guess-work. On the one hand, it is of course most desirable that everyone who desires the book should be supplied; but on the other hand, we must not be left with a surplus stock such as usually represents a dead loss.



DR. WOOD AND IGOROT SCHOOL BOYS AT TUKUKAN

In 1919 Dr. Wood visited all the Missions in the Philippines, devoting considerable time to the mountain province of Luzon

Wanted, An Ant-Proof House for Deaconess Routledge, U.T.O.

A Valued Missionary in the Philippine Mountains Goes
to Work Again Bravely Amid Adverse Conditions

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

Executive Secretary, Department of Missions

DEACONESS ROUTLEDGE is going back to Tukuran. Most readers of THE SPIRIT OF MISSIONS do not know what that means. I do. I have been there. One always feels more secure when the Deaconess is in residence in the Mountain Province of the Philippines.

A year ago Deaconess Routledge returned to this country on furlough. She was all in. Four years of hard work, four years of loneliness, four years in a bit of a shack that the white ants were dining on daily. It was too much for her, or for anybody. When her six months in this country had expired, the doctors felt she ought not to return immediately and the Department of Missions had all it could do to hold her back. It came almost to the point

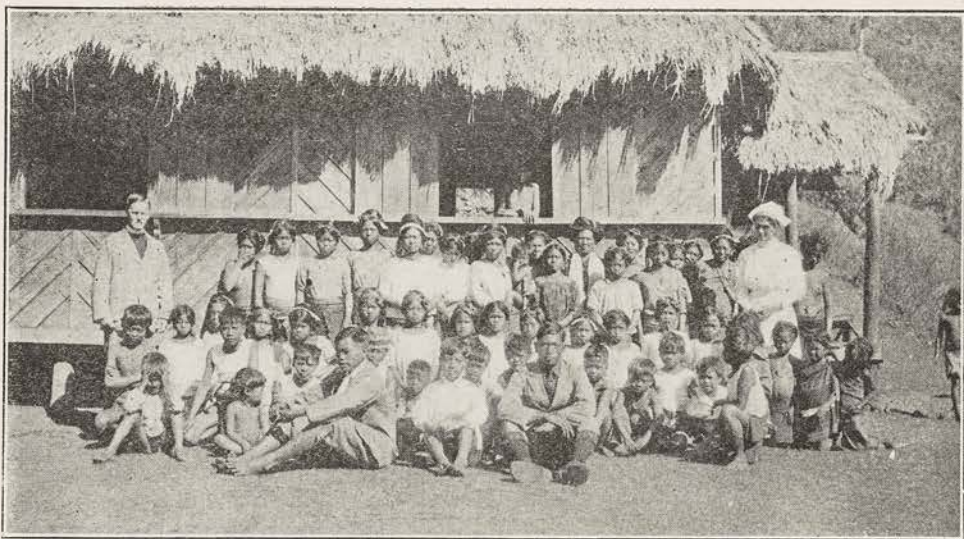
of declining to supply her with a steamer ticket.

Now the doctor says she can go and she is happy. Before this number of THE SPIRIT OF MISSIONS reaches its readers, the steamer *President Harrison* will be plowing its way west across the Pacific with the Deaconess on board. Within six weeks she will have reached Manila, made the long trail journey up into the mountains and have settled down once again at Tukuran.

That ant-riddled house troubles me. Have you time to take a look at it?

A seven o'clock breakfast at Bontoc is followed by a horseback ride of six miles along the trail that follows the windings of the river, high above the river bed. That river looks innocent enough now, but in the rainy season it

THE SPIRIT OF MISSIONS



MISSION HOUSE, SCHOOL AND CONGREGATION AT TUKUKAN
Deaconess Routledge, who has just returned to the mission, stands at the right. At the left is the Rev. E. A. Sibley

rises foot by foot until it becomes a raging torrent. After an hour or so we see ahead the clustered haystack-like roofs of Tukukan. But before we get to the town we turn sharply to the left and begin climbing a steep hill along the winding trail.

With the town far below us, we come finally to a shelf in the hillside on which stands the tiny mission residence and another building that does duty alternately as school house and chapel. Each morning and evening the men and women from the town below pass Deaconess Routledge's front door on their way to and from the rice paddies. She is always there with a smile to greet them. It is truly a house by the side of the road, the home of a friendly soul known and loved by all of Tukukan's eight hundred people, their relatives, friends and visitors.

About ten years ago, the little shack in which Deaconess Routledge has been living cost \$400. She ought not to be allowed to go back to it. It ought to be replaced at once by a building that is a little larger and a great deal safer. \$2,000 will build a decent house. Another \$500 would pipe water from a

spring further up the hill so that every drop of water used in the house would not have to be carried in by hand, as it is now.

But can the house be built? There is a ten dollar bill in the hands of the Treasurer that says "yes." It is in a special account marked "Mission residence at Tukukan." Are there other ten dollar bills or five dollar bills or one dollar bills or one hundred dollar bills that will join in chorus, "We want a house for Deaconess Routledge. We can build it and we will!"

THERE is immediate need for three missionary workers in the foreign field having specialized training: a young woman librarian for Low Memorial Library, St. John's University, Shanghai, China; a trained social worker for service among industrial operatives at Wuchang, China; a trained social worker to develop hospital social service in connection with St. Luke's Hospital, Shanghai, China.

Interested communicants of the Church will please confer with the Rev. A. B. Parson, 281 Fourth Avenue, New York City.

Hooker School, Mexico, Commended By Government

Official Examiners Express Surprise at the Excellence of Our School in Mexico City

By Myrtle E. Falk, U.T.O.

In Charge of Commercial and Music Departments, Hooker School, Mexico City

“COLEGIO Maria Josefina Hooker” needs no introduction to readers of THE SPIRIT OF MISSIONS, especially during the past four years in which Deaconess Anna G. Newell has been working to “put it on the map.” From a small school, doing excellent work in a quiet way, it has grown during these four years in buildings, in enrollment and in the character of its work, until at the close of the past year even the government teachers who came to give the official examinations, oral and written, required in all schools chartered by the government, were loud in their praises of the work of the school. This was an unusual compliment, as private schools are not especially favored by those interested in the educational program of the government.

But let me go back to the beginning of my acquaintance with the school in August, 1923. That summer I attended the Wellesley Conference where Deaconess Newell was conducting classes on Mexico. My interest in the school had previously been aroused when Ruth Osgood, a college friend and a Kappa sister, had become a member of the staff, so when Deaconess Newell made an appeal for a secretary to return with her, I applied for the

position and received an appointment.

For the remainder of that year I served as secretary, at the same time trying to acquire a little Spanish. After Christmas Deaconess Newell left for the States, leaving innumerable commissions to be fulfilled before the

opening of school in February. That was my real initiation to the school. A large vegetable garden to oversee, the health of the cow to be inquired into daily, seeing that the milk and vegetables not used by the house were accounted for in the books of the gardener, the gardener to supervise, with a new lawn to seed—not one blade of which ever appeared from the seeds I bought—these were a few of my responsibilities.

In addition I was to investigate the cause of our water supply running low and have a new well drilled if necessary. The motor that pumps the water finally stopped entirely, to my dismay, until a kind friend, calling on us Sunday afternoon, crawled into the tiny hole which housed it to discover that the belt was worn out. He patched it up with the canvas money bag in which we brought silver from the bank, with which the motor condescended to limp along until a plumber administered further to its an-



BANNER OF COMMERCIAL DEPARTMENT IN HOOKER SCHOOL

THE SPIRIT OF MISSIONS



FACULTY OF HOOKER SCHOOL, MEXICO CITY

Deaconess Newell, principal of the school, stands at the right. One of the younger Mexican teachers is a graduate of Hooker School and the daughter of a former pupil

cient internals, after which we again had water in abundance. In the house there were servants to direct, meals to plan, classrooms to be cleaned and put in order, school furniture to be made and supplies to be purchased. All this with a most meager vocabulary and knowledge of Spanish, which I had to use, also answering the inquiries of those who came to see about entering their children in the school.

After such a program, it was quite a relief when school opened in February and I had nothing to do but keep the books, buy and sell all the school supplies, teach four commercial classes and five music classes, with all the teaching in Spanish, and such minor duties as evening study halls, chaperoning, teaching Sunday School, etc.

The commercial department having only been established the year I came, I have been trying for two years to organize this work, and as there had been no previous music instruction such as we give in our public schools in the States, I have been pioneering in this field, too.

When I first came to the school the chapel exercises pained me deeply because of the way they sang the hymns.

Occasionally I recognized a tune as quite similar to one in our own Hymnal, only to discover that they were actually singing that very tune, but with such changes in time and note that the tune was completely disguised. The girl who played the organ was a perfect accompanist, in that she followed the voices instead of playing the music as written. A few "good" voices led the rest, a "good" woman's voice in Mexico being one sufficiently raucous and nasal to be heard above a multitude of other voices. However, with an hour's hymn practice on Sunday afternoons *with a metronome* (how our good choir directors will shudder at the very thought), and the gradual elimination of a few "leading" voices and a general calming down of the others, our chapel singing has become a laudable means of offering praise to God.

Classroom music has been an even more difficult problem, but in two years they had made so much progress that we were able to put on a lovely operetta last November, sixty children from the six lower grades and the upper departments taking part. We gave *Snow White and the Seven Dwarfs*,

HOOKER SCHOOL COMMENDED

a four-act operetta with English words and the music in two parts. In their English classes they worked on the words with such excellent results that English-speaking people in the audience said they actually understood all that was said and sung. The performance was most gratifying to those who had the work of training them.

My work in the commercial department has been most interesting as well. The first year the course was offered two girls entered it. At the end of the third year there were twelve in the department. The school now owns five typewriters of all sorts and conditions, and two girls use their own machines. Business education in Mexico is becoming more and more popular as women are beginning to have more freedom in choosing a career. There are several very large business schools, some conducted by the government and some private enterprises, in which short courses are offered as in our business schools at home. We feel that a girl is better prepared after finishing our course than after a few months in a business school, for our preparation consists not only in teaching them the necessary commercial subjects, but of even more importance, giving them

such a moral background that they will be able to maintain their self-respect while working under the trying experiences which a business girl encounters in Mexico.

Two girls finish the commercial course this year. One of them, Matilde Villavicencio, has been in the school longest of any of our girls, having entered in the third grade. Her mother was a pupil of the school, and her grandfather is a clergyman of our Church in Mexico. A year ago I took her home with me, and my two-month vacation was lengthened to five by an illness and operation, so she became quite well acquainted with American life and customs and speaks English very well. The Spanish classes in the North Central High School in Spokane, Washington, where we spent three months, became very interested in her and in Mexico through her. She gave several talks in Spanish, and has several trophies to remember the school by.

Although not large as yet the work is certainly worth while and we hope some day to have a large department preparing girls to make livelihoods that will make them independent enough to really plan their own lives and be in their turn leaders of Mexican women.



RECREATION TIME AT HOOKER SCHOOL

Some of the girls are about to ride on the little burros which bring charcoal to the school. The burro plays an important part in Mexican life

A Ministry of Healing Among Negroes

Field Nurse in a Rural District of
South Carolina Tells of Her Work

By Maude E. Callen, U.T.O.

Rural District Nurse at Pineville, S. C.

UNDER the direction of the National Council, I entered upon my field of work as rural mission nurse at Pineville, South Carolina, on October 1, 1923.

My first impression of this mission has ever been an inspiring one, in that I can never do too much along any line for our poor, unfortunate ones here.

Redeemer Mission is situated nearly seventeen miles from a railroad station, and buggies, wagons or cars are used as a means of transportation. Our communicants are scattered here and there some five to twelve miles more or less apart, some few settled in villages, but despite the distance they fail not to attend our services regularly.

One cannot realize what a rural nurse does unless they have had the opportunity to see the work. I have no special hours, no special place, to be about my duties attending the sick. In most cases that cannot afford a physician I act both as nurse and physician.

My way of getting to the patients is by ox cart, wagon, buggy, or sometimes by car. Patients come from far and near when able to get treatments. No night too dark, nor hour too late to be about my duty. Some patients' homes are too far to make daily visits, but whenever possible I go into a settlement and make as many visits as I can

while there. The living conditions are looked into and instructions given along the lines of sanitation.

The nearest drugstore is twenty-three miles distant, and the nearest hospital forty-seven miles from here, so one can clearly see how sick people suffer in cases of emergency.

We are really in need of some place or home where we can treat our folks whenever their home conditions are not favorable.

I have received two boxes of dispensary articles from two of our northern branches of the Woman's Auxiliary. These articles are used in case of emergency and for those who are too poor to secure them through other means.

