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# The Spirit of Missions



MAY 1926

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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

Vol. XCI

MAY, 1926

No. 5

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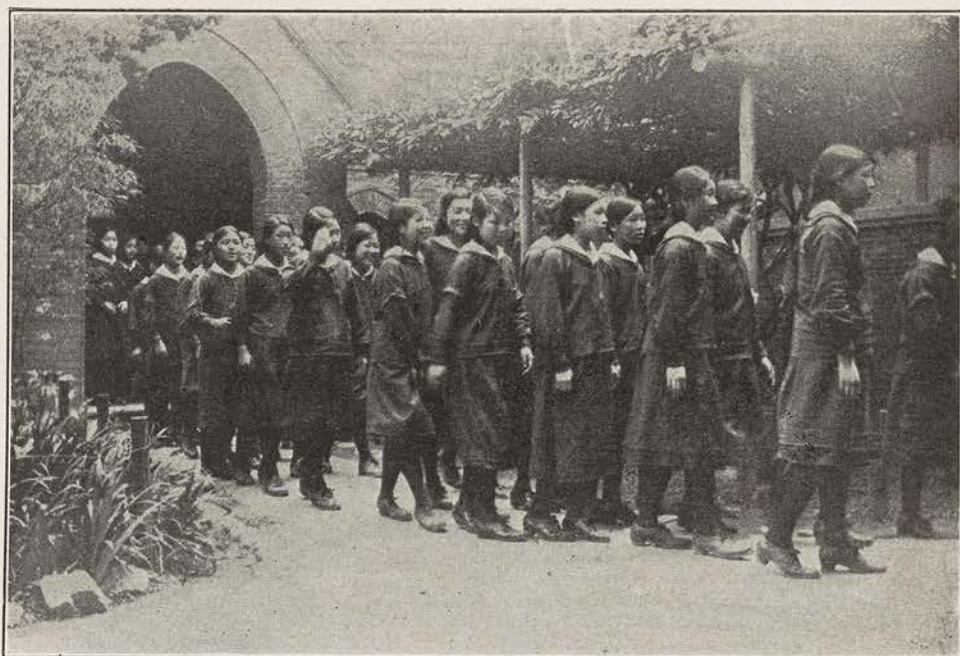
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GIRLS OF ST. AGNES' SCHOOL, KYOTO, LEAVING THE CHAPEL

*There is always a long waiting list at St. Agnes' School. \$25,000 of the Corporate Gift is to be used for additional classrooms, an assembly hall and gymnasium*



VOLUNTEERS AT WORK ON THE CAPE MOUNT HOSPITAL

*This hospital in Liberia will receive \$20,000 from the Corporate Gift. The natives showed their love for Miss Conway by bringing stones to build the hospital*



**A** CABLE from Bishop McKim, dated April 13, announces the consecration of the Rev. Shirley H. Nichols as Bishop of Kyoto in Holy Trinity Church, Kyoto. Bishop McKim was the consecrator with Bishops Lea of South Japan (English) and Hamilton of Mid Japan (Canadian) as co-consecrators. Bishop Reifsnider of North Tokyo and Bishop Motoda of Tokyo were the presenters, and Bishop Naide, of Osaka, the preacher.

## Corporate Gift Brings Newest Challenge to the Women of the Church

Six Appealing Objects Will Share  
Loyal Effort in Addition to U. T. O.

*By Grace Lindley,*

Executive Secretary of the Woman's Auxiliary

**A** NAME and a purpose and many results are all included in the undertaking described in the following statements. The women of the Church have many interests in the fields of the Church's mission.

Their first responsibility is to see that the quota for the Budget is paid. Their first privilege is to share in the United Thank Offering. During the last Trienniums a further interest has been developed. Because the Jubilee of the Woman's Auxiliary occurred in

the Triennium of 1919-1922 the delegates at the Triennial of 1919 voted to mark it by a special gift of \$50,000 to be known as the Emery Fund and to be used for missionaries on furlough. The amount suggested was almost doubled and the experience gained such an inspiration that the next Triennium, 1922-1925, saw another special undertaken, the Bishop Tuttle Memorial for two houses, one at St. Augustine's,

Raleigh, for a training school for Negro Churchwomen, and the other a house in New York where women missionaries could live while in training. This effort, too, more than reached its goal.

The idea of such undertakings appealed so strongly that once again the Woman's Auxiliary voted to make a special effort, but this time not a "special" gift in the technical sense in which that word is used. Knowing that the Program of the Church includes two parts, the

quota covering the Budget and the quota covering the Advance Work, the delegates at the Triennial of 1925 voted to take six objects from the list of Advance Work and make a gift of the money needed for those buildings. Since this gift was to count on the Advance Work of the Program, it could not be called a Special, and through a happy suggestion it was named "The Corporate Gift". With practically the whole

### Two Great Tasks for the Women of the Church

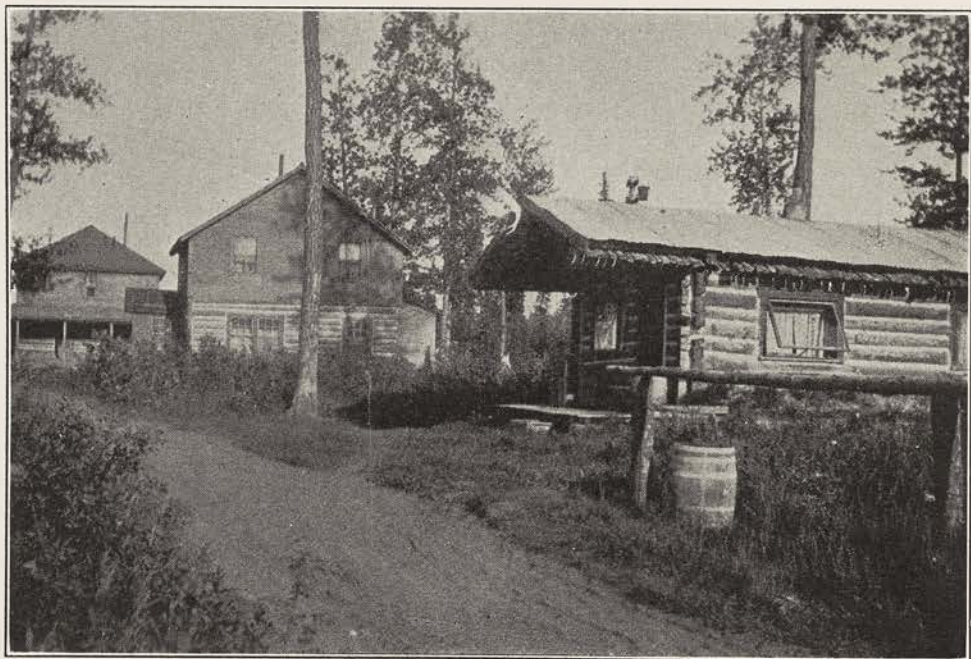
**T**HE United Thank Offering. Raised in each Triennium "By women, for women workers" in the promotion of the missionary program of the Church.

The Corporate Gift. To be raised in this Triennium for six specified objects chosen from the Advance Work schedule of the Church's Program.





THE PRESENT CHURCH OF THE HOLY TRINITY, PORT AU PRINCE  
*Never a substantial building, this Pro-Cathedral of our Church in Haiti is almost ready to fall to pieces. \$12,500 of the Corporate Gift will help build a new church*



ST. MARK'S MISSION, NENANA, IN THE INTERIOR OF ALASKA  
*The women of the Church are to give \$15,000 of their Corporate Gift to build something better than the little dormitory seen at the left of the picture*



## THE CORPORATE GIFT

world, at least that part of it where our branch of the Church is at work, and all kinds of enterprises, churches, schools and hospitals, to choose from, it was a difficult thing to decide upon six objects and it took discussion and rearrangement and votes, but finally six buildings in six different fields were chosen and with varied amounts the list stands:

St. Agnes' School, Kyoto, Japan .....	\$25,000
St. Timothy's Hospital, Cape Mount, Liberia .....	20,000
Holy Trinity Church, Port au Prince, Haiti .....	12,500

Church of the Resurrection, Baguio, Philippine Islands..	18,000
St. Mark's School, Nenana, Alaska .....	15,000
Church of the Nazarene, Livra- mento, Brazil .....	8,000

One advantage of such a list is that anyone can give to that object which may be most appealing to her. Mrs. Robert Burkham, 5035 Westminster Place, St. Louis, Missouri, is Chairman of the Committee for the Corporate Gift which will be coming in from now until its completion in the spring of 1928.

### 1. St. Agnes' School, Kyoto, Japan

**F**IFTY years ago Christian education for girls in Japan must have seemed an impossible dream but Bishop Williams not only dreamed "impossible" things but set to work to make them realities. So St. Agnes' School for Girls, or to give it its name in Japanese, "The Light in Darkness," was founded. It began with a few pupils but the "impossible dream" is now a reality and St. Agnes' has about five hundred girls enrolled in the high school and



one hundred in the junior college, and its graduates are kindergarten teachers and business women or the best kind of wives and mothers. Professor Tamura, the principal, says: "Among our graduates we do not find a Joan d'Arc, a Florence Nightingale, a Mary Lyon, or any great notable heroine, but we flatter ourselves that a large number of them are of good Christian character."

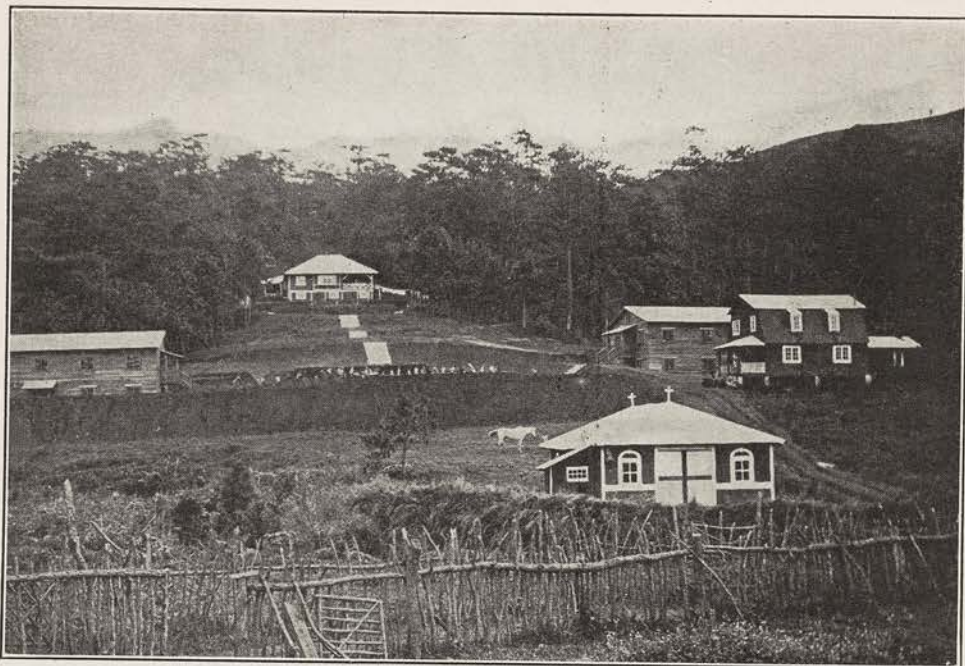
Of a faculty of forty, nine are graduates of St. Agnes' and six are our own missionaries.

This school (one of the two largest schools for girls in our mission in

Japan) is housed in a number of buildings, including two model dormitories where one hundred and forty resident pupils live in happy Christian fellowship. The School has a parish organization of its own, using Holy Trinity Church as a center. There are more than one hundred baptized members, there is a choir, a Church School, a branch of the Woman's Auxiliary, and a chapter of the Girls' Friendly Society.

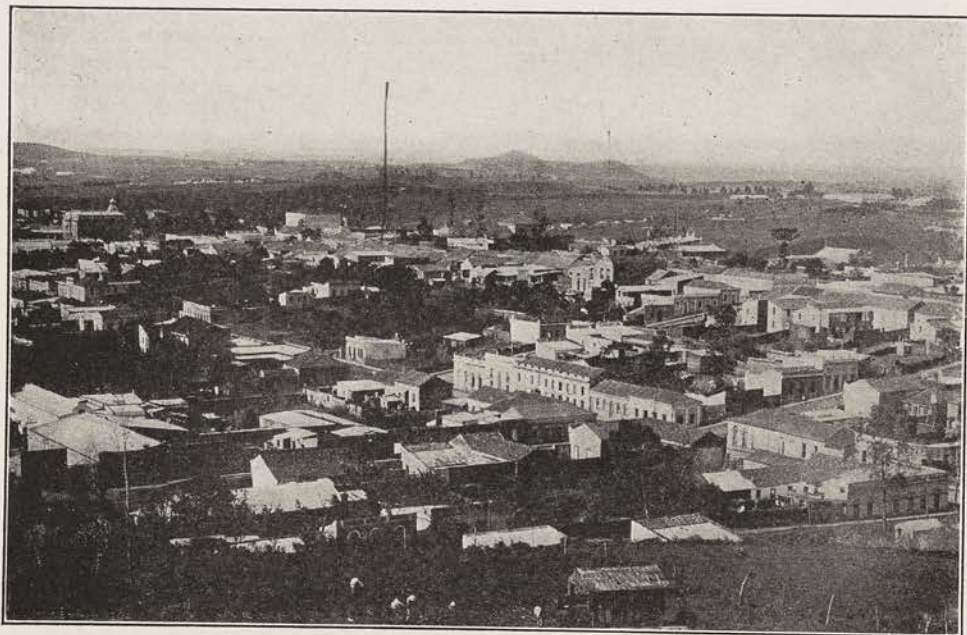
But even this growth with its increasing number of pupils and its added buildings is inadequate to meet the opportunity. There is no question of girls coming to a Christian school,—the question now is how to accept all those anxious to come. Girls are knocking for admission in vain at St. Agnes' now and a new building of brick and concrete with assembly hall, additional class rooms and a gymnasium must be built. It is to complete this building that \$25,000 for St. Agnes' is first on the list of the six objects of the Corporate Gift and as the school with the significant name, "Light in Darkness," grows, who shall say how far that light may shine or what its influence may be in hastening the day when the whole Orient may blaze with the glory of a redeemed people?





EASTER SCHOOL IN BAGUIO, PHILIPPINE ISLANDS

*We have no place of worship here, except the little chapel shown in the foreground. \$18,000 of the Corporate Gift will build a church worthy of its name*



THE CITY OF LIVRAMENTO IN SOUTHERN BRAZIL

*Livramento is a beautiful city. The line points to the site of the new church to be built by the aid of \$8,000 from the Corporate Gift*



## II. St. Timothy's Hospital, Cape Mount, Liberia

**S**ECOND on the list of the Corporate Gift is a hospital set on the side of a beautiful hill at Cape Mount, Liberia.



It is such a little hospital and around it is such need for its service! The little red stone building is like a beacon light, not only to those at Cape Mount but to the African tribes in the vast territory adjacent to it, for that little hospital—with a ward twenty by twenty feet, a supply room,

two rooms for the nurses, and a dispensary only ten by ten feet—ministers to thousands. In that little dispensary between eight thousand and ten thousand treatments are given each year! St. Timothy's is the only hos-

pital within a radius of two hundred miles and with its outlying dispensaries served from the hospital as a base and a nurse who travels into the interior and does the work of a doctor as well as a nurse, it works miracles of love and saving aid.

This hospital was built by Miss Sara Conway, (afterward Mrs. Ramsaur) in 1917. The \$20,000 gift will include a home for the doctor as well as equipment for the hospital.

Miss Conway traveled many lonely miles through the country, helping and loving the natives. The hospital bears witness not only to her love for those needing care but to the love of her Lord at Whose command she went to Liberia and Whose love may be increasingly revealed through the increasing service of St. Timothy's Hospital. Twenty thousand dollars of the Corporate Gift will mean that that "beacon light" can shine further into the surrounding darkness.

## III. Holy Trinity Church, Port Au Prince, Haiti

**N**OWHERE in Latin America is there a greater opening for the Church than in the Haitien Republic,



BISHOP CARSON

for there are few ministering to the people, and the soil is ripe. The Haitien people are instinctively religious. Sixty-five years ago the Rev. Theodore Holly, one of their own race, sailed for Haiti to establish the Episcopal Church there. After two years he organized Holy Trinity Church, Port au Prince. In 1874 Mr. Holly was consecrated first Bishop of Haiti and Holy Trinity Church became his Pro-Cathedral.

It has passed through many vicissi-

tudes by fire and storm and the present building is weather-beaten, with a rude altar and altogether inadequate.

In the mountains one little church is reached by a long trip on horseback; it is a place of poles, dirt floor and a few pitiful benches and makeshift altar. A sheet on the altar and a bed pillow for the members of the confirmation class to kneel on, and yet here thirty-five were recently confirmed. It is no wonder that Bishop Carson believes that Church buildings are more needed than anything else, and that he is most anxious that the dignity and beauty of the Church shall be interpreted to them in Holy Trinity Church or Cathedral, Port au Prince. This Cathedral will cost \$50,000, such a small sum compared to most Cathedrals. Over half has been given so that the \$12,500 will practically complete the Cathedral for Haiti.



#### IV. Church of the Resurrection, Baguio, Philippine Islands



**A** CHURCH of the Resurrection must witness to a new life and that is just what this Church in Baguio may do. Its very location speaks of refreshment for the physical life, and patriotism alone would commend its building. Baguio is the summer capital of the Philippine Islands. It is in the mountains of Luzon and no one who has come from the heat of Manila can ever forget the joyous coolness of Baguio. It is not only a refuge from the heat of the plains, but the starting-point of the trail to the mountain villages where the Igorots live, among whom our first work was done.

The Church has had two very interesting enterprises in Baguio—Easter School for Igorot children and the Brent School for the children of American and British people. But the church buildings have been woefully inadequate; none for the summer capital people, members of the government and military groups; none for Brent School; nothing in Baguio, in fact, but a tiny little building called the chapel at Easter School, totally inadequate even for that one school and almost a disgrace to the Mission and the Church which conducts the Mission. The reason for giving \$18,000 to put up a suitable church in that summer capital should need no arguments for loyal Americans and Church members, for the need must be glaringly apparent to both patriotic and Christian intelligence and zeal.

#### V. St. Mark's School, Nenana, Alaska



**T**HE school at Nenana lies in the very heart of a vast area of Alaska where our Church is faced with the challenge of being the only Communion working among these Indians. The school has attracted gentle-mannered Indian boys and girls of fine type, good material for building Christian characters. St. Mark's has been badly handicapped because of small buildings and inadequate provision against the fiercely severe winters of interior Alaska. The new dormitory to be provided by the Corporate Gift will be a solution of many problems, and will greatly enlarge the possibilities of work among the Indians. The dormitory is to be a memorial to the Rev. Charles E. Betticher, founder of the school and

devoted servant of the Indians.

Regular school work and manual training are kept at a high standard but principal stress is laid on forming Christian character and unconsciously the students become aware of the school's purpose of bringing them close to Christ. This realization is illustrated by a recent conversation between two young Indians.

"Who is that?" asked one, pointing to a copy of Hoffman's head of Christ.

"That is Jesus, and that is why we are here," was the answer of the other.

Happiest of all the results of the school is the knowledge that the thoughts of some of the best students are turning to service in the ranks of Christianity. The assistant teacher at St. Mark's School is one of the young Indian girl graduates, and two of the boys who are now studying there intend to become priests.



