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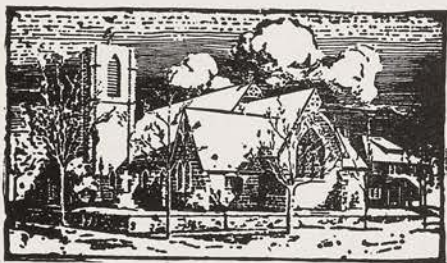
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Vol. XCI

SEPTEMBER, 1926

No. 9

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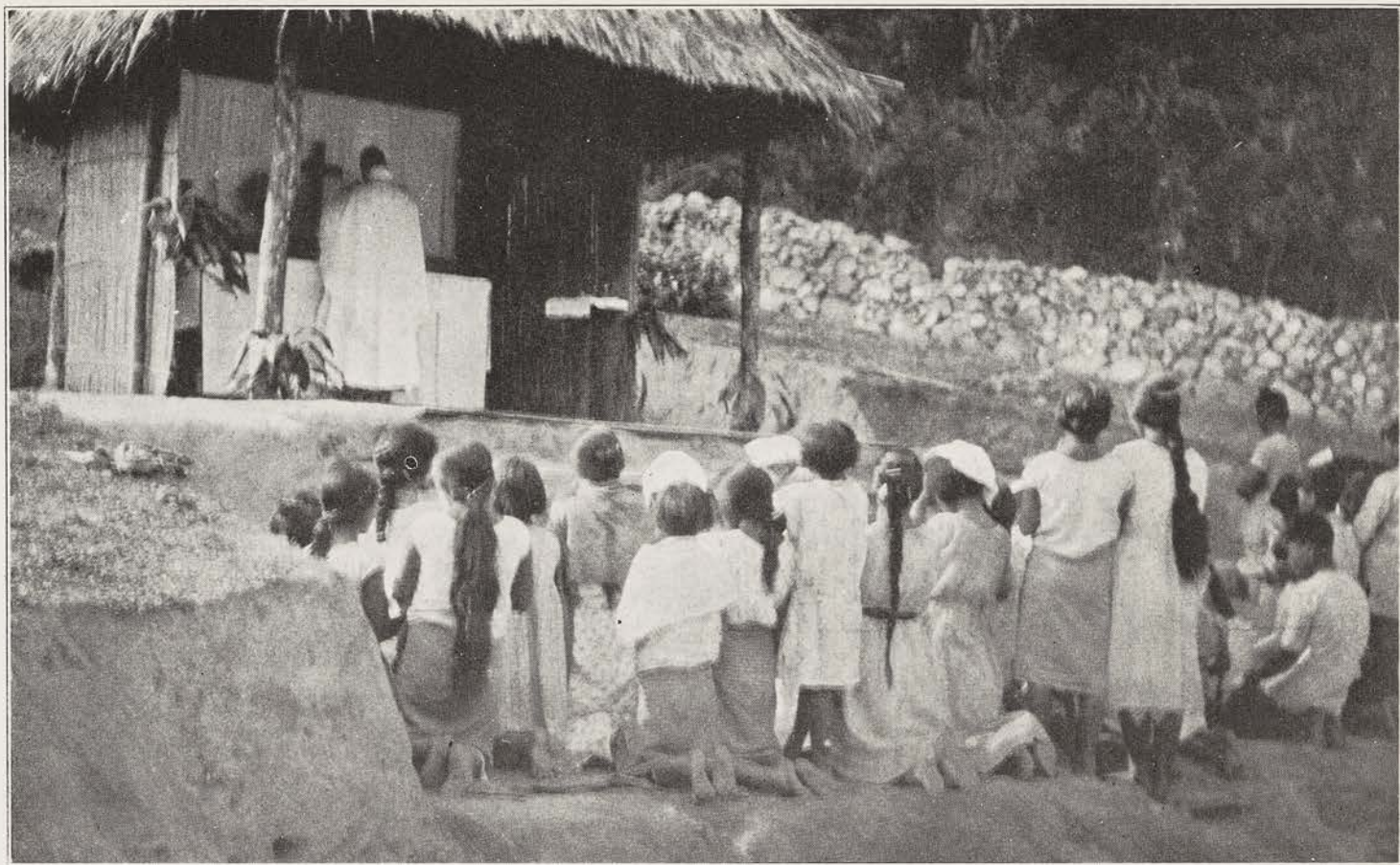
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ST. PAUL'S CHURCH AT BALBALASANG, OUR NEW STATION IN THE MOUNTAIN PROVINCE OF THE PHILIPPINES. This temporary structure stands at the edge of the large school plaza. Bishop Mosher is officiating at an early celebration of Holy Communion. Two services were held here every day during his stay.

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THE PUBLIC SCHOOL PLAZA AT BALBALASANG, PHILIPPINE MOUNTAINS
The scene of the various contests and sports of twelve participating schools on Garden Day. The booth for exhibits is at far end. See page 565 for closer view

A Macedonian Cry Which Cannot Be Ignored

Dwellers in the Philippine Mountains
 Plead for the Teaching of Our Church

By the Rt. Rev. Gouverneur Frank Mosher, D.D.

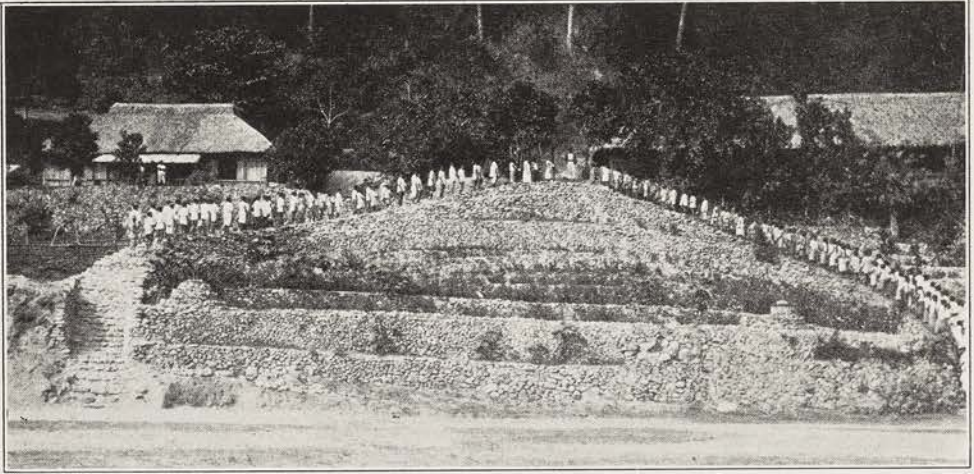
Missionary Bishop of the Philippine Islands.

A GOOD deal of romanticism has attached to the development of the so-called non-Christian tribes in the mountains of Northern Luzon, and the Church has been interested because as early as 1903, at the very beginning of America's attempt to open up these remote and little known parts of the Islands, our first mission among the Igorots was established.

To those of us who are on the field an equally great romanticism was suggested last year when boys from the sub-province of Kalinga, who had been baptized in Bontoc and Baguio, demanded that we should delay no longer but come immediately to their homes and open a mission station that would receive their families and friends

into the Church. They themselves, now grown to manhood, are back in their home district as supervising teachers, principals or grade teachers in the schools of Kalinga, and as such are the leaders in bringing the new life to their people. It was but natural that they should want their Church to come and add its religious teaching and life to the secular education brought in by the Government.

The story has been told elsewhere of how the Bishop and the Rev. E. A. Sibley responded to the demand in June, 1925; and of how a new center was started and established at Balbalasang, with out-stations at Salicseg, Pontikian and Guinaang. To these must now be added Ableg, for the demand from there



ANNUAL MEET OF THE PUBLIC SCHOOLS OF BALBALASANG

Every day the school children form in lines by classes on the plaza and then march up the stone stairways at the sides of the terraced flower gardens

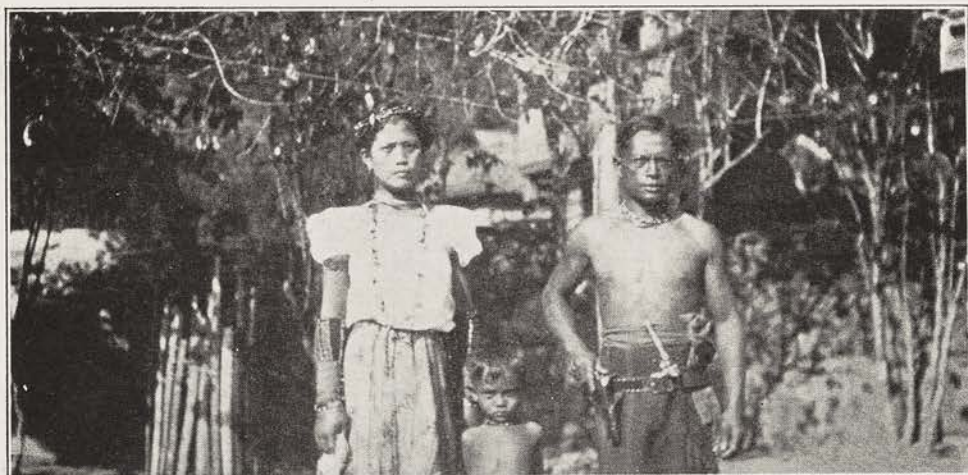
could not be refused—tho demands from other places have had to be. Fr. Sibley has visited the new work twice since then, and the Rev. Leonard Wolcott, during his short stay in the Islands, went there to live for a month, held the Christmas services, and administered the first baptism, when ninety-one persons received the Sacrament. In November, 1925, Deaconess Charlotte G. Massey moved to Balbalasang and has lived there since that time; alone, except when the clergy have made their visits. To her belongs the privilege of "pioneering" the new station and the credit for the roots that are being planted deeply now.

A word should be said as to the location and accessibility of Balbalasang. Baguio is a day's journey from Manila; Bontoc, by pony over the Mountain Trail, is five days from Baguio, if one takes one stage (about 18 or 20 miles) a day; Balbalasang is five days beyond Bontoc, or eleven days from Manila. But there is another route available—one that doubtless will be the one generally used; one may go by rail to the end of the railway at Bauang Sur, by automobile up the coast road past Tagudin (where the first night will be spent) to Lagangilang, in Abra Province, where the highway ends.

which can be reached by noon of the second day; and finally by pony eastward into the mountains through Baay (where the second night will be spent) to Balbalasang by the end of the third day. It is three days and two nights from either Manila or Bontoc, as was shown in April of this year when Fr. Sibley left Bontoc on Tuesday morning over the new automobile road, as I was leaving Manila by train. We met that night at Tagudin and on Thursday evening we arrived at Balbalasang in time for vespers and dinner.

There are several things about the peoples of Kalinga that are quite different from Igorot characteristics elsewhere. In the first place they are not poor; land is easily prepared for cultivation, water is abundant and therefore rice is plentiful. They live in houses rather than in huts. One scarcely ever sees a man who is not wearing at least a shirt in addition to his gee-string and the women are not only rather elaborately clothed but more often than not have bead bracelets on their arms from wrist to elbow—perhaps even to shoulder. The villages are not so large as farther south, perhaps only thirty or forty houses each, but there are more of them; not being so much a warring people it has not been necessary to seek

MACEDONIAN CRY FROM PHILIPPINES



TWO PROMINENT MEMBERS OF THE BALBALASANG COMMUNITY

The daughter, grandchild and son-in-law of President Puyao, the "grand old man" of Balbalan Municipality who has led the movement to bring the Church to his people

strength in compactness. The schools are not small ones in each village, but large ones in chosen centers and the children come, bringing their rice, on Monday morning to remain until Friday afternoon. There are no schools with less than two hundred pupils. The children do not have to be driven to school—they all want to go and as there is scarcely a child of school age who is not studying so also there are many really beyond school age who have slipped in.