Our nearest physician, Dr. Kirk, who

lives about ten miles away, donates medicine whenever possible. He is very kind to our people.

No fees are charged to our people unless they are able to pay a little and these funds are kept to use for emergency medicines, etc.

Let us hope and trust that some day we shall have the means whereby we may be able to receive our people and treat them amid sanitary conditions.

I hope to continue to work for my Master and my people until some day we shall be able to boast of our mission being among the record-breaking ones.



A RURAL DISTRICT NURSE
This is not a picture of the author, but of a nurse who is doing the same kind of work in the same locality

"They Have Eyes But They See Not"

Our Hospital Among Navajoes the Only Hope
of Thousands Threatened With Blindness

By *Anne E. Cady, U.T.O.*

Superintendent, Hospital of the Good Shepherd, Fort Defiance, Arizona

"THEY have eyes but they see not." I thought of how appropriate this saying was when it was



A LITTLE PATIENT

one day spoken by a Christian Navajo Indian in a ward at the Hospital of the Good Shepherd where there were lying six patients with both eyes bandaged, having but a few hours previously been operated upon. To save eyes from total blindness and to restore partial vision to eyes having no vision, and at the same time to

give light to the souls of the largest and one of the best tribes of Indians, is the work of this hospital of the Church. Daily it is fighting that contagious disease of the eye, trachoma, which is literally scratching out the sight of these splendid people. The Indians come to us from every direction and long distances. Many of them, even little children, are obliged to be led. After weeks of treatment, and often several operations, it is a joy indeed to find there is some vision and to see the little children able to run and play as any child should.

The Navajoes do not live in villages but are shepherds, wandering from place to place with their great flocks of sheep, so in order to teach them civilization and Christianity it is necessary to have a school or a hospital where they can be brought and taught. While we have them as patients we teach them all we can and find them, especially the

children, most responsive. Children often stay one year and two years, and four orphans, brought to us with terrible eyes and left with but partial vision, have never been called for, have no homes, and so belong to the mission. Two of these children, left with but a tiny bit of vision in just one eye, are being educated in a school for the blind, while the other two with better vision are in a regular school.

Most helpful in the religious work is our Navajo interpreter and Christian worker, Teddy Dawes, educated and trained by the Presbyterians, to preach to his own people in their native tongue. Each day the household gathers for family prayers and on Sunday morning we have a Sunday School when the household, and about a dozen from outside, are divided into classes and taught by the staff of workers. Teddy at this time gives plain Gospel teaching following the life of our Master in the Navajo tongue to those who understand no English, and we feel that many messages are carried miles and miles out on the reservation, which contains many million acres.

As this is the only hospital devoted exclusively to trachoma work for these thirty-five thousand Indians, steadily increasing in number, and as it is a recognized fact that such cases do not do well in a general hospital, we are very much overcrowded. Just at present our capacity is about thirty-five, so very often cases not ready to be discharged must be sent away to make room for more severe cases. It is necessary to hospitalize them for a long period of time and even when convalescent we often keep them on as we do not dare to send them back to their homes nor the children to school where

THE SPIRIT OF MISSIONS



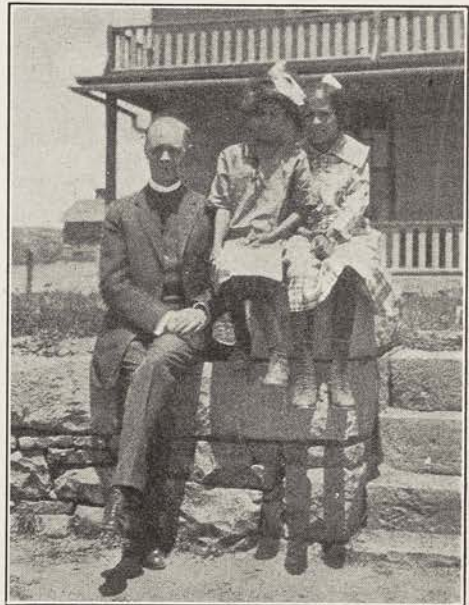
THE FAMILY OF THE CHRISTIAN NAVAJO WORKER

the treatment will not be kept up. So often for want of room we do not keep these cases and in a short time they will return to us with eyes most acute and in bad condition again, and if they do not return in time blindness is sure to follow.

These trachoma cases, except for a few days after being operated upon, are not bed patients. After operations they are placed in a ward next to the operating room until able to be returned to the regular ward in a separate building. This ward, our only available room, is not only used for fresh operative cases but in the winter, when we cannot heat the chapel, must be used for our services. When patients need this room we gather up the little organ, prayer books, hymnals and stools from the dining room, move into the operating room and have prayers and Sunday School there, moving out again after each service. This does very well until, as is generally the case, each winter, an epidemic starts in the house-

hold when we have no place to isolate the infected members of the family. Influenza, whooping cough, measles, and twice diphtheria, have broken out in the girls' ward where we were so crowded that the little girls were sleeping two in a bed. We were of course obliged to stop most operating on eyes for the one room was made into an isolation ward for girls. The next problem was when the infection broke out in the men and boys' ward. This time we used the cook's room and she slept on a cot in the storeroom and we had our services in the operating room. To me far more distressing was to have our nurse obliged to take a tiny child, dying with tubercular meningitis, into her own room until the end came.

We have a wing on one side of the main building and we want so much to build one opposite to it on the other side of the building. In this we can have more wards and relieve the crowded condition, a new operating room and two wards for bed patients in time of epidemics. In the basement of this building we will fit up a



ARCHDEACON JENKINS WITH TOPY AND POLLY, WHO HAVE BEEN CURED

"THEY HAVE EYES BUT THEY SEE NOT"



MISS HAWKES, THE NURSE, WITH A GROUP OF CONVALESCENT PATIENTS
For lack of room many patients must be sent out who are only partly cured to make room for acute cases and the operating room must do duty as a chapel on Sundays in the winter

laundry. Our only laundry facilities are a small room about ten feet square, used for bathing as well as laundry work, and our only equipment two old-fashioned hand machines and no stationary tubs. This is the same laundry and equipment which was used when we had not over a dozen patients.

Another need and branch of the work that should soon be started, if only on a small scale, is a school where we can educate and train in our own Church Navajo Christian workers and not be dependent upon the Presbyterians for such help. Our Church has never had any way of holding and educating our own children. They are brought to the hospital and baptized and when they reach school age they are turned over to either the Presbyterians or Roman Catholics for their education as they have boarding schools and priests and ministers working in the government schools. Day schools we cannot have among the Navajo Indians as they do not live in villages. A splendid teacher has asked to come to us, and if we can get our wing for patients, the operating room and ward

next it could be fitted up at a small expense and we could start our school on a small scale, holding some of our children. Many parents of children baptized at the hospital have asked me why we did not have a school for their children. Then, too, many little patients could go on with their education and continue their treatment until their eyes are in the best condition we can get them.

The Navajoes want their children to go to school and most of them prefer mission schools. There are nine thousand children of school age on the reservation and only school accommodations for two thousand, counting mission and government schools, leaving seven thousand children to grow up in the old heathen way. Surely our Church shares some of this responsibility.

So often Teddy's remark, "They have eyes but they see not", has come back to me and I have wondered just how near we are coming to meeting our responsibility of giving light to the souls of these Navajo Indians as well as light to their eyes.



READY FOR CRACKERS AND COCOA AT ST. ANDREW'S MISSION, MAYAGUEZ
Miss Everett says the children are full of fun all day long, but they had stage fright when the cameraman said "quietos." It was a novel experience for most of them

Among the Poor of Porto Rico

Our Mission Provides Recreation for
the Well and Cares for the Sick

By *Florence L. Everett, U.T.O.*

Worker in St. Andrew's, Mayaguez, Porto Rico

I THINK my readers will best understand the conditions under which we work in this corner of Porto Rico if I ask them to go with me on an afternoon expedition to visit the mothers of my little first-graders.

At least a dozen children accompanied me and as they led the way from house to house up the steep mountainside, in the hot sun, they danced merrily around me, shouting *Es una jira, una jira.* (It is a picnic, a picnic.)

All the homes we entered that day were very poor ones, typical of those from which the boys and girls of St. Andrew's come. In one house of three tiny rooms lived a family of nine; in another house, which had so many holes in the floor that it required much skill on the baby's part to creep over them safely, eight persons made a

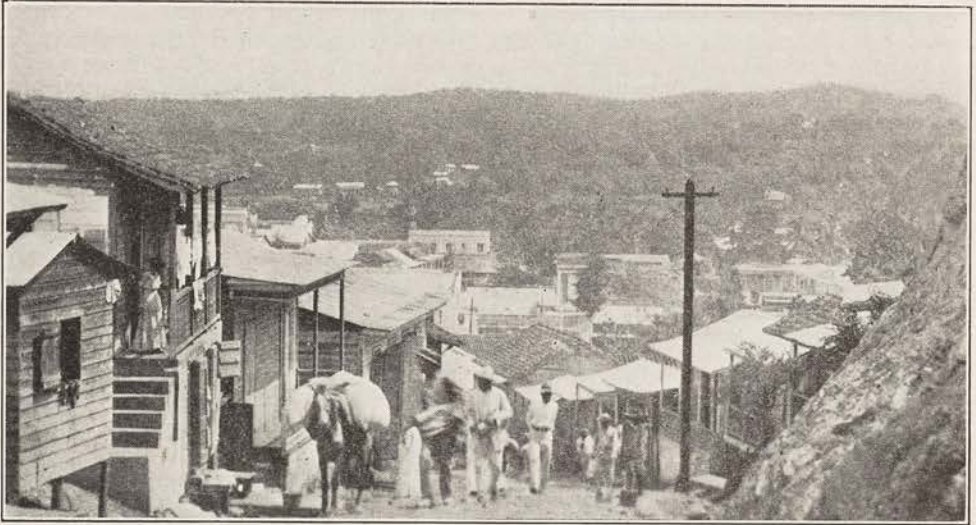
home; in yet another six children and their parents, the mother's sister and her two kiddies, composed the household.

Many families have a goat, a pig or chickens, in addition to numerous dogs and cats, and these animals walk in and out of the houses at their own sweet will.

All the mothers were delighted to see us, but as no one room could contain our gathering, we overflowed to the small porches and even to the road itself.

Juanito lives a little farther from the city than the other children, on a tiny *finca* or farm. His mother left the room for a few minutes and returned with a long stalk of sugarcane. With a large knife, she peeled off the outer rind, cut the pith into short pieces and gave them to the children and to me.

AMONG THE POOR OF PORTO RICO



STREET SCENE IN A POOR QUARTER IN MAYAGUEZ

This is one of the steep streets up which Miss Everett and her little charges climbed on their visitation. The little houses are built all up the hillside

They chewed contentedly and busily for several moments and I, too, did my best, for courtesy's sake.

During that whole afternoon of calling, I did not see one book nor toy in any of the homes, but that condition is bettered now, for as I write this we have just passed through Christmas and Epiphanytide.

There is a high percentage of malnutrition among the poorer classes of Porto Ricans and the children go to school with little or no breakfast. A cup of coffee, a "chunk" of bread, un-buttered and of poor quality, usually make up the morning meal. For some-time past, at the time of the morning recess, we have been providing lunches of crackers and cocoa for our boys and girls at St. Andrew's. Those who can afford to do so bring a penny or two each day in payment, but in the "baby" room, the first and second graders have luncheon, whether they can pay or not.

It is gratifying to notice the influence of the mission upon them. Seeing them in the patio, doing physical exercises each morning, or a few minutes later in the church for the short daily service, you could not believe that they came from the environment I have

described.

We are especially happy at St. Andrew's at present, because our rector is constructing a playground, a large, safe place where the children may play. The street has always been the chief center for recreation, and dogs, balls, ox-carts, goats, automobiles, boys and girls are often a confused mass. When the playground is finished it will be a great addition to the equipment of the Mission and a very valuable asset in the lives of all our young people. They will derive great benefit and pleasure at recesses and before and after school hours; it will be used on Friday night for basketball for the Girls' Friendly and for all the fascinating games of the younger children.

After the Juniors have worked an hour on Wednesday afternoons, embroidering handkerchiefs to earn money for their gifts in the Five Fields of service, they will adjourn with guests to the playground for fun and recreation. The Little Helpers, my first and second graders, will have their turn immediately after school on Fridays, and last but by no means least, it will be a suitable place for volley-ball and other diversions for the club of boys and

young men of the mission in charge of our assistant priest, a Porto Rican. The name of this club is *En Pos de Luz* (Towards the Light) and its objects are instruction, recreation and religion. Every meeting opens with prayer, and attendance at church services and at Church school classes is greatly stressed. Their leader has organized a baseball team and it is a common thing to see him accompanying the older members of his club to a game with opponents or taking the younger boys for a picnic in the country or a swim in the river. To all of them, he is a fine example of Christian young manhood.