## VI. Church of the Nazarene, Livramento, Brazil

THE congregation of the Church of the Nazarene is a devoted and self-sacrificing one. It worships in an



BISHOP KINSOLVING

old store room, but is not contented that that condition should continue. The missionaries at work in that part of Brazil since 1889 have always stressed the desirability of a self-supporting Church, and their congregation has learned that les-

son and acted upon it. For years they have been sacrificing and saving to build a church. They borrowed enough money to buy a desirable site and are paying off the debt in monthly instalments. This site is a vantage point, doinating the town and large enough to permit the growth already oresent.

The Rev. Mr. Sergel, the rector of the church, recently wrote:

"When we have our church built and a suitable tower, too, it will be quite a landmark and visible from all sides. And if we had an electric cross on it, as in Santa Maria, it would be most effective. Livramento is on the border between the states of Rio Grande do Sol and Uruguay. We think it is a beautiful town and should have a beautiful church. Our people are devoted and enthusiastic and we look forward to a bright future.

"I had a most interesting case in my country work of a man getting hold of a New Testament and being converted through reading it. His son-in-law sent me to buy a Bible, a Prayer Book and a Hymn Book, so I naturally was interested to know why he wanted them. I found out that it was on account of his father-in-law's religious

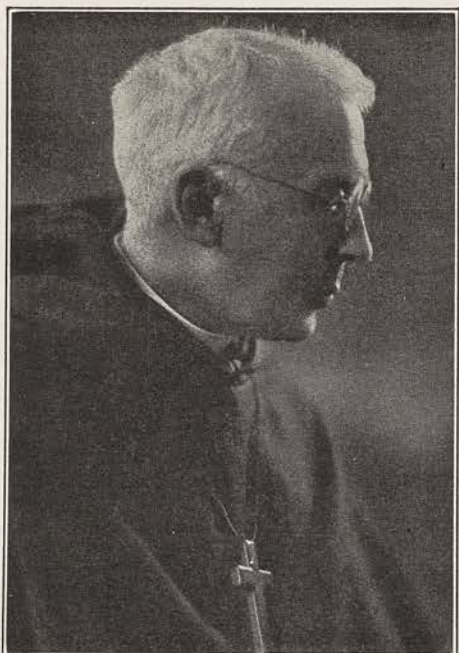
belief. He said he had noticed that God had blessed his father-in-law and so he supposed it must be a good religion."

The mission is ministering to nearby ranches and services have been started for those who have had no religious instruction for many years. The civil authorities have recognized the value of the work and have relieved the congregation of taxes. The people throng to the services, and completely fill the room. When newcomers are invited the parishioners stand outside and take part in the service as well as they can. At a recent anniversary service a large space was filled with men and women unable to get in, but unwilling to leave while the service was in progress, feeling that there was some grace in just being in the neighborhood. The \$8,000 of the Corporate Gift to make it possible for this devoted congregation to have their longed-for church building will be recognition of valiant service and courageous faith.



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SOCIAL SERVICE



# Sixth National Conference on Social Service

Leaders of Thought on Social Problems  
Will Gather at Cleveland, May 22-26

*By the Rev. C. N. Lathrop*

Executive Secretary Department of Christian Social Service

THE plans for the Sixth National Conference of Social Service of the Episcopal Church are now complete. The conference will be held at Trinity Cathedral, Cleveland, Ohio, from the twenty-second to the twenty-sixth of May.

The Program Committee has chosen two themes for special consideration: the problem of the modern family, and that of the local jail.

Is the home, as those of past generations have known it, doomed to extinction? Some prophets seem to think so. Faithful Christians, of course, cannot accept such a conclusion, for the home is basic in Christian life. There are, however, many problems that modern social conditions present. The conference is planning to consider these problems.

Miss Gordon Hamilton, who is a member of the faculty of the New York School of Social Work and is in charge of social work at the Presbyterian Hospital of New York, will consider the modern family from the point of view of its Home Economics. Mr. Walter W. Pettit, Director of the New York School of Social Work, who teaches the subject of Community Organization in the School, will consider the problems of the modern family from the point of view of its relation to the rest of society. Miss Sarah Ivins, the Director of Social Service of the Bureau of Children's Guidance in New York and also a member of the faculty of the New York School of Social Work, teaching the subject of Mental Hygiene, will consider *The Mental Hygiene of the Modern Home*. The Rev. John W. Suter, Jr., the Executive Secretary of the Department of Religious Educa-

tion of the Church, will treat the modern family from the point of view of its religious problems. Miss Gertrude Vaile, President of the National Conference of Social Work, will speak on *The Family in a Changing World*.

These five people have been very carefully chosen as outstanding in their field. They can be counted on to present basic principles with full cognizance of the difficulties and possible changes modern social conditions may make in the Christian home to enable it to fulfill its functions as the primary social unit in human relations.

The second important subject the National Conference is planning to discuss is the local jail. The people who have been chosen for this subject are Mrs. Kate Burr Johnson, Commissioner of the State Board of Charities and Public Welfare of the State of North Carolina, and Mr. Edward R. Cass. No person in this country is doing a more difficult and effective project in connection with the county jail than Mrs. Johnson. From her position as Commissioner she has responsibility and power over the county institutions and is using that power effectively under bitter opposition. Mr. Cass is the Secretary of the Prison Association of New York and has given his lifetime to this difficult subject. The local jail has drawn the attention of many hundreds of the citizens of the United States. Our Church can take a certain pride in the leading part its members play in this whole development.

The Rev. Father Huntington, D.D., Superior of the Order of the Holy Cross, will speak on the subject of Social Service Devotions. He needs no introduction to the people of the



Church. There is nobody in it who has stood out throughout his lifetime as emphasizing more emphatically the social responsibility of the Christian. He was one of the organizers of the Church Association for the Advancement of the Interests of Labor and has never lost his devotion and interest.

Mrs. Bertha F. Hooper, a Secretary of the National Conference of Social Work, will present a paper on the trends of Social Work as she has found them in all the annual reports of the National Conference of Social Workers. Prof. John A. Fitch, responsible for the subject of industry on the faculty of the New York School of Social Work, for a number of years a member of the staff of *The Survey* and editor of the Industry Department, author of the book, *The Causes of Industrial Unrest*, will lead a round-table discussion on the subject of *Industry and the Church*.

Besides these special subjects there

will be group meetings of the Executive Body of the National Conference, which is made up of representatives of the dioceses. These meetings will be given over to the study of methods of promoting Social Service locally, with special consideration of those which have been successful. The Church Mission of Help, Girls' Friendly Society and other organizations will have members in attendance at the conference and will have their own group meetings.

The headquarters will be in Trinity Cathedral. The Department of Christian Social Service has taken over the New Amsterdam Hotel to house the members of the conference. Room and board will be from \$4.00 a day up. Special excursion rates can be obtained from the railroads for the conference.

Programs with full details may be had by writing to the Department of Christian Social Service, 281 Fourth Avenue, New York, N. Y.

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### Deaconess Hart Sends Thanks From St. Lois' School, Hankow

THE cable announcing the most generous gift of \$15,000 for St. Lois certainly gave us deep joy. Truth to tell it was almost as much of a surprise to me as though I had never asked for it. I felt like one of those coy maidens who lure a man on to the utmost extent of their power, and then when the crisis comes say, "This is so sudden." Judging from my own feelings, they really mean it! Now, if you will only send another cable, saying you have found another worker for us, our cup of joy will be full!

Of course there were a thousand and one delays over the building this summer. They took the roof off promptly enough, but would not put it on again! Fortunately for us (though unfortunately for the rest of the country) there was no rain for more than three months, so nothing was really hurt except my disposition. We managed to get the roof on and the class-rooms ready by

the skin of our teeth, and opened on September 21. Opening so late, we naturally lost the new little pupils, so our primary department is smaller than it has been for two or three years. Then, too, we had to decrease the number of boarders because the third floor is not yet finished, and so the teachers have to live over here. It is all done now but the painting, so we shall be able to occupy it by another month. It is going to be even nicer than I thought it would be, and the teachers are quite pleased over the prospect of their new living quarters. We have four new, promising pupils in the Training School (six in all) and have, all in all, 265 pupils on the Compound, so you see we are surviving the "anti" sentiment.

I wish I might adequately express to the Church at home our appreciation of their care for us. It gives us greater opportunities for service, in this day of China's needs.



THE following articles by Bishop Huntington of Anking and the Rev. S. Harrington Littell, of Hankow, while differing widely in their points of view, are in a sense complementary to each other and will be read with interest by the many who are following the course of events in China.

## The Genesis of Patriotism in China

### III. Young China Interests Itself in Foreign Politics and Formulates Its Grievances

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

Bishop of Anking

This is the third of a series of articles by Bishop Huntington which it is hoped will appear in successive issues of THE SPIRIT OF MISSIONS.

YOUNG China is just at present more interested in foreign politics than in anything else. That is unfortunate as there are other matters of much greater importance if they would only set themselves to getting the internal affairs of the country in order!—but so long as they have a foreign grievance that is not likely, so it is best that we should do what we can to get the foreign grievances removed.

The foreign grievances in their most definite form are as follows: conventional tariff, extraterritoriality, foreign concessions, spheres of influence, and leased territories—also the “toleration clauses”. In their vaguer but equally important forms they are a sense of racial superiority on both sides—with, I think, an unrecognized inferiority complex on the part of the Chinese—and rudeness and overbearing on the part of the foreigners. I will try to explain them in order. Most of them came partly as the result of wars, partly as convenient compromises and partly as pure accident.

When China's trade relations with the West began naturally the tariff regulations were vague. There had been perhaps a little trade with Japan and the nations to the south and west—Siam, Burmah, India and the Islands—but there was no regular tariff. The customs was farmed out to the highest

bidder and he collected what he could. All sorts of illegal exactions naturally resulted. The same state of things continued up to 1842, when a regular customs tariff of 5 per cent on all imports was established by treaty. This was badly administered until 1853, when the foreign customs administration came into being through an accident. Shanghai native city was captured by the Triad Society rebels and the Chinese officials fled into the foreign settlements. The customs was so disorganized that the foreign consuls—British, American and French—took over the collection of the duties. This they found impracticable and a little later on their recommendation the *Tao-tai* appointed a foreigner as commissioner. From that time until the present the customs has been managed by foreigners appointed by the Chinese government. This has given an honest and efficient administration and a regular revenue, but there are two grievances. The first is that China has given up one of her essential rights—the right to regulate her own taxation. The second is that foreigners are employed in its collection. The first of these difficulties has been met by the customs conference now in session by a promise of an immediate increase to 7½ per cent and complete customs autonomy on January 1st, 1929. If all



other matters of "unequal treaties" can be handled in a way equally satisfactory to China, her young people will have little left to complain of and may turn their attention to housecleaning.

Extraterritoriality is a privilege which has existed in many countries and many ages. It means that the foreigner in a country is not subject to the laws of that country but of his own. Sometimes this has been mutual as in the early treaties between China and Russia by which Russians in China were subject to Russian law and Chinese in Russia to Chinese law.

China has now extraterritorial privileges in no country, but nearly all countries have extraterritorial privileges in China. The only important exceptions are Germany and Austria, who lost their privileges when China entered the war, and Russia. The first thing that the Soviet government did when it entered into diplomatic relations with China was to abrogate Russia's former treaties and make new ones on a basis of equality, thereby winning a high place in China's esteem. The maritime powers have always claimed extraterritorial privileges and these have been gradually recognized by China—to the considerable relief of many Chinese officials who did not quite know what to do with a foreign devil. That was well enough when there were a few hundred foreigners in the country confined to five treaty ports, but when they number well over 100,000 and are roaming all over the country, that is quite another matter. The reasons for demanding it in the old days, too, were obvious. Chinese law was severe to the point of barbarity—though perhaps not much worse than English law two or three centuries ago—and Chinese judges rivaled Judge Jeffries in cruelty and corruption. These conditions have been modified to a considerable extent. The question how far Chinese law has been codified is being investigated by the Commission now sitting in Peking, and also the administration of the courts. The law is largely—perhaps completely—codified and while the

lower courts are very badly administered, the higher courts will not compare unfavorably with many Western courts. The prisons are also undergoing reform and the Model Prison here in Anking has been pronounced by a former prison inspector of the State of Ohio not inferior to the average prison in that state.

Also there are considerations against extraterritoriality which counterbalance some of its advantages even from the point of view of the privileged parties. An American court in China can summon an American as a witness but when it summons a Chinese,—it is like Glendower's "I can call spirits from the vasty deep," and Hotspur's reply, "Why so can I; and so can any man; but will they come when you do call them?" It has no power to compel the attendance of a witness, nor to punish contempt of court or perjury. If a Chinese brings an action and an American has counter charges they must be taken to the Chinese court and cannot be considered as offsets. If an offense is committed at some place distant from the nearest consul a journey of hundreds of miles may have to be taken before the court is reached. Altogether it will be very advantageous to all parties if the Commission finds that the laws and the administration of them are such as to make it possible to turn over foreign interests to Chinese law and Chinese courts. Also it will remove another subject that is sorely disturbing the mind of young China.

### Opening of Treaty Ports

Treaty ports go along with extraterritoriality. The first business intercourse between Westerners and China was at Canton, which was the only place where they were allowed to land. After the Opium War in 1842 five ports were opened and foreigners were to reside there and nowhere else. If found outside these places they were to be brought back under guard. There are now forty-nine ports but foreigners travel and reside practically



wherever they please though only in the ports are there customs houses and consulates. In most of the ports there are either concessions or reserved areas for foreign residence. In the concessions the consul of the power to whom the concession is granted is the ruling authority. In the reserved areas there is generally a council elected by the ratepayers but in both cases the place is under foreign control. The Chinese have no say in the matter of laws and regulations though they may—as they do in Shanghai—pay by far the largest part of the taxes. It may safely be assumed that if these areas were turned over to the Chinese, the policing, the roads, the waterworks, etc., would not be nearly as well managed as they are at present. The Chinese had a beautiful chance to show what they could do in the former German concession in Hankow and they have made a mess of it. The rendition of the concessions and reserved areas would doubtless be hard on the foreign residents but even so isn't it right that we should take steps in that direction? Doubtless many of the Chinese living in the concessions would not like it either—especially officials who find

themselves on the wrong side and find the concessions, where Chinese writs do not run, healthful places of retirement.

Leased territories are certain ports or islands along the coast which have been leased to foreign powers for longer or shorter periods. There are only three but they include a considerable territory and are under the absolute sovereignty of the power holding the lease. They are of considerable strategic importance and are a continual source of irritation to patriotic Chinese. What arrangements can be made for the termination of the leases is doubtful but not very large commercial interests are involved and the problem should not be very difficult of solution.

There are other questions, such as spheres of influence, which have ceased to be vital except in Manchuria and Mongolia where Japan and Russia are jealously watching each other's activity; railroad and mining concession, loans, navigation of inland waters by foreign gunboats, etc., but these are not so important as those already treated.

There are also the toleration clauses which I shall reserve for another paper.

## Anti-Christian Agitation in China Passing

*By the Rev. S. Harrington Littell*

For twenty-eight years missionary in the district of Hankow.

THE best planned and most widely heralded agitation against Christianity in China since the Boxer movement of 1900 has passed. The Shanghai Executive of the Student Association dictated in detail the policy and methods to be carried out throughout the country,—such as the placing of spies, posing as students, in Christian schools, and of the usual student agitators, in cases where inside students were not already available as trouble-makers. The last ten days of

1925, including Christmas of course, were appointed as a period for a special anti-Christian campaign. The chief argument to be stressed was that the Christian Church in China is only a tool of the "Imperialistic Governments", and that its religious propaganda is only a blind. Therefore crush out the Church, by argument, by intimidation of Christians (especially by publishing their names, etc.) or by any other effective way, violent or otherwise.



## THE SPIRIT OF MISSIONS

They struck a snag at once. Too many Chinese of importance, of unimpeachable loyalty to China, of education, of social position, of business leadership, and of religious sincerity, are *Christians*. People didn't enthuse over an attack on the quiet, effective work of a religion which had introduced modern medicine, modern schools (especially education for women and girls for the first time in China's long history); which had made "social service" and community spirit vital parts of its program, and which has outspoken defenders all over the land in every walk of life. So, in this center other elements in the propaganda were added to arouse a more general desire to join in the campaign, with the hope that the desired results could be obtained *indirectly*.

First, an appeal to "Patriotism", so-called, was made:

(a) The Christian Church supports, and is supported by "Imperialism" (as mentioned above)—therefore it is un-Chinese.



THE REV. S. HARRINGTON LITTELL  
Secretary of the Lower House of the Chung Hwa  
Sheng Kung Hui

(b) In driving out the Church remove also the Chinese officials who showed themselves slaves to foreign arrogance when they yielded "*everything*" so readily to foreigners, in connection with the settlement of the Hankow riot of last June—"miserable slaves to Imperialism."

(c) Direct anti-foreign appeal, such as the lie about the pregnant women killed in the Chiaokeo branch of the British-American Tobacco Company, and thirty other women workers beaten and wounded there. And particularly—

(d) Agitation against Wu Peifu's proposed \$30,000,000 bank note issue for military operations. (This being so unpopular just then that the students desired to make capital out of it.)

Officialdom could scarcely remain silent under such charges, and proclamations were put out refuting (b), (c) and (d). The officials placed soldiers at the gates of all schools, watched the students closely, seized much of the agitators' literature, doubled the police force in important spots and forbade all demonstrations and meetings in public. In thus protecting their own interests, they also prevented the carefully planned anti-Christian agitation, and without lifting a finger in defense, or altering its plans, the Christian community here passed the finest Christmas I have known in twenty-seven years in China. Adults and school pupils with one accord seemed bent on maintaining their position as Christians openly, and I have never seen St. Paul's Cathedral in Hankow filled so repeatedly at the services on Christmas Day as it was last year, beginning at midnight, with other services at 8, 9, 10:30 a.m., and at 4 p.m. I felt that the Chinese Christians had met the challenge squarely. Certainly future agitations against Christianity will have less chance of success after the failure of this last attempt.

Christian prestige has been appreciably raised in Chinese public opinion as a result of the last attempt to injure and weaken the Church.



# Cleansing Lepers Today in Kusatsu, Japan

An Account of a Visit to an Appealing Missionary Center Where Bishop McKim Ministers

By *Lois E. Danner*

Daughter of Mr. W. M. Danner, General Secretary of the American Mission to Lepers

Miss Danner is accompanying her father upon a world tour of missionary work among lepers. Kusatsu is regularly visited by Bishop McKim. A photograph in this issue shows him in the midst of the colony.

**T**O reach Kusatsu from Tokyo one travels some six hours by rail in a northeasterly direction to Karuizawa, Japan's most famous summer colony. There one changes to a little train which makes its tortuous, twisting, always upward way into the mountains. At the terminus of the railroad automobiles are taken for the rest of the journey.

The sulphur fumes of Shirane San, an active volcano, were noticeable as we covered the last miles of the rocky way to Kusatsu. As we entered the village we saw a smiling foreign face looking out from a wayside rest house. It was Miss Cornwall-Legh, who welcomed us cordially and led the way up the mountainside to her home. "My summer quarters," she told us, "The House of Love." A simple, Japanese-style dwelling where she lives during the major part of the year, removing during the coldest months to a smaller and slightly snuggier wee house further up the heights, "The House of Contentment."