At each place where we have established the Mission our land is next to the school and therefore in the center of the village life. And, finally, I have at last personally seen a place such as I have read about but never expected to find: it is literally true that the Tinguians (they and the Kalingas are the two tribes we touch in the new station) do not steal. One may leave his saddle and bridle hanging under the house—not even the little bundle-carrying straps will disappear. One may leave his house open—not even a tin of sardines will be missing. Fr. Sibley and I lived for twelve days in an open grass hut built on the hill side at the edge of the pine forest, with window never shut and with no door at all; we took no precautions and we missed abso-

lutely nothing, a most remarkable fact.

It may seem a curious statement to make but the Tinguians scarcely need the last six of the Ten Commandments. They have a very worthy respect for their parents; they are not violent and there is practically no murder among them; they show no sexual abnormalities and are faithful in their marital relations; they do not steal; they are unusually gentle and I have seen or heard nothing that would suggest "false witness" and, as is to be expected if the above is true, they seem not to covet what others possess.

On the other hand, they are so lacking in what is taught by the first four Commandments that one hardly knows where and how to begin to tell them about God. The one who first meets with success in beginning this teaching will do so because he is a good student of human nature who has studied these people carefully and closely for some time and who has learned their language so thoroughly as to familiarize himself with their inmost thought. A most interesting field of investigation lies open to the young priests (we need two of them) who will undertake this new work of the Mission. No one will ever make any progress who attempts to teach these people along the lines to

THE SPIRIT OF MISSIONS



A GOVERNMENT REST HOUSE ON THE MOUNTAIN TRAIL

The Rest Houses established by Government along the mountain roads in the Philippines have been of the greatest help in opening up stations in isolated mountain communities

which we are accustomed; they are so different that the entire approach must be thought out on new lines.

Our visit this year was timed to coincide with the annual Garden Day when all of the schools in this one district joined for four days in an exhibition of garden products, academic tests, folk songs and folk dances, athletic contests, and evening "programs". We were too late to see what must have been a most impressive sight—the parade of fifteen hundred boys and girls through the village, over the bamboo bridge, across the rice paddies, along the trail, down the river bank and back to the school. What American village of forty-five houses could receive for five days over a thousand visitors and send them away at the end of that time satisfied with having had an enjoyable visit? Primitiveness has some compensations! It is a simple matter to entertain one who brings his own blanket and sleeps in it, curled up on the floor wherever he may be; and who brings his own rice and a bowl in which to cook it on three stones from the brook, with fuel picked up underfoot. Great excitement was the outcome of a healthy rivalry in volley ball or indoor baseball contests; much in-

terest was shown in the folk dances and songs, some of which showed a good deal of originality, while the varied, old-fashioned native dances to the music of the *ganzas* were fascinatingly interesting.

East of the large school plaza lies our Church land. It has been leveled and on the east end of the plot stood "St. Paul's Church". This consisted of a grass roof on four pine poles, with three walls built of reeds; the fourth side was open and showed the altar with its white hangings of cloth woven in Balbalasang, the separate strips sewn together with the stitch peculiar to the Tinguians—the one they use in sewing together the strips that make up their blankets. Only the altar was under the roof; "St. Paul's" has no nave as yet! There was so much of attractiveness in this open-air altar at which two services were held every day during our stay that one cannot help regretting somewhat that it must be only temporary.

Instruction has been given by Deaconess Massey regularly, and it was possible to baptize and confirm ten adults, in addition to the baptism of eighteen infants at another service. Confirmation was held at eight o'clock, the night of the full moon, and the

MACEDONIAN CRY FROM PHILIPPINES

moon's light was supplemented by a huge bonfire where the "west entrance" would be if there were a church. It was a weird but attractive sight—the first Confirmation ever held in this remote mountain valley.

There is a regulation of the Bureau of Education that permits of religious instruction being given in the schools, outside of regular school hours, to those children whose parents request it. A

surprise was awaiting the Deaconess when she arrived in November of 1925 to take up her residence in Balbalasang: it took the form of one of the most remarkable papers ever presented to the Mission. The Tinguians are a direct folk there is no equivocation and therefore one is left in no doubt as to their wishes. The following paper, duly signed, was presented to the Deaconess:

To Whom It May Concern:

We, the undersigned, residents and authorized representatives of the different sitios composing the Barrios of Balbalasang, Ina-Iangan, Talalang and Sesecan, Municipality of Balbalan, Mountain Province, do hereby voice and present the desires of our constituents, to wit:

1. That we as a body wish but one religious denomination to establish a mission in our midst and that particular religious denomination is the "Anglican."
2. That the Anglican Mission may send a representative and establish among us any undertaking to which we pledge our full support.
3. That we as parents of all children studying in Balbalasang Public School give our fullest permission to our children to be given religious instruction by any representative or missionary workers of the Anglican Mission.
4. That school authorities are hereby requested to allow our children to attend and receive religious instruction from the Anglican Mission any time of the day when they are freed from their regular school hours.
5. That we wish it to be known by the school authority that the dormitory or rest house recently constructed by us for our children may be used to house temporarily Deaconess Massey who is being sent among us to establish health and mission work, while the mission home is under construction.

Done in the Barrio of Balbalasang, Municipality of Balbalan, Mountain Province, this eleventh day of November, nineteen hundred and twenty-five.

- | | |
|-----------------------------|------------------|
| 1. Puyao Mun. Dist. Pres. | 16. Semangan X |
| 2. Dalipog X (Councillor) | 17. Masadao X |
| 3. Malaggay (Barrio Lieut.) | 18. Bawalan X |
| 4. Aggulen Do. | 19. Id-day X |
| 5. Daoan Do. | 20. Cangelgan X |
| 6. Buaken Do. | 21. Daoayan X |
| 7. Malna X | 22. Bugawit X |
| 8. Wadwadan X | 23. Malannag X |
| 9. Magnual X | 24. Tiblac X |
| 10. Col-lot X | 25. Tangpap X |
| 11. Tubban X | 26. Calimnag X |
| 12. Lawagan X | 27. Wanawan X |
| 13. Tayagtag X | 28. E. Guiwan X |
| 14. Balansi X | 29. Lubbuangen X |
| 15. Banbanayon X | 30. Cayyang X |

Copy furnished to: Division Superintendent of Schools, Deputy Governor,
The Anglican Mission, Central Office.

We are continually hoping that two priests will offer to carry on this work of the Church. In opportunity to serve God, to bring an entire section of the

mountains from paganism into Christianity, to minister to a people who are begging for Christian teaching, to study a thoroughly interesting tribe, to add

to the world's knowledge of primitive psychology and religion, and to lead a healthy outdoor life in a most delightful climate, Balbalasang offers more of

these than most clergymen are apt to find in a life of ministering. Its call at present is the old Macedonian cry—old but ever new to Christians.

The Rev. A. B. Parson, 281 Fourth Avenue, New York, will gladly supply further particulars to any who are interested in this opportunity for service in the Mission field.

Puyao of Balbalasang a Christian Leader

By the Rev. Leonard Wolcott

Sometime Missionary in the Philippines

The Rev. Leonard Wolcott, who was obliged to return to this country for reasons of health after a short stay in the Philippine Mountains, supplements Bishop Mosher's story with some account of the remarkable personality of Puyao, who signed the preceding document as President of the municipality of Balbalan.

THE Balbalan Municipality, in which Balbalasang is located, has for twenty-eight years been administered by a native of Balbalasang, a most remarkable man named Puyao (pronounced Pooyow). Puyao holds that municipality in the palm of his hand. However, he is very benevolent and far-seeing, and is anxious that the people shall have everything that makes for progress. For instance under Puyao the people of Balbalasang have built with their own hands, money and materials a school house large enough for six grades, a large teachers' quarters and a small dormitory. For the erection of these buildings they received from the government nothing but a part of the nails used in them. These buildings together with the land on which they stand have been presented to the government. This is unprecedented in the history of the Mountain Province. Now three of the four teachers in the school are natives of Balbalasang, as is also the supervising teacher of the whole municipality.

Puyao himself was baptized by the Disciples of Christ years ago while spending some time in the lowlands. The effect of this early turning to Christianity is perhaps best seen in the fact that nowhere about Balbalasang are there found in the fields propitiations to the *anitos* or evil spirits. Everywhere else in the Mountain Province they are the common and accepted thing.

In view of Puyao's baptism at the hands of the Disciples of Christ it is

the more significant that when he was looking for a Church to come in and help his people he should listen to the boys who had been with Mr. Sibley at Bontoc, and, largely on their recommendation, ask our Church to establish a mission there. It is a wonderful tribute to Mr. Sibley's work.

It was years ago that Puyao first asked us to come in, but due to the shortage of workers we were unable to answer the call until November, 1925, when Deaconess C. G. Massey, who had been appointed to the work the previous June, was relieved of her duties in Bontoc, and went to Balbalasang, arriving there on St. Andrew's Day. A week later the writer, with Mr. Sibley as guide and friend, went to join her as co-worker in the new mission. After starting us off with much valuable information and advice, Mr. Sibley returned to Bontoc and we began the work of evangelizing the people of Balbalasang. After a month the writer, for physical reasons, was forced to return to the dry climate of South Dakota. He feels a keen responsibility for those whom he baptized and left.

Deaconess Massey is alone in Balbalasang, continuing the instruction of the people and ministering to their physical needs as she is a trained nurse as well as a deaconess. There should be two priests there. It is a clear call to priests with missionary zeal. I say with all confidence that if only some will answer this call they will thank God; for it is an opportunity as well as a duty.



DR. BURKE AND SOME PATIENTS AT FORT YUKON, ALASKA

*The doctor asks: "What shall be done with John, Enoch and Sally, Mabel, Margaret and David?"
Some of them have no homes and neither parents nor relatives*

Must I Say: "Let Them Die"?

A Doctor's Question to Which the
Whole Church Must Give an Answer

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

Executive Secretary Department of Missions

"**C**UT the budget", "Reduce expenditures", "Never have another deficit".

It is not difficult, perhaps not even unnatural, for the General Convention to express such sentiments and to adopt resolutions instructing the National Council to apply them. It is all so impersonal.

One needs to go only a little way in this process, however, to discover what it really means in human suffering. Take a specific case. Bishop Rowe, Dr. and Mrs. Burke and the Secretary have been worrying about it—agonizing about it seems not too strong a phrase—for some time.

Among the blessed ministries of the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska, is its care for children. Dr. Burke has specialized in

the treatment of tubercular glands and joints. Many Indian children are so afflicted. The "Frances Wells Harper" pavilion, erected in memory of a nurse who lost her life while traveling in Alaska, enables the hospital to give sunlight treatment to these young patients. Many of them get better, but recovery is slow and depends upon constant care such as is out of the question in an Indian cabin. Besides, some of these little patients have no homes, no parents or relatives to care for them.

So it has come about almost imperceptibly that Dr. and Mrs. Burke have added to their many cares by taking into their own home here one and there another waif. Now they have about twenty and have built an "Indian room" on to the mission residence to

THE SPIRIT OF MISSIONS



"A CHANCE FOR LIFE" IN THE SOLARIUM, HUDSON STUCK MEMORIAL HOSPITAL
Built by her friends in memory of Frances Wells Harper, a nurse at this hospital, who lost her life in the wreck of the "Princess Sophia" near Juneau

house them. These children have to be fed as well as treated medically. The Indians and white people do bring gifts of fish and moosemeat. There are other things that have to be imported and paid for. True, the cost for each child is not much—\$50 or \$60 a year—\$5 a month. But the total runs up to \$1,000 or \$1,200 a year.

Then comes the General Convention order: "Cut the budget". The Secretary is not naturally heartless. He suggests to Bishop Rowe that, if there must be reduction, this particular bit of work might be given up. The Bishop passes the suggestion on to the Doctor. The Bishop is not heartless either, though the Doctor is tempted to think that both of them are.