We are very happy these days for another reason, for we are planning to open a clinic soon on our own mission property, financed by the Industrial De-

partment of our School. This is made possible because of the many orders for embroidery and native drawn work sent by our loyal friends in the States.

A doctor will be in attendance two or three days a week and a nurse will follow up the cases and teach the care of babies and of the sick to the mothers in their homes. The nurse, we are proud to say, is a young Porto Rican, brought up in the mission and trained professionally in St. Luke's Hospital.

The opening of a clinic is a Godsend in any section of Porto Rico. Abraham Lincoln once said, "God must love the common people. He has made so many." Thousands of them live in Porto Rico and a large proportion are poor and sick. But poverty, disease and ignorance are splendid foes for Christians to fight.

Opportunities On Every Hand In Japan

OUR missionary in Wakayama, Japan, the Rev. J. Hubard Lloyd, says it is certain that new opportunities are opening up on every hand for Christian work. He thinks that this is probably one of the good results from the earthquake of 1923. "It makes one almost desperate in seeing so many chances opening up and not being able to take hold of them all, either for lack of physical strength or for lack of sufficient means. For instance, there is a little town, Sakai, between here and our work at Nogami where new work has been opened by the Rev. M. Sakaguchi, rector of our Churches at Marusu and Nogami. It all started from a young man who was a motorman on the electric road between Wakayama and Osaka. He was in a collision several years ago and lost his right arm. Of course, he had to give up his job as motorman, receiving a small sum of money from the company as compensation for his injury, so he returned to his home in Sakai. He heard of our services at Nogami and began attending them. He continued attending the services there, became a catechumen

and was later on baptized and confirmed. He had formed a *Seimenkwai* (Young Men's Club) at Sakai and through him the members invited Mr. Sakaguchi to come to Sakai once a week and teach them Christianity. This he has been doing for over two years now and each Monday night he rides from Marusu to Sakai on his bicycle, some eight or nine miles, and gives them a service. Through Mr. S. they invited me to come once a month and this I accepted and have been several times to these meetings. The room has been filled with from forty to sixty young men with a few old fellows sprinkled in for ballast! A few years ago you could not have dragged these men out with a rope and tackle. Now they are falling over each other literally, to get the thing out of Christianity of which they may have heard, and for which the human heart everywhere yearns, a loving, saving God.

"Every missionary I have talked with seems to feel the same thing, that a new and greater opportunity is open to Christian work than at any previous time during this century."

A Growing Mission in Honolulu

Chapel, Orphanage, School, Kindergarten
and Community Center, All in One

By Hilda Van Deerlin, U.T.O.

Head of St. Mary's Mission, Honolulu

TWO years ago we told in THE SPIRIT OF MISSIONS of our cramped condition, and the great need of an addition to our home for children. Last year we told of the building of a new school room which enabled us to use the old one for a dormitory. This year we are happy to say that largely through the efforts of our good friend, Mrs. Restarick, a wing is being added to one side of our Mission House. This will contain a good-sized dining room on the first floor and a nursery and bedroom on the second. The Honolulu Branch of the Woman's Auxiliary has promised to assume the responsibility of raising the money for a similar wing at the other side of the house, which will contain a living room,

dormitory, small bedroom, and baths.

We are exceedingly thankful for this, for not only have we been crowded to the utmost, but we have been obliged continually to refuse needy children on account of lack of room. In one week recently we were asked to receive fourteen little orphans, most of them Hawaiians, who needed such a home as we have at St. Mary's, for we do not separate little brothers from their sisters as other institutions here do.

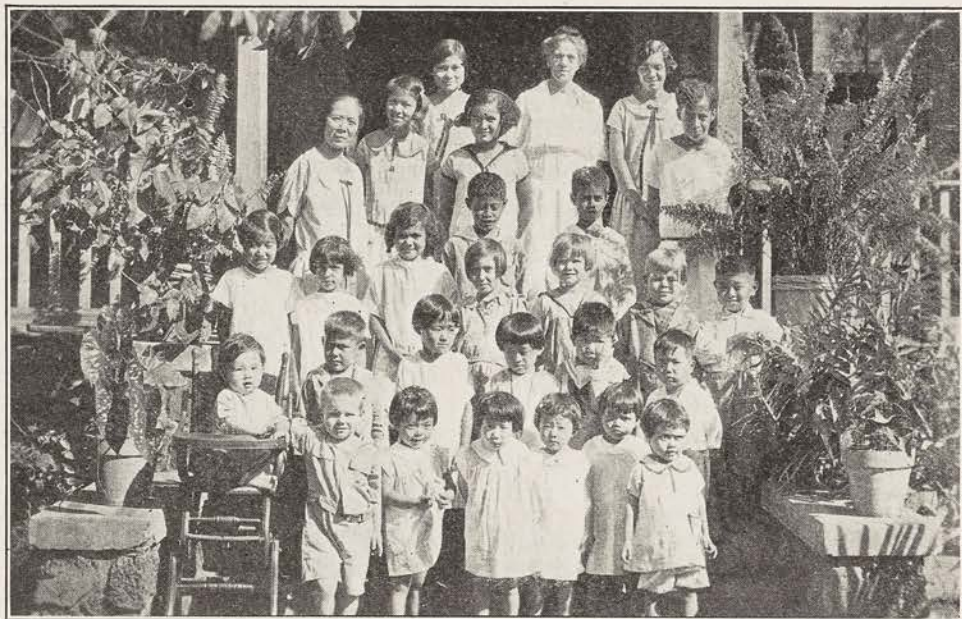
St. Mary's has a Sunday School consisting of over two hundred children. The kindergarten department with its attendance of seventy-five little ones is an interesting part of this work, and for it the room is sometimes arranged as a church with an altar built of large



ON THE BEACH AT ST. MARY'S MISSION, HONOLULU

The teacher in charge of these little ones is Miss Sara Chung, a Chinese girl, who has been connected with the mission for many years

THE SPIRIT OF MISSIONS



PART OF THE FAMILY AT ST. MARY'S MISSION, HONOLULU

Miss Van Deerlin stands at the back. The children represent many nationalities. Anglo-Saxons, Hawaiians, Japanese, Chinese, Koreans, Porto Ricans and half-breeds

blocks with a small cross, candles and flowers upon it. At other times the children sit in a large circle, or around small tables. They have a special service which was drawn up for them in which they can all take part.

The children of all grades meet in the church and we have the privilege of having Bishop Restarick hold the service and give instruction each Sunday morning. On the first Sunday after Epiphany twenty-four of our Japanese children, five of them belonging to one family, were baptized.

The baby clinic, which cares for babies from birth to two years of age, is reaching out more and more and the mothers show a very marked improvement in their intelligent treatment of their children. The babies, numbering about one hundred, come once a week and are weighed and looked over by a trained nurse and by a doctor who gives his services, and the preschool children come once in two weeks. A trained nurse, paid for by the citizens of Honolulu, is at St.

Mary's dispensary every day, and in addition to her work there is also district nurse for the neighborhood, working from the Mission as a center.

The older boys and girls of the neighborhood find much enjoyment in games of basketball and volleyball in our playground, in which children are to be found all day long. The older ones have their Young People's Fellowship meetings on Sunday, and during the week the Boy Scouts, the Girl Scouts and the Junior Scouts have their gatherings. So that the physical, mental and spiritual needs of the young are looked after at St. Mary's, the aim being to train them that they may grow up good Christian men and women and good American citizens. When we remember that they will have the vote when they become of age, this adds to the importance of our work.

St. Mary's Mission is the only Christian work in the district called Moiliili, where the population is wholly composed of foreigners, most of whom are Japanese.

A Sick Call in the Virginia Mountains

Traversing Ham Hollow on a Foggy
Midnight Proves Quite an Adventure

By *Mabel R. Mansfield, U.T.O.*

Worker at Grace House on the Mountain, St. Paul, Virginia

THE Sunday before Christmas was a dark, foggy day, so foggy one could scarcely see a hundred yards away. However, in spite of fog and mud, there were "some several" (a large number in mountain parlance) at Sunday School.



GRANNIE

After Sunday School, the fog seemed to grow more dense, and late in the afternoon, as Deaconess Olson and I stood at the

window looking out, we remarked, "How dreadful to be lost in such a fog; isn't it fortunate we do not have to go out tonight?"

Supper over, we were talking about the plans for Christmas. There was the service to be thought of, the tree to be "fotched" and trimmed, boxes from our friends to be unpacked, gifts sorted and marked, the rehearsals for the pageant to be arranged for, dates for the Christmas parties to be decided upon, and innumerable other details to be taken into consideration if the Christmastide was to be one of joy and good will. In the midst of our planning, there was a loud "hello" at the gate, and on opening the door and peering out into the darkness, we saw a strange man with a miner's torch and with him two small boys and a dog. One of the boys, whom I recognized as Joe W., handed me a note from his mother which read, "Ma is bad off, can you come? I don't think she will last long."

Then Joe explained that the old grandmother was sick, and his mother wanted us to bring medicine and come at once. The family lived in one of our worst hollows, and Deaconess and I decided it would be best for us both to go. So we started out, each armed with our own flashlight, in spite of which we walked "by faith rather than by sight" for neither of us were at all sure of the path. However, having perfect faith in our guides, we walked along at a rapid pace, and in less than an hour reached the home of Mrs. W. Speaking a few words to her, we went to the bedside of the grandmother, and taking her temperature and pulse, realized she was a very sick woman. Under the circumstances, we had no right to give any medicine, so told the family they must send for a doctor.

The patient was very restless and I watched her a short while and then suggested having prayers, the family gladly consenting. So kneeling down, we repeated the Lord's Prayer together, and after prayers for the sick and those caring for her, we again watched. Grannie, who was trying so hard to tell us something, every now and then insisted on getting out of bed.

Two hours passed, and the old lady began to grow more easy, and finally fell into a quiet sleep. Knowing that neighbors intended sitting up all night, and that we could do no good by staying, we decided to start back to Grace House, assuring the family one of us would return in the morning if needed.

Our guide of the early evening had gone for the doctor (whom he did not succeed in getting). However, we felt confident we could find our way home, taking a more familiar path. So starting out we walked about a mile

THE SPIRIT OF MISSIONS



GRACE HOUSE ON THE MOUNTAIN, ST. PAUL, VIRGINIA

The Mission is a center of all sorts of help for the community. The people in the surrounding hollows come confidently for aid

over a mighty rough road when we found ourselves ascending the "Ham cornfield". We knew we were not going in the right direction and I suggested climbing the hill until we came to the top and then trying to get our bearings. Deaconess Olson declared "There is no top to it. We are lost!" And so it seemed. After some discussion, we retraced our steps through the mud, our feet growing heavier with each step, and before long, found ourselves once more in Ham Hollow.

Then fortune favored us, for the fog began to lift and we discovered two or three stars peeping out from behind the clouds to cheer us on our way. Wandering around a bit, we finally found the right path and, again climbing a steep hill, reached home about

one o'clock in the morning.

For the next few days different members of the family came to report that Grannie was improving and we were not needed, and as there was so much to be done we did not return to Ham Hollow for a week.

Christmas came and went and, on the Tuesday following, when our rector came to Grace House for the Christmas Communion and family dinner, Mrs. W. left her mother and came to the Mission to attend the service. Before leaving she remarked, "Ma says she believes your prayers helped her that night," and let us trust they did, for by prayer as well as by teaching we are trying to help both old and young in this corner of the Master's Vineyard.

Once Friends Japanese Are Friends Forever

IN 1904, Deaconess Anna L. Ranson and Miss C. Gertrude Heywood went to Kawagoe, Japan, as the first resident women workers. In those days, foreigners were such a novelty in Kawagoe that people climbed the trees to see these two gigantic foreign women go by. Later, Deaconess Ranson took charge of the training school for mission women in Sendai until illness drove her home to keep her for several years. Now she is back in Japan and in Kawagoe once again. She writes:

"I am in a rented Japanese house, with a Japanese maid, and there are no other foreigners in the city. The kindergarten teacher was a baby here when I first lived in Kawagoe. One of the nice things of getting along in years is to have all these associations. Indeed it has been altogether interesting to come back here after seventeen years and have the postman, the care taker at the kindergarten, the milkman, just the same people. And the Japanese never forget; they are friends forever."