As we drank our coffee we asked

Miss Legh for the story of St. Barnabas' Mission and how she, artist, authoress, English gentlewoman of independent means, had singled out this village of misery in which to devote her life. The complete story we could not get from her, modest lady that she is, but the facts in general are these:

It was in the course of a pleasure trip around the world that Miss Legh, coming to Kusatsu merely as a curious visitor, determined to establish herself in the midst of the distressing conditions that she saw. There are two

parts to the village of Kusatsu, a leper village comprising some 500 people and the lower village where all others stay who desire to come for the medicinal baths, chiefly to cure skin diseases. During the summer season there is a transient population of some twenty-five thousand health seekers in addition to the permanent leper residents. For nine years Miss Legh has moved among these leper people, devoted and utterly fearless. To watch the loving way in which her people follow her with their eyes one is re-



A BLIND LEPER AT KUSATSU  
*Led by his niece this earnest Christian goes to read the Bible to his fellow sufferers*



## THE SPIRIT OF MISSIONS

minded of what was said of Florence Nightingale in the Crimea, "The soldiers kissed her shadow as it passed." Devoting all her own means to this work as well as occasional gifts which she has received from the Imperial family in Japan, from the American Mission to Lepers, and from friends in England and America, she has, by practicing the strictest economy, been able to expand her work to include 108 lepers; St. Lucy's Home for married couples with fifteen residents; St. Mary's Home with twenty-three single women; and in St. Philip's, St. Stephen's and St. Giles' forty-three single men, St. Giles' being situated in a more countrified location outside the village and devoted to those in more delicate health, particularly consumptives. These five houses comprise St. Barnabas' Home. Above Miss Legh's home is St. Margaret's where nine untainted children are finding shelter under the kindly care of a Japanese mother. In response to Miss Legh's call, the matron came to the door surrounded by her rosy-cheeked flock who peeked out shyly from behind her kimono skirts.

There are at present seven leper children in among the other older lepers in Miss Legh's care. It is her desire to be enabled to build a separate dormitory for them as well as for certain other children from the village who are living in leper inns, "Most unsuitable places for children," Miss Legh says. But all of this takes money. At present she is able only to provide for orphans of leper Christians who have died at Kusatsu, for which children her parish feels a particular responsibility. Her Japanese deacon, Mr. Yamancho, and Mr. and Mrs. Soma, housemasters of St. Mary's, have taken into their own families several of the unfortunate little orphans.

At St. Philip's Home, at which we made a brief call in our hasty round of the mission houses, we looked into the plain little rooms with the *tatami*, two mats allowed to a person. At the

far end of the house were the steps going down into the deep Japanese bath from which were rising clouds of sulphur-tinctured steam.

Several other buildings are included in the complete list of mission houses. They are mixed in among the other cottages of the village so that outside one would be at a loss to distinguish between them, but how marked the difference in the influence within. There is the House of Peace, occupied by the catechists, and St. Barnabas' Dispensary adjoining the church and providing quarters for the doctor and his family. It is a rude little dispensary, no white tiles or cases of gleaming instruments, no proper sinks or sterilizers in the surgery, yet what a busy and useful place it is from which relief is daily administered to hundreds! The chaulmoogra injections, the other medicines and bandages are for the most part given free to members of the Homes and to the poorest people in the village. There is a clientèle of paying patients, very small because other doctors, subsidized by the inns, get the majority of the paying practice.

The climax of all this center of helpfulness is the church building. The new chapel, large, and built in the Japanese style, beautiful in its simplicity, is awaiting consecration before it is to be used. The service held for us was in the old chapel. To the right were the men, prayer books and hymnals before them, the deacons and vestrymen seated in the front; to our left sat the women. About sixty had gathered to the call of the great iron cauldron which when struck with the mallet sends its deep note over the surrounding hills and far down into the valleys. The faces were swollen and marred; even where the lesions had healed there were ugly scars. The paralysis of the eye organs which so often accompanies leprosy was visible in the peculiarly fixed and staring gaze. Many eyes were just hollow sockets. One face was so eaten away that nasal and oral apertures were combined in



## CLEANSING LEPERS IN KUSATSU



LEPERS AT KUSATSU GATHER TO WELCOME A VISITOR

*Miss Cornwall-Legh stands at the left in the rear. Except for occasional visits from tourists and the annual visitation of Bishop McKim she is alone with the Japanese to whom she has devoted her life*

one hideous hole. Mutilated hands were tucked sportily under bright warm scarfs (evidently the gifts of Miss Legh's friends), in an endeavor to keep warm and to make the best appearance possible. The shining black hair of the women was combed in a modified style of the old Japanese head-dress. *Geta* left at the door, they sat barefoot, many of them, in a room so cold that a tumbler of water freezes almost immediately, they tell us. Among the women sat a pretty child of about twelve, clad in bright kimono, her face as yet unmarred by any trace of the disease, yet somewhere on her young body the convicting sign of the scourge had caused her to be brought here to a living death in the midst of those whom she was steadily to grow more like.

In the space between these two groups Miss Cornwall Legh seated us in chairs. Before us were the clean white mats upon which we knelt while the deacon prayed for their fellow

leper sufferers all over the world. Miss Legh then went to the tinkling old piano and played while they sang all the verses of a favorite hymn. We were introduced to the congregation, to certain leaders in particular: the kindergarten teacher, the professor of the night school. (In the leper village there is an evening as well as an afternoon school.) When Father had given them a greeting, they responded through their leper spokesman, and presented us with a package done up in the typical Japanese silk *furoshiki*, which proved to contain a set of photographs of St. Barnabas' Mission. Later the doctor handed us a little gift of a china statue, representing the way people used to travel to Kusatsu by pony-back on a saddle which seated two persons.

The influence from this little chapel and its devout worshipers has gone out all through the village. There are a little more than 200 baptized Christians in the village, most of them



communicants in Kusatsu, who, with Christians from other places, make up a roll of 270. Abundant has been the fruit of Miss Legh's years in Kusatsu.

But our time in Kusatsu was up. The chauffeur was waiting anxiously at the white post which marks off the well village from that of the lepers. This is just at the point where the streets widen sufficiently to permit one motor car to squeeze through. The patients came to the doors of their houses. We bowed to them in farewell and took reluctant leave of Miss Legh, who stood smilingly in the midst of her leper companions as our car moved forward and out of sight. Past the square with its steaming out-of-door baths, past the last little house of the well village, and we plunged down the mountain road up which we had come a few hours ago.

It was just beginning to grow light as our journey ended, we reached our Tokyo home, but our thoughts turned northward to Kusatsu where that strange community was waking to another day of sadness, lightened only by the presence of the gentle lady with whom we had just had a few bright hours of fellowship. That "Valley of Gehenna", a name of horror and reproach for the place where the dead and the dying used to be pitched, has now been changed to "Garden of Prayer". But the change has been far more than a nominal one. Suffering has been alleviated, hopelessness exchanged for hope. Some people would say it was Miss Mary Cornwall-Legh who had wrought this change, but she would smile and say modestly, "No, it is because Christ has come to Kusatsu."

### Chinese Congregation in Manila Outgrows Its Home

HERE is an illustration of how necessary it is for the Church to provide for the Advance Work Objects included in the program for 1926-28, adopted by the General Convention.

St. Stephen's Mission for Chinese in Manila is one of the most successful of our enterprises in the Far East and has been described as the best piece of work the Church is doing in the Philippine Islands. The church and schools built about eighteen years ago have been added to from time to time but are now completely and hopelessly outgrown. No adjoining land is available. The only thing to do is to buy elsewhere and erect larger buildings. The list of Advance Work objects contains several items for St. Stephen's totaling \$60,000.

The Rev. Hobart E. Studley has given twenty years of fine constructive work to this Chinese congregation. He writes to Bishop Mosher:

"A tract of land in Palomar immediately opposite Calle Reina Regente is on the market and we can secure as much of it as we can find money to put into it. A block of 4,000 square meters comparatively near Calle Azcarraga will

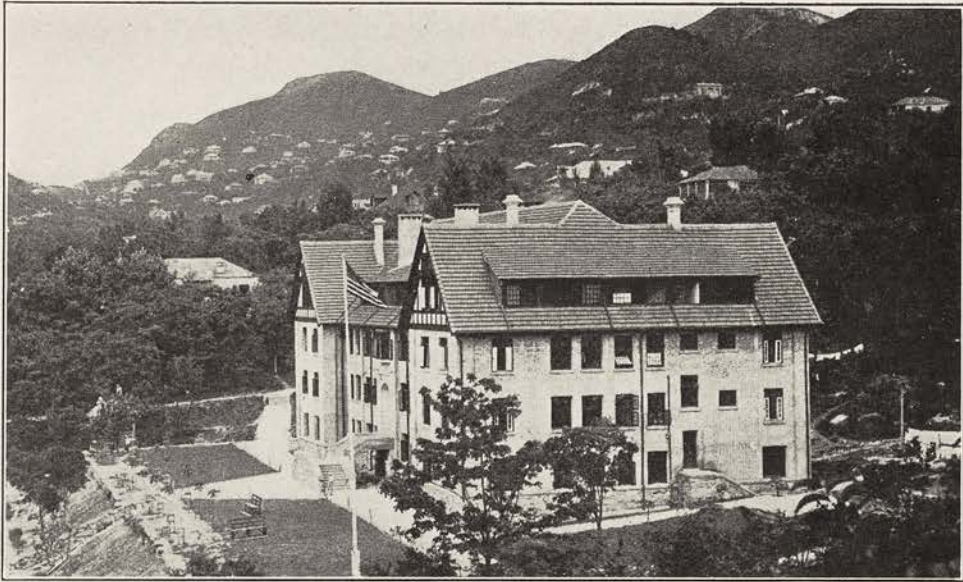
cost about P50,000 (\$25,000). At a meeting of my finance committee held last night it was decided to communicate with you and Dr. Wood at once requesting that the Department of Missions be asked to appropriate the said sum immediately to take advantage of this unique opportunity.

"The congregation has over \$3,000 toward the Church building and will guarantee \$5,000 toward that part of the new property; other friends in the Chinese community will help us largely toward putting up the new school building, but the Church in America must give us the site if we are to carry out our plans for the development of St. Stephen's."

It is simply impossible for the Department of Missions to appropriate that \$25,000 as Mr. Studley suggests. It has not the money and has no assurance that it will be given. On the other hand, if we do not buy that land quickly, it or some other site, may cost twice \$25,000 when it is bought.

JOHN W. WOOD, D.C.L.  
*Executive Secretary Department of Missions.*





KULING SCHOOL IN THE MOUNTAINS OF ANKING, CHINA

*This school has been of inestimable benefit to the families of our Missionaries. The dreaded separation of children from their parents at a critical age is no longer necessary*

## The Human Appeal of Kuling School

One of the Worst Tragedies of  
the Mission Field Can Be Averted

*By the Rev. Edmund J. Lee*

Missionary at Anking, China

THERE is a school on a mountain in Central China that for its human appeal and for the service it renders the missionary cause is of quite exceptional interest. This is the Kuling School for the children of missionaries and other Americans. The human appeal of the school is that it solves the problem of the missionary child, making his lot almost enviable, whereas formerly it was pitiable in the extreme. These children in past years after reaching school age received desultory teaching from their parents for several years often under unhealthy conditions and in an enervating climate. At the age of about twelve or thirteen they were sent home to school and separated from their parents until they were grown. This separation was

a tragedy to every missionary child, and to their parents was the source of more pain and anxiety than all other causes combined.

A missionary's son a few years ago described this separation in the following words: "When I felt my mother's arms around me for the last time for eight years, it was as close to a feeling of perdition as I ever hope to have."

A missionary daughter told me a few months ago that she came home at the age of thirteen, her sister at twelve, and they did not see her parents again for eight years. When they finally returned on furlough, she was introduced to her father. He shook hands with her and sat down and talked to her as to a perfect stranger.

The Kuling School prevents this



## THE SPIRIT OF MISSIONS

breaking up of families and gives children an education according to the best American standards at a place of great natural beauty and healthfulness. It keeps the children with their parents all through the critical years of early adolescence until they are ready for college. So much for the human appeal of the Kuling School. It serves the missionary enterprise in that it saves many missionaries to the field, who would otherwise feel obligated to return home. In the past, many excellent missionaries have felt the claims of their children paramount, and have given up their work in China when the problem of education became too difficult to solve in the field.

Furthermore, the School is proving an important feeder of a second generation of missionaries to the China field. The present situation in China, characterized by a highly sensitive nationalism, demands a more delicate adjustment on the part of missionaries than in the past. They must have a real understanding, respect, and sympathy for the Chinese people, otherwise their work is doomed to failure. Now the second generation missionaries, as those who are children of missionaries are called, have an immense advantage over those that go to China in adult life. They have been born and brought up in the country, and have a knowledge of the language and the people that gives just that understanding and sympathy now so essential to helpful influence.

It is probable that a high percentage of future recruits to the China field will be these second generation missionaries, and there is little doubt that they will prove, as they have proved in the past, the most valuable workers of all.

The Kuling School is a joint enterprise of our Board and the Presbyterian Board of Foreign Missions. The two Boards elect the trustees and make appropriations to the school's support. The trustees control the school and raise the balance needed for running expenses as well as the funds required for necessary equipment.

Just at present the trustees are striving to complete the School's equipment by two additions, the lack of which has been a great handicap in the past. The first of these is a Class Room Building. The School has enough land and one fine modern building, designed for a dormitory. Unfortunately, the classes have for several years been held in the basement of this building. Here space, heat and air are all inadequate, and our excellent headmaster writes that the situation is impossible, and that a classroom building is an immediate necessity.

The other need is for a central heating plant. Kuling is situated on a mountain top and the winters are cold. The buildings are heated by thirty-two coal and wood stoves, each a separate fire menace. We have already had several small fires, and the situation is a constant source of anxiety to all responsible for the School.

To provide both heating plant and class room building will require \$40,000. We hope to get \$20,000 of this amount from a "Fund" which usually gives its aid on condition that half the amount needed be secured elsewhere. We have already raised about \$15,000 of the \$20,000 needed to secure this gift, and are earnestly hoping that the remaining \$5,000 may be contributed before the end of May.

It is a mistake to suppose that recent developments in China indicate that there should be any slackening of missionary effort in that country. Rather is the reverse true. We should make careful preparation to take advantage of the perhaps unprecedented opportunity that is probably opening before us. One way of doing this is to strengthen the Kuling School, inasmuch as it conserves the energies of the missionaries already in the field and prepares the children to join their parents in the same great enterprise. Contributions to the Kuling School Equipment Fund should be sent to Lewis B. Franklin, Treasurer, National Council, 281 Fourth Avenue, New York.



# A Youthful Mission at World's Cross-Roads

Congregation Includes Army, Navy  
and Civilians on Panama Canal Zone

*By the Ven. J. Lundy Sykes*

Archdeacon of the Panama Canal Zone

NEAR the Atlantic terminal of the Panama Canal is the town of Cristobal in the Canal Zone. Adjacent to it is Colon in the Republic of Panama. In such close proximity are these two towns that it is sometimes difficult for the stranger to determine whether he is on American or Panamanian soil.

But more confusing still to the newcomer is the spectacle of the sun setting in the Atlantic Ocean and the information that Panama City on the Pacific side is east of Colon on the Atlantic side. Reference to the map, however, verifies this statement and explains the apparently queer antics of the sun.

On the Atlantic side of the Isthmus, where east is west, was founded about four and a half years ago by Bishop Morris and Dean Meredith the Mission of Our Saviour, designed to minister to the spiritual needs of American civilians and members of the Army and Navy garrisons in that vicinity who are connected with the Episcopal Church. For about a year and a half Dean Meredith rendered faithful service as priest-in-charge, holding as many services as his duties at St. Luke's Cathedral, Ancon, permitted. The Mission of Our Saviour, though handicapped by the lack of a resident clergyman and of Sunday services, increased to some extent in numerical strength. Bishop Morris was convinced that only a resident Priest could do the intensive spiritual gardening so essential to the well being of the Mis-

sion. Accordingly, about three years ago, the Mission of Our Saviour was placed under the care of the Ven. J. Lundy Sykes, Archdeacon of Panama, whose headquarters were established at Cristobal in order that he might address himself primarily, but not exclusively, to the task of shepherding the varied constituency of the newly-organized Mission.



CHRIST CHURCH, COLON

It is gratifying to note that an increasing number of civilians and of Army and Navy people are becoming identified with the congregation. The civilians, owing to their longer tenure of service, generally speaking constitute the less transient nucleus of the congregation. How-

ever, many of the Army and Navy people are regular attendants upon the Church service. Three officers at present are members of the Committee of the Mission, and another serves as layreader. Nearly one-half the members of the choir are connected with the Army and Navy, and the organist is the wife of an officer. In a recent confirmation class was a sergeant and his wife. On several Sundays in the month the Archdeacon officiates at an early celebration of the Holy Communion at Army and Navy posts in the vicinity of Cristobal and Colon for the convenience of those not within walking distance of Christ Church, wherein are held the usual services of the Mission of Our Saviour.

This beautiful and historic structure, situated on Colon Beach and just



## THE SPIRIT OF MISSIONS



CHOIR OF THE MISSION OF OUR SAVIOUR, COLON

*Archdeacon Sykes stands at the right. The Mission of Our Saviour was founded for the white residents of this part of the Zone. The paramount need is a rectory.*

across the street from the Hotel Washington, will be recalled by the readers of THE SPIRIT OF MISSIONS who have visited the Atlantic side of the Isthmus. Built in 1858 by the Panama Railroad Company, assisted by some private subscriptions, Christ Church has weathered the storms of several revolutions, having been used successively as an arsenal and as a stable by the insurgents. At the present time it serves as a Church home not only for the Mission of Our Saviour, but also for the large congregation of colored West Indians ministered to by the Rev. Edward J. Cooper.

Prior to the organization of the Mission of Our Saviour there was no Church School for the American children of our household of faith. Beginning with one teacher and eight pupils, our Church School now has an enrollment of sixty-five pupils with a staff of seven teachers. The communicant list showed a gain of 25 per cent in 1925 and now comprises 124 persons, an increase of nearly 50 per cent over the list of 1923. The congregation contributed \$400 towards the Church's Program for 1925.

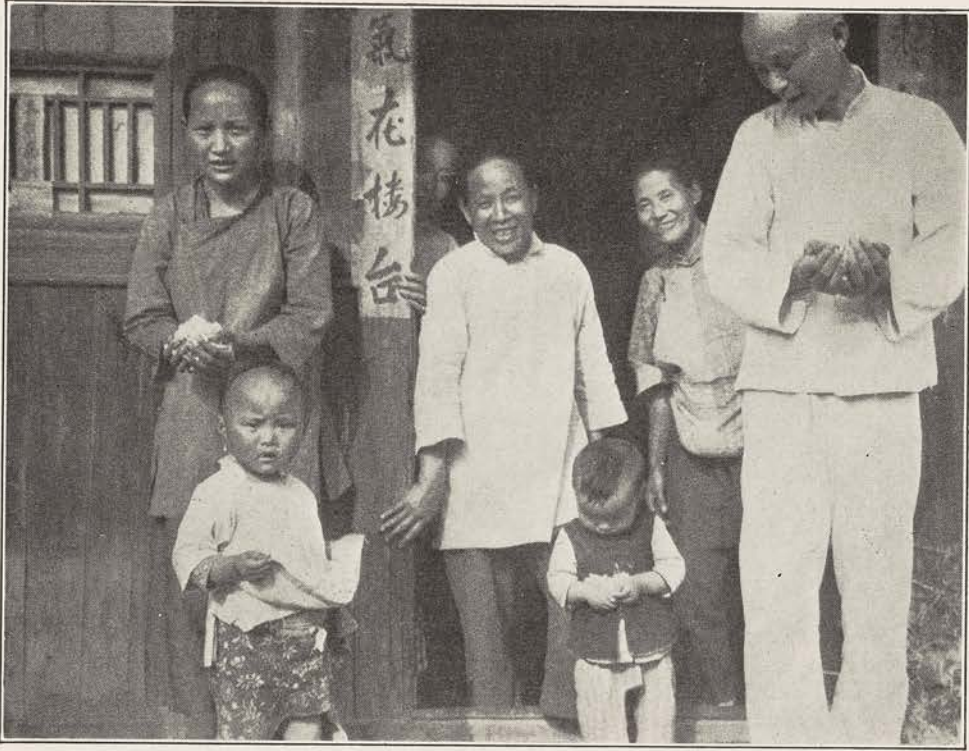
The Mission is justifying the reason for its organization, making meanwhile

its own place in the community and in the Missionary District.