Under the circumstances, it is no wonder he writes:

"I am distressed to get the letter concerning Clara (Mrs. Burke) and me disposing of these children. It might be possible to do so in a few cases, but what would happen to the rest of them only the good Lord knows. It is easy enough to say 'dispose of them', but what are you going to do when they

have no parents or they are sick following the epidemic of the summer of 1925, and our hospital is not large enough to care for them. To turn these children out will be a stupendous mistake, that both natives and whites along the Yukon could never be made to understand.

"To Clara, who is getting absolutely no remuneration and is going night and day for these children cheerfully, it would be like tearing out her heart. Even when we were out on furlough, these children have not been dropped. You remember Miss Dalziel cared for them on our last furlough.

"Five or six of the children could be placed if necessary, but what is to be done with Jimmie who has been with us for seven years, and who is not strong enough to go to our boarding school at Nenana as he needs constant medical supervision? He is bright and attractive and studious and I am not without hope that before long he will have abounding health. Or what shall be done with John, Enoch and Sally, Mabel, Margaret and David? Does it seem right to send these children in their weakened

A DOCTOR'S QUESTION



CHILDREN LIVING AT THE MISSION AND SOME FRIENDS

The "Health Class" meets every Saturday afternoon, when the children are weighed and a short talk on hygiene is given. The class numbers seventy-one

condition to their squalid quarters where they will surely die? They are children that are up and around, that must have their temperature and their feeding closely watched.

"One might reply, 'Why not put them in the hospital?' The hospital is no place for such types—at least out here. The ambulatory case does not do well in the hospital and does not get the supervision required. And one more reason is that the hospital has been full and there has been a waiting list for every available bed.

"It is most nettling to think of the work not only not standing still, but actually going backwards, if we abandoned what has now become recognized all along the Yukon as an institution,—this care of the children. Call it a clearing house for the hospital or a convalescent home, but it does save lives, and it does develop the mind and body and spirit.

"Take another case: Here is an Indian whose wife is in the hospital, as I write. She is going to die. One of the children is also in the hospital. In his twelve by fourteen foot cabin, the

father has three other children, two, three and seven years old. They are all undernourished, delicate children. What they need is grub and care—a home—if they are to live. The father is willing to help all he can, but he has not much. Even his dishes are washed by his seven-year-old daughter. What is to be done?

"Must I say 'Let them die'?"

"You cannot take them in for a month or two and 'turn them loose'.

"Problems such as these, dear Bishop, will always have to be met so long as we have a hospital here. There is absolutely no way out, for when children are three or four hundred miles from their homes (as often is the case) and are discharged from the hospital, they must be taken in.

"Who is going to act in the spirit of the Master's words about letting the little ones come to Him and about caring for the sick and homeless, unless it be His Church?"

That is a rather direct question for a doctor to put up to a bishop. Or is he putting it up to the whole Church?

Here is a later letter from Mrs.



MABEL WITH THE BROKEN ELBOW
*Brought from Rampart, 300 miles up the river, to
 the Hudson Stuck Memorial Hospital*

Burke. Talk about coals of fire! The top of the secretarial head is badly burned and he knows he is a brute.

"Inclosed you will find a money order for thirty-five dollars, a thank offering from the children living at the mission, in appreciation for their new home and all the Church is doing for them. Twenty-five dollars is to go towards the Children's Lenten Offering, five for the deficit, and five for the workers in the famine stricken China in the Province of Hupeh. Your appeal for five cents a day to keep the workers from grim want made a great impression on our little ones, when twenty-five cents is the smallest coin known here.

"We have been reading about other mission stations in THE SPIRIT OF MISSIONS, and when I told them about the famine and how not only the people but the workers were in want, little Mabel, age seven years, spoke up and said, 'I want my money to go to the workers, for if they get sick, then there will be no one to care for all the children.' Mabel came to us from Rampart, three hundred miles down the Yukon. She was sent to the hospital

with a broken elbow, and like a good many children that come, there is no place for her to go after she is well, but the mission. In Mabel's case, the river had closed, and it was impossible to send her back by dog-team, for we could keep several children all winter at the mission for what it would cost to send Mabel home. We are all glad she could not go, for at Rampart the children get no religious training, as we no longer have a mission there, and they see nothing but drinking and loose living.

"I had great trouble with Mabel when she first came to live with us, as she would insist on running wild all over the village. And I never knew where she was. One day I put her to bed to punish her, and I told her, 'Now, Mabel, I shall have to keep you in bed, so I can know where you are; you cause me a great deal of worry'.

"To which she replied, 'Don't worry Mrs. Burke, I am too young to get drunk.'

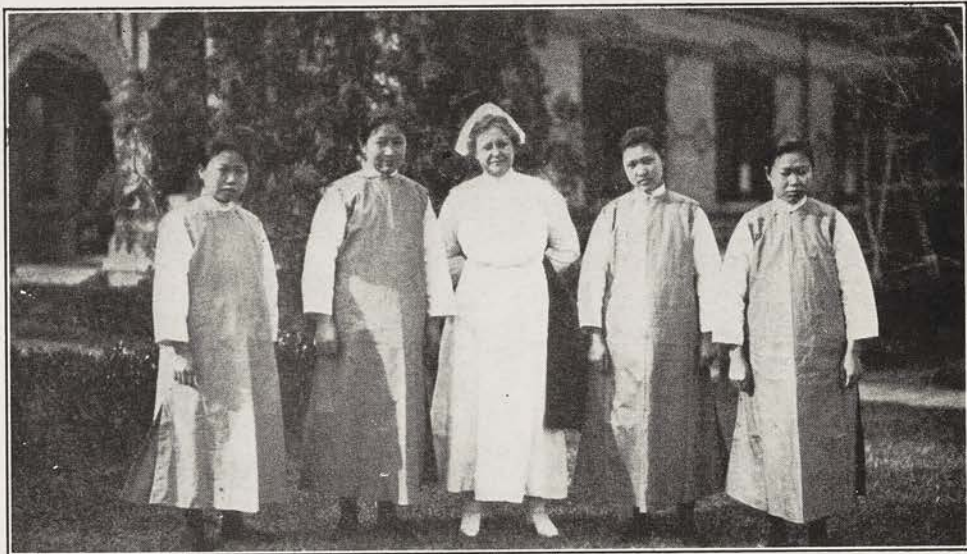
"Now this same Mabel has worked most faithfully to earn her Lenten offering, and she wants the Church to help other children, as she has been helped.

"We have had a hard time this year to make both ends meet as I am no longer teaching school, and sadly miss the \$100 a month. We have twenty children at this moment, three of whom spend part of each day in bed, for in the crowded condition of the hospital, there is no place for them there. So we lend a helping hand. Then there are Mary, Annie and Sally whose temperature must be taken each day, and whose diet watched. So we are, you may say, a convalescent home, with an orphan or two added.

"I did not mean to tire you with a long letter, but these children are very near and dear to my heart."

As things stand there is no appropriation for the care of these children.

Then there comes back Doctor Burke's question to the Bishop: "Must I say: 'Let them die'?"



MISS MARY OGDEN AND FOUR PROBATIONERS, ST. JAMES' HOSPITAL, ANKING
In her fifteen years of service in China Miss Ogden has raised the standard of nursing not only in St. James' Hospital but throughout that section of the country

Training Nurses in a Chinese Hospital

How Difficulties Are Overcome
and Trials Changed to Triumphs

By Sada C. Tomlinson

For thirteen years a missionary nurse in Anking, China

TO the nurses who are interested in the progress of their profession in all lands, to those especially on whose imagination China has laid hold, I want to tell something of what has come within the range of my observation in that land and the conclusions I have drawn. To the end that those interested may have some idea of the worth of my opinions I will state the length and nature of my experience in China.

In October, 1907, I sailed for China for the first time, returning to this country in December, 1909, because my mother was ill. I went back again in June, 1913, came home on furlough in September, 1919, and in 1920 once more sailed for China, having spent a term at Teachers' College, taking courses in Training School Manage-

ment, Inorganic Chemistry and Washing. The latter course I completed with six weeks' practice in Bellevue Hospital as a worker in the laundry. Curiously enough, the management of Training Schools was the only course that I used in the service of China.

Thus I have spent some thirteen years actually in China and, I might add, five more years when, though at work in my own country, certainly some part of me was out there.

All these years but the last one were spent as superintendent of nurses in the men's hospital of St. James' Hospital, Anking. Coming to China nearly two years before me, and occupying the same position in the women's hospital as I occupied in the men's, was Miss Mary Ogden. Among the nurses who

have done most to raise the standard of nursing in China, not only in St. James' Hospital, but in the whole country, through her able work for the Nurses' Association of China, Miss Ogden ranks in my estimation second to none, and many are the nurses who will agree with me.

Miss Ogden and I both had the good fortune to be among the women who were present at the discussions that preceded the forming of the Nurses' Association of China, and I was present at its first meeting in Shanghai in 1915, while Miss Ogden stayed at home to manage both hospitals, so she and I worked shoulder to shoulder. Our ideals in vital matters were the same. Our ambition was to approximate as nearly as might be, with the material available in applicants for training and the very limited equipment at hand, the training that is given to nurses in good schools of this country.

It will not be easy even for nurses to realize the task that lay before us; we did not ourselves realize it fully or we would never have had the courage to begin it. The hospital as well as the school of nursing had to be organized. We had to dispense with the services of most of the servants who had been in the old hospital, engage others and teach them their work. We had to prepare for our classes in nursing both practical and theoretical. Men and women nurses could not be instructed in the same classes, so the teaching was doubled. Of course we had to prepare the material in English and then put it into every-day Chinese. Supervision of the care of the patients in the wards and in the early days the work in the operating room were among our duties. This was a combination of doing the work yourself with the pupils observing you, and, later—a much more difficult task—of standing over the pupils, teaching, encouraging and correcting them.

In the afternoons we worked with the Chinese doctors and nurses in the out-patient department. The hours

were from one to three, though often the work was not finished before half-past four, or even five. Then began rounds in the hospital wards with the doctors, after which were orders to be carried out and charting done. We (the foreign nursing staff) dined at seven p. m., returning to the hospital at seven-forty-five to hear the day report and see the day and night force changed. Then came the Lord's Prayer and maybe another short prayer in the chapel, and just before nine one of us visited the wards to see if the night nurses understood their orders and had the things necessary for the night's work; also to see the condition of the sickest patients. We were ready to sleep at nine p. m.!

Besides the daily routine outlined above there were letters to write to, and about, would-be applicants for training; entrance exams to be given; records of nurses' work to be kept. In those days, and indeed for many years, Dr. Harry B. Taylor, Miss Ogden and I worked together. Dr. Taylor has always taught materia medica and bacteriology in the schools of nursing, both for men and women—a great deal more routine work than most doctors are willing to undertake. In those days he always backed us up in any measures of discipline we felt necessary for the good of the patients and nurses. At that time his backing was actually necessary on subjects in which a few years later our decisions were taken without question.

There were two things which tended to make work unnecessarily difficult for us. They prevail to this day in a less degree. The first was the assertion made by some, among them people who had been long in China and had done good service in the way it may have been unavoidable to do in the early days, "You can't do that in China!" To that I would say, "True, if you make no effort!" Ten years ago the Chairman of the China Medical Board said to me, "I observe that most of the things that can't be done in

TRAINING NURSES IN A CHINESE HOSPITAL



FOREIGN NURSING STAFF IN ST. JAMES' HOSPITAL, ANKING, IN 1925

From left to right—Miss E. Browne, Miss M. Connell, Miss E. Cummings, Miss S. Tomlinson, (the writer of this article) Miss I. Gehrlings. One member, Miss B. M. Beard, was absent

China are *being* done!" I know of nothing that is vital to good nursing that cannot be done in China if we have people to manage our hospitals and schools of nursing who do not grovel before what may seem expedient but which they know is weak and wrong, men and women not afraid to look an issue in the face and think through to the end. We must have the courage of our convictions. Few of our Chinese friends have this but they know it when they meet it in others. They know all the signs of the lack of it! Miss Ogden and I early decided that the hospital should adhere to Chinese customs in all matters that did not interfere with the care of the patient or the development of the nurse—when they did either we laid them aside.