What You Are Doing in St. Agnes', Kyoto

Women at Home Are Making Our
Lord Known to Women in Japan

By *Hallie R. Williams, U.T.O.*

Principal St. Agnes' School, Kyoto, Japan

IN the great cities of the United States there are bodies of fine women who are making the "Coming of the Kingdom" their business. In small towns are groups of earnest women who meet weekly to pray for the "Coming of the Kingdom." Out on a farm on the wide plains is, perhaps, one lone devoted woman who never fails to bow her head at noonday and pray "Thy Kingdom Come." And as I sit here in my study in Kyoto I am thinking about all those women who, all over the United States, as members of the Woman's Auxiliary, each in her own group, each according to her strength, is helping to carry out our Lord's commands. When Christ said, "Go ye into all the world," we know that He did not mean that all people could go out from their homes and into foreign lands. But He did know that none could go without the help of all. And so from those very earliest beginnings even until now those who have gone have found it possible only because of the coöperation and backing of those at home.

As a United Thank Offering worker I cannot express too strongly my sense of thankfulness for the help which comes through your love and prayers. Some, whom I am fortunate enough to

know personally, pray for me; all, I am sure, pray for the school. The work that St. Agnes' is doing is far, far bigger than any one or all of the six American teachers could do. Often we marvel at the rapid growth, the deepening spiritual life, the many opportunities.

And then we thank God for the women of the Church at home, you who, however distant from the immediate object of the work, live so close to the center of it all that merely to know that your representatives are faithful is sufficient answer to your prayers.

This morning I have been on a half-day excursion to the tomb of the great Emperor Meiji—doubtless some of you will recall it—such a beautiful spot,

grand in its perfect simplicity and superb setting. And now this afternoon I want to tell you about some of the girls whom you have taught to know the Christ.

Two years ago, preparations for the Girls' Friendly Society Christmas Candle Lighting Service and big supper afterwards had kept us all very busy that day. That beautiful procession of young girls, the choir in their white vestments, the other pupils in their blue uniforms, each one lighting her candle and moving through the darkened church, all singing so joy-



THE EVER-READY SMILE OF A
MEMBER OF THE G. F. S.

THE SPIRIT OF MISSIONS

fully, *Kitarite ogami, kitarite ogami*—“O, come let us adore Him, Christ the Lord”—the candidates gathered about the chancel steps to be received into the Girls’ Friendly, and coming back so quietly, proud and happy over that precious pin shining on their hearts, all made a very stirring service. Then Bishop Gailor, who was on his visit to the Orient, gave such a fine talk—and it was all over, I thought. But when I got up from my knees I was stopped by a voice.

“Sensei, can I be a Christian? I want to make my home better and this can do it. My father claps his hands before the Buddhist idol every morning but it does us no good. He is drunk most of the time and makes my home a bad, dirty place. I want to make him good and change it all. Can a girl like me be a Christian?”

It was Kuniko San and her eyes were aglow with zeal and inspiration. Kuniko San is the daughter of a barber and had earned the money to come to school during those six years by working hard in her father’s shop. She could never come to church or Bible class on Sunday and we had never thought of her as being especially interested in becoming a Christian. But all along she was learning and thinking and wanting something greater than she could find in her poor home. So she began to come regularly for special teaching, bringing her dear friend, Takae San with her. That was two years ago. Last spring Kuniko San was baptized and confirmed just before she graduated from the Business Course of our Junior College. Now she is secretary and language teacher to two of our missionaries in Fukui. She is happy and helpful and zealous in working for the good of her own people. She came back this New Year’s time for her first vacation. As soon as she got off the train she said,

“Sensei, I have my apron right on top of my basket. I’ll start to work as soon as I get to the shop. This is a busy time for barbers. I don’t want

my family to think I can’t work just as hard when I am a Christian as I did before.”

And evidently her family didn’t, because before she went back she made definite arrangements for her two younger sisters to come every week for special teaching about the Master and one has already asked to be baptized. It is a most perfect example of “The Truth shall make you free.” All the aspirations and ambitions to be something better than she or any of her family had ever known have been let loose and given room to grow and find expression in that heart lightened by the Light of the World.

Now that is one very beautiful piece of work you’ve begun. It will never have an end.

Here is another little incident. Kono Sensei is a dear little young teacher married to a poetical husband who lets her do rather as she pleases. She was having lunch with us one day when she happened to come in to see a teacher who was sick. As we were talking about forming an English club for the Japanese teachers, she said:

“Sensei, much rather than English I want to learn about Jesus. Because, you know, I want to be good and I believe that to be a Christian is the best way to be good. Will you teach me?”

She comes regularly and is doing a great deal of thinking. After a talk about God the Father who makes all living things and who gives to man and woman the power to create, and how when love between man and woman is pure and high it is a part of the Father’s love, she heaved a deep sigh and said:

“Now I understand why divorce is wrong. I will live differently now.”

I don’t know all the ins and outs of what she was thinking, but in her desire to be good she had found the key which opens the door to all Goodness, Beauty and Truth. Now that’s another thing you are doing.

Then here are four of the dearest, brightest little girls you ever knew

WHAT YOU ARE DOING IN ST. AGNES', KYOTO



A GROUP OF THE GIRLS OF ST. AGNES' SCHOOL ON AN EXCURSION
*The Rev. K. Hayakawa, who has been principal of the school since 1915, stands in the rear row.
Mr. Hayakawa is also rector of St. Agnes' Church*

whom you have brought right into the Church, to strengthen it and brighten it all their lives—doubtless down through the lives of their children and grandchildren. Three years ago they entered St. Agnes', just nice girls, day pupils, coming from totally non-Christian homes, conservative homes where old thought, and customs are carefully preserved, where it was thought, perhaps, the smaller private school would give more attention to manners than the huge government schools. They were very, very nice little girls from the beginning, they loved to come to school, their report cards were very, very good, their uniforms were very, very neat, and they liked to study English very, very much. So it was not surprising when they came one day bringing six other little girls to ask for an English Bible Class.

Here was another group for the Sunday afternoon Bible school which we five American teachers have here at St. Agnes' House. We all meet together for a good singing of hymns with Miss Paine at the piano. Then Miss Welte takes her group of big girls from the Kindergarten Training Department, Miss Smith her group from the English Department, Miss McGrath her group from the High School, and for the one hour before

three o'clock church service begins there is hard work in the study of the teachings of Christ. One year of English was not very much to work with, but lapses into Japanese to get the real teaching and important points didn't matter, and with pretty cards sent from America with easy English written on the back, wonderful progress was made. Stories of the Old Testament soon made them know and love God the Father. Hymns and reading the Gospels gradually brought a realization of the wonder of Jesus the Saviour. Regular daily attendance at Morning Prayer in the school church taught them the beauty of worship. These, supplemented by the regular instruction in Japanese for the whole school, gave to these little girls a real knowledge of the Christ. This fall, just after the beginning of their third year, they came to say:

"Sensei, we all four want to be baptized."

"Have your parents given permission?"

"Yes, though father is very unwilling," said Haruyo San. "Mother doesn't care," said Yuriko San.

So at Christmas time these four little girls were received into God's family. They are His children and yours and mine.

THE SPIRIT OF MISSIONS

These are a few of the many similar incidents which are occurring all the time. Of course it's all the time because your prayers never cease. What influence does this have on our whole school? Just today one of our non-Christian teachers, new this year, and who is doing some extra teaching in the biggest, finest government school in the city, said to me:

"Sensei, I go to that school three afternoons a week and when I come back to St. Agnes' I feel as if I had come from cold winter to mild, warm spring. I told the principal over there that and he said, 'Yes, I know, St. Agnes' is a Christian school and it is obliged to show in the warm, friendly atmosphere. We just can't get it in a non-religious institution.' "Oh, I like St. Agnes' much better," she went on. "I'm too old to become a Christian, but please teach my daughter. She will need it as she grows older and makes her own home."

Just yesterday a fine woman, a trained nurse, came up a five hours' journey from her home to enter her daughter for the new school year. She said, "I can enter her in the government school in our city, but I can't be satisfied with an education that is totally without religion. She must have first a good Christian education."

These incidents will go to show you that Christianity has become positively one of the religions of Japan. People from all classes of society are Christians and they are demanding it for their children. The Buddhists know this and are making what thoughtful Japanese people tell me is a last forced effort to revive their influence by imitating Christian methods. I am only too glad if the Buddhists can give hope to their people. But be that as it may here at our St. Agnes' the only pure Truth, the only perfect Beauty, is being taught to six hundred girls.

And now, I just must tell you, though I didn't start out to do that, what a happy, happy song is singing itself along through all our days. "We are going to have our new building—

we are going to have our new building. And then won't it be fine!" Last October we began to sing when the cable came from New Orleans telling of the \$15,000 for St. Agnes', and then when the promise of \$25,000 more came our song became a shout of praise, of thanksgiving that the women of the Church at home are so beautifully conscious of the work to be done and are doing it with such generosity and enthusiasm. Please know that because of this beautiful generosity your work here will be better done, results more telling, your 600 girls can assemble in a proper assembly hall, their bodies can have proper training in a suitable gymnasium, your fine Japanese teachers can have a comfortable rest room and adequate space for their belongings, classrooms and library will make everybody here freer and better for their tasks. Because of all these things you will be satisfied that your best there is producing the best out here. Thank you, thank you, thank you, for all you are to us and all you do for us.

AN event of interest in musical circles of the Church is the publication of a communion office founded on Negro spirituals and said by many to be a setting of rare dignity and beauty. The arrangement has been made by the Rev. Arthur Myron Cockran, rector of St. Ambrose Church, Raleigh, North Carolina, and director of music at St. Augustine's School, Raleigh. The work is dedicated to the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, at whose suggestion it was undertaken. The choir of the Church of the Ascension in Rochester, N. Y. and many others have used the office and have highly recommended it. The Negro spiritual long since was accepted as a definite contribution to musical forms and this and other efforts to adapt it to choral uses will be followed throughout the Church with interest.

Of the appropriateness of the "spiritual" to this most spiritual of uses, there can be no question in any mind.

Teaching and Training Chinese Nurses

The Christian Message Brings a New Sense of Responsibility
—To Be a Good Nurse You Must Be a Good Woman

By M. Geraldine Cabot, U.T.O.

Superintendent of Nurses in the Church General Hospital, Wuchang

THE Training School of the Women's Department of the Church General Hospital in Wuchang is beginning another year unhindered by the political troubles in the country. Until this year the candidates have come from the various mission schools of our Church and also from the English Wesleyan schools in Hankow and Hanyang. This year there were applications from a Methodist school in Kiu-kiang and another in Nanchang, a day's journey down the Yangste, from St. Faith's school in Peking under the S. P. G. of the English church, and, most interesting of all, from government schools in Wuchang. The applicants were given a stricter test than in former years and great was the surprise of the girls from the government school when they found that they could not answer extremely elementary questions in English, nor had they the slightest idea what to do when it came to the addition of simple fractions.

After acceptance as a regular probationer the new nurse is given her first practical classes in bed-making, care of the ward furniture and the serving of meals. These classes only use a small part of the time each week, for most of the study time is given over to lectures on the Theory of Nursing and such subjects as Anatomy and Materia Medica. For four months the new class works in this fashion, gradually getting used to

work in the wards until by January first the new nurses are given their first hospital uniform, dark blue trousers and coat with a white cross on the sleeve and white apron, and are counted on regular duty in the wards.

From this time on for four years they live the routine life of hospital nurses, their work being changed every month or two so as to give every one an equal chance in the different departments: children's wards, medical and surgical wards, eye ward, private rooms, out-patient clinic and a certain amount of experience in the nursing care of "foreigners". At times our foreigners' room is in constant use by one member of the mission or another. Last year we had to commandeer

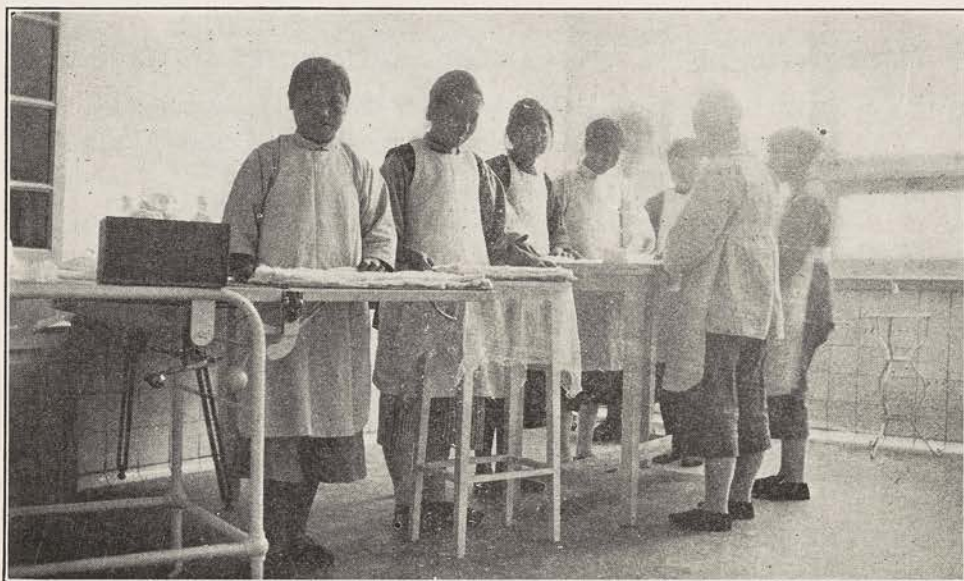
two of the rooms set apart for Chinese patients as the special room was in such demand. As the present arrangement of the hospital staff does not allow a nurse to "go out" on a case, this is the only way in which our nurses can have the experience of nursing foreigners.