Its paramount need is a rectory for the Archdeacon. This is listed as one of the items of Advance Work for the Missionary District of the Canal Zone. At present Archdeacon Sykes is in the United States for the purpose of presenting this need. Checks sent to Mr. Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, will be thankfully received and will be credited to the Advance Work quota of the diocese designated by the contributor.

**B**ISHOP MIZE of Salina says that St. John's Military School, Salina, is the only boys' school in all that part, not only of the State of Kansas but of the Midwest. Its enrollment is filled with 100 students. The Bishop regrets "that the school cannot be better equipped and thus enabled to take advantage of the wonderful opportunity for bringing a larger number of young men under the influence of the Church. A chapel and a gymnasium are its greatest needs at present."

There is no one agency in the Church which does more good than a good boys' school. St. John's ought to have all that it needs.



FARMER FOLK WHO HAVE JUST RECEIVED GIFTS OF COTTON SEED

*A direct contribution to the improvement of rural life in China is only one aspect of the work of the Central China Teachers' College*

## A Silent Partner of Our China Mission

The Central China Teachers' College Trains  
Chinese Christian Teachers for All Missions

*By A. Archibald Bullock*

**A** QUARTER of a century ago several young clergymen of the American Church Mission at Hankow, China, gave a great deal of time to establishing day schools for the children of the diocese. They speedily found that their schools needed teachers who could not be procured ready-made. So they proceeded themselves to train likely men. The interest of at least two of these young men never flagged and as Bishop Roots of Hankow and Bishop Huntington of Anking their continued efforts to perfect a normal school have been large-minded and sacrificial.

For a number of years only the

American Church Mission and the Wesleyan Methodist Mission were associated in this work, but five years ago the American Presbyterian and later the London and the Swedish Missionary Societies, as well as the Central China Christian Educational Association joined the corporation. Others have affiliation under advisement, and a still larger number are vitally linked up by a steady stream of young men they send down for training.

The College is the largest mission normal school for boys in China, and the oldest, and is the only one for some four hundred thousand square miles,



## THE SPIRIT OF MISSIONS



CENTRAL CHINA TEACHERS' COLLEGE

*The largest mission normal school for boys in China, and the oldest, and the only one for some 400,000 square miles and a population of 170,000,000*

with a population of perhaps one hundred and seventy million "mouths." The two original societies have been long enough at the task of putting these qualified Christian teachers into all their day schools to reap the fullest benefits. These teachers have made possible for two dioceses of the American Church Mission what are probably the best examples of mission elementary school systems in China. The peculiar and intrinsic value of the College to each mission has been very high and the same loyal service is guaranteed indefinitely.

The College has its own grounds of twenty-five acres and a modest equipment of buildings for instruction and living of students and staff. As adjuncts, there is a lively elementary school for practice purposes and recently a fine new plant of junior high school grade has been erected. This furnishes one hundred and twenty-five youths with boarding and study facilities and acts as the experimental and demonstrational headquarters for the College. St. Hilda's (Girls) School is a near

neighbor, while Wesley College is hard-by. A little further distant and within the city walls is Boone College. The American Church Mission, like each of the coöperators, maintains a missionary representative on the faculty. All must learn the language well enough to teach in Chinese as that is the only medium of instruction—a rather unusual and valued distinction when English is so popular! The balance, and large majority, of the faculty are Chinese and they, together with their foreign colleagues, form a staff of technical specialists in professional pedagogy.

The studies and activities of the students are much like those of normal students in America. They have the foundational "solids" that have come from the West, including the professional branches like psychology and education. Then, they must necessarily spend many hours weekly on Chinese language, literature, composition and history. All do an unusual amount of practice teaching and all are expected to take the free periods for full participa-



## SILENT PARTNER OF CHINA MISSION

tion in games. But the need of systematic manual training was felt and finally agriculture was chosen. Shops would have been easier and cheaper and in the end they too may be added. But the first call is to meet the ninety per cent of the Chinese who are countrymen and the seventy-two per cent of the alumni who go to country positions. The study of agriculture fits these young men for their future life.

Just as they bring the best general knowledge of the West to the children of their schools, so, too, the professor can now bring the best the West has of agricultural products and practices. Within his school he may intelligently initiate school gardens, farm projects, etc., while without he may become the trusted adviser and coöperator of the farmer in his craft. The Central China Teachers' College has become an official channel to connect the great College of Agriculture and Forestry of the University of Nanking with the producers of China. This is accomplished through the alumni, thus reaching to the farther limits of the hinterland. On the College

farm the students are raising wonderful new cottonseed, finer wheat, disease-free silkworms, many varieties of forest, shade and orchard trees, etc., etc., for distribution to the farming communities as part of their extension endeavors. These and a thousand-and-one projects are in prospect. The socializing effect upon the young teachers and the economic lift given to the whole land is impossible to exaggerate.

This fine enterprise represents one of the distinctive pieces of work of the American Church Mission in Central China. The internal administration and finance of the College are constant concerns of the bishops and their advisers. In a characteristic way, too, the problems and products as well are shared with others of the Christian community. This certainly is a matter of great pride. The added fact that, across national and denominational boundaries, men of varying temperaments can work *hard* and *harmoniously* together is a cause of great joy. It is an earnest of what men and nations may do when unified by the Prince of Peace.



RICE PLANTING, THE EVER-FAMILIAR SCENE OF THE ORIENT

*But this picture has one unexpected difference from the usual typical view, for these workers are a teacher and two students from the college class in agriculture*





*ALUMNI OF ARCHBISHOP OF CANTERBURY'S MISSION AMONG ASSYRIANS*  
*Left to right, seated: Dr. Khedoo, the Rev. George Azoo, Dr. Paul, Mr. George Lamsa.*  
*Standing, left to right: Mr. M. S. Joseph, Deacon Manno, Mr. Abraham*



*ASSYRIAN SCHOOL UNDER AMERICAN MISSIONARIES IN MOSUL*  
*This school was taken over by American missionaries at the request of the Archbishop of Canterbury. After the great war the English Church found it impossible to carry it on*



# Assyrian Mission Alumni to Aid School

American Missionaries Take Up Archbishop of Canterbury's Work in Mosul

By *George Lamsa*

Field Representative of the Assyrian Mission in Mosul

How rarely it is that one reads a personal record of early impressions made by missionary work upon a child of any foreign mission. The author of this article, an Assyrian, now field representative of the committee aiding the Assyrian mission in Mosul, is actually a graduate of the school opened by the Archbishop of Canterbury's Assyrian Mission, many years ago. Mr. Lamsa will be glad to accept invitations to speak about his work.

**A**FTER weeks of hazardous journeys in zig-zag caravans, over roads which only these highlanders could climb, and in fear of the wild Kurds, two English missionaries arrived in a little mountain village in Kurdistan, not far from the Persian border, more than a quarter of a century ago. The village, which was once a big town, with a church built in the third century to accommodate seven thousand people, now numbers only a hundred families.

When the missionaries appeared, for most of us it was the first sight of a European. We had heard a little about the foundation of the Mission but we hardly knew what "the Mission" meant, and what school meant, as for most of the children school was a place of punishment. The missionaries had a hard problem to start schools in the little towns, as there was often only one man in a town who knew how to read.

The question was to get the consent of the parents to get their children to go to school. In a few days one of the Englishmen had a very good idea, which was to promise that they would give two yards of red dyed cloth for every child who would attend the school for nine winter months. The next day the house where the missionaries were stopping was besieged by parents bringing children from two years of age up, not because they were interested in the school, but because of the cloth.

I attended this school for three months, with many other children, just to get this cloth, and then, finally, we

got interested in reading, and we never stopped until we finished our education.

Only one who has gone through a difficult life, and whose success and happiness were begun by a Mission, can appreciate the real meaning of missionary work.

Last year in Chicago there was organized a group of alumni of the Archbishop of Canterbury's Mission. Among them was a priest, a prominent eye specialist of Chicago, a very successful Assyrian dentist, a Persian carpet importer, a deacon, and an instructor. They are hoping to organize other groups all over the country, to further the cause of the Assyrian Nation, and to help in the re-establishment of the Mission work. All these graduates know that without that mission education they would not be in this country, and they would never hold the positions they are holding today. It is extremely painful for them to think of thousands of other children who are refused by missionaries, because of lack of funds.

As the Church papers have told, the American mission has been opened in Mosul for the suffering remnant of this Assyrian race. The school, which once stood as a light in the darkness of Kurdistan, has been reopened, and two American missionaries are now there with a better program and, we hope, with better opportunities than the earlier missionaries had. The present school numbers from two to three hundred children, boys and girls, a hope for the future of this long persecuted race.





KINDERGARTEN AT THE CHURCH OF THE HOLY COMFORTER, LA GRANGE, GEORGIA  
*Kindergartens among the mill communities are the foundation of all the other work. Through the children the parents are reached*

## Work Among the Spindles in Georgia

Four Busy Mill Communities Furnish Opportunity for Constructive and Helpful Work

*By Charlotte A. Wing, U.T.O.*

Worker at La Grange, Georgia

OUR Church Mission at LaGrange, Georgia, is in the midst of a very large mill community. There are four mills in all, each surrounded by its group of mill houses, and they cover a large area. Our own Neighborhood House and Church of the Holy Comforter are in one section and on the opposite side are the Rectory and Church of the Good Shepherd.

We have an active Woman's Guild which meets twice a month. They are all interested and enthusiastic. Several women attend regularly who are not members of the church. They help in every way they can. There are about fifteen members in all.

The Girls' Club, made up of little girls from ten to fourteen years, meets every week. There are twenty-four members and usually a full attendance. From a crowd of untrained and uncontrolled children they have developed during the year into orderly, helpful and enthusiastic girls. We practice Church hymns, play games—usually out of doors—sew and tell stories. The

program is varied from week to week. They have made a very beautiful patch-work quilt, sewing faithfully for several months and finally tying the quilt, which was turned over to the Neighborhood House toward its equipment. A Boys' Club of about twenty-five members meets once a week.

The Neighborhood House is provided by the mill and is a neat little cottage of four rooms and bath. Through the generosity of different churches we were enabled to furnish it comfortably and it is very cozy. It is the home of this Thank Offering worker and is just across the street from the church and kindergarten. The kindergarten is held every morning and we have an enrollment varying from eighteen to thirty, drawn from the four mill communities.

All of these variations of the work are valuable as they give us an opportunity to get close to the lives of the people, who are usually appreciative and friendly. By steady, quiet endeavor, we hope to add more and more to our church membership.

# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures From the Field



CHINESE STUDENT PREACHING BY ROADSIDE SHRINE

*This is one of the young men who are being educated in the Central China Teacher's College at Wuchang, which trains Christian teachers for all missions*



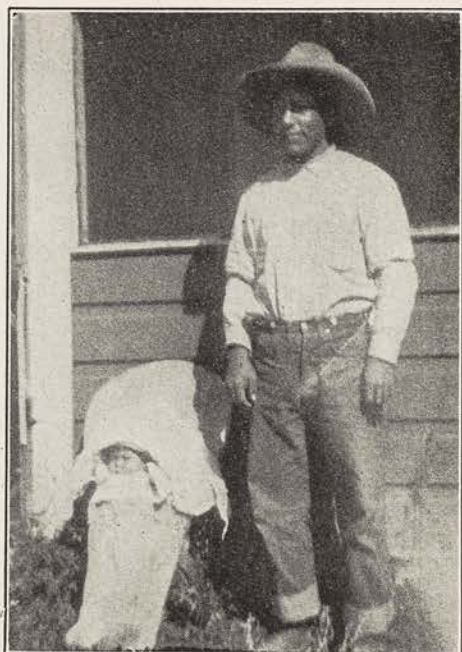
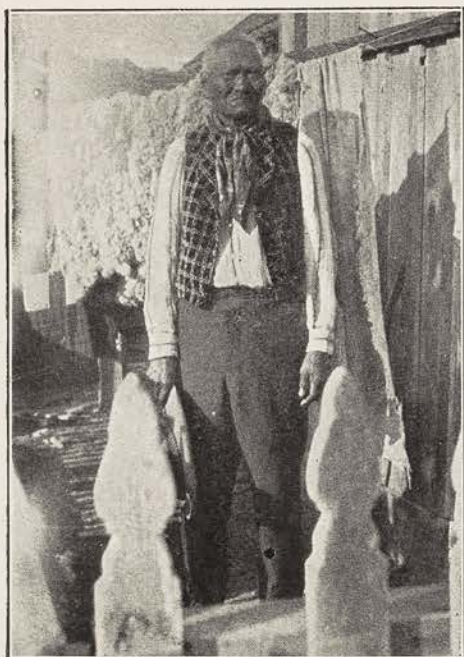


MEETING OF WUHAN AUXILIARY, NURSES ASSOCIATION OF CHINA  
*This association includes both white and Chinese nurses. The meeting was held in the grounds of the Men's Department of the Church General Hospital, Wuchang*



ASSYRIAN WOMEN AND CHILDREN AT THE MISSION IN MOSUL  
*At the request of the Archbishop of Canterbury the American Church has sent two missionaries to carry on work among these persecuted people*





TYPICAL INDIANS FROM OUR MISSIONS IN NEVADA AND UTAH  
*At the left is Nasby Ice, a fine old friend of the Nevada Mission. At the right stands Don Traverse of Utah, proud father of a chubby papoose*



A SCHOOL AT ONE OF OUR MOUNTAIN MISSIONS IN TENNESSEE  
*This particular school is located at Sherwood. The children, like all those at our mountain missions, are most attractive and appealing. The Church can do no better work than this*





*Courtesy of the Society for the Propagation of the Gospel in Foreign Parts*

**BISHOP McKIM ON A VISITATION TO THE LEPER COLONY AT KUSATSU WHERE MEDICAL AS WELL AS HUMANITARIAN EFFORT IS NEEDED**

*Miss Cornwall Legh, who was the founder of this beneficent work among the most unfortunate of the world's poor, appears in the doorway. Two Japanese deacons stand on either side of the Bishop and the clergyman is the Rev. A. S. Hewlett, of the English Church, who helped Miss Legh to found the Mission. The remainder of the group are the lepers who are sufficiently well to appear. Bishop McKim makes regular visitations. Miss Legh is of retiring disposition, but her name is worthy to rank with that of Father Damien in the annals of self-sacrificing devotion to lepers. Her work needs strengthening from the medical standpoint and is a challenge to the Church*

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**MATRON AND PUPILS AT SALLY STUART MEMORIAL SCHOOL, ANKING**  
*The matron is a very important part of the school, built in memory of a devoted Virginian Churchwoman. The little girl is standing in a "moon gate" typical of Chinese architecture*



**THE YOUNGEST MEMBERS OF THE SALLY STUART MEMORIAL SCHOOL**  
*This school is intended specially to benefit women who have not been able to obtain education in their youth. They bring their babies to school with them*





ST. LUKE'S KINDERGARTEN, MANILA, PHILIPPINE ISLANDS

*This kindergarten is a part of St. Luke's Mission, our only evangelistic work among Filipinos in the city of Manila*



CHURCH HALL AT VALLEY CITY, NORTH DAKOTA

*Bishop Tyler counts the young people who pass through this institution as one of the greatest assets of his district. Mrs. Margaret Helferty is the house mother*





SOME OF THE NEIGHBORHOOD SUNDAY SCHOOL IN OTSU, JAPAN

*There is no lack of raw material from which to build up a Sunday School in Japan. As the ripples from a stone thrown into a pool widen until they cover the surface so does the influence of a Christian Sunday School permeate the neighborhood*



# On Furlough From the Battle Line in Japan

The Church at Home Is Given a Glimpse  
of the Beginnings of Big Things Abroad

By *Marietta Ambler, U. T. O.*

Missionary in the District of Kyoto

**F**URLOUGHs are delightful things. For four and five years you anticipate them as years ago you looked forward to Christmas



SHIRO CHAN AND  
HISAKO SAN

*Charter members of the  
Otsu Kindergarten*

—and then the furlough comes! In a few short weeks you are miles away, by sea and land, from the little house and the kindergartens and the people who have grown to be so much a part of you, and, as if by magic, everything around you has changed. "I'm in America," you say to yourself, spinning along in an automobile, past endless filling stations and tourist camps. There are no bicycles—dear delight of the Japanese messenger boy,—and as for pedestrians, where are they? Every one seems riding. Your days are as full as your Christmas stocking used to be and sometimes there is a fellow-feeling, too, for Rip Van Winkle. Brothers and sisters have so grown up and old friends are constantly appearing with numerous small descendants to introduce to you. You are not a mournful Rip, however, for your Japanese dolls prove an attraction and the small descendants deign to smile and to take an interest in this strange aunt of theirs from foreign parts!

After the first excitement of getting home is over there are the days when you attend auxiliary meetings and come to know personally some of the women of the Church and to tell something of your work. Clutching your note-book and your dolls, who, dressed as the

kindergarten children left behind, support some of us through many difficulties, you stand up half frightened to begin—but this is only for a moment. The note-book is not necessary. Even the dolls make only one appearance, for you find yourself looking down into a sea of friendly faces. You had wondered what to tell them, but here they are listening with sympathy and keen interest to all your annals, to your pet stories, and to even little details of what happens every day. Suddenly you feel at home, in the midst of your own family. How wonderful it is after all to have a small part in giving glimpses to the Church at home of the happenings across the seas on the far-flung battle line of the Church's Mission! How splendid to feel these women back of you in all your little undertakings! You will never know all their names, but names are a small part of people, and often afterwards you will remember them, the women of the Auxiliary, and their faces full of warm, friendly interest.

It is when speaking to friends at home, or when something brings to mind the familiar faces of Japanese friends and the happenings of the last years on the other side of the world, that you get a better perspective perhaps on missionary work. It is not only that "distance lends enchantment to the view", but in furlough-time, more vividly in a sense than when you are actually on the field, are you sometimes able to see clearly the chain of small events, which are the beginnings of bigger things.

There was the beginning of our neighborhood Sunday school, for instance, in the little town of Otsu. It began with



## THE SPIRIT OF MISSIONS

Shiro Chan and Hisako San and two or three other neighborhood children, who came trotting up the hill day in and day out from the time I first moved out in the spring, and many were our conversations. When summer came one of their favorite times for visits was on Sunday evenings, when they would appear all fresh and shining from the bath, and to increase that shining look and to make Sunday moreover particularly festive there would be a cake or two to nibble on contentedly as we looked across the evening sky. Finally Sunday school was suggested and met with the great response which children give to new and untried things, and so in the fall we began.