The other obstacle we met was the tendency of some to say, in speaking of some applicant whom they wished to see enter the school of nursing, "He (or she) has not the education, or perhaps the brain, requisite for a teacher, but I don't see why he (or she) shouldn't make a good nurse." Alas!

alas! The nurse whose mind must be clear though her body is weary, who should have at least one more sense than the ordinary mortal, who must ever be on the alert would she serve her patient acceptably and win the semi-approval of her own conscience—may her brain be second-rate? Her education, does she not need it?

Much that is amusing (in retrospect) might be told of the early days. A few days after my first arrival I asked where the hospital blankets were kept. I was told there were none. As the Yangtze valley is very cold for four months of the year and quite cool enough for five more for the sick to need blankets, I was slightly dazed, but knowing some other provision might have been made, I said, "What do you use under and to cover the patient when you give baths?" The reply came with slight hesitation, "We don't give baths." "But now I have come," I said, "the nurses will want to learn to care for patients, and giving baths is a very important part of making a patient comfortable." My informant seemed relieved. "No, I don't think

the nurses care to learn to give baths," he said. (He did not add that it was not suitable work for a Chinese gentleman.) I feel that I should be commended for self-control because I only said, "In that case I don't think they care to learn to be nurses."

And so it was, at least in the men's hospital, that most of the lank, not over-clean youths who sauntered leisurely about the untidy wards, giving a few drugs and taking a few temperatures 'ere they dozed at the nurses' desk, did not care to learn the art of nursing the sick. So they gradually passed out of our ken and were replaced by students rather better educated, eager to learn, although, having learned, not always conscientious in the performance of their duties—but methinks this ilk is not entirely confined to China.

That was all aeons ago. Now our graduates help us to do and supervise so that we wonder how we ever got on without them. And where do we get our applicants for the School of Nursing? From our own and other mission schools mostly. And from what class do they come? Both men and women applicants come from almost any class. They are the daughters and sons of merchants, teachers and farmers, sometimes of the gentry and officialdom. Most of the women applicants are Christians of the second or third generation; most of the men are non-Christian. Speaking roughly, I think about two-thirds of them become nominal Christians. How many are real Christians? I do not know. Of course their children are apt to come under the influence of the Church and Christian schools from the beginning of their lives.

Our graduates are clever and skillful, but just because they are clever and skillful I always say to the nurse at the head of a hospital which is about to employ one of them, "Do not forget that, generally speaking, they lack executive initiative and perseverance. They are materialistic and like the rest of

us, often selfish." Initiative and perseverance must* (except in rare instances) still be furnished by the foreigners. If, becoming certain from observation that our graduate nurses *can* do, we leave them to do alone with little supervision and little help, we are failing them in their great need, we are failing our patients, we are failing the nursing profession in China. We must not, like the ostrich, hide our heads in the sand and not see things as we know they are, if we truly wish to serve China.

Initiative is perhaps a gift. If it has been given to us we cultivate and hold it in check, giving others an opportunity to develop theirs. Perseverance is born of the knowledge, first, that without it we shall utterly fail, and secondly, that the work we are doing is vital and that if we fail some of our friends and pupils will fail because of us. If we take and hold even a little of "No man's land," insisting upon going forward even though progress is slow, some will take heart and follow because of us.

The nurses of China are facing some very real dangers. There is a distinctively destructive spirit abroad in China that says, "nurses are being over-educated." We answer, "That cannot be if the education is in the right direction—service. How can we instill in the students that help to make this great nation a desire to serve men? Many of them will admit without shame that they despise service. How can we get willing, intelligent, sympathetic service? Not by thirteen hours of duty—not by less theoretical instruction but by more personal instruction at the bedside in the wards, by a better correlation of our theory and our practice, serving along with our nurses, thus only can they become infected with the Joy of Service."

If any nurse wants to know anything I might be able to tell her and after reading this article is not afraid, let her write to me and I will do my best to answer anything she may ask.



ST. PAUL'S CHURCH, EDENTON, NORTH CAROLINA, BUILT 1736

The distinguished writer of the accompanying article does not mention that he has himself been rector of this parish since October, 1876

St. Paul's, Edenton, and the S. P. G.

North Carolina Parish Organized in 1701
Was Fostered by the English Society

By the Rev. Robert Brent Drane, D.D.

Rector of St. Paul's Church, Edenton, N. C.

ST. PAUL'S Parish, Chowan Precinct, North Carolina, the first in this Colony, was organized in the year 1701, the same year in which the charter was given in England to the Venerable Society for the Propagation of the Gospel in Foreign Parts. The vestry minutes of this parish begin with "December ye 15th, 1701," when on "it being debated where a Church should be built, Mr. Edward Smithwick (a vestryman) undertakes to give one acre of land on his old plantation," order was promptly taken for the build-

ing of a Church "25 ft. long, with posts in the ground." The location was about one mile south of the present town of Edenton. At that same meeting, it was ordered that "the Inhabitants of the South-west Shore build a Chapel of Ease on their shore, at the charge of the Precinct." The Precinct was then far more extensive than our present County of Chowan; that portion of it is now Bertie County.

This name "Chowan" is a survival from the very earliest days of the Englishman's attempts at colonization and

Christianization of America. In Capt. Arthur Barlow's *Narrative of the First Voyage to the Coasts of America* (1584), undertaken for Sir Walter Raleigh, mention is made of "a great towne called Chowanook." Later, in 1585, Gov. Lane visited Chowanook. The Chief of the Chowanook Tribe of Indians in 1712 sent his son to Mr. Masburn's School, at Sarum, in this Precinct. The missionaries frequently report their ministrations to the Red Man.

Reverting to our Chowan vestry minutes, we note that it was the *action of the people*, without an ordained minister, which provided church, chapel, and lay-reader, according to the use of the Mother Church of England. In 1702, while still without an ordained minister, they ordered "one fair and large Book of Common Prayer, and one Book of Homilies." In 1703, "there being the Church Bibles intended for this country, one whereof belongs to this Precinct and the same being sent for to Williamsburg," its payment is provided for.

The first mention of a clergyman is on March 9th, (1703 or 1704). "Whereas Dr. John Blair presenting himself before the vestry as a Minister of the Gospel and having the approbation of the D. Governor, he is received—" They promised to pay him a salary of thirty pounds per annum. Returning to England before the year was gone, and before they had paid him, he directed that the balance due him should be paid to the poor in the parish, and "the gentlemen of the Vestry thank the Rev. John Blair for his charitable gift." We read in the Digest of the Records of the S.P.G. that the Rev. John Blair returned with poverty and sickness, "having found it the most barbarous place in the continent."

From this time on the S.P.G. was unflinching in its help to the Precinct and Parish of St. Paul's. On "March ye 2nd," (1713 or 1714) the vestry wrote a long letter to "The Honorable. Society de propaganda &c.", returning thanks for past favors and earnestly imploring

more because "The first Library of great value sent us by the direction of the Rev. Dr. Bray, thro' an unhappy inscription on the back of the Books or title page, vizt. *Belonging to the Parish of St. Thomas of Pamplico*, in the then rising but now miserable County of Bath, falsely supposed to be the seat of government, was lodged there." One of those books has survived and is now in possession of the diocese of East Carolina: it is *An Explication to the Catechism of the Church of England*, by Gabriel Towerson. London, 1685.

There is now in our possession a large silver chalice, inscribed *D.D. Johannes Garzia Ecclesiae Anglicanae Presbyter*, which may be rendered "John Garzia, Presbyter of the Church of England, gave (this) to God." The Rev. Mr. Garzia was not a "D.D.", as appears from the official list of the S.P.G.'s missionaries. His field was St. Thomas's, Bath; he ministered in St. Paul's only once, in 1736, when our Parish was already furnished with the silver chalice and paten now in use, inscribed *The Gift of Colonell Edward Mosely for ye Use of ye Church in Edenton in the Year 1725*. It seems to this writer that the Garzia chalice, as well as the library of books, was intended for St. Thomas's, Bath; and now that Parish has neither of them.

The first missionary from the Society for the Propagation of the Gospel to settle in St. Paul's, after the Rev. John Blair, was the Rev. William Gordon, in 1708; and the last was the Rev. Daniel Earl in 1759; between these, the most notable was the Rev. Clement Hall (1743-59). "For twelve years he was the only clergyman for hundreds of miles of country. Several of his congregations were so large that they had to assemble under the shady trees for service." His reports show that he received into the congregation of Christ's flock ten thousand persons.

On the eve of the Revolution, i.e., on June 19th, 1776 (fifteen days before the national Declaration of Independence), the twelve vestrymen of St. Paul's Parish signed "The Test," which

A DOCTOR SOLILOQUISES

had been adopted eight months earlier by the General Assembly of the Province of North Carolina. It professes allegiance to the King and acknowledges the constitutional executive power of government: it denies the right of the Parliament of Great Britain to impose taxes on these Colonies to regulate the internal policy thereof: it affirms that "the people of this Province, singly and collectively, are bound by the Acts, Resolutions, and Regulations of the said Continental and Provincial Congresses, because in both they are freely represented by persons chosen by

themselves." And they pledge themselves to support them.

This article shall not go beyond the helpful activities of the S.P.G. which ended with the establishment of the Independence of America. Truly, the Records of St. Paul's Parish, Edenton, North Carolina, witness to the fostering aid given here by that venerable society: we rejoice in this and that its benefactions continue to be world wide; that the Society for the Propagation of the Gospel in Foreign Parts has set so noble an example to the Church in America.

A Doctor Soliloquizes on Appropriations By Theodore Bliss, M.D.

Church General Hospital, Wuchang, China

IN preparing the estimate of appropriations needed by the Church General Hospital for the year 1927, I am resisting the inclination to ask for a decided increase. This is a hard thing to do, because of the increasing cost of labor, food, medical supplies, fuel, light and, indeed, practically everything that goes into the running of the hospital. That is a point that need not be labored, for everyone who reads this will have had a similar experience in his own business or household, and will sympathize with our efforts to maintain an efficient hospital on a limited appropriation.

Here we have a hospital of 150 beds equally divided between a man's department and a woman's department. Our dispensary work day after day cares for thousands of people in the course of the year. Our appropriation for this year 1926 is \$8,950. That must care for all our charity work, pay the salaries of our Chinese physicians, hospital assistants, nurses, run the nurses' training school, etc.

Is it any wonder that I would like to see that appropriation increased? Some one has to pay the hospital costs, and if the patients cannot afford to, as so many of the Chinese are poor

beyond the imagination of Americans who have never actually seen China, we are obliged to limit the amount of "charity" work done to correspond with what we receive to pay the costs thereof. An additional \$1,000 or \$1,500 for current expenses would make possible our receiving many more "free" patients.

It is our policy never to refuse to receive a case needing our care merely because the patient cannot pay; but the difficulty is to convince moneyless cases that they are refused not because they are unable to pay, but for other reasons. I had to refuse a smallpox case the other day. It would not be fair to our hospital—full of sick and injured—to expose them to the danger involved in receiving such a case. Our only available isolation room was then occupied by a case of scarlet fever. I had to send a soldier with a bullet in his neck to the Roman Catholic Hospital in Hankow because we have no X-Ray with which to locate the bullet before operation could be undertaken in such a case. But I wonder whether these patients really believed that to be the reason for my refusing to receive them, or whether they think it was because they had no money?