Perhaps you will have gathered from the foregoing that the "foreign" nurse does not do any actual nursing. Her work is the training of the Chinese nurses, giving practical demonstrations in class and ward, supervising their work in the wards and other departments and above all being on hand for help and advice. This is often needed, for example, for the more or less for-



PROBATIONERS AT THE CHURCH
GENERAL HOSPITAL, WUCHANG,
CHINA

THE SPIRIT OF MISSIONS



MAKING SURGICAL SUPPLIES IN THE OPERATING ROOM

All the probationers in the Church General Hospital have to go through a regular routine of practical work in addition to studying the theory of nursing.

mal reports of day and night nurse as well as for reporting on the progress of a case which means training in observation and detail of treatment. There is a steady improvement in the growing sense of responsibility, a virtue which is extremely difficult for the Oriental to acquire, at least as we Westerners interpret it. After all at the last analysis do we not interpret it in the light of Christian faith, and these nurses are, most of them, very young Christians.

It is all very well for us foreign nurses to teach and train these Chinese students in the methods of Western nursing, but we must not fail to realize that we do it because nursing the sick is part of our Lord's command to His disciples, and that the failures of our nurses are not merely failures in routine treatment, etc., but lack of understanding of the principle underlying it all. Remembering this, it is most thrilling to know of the new probationer class only last year that sent in a most interesting set of papers on the interpretation of a saying of Florence Nightingale, "A good nurse is first of all a good woman." One paper especially

brought out very strongly that unless a nurse went about her work with a loving heart and was a "hot-hearted" disciple of our Lord, she had better give up and devote her energies to some other form of service. In this connection it is interesting to note that the Chinese character which is chosen for the Nurses' Association badge is translated *service*. But its original meaning was nearer the idea of servitude and slavery and now its position as the nurses' badge raises it to mean "labor or effort for the benefit of others," and therefore capable of truly Christian interpretation.

The nurses live in the Leonard Memorial Home, a house of foreign construction arranged in three floors with sleeping porches which form one side of an L shaped building, the dressing rooms and bathrooms forming the other. Two or three nurses share a dressing room, each girl having a cupboard for clothes and dressing table combined, a straight backed chair or a long rattan reclining chair. As Chinese garments are always folded when not in use it is only when winter fur lined coats are being aired before putting

THE SPIRIT OF MISSIONS



THE CHILDREN'S WARD OF THE CHURCH GENERAL HOSPITAL, WUCHANG
This sunny, airy, beautifully fitted up room must be a revelation to the Chinese, young and old, who find themselves for the first time in such an environment

away that any hanging space is needed. At this season therefore the superintendent of nurses must relax the rule that garments may not be left in the dormitories; for a long bamboo pole or two appears across the corners of the dormitories thrust through as many coat sleeves as it will take.

The donor of the Home made careful stipulation that there should be an oratory for the nurses' private use and sent a beautiful Ober-Ammergau crucifix to hang there. A set of the Stations of the Cross were given for the walls and a pair of candlesticks and a frontal for the altar. It is furnished with benches and flat kneeling cushions, these being the same sort as are made for Buddhist temples, the only difference being that the covers are blue cotton instead of red. The oratory was especially used once a week last year for the closing prayers of an evening Bible class that I had for the senior class. In addition to this oratory there is of course the hospital chapel proper where the nursing staff of both hospitals, i. e., Men's and Women's departments, come together every Sunday

morning for the sung Eucharist and every Sunday evening for Evensong and address. The nurses in the Women's Department take turns taking ward prayers on two different floors each evening at the end of the day, and all come together each morning when Dr. James reads prayers.

At present there is no place where the nurses can have any kind of outdoor games. I should like to find a place in the daily routine during the winter for short drill to obviate chilblains and cold feet. I have a picture in mind as I write of nurses off duty sitting huddled up in the sun or near the stove in their sitting-room, studying aloud or making new clothes or stitching shoe soles.

The graduate nurses have not yet been mentioned and they truly deserve a special part of this letter. Four of these nurses have a nice big room divided into sleeping porch, sitting room and dressing room on the top floor of the Home above mine. Their uniform is white with a red cross on the sleeve and they wear plain caps as a further badge of office. Each has her distinct head nurse's job, either in the

operating room and adjoining wards; work in the laboratory and out patient department; in clinic taking histories for the foreign doctor; or taking their turn under Dr. James' supervision in outside maternity work. We hope to increase the facilities for giving them more of a post-graduate course in the duties and responsibilities of a head nurse. They need training in the house-keeping and economics of the hospital to fit them for isolated work in smaller country hospitals which would only have one graduate nurse. Such a nurse would be far from other nurses and would feel the loneliness due to distance from home and friends and consequent strangeness of her environment.

Remember that Chinese girls have not traveled round their own country

and that local customs and dialects play a very important part in their lives and in the matter of speech; dialects may so differ that they are not readily understood nor are they themselves able to understand in their turn the speech of the particular city or province to which they may go to help in starting a training school. Going away from her own training school may mean opposition by the nurse's own family, fear of her failure to make good, fear of a strange place. It is only those who are truly "hot-hearted" followers of our Lord who can undertake this kind of work. And when you pray for the nurses in mission hospitals, remember these Chinese nurses during their training and afterward in whatever responsibilities they may find themselves.

Opposition Strengthens the Faith of Chinese Christians

WRITING at the end of January the Rev. Robert C. Wilson, of Zangzok, near Shanghai, said:

"So far the Chinese Christians have behaved well under the anti-Christian propaganda, and to a certain extent it has led them to consider the claims of the Church more seriously than formerly, not neglecting them or being indifferent to them. A few days ago, a so-called communist, originally from Koosan, where we have a congregation, was arrested and papers report he was beheaded in Kiangyin, the adjoining county. Foreign papers say he was stirring up the farmers to refuse to pay rent to landlords. Chinese papers say that he was organizing a farmers' protective league to aid the indigent farmers in places where the drought of the past summer ruined the rice crops and the farmers were suffering. I have no adequate trustworthy information about his doings. But I do know that there was a bad harvest in some sections, and quite a bit of suffering in consequence.

"In adjacent villages we have about 250 people, communicants, baptized, and catechumens, besides a hundred or

more inquirers. Within the last two months they have been consulting about buying land at Koosan, the largest town of that section, and this month they subscribed \$340 and bought a piece of land. That is in the face of a bad harvest year and an anti-Christian movement. So it seems as if opposition had only operated to stiffen up their Christian faith. One of the Koosan Church leaders, was taken violently sick about six weeks ago. They sent for the Church clergy in the city to come and pray for him. The Rev. Ku Kyok Sung and Rev. Hollis Smith rode out on horseback, a four-hour ride, and held a communion service for the sick man, Woo Liang Fu. Some days later he was much better, and he has given fifty dollars to show his gratitude to God for his recovery. Heathen relatives were urging him to call in the Buddhist or Taoist priests, and have an old-fashioned thanksgiving service, but he gave this \$50 in thanks to Heaven for this mercy, and his relatives are silent now about the old-fashioned service. The catechist told me that this was all Woo Liang Fu's own idea, not a suggestion from Church workers."

Building Up Christian Character in Cuba

Recent Years See a Great Change
in the Outlook of Cuban Girls

By Sarah W. Ashhurst, U.T.O.

Principal of All Saints' School, Guantanamo

IT is indeed a pleasure to give my fellow workers in the United Thank Offering an account of the work that you have sent me to do for you and our dear Lord, at All Saints' School, Guantanamo. School and Church are so utterly dependent one upon another in Guantanamo that they are practically one organization, and work together to



ALL SAINTS' CHURCH

upbuild the Kingdom of our Lord.

Guantanamo is more like a huge, overgrown village than like a city. In spite of its rapid growth in size, improvements have not kept pace with increase in population. There are no paved streets, no sewers, no trolley cars. When we can't walk where we wish to go, we must hire a coach or an automobile. In the rainy season the mud is inexpressible, but in the dry season the dust is so very annoying and distressing we wish for the rains, in spite of the mud.

The one thing in which Cuba abounds, even above sugar, is children, of all sizes, colors and classes. Truly this is the hope of Cuba for the future, if she can only give these children the right kind of education so as to form Christian character and make them loyal to country and Church.

The formation of Christian character is what All Saints' stands for above all else. A good English education, so that our scholars may be fitted to enter high school or business college in the United States, if so desired, is the

drawing card at All Saints'. We carry them through Junior High School and they are either ready to work here or continue their studies in the United States.

I have seen a tremendous change in the ideas concerning young womanhood in my fourteen years in Cuba. Instead of seeing only one possibility for the future, that of getting married or finding a man to support her, the girl now looks forward with eagerness to some kind of life work, as in the United States.

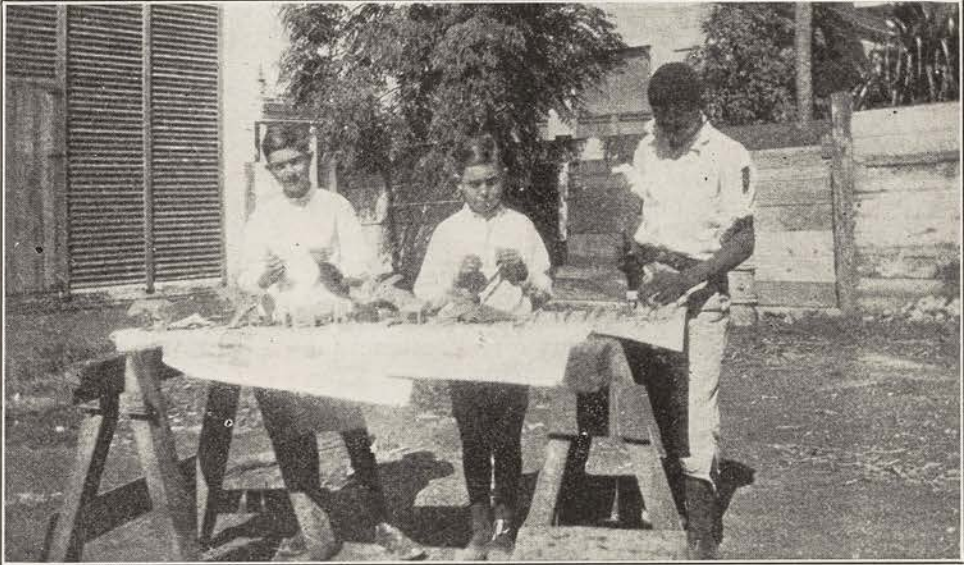
Perhaps if I give you a schedule of our weekly engagements it will give you as good an idea of our work as anything I can say.

Sunday at 7.15 is the English Communion Service, with us six teachers and about thirty Jamaicans usually present.

At nine a.m. we have Spanish Sunday School, with communion in Spanish the first Sunday of every month. We usually have about seventy-five or eighty children and young people present at this time, with more at the great seasons such as Christmas and Easter. Those of us who speak Spanish teach at this time. All of us teach in the English Sunday School at 3.15 p.m., when we usually have over one hundred scholars present. Then evening service in English at 7.30 p.m., which ends our day. It is my privilege to train the choir and lead the singing at all services, so between singing and teaching I am thankful my voice is very enduring and holds out until the last amen is sung.

Monday morning at 8.30 sees us all in the school. The addition made to the school building last summer has

THE SPIRIT OF MISSIONS



SOME OF THE BOYS MAKING CHRISTMAS TOYS

The boys and girls of All Saints' School believe in passing on to the others some of the good things they have received

made a wonderful difference to us, and Miss De Grange's class is no longer under the stairs, as formerly. We open with the Creed, prayers, and a hymn in Spanish, and continue our Christian Nurture program as begun on Sunday during the first school period. The last class is English conversation and finishes at noon. After lunch this afternoon session opens at one o'clock, lasting until three. The children fully enjoy our school patio. We have wonderful baseball and basketball games.