In our early beginnings there was a rainy Sunday afternoon, I remember, when our handful of children were not expected. Perhaps missionary zeal was burning low that day, for a Sunday afternoon all to oneself seemed a cheerful prospect. We looked out, however, and there was something coming up the hill. It was one of the older boys with the baby on his back and a big paper umbrella which he held aloft. The umbrella had a wide tear in front and was sagging with rain, but he looked up at us with a grin like Sunny Jim's and of course we had Sunday school. From a handful of children we grew to sometimes two rooms quite full of them of various sizes, from the big boys in the back to the tiny ones in front as we stood up for opening exercises, facing the hymn scroll and singing with lusty voices our favorite hymn, *Shu Ware Wo Aisu* (Jesus Loves Me). In warm weather the sliding doors were out and across from us, just below our hill, the patients of the Red Cross Hospital could hear us singing, too. Once a patient in great trouble sent for me to hear something of Christianity, for he had heard the children's voices and knew that they were singing Christian hymns. Often we would hear the children singing snatches of that favorite hymn on week days as they walked or played below our hill and near the stone

steps leading to the temple of Kwannon Sama (God of Mercy).

So many little incidents come to mind in connection with that Sunday school. The cook and I had a special invention to keep curious small faces from watching the operations of Sunday's lunch, for time was a matter of great vagueness to the children and the neighborhood Sunday school began collecting long before lunch was cleared away, the dining room table removed, and the sliding doors slipped out to make a large room of two smaller ones. The invention was a red flag on a bamboo stick, which was hung out from the verandah roof as a signal for Sunday school to assemble, and always from the bottom of the hill would come the answering chorus, *Hata ga deta!—Hata ga deta!* (The flag is out!) as big and little would dash up the hill, shake off their wooden clogs, and scamper inside.

Sometimes there were ways of making contacts far afield. Calling one day on a woman in the hospital across from us I noticed another patient in the room, a child about twelve or thirteen years of age, with a little old grandmother taking care of her. We had just had a prayer in our corner of the room, when the grandmother came over to ask if I would not worship for her granddaughter, too. I soon found she was devoted to the child and it was with the feeling, I am sure, that perhaps even a foreign god might help that grandchild's leg to mend, that she spoke to me. Weeks afterward when she and I and granddaughter had become great friends and the little girl, only partially cured, had been taken back to their village some distance from Otsu, every now and then grandmother would come for a visit. How well I remember her as we used to sit on the mats for long talks about the grandchild and her ills—of how an offering had been made at the village shrine, and further still a kind of priestess visited. Once on asking grandmother how many gods she thought there were she answered in half-amused astonishment, "And how-



## ON FURLOUGH FROM THE BATTLE LINE IN JAPAN

ever could I know?" as if the number of the stars had been the question. We always prayed for granddaughter in the end. Rather extraordinary prayer meetings they were, for grandmother, to be sure, perhaps, that all was well, would pray with me, fervently murmuring all the while, *Namu Amida Butsu!* (Hail, Great Buddha!)

It seemed a little odd at first, but then it was the prayer she knew the best and He who touched the little daughter of Jairus could see grandmother's heart and all her anxious fears. Before I left on furlough granddaughter was a good deal better. She had been reading a *Child's Life of Christ* and a number of other books and discussing things apparently with her family. Grandmother was quite interested. The Japanese worker and I had visited the home and a few months ago a quaint letter to me from granddaughter traveled all the way to America—and so another door has begun to open to Christianity in a country village.

The neighborhood Sunday school and the friendship for grandmother and granddaughter are only some of the many happy incidents, which have to do with Otsu, the little town in which I lived for fourteen months before my last furlough. The country around is very lovely, but Otsu, itself, spread out along the shores of Lake Biwa, is not a particularly engaging town. It is an important one, however, for Otsu is the largest town on the largest lake in Japan—a lake famous in song and story and dear to the hearts of the Japanese. Because of the beauty of this lake country, rich moreover in Japanese history, thousands of Japanese sightseers come every year, pass through the town on their way to the lake or to climb the hills near Otsu, full of old temples and beauty everywhere.

On a street where many of these sightseers pass by there is a queer, old-fashioned structure, which was perhaps a store or a dwelling-house some fifty years ago. It is dingy with age except for a few improvements, such as a new

sliding door, an electric bulb with a cross, and some fairly sprightly bamboos in a kind of fence in front, which have the air of standing guard over old age, like a row of stiff little soldiers. This is our church in Otsu since the days of Bishop Williams. There are two ways of entering. One is through a narrow alley, a curious part of this rambling structure, through which, if one should persevere, he would eventually come out into a bit of tiny yard with a bright little kindergarten building just ahead and on the left a doll's house, yet big enough for the two kindergarten teachers. It is worth going through the alley to find this, but no passerby would dream that it existed, unless the alley gate was open, and with a glimpse of kindergarten children, he should venture in. The other entrance is through the sliding door, which slides back with impressive noise, a little disconcerting to a newcomer.

Even this accomplished, however, and courage once more restored to the newcomer, there is no sign to indicate a church except perhaps the sound of singing and the organ coming from an inner room, shut off by sliding doors. He would see, of course, the paper doors beyond and guess the little room, fitted up as a church behind them, but he would see besides the long space still to cross to reach it and this time courage might altogether fail! The newcomer would know, moreover, that everywhere were temples near at hand with beauty as you approached and as you entered them, and why the Christian church was different might puzzle him as he moved on. How different it would be, we feel, if instead of this queer old building a church stood here—a little church with quiet dignity and with a door which opens softly into a place of beauty. If this were so, even in cherry time passersby would often pause, we think, and enter, too. The church would be the center, moreover, for the growing work of the kindergarten and the Sunday schools and on beyond as we reach further out.



# The Evolution of the Service Program

The Vision of Service to Mankind Given  
to Every Boy and Girl in the Church

By the Rev. John W. Suter, Jr.

Executive Secretary of the Department of Religious Education of the National Council

A CORPS of leaders in Church School Service League work all over the country, and a host of friends of the League everywhere, are asking what has happened. Word has gone out that there is no League any more. But this is only partly true; and what truth there is in it is complimentary to the League.

The National Department of Religious Education no longer initiates, maintains, or runs a National Church School Service League. There are Church School Service Leagues in many provinces, dioceses, and parishes; but these are locally established and locally controlled. The present arrangement results from the fact that the Church School Service League movement has been so ably led and so vigorously promoted that it has convinced the educational leaders of the Church that a "Curriculum of Good Works" (or "Graded Service") must be recognized as one of the essential parts of every good religious-education program, and that consequently it cannot be relegated or confined to any particular club or society. Therefore, from now on no Church School that does not give its members training in Service is considered a "regular" school. In other words, a child, in order to become as it were "liable" for Service to his neighbors, need join only a Church School;—or indeed, only a church.

We issue to all parishes suggestions for training children in Worship, for training them in Service, and for instructing them in the Truth; but the Department does not presume to say through what form of organization these three endeavors shall locally

be made. We are not organizers. We aspire to be producers and distributors of ideas,—*guides* of organizers. (This point is further developed in our pamphlet, *Next Steps in Religious Education*, pages 49 to 59 inclusive. 15c.)

By its very nature the National Department of Religious Education, being a branch of the official government of the Church, can sponsor only such enterprises as are essential to religious education. A National League for Service is not thus essential. A National Program of Service is. A parallel case is found in the matter of Church Schools. We try to furnish ideas for Church-School leaders; but we do not create or maintain a National League of Church Schools or their members.

In order properly to guide this service we have a secretary in charge of the work under whose supervision a Service Program Committee will continue in each diocese and missionary district. The chairman of this committee is the Diocesan Supervisor of the Service Program. The Committee should include a Christmas Box Secretary, a Birthday Thank Offering Secretary, a Lenten Offering Secretary, a Little Helpers' Offering Secretary, and anyone else who is needed to carry on the work. Similarly, each parish should have a committee on the Service Program with a supervisor as chairman, though it will not be necessary in most cases to have as many members as on the diocesan committee. In a small parish the entire service program may be directed by the supervisor.

For a further discussion of the "Curriculum of Service" see the article on this subject on page 336.





## FELLOWSHIP

By Mary Willcox Glenn

President National Council  
Church Mission of Help



*Extracts from an address delivered by Mrs. Glenn before the General Convention in New Orleans, October, 1925*

WE have come to count on the humane leaders of the profession, an Osler and a Trudeau, as having a sympathetic apprehension of the whole of a sick man's need. The breadth of their contribution is a challenge to the Church itself. Wherever the Church may be there indubitably are to be found human beings, who, oppressed in body and soul, require that their necessities shall be seen for what they are.

To C. M. H. workers two facts bring an ever-deepening reverence for the potentialities of wavering young people. The first fact is that in spite of the crass environment in which many have grown like weeds with no nurturing, they, unwittingly, hold within themselves a germ which when fructified gives the flower of aspiration to their lives. The second fact is that as the overseas chaplains who were in the trenches found that rough men's masks were withdrawn and they became as tender children in their desire to be reached, so the C. M. H. worker finds young women and mere

girls who have been scorched by the fire of a battle against their purity come forth from that awful ordeal inclined likewise to respond to the help which is tendered them in the name of the Lord.

There is another aspect of the situation which impresses itself on C. M. H. workers as well as on others who are in close contact with the young people of the present day, namely, that through freedom to make choice of companions, of vocation, of recreation, they, as well as their immediate elders tend to choose the ephemeral and the sensational.

But the side on which C. M. H. will not range itself is to deplore the fact that young people, perhaps as never before, have a freedom of choice. Rather does it rejoice that in grasping the right to make selection of their life interests the young hold within their hands what contains fair promise for another, an oncoming, generation. A next generation may be freed to develop a finer personality through the early adjustment of individual preferences in harmony



CHRISTUS CONSOLATOR

*A copy of Thorwaldsen's statue which stands at the entrance of the Johns Hopkins Hospital, Baltimore*



with the personal and social claims of kindred and community. It is a hazardous enterprise, a great social adventure, in which the Church can delight to take a part, the Church whose first protagonists were young men.

### Welcomed, Not Led

A young friend of mine, an artist with an innate sense of social values, put the attitude of mind rather cogently apropos of a Red Cross poster in which the symbolic figure stands against the light which comes through an open door. "So nice," my young friend said, "to see the open door, the welcome offered. I am so tired of the guiding figure, the one leading on." We must give the stimulating welcome, the invitation to share whatever rich revelation life has brought to us of the older generation without the imposition of our own estimate of values.

C. M. H. has deliberately set for itself a task to fulfil in behalf of the Church, which has its rootage, so to speak, in two strata of soil. Rooted in the Church, its primary function is to take groping young people, one by one, and, with faith in their receptivity, in their impressionability, and with respect for their latent personality, be a medium whereby they may begin to grasp the two ultimate values—beauty, goodness. To be such a medium for Jenny, for example, whose idea of beauty is in music, jazz; in form, the jazzing figures on the dance hall floor; in color, the crude combinations in audacious hats and gowns; in nature, naught. Or for Gracie whose sole experience of conduct was the exploiting of one member of her immediate circle by another.

Rooted in the community, its secondary function is to use faithfully and with deepening intelligence the method of social case work which has been in process of development in the United States for more than fifty years. Social case work, itself, is but one way of getting a more discerning understanding of the needs of personality.

The great humanized professions of medicine and law, with steadily increasing perspicacity, are making their own type of approach. The Church has been of old a leader in the use of a method which must always be ready to learn from the experience of the confessional. Her earlier spiritual leaders, St. Paul, St. Francis of Assisi, Thomas Chalmers, made practical application of the principles on which social case work, freed from an early tendency to be preoccupied with man as an economic being, is based. The C. M. H. worker is making what at present is necessarily a tentative effort: tentative because of limited extent of training and because of the small number of women enlisted. It should be borne in mind by those who still think of case work as a means of disclosing a person's faults of character, that the worker's aim (to borrow from Bishop Temple) is to get an "intimacy of acquaintance", not a "completeness of analysis" whereby young people individually may be known for what they severally are. C. M. H. believes that through faithfulness to its trust, by an intelligent and consecrated use of the method characteristic of its service, it will be in a position to further the Church's sympathetic comprehension of what young people, taken collectively, truly want. At the same time it will be offering the community an experiment in social case work, which will be in the nature of a distinctive and an essential contribution to the total volume of social work.

### Real Fellowship Needed

One thing, however, is sure. We as church workers can develop in others (as Prof. R. M. MacIver puts it) "only what we have already in some measure attained for ourselves." If we are in any real sense to be in fellowship with young people and are through such fellowship to be a means whereby the ultimate values, beauty and goodness, are revealed, our personal service must be grounded on the active pursuit of



goodness, realized in our own lives. For goodness is caught, not taught. It is not an abstraction, but an individual personal observance of the Golden Rule. If we are at war within ourselves, if we do not exemplify our duty towards God by fearing Him, by loving Him, by putting our whole trust in Him and by calling upon Him, we cannot open the door.

Our aim for these young people, youths as well as girls, is not that they may be comfortable in body and mind, but that they may become loving members of the great community, the Church. Thereby, the State will have a guarantee of the good quality of their citizenship. The alleviation of the suffering in which we find them is in order that the way may be cleared so that the spiritual values may have space wherein to expand.

The atmosphere of the C. M. H. office into which we draw them should bear the mark not only of Martha's zeal but of Mary's adoration. If such be the aim, the technique we must sedulously work to acquire will fall into its proper place as a means necessary but secondary. The prime purpose is that of winning these young people's allegiance to the cause which they cannot embrace without the help of our Lord Himself.

Therefore C. M. H. experience is bringing its workers, professional and volunteer, to appreciate more and more the essential place which intercession holds in the life of the Society and the importance of days of quiet and periods of retreat. Such days are being made more distinctively a part of diocesan C. M. H. routine.

### Widening the Field

A significant gain within the triennium has been the growing use the clergy make of the Society and the intrinsic service which many of them are rendering as chaplains attached to a diocesan society or at large. Clergymen are learning that a C. M. H. worker can be of distinctive use in find-

ing the cause of the anti-social behavior of some one or more young persons for whom a rector feels responsible. The worth of her service is recognized particularly by the rural clergy to whom the problem of evil is oftentimes presented with an abhorrent crudity not always apparent in seamy urban life.

The confessional and other means of spiritual counsel have brought to the priest a knowledge of human nature and of human reactions to spiritual guidance which enables a chaplain to add depth to the content of C. M. H. work to a degree which is not measurable.

The Quiet Hours held in churches, the Sunday services in diocesan offices for girls not yet ready to benefit by the services within the church are other ways by which the chaplains have reached the girls and have come into fellowship with the workers. Contact with a number of the Sisterhoods has been another significant means of increasing the spiritual content of the work.

### Working With Others

C. M. H. has in the spirit of Christian comity been working with members of other communions. One diocesan society, which has a number of Roman Catholic girls under care, has drawn on a Catholic Women's Club to steady the church attendance of these girls. The Secretary of the same society was called on recently to describe her work to a Guild of Lutheran women and also to instruct a Lutheran Bible class, using C. M. H. data.

Another noteworthy gain within the triennium is an appreciation of C. M. H. as particularly adapted to serve the Church in the rural field. Beginning its work in a large city and at a period when the tendency in social work was to concentrate effort upon urban problems and people, it has come to see that the socially less favored fields may be those into which most energy should be put. The Secretary of a C. M. H.



## THE SPIRIT OF MISSIONS

recently organized in a diocese, largely rural, writes:

"As I work here, I am conscious of the asset we have in a condition which doesn't exist in the city. We have community thinking. A town feels and thinks and acts together. Every piece of social work has at hand this instrument of community action, if it can bring it into its equipment. Just because its problems are those of friends and neighbors social work here cannot be a matter of academic interest. Therefore it should be fairly easy to bring back of each new social effort the whole community as a resource."

### The Ultimate Aim

A third phase of development has been the fuller recognition of the fact that the ultimate aim of C. M. H. is to assume responsibility for those who seek its aid, irrespective of social or religious affiliations, degree of culture attained, of social or economic status, or whether man or woman, boy or girl. The logic of the service makes it inevitable that C. M. H. comes in time to be an organization working in behalf of both sexes. Service in behalf of one has a corollary service in behalf of the other.

Many a girl known to C. M. H. has with "sad heart" trod a weary way in order that she may fulfil an obligation felt for a parent, who in reality has failed her, or for a younger sister, who was beginning to run wild, or for a baby born out of wedlock, or for a friend in danger. Sarah, for example, came to C. M. H. on leaving an institution in which she had been classified as "constitutionally inferior." After many months and when through a slow process she had become adjusted to life in society, she ran across a girl known to her through the institution, whom she heard telephone to make a compromising appointment. She first persuaded the girl to go with her to the boarding

house in which she herself had been placed by C. M. H. Then, one by one, she took with the girl the steps C. M. H. had taken to effect her own adjustment to work and recreation.

The young brother and sister of an epileptic girl whose father and mother were cruelly negligent shouldered responsibility at heavy cost when appealed to by C. M. H. to befriend their afflicted sister.

There are the many others, however, to whom very slowly comes a conception of the obligations involved in family relationships. To be a means of steadying and deepening an understanding of the implications of family life calls for a constancy of effort on the part of the workers which allows for neither discouragement nor abatement.

Beneath the dome of the Johns Hopkins Hospital, Baltimore, from which institution Oxford drew Osler, stands a copy of Thorwaldsen's Christus Consolator. Outstretched are the hands of mercy and the legend on the base of the statue reads: "Come unto me all ye that are weary and heavy laden, and I will give you rest,"—the appeal perpetually made from the altar by the Great Physician.

### Yokefellows in Christ

We of C. M. H. know that many of the young people who turn to us yearn for the fulfilment of those "comfortable words." But we owe it to them to act with the succeeding verse of St. Matthew's Gospel in our minds and on our hearts: "Take my yoke upon you and learn of me . . . and ye shall find rest unto your souls." God give us fortitude to demand in behalf of ourselves and of the young with whom we are in fellowship, that we each be given a task difficult to perform for the Christ Victorious. May we labor so that rest come not to our bodies but to our souls.





# The Church Publishing Society, Tokyo, Japan

Plates Destroyed in the Great Fire  
and Earthquake Must Be Restored

*By the Rev. Irvin H. Correll, D.D.*

For Twenty-five Years a Missionary of Our Church in Japan

**T**HE Church Publishing Society of Japan is an absolute necessity.

The Church relies on her Prayer Book and Hymn Book for her regular services. There must be some organization to which the Church can look for the production and circulation of these. In addition to these, especially in the mission field, there must be books clearly stating the Church's doctrines and usages. Only an organization responsible for such literature will produce it.

The Church Publishing Society of Japan is composed of the Bishops of the Nippon Sei Ko Kwai (The Holy Catholic Church in Japan). The Rev. Irvin H. Correll, D.D., has been in charge of it for the past nine years.

The Bishops of the Church have repeatedly said that this Publishing Society is of the first importance. Every congregation, mission or institution relies upon the productions of this Society to enable it to do its work.

Its field of work is not, however, limited to the Empire of Japan. Wherever there are missions of this Church to the Japanese, our literature is needed.