THE REV. C. T. BRIDGEMAN AND FR. CYRIL, A MEMBER OF THE SEMINARY FACULTY, IN THE SCHOOL COMPOUND

Armenian Seminary in Jerusalem Goes Forward

Young Men Who Have Sounded the Depths of Suffering Now Studying for the Priesthood

By the Rev. Charles Thorley Bridgeman
American Chaplain in Jerusalem

ONE day I was asking some boys in the Seminary what they had done during the war. They told me various experiences but one in particular stands out as typical of them all. He had been brought up in the ancient village of Zeitun in Asia Minor where a group of Armenian mountaineers had for so long resisted Turkish rule that they enjoyed practical autonomy. But during the World War the village was finally destroyed after a gallant defence, and the people deported. In the fighting and flight this boy had lost his people, and had been picked up by some Bedouins, who with characteristic kindness cared for him. He stayed with them, sharing their simple life and helping by herding camels in the semi-desert until he was taken up by some relief organization working about Mesopotamia. Subsequently with some six hundred other boys he was brought by sea from Bagdad to Jerusalem where he was placed in the orphanage in the Convent of Saint James.

Such is the background of most of the boys who have been recruited for the priesthood from the orphanage in Jerusalem. They have seen more of the rough side of life than most soldiers, though they are of but few years. They have tasted the uttermost of human suffering and deprivation. But now they are ready to take up the self-sacrificing service of a priest and help restore the national and spiritual life of their people. The setting in which they are being trained is that of the wondrous Land sacred to more than

half the world for its unparalleled place in the spiritual aspirations of mankind. The convent in which they live is built over the place where stood Herod's palace and where the Apostle St. James the Great was martyred for the Faith. Near by in the same convent is the site of the House of Caiaphas where the first trial of our blessed Lord took place. As choir boys they take their part in the many services which are held by the Armenians in the ancient Church of the Holy Sepulchre, the Church of the Holy Nativity, and other spots revered by us because of some event in the life of the Saviour. Here one needs not drill them in the geography of the Holy Land or the events of Bible history, of which they daily see the records. A more ideal place in which to train for the Christian priesthood could not be found. They enjoy a privilege that many have desired but could not hope to attain.

The past year has seen real progress in several lines in the seminary. The make-up of the student body has been improved by dropping a few unpromising boys and adding better ones. Among the latter are five splendid boys from Greece.

The teaching staff has been greatly strengthened by securing the part-time services of another English-speaking teacher, A. Fielding Clark, B. A. (Cantab.) who is instructor in Physics and Chemistry at the English College. He gives classes in Physics and Geometry. A new French teacher, graduated from the Sorbonne, has put the in-

THE SPIRIT OF MISSIONS



INTERESTING GROUP IN COURTYARD OF ARMENIAN CONVENT IN BETHLEHEM
L. to R.: Two Abyssinian monks, an Armenian priest, an Abyssinian Archimandrite, Canon Douglas, an Abyssinian nun, an Abyssinian princess on a pilgrimage and two Abyssinian deacons

struction in that language on a more satisfactory basis. But the most significant fact in the curriculum is that His Beatitude the Patriarch, the foremost Armenian scholar, who ranks among the most learned men in the East, has found time to add to the courses which he gives to the men. Such personal interest in the education of the next generation of priests speaks not only of his great zeal for learning but also of the beautiful simplicity which characterizes him in all his acts. There are few ecclesiastics so highly placed in either East or West who set so good an example.

The equipment of the school has been improved by the addition of a small physical laboratory for Mr. Clark's classes. In time this needs to be supplemented by further additions and by a chemical laboratory. The library, by the aid of many friends, but chiefly that of the ever dependable and resourceful Church Periodical Club, is growing steadily.

The finances of the seminary have been greatly improved and the heavy burden resting on the Convent light-

ened by the generosity of a patriotic and sagacious Armenian in New York, a Mr. Gulbenkian, who has underwritten the expenses of the third class of eleven boys for the next five years as a memorial to his brother and his son, recently deceased. Generous American friends have contributed funds which are used to further the athletic training of the boys by securing equipment.

It has been a year of beginnings, a time of sowing. The harvest waits upon the unfolding of the coming year.

(The writer of this article is now in this country and will be glad to get into touch with anyone interested in the Seminary. He may be addressed until September 15 at 281 Fourth avenue, New York.

American Church people intending to visit Jerusalem during the coming winter should notify the writer as to what boat they are crossing on and the date of their arrival. He will be glad to be of use to them during their stay in the Holy City. Address the Rev. C. T. Bridgman, St. George's Close, Jerusalem, Palestine.)

Woman's Missionary Service League, Hankow

Recent Troubles in China Had No Effect on Its Twenty-second Annual Meeting

By Gertrude C. Gilman

Wife of the Bishop Suffragan of Hankow



ST. PAUL'S CATHEDRAL, HANKOW

ACH and all of us are giving thanks that the troubles which began on May 30th, 1925, made no difference in our gathering or in our funds in that year.

Services were held simultaneously in Wuchang and Hankow on October 3rd, 4th and 5th. Mrs. Samuel Seng was chosen chairman of the committee of arrangements on the Wuchang side and Mrs. Harvey Hwang on the Hankow side.

It was a joy to worship in beautiful Trinity Church in Wuchang and the building was well filled, six of the clergy being in the procession. The Rev. James Tsang, just returned from America, gave his impressions of American women. He laid particular emphasis on their ability to do a great variety of helpful things and stressed the work of the Woman's Auxiliary. He spoke of the help afforded Chinese girl students in San Francisco by the Y. W. C. A. Secretary.

On Monday, in St. Paul's Cathedral, Hankow, Bishop Gilman celebrated at the corporate Communion. He preached on the privilege of delivering the world from fear and disease. "Women are more courageous than men and must use their influence against opium, gambling, ignorance and superstition."

After the service, we listened to reports of the branches. Several branches showed very active life and the reports were frequently given by volunteer workers, in contrast to previous years when nearly every station reported

through its Biblewoman.

One parish reported an altar guild and an evangelical band as part of its program. Another holds a monthly meeting at which prominent men and women are invited to speak. One branch was so interested in the lessons for this year giving the early history of our work in China, that different ones were asked to bring in items of interest about the various dioceses, bringing the history up to date.

An auxiliary branch had been formed in order to make the work of the foreign women, who do not speak Chinese, more efficient in helping the work of the League. Mrs. Roots is president of this branch.

In the afternoon we gathered for the first time under a Chinese President, Mrs. S. T. Kong. Our treasurer reported the offering to be \$1,172.42. One-quarter of this amount goes automatically to the W. M. S. L. Fund for work in the Province of Shensi under the Board of Missions of the Sheng Hua Sheng Kung Hui.

Mrs. Roots told of her trip to our diocesan mission in Sz Nan and praised the work of Deaconess Clark in that district.

A letter of thanks was read from Miss Lindley, acknowledging our contribution of gold \$32.88 toward the U. T. O.

The officers for the ensuing year were elected as follows: President, Mrs. S. T. Kong. Vice-Presidents, Mrs. H. T. Chen and Mrs. Thomas Hu. Secretary, Miss Elizabeth Liao, Treasurer, Miss Caroline Couch. Work Committee, Mrs. T. P. Maslin. Educational Secretary, Mrs. A. A. Gilman.



THE NEW CHURCH OF ST. MICHAEL AND ALL ANGELS, GBAIGBON, LIBERIA
*This outpost against the forces of Mohammedanism was dedicated on the Feast of the Epiphany, 1926.
The Rev. W. Josselyn Reed says it is a beautiful little church*

Cross and Crescent Meet in African Village

Church of St. Michael and All Angels Dedicated in Liberian Hinterland

By the Rev. W. Josselyn Reed

Missionary at Cape Mount, Liberia

THE dedication of the little church of St. Michael and All Angels, in Gbaigbon, back in the Liberian hinterland, took place several months ago, but as news from home never gets stale though we don't get it till months after, so perhaps news from here won't be stale either. There was a good reason for the delay, as I wanted to have pictures to illustrate this story, and I had to send the films to New York to be developed and then returned to me.

Rising early one Saturday morning I had breakfast at St. John's Mission, Cape Mount. The porch of the Mission House overlooks the town of Robertsport, the ocean to the west and a beautiful lake to the east. It is a beautiful scene. I wanted to start early, for we had to cross the lake, a five-hour trip

in a canoe, a hard pull for the boys.

It wasn't long before the boys of the Mission carried my many loads to the water front. You know at home you can just up and go, but out here you must carry your own hotel with you. My loads consist of a camp bed, with mosquito net and linen for it. Then I take a tub which is used for bathing, for bathing is necessary out here to the "nth" degree. In the tub I have my cooking utensils, silver, plates, and kerosene. Then I carry four other boxes, known by the traveler as "chop" boxes. One of these is filled with medicine, and the others have clothes and chop. It is all right to say you can eat native chop, I can, but one must carry something else, for after a hard day's "trekking" something appetizing is an essential. Native chop



VARNEY, INDISPENSABLE ON A TRIP
He is Mr. Reed's steward, messenger boy and general helper

now and then doesn't hurt at all. Then I must have two boys with me. One of these is my cook and the other acts as room boy, steward, and messenger.

My first step on my journey to Gbaigbon was to cross Fisherman's Lake, behind the town of Robertsport. Zeukie Kandakai, a native trader, was going across the lake and I found I could go with him. I had seen at home many large canoes, but never one that equalled Kandakai's. It is really a dug-out, being a tree cut in half and then, as its name signifies, dug out. This canoe takes about ten men to paddle it adequately. According to Zeukie it carries about fifteen tons, and I believe him. This day we had a heavy load, and at that about seventeen men in it.

Robertsport to Jhonnie was to be the trip across the lake. One never does anything right on time here, for watches are few and then what's the hurry, anyhow? So we didn't get off till nearly one o'clock. It was just a steady "chug, chug" of the paddles and

I couldn't help but hum, "Come ye back to Mandalay". After almost five hours paddling we got to Jhonnie. It was getting dark already, but we only had a short walk on to Jondoo, my stopping place for the night.

Jondoo is quite a town. The people are always most helpful to mission people who go there. This town has felt the spirit of Christianity. The work in Liberia here is among Moslems. There are no feelings against the Christians and there are no pagans here. The chief's two sons are products of St. John's Mission, and so are several others in town. The chief, though a faithful "Molly" man, is kind to me as a stranger. After a nice night's sleep and some good chop, provided by my cook, I was ready for services on Sunday morning. Not many came to the services, outside some women and the men who were products of the mission schools. Seeing this I became convinced that the only way to establish Christianity or to meet the religion of the Crescent is through schools and the teaching of children. It was a fine service, I just talked to them, and they sang, and we all prayed. That evening I had another service.

Monday morning early I was ready to leave. Old man Kanee, one of the oldest mission boys in this part of the country, supplied me with boys. These boys are not free boys, but I felt it right to give them the dash of one shilling which I would have to give men who are free. Many parents give their children to others to raise; they are like wards and then sometimes, people will borrow money on their children. This practice sounds worse than it is. These boys carried me on to the Loffa river and here I crossed in a canoe. There were supposed to be boys there to meet me to carry my loads on to Gbaigbon, but no boys were there. I then sent my messenger on to Gbaigbon and by two o'clock the carriers arrived. They got talking to me about some kind of trouble on the road, but I couldn't understand them very well.

CROSS AND CRESCENT IN AFRICA



MOHAMMEDAN MOSQUE IN GBAIGBON, LIBERIA

Gbaigbon is a strong Mohammedan town. The religion of Islam is creeping slowly but surely down from the Sudan toward the coast of Liberia.

We started out and not so very far from the Loffa river I was stopped by the boys. There in the bush a man was lying. I didn't know what had happened. After much talk I found that he had been up a palmtree gathering palm kernels, from which they make palm oil, a substitute for butter and a substitute for soap. The rope which held him to the tree had broken and he had fallen. I was really in a quandary. I didn't know what to do. Through my boys I found out he was from the next town and I went on there and found the chief could speak English and I told him about the man and he instantly sent men for him. I told them that I would be back the next morning to see him.