Sometimes there are sick calls to be made, or absentees to be hunted up. Sometimes we are preparing our Harvest Home program, Christmas or Easter mystery plays, and have rehearsals in the afternoons after school. Every Tuesday night we have the meeting of the Young People's Society, with an occasional dance in the school for which we charge twenty-five cents admission to cover expenses and make a little for the society.

Wednesday afternoon after school the Church School Service League meets to work for the Five Fields of Service. Wednesday night we have

Evening Prayer in English in the church, and choir rehearsal. Thursday night the rector has the meeting of the Order of Sir Galahad in the school. Friday night we have Evening Prayer in Spanish in the church with a class on home care of the sick, and how to care for babies, varied with evenings of games for our Cuban girls.

Saturday is our great day. Shampooing, washing, mending, sorting the clean clothes, letters, all sorts of odds and ends fill up the time, and the day is gone before we are half through all the tasks planned. Late Saturday afternoon the flowers must be put on the altar, which is one of my weekly joys, for it adds so much to the beauty of the Church when the flowers are carefully arranged.

Then with two Sunday school lessons to study and an occasional visit to a sugar mill to call on friends, or to the movies, all our time is filled, and we wish the week had eight days instead of seven, so that some of the sins of omission might be eliminated. We are too busy for Satan to suggest much mischief for idle hands to do!

Faith Home in Panama a Real Home

Lives Up to Its Name In Spite
of Handicaps of Various Kinds

By Alice C. Lightbourne, U.T.O.

Housemother of Faith Home, Panama City, Panama

FAITH HOME for orphans and homeless little ones, which is one of the things dear to the heart of Bishop Morris, is hampered by the fact that it is not situated in the Canal Zone itself but just outside the limits, in the Republic of Panama. Besides being two miles from St. Luke's Cathedral, Ancon, where we attend Church School and services, our children are unable to attend the public schools maintained by the government of the United States on the Zone. We hope, however, that some day our little household may join the other members of the family. The government will give us a site as soon as Bishop Morris can erect a suitable building for us.

Faith Home is emphatically a home with a small "h." I felt that no home was complete without a baby in it, so when an Ecuadorian who works on one of the canal dredges brought his three motherless children of five and three and a baby of eighteen months to me, saying he wanted them to be trained to be good, I told him to bring them on Sunday afternoon. Imagine my feelings when at eight-thirty a.m., as I was leaving with eleven of the older children for Church school and church, in he came with his babies, all out of breath for fear he was late. There was nothing for me to do but send the others to the Cathedral alone. I knew they could be trusted to behave.

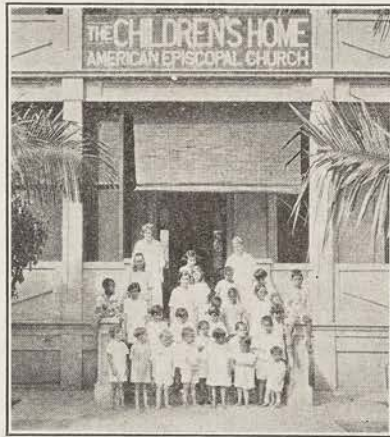
Still I was ever so pleased when the following day Canon Melcher brought me a gift of ten dollars for the children. It was from a tourist staying for a few days at the Tivoli Hotel. He had noticed how well they behaved during the service and that they had no grown-up person with them.

It was well that Chichi, the baby, came in when he did as he had a bad attack of bronchitis and was very ill. Now that he is getting fat and has lost the forlorn look in his eyes, his father is pathetically grateful. He had done wonderfully well, though, for over a year in caring for his children alone.

Bella Vista, where our home is situated, is, as I said before, two miles from the Cathedral where we attend services.

Two miles in this climate is too far for walking so it is necessary to have a car to take the children in. It is also needed to bring out our food supplies. Our car has a very fine suburban bus top, but alas, the engine is worn out. My! what we two women have suffered from that car! I am sure it is only because they are sorry for us that the police have not arrested us, when we have gone jerking and groaning (I mean the car) past them.

Once a week either Bishop Morris or Dean Meredith come out for a vesper service in our own little chapel. We have four girls who are communicants



FAITH HOME IN PANAMA

THE SPIRIT OF MISSIONS



THE CHILDREN OF FAITH HOME IN THEIR PLAYGROUND

Miss Lightbourne, the head of the house, stands by the old bus. She says the engine is worn out and gives our missionaries many anxious moments

and go regularly with us to the Cathedral, but sometimes we have had the privilege of Bishop Morris coming out and holding an early celebration of the Holy Communion here.

We begin our day with a few prayers in the chapel at which the two maids and all the children, even Chichi, attend. I like to think of how we meet there morning after morning, the thirty of us. Chichi stands beside me as reverently and quietly as any grown-up. Then in the evening we have a similar little service. The children appreciate these privileges more than people are apt to think they do, and many a passerby has paused to listen to their hymns, which they love to sing most heartily if not always correctly.

We have the traits of many nationalities to deal with and we try to get the point of view of each child. People often ask me if there is anything accomplished by working with these mixed races. No one would ask such a question who could see as we do the growth of self-control in these poor little ones who have a weak, ignorant background and an enervating climate to contend with.

What we hope we are doing is building up characters. It is slow work but there are times when one is privileged to see gratifying results. The children do show up finely in an emergency and can be counted on to get there on time if they are going anywhere. I am not trying to make you think these children are paragons of perfection, only I do want you to believe that in spite of many handicaps they have fine traits.

The children are now eagerly looking forward to the summer vacation which begins in February. Next year I hope to plan their day so that they can have lessons regularly, to keep them busy. I wish we could have a Spanish teacher for a few hours each day, but perhaps I should not add that to our *real* needs which seem to have piled up lately—the automobile and sewing machine are worn out. I don't know which is most aggravating, not to be able to *go* or not to be able to *sew* when one needs to. Besides our ice chest is dropping to pieces and we must have a building of our own. Since this is a Faith Home and we have the faith, we know that these things will come in time because we really do need them.

The Genesis of Patriotism in China

II. Liberty—Equality—Fraternity—These Words of High Meaning Are Foreign to the Chinese Mind

By the Right Rev. Daniel Trumbull Huntington, D.D.

Bishop of Anking

This is the second of a series of articles by Bishop Huntington which it is hoped will appear in successive issues of THE SPIRIT OF MISSIONS. The Bishop did not find it possible to complete the whole series during the course of his return voyage to China, but sent the instalment we print.



AMONG the other things" which were not on the Empress Dowager's program for her young students were the three words of the French Revolution, Liberty, Equality and Fraternity. To understand how revolutionary they are in China it is necessary to look at the Confucian system. Confucius never contemplated anything except an absolute monarchy "tempered by revolution". The government of the country consisted in his day of the emperor, the great feudal barons, their ministers, and below them the heads of clans and families. The barons had, in his day, usurped nearly all the imperial authority, but Chin Shih Hwang Ti in the third century, B. C., conquered the whole country and abolished the feudal nobility. This is the only great change in the form of the government which had come during China's long history, until the revolution of 1911.

The whole theory of Chinese life is one of mutual responsibility and graduated authority. Obviously liberty has but a small place, equality none whatever, and fraternity a very limited one. The two kinds of thought could not live together and the new wine has blown the old wine skins to pieces. There is no emperor so he cannot be obeyed. The authority of the president is nothing. The power of officials, except military despots, is but a shadow

of what it formerly was. Parents are no longer the sole arbiters of their children's destiny.

Take the matter of marriage. In the old days marriages were arranged by the parents with the aid of go-betweens. The woman was married into her husband's family. She was of course the wife of her husband, but also she was a new family slave, especially of her mother-in-law. The change is of course not complete and a story which I heard only a few years ago will illustrate the old attitude. It was told to me by a missionary of many years' standing. He had had a coolie who had died. His wife had continued to work for the family while the only son had entered the army. He had just been home to get married and came to pay his respects to my friend before leaving to rejoin his company. My friend said "I suppose you will take your wife back to Nanking with you." He drew himself up and said, "Sir, I am not a Christian, but I have some conscience. I would not think of taking my wife away from my mother." That is the old idea, but how many cases do we know of where betrothals arranged in infancy have been broken off because either the girl or the boy—usually the boy—had gotten an education and did not want an ignorant partner. A betrothal is almost as difficult to break as a marriage, but usually the matter can be adjusted by a financial arrangement which often leaves the objector deeply in debt.

THE SPIRIT OF MISSIONS

The whole matter of the relation of men and women is undergoing a marked change. In the old days men and women never saw each other socially. The only women who ever saw men other than their near relations, were sing-song girls. Other female society was unattainable by men. Now there is in the more advanced circles a definite tendency to dine and even dance together, though in most places this is not customary as yet. One seems to be shut up in a vicious circle with reference to the whole matter, for as long as men regard women as they, for the most part, do in China, it is impossible for them to associate together, and as long as they do not associate together they will so regard them. However there is a new spirit coming in with the advent of the Christian faith and with the growth of this spirit the problem will be solved.

Not only with respect to the relations of the sexes but in all other matters

this new spirit is coming in. Political ideals run all the way from Bolshevism to a return to monarchy. Industrially a new era is coming in. When I went to China thirty years ago Shanghai was a nice commercial city of about 500,000 people. Now it is a great industrial center with a population of nearly 2,000,000. The change is definitely being made from the old home industries to mass production and capitalism. That has got to come. The only question is how its evils can be reduced. Have we got to go through all the difficulties which we have gone through and are still going through or can a better way be found? Can a real spirit of fraternity be made to rule? Can true liberty, political, economic and social, be attained? Can such equality be achieved as to give justice to all? These are some of the questions which the Church must take up and help to settle.

(To be Continued)

A Message of Thanks to Loyal Friends

Seventy-Six U. T. O. Missionaries Lend Aid
to Tell Story of Their World-Wide Effort

THE SPIRIT OF MISSIONS presents herewith very sincere thanks to the seventy-six missionaries in The United Thank Offering group who responded to its request for articles presenting the story of their work in various fields. This response represents a degree of co-operation never before matched in the story of Thank Offering numbers. The Editor's request, supplemented by the endorsement of Miss Lindley, evidently struck a responsive chord in the hearts of these missionaries everywhere with result that no single issue could present all of their contributions. It has been possible only to choose manuscripts representative of the various fields for the April issue, and in this place to assure all of these loyalists that their contributions will tincture the magazine with the symbol U. T. O. for several successive months.

May we venture to say at this point that the United Thank Offering Number is not organized with intent to glorify the United Thank Offering worker in contrast with any other missionary serving under the banner of the Church. Our purpose is to give in the language of workers themselves concrete evidence of the missionary service developed because of the sacrificial loyalty of the women of the Church to the idea of showing thankfulness in missionary giving.

We are indebted to the Executive Secretary of the Auxiliary for the illuminating article which opens this special issue, telling generally the inception, progress and accomplishment of the Thank Offering.

We present herewith the list of the loyal seventy-six who have contributed to the United Thank Offering Number

THANKS TO LOYAL FRIENDS

of 1926. New zeal for the Offering will surely result, so that not only THE SPIRIT OF MISSIONS but the whole Church—at home and abroad—is indebted to each of those who make up this Roll of Honor.

Foreign Missions

CHINA

Anking:

Deaconess E. E. Fueller, Anking.
Sister Ruth Magdalene, C. T. Wuhu.

Hankow:

Miss M. G. Cabot, Wuchang.
Miss M. G. Johnson, Wuchang.
Miss Christine Barr, Wuchang.
Miss Alice M. Clark, Hankow.
Miss Violet L. Hughes, Hankow.
Miss M. E. Wood, Wuchang.
Miss Elise G. Dexter, Wuchang.
Miss E. Buchanan, Wuchang.

Shanghai:

Miss M. S. Mitchell, Shanghai.
Miss M. A. Bremer, Yangchow.
Deaconess K. Putnam, Yangchow.
Miss H. F. Gosline, Nanking.
Miss M. A. Hill, Changshu (Zangzok).
Deaconess T. L. Paine, Changshu (Zangzok).
Miss Grace W. Brady, Wusih.
Miss Gertrude I. Selzer, Wusih.

JAPAN

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Miss M. Ambler, Kyoto.
Miss H. R. Williams, Kyoto.
Miss Edith L. Foote, Kyoto.

Tohoku:

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North Tokyo
Miss C. G. Heywood, Tokyo.
Miss L. H. Boyd, Tokyo.
Miss Bessie McKim, Maebashi.
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LIBERIA

Miss M. S. Ridgely, Cape Mount.

MEXICO

Miss M. E. Falk, Mexico City.