Our work extends to Los Angeles, San Francisco and Seattle on the western coast of the United States and to Western Nebraska; also to Southern Brazil and a number of the Isles of

the Sea. At present eighteen dioceses and districts of our church are affected by what we do as well as parts of British Columbia and Canada.

The work was going forward very successfully and we were nearing self-support, which is our goal, when we were struck by the terrible calamity of 1923. We had a good retail store on the principal business street in Tokyo. The reserve stock and a second sales-room, together with my office in which was my library and the equipment for our work, were in the Bishop's Office Building in Tsukiji.

Sad indeed was that scene of desolation when the earthquake and fire had done their work. Yet there was one thing which in a miraculous way had escaped the ravages of the fire. Over

what had been the entrance to our retail store on the Ginza, hung our wooden sign, unharmed. When I saw that sign, the only wooden sign on the whole street that was not burned, announcing:

"The Church Publishing Society" it seemed as if God spoke through it telling me to get to work and restore what that sign stood for.

Then and there I determined that, by God's help, it should be done.

Two weeks before I had paid large bills for work that had been done during the year, covering all indebted-



PRESENT HOME OF THE CHURCH  
PUBLISHING SOCIETY, TOKYO



## THE SPIRIT OF MISSIONS



THE CHURCH PUBLISHING SOCIETY, TOKYO, AFTER THE FIRE  
*The sign over the door, indicated by crosses, was the only piece of wood that escaped the fire on that fateful September 1, 1923*

ness. So the treasury was quite empty.

I succeeded in getting out what might be called an emergency edition of the Prayer Book and Hymnal, but it was impossible at that time to get proper plates.

That emergency edition is exhausted. We must get out another edition. We must restore the permanent plates which were all destroyed.

The Council has very kindly put into the list of Advance Work Objects in the Church's program for the next three years, the following item:

"Church Publishing Society, Japan:  
Equipment of plates for Prayer Book,

Hymnals and other Church literature destroyed in the fire of September, 1923—\$5,000."

Any amount given for this item for new plates, etc., will count upon the Advance Work quota of the diocese from which it comes. We terribly need this amount at once.

It will not entirely restore our work. It does not cover the general equipment which was all destroyed. Thus far we have been able to have only about one-fourth of the books on our previous list reprinted. Much remains to be done. But above all we need those plates. We need them now.

**A** RCHDEACON WYLLIE of the Dominican Republic has been busy as usual endeavoring to establish and strengthen the Church's work. His latest enterprise is the erection of a simple building, especially for the English-speaking black people employed upon the San Isidro sugar plantation. He writes: "The cost is \$1800, more or less, and of course in this matter, as in all others, I am keeping my powder dry. That is to say that I

have \$1200 on hand. The remainder will come somehow.

"The building is not Gothic, nor Early Spanish, and certainly not Victorian English. It is just a very plain wooden structure 24 by 60—useful, without ornament of any kind. 'A Little Sanctuary', a bright spot, right in the place where it is needed."

The Department of Missions will take pleasure in giving further information to any who may desire it.



# Summer Schools and Conferences for 1926

Every Phase of Work and Every  
Province of the Church Represented

THE time has passed when summer was a time of inaction in the Church, as the following list shows. The Committee on Summer Conferences of the National Council, of which Mr. Lewis B. Franklin is Chairman and the Rev. Franklin J. Clark is Secretary, has spared no pains to present to our readers as full and nearly complete a list as possible. Correspondence should be addressed direct to the officer whose name is given in each case, but if necessary Mr. Clark, at 281 Fourth Avenue, New York, will be glad to answer inquiries.

## PROVINCE OF NEW ENGLAND

Conference for Church Work at Wellesley College, Wellesley, Mass., June 28-July 8. Miss J. F. Bumstead, 12 Berkeley St., Cambridge, Mass.

Church Conference of the Province of New England at St. Paul's School, Concord, N. H., June 28-July 7. The Rev. Malcolm Taylor, 1 Joy St., Boston, Mass.

Connecticut Conference for Young People at Taft School, Watertown, Conn., June 28-July 5. The Rev. J. H. Rosebaugh, 28 Garden St., Hartford, Conn.

## PROVINCE OF NEW YORK AND NEW JERSEY

Summer School for Pastors, New York, at New York School of Social Work, New York City, June 7-18. The Rev. C. N. Lathrop, 281 Fourth Ave., New York City.

Three Summer Schools of the Province of New York and New Jersey will be held as follows: Hobart College, Geneva, N. Y., June 28-July 9; St. Mary's Hall, Burlington, N. J., June 30-July 10; St. Stephen's College, Annandale-on-Hudson, N. Y., June 30-July 10. Mrs. Gerald Lewis, St. Andrew's Rectory, Beacon, N. Y., Secretary for all three schools.

Prov. Junior School, St. Faith's, Saratoga, N. Y., June 21-28. Miss Clarice Lambricht, 14 Ely Bldg., 81 East Ave., Rochester, N. Y.

Rural Conference at Cornell University, Ithaca, N. Y., July 12-24. Dr. Ralph A. Felton, Cornell University, Ithaca, N. Y.

## PROVINCE OF WASHINGTON

Virginia Summer School of Religious Education, at Sweetbriar College, Sweetbriar, Va., June 14-25. The Rev. E. R. Carter, D.D., 415 High St., Petersburg, Va.

Peninsula Summer School at Ocean City, Md., June 22-26. The Rev. Thomas G. Hill, Smyrna, Del.

Bishopthorpe Manor Summer School at So. Bethlehem, Pa., June 28-July 3. The Very Rev. H. W. Diller, 901 Mahautong St., Pottsville, Pa.

Conneaut Lake Summer School at Exposition Park, Conneaut Lake, Pa., July 6-16. The Rev. Edward Owen, Sharon, Pa.

Prov. Summer School for Colored Church Workers at St. Paul's School, Lawrenceville, Va., July 19-30. The Ven. J. S. Russell, D.D., St. Paul's School, Lawrenceville, Va.

Blue Mountain Conference at Frederick, Md., July 19-28. The Rev. N. P. Groton, Whitemarsh, Pa.

The Summer Conference of Church Workers, Eagles Mere, Pa., will not be held this year as they are concentrating on Blue Mountain Conference.

## PROVINCE OF SEWANEE

St. Augustine's Conference (Colored) at Raleigh, N. C., June 1-5. The Rt. Rev. H. B. Delaney, D.D., Raleigh, N. C.

Mississippi Teacher Training School at All Saints' Episcopal College, Vicksburg, June 15-25. The Rev. C. A. Ross, Canton, Miss.

Young People's Conference, Upper So. Carolina, at Camp Transylvania, Brevard, N. C., June 18-July 2. The Rev. W. H. K. Pendleton, Spartanburg, S. C.

Conference at Blue Ridge, N. C., June 25-July 5. Dr. W. D. Weatherford, Southern College of Y. M. C. A., Nashville, Tenn.

Adult Teacher Training Conference at Valle Crucis, N. C., July 5-17. The Rev. W. H. K. Pendleton, Spartanburg, S. C.

The Conferences to be held at Sewanee are as follows:

(A)

Adult Division, Aug. 11-25. The Rt. Rev. W. M. Green, D.D., Meridian, Miss.

Dept. Religious Education, Aug. 11-25. The Rev. G. L. Tucker, D.D., Houma, La.

Dept. Missions, Aug. 11-25. The Rev. Loaring Clark, D.D., Sewanee, Tenn.

Dept. Social Service, Aug. 11-25. The Rev. H. W. Starr, Ph.D., Charleston, S. C.

Women's Organizations, Aug. 11-25. Mrs. Loaring Clark, Sewanee, Tenn.

School of Prophets, Aug. 11-25. The Rt. Rev. T. D. Bratton, D.D., Battle Hill, Jackson, Miss.

(B)

Young People's Division, July 27-Aug. 10. The Rt. Rev. C. S. Quin, D.D., Houston, Texas.



## THE SPIRIT OF MISSIONS

Conference, at Versailles, Ky. The Very Rev. R. K. Massie, Lexington, Ky.

Louisiana Young People's Service League Annual Camp Conference begins June 4 at Bay St. Louis, Miss. The Rev. G. L. Tucker, D.D., Houma, La.

### PROVINCE OF THE MID-WEST

Summer Conference for Church Workers at Vawter Park, Lake Wawasee, Ind., June 13-19. The Rev. C. E. Bigler, 111 N. Market St., Kokomo, Ind.

Michigan Summer Conference at Hillsdale, Mich., June 27-July 7. Mr. E. E. Piper, 63 E. Hancock Ave., Detroit, Mich.

Racine Conference at Taylor Hall, Racine, Wis., June 28-July 9. The Rev. C. H. Young, D.D., Howe School, Howe, Ind.

Wisconsin Rural Church Summer School at Madison, Wis., June 28-July 9. Prof. J. H. Kolb, University of Wisconsin, Madison, Wis.

Summer School for Church Workers at Kenyon College, Gambier, Ohio, June 28-July 10. The Rev. John R. Stalker, 420 S. Lincoln Ave., Massillon, Ohio.

Racine School of Religion at Taylor Hall, Racine, Wis., July 13-Aug. 3. The Rev. M. B. Stewart, D.D., Taylor Hall, Racine, Wis.

Oriental Students Summer Conference at Taylor Hall, Racine, Wis., Sept. 8-14. Mrs. George Biller, Taylor Hall, Racine, Wis.

Summer School for Rural Clergy at Nashotah House, Nashotah, Wis., June 28-July 10. The Rt. Rev. B. F. Ivins, D.D., 8 Waverly Pl., Milwaukee, Wis.

### PROVINCE OF THE NORTHWEST

Wyoming Summer School for Church Workers at Laramie, Wyo., June 9-18. The Rev. F. G. Harkness, Laramie, Wyo.

Summer Conference for Church Workers, at Sioux Falls, S. D., June 14-24. Miss M. B. Peabody, Sioux Falls, S. D.

Conference for Undergraduates from 14 up, at Tabor College, Tabor, Ia., June 21-27. The Rev. Frederick W. Clayton, Tabor College, Tabor, Ia.

Summer Conference for Church School Workers at Evergreen, Colo., July 19-31. The Very Rev. R. S. Chalmers, 708 S. Ervay Street, Dallas, Tex.

School of the Prophets at Evergreen, Colo., Aug. 4-18. The Very Rev. R. S. Chalmers, 708 S. Ervay St., Dallas, Tex.

Minnesota Summer School at Shattuck School, Faribault, Minn., Aug. 29-Sept. 4. The Rev. E. E. Eckel, Jr., 77 Macalester Ave., St. Paul, Minn.

Conference at Chico Hot Springs, Mont., will not be held this year.

### PROVINCE OF THE SOUTHWEST

Summer School of Methods at Norman, Okla., May 31-June 11. Mrs. Carrie Templeton, Muskogee, Okla.

Young People's Camp at Bethany College, Topeka, Kans., June 9-13. The Rt. Rev. James Wise, D.D., Topeka, Kans.

Conference of the Diocese of Dallas at St. Mary's College, Dallas, Tex., June 6-13. The Rt. Rev. Harry T. Moore, D.D., Dallas, Tex.

Religious Education Conference for Diocese of Texas, at Camp Allen, Tex., July 5-18. The Rev. DuBose Murphy, 209 W. 27th St., Austin, Tex.

Diocese of West Texas Conference at Boerne, Tex. The Rev. R. T. McCutchen, 203 N. Bridge St., Victoria, Tex.

### PROVINCE OF THE PACIFIC

#### North:

Eastern Oregon Summer School at Cove, Ore., June 15-25. The Rev. Lindley H. Miller, Hood River, Ore.

Oregon Summer School for Clergy and Church Workers, at Gearhart, Ore., June 21-July 2. The Ven. J. C. Black, 11 Ainsworth Bldg., Portland, Ore.

Spokane Summer School for Church Workers at McDonald Point, Lake Coeur d'Alene, Idaho, June 30-July 10. The Rev. B. A. Warren, St. Paul's Episcopal Church, Walla Walla, Wash.

#### South:

Utah Summer School at Rowland Hall, Salt Lake City, Utah, June 14-18. The Rev. H. E. Henriques, 1595 S. 9th E. St., Salt Lake City, Utah.

Los Angeles Summer School at Harvard School, Los Angeles, Cal., June 28-July 3. The Rev. David R. Covell, 619 S. Figuerra St., Los Angeles, Cal.

Summer Vacation Conference at Asilomar, Cal., July 19-26. The Rev. B. T. Weigle, 1215 Sacramento St., San Francisco, Cal.

#### Camps for Older Boys

Under the direction of the Brotherhood of St. Andrew:

Camp Bonsall, near Kelton, Pa., June 29-July 10. Director, the Rev. Edmund L. Gettier.

Camp Carleton, near Red House, N. Y., July 12-24. Director, Francis A. Williams.

Camp Finney, Little Switzerland, N. C., June 11-23. Director, John H. Frizzell.

Camp Gardiner, Fitzwilliam, N. H., June 29-July 10. Director, C. W. Brickman.

Camp Houghteling, Twin Lake, Mich., June 29-July 10. Director, J. B. Eppes.

Camp Kirk, Southern California, July 6-17. Director, Walter Macpherson.

Camp Morrison (diocesan), Iowa, July 6-17. Director, C. Lawson Willard.

Camp Nichols, Northern California, June 22-July 3. Director, Walter Macpherson.

Camp Tuttle, near Springfield, Mo., June 22-July 3. Director, C. Lawson Willard.

Camp Wood, Delaware, N. J., July 20-31. Director, Francis A. Williams.

Camp Woodcock (diocesan), near Louisville, Ky. Director, John D. Alexander.

Camping periods for boys 12 to 15 will be operated at Camps Bonsall, Carleton, Gardiner and Houghteling.



# New Year's Eve Sees a Mountain Miracle

The Worship of the Prince of Peace Replaces Drunken Brawls—A Community Transformed—The Church Reaps Its Harvest

By the Rev. Frank H. Persons, II.

Head of All Saints House for Rebuilding Children, Elkton, Virginia

**J**ANUARY, and harvest time! Can it be true?

This Christmas and New Year's Day brought no snow to our hills. The only whiteness was that of the Master's Harvest and that was wonderful indeed.



The Mountain Worker everywhere knows the icy hand of fear that grips the heart at Christmastide and the dread with which he contemplates the New Year's Eve.

For despite the joy and happiness that is his, ghosts of past Christmas days and New Year's Eves dangle memories before his eyes. Drunken orgies, reeling men and girls as the dance brought them into the play of the firelight on the cabin hearth, gaunt, swaying fiddlers who had made hearts glad earlier in the evening with "Turkey in the Straw" and other jolly tunes, but who had stopped too often for a draught from the jug too conveniently close to their shuck-bottomed chairs, pausing only long enough to drink and wipe their mouths with the backs of huge, hairy hands.

The merriment over and the crowd wended its way homeward along paths scarcely discernible in the cold light of the winter's moon; sometimes a fight on the snow, the sound of hard breathing and muffled scuffling, a rock thrown by an unknown hand, a sobbing moan, and murder done. The writer recalls a good man who owned a happy little home, was blessed with good wife and lovely children who awaited eagerly the

coming of Christmastide. A little party with those he called his friends, a sudden attack by five of them, a rock thrown—and the Dawning Day of the Christ Child found a stiffening body lying in a dark pool on a rocky hillside and fatherless children waiting vainly for the kindling of the Christmas fire.

The Church has changed the scene.

It was New Year's Eve of 1925 and twinkling electric bulbs threw their brilliance upon a joyous crowd of young and old folk, laughing and dancing to the tuneful fiddle and tinkling mandolin or the waltz music that came through the night from a city a thousand miles away. It was a well-dressed and happy gathering rejoicing in the warmth of the big community room, despite the keen air outside. For New Year's Eve brought into service the big heating plant at All Saints House for the first time. Even the gay ornaments of the tree seemed to dance with joy.

Suddenly there was a hush, a gathering and putting on of coats and wraps, and almost the entire party walked down the path to the little Chapel of Saint Stephen at the foot of the hill. The churchyard was aglow with the red light of torches but within the soft darkness was broken only by the light from candles on the altar, revealing the rich greens of Christmas decorations and the sheen of white and golden hangings. All knelt quietly as the priest began the Midnight Eucharist, for although there were strangers present who knew nothing of the meaning of the service, all felt the presence of the Holy Stranger who graciously came to bless His people of the hills.

January, and midnight—and harvest time! Is not this a miracle?





MRS. GRAVES AND A GROUP OF FELLOW-WORKERS WHO WILL MISS HER  
*Rear Row, left to right: Mrs. F. L. H. Pott, wife of the President of St. John's University; Miss E. M. A. Cartwright, Mrs. F. R. Graves. The three Chinese women are, left to right: Mrs. Theodore Wong, daughter-in-law of the first priest of our Church in China; Mrs. L. A. Chang, President of the Woman's Auxiliary of Shanghai, and Mrs. Dan, Vice-President. Miss Elizabeth W. Graves sits in front*



## Death of Mrs. F. R. Graves

The Sympathy of the Church Goes Out to the Bishop of Shanghai and His District

By the Rev. F. L. H. Pott, D.D.

President of St. John's University, Shanghai

NEWS has just been received of the passing away at Los Angeles, on April 8, of Mrs. F. R. Graves, who has played an important part in the life of the Church in China for a period extending over forty-five years. She went out to China as Miss Josephine Roberts in 1880, and for a time was in charge of the Jane Bohlen School for Girls (now St. Hilda's at Wuchang). Later she was married to Rev. F. R. Graves, D.D., who became Bishop of Shanghai in 1893.

Notwithstanding her family duties, and her responsibilities as bishop's wife, she was always deeply interested in the work for women and girls, first in Hankow and afterwards in Shanghai.

After the establishment of the Woman's Auxiliary in the district of Shanghai, she acted as president for many years and thus was brought into close touch with women from all parts of the diocese.

Desirous of doing something for the Christian training of some of the less well educated women of the Church, she raised funds for the erection of a small building on the grounds at Jessfield, where Christian women could be housed and taught.

She was also instrumental in the establishment of a work for the rescue and training of Chinese slave girls, and she interested the ladies of the foreign community in Shanghai in founding a home for these waifs and strays of humanity. A woman of wide sympathies, of great gentleness and kindness, and of remarkable single-mindedness, she was a real helpmate to the bishop.

Next to her husband and family, the China Mission and its welfare held the warmest place in her heart.

She made a charming hostess to

members of the Mission and their families, and to the many visitors she was called upon to entertain, for she was always thoughtful of and anxious to do for others.

Indeed, it is only true to say that she wore herself out in a life of service.

During the past five years she had been battling courageously and patiently against one of the most dreaded of tropical diseases, and it was only with the greatest reluctance that she gave up some of her many activities.

In company with her daughters she left China in February, 1925, hoping that a complete change of climate might enable her to regain her health. This proved to be impossible, and after a long fight she has entered into rest. Bishop Graves and her daughter, Lucy, were with her when the end came.

Her strongest wish during the last days of her illness was that she might recover her strength enough to return to China and finish her days there. Our sympathy is extended to the bishop and his family in their great grief.

The members of the China Mission will feel the loss of one whom they greatly respected and loved.

AMONG the changes in South Dakota for 1925 Bishop Burleson reports the retirement of Miss Priscilla Bridge, former principal of St. Mary's School for Indian Girls, at Rosebud. "She served," writes Bishop Burleson, "for thirty years in our Indian Schools in South Dakota. She richly deserved the pension which the National Council so promptly allowed, and also the appreciative resolution passed by that body." The SPIRIT OF MISSIONS expects soon to give the story of Miss Bridge's life work.