It was a hard drill from Jondoo to Gbaigbon, especially after I had to wait about four hours for carriers. If I only had a bicycle I could make it in much less time. That night I got to Gbaigbon at about 6:45 P.M., and I was quite tired out, and when I took my bath had quite a chill, the first I had experienced, but ten grains of quinine stopped the fever, if fever it was. Tuesday morning early I started back to the town where the man lived

who had fallen out of the tree. What could I do? I gave him some aspirin to help take the pain away and told them to bathe one of his hands that was apparently rather shattered. Then I tried by using tongue depressors to bind the hand up as best I could. I really think he was only rather shaken up. As I have never seen him again I don't know how he is. What could I do? Yet they expected something of me and I did the best I could. Perhaps he was hurt internally.

Well now let me return to Gbaigbon, as I did immediately after I had doctored, or attempted to doctor, the poor man. We have quite a mission station here, with a young man, a deacon, the Rev. Mr. Jones, in charge. I believe he is doing a fairly good piece of work, to say the least he is trying hard. He is working in a strong Mohammedan town. If Mr. Jones has done nothing else he has built a little native church that he and the American Church may be proud of.

All boasting aside—it is the most beautiful little church I have ever seen. It is a native building, but finished as smooth as plaster. The walls, daubed first with mud, have been rubbed

many times by the women of the town, the price being, rice and cold water—cold water meaning a dash, which means a little money. The wood work is all painted green. My greatest desire is to put a zinc roof on this church to keep it in good condition. The thatch is good for a while, but the zinc would preserve it for such a long time. The building is surrounded by a fence to keep the cattle out of the yard.

The inside of the Church is as attractive as the outside. The walls and the floor are all rubbed smooth with the grey clay, the trowel for this work being the hands of the women. The chancel in the rear has in it a beautiful little altar. This little Gbaigbon church certainly does put the Mohammedan mosque to shame. I gave this church a big Bible that I brought out with me, and one of the churches I had at home just sent me a communion set. A church in Virginia, St. Margaret's, Ruther Glen, deserves the credit for this.

The service of dedication was simple and most interesting. We had hoped to have many visitors, but the only

ones were a few young men, Christian mission products again. The congregation was composed of the mission boys, the deacon in charge, his interpreter, the deacon's wife and a few people (women) of the town. But the people are bound to be proud of this little edifice.

The fixtures of the church, gifts of different people, were unveiled by those present. Of course I preached an Epiphany sermon, most fitting I thought for the dedication of a new church.

The Mission school has about sixteen boys in it. The deacon in charge teaches and so does his interpreter. The government had this town build a barracks for the soldiers and the campus of the mission is on the barracks ground. The teacher has a comfortable house and the school building is in good condition, but needs doors and windows. The work is also hampered by lack of materials, blackboards, benches, tables, and the like. It is not enough to just open a building, and call it a school, we must equip it if it is to do much good. Even the best workman is helpless without tools.

Igorot Children, Eager for Education, Throng Our School at Baguio

"THAT the Philippine Igorots are keen for Christianity and education is evident," writes Miss Keeley of Easter School, Baguio. "During the first week of June crowds of children came to enroll for the school year. Many of the boys wore only G-strings, yet every one came prepared to pay his matriculation fee, which amounts to six pesos for the highest grades. We accepted nearly a hundred children but had to turn away about fifty more because we had no more room. It did not seem right to have more than three boys sleeping in one bed! But some of the children who were told to go home refused to go. One big boy named Tomas sat on my office steps for two days in order to say, on all possible oc-

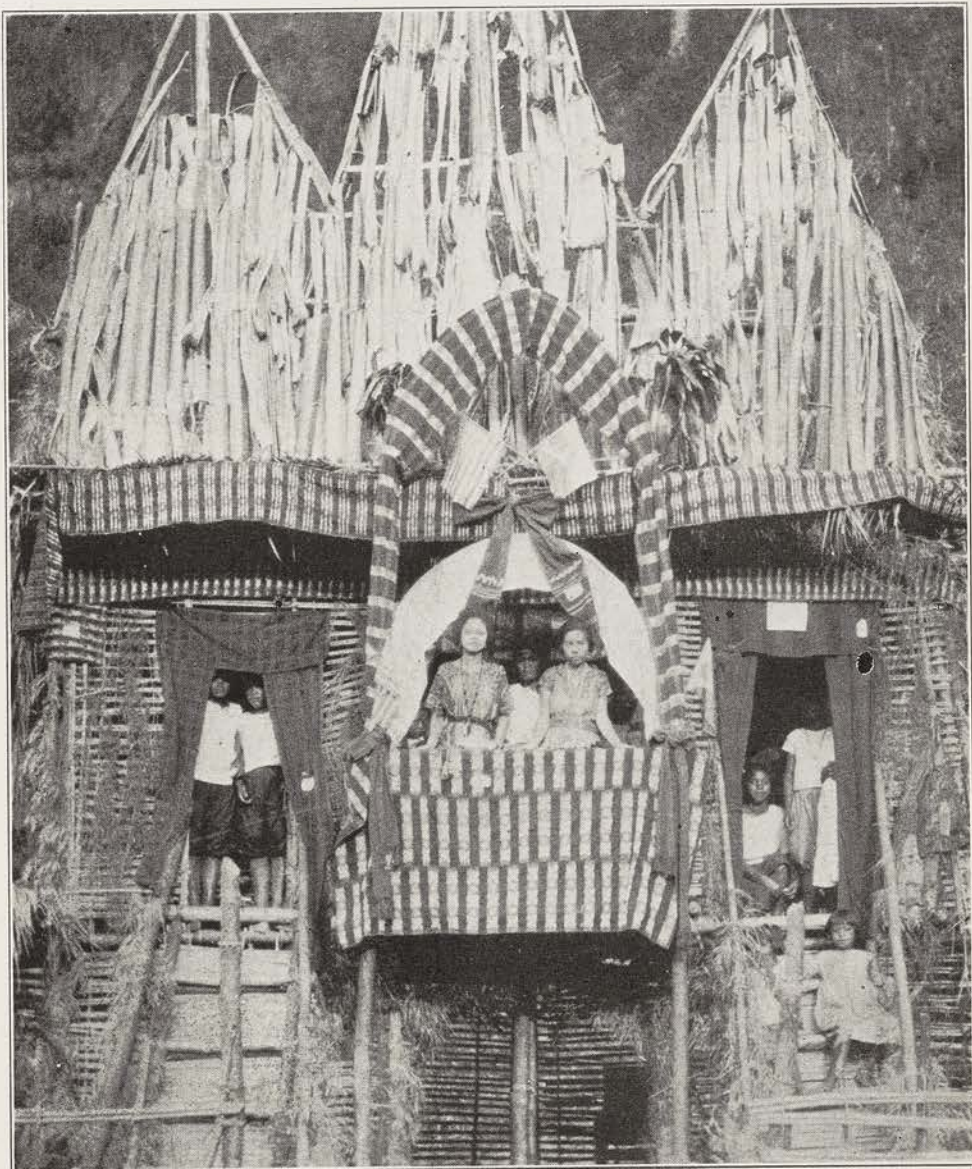
casions, 'I will go to this school, mum.'

"We are all much excited about the new building which Western New York has given us. At the left is the chapel, the second floor of the centre section is the infirmary, and all the rest is classrooms. No one who has not knelt upon the wet floor of our old church can quite realize how very grateful we are for this new chapel. And we have sadly needed an infirmary and more classrooms for a long time. The G. F. S. of New Jersey has sent us a collection of library books for the new building, and we hope that other friends will help us in other ways. Twenty-five dollars, for example, would pay for the lumber which our boys are converting into benches for the chapel."

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



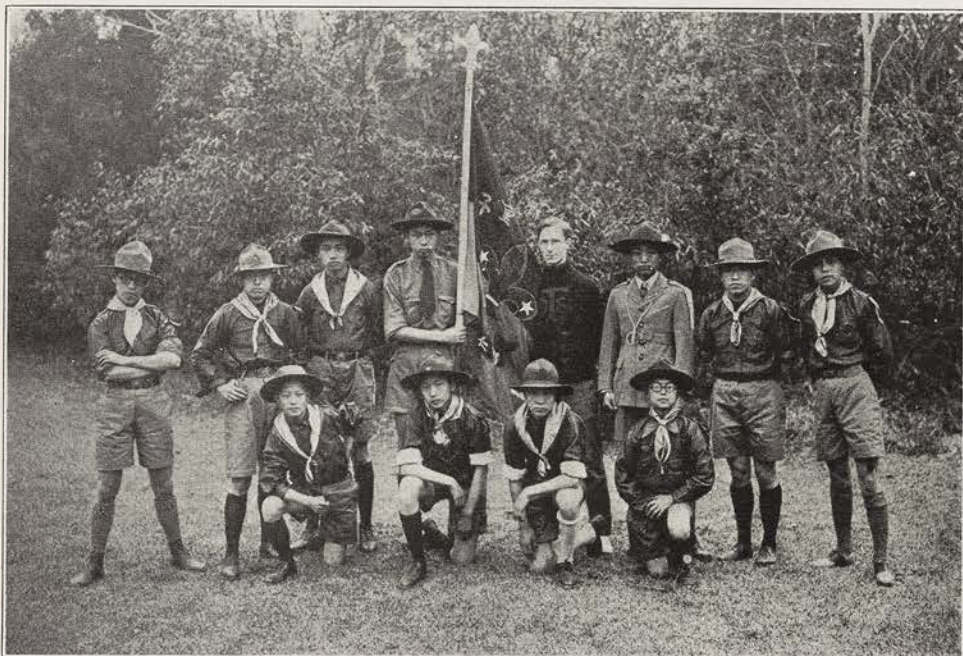
GARDEN DAY AT BALBALASANG, MOUNTAIN PROVINCE, P. I.

Temporary booth of reeds to house exhibits of twelve participating government schools, with platform for speakers. The towers were made of banana stalks and were very decorative



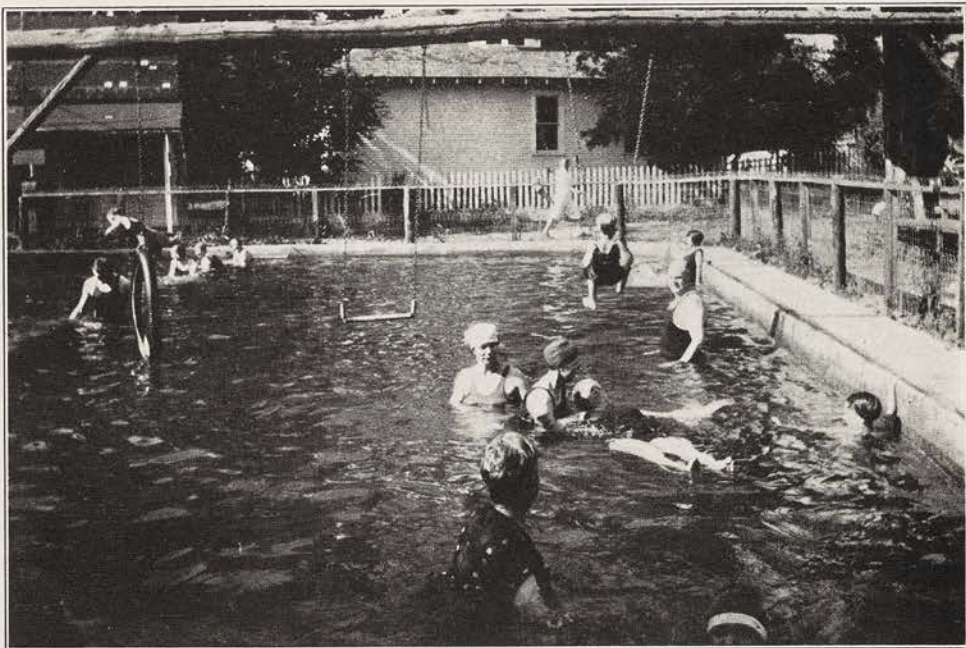
LIBERIA HEARS AND SEES THE PARABLES OF OUR LORD

Fr. Saunders of the Holy Cross Mission at Masambolahun is preaching in the market place of the village on the parable "A sower went forth to sow"