CUBA

Miss S. W. Ashhurst, Guantanamo.

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Miss B. B. Blacknall, Nenana.
Miss A. H. Hill, Allakaket.

Canal Zone:

Miss A. C. Lightbourn, Ancon.

Hawaii:

Miss H. Van Deerlin, Honolulu.
Miss Eunice Haddon, Honolulu.

Philippine Islands:

Miss E. W. Colladay, Manila.

Porto Rico:

Miss F. L. Everett, Mayaguez.

In the United States

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Mrs. H. H. Elliott, South Dakota.
Deaconess G. J. Baker, South Dakota.
Miss R. Camfield, Utah.
Miss S. E. Salisbury, Minnesota.
Miss R. D. Harmon, Nevada.
Miss Anne E. Cady, Arizona.
Sisters of the Holy Nativity, Fond du Lac.

Among Negroes:

Miss M. E. Callen, South Carolina.

Mountain Work:

Mrs. R. M. Oswell, Tennessee.
Mrs. F. C. MacDonald, Tennessee.
Miss M. R. Mansfield, Southwestern, Virginia.
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Miss O. Harrison, Southwestern Virginia.
Miss J. R. Field, Western North Carolina.
Miss M. F. Montgomery, Southwestern Virginia.
Deaconess M. P. Williams, Southwestern Virginia.
Miss Isabel Graves, Western North Carolina.
Miss B. P. Daingerfield, Lexington.

Mill Work:

Miss Mary Ramsaur, South Carolina.
Miss C. Wing, Atlanta.

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Mrs. M. Helferty, North Dakota.
Miss C. Corbett, Spokane.
Deaconess C. E. LeHew, Western Nebraska.
Deaconess M. Shepherd, Utah.
Miss A. L. Robertson, East Carolina.
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Deaconess J. Peterson, Quincy.
Deaconess Elizabeth Dorsey, California.
Deaconess E. H. Crump, Western North Carolina.
Mrs. A. B. Brackett, Springfield.
Miss E. B. Sprague, Eastern Nebraska.
Miss Helen Larkin, Spokane.
Miss E. J. Ridgway, Salina.

Miscellaneous Work:

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Mrs. C. G. Templeton, Oklahoma.
Miss E. M. Whitley, Springfield.

Sanctuary of the Church's Mission

CONSUMMATION

"For thine is the kingdom, and the power, and the glory, for ever and ever"

THE sequence of events in Isaiah's vision (Is. 6: 1-8.) is what we know it would be, the vision of God, the realization of the prophet's own sin, the purification, a call to service and dedication to that service, "Here am I; send me!"

Because it is our Father's plan, our Father's method, our Father's forgiveness, our Father's strength, we too cry, "Here are we, send us," and He does send us. And one more gift He gives us as we go. The inspiration of knowing the certainty of victory. He is the "same yesterday, today and forever," and if we are wise we shall let that certainty of God and of His final victory arm us for the struggle between today and the day when the victory is won.

It has been said that Christians of old thought of the Kingdom of Heaven as in the future, and that we think little of another world since we believe that the Kingdom of Heaven must be set up here in this world. Surely, both views are true, and without both we miss something extremely precious.

The Kingdom is among us now, but we also look forward to the future when we shall enter fully into that which we only know now in part. It is the hope, the belief in eternity which makes today's true value. "Thou hast set eternity in their hearts" and because today, *this day* of twenty-four hours in which we are living just now, is a day in eternity it is very precious. What we do today we do in one of the days which are included in our whole life, that eternal life which we live now and shall live in the ages before us. The very glory of today is because it does not stand, a single day by itself, but is set in eternity.

"He who desires the end, desires the means." What we hope for when our minds and hearts contemplate the kingdom, and the power, and the glory, will settle our living for today. Following our Master in His choice of the long way of service, rather than the quick one of satan's suggesting, we go on the way that demands patience, keeping faith with our Master, sacrifice perhaps, but we walk it serenely because we know that the Kingdom is certain and that knowledge makes the glory of our life as we hasten toward the time when our Father's Kingdom will have been established. His power, His will, His life in us makes it all more than "worth while!"

"Ye are all Christ's in this your self-surrender,
True sons of God in seeking not your own,
Yours now the hardship,
Yours shall be the splendour
Of the Great Triumph and the King's, 'Well done'!"

And yet, I doubt if it is even the "Well done" which will mean most to us then. Wherever we are we shall be working with unspeakable joy for our Father and His Kingdom. For if only we have eyes to see our Father on His throne, high and lifted up, and hearts to love His way, we shall live in the glorious certainty that His is the "Kingdom, and the power, and the glory, for ever and ever."

"We all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory into glory."

—From *Noon-Day Meditations*, by Grace Lindley, given at New Orleans, October, 1925.

Missions From a New Angle

Historical Perspective Finds Christianity Not
Competing With But Completing Other Religions

By *The Rev. James Thayer Addison*

Professor of the History of Religion and Missions, Episcopal Theological School, Cambridge
(Reprinted from *The Churchman* of February 27, 1926)

THERE are many familiar ways of looking at missions; but the subject is seldom approached quite coolly and impartially from the point of view of the student of the history of religion. Yet, after all, missions are a part of the history of religion, part of the story of the rise and spread of religions. So it is sometimes worth while to leave aside the lesser questions of Episcopalian programs and parish budgets and even the greater questions of duty and conscience, and survey the problem of missions as students of world religions.

From this unfamiliar angle what do we see? First of all we discover, in the past and in the present, two main types of religion—religions of nature and religions of salvation. The first we call religions of nature for two reasons. The gods of nature religions are apt to be nature gods—gods that embody the great forces of nature—sky-gods and sun-gods, thunder-gods and wind-gods, gods of the woods, and rivers, and goddesses of the earth and of the crops. And, again, these gods are worshiped to obtain natural goods—fair weather and rain, prosperity and fertile fields, children and crops and cattle. Of this type were the religions of the ancient civilizations—Egypt, Greece, and Rome, and of this type is the purely Japanese religion of Shinto. These nature religions are usually state religions. The gods are gods of the State and are worshiped to maintain the welfare of the State. And for that reason they have one marked characteristic: they belong to a given people and they are confined to a given people. There may be some borrowing here and there; but the Egyptian religion is for the Egyptians, the Roman religion is for

the Romans and Shinto is for the Japanese. The country belongs to the gods and the gods belong to the country, and the whole object of both state and religion is to secure the material welfare of the country and all its people. That is the first and earlier of the two types of religion; and in such religions there is no rhyme nor reason for any missions. Missions would be illogical and unnecessary and so do not exist.

But there is a different story to tell when we come to the religions of salvation—the redemptive religions. The object of these religions is the salvation of the soul; their appeal is to the individual; and their emphasis is not on natural goods but on spiritual goods, not on the riches of this world but on the riches of the next world. Of this type are the great religions of Judaism and Christianity, Mohammedanism and Buddhism. By one path or another each of these religions seeks to redeem the individual soul. And since the aim and emphasis is spiritual and personal there can be no boundaries of nationality or race. If their claims to offer redemption or immortality are true anywhere, they are true everywhere. Here, therefore, missions are necessary and inevitable. And they are inevitable not only logically but practically. These religions not only theoretically ought to be missionary but historically they always have been missionary. From the time when Judaism ceased to be merely the religion of Israel and became a true religion of salvation it spread throughout the Roman world. Everybody knows, too, the missionary record of Mohammedanism, for today we see Moslems not only in Arabia but in South Africa and India, in the East In-

dies, in China and in Russia. And Buddhism, which began in India, we see today in all the other nations of the East—Ceylon and Burma and Siam and China and Korea and Japan.

International Religions

ONE firm conclusion we can therefore reach. *Religions of salvation are international.* The logic of theory and the logic of history urge them beyond all bounds of race. So missions are a normal and natural activity of all the redemptive religions. They have all had them and they all have them. Indeed, the only thing that can prevent a redemptive religion from being missionary is decay and decline. And the first sign of such decay is the permanent lapse of missionary enthusiasm. So it has been with Christianity. From the beginning it has been an irresistibly expanding religion. It could not be true to its belief and its history if it were not international. It would fall below the level of its great rivals if it were not persistently missionary.

In the light of these facts of religion and these laws of history, the least we can do, then, as students of the history of religion, is to accept missions as reasonable and inevitable. And if we are adherents of the Christian religion of salvation, we simply have the choice of regarding missions as our penalty or our privilege.

Certain other conclusions are likewise hard to avoid. Unless we want to dodge the last twenty-five hundred years of history we cannot maintain the comfortable fiction that each nation was born with its own religion and that the laws of nature demanded that it keep that same religion till the crack of doom. For the whole story of religion for twenty-five hundred years has been one of change and growth, of progress and decay. Religions have constantly been transplanted. Over and over again races have absorbed alien religions. Conversion from one religion to another is not only psychologically possible, it is a commonplace of history. The pure-

blooded Rajput in India, sprung from the same Aryan stock as we ourselves, is today a Moslem, a devotee of a Semitic religion. So is the black African negro. So are eight million Chinese. And as for the Buddhists, who are they? In India, once a Buddhist country, there are almost none left. But thousands of miles away, among people of utterly different traditions and standards, there are devoted Buddhists by the millions. Even more striking is the Christian record, for today there is hardly a race of mankind in either hemisphere among which Christians may not be found.

Whether we approach missions, then, from the point of view of the history of religion or the psychology of religion, we find their activity to be not only possible, but logical and inevitable. They are not eccentric or exceptional, but common and normal.

So much is true of the past and of the present. But what of the future? Will there be missions for centuries to come? The answer is plain: there will be missions just so long as there is more than one live religion of salvation. The present situation is that there are three great international redemptive religions: Buddhism, Mohammedanism and Christianity. All are universal religions in their claims and very largely in their conquests. Each is offered as *the* religion of the world, and the last two are actively competing for that place. When we are faced with these facts, two questions naturally arise—Is there any excuse for this competition, and is there to be any end to this competition?

Often today the claim is made that there is no excuse for this competition. All the religions, we are told, are essentially the same. At bottom they teach the same truths. So why not call off all this heated propaganda, all this old-fashioned rivalry, get together on some broad general basis and melt gradually into affectionate religious unity?

That sounds all very well until you come to take account of more than ten per cent of the facts, for only those like

H. G. Wells, who take account of less than ten per cent of the facts, will ever believe for a moment that all the great religions are essentially alike. They are not. The three great religions I have named are alike in only two important respects. They are all three religions and they are all three religions of salvation. In no other *important* respects do the three agree. The more you know of the great religions the more different they seem.

Except for one sect in one country, Buddhism is today a religion of many gods. On its popular side it is polytheism. Its inner truths are reserved for the philosopher and the monk, and they are based on the idea of escape from suffering by the renunciation of all desire. Buddhism ignores society and the redemption of society; it does nothing with the family except tolerate it, and its founder denied the soul and denied a supreme God. Everything fundamental in Christianity—one personal God, personal immortality, the idea of the Kingdom of God, and of redemption through Christ, are denied by Buddhism. As for Mohammedanism, look at the Koran and then look at the New Testament. Look at Mohammed and then look at Christ. If we think those two staring contrasts are only slightly different versions of the same thing, we must have lost every trace of any feeling for religious values. If we want to be so *broad-minded* as to say that Buddhism may be better than Christianity or Mohammedanism may be better than both—well and good. But don't let us be so *absent-minded* as to say that they are practically the same thing. Between the great redemptive religions there are enough differences to make competition reasonable and missions inevitable.

But some tolerant friend will say: "The Japanese are such an interesting little people. They have their own religion that is adapted to them. Why disturb them with ours?" What does he mean by "their own religion"? They had their own religion two thousand years

ago. It was a form of animism later developing into Shinto. Then along came enthusiastic Buddhist missionaries from China and Korea and introduced an Indian religion different in every respect from the Japanese religion; and the Japanese absorbed it and adapted it, and today they are the liveliest Buddhist people in the world. If that happened once, you cannot tell what will happen next. The only safe attitude for any reasonably good Christian is not to be so modest about his own religion as to keep it under a bushel for fear that some other race may eventually want to adopt it.

Yet still we have one more question to ask. Granted that this missionary competition is inevitable, when and how will it end? In other words, are we to have an ultimate stalemate or will one religion emerge as the absolute religion of the world?

The only answer that science and history can make is—wait and see. . . . Only the future can decide.