## Brief Items of Interest

THE photograph on our cover depicts Dr. Theodore Bliss, Superintendent, Men's Department of the Church General Hospital, Wuchang, China, in the compound of the Hospital. Motive power is being supplied by a coolie who several years ago was saved by the skill of the doctor.

\*

THE Rev. Vernon Lane, who has lately taken up work in Fredericksted, Virgin Islands, is badly in need of a typewriter. Mr. Lane, who has just worked his way through DuBose Divinity School, volunteered, as soon as he was ordained, for work under Bishop Colmore and was assigned to work in Fredericksted. Mr. Lane has a large parish, St. Paul's, and a mission, the Holy Cross, under his care would be greatly helped if he might have a typewriter. Has any one a machine in good order which they would be willing to give for this purpose?

\*

THE retirement of Dr. Edward M. Merrins, senior member of our medical mission staff throughout the world, from the editorship of *The China Medical Journal*, has been marked by many acts and expressions of deepest appreciation of a notable service. Dr. Merrins began his work in China in 1891, with St. Peter's Hospital, Wuchang, now incorporated in the Church General Hospital. For ten years he has been allocated by Bishop Roots, with the assent of the old Board of Missions, to full-time service as editor of the *Journal*. He has made a distinct contribution toward the advance of medical missions in China. The issue of the *Journal* following his retirement, carried a splendid appreciation of Dr. Merrins' services. His retirement from active service is occasioned by ill health. His many friends unite in wishing him speedy restoration and many years of usefulness.

AT midnight on Saturday, February 25th, at the request of the secretary of the Hastings, Nebraska, Chamber of Commerce, a unique program was broadcast from Station KF KX. The business and professional men of that city had the kindly thought of getting in touch with their friends in Alaska and as part of the program they requested Bishop Beecher to represent the Church and Christianity in its appeal to the men of the North. Bishop Beecher sent out a stirring message of greeting to them. "I venture," he said, "to send out upon this midnight air the appeal to every faithful son to renew his personal faith in the God and father of us all."

We do not know how far the message reached but it must have been heard at least by Dr. Chapman at Anvik, who has a fine radio outfit. Such an incident makes us wish the time would hasten when more towns would follow the example of Hastings, and when every lonely missionary might have the means of listening to such heartening words from friends known and unknown in more favored regions.

\*

BISHOP MORRIS of the Canal Zone says that the reports from fifteen missions made at the recent Convocation of the Church in his district show that fourteen of them owe nothing to anyone. One mission reported a trifling deficit of \$50.

\*

THE circulation of THE SPIRIT OF MISSIONS is now at the highest figure reached in its ninety years of service. There has been an average increase of one thousand copies for each issue published since the first of the year, 38,000 copies being required for the April mailing.

Largely due to the Lenten effort of the children of the Church schools, new subscriptions are now being entered at the rate of 300 a week.



# SANCTUARY

## ST. PHILIP AND ST. JAMES

*Let us pray for the Church in North America.*

**O** ALMIGHTY GOD, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, St. Philip and St. James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. Amen.



## THE ASCENSION DAY

*Let us pray for the Church in Europe and Australia.*

**B**ROTHERS, this Lord Jesus shall return again, With His Father's glory, with His angel train; For all wreaths of empire meet upon His brow, And our hearts confess Him King of glory now.



## "EXPECTATION SUNDAY"

*Let us pray for the Church in Africa.*

**O** GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.



## WHITSUNDAY

*Let us pray for the Church in the Orient*

**W**HEN the fight is fiercest in the noontide heat,  
Bear us, Holy Spirit, to our Saviour's feet . . .  
Morning, noon, and evening, whensoe'er it be,  
Grant us, gracious Spirit, quickening life in Thee.



## TRINITY SUNDAY

*Let us pray for the Church in South America.*

**A** LMIGHTY and everlasting God,  
who hast given unto us thy servants grace,  
by the confession of a true faith,  
to acknowledge the glory of the eternal Trinity,  
and in the power of the Divine Majesty to worship the Unity;  
we beseech thee that thou wouldest keep us stedfast in this faith,  
and evermore defend us from all adversities,  
who livest and reignest, one God, world without end, *Amen.*



# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*  
Next Session: Washington, D. C., October, 1928

## The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

## The National Council

Conducts the national work between Sessions of the General Convention and is Board of Directors of the Domestic and Foreign Missionary Society

THE RIGHT REV. JOHN GARDNER MURRAY, D.D. . . . . *President* MR. LEWIS B. FRANKLIN . . . . . *Vice-President and Treasurer*  
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THE REV. GEORGE CRAIG STEWART, D.D. HON. RICHARD I. MANNING

### Elected by General Convention for Six Years

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THE VERY REV. R. S. CHALMERS MR. Z. C. PATTEN, JR.

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IV THE RIGHT REV. F. F. REESE, D.D. VIII THE RIGHT REV. L. C. SANFORD, D.D.

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\*Transportation Bureau and Personnel Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant.

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



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# The National Council

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

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

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

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## Appointments of the Presiding Bishop

WE rejoice to be able to announce Bishop Murray's complete recovery from his recent illness. His first official act was the Celebration of the Holy Communion in the Pro-Cathedral, Baltimore, early on Easter Morning, in accord with a custom maintained throughout his episcopate.

Tuesday, May 4—Concord, N. H., Consecration of Dr. Dallas as Bishop of New Hampshire.

Thursday, Friday, Saturday, May 13, 14, 15—Racine, Wis., Meeting of National Council in Taylor Hall.

Thursday, May 27—Baltimore, Md., Annual Meeting of the Church Service League and United Thank Offering Service.

Trinity Sunday, May 30—Baltimore, Md., Consecration of Redwood Memorials in the Pro-Cathedral.

## Across the Secretary's Desk

JUST a glimpse into Mexico. I know that many people are thinking of and praying for the Church and Bishop Creighton in these difficult days. A letter came the other day from Bishop Creighton telling of his visit to the Nopala field. The incidents he recounts occurred at Nopala.

"On Monday morning I prepared to start for Maravillas. While I was waiting for the horses an Indian woman brought me three red roses and presented them with quite a speech. Meanwhile, I noticed an Indian and his wife sitting on a rock, patiently waiting for someone to notice them. It turned out that the man had dropped a rock on his hand and crushed it, severing the ends of his fingers. This was Mrs. Salinas's first case that day and a frightful case it was. Before she finished and before our horses were ready a man came in with a spike through his leg. Later, an Indian woman brought in a baby with its face burned frightfully and into which she had poured ink."

**BISHOP CARSON**, in response to the letter from the Department of Missions, pointing out the necessity of reducing the appropriation to Haiti, makes this reduction, among others. He cuts \$27 from the appropriation of \$560 for the bishop's travel. He comments upon the reduction: "The present appropriation of \$560 has not met, by several hundred dollars, the necessary travel ex-

penses and 50 cents more a week will not bankrupt me, I am sure."

In other words, the bishop is paying out of his own pocket for his official travel. Is it quite fair of the Church to let him do that?

DO you happen to know that the number of adults baptized in the Missionary District of Shanghai last year was larger than the number baptized in 88 of our 91 dioceses? In Shanghai, the number of adult baptisms was 328. The only dioceses in the United States surpassing this number, were Pennsylvania, 406; Massachusetts, 547, and New York, 836.

In Shanghai the baptisms, both adult and infant, numbered 603. This was eighteen per cent of the number of communicants. In all the dioceses in the United States, the number of baptisms both adult and infant averaged six per cent of the number of communicants.

**DEACONESS FUELLER** of St. Agnes' School, Anking, writes: "The beggars this winter affect me more than ever before. Swollen with cold, hungry, they clatter after me begging for coppers. Modern sociology says, 'Don't give'—well, I can't keep on waking up in the middle of the night feeling that there is a great gulf fixed between myself and something and that is just how I



feel after passing them by."

What would you do under the circumstances?

FROM a number of friends have come gifts to relieve the distress of the 183 Bible women, catechists and primary school teachers connected with the Diocese of Hankow, because of the famine in Central China that has sent food prices soaring upwards. Every dollar received has been made available for immediate use by Bishop Roots by cable.

The Rev. James J. Tsang, Secretary of the Diocesan Executive Council, writes me that this prompt response from fellow Churchmen in this country has "warmed the hearts of many workers and their dependent families, besides giving great relief from anxiety to the diocesan leaders, both Chinese and American."

Bishop Roots asked for not less than \$2,500. So far, we have received \$1,752.45. It is not too late to lend a hand.

FROM Wuhu, Mr. B. W. Lanphear, Principal of St. James' School, reports: "Everything is very quiet indeed. The military general here has issued very definite orders that all anti-foreign and anti-Christian activities must stop. He has always acted rather slowly, but when he has finally acted it has been with a very definite result."

ANNUAL reports for 1925 are coming in from the bishops. Nothing I have read so far has saddened me quite as much as this passage from the report of Bishop Burton of Lexington.

"The Nation-wide Campaign, by cutting off 'specials', has caused the death of St. John's School, Corbin. Our school made a profound impression upon the community, as the latter rapidly progressed from a rude mountain hamlet to a large and bustling railroad junction. We gave Corbin its first understanding of what education really is, and created the impulse to obtain it. We helped to redeem the county from intemperance and lawlessness. In chapel exercises and Church services we lifted up the ideals of order, reverence and beauty in worship, and of reasonableness and dignity in preaching. Children were trained in the choir and prepared for confirmation. They returned to their homes under the magic power of new

ideas, broader visions, revelations of better things for the body, the mind, the soul, the home and the community. St. John's was also a veritable school of the prophets: three of its principals proceeded into the ministry; and three laymen prepared for the ministry while serving as lay-readers in the affiliated mission church. People now in their maturity, and scattered far and wide, may say of Corbin what the Psalmist declares concerning Zion, the city of God, that intellectually and spiritually they were born there."

One is bound to be saddened by the passing of an old friend. I call St. John's, Corbin, an old friend because years ago when I was a raw secretary of the Board of Missions, trying to find my footing and get a working knowledge of actual field conditions, one of my first journeys took me into the mountains of East Kentucky. I cannot forget the twenty-four hours I spent at St. John's and the impression of possibilities and promise it made upon me. There comes to my memory the sturdy figure of a mountain boy, perhaps twelve years old. Every morning he walked five miles to school over rough mountain paths and five miles back again every night—he was so eager for what the Church could give of intellectual enlightenment and spiritual guidance.

And now Bishop Burton says St. John's is one of the casualties of the Church's forward movement.

HERE is an Easter Even letter that deals indirectly with an important matter of policy, one might almost say principle:

"The rector has announced that the Easter Offering will go towards paying off the debt on the parish house. Within a stone's throw of the church are several families who could pay off the whole debt with a part of their automobile budget. My wife and I, therefore, decided we would like to give our Easter Offering to Dr. Teusler for any special need in connection with St. Luke's Hospital. Please hand him the enclosed check for \$20. We wish it might be for \$20,000! He is one of God's noblemen."

I wonder whether other people feel the same way.

This correspondent was informed that the \$20 would buy and pay the freight upon a child's size bed with back rest for St. Luke's. Eleven more are needed.

### Arrivals and Sailings of Missionaries

Miss M. G. Cabot, returning to Hankow, after furlough, sailed from Vancouver April 17th.

Miss Emeline Bowne, of Anking, sailed from Shanghai for Seattle, April 14th.

Mr. and Mrs. M. P. Walker and family sailed from Shanghai for Vancouver, April 5th.

A cable received from Shanghai, April 12th, announced the arrival of Miss Anne E. Byerly, of the Hankow District.



## THE NATIONAL COUNCIL

### Educational Division

William C. Sturgis, Ph.D., Secretary

## Christianity and Rural Life

THE topic recommended by the National Council for study throughout the Church during the coming season is *Christianity in Its Relation to Rural Life*.

This is the first time in the long history of mission study that our own Church people have been given the opportunity to face a problem largely ignored by the Episcopal Church, and yet one which she is peculiarly fitted to solve. Many factors have combined to make ours an urban Church. When we think of the Church, it is too often in the terms of the city parish. The small country towns and villages, the farms and isolated communities, the seacoast and the mountains—these terms are apt to remind Episcopalians only of vacations and summer homes, and they forget that to thousands of American people, "the country" means their abode at all seasons, year in and year out, "the city" merely an occasional holiday.

That the Church should actually be more urban than rural, means that she is ignoring vast numbers of people who have every claim upon her and is blind to many aspects and phases of life which are of vital importance to the Nation. Moreover, since the city draws largely upon the country for its increase, it is obviously advisable that the Church should go to the source of supply if she would maintain her strength and vigor in the city.

But there is a deeper motive demanding that the Church concern herself more seriously with rural life. It is a fundamental one, for the prevailing urban life and activity of the Church indicate a wide divergence from the mind and practice of her Head. I can not do better than quote a statement of Bishop Murray:

"Jesus Christ was a man of the countryside. The greater part of His earthly life was spent in a small town. His intimate friends were men and women of villages, of the fields and lakes and mountains. It was to a shepherd, a vine, a sower, a harvester, that He likened Himself. The unconscious beauty of flowers, the carefree birds, the sunshine of clear skies and the impartial rain—these were the familiar thoughts on which He drew to illustrate His teaching.

"And in His very Body, the Church, He lives on earth today. Surely His desire still is toward His people of the open spaces; and just because they see themselves neglected while the Church dwells in cities, they are perhaps excusable for failing to recognize Him in His Church. Not until the whole Church sees and fulfils its duty toward the rural life of the nation, can she be the means of the establishment of the Kingdom

of God among us. It is my firm conviction that no aspect of missionary endeavor today has a greater or more urgent appeal than this: to carry the Gospel message of more abundant life into every isolated community of this wide land."

These words form the *imprimatur* of the Presiding Bishop to the book on rural life which the Council is now issuing. The title is *Beyond City Limits*; the author, the Rev. F. D. Goodwin. No man in the Church is more competent to present the varied aspects of this great problem and opportunity. All of Mr. Goodwin's active ministry has been spent in the rural parts of Virginia, and he relinquished that work temporarily only at the urgent call of the Council and for the purpose of stimulating rural work under the Departments of Christian Social Service and Missions. He has made a most careful study of rural life throughout the whole of the United States; he has come into personal touch with rural workers everywhere; he has obtained access to Government sources of information, and has won the coöperation of other experts in this great field. The result is a book of extraordinary value and interest. The National Council has had sufficient faith in the general appeal of the book to order an initial edition of 15,000 copies. At the moment of writing, the exact price of the book has not been determined, but it will be about as in other similar cases.

IN the series, *Handbooks on the Missions of the Episcopal Church*, No. V, on the West Indies, is about ready for the printer; and No. VI, on Mexico and Brazil, is in course of preparation. The advantage of these little forty-cent books is that they give the history of the various Missions (material hitherto impossible to get from any one source), and also the present status of the work in all of its aspects. Moreover, the story is kept up to date by means of supplementary sheets issued each year, for which a space is provided in the back of each handbook. They are extremely useful to anyone desirous of a good working knowledge of some one of the fields covered; the complete set I find invaluable as a source of interesting knowledge such as would take hours to dig up elsewhere.

I am pleased to announce that a limited supply of *An Office of Intercession for the Church and Her Mission* has been discovered at Headquarters. The selling price is the same as when the book was first printed—60c. a copy.



## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### Commission on Cooperation Makes Progress

SOME genuine ideas and spirited discussion marked the meeting of the Commission on Cooperation held at the Church Missions House on March 23. Mr. Lewis B. Franklin presided and was later elected permanent chairman of the Commission, with Mrs. John M. Glenn, of the Church Mission of Help, as vice-chairman. The Commission decided that the reasons for its existence are as follows:

(1) To promote and develop closer and more effective cooperation of the National Organizations among themselves and with the several Executive Departments of the National Council and with all other forces for service in the Church.

(2) To emphasize the fact that all the constituent organizations have as a common aim the Evangelization of the World.

(3) To stress the need of more leaders in Church work and to encourage the recruiting and training of such leaders.

(4) To aid the Field Department in developing a Parish Program of Service and in promoting the enlistment of every member in that service.

(5) To emphasize constantly the necessity of personal witness and the living of the victorious Christ-life in all its fullness by the individual.

In the discussion which followed, concerning cooperation among parish organizations, Mr. Franklin said that it was his experience that the majority of vestrymen know little or nothing about the work of the parish organizations; that the vestry works on problems of repairs, finances, etc., and the other organizations on their work, but they keep themselves in water-tight compartments. Others expressed the opinion that cooperation is growing in the parishes among the different organizations. The problem is to find a method by which all organizations may cooperate more fully.

The Rev. John W. Suter, Jr., speaking for the Department of Religious Education, presented for the consideration of the Commission two suggestions that produced lively argument: (1) Every child eighteen years old or under, in every parish or mission, ought to have opportunity to belong to an organization through which he can render service to the Church of Christ. We do not feel that his religious life is quite normal until his parish offers him one society to join. (2) We ought not to have two such societies competing for the allegiance of the same child. When a child reaches a certain age, there should be one society and one only

for him to join. We deplore the competing of several clubs for his interest. It ought not to be allowed. This one society would, of course, have a much more rich and comprehensive program than is usually the case, to meet the needs of different types of children. We should have as our first aim constantly the best religious experience for the child and not the prosperity of the organization. The national organizations can all contribute their best suggestions for service, but it is essential that when they reach the child they should all be in one package.

Mrs. Glenn emphasized the idea that all Church organizations should work together to find out what is the best type of service for a particular parish, and should not think of their problems in terms of competition but in terms of the best service to the subject. We would find such wide difference between people that there must be a varied appeal.

Mr. Franklin raised the question whether it would be possible for local organizations under different names to have the same close contact and cooperation with national organizations as they would if they had the national name. And the answer was that it would be possible if they could agree on a parish program of service in all five fields and some form of organization to execute that program, which, according to our present idea, is a Parish Council.

The problem of finding and training leaders, and the value of the Church Summer Schools for this purpose, was discussed at length. The Rev. Alfred Newbery, speaking for the Department of Christian Social Service and from his experiences in Summer Schools, put in a plea for more careful selection of students to attend the schools, and more intelligent purpose in the selection of courses by these students when they reach the school. The Summer Schools need common standards and requirements, and more cooperation among themselves. The emphasis has too often been on numbers rather than on the selection of potential leaders, and the courses to be given are not published long enough ahead of time for students to select those most helpful for a particular line of work. Too much depends upon the popularity of the leader of the course. It was pointed out that parishes ought not only carefully to select the persons to go to Summer Schools, but to consider the phase of work that they are to study while there, and to pay their expenses, if necessary, so that they will feel under obliga-



tion to assist the parish when they return home.

Mr. Shelby, of the Brotherhood of St. Andrew, mentioned the Parish Council as a special agency for picking leaders, and suggested that the Parish Council might have a committee on personnel who would work quietly with individual members, discover leaders, and bring them into their proper place in the Church's work.

## Mobilizing Laymen

THE Field Department of the Diocese of Atlanta, the Rev. Cyril E. Bentley, Executive Secretary, has mobilized lay minute men in parishes throughout that diocese to aid in presenting the Program of the Church.

Three laymen in each parish have been enrolled in a group who on successive months at the notice period deliver two-minute talks on the work of the Church. The job is made as easy for the layman as possible since addresses are prepared and mailed to the lay speakers in turn, well in advance.