BOY SCOUTS AT ST. JOHN'S UNIVERSITY, SHANGHAI

The Boy Scout movement among Chinese boys began in 1914 at Boone, followed shortly by a troop at St. John's. The Scoutmaster is the Rev. John F. Davidson



PART OF THE EASTERN OREGON SUMMER SCHOOL TAKES A SWIM
Bishop Remington, his archdeacon and ten of his clergy met with the laity for a very successful Summer School! at Cove for a week in June



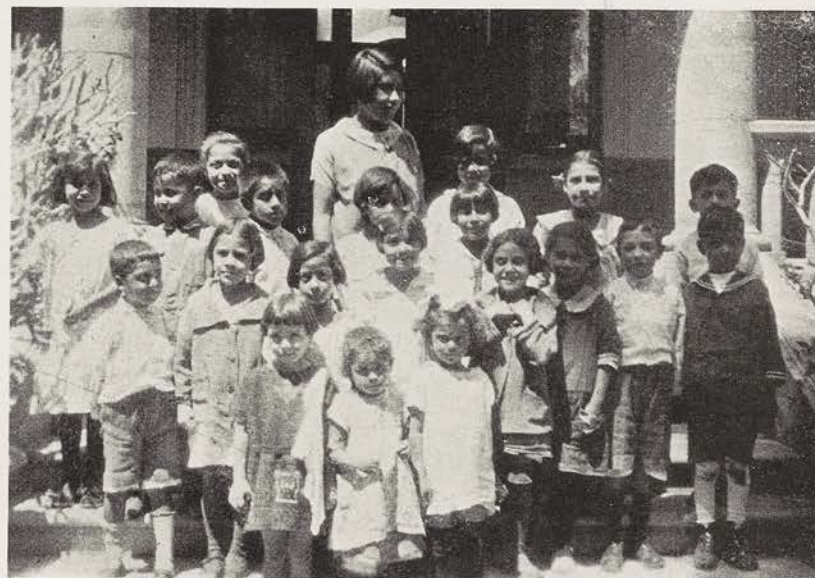
COMPOUND OF EASTER SCHOOL, BAGUIO, P. I.
The cross shows the new building given by the diocese of Western New York, containing chapel, infirmary and classrooms. All have been sadly needed for a long time

DEACONESS ANNA G. NEWELL, THE PRINCIPAL, THE TEACHERS, AND SOME OF THE PUPILS OF HOOKER SCHOOL, MEXICO CITY, AN INSTITUTION HIGHLY PRAISED BY THE GOVERNMENT



THE TEACHING STAFF OF HOOKER SCHOOL IN FRONT OF HOTEL GENEVA, MEXICO CITY

This picture was taken on the occasion of a luncheon given to Miss Newbold (third from left), a visitor from the Girls' Friendly Society, New York



SOME OF THE LITTLE ONES ON THE FRONT STEPS OF HOOKER SCHOOL. The teacher is a young Mexican girl who graduated last year from the school. A number of the teachers shown in the first picture are also graduates



CHILDREN OF KINDERGARTEN AGE WHO ATTEND HOOKER SCHOOL, MEXICO CITY

The young lady at the right is Senorita Alvarez who was educated at Hooker School,—at the left is Miss Pratt, an American teacher



MEMBERS OF THE GIRLS' FRIENDLY SOCIETY OF HOOKER SCHOOL, MEXICO CITY

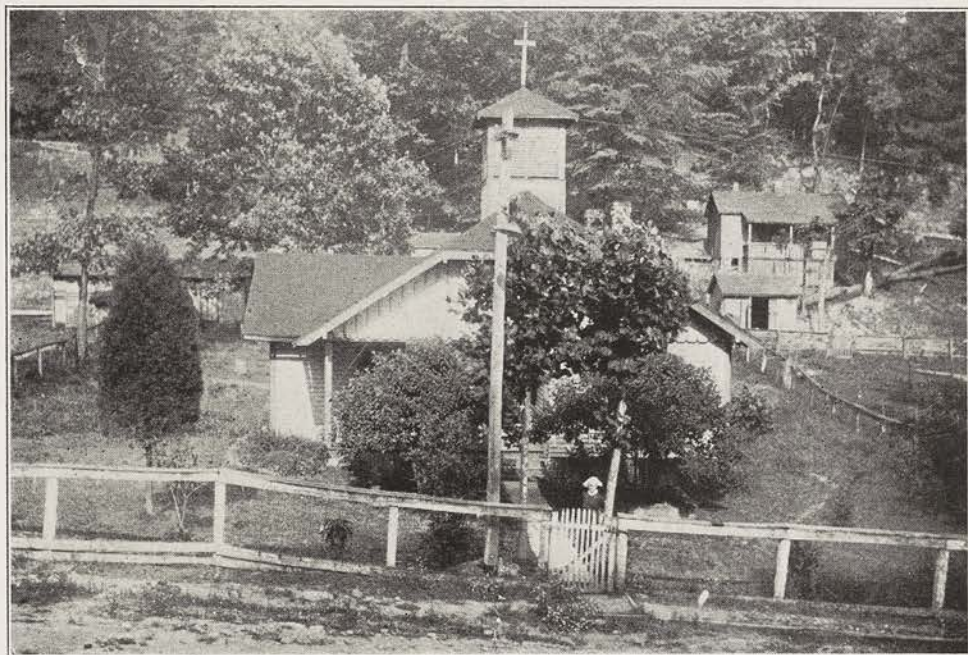
These girls are from the upper grades of the school. The Girls' Friendly Society is a flourishing organization which won praise from Miss Newbold on her recent visit



ST. AUGUSTINE'S ANNUAL CONFERENCE FOR CHURCH WORKERS, JUNE, 1926
Seated, fifth from right, is Miss Emily C. Tillotson, Educational Secretary of The Woman's Auxiliary; next to her is Miss Bertha Richards, Dean of the Training School



TRAINING SCHOOL, ST. LUKE'S HOSPITAL, MANILA, CLASS OF 1926
The opening of the hospital in 1907 was delayed for months because of the difficulty in procuring nurses. The Training School now supplies this need



ST. ANDREW'S CHAPEL, KEOKEE, LEE COUNTY, VIRGINIA

Deaconess Blanche Adams, affectionately known as "the little deaconess," stands at her gate ready to welcome her friends, which term includes all the mountain folk for miles around



MRS. KENT AND THE GIRLS' FRIENDLY SOCIETY OF CORDOVA

The Rev. Leicester Kent is in charge of "The Copper River and Prince William Sound Parish," Alaska, which embraces Cordova, Chitina, McCarthy, Kennecott, Valdez and Latouche



KINDERGARTEN AT ST. ANNE'S MISSION AMONG MEXICANS, EL PASO, TEXAS

The adults are (right) Mrs. Samuel Nixon, wife of one of the doctors who gives his services to this mission; (back, in center) Miss Felicitas Arellano, a Mexican who has worked faithfully for a year. The kindergarten has to be closed in cold weather because there is no room in which to hold it



ST. ANNE'S MISSION
*Two rooms, two pantries
and a back porch!*

Mexicans at Our Gates Find Friends in Need

A Work Which Must Either Expand
or Retract Calls Loudly for Help

By *Aline Moise Conrad, R.N., U.T.O.*

In charge of St. Anne's Mission, El Paso, Texas

ST. Anne's Mission among the Mexicans at El Paso, Texas, literally a stone's throw from the Mexican border, was opened in the latter part of February, 1925, in a tiny frame house in very bad repair. There was a small appropriation from the National Council, not nearly large enough to pay the salary of two workers for one year, no funds for equipment, practically no funds for running expenses. The only assets were sufficient ground on which to erect adequate buildings, beautiful trees, a neighborhood crying for social service, faith, high hopes and vision.

From a few women came the most essential equipment for a clinic, which was started at once. A general medical clinic for adults and children was the first step. Now we have a dispensary with a clinic for babies and children twice a week with Dr. Nixon in charge; a clinic for adults once a week with Dr. Ira Young in charge, an eye, ear, nose and throat clinic once a week under Dr. Vandevere, and operations on Saturday whenever possible with Dr. Barrett as anaesthetist. Needless to say, all these doctors give their services free of charge. Treatments of all kinds are given each morning and visiting nursing done whenever possible.

A kindergarten was opened last year on the first of June, admitting children from the ages of three to six years. As many of the mothers work for a living and as all day nurseries are from two to three miles distant, the kindergarten meant the only care many little ones would receive. It was planned to limit

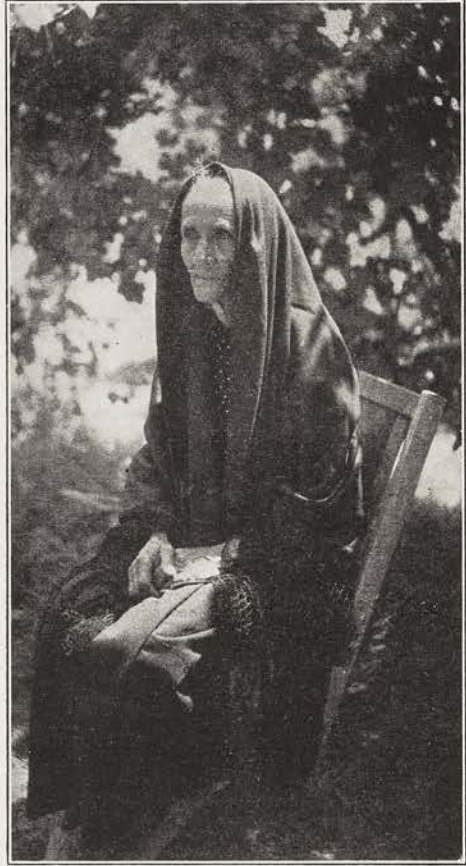
the enrollment to twenty-five but this was found to be impossible and by October 1 sixty-seven were enrolled with an average daily attendance of fifty-four. The little Mexican children are keenly intelligent and, with the nourishment of milk and crackers given them each day, added to the discipline and general care administered in the kindergarten, the improvement in them was marked.

The work was necessarily conducted in the yard but it was hoped that before the days should grow cold means might be found to built at least one room sufficiently large to accommodate the children. On October 26th, by which time our poor, undernourished, raggedy little ones, still faithful in their attendance in spite of uncertain weather, were catching wretched colds, all hope was abandoned and the children were sent home. Still they came and begged to be taken back. Still they must be turned away.

There is a flourishing girls' club; English classes are held at night; a few women who could neither read nor write even in their own language come in the morning for lessons and are making remarkable progress.

One year has passed since the first clinic was held and St. Anne's has become a dearly-loved institution in the neighborhood. By charging a fee of ten cents for each treatment and drug when the people can pay the clinic has been self-supporting from the first month. One of the workers now signs U.T.O. after her name which solves

THE SPIRIT OF MISSIONS



EXTREMES OF LIFE AT OUR MEXICAN MISSION IN EL PASO

Life is opening brightly for the youngster, thanks to the kind doctor with whom he is on such good terms; perhaps some of its shadows may be lifted from hopeless age also

the problem of her salary. The only other worker is a young Mexican who is glad of the opportunity of serving her less fortunate countryfolk even though her salary is small.

The only problem which it has been impossible to solve is that of an adequate building. The little house contains two rooms, two pantries and a back porch. The upstairs is unfinished and is only a half-story, impossible for use other than sleeping quarters for a caretaker. One room downstairs is used for a consultation and operating room, the other for waiting room, class room, record room and three-bed ward, when operations are done, simply by shifting the screens. Three tiny chil-

dren, operated on this morning, are watching me as I write. One pantry is used for drug and linen room, the other for an eye, ear, nose and throat clinic. Do you not think we need better quarters?