Yet if science and history can go no further than watchful waiting, faith still has her own vision of the future. After all, whatever we may be as students, we are primarily followers of Christ. And as followers of Christ we see Him as the Master of the World. Not in His Church of the present—split and stunted as it is—but in Christ Himself we see the answer to the needs and the longings of mankind. Not as competing with the other religions, but as completing them, we see the Christ and His Church that is to be. In the Christianity that is Christ we find all that is deepest and highest in all the religions of the world, so that in finding Him men may keep and cherish all that was dear to them and win besides far more than they dared to ask for or to hope. To let men see Him as He is, to be such perfect instruments of His seeking love that God's children everywhere may mark not our own imperfection but His perfection—that is the missionary task of His Church. That is the task in which we are fellow-laborers with God.

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

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

Appointments of the Presiding Bishop

THE recovery and rapid convalescence of the Presiding Bishop have brought joy to the whole Church. At the advice of his physicians, however, all engagements to June 1 have been cancelled. His plans subsequent to that date will be announced later.

Missions and Church Extension

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

Across the Secretary's Desk

WHAT is a secretary going to do when he receives such a letter as this: "I have wished to give part of my salary towards meeting the National Council deficit. I hope it may help a little in raising the balance needed." Enclosed with the letter were checks totalling \$233.32, salary for just one-third of a year. That is the gift of an Alaska missionary.

PAGE 27 of the January SPIRIT OF MISSIONS carried a brief statement of the serious suffering facing our Chinese workers in the diocese of Hankow. Famine had reduced food supplies and sent up prices. So Bishop Roots asked for at least \$2,500 to enable him to increase the income of 183 workers by five cents a day each.

From far and near the response has come. The Finance Department tells me that up to March 1st, \$1,045.55 had been received. I know of one gift since then of \$500.00. Something more than one-half the amount has already been given. On behalf of Bishop Roots and his Chinese friends, I say "Thank you most heartily."

I am sure that before December 31st the remaining \$1,000.00 asked for by the Bishop can be given.

SEVENTEEN years ago the late Henry S. P. Martin, of St. Luke's Church, Brooklyn, left a bequest of \$100,000 to the Domestic and Foreign Missionary Society. His

will provided that this amount was to be held in trust in perpetuity, the income therefrom to be distributed annually among missionary bishops of the Church, serving in the domestic and foreign fields. So it comes about that through the generous and wise provision of this layman, it is my privilege every year, just before Christmas, to send each of the Church's missionary bishops in active service his share of the fund. The exact amount depends upon the number of bishops. It is usually about \$200 for each. As the number of bishops increases, the share of each becomes a little less. Some time, perhaps, another layman, thinking of the many calls that a missionary bishop has to meet, will want to follow Mr. Martin's good example.

Here is the comment of one bishop acknowledging the gift: "I feel that Mr. Martin must have had a tender spot in his heart for missionary bishops. However little we may have merited such generosity, we can at least give praise for his memory, be thankful for what he has done, and hope that he himself is able to rejoice with us over his kind deed."

IT hurts secretarial feelings to realize how entirely just is this comment from Deaconess Shaw of Bontoc. She went out last summer to take over the work among girls in that important station in the mountain province of the Philippines;

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"To be perfectly frank, I think the church building here is a disgrace to the Church at home, and it seems to me that these people cannot but feel that our religion means very little to us if we are content to use such a building. We are packed in like sardines Sunday mornings, with many standing up and others going away discouraged. It seems little use to try to advance the work for we cannot accommodate all who want to come to church now.

The church was begun fifteen years ago

with the idea that a building of stone would be erected. The money gave out even before the chancel was completed. A tiny wooden nave was added, and so the building has remained ever since. An appeal for it was made in the list of Philippine priorities in the Program of the Church for 1923-25. Once again the church is listed in the advance work objects for the Philippines for the present triennium. Bishop Mosher estimates that not less than \$15,000 will be needed.

Sailings of Missionaries During March

Miss Gordo Willson, a nurse, appointed to the new Hospital at Wrangell, Alaska, sailed from Seattle on March 6th.

Miss Helen J. Disbrow, returning to Kyoto after furlough, sailed from San Francisco on March 6th.

Miss Elizabeth H. Falck, returning to Shanghai after furlough, sailed from Seattle March 11th.

Miss Anna M. Groff, returning to Shanghai after furlough, sailed from Seattle March 11th.

Miss Anne E. Byerly, returning to Hankow after furlough, sailed from San Francisco March 20th.

Miss Gladys G. Spencer, returning after furlough to the district of Tohoku, Japan, sailed from Vancouver March 20th.

Deaconess Dorothea Carlsen, returning after furlough to the district of Tohoku, Japan, sailed from Vancouver March 20th.

The Rev. P. Lindel Tsen, returning to Anking *via* Europe after two and a half-years' study in America, sailed from New York March 20th.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Speakers' Bureau

Miss Jean W. Underhill, in Charge

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

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

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 266.

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.

CHINA

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

The Rev. Dr. B. L. Ansell (Province 3).

Miss Lucy Kent (Province 2).

The Rev. E. H. S. Ling (Province 2).

Miss Mildred Capron (Province 1).

Rev. L. W. Faucett (Province 5).

The Rev. E. J. Lee and Mrs. Lee (Province 2).

CUBA

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

JAPAN

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

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

Miss C. G. Heywood (Province 1).

Rev. Dr. I. H. Correll (Province 2).

ALASKA

Miss Bessie B. Blacknall (Province 4).

Archdeacon Drane (Province 4).

Deaconess Anna Sterne (Province 5).

LIBERIA

The Rev. H. A. Donovan (Province 3).

Miss Grace Meyette (Province 3).

NEGRO

Archdeacon Russell (Province 3).

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

Archdeacon Baskerville (Province 4).

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

PORTO RICO

The Rev. Ernest Pugh (Province 2).

Religious Education

The Rev. John W. Suter, Jr., Executive Secretary

In this space for several months will be found a series of articles by Mr. Suter dealing with missionary education for children

IV. Mission-Study Makes Churchmen

MISSION-STUDY, properly conducted, develops Churchmanship. Every good Churchman is a good missionary.

Here it becomes necessary to insert a rather long parenthetical digression explaining in what sense we here use the word *Churchmanship*. This word has had a curious history, and is popularly used today to signify something different from its essential and best meaning. It is used today to refer to one's religious views or opinions, to describe one's ecclesiastical viewpoint, in such matters for example as ceremonial or the interpretation of the Sacraments. The Church necessarily contains many schools of thought and schools of practice, roughly about six. To ask of a man, "What is his Churchmanship?" means (by present popular usage), "To which school does he belong?"

On the other hand, how much better it would be if we used this essentially fine word to refer, not to *type of opinion*, but rather to *degree of ability*. As such, the word would be like its partners; marksmanship, penmanship, seamanship, draughtsmanship, etc. When speaking of the nation rather than the Church we use the corresponding noun in its true sense. A man's statesmanship is his ability to act as a statesman, his quality as such, his vision, influence, skill. A man possesses it in a greater or less *degree*. It is a question of degree rather than type. The word does not refer to the man's school of thought, or to his views. For this we have a different noun, politics. If we say, "What are his politics?" we mean "Is he a Republican or a Democrat? Is he a free-trader? Is he a single-taxer? Is he a prohibitionist, an internationalist?" In this case it is a question of opinions, whereas in the matter of statesmanship it is a question of ability.

Returning now to Church life, it is evident that our popular vocabulary is at fault. We lack a good noun that corresponds to the word *politics* in national affairs. When we want to know a man's ecclesiastical views, we should be able to ask, "What is (or are) his —?" But alas, we have no word! On the other hand, when we want to know how *able* he is as a Church member, then it is that we should ask, "What is his Churchmanship? Is it good or bad, much or little, strong or weak?" In this real sense there is, of course, good and bad Churchmanship in every school of religious thought, precisely

as there is good and bad statesmanship among Republicans as among Democrats. Churchmanship, then, properly speaking, is a skill, a faculty. A person therefore should be said to *exercise* his Churchmanship. If he is Churchmanlike (cf. *statesmanlike*) he knows a lot about his Church, understands its purpose in the world, sees its many enterprises in true proportion, gives his aid to these enterprises in ways that will count most toward the fulfillment of the Church's aim, is always ready to describe to any inquiring non-member what the Church is about, is conversant with its policies and intelligent about its program in all countries. All this mission-study gives him; and the beginning of it should be taught to children just as thoroughly as are the beginnings of the other religious ideas which we impart to them in our Church Schools.

Mission-study, rightly conducted, develops true Churchmanship, rightly understood. It is a common mistake for a teacher to conduct mission-study as if it were an extra or outside subject. The truth is that when a person belongs to the Christian Church he belongs to a body which is *essentially* missionary in character. Therefore the study of the Church's Mission is practically the same as the study of the Church. The former is involved in the latter by definition. It is a central part of the duty of every Christian religious teacher to make his pupils missionary-minded. The Mission of the Church is the business of the Church. The Church is an organization of people. Therefore the Mission of the Church is the business of the people who constitute the Church. To know about your Church's Mission is simply to know your business as a Christian.

In nautical life there is a delightful technical expression, "able-bodied seaman". It is the aim of religious education, through mission-study, to make "able-souled Churchmen".

Poster Contest

POSTERS have already begun to arrive at headquarters. The final day for mailing is May 1. The winning posters will be used in 1927 in connection with the Annual Lenten Offering. This is the first time that the young people of the Episcopal Church have undergone a test in artistic and mental ability.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

February Meeting of the Executive Board

By Grace H. Parker

FOLLOWING the meeting of the National Council, the Executive Board of the Woman's Auxiliary met on Friday and Saturday, February 26th and 27th. Those present were as follows:

Province I, Mrs. Fisher; Province III, Miss Davis; Province IV., Miss Weed; Province V., Miss Bussey; Province VII., Mrs. Tolman. Members at large: Mrs. Burkham, Mrs. McGregor, Mrs. Payson, Miss Sturgis, Mrs. Thorne. All the secretaries, except Miss Tillotson, were present.

Reports were read by committee chairmen on the following: United Thank Offering appointments, United Thank Offering policies, Publications, the Corporate Gift and the Emery Fund. Also short reports were given on the Evanston Student Conference, the Federation of Women's Foreign Boards of Missions Conference and the Home Missions Conference.

Dr. Burgess, in charge of the American Foreign-born Division, addressed the Board on ways in which the Auxiliary could help in this work, and these suggestions were given to a committee to study and present plans at the May meeting.

Mr. Goodwin spoke to the Board on rural work, and ways in which the Message resolution can be carried out.

The problems connected with the sales of products of the industrial missions are being given serious consideration by the Fed-

eration of Women's Boards of Foreign Missions. Mrs. Charles R. Pancoast has been made chairman of their committee, and plans which she is developing were discussed briefly by the Board.

Miss Boyer reported plans for a conference of educational secretaries and leaders to be held at Racine in September.

Special attention was given to the Message and the meeting was thrown open to discussion as to the advisability of recommending definite and detailed plans, such as those used in Virginia for carrying the Message and reaching a greater number of people. It was decided that a letter to diocesan presidents should be sent giving suggestions for various plans and methods which may be followed.

The Board adjourned at 11.30 on Friday to attend the farewell service for Bishop Thomas, of Southern Brazil.

The Saturday sessions were opened with the Corporate Communion Service at 9.15 a.m. One cannot help feeling the guiding spirit and strength from such services prevailing throughout the day, and the Board adjourned Saturday afternoon with a successful two-day's work accomplished.

The next meeting of the National Council is to be held at Racine, in May, and the Board accepted Mrs. Biller's kind invitation to hold their meetings at Taylor Hall, preceding the Council Meeting.

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Modernism, Fundamentalism and Catholicism

By the REV. WILLIAM HENRY SMITH, B.D., Ph.D., Rector of Trinity Church, Wethersfield, Conn. Price \$1.50. Postage about 12 Cents.

Here is a book which is an earnest endeavor to get at the psychology underlying three radically different movements going on within the Christian Church. It attempts, as the author states in his preface, to ascertain the motives, aims and emotions which underlie the three movements of thought popularly known as Modernism, Fundamentalism, and Catholicism. The distinctive phases of each system, familiar enough in themselves, are set down for the purpose of reviewing them in the light of their mutual relations, in order that the reader may more readily perceive their worth.

Parts I, II, and III sponsor their respective viewpoints, but part IV, that on Reunion, traces the three movements to a probable denouement. Modernism, since it tends to reject any notion of a supernatural revelation from Almighty God, will work towards a religion without an authoritative Bible, without doctrinal requirements, and without a creed. Fundamentalism, on the other hand, being based upon principles which are becoming less and less tenable, will ultimately acknowledge the authority of the Church and become reconciled to Catholicism. There will thus emerge from the chaos of today but two organizations of professing Christians, one Liberal, resting final authority in the individual, the other Catholic, obedient to the mind of the Church.

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