The new system was inaugurated on Sunday, March 21st, with a comprehensive ad-

dress concerning Indian work of the Church presented in practically all of the parishes of the diocese.

Mr. Bentley thus explained the purpose of his plan in a letter to prospective lay co-operators:

"If you have ever been out on an Every-Member Canvass you realize how difficult that work is and you are sure to know that the average person is most inadequately prepared for your visit because they know so little of the work the Church is doing outside of their own parishes. And you cannot prepare them or give them the necessary knowledge they should have of these matters in a short talk.

"To meet this situation, the Field Department has asked your rector for the names of three laymen who will cooperate with us throughout the year in disseminating knowledge of the work within and beyond the diocese. Our plan is that one of these three laymen shall make a brief address in the church, at the time of the notice period in the service, outlining some phase of the program which the diocese or general Church is following. We want this done monthly with the possible exceptions of July and August, and each month a different layman of the suggested three will be called for this task."

## 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 330.

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).

Miss Lucy Kent (Province 2).

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

Miss Mildred Capron (Province 1).

Rev. E. J. 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).

### ALASKA

Miss Bessie B. Blacknall (Province 3).  
Archdeacon Drane (Province 2).  
Deaconess Anna Sterne (Province 5).

### LIBERIA

The Rev. H. A. Donovan (Province 3).  
Miss Grace Meyette (Province 3).

### NEGRO

Archdeacon Russell (Province 2).  
The Rev. S. W. Grice (Province 3).  
Archdeacon Baskerville (Province 2).  
Mrs. H. A. Hunt (Province 2).

### PORTO RICO

The Rev. Ernest Pugh (Province 2).

### MEXICO

Mrs. Ella N. Putman (Province 4).  
Mrs. Estelle Millard (Province 8).



## 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

### V. Mission Training

**I**N the missionary education of children we distinguish between *Mission-Study* and *Mission-Training*. The former concerns itself with ideas, theories, and facts. It is entirely mental. It is to be had in books, maps, charts, statistics, conversation. It belongs to the field of knowledge and intelligence.

Mission-Training, on the other hand (also an educational process), consists of practice in doing those things which make a person an active missionary. It concerns itself with working for others with our hands; performing acts of helpfulness, whether making a scrap-book for a sick child or raising money to build a church for a poor congregation. Thus Mission-Training deals primarily not with facts but with acts. Its keynote is not Knowledge but Participation. It is found not in books and maps, nor in the imagination, but in the present experiences of those who participate.

In Mission-Study a child learns about the work of the Church in all the world; in Mission-Training he actually advances that work by his own efforts. (The distinction between these two enterprises is, of course, purposely exaggerated in order to make the point. Naturally they sometimes overlap.)

The experience of engaging in the actual work (Mission-Training) we designate *Service*. The Church has a Service-Curriculum which parallels the usual Subject-Curriculum. We call it the Service Program. It is a Calendar of Work and Gifts. It suggests that during a certain season of the year a given age-group of children should participate in a specified type of service for the Church's Mission.

This Service Program includes (in each parish) all the work for others, and gifts to others, undertaken by any of the children at any time during the year. Many of these efforts are locally conceived, locally managed, and for local beneficiaries. This is as it should be. The more originality, initiative, and local variation the better.

But the total Service Program in any parish should include among other things the few distinctively national enterprises that are initiated and run by the General Church through its headquarters. Every congregation is asked to incorporate into its local Service Program, or Calendar of Work and Gifts, the five Church-wide undertakings that start at headquarters and concern all of us everywhere. These are:

1. The Children's weekly share in the parish's quota for the general work of the

whole Church. (In many cases this offering is made through one of the pockets of a duplex envelope.)

2. The Lenten Offering for the general work of the whole Church.

3. The Birthday Thank Offering.

4. The Christmas Box.

5. The Little Helpers' Offering.

Of these five, four result in money being given away and one in gifts; but in all five cases it is *Service* that is rendered. The distinguishing mark of the five is that they are initiated and operated by the General Church for the General Church, and managed at headquarters.

In mapping out the year's Calendar of Service and Gifts for all the children of a given congregation, there are several workable plans that can be followed. Each local Service Program supervisor must choose his or her own way, with the advice of the rector. One good way is to divide the working year into five terms, devoting each term to one of the Five Fields: Parish, Community, Diocese, Nation, World. Detailed suggestions for following this plan are given in *The Service Program of the Church School* (price 50 cents), *Service in the Five Fields* (no charge), and *The Program of Service for Boys and Girls* (no charge). These may be obtained from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Another good way is to divide the working year into three terms (ending with Christmas, Easter, and Whitsunday) working for the Parish and Community in one term, the Diocese and State in another, and the whole Church throughout the world in another. (Working for the whole Church naturally comes in the season ending with Easter.) These three divisions of work are sometimes referred to as "My Three Parishes: My Rector's, My Bishop's, and My Presiding Bishop's." A sample set of designations for a particular case, to be used on a chart or map, would be as follows:

1. Christ Church in Pottstown. (Rev. J. Doyle, Rector.)

2. The Diocese of Pennsylvania, in Pennsylvania. (Bishop Garland.)

3. The Church in all the World. (Bishop Murray.)

The leaders of the Service Program at headquarters are not interested in promoting any particular *form* of local Service Calendar. If you are a Service-Program leader



## THE NATIONAL COUNCIL

in your local parish, take three Fields, or five,—or ten if you like! What we are interested in is this:—That during the course of each year every boy and girl shall find in his or her parish ample opportunity and incentive to serve the Lord Christ by working for His people both near and far; that every boy and girl shall in this Service bear his part in the five nationally-conducted enterprises; and that in all these experiences of working for others every boy and girl shall have adequate information, inspiration, and guidance.

For the above purposes, many parishes will use one or more of the splendid organizations which flourish in our Church—The Girls' Friendly Society, The Daughters of the King, The Fleur de L'is, The Brotherhood of St. Andrew, The Order of Sir Galahad, The Knights of Washington, etc. On all such societies the national Department of Religious Education looks with equal friendliness. To each one of them it says,

"Give your members a chance to render real service to people who suffer real need. Enter in your local Society's Annual Calendar of Service and Gifts, your National Church's five items."

The Church School Service League no longer exists as a national organization. It continues locally wherever local leaders wish to have it—in parishes, in dioceses, and in provinces. It was given up as the official organization of the national Department of Religious Education because (1) this Department does not carry on its work through organizations of its own; (2) it is this Department's duty to promote and encourage Training-in-Service in *all* parishes, not merely in those that use a certain form of organization; (3) this Department's responsibility is with children of the Church *as such*, regardless of whether they belong to this or that club, and indeed regardless of whether or not they are members of any Church School.

### Department of Publicity

The Rev. G. Warfield Hobbs, Executive Secretary

## How the Story of the General Convention Was Told

The work of the National News Bureau, incorporated in the annual report of the Department of Publicity for 1925, as submitted to the Department and the National Council, February, 1926, by the Rev. Robert F. Gibson, Executive Secretary (1919-1926). The National News Bureau is conducted by Mr. William Hoster.

THE News Bureau's activities during 1925 centered largely around the Triennial Convention at New Orleans. As indicating the general public interest in this event, thirty representatives of the Metropolitan Press and the great Press Associations attended, and direct wires of the Associated Press, strung into the News Bureau Headquarters, dispatched daily a running story of the proceedings to all parts of the world.

Adequately to handle the Convention the Bureau—with the Executive Secretary of the Department in general charge, Mr. Hobbs handling special stories, Mr. Irwin looking after pictorial features and Mr. Hoster in the News Room—retained in addition the Rev. E. C. Chorley, D.D., to report the proceedings of the House of Deputies, the Rev. S. E. Neikirk to report the House of Bishops, and Miss Edith Johnston to report the Triennial of the Woman's Auxiliary. Detailed reports of the proceedings—morning and evening—were furnished to the Press representatives, together with copies of all reports, resolutions, addresses and other matter, including many special and feature stories on various phases of the Church's work. Commendatory resolutions were adopted by the Convention and by the newspaper representatives present.

The publicity results greatly exceeded all expectations, the New Orleans newspapers particularly displaying unusual enterprise in their skilful and comprehensive handling of the Convention story. An approximate total of 20,000 columns of news and editorial matter and illustrations was printed in the secular press of the country in advance of, during its sessions, and following the Convention's adjournment, this total showing an increase of 25 per cent over the total publicity secured for the Portland Convention of 1922.

Gratifying as this is, it is well not to lay exceptional stress on mere volume of publicity. More important than the bulk of news printed regarding any single event is the fact that straight through the year the news of the Church is now being published wholly upon its merit as news, and on a basis of full equality with all the other important agencies of human activity. While for reasons of economy no clipping service is maintained except in General Convention years, the News Bureau gets sufficient reactions to indicate that its matter is securing wide publicity; and the steady recourse of the newspapers and press associations to the Bureau for news, photographs and data generally affords ample assurance of a definite if somewhat belated recognition that the



## THE SPIRIT OF MISSIONS

activities of the Church have a general news value which cannot be overlooked.

Especially gratifying in this connection is the hearty cooperation of the Press in the interests of fairness and accuracy. Observing Churchmen must have noted that during the past five years there has been steady improvement along these lines, and the Bureau feels a sense of obligation to the secular press in this and kindred connections to which it desires to give full recognition.

Adequate organization is responsible for these results, and no small credit is due for their accomplishment to the representatives of the News Bureau in the various dioceses. As compared with 49 dioceses and districts represented in the News Bureau in 1922, 61 in 1923, and 67 in 1924, there were 74 dioceses and districts represented in the Bureau in 1925. This constant progress points to a not far distant time when every diocese and missionary district in the Church will be represented not only in the News Bureau, but that ultimately the great journalistic and literary talent which is represented in the Church membership will be brought to bear in the whole work which the Publicity Department has in hand.

During 1925 the News Bureau, through these representatives in the field, through the Press Associations and releases to the newspapers direct, distributed 158 news stories, not including in the computation the stream of news which was constantly poured out during the busy period of the General Convention. This is an average of three stories per week. Included in this publicity matter were the outstanding stories of the general work of the Church, reports of National Council meetings, stories from the mission fields, Nation-Wide Campaign material, specialized publicity for the Commission on Evangelism, biographical matter, statistics and special stories on particular subjects requested by the Church and the secular press. Special note should be made of the fact that the Church throughout the country is coming more and more to know that the News Bureau is equipped with news matter and pictures on all Church subjects, which is furnished on request.

In addition, the Bureau has supplied a series of articles for study classes on Latin America, the material for which was gathered by the Director of the Bureau during a tour of the West Indies, as well as other articles for use in *THE SPIRIT OF MISSIONS*, *The Church at Work* and in pamphlet form.

As the primary purpose of the News Bureau is to act as a medium of communication between the Church and the general public, the following statement made by a directing official of one of the great Press Associations of the country, is of interest:

"Until your Bureau was organized we were never able to get any intelligent idea of what your Church was doing. We are glad to

have had that lack supplied through a definite source to which we can look not only for news as it happens, but for information which will guide us in all of our relations with your organization."

**A** CLINIC on Printed Matter will be a feature of the program of the Church Advertising Department of the Advertising Clubs of the World meeting in Philadelphia, Pa., June 19-24. Selected samples of weekly calendars, meeting invitations, programs of service, announcements of events of any nature, local church or society periodicals, will be examined by a practical specialist who will take the samples one by one and use them as texts for illustrating both good and bad points. Paper, color, arrangement of type, illustrations, etc., and to some extent, the copy, will be considered. Churches, Sunday School classes and other church organizations are invited to submit samples of material they would like to have examined at the clinic. Samples should be sent to Evart G. Routzahn, Russell Sage Foundation, 130 East Twenty-second Street, New York City. At the same time state whether or not you can supply 200 copies of each specimen to be distributed to the audience. An address in Philadelphia for sending 200 copies will be sent to those who submit samples.

**T**O stress the spiritual significance of their work, the staff of the Publicity Department of the National Council met for Corporate Communion in the chapel of the Church Missions House on the morning of April 15. The celebrant was the Rev. G. Warfield Hobbs, Executive Secretary of the Department. The service was followed by a "family breakfast" at the National Arts Club, when all the members of the staff were the guests of Mr. Hobbs.

It is hoped to make this an annual affair. The members of the staff were unanimous in feeling that a great step forward had been taken. They realized, as never before, how they were united in a common aim.

### Do You Advertise Your Work Effectively?

**T**HE Department of Publicity is collecting examples of advertising done by local parishes in the secular press. A fairly comprehensive search fails to uncover any truly outstanding achievements. Perhaps we have overlooked your parish and its "ad". Please send samples so that we may advise inquirers who are anxious to learn of methods which have produced effective results.



## Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### Suggestions to Educational Secretaries

By Laura F. Boyer

**N**OW that the Lenten study classes are over, many of the diocesan educational secretaries of the Woman's Auxiliary are beginning to think of the subjects for study for next year and to make plans for the conduct and promotion of classes next winter.

The special subjects which will be recommended to the Woman's Auxiliary for study for the year 1926-1927 are the General Church Program, the rural work of the Church, and peace.

The study of the General Church Program is specially recommended for the fall previous to the canvass for the Program, which is usually held about the first week in December. *The General Church Program for 1926-1928* will be the textbook used. An outline for program meetings based on this textbook is being prepared and will be ready for distribution at summer conferences. Any parish which wishes to study the General Church Program more intensively may use either *My Father's Business* or *The World And I*. Suggestions for the study of these textbooks are included in both volumes.

After the canvass for the Church's Program, at any time of the year which seems practical for any parish, the study of the rural work of our Church in the United States and the study of peace are recommended. The textbook for the study of our rural work has been written by the Rev. F. D. Goodwin, Secretary for Rural Work of the Department of Christian Social Service, and will be ready for distribution at summer conferences. *Suggestions to Leaders* for use with this textbook are being prepared and will be ready for distribution about September 15. A supplement has been written to *The Search for Peace*, which gives references to recent publications with the aid of which leaders can bring the course on Peace up to date. This supplement is now ready for distribution and will be sent out with every order for *The Search for Peace*.

Educational officers should try to interest the women in these subjects now so that next year they will be anxious to join classes studying them. For this purpose, diocesan educational secretaries should recommend lists of summer reading, sending these by mail into every parish and asking parish officers to make some plan for circulating the books during the summer.

The following list may be suggestive:

Books for General Reading in Preparation for a Study of the Church's Program:

*Whither Bound in Missions*. D. J. Fleming. Association Press.

*The Cost of a New World*. Kenneth MacLennan. Missionary Education Movement.

Books for General Reading in Preparation for a study of Rural Work:

A more complete list will be given in the textbook.

*Empty Churches*. C. J. Galpin. The Century Co.

*The Woman on the Farm*. Mary Meek Atkeson. The Century Co.

*The Little Town*. H. Paul Douglass. The Macmillan Co.

Any fiction on rural life such as the following:

*Wild Geese*. Martha Ostenso.

*So Big*. Edna Ferber.

*Adventures in Friendship*. David Grayson.

*Main Street*. Sinclair Lewis.

Books for General Reading in Preparation for a Study of Peace:

*Christianity and the Race Problem*. J. H. Oldham. Doran.

*Ways to Peace*. The American Peace Award. Scribner's.

*Mobilizing for Peace*. Edited by Frederic Lynch. Fleming, Revell Co.

Educational secretaries should also be thinking about the people who are going to lead their classes next winter, and be making plans to train them for their duties as leaders. They should be finding these prospective leaders now and persuading them to go to summer conferences where classes on the conduct of adult groups are to be held. There are so many summer conferences in all parts of the country that there are very few, if any, dioceses who are out of reach of at least one of them. If there are women who would make good leaders who cannot afford to pay their own expenses to a summer conference, the diocesan educational secretary should form some plan for providing scholarships so that no opportunity for the training of a good leader may be lost.

The interest which is being shown throughout the Church in adult classes presents an inspiring opportunity to all those who are holding positions of leadership in this work and also involves, as all privileges do, no small responsibility. Conferences are being planned for diocesan educational secretaries of the Woman's Auxiliary during the coming



year in every province. Every such officer should watch for the notice of the conference in her province and make every effort to attend it so that she may know what the

Church is planning in the way of study, and be informed of the best methods that have been discovered to carry out this plan of study successfully.

## How One Parish Worked the U. T. O. Problem

By the Rev. R. E. Browning

Rector of the Church of the Ascension, Baltimore, Maryland

LIKE most rectors, I must confess I did not at first realize the great potentialities of this phase of the woman's work in the church. My interest was aroused by the way one woman in our parish, with unflagging zeal, was able in three years, practically unaided, to double the offering in the Blue Boxes. From 1919 to 1922, the amount raised was approximately \$600. The three succeeding years the amount leaped to over \$1,200, and this in the face of tremendous handicaps.

This splendid showing was made under the leadership of Mrs. Howard Dashiell. Then the idea occurred to me that such a growth might still be increased, if we had more workers gathering the money and had the movement thoroughly organized in the parish. As the former leader of the Ascension branch was made head of the Auxiliary, we felt it only just to select another chairman, Mrs. Charles J. B. Swindell, and with her were associated a band of sixteen consecrated women of the parish to be known as the U. T. O. Committee. The rector told the congregation of his own interest in the matter and pleaded for earnest coöperation.

All the women of the parish were grouped in localities and each member of the Committee was appointed captain over a particular section, whose responsibility it was to visit each woman and ask her to take a Blue Box. The result thus far, under this organized plan, has been most satisfactory. The visits of the Committee furnish the rector with valuable information which he cannot always obtain personally.

In March and September the chairman receives the contents of the Blue Boxes in the Parish House, a letter to that effect having been sent to each one having a box. Those who cannot bring their boxes are asked to place the Offering in the Alms Basin at the service.

I personally believe that if this scheme, or some plan like it, were more general in the Church, the United Thank Offering would prove one of the greatest adjuncts we have in our parish life and the total gleanings would be considerably increased. But the clergy must first be converted to its great possibilities.

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Social Service at the General Convention (1922).  
Social Service at the General Convention of 1925.  
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By Laura F. Boyer.



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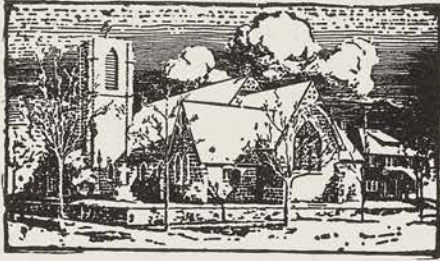
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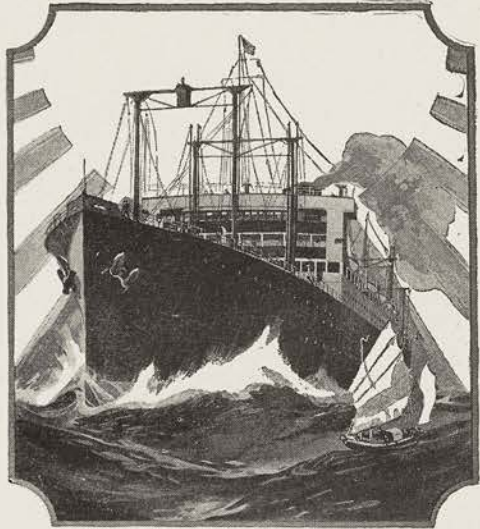
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