The little children are eager for an education, the young people eager for a place in which to have a good time, the older people eager for both education and good time which they have missed; all need clinic care. All have learned to expect each of these things from the mission. The little frame house is inadequate even for the clinic work alone. Before very long we must either expand or retract. Which shall it be, I wonder!



ST. MARY'S SCHOOL FOR INDIAN GIRLS, SPRINGFIELD, SOUTH DAKOTA
Indian girls here find an opportunity for all-around training under church auspices. An excellent staff of teachers, including the wives of nearby clergy, carries on the work

Higher Education for Indian Girls

South Dakota Takes the Lead by Establishing a Boarding School of High Grade

By Helen H. Elliott, U.T.O.

Principal St. Mary's School, Springfield, South Dakota

TO change, as I did, from lovely Porto Rico with its wonderful climate, to South Dakota, with its reputation for every extreme in temperature, seems hard, but fortunately I find myself in a most beautiful spot on the banks of the Missouri, across which the Nebraska hills change their scenery with the passing day; and South Dakota climate is hard to surpass if one is thinking of good health. I am most fortunate in being in this unique and interesting school, of which I have been put in charge as principal. I must tell you about it; it is too interesting to keep to oneself.

As we all know, when Bishop Hare came to this field his seer's vision realized at once that the way for the

Church to reach the Indian problem was through Church schools. Among those he founded was St. Mary's School on the Santee Reservation, just across the Missouri River from us, here. These institutions were called "schools", but they were really combinations of school, hospital, hostel and community center.

After a few years the building at St. Mary's was destroyed by fire. In the meantime, in 1879, Bishop Hare had established Hope School here in Springfield, on the borders of the Yankton Reservation. The Church had already influenced the Indians so far that it was now possible to get the Santee and Yankton children to forget their old heathen enmities and to at-

THE SPIRIT OF MISSIONS



PUPILS MUST BRING THE RECOMMENDATION OF THEIR CLERGY

St. Mary's is our only boarding school of high school grade exclusively for Indian girls. They come from other states besides South Dakota

tend the same school. So, instead of rebuilding St. Mary's on the old site, it was moved west, to the Rosebud Reservation, where it flourished until it was burned again in 1922.

In 1884 Hope School moved into its present stone and cement building, thus greatly enlarging its capacity. But in 1903 the government withdrew rations from all pupils attending Church mission schools. Bishop Hare was thus left with five schools and not sufficient money to run them. So he closed two and sold Hope School to the government. It was administered by the government until the spring of 1923, when, in accordance with a policy of keeping open only those schools with an enrollment of more than eighty, Hope School was closed. Bishop Burleson then bought the property from the department and transferred St. Mary's to the Hope School location, making it a girls' High School, in September, 1923, with Miss Priscilla Bridge remaining as principal and the Rev. Dr. John K. Burleson as Warden. In the spring of 1925 Miss Bridge completed thirty years of service in the

Indian field in South Dakota and resigned, to the regret of all, and then I was called to take her place and carry on the system which she had developed.

St. Mary's is the only school of its kind in the United States, i.e., a Church boarding school of high school grade, exclusively for Indian girls. However, the amount of Indian blood varies from full blood,—of whom we have only one, and she one of our brightest pupils,—to one-sixteenth. This year grades from the fourth through the eleventh are held; but ultimately, it is planned to have a full high school course with only enough of the grades to act as feeder for it. Only those pupils are received who bring the recommendation of their priests, and thus we have a selection from all the Indian field and not only from our own state. The tuition charge is fifty dollars a year, and there is no other charge. Clothing is provided for those whose parents are unable to furnish it themselves.

The girls are taught everything necessary in the conduct of a home; breadmaking, cooking, cleaning, dust-

HIGHER EDUCATION FOR INDIAN GIRLS



MOST OF THE GIRLS, AND A GLIMPSE OF DAKOTA LANDSCAPE

Outdoor athletics are supplemented by washing and ironing, cooking and similar indoor sports, in the curriculum which includes the girls' physical, mental and moral development

ing, laundry work, sewing, home nursing and first aid, besides having the regular daily five and a half hours of school work. The girls do all the work in the school. The only hired help is the cook.

I must tell you how all of this is managed for I believe no one can readily appreciate how it can be accomplished without knowing the system employed. Tasks are assigned the girls for a month at a time. The rising bell rings at six-thirty for the housekeeper, Mrs. Marshall, her assistant, two "bread girls" and two "kitchen girls". At seven o'clock the bell is rung for all to rise and at seven-fifteen another bell summons the dining room girls, eight of them, to prepare tables, and put on the breakfast which is eaten at seven-thirty.

Immediately after breakfast Morning Prayer is conducted by one of the Indian young men who are studying for the ministry under Dr. John Burleson at Ashley House. After service each girl makes her bed, then she goes to her allotted task, which consumes about one half-hour. Her duty may

be to clean the living room, the office, the halls, the dormitory or what not. The kitchen and dining room girls do the work of the kitchen. Each month two girls are taught to serve correctly at the staff table. School begins at nine o'clock.

During the morning the matron, Miss Gardner, has each class for one period, using them in any way needed, for mending, making aprons, towels, or for extra help in the kitchen or elsewhere. After dinner, which comes at noon, the children who are neither kitchen nor dining room girls go to play out of doors until time for afternoon session, which lasts from one-fifteen to four o'clock. Every girl is sent out of doors from four until five, then the regular routine for a meal repeats itself. Immediately after supper Evening Prayer is said and each evening, except Saturday, from seven-fifteen to eight-forty-five a study period is held. Saturday evenings are free for parties or entertainments.

Each Saturday morning the girls do their personal laundry. On Monday mornings the table linen and the teach-

THE SPIRIT OF MISSIONS

er's laundry is washed. The ironing is done in the vacant periods during the week. This makes a full time schedule for our girls, and it is partly because they are so busy that they are also as happy a group as you will find anywhere.

St. Mary's Church Service League is in flourishing condition, under Miss Hagan, the junior teacher. The girls have been called upon to assist in the parish bazaar, to serve at the parish dinner, the Near East Relief, which they supported generously, and to help our priests during their Christmas rush. They always answer all such calls readily and gladly. They are also doing splendid Red Cross work for the tuberculosis hospital at Custer.

We are very fortunate to have the help of two priests, Dr. John K. Burleson, rector of Ascension Church, our warden, and the Rev. Paul H. Barbour, missionary priest to the Santee Indian Mission across the Missouri, who also teaches in Ashley House. He has his residence in the school cottage, on the corner of the school grounds. Although the girls have many advantages in attending St. Mary's, none is so great as being under the influence of Dr. Burleson and of being able to hear the wonderful talks that he gives to them every Sunday at vespers. His faith is an inspiration to all of us.

Mr. Barbour is untiring in his efforts to help. He holds the Communion Service in the Dakota language every Wednesday morning at six-forty-five and each third Sunday morning at seven-thirty. He teaches the children to read and sing in the Dakota tongue each Friday evening before study period. One might be surprised that this is necessary, but it is remarkable how little of the Indian language many of the children know. It is a pity, for the Dakota is at once a strong and beautiful language, but there is no doubt that it will some time disappear. During the holidays Mr. and Mrs. Barbour coached the girls in a Christmas mystery play, which was presented on

Twelfth Night. It was most beautifully interpreted, and deeply impressed all our friends who heard it.

Of course there are drawbacks and hardships, for we are still on earth. Our most depressing handicap is the lack of suitable books for reading. We have a wonderful opportunity to mold the minds of these young girls but we do not have suitable tools to accomplish it. We are very grateful for the few books that we have received this year; they have been of great help for the few have been of the very best. Another great need is a dispensary; we do not have even a sick room this year as the house is full with the pupils and the teachers, and every available room is utilized. We are just getting out of a semi-quarantine. We had a case of diphtheria,—a light one,—and all the school was exposed. And we have dreams also; dreams of a gymnasium, where our girls can exercise during the bitter cold of winter; dreams of a model cottage, where Miss Hunt can take a few girls at a time to teach them how to be real home makers; nothing big or complicated, but such a home as each may have on the reservation some time. These are some of our dreams, of which we have many.

The most satisfying result of our labors is the fine spirit shown by the girls. If we ever ask for volunteers for extra work the whole school offers and it is difficult to choose, so we call upon those who have had good grades either in conduct or in school work. This spirit has improved steadily. When the girls entered school in the fall they resented having to do set tasks at set times, but shortly they came to understand both the reason and the advantages of such an arrangement. Many visitors have said they have never seen a happier group. The staff gathered from east and west are entirely congenial and all are thoroughly enjoying the opportunity of helping to make St. Mary's a real influence for good, both present and to come, among the Dakota people.

Making the Blind to See

The Prayer Book and Hymnal No Longer Closed to Them
A Committee of the National Council Does Effective Work

By Ada Loaring Clark

Secretary of Committee on Literature for the Blind

SOME six years ago the attention of the Department of Missions of the National Council was directed to the fact that the Church, through her national organization, had done absolutely nothing for her blind communicants.

A committee, composed of the Rev. E. M. Stires, D.D., chairman, the Rev. Alexander Mann, D.D., of Boston, (now Bishop of Pittsburgh), Bishop Murray of Maryland and Dr. John W. Wood, executive secretary of the Department with Mrs. W. J. Loaring Clark as secretary, was appointed by the President of the Council, to consider the whole matter, find out the needs and recommend some definite action.

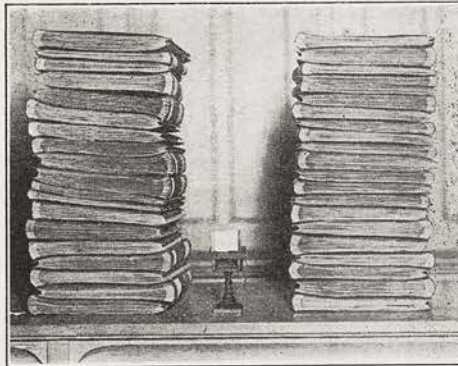
It was found that there were more than 60,000 blind in this country, including those who lost their sight in the Great War. That there were seventy-two institutions, eight of them especially for the Colored blind, and that the public schools in Chicago, Cincinnati, Cleveland, Detroit, Jersey City, Los Angeles, Toledo, Milwaukee, Minneapolis, Newark, New Orleans and New York City had special departments for the blind, while Portland, Maine, Oakland, California, and Brooklyn, N. Y., had schools for the adult blind.

The character of the educational work undertaken by these schools is

both literary and industrial. Kindergarten, grammar and high-school grades with vocal and instrumental music, typewriting and the use of the dictaphone are taught. Kansas City gives not only four years high-school work but two years postgraduate studies.

There was found to be a very great

need for books, religious as well as secular, and particularly elementary books for children. The blind can use all the sighted can use; they are great readers. The cost of books for the blind is often prohibitive but, through the courtesy of the postal authorities, books from the departments of



Courtesy of New York Bible Society
A COMPLETE BIBLE IN BRAILLE AND THE
SMALLEST BIBLE PUBLISHED IN REGULAR
TYPE

literature for the blind in the public libraries can be borrowed and sent through the mail free of charge and returned in the same way.

There are many systems of raised type of varying value. The older blind read New York Point and the Moon system, but all the modern text books are issued in revised Braille and it is expected that this system will become international and, in time, the only one used.

The Roman Catholic Church, Seventh Day Adventists, Christian Scientists, Theosophists, Mormons and other bodies issue monthly publications for the blind, and there is great demand for religious literature of this nature,

THE SPIRIT OF MISSIONS

but it is expensive to produce.

With this and other information before us, the committee compiled and sent to each clergyman of our Church a short questionnaire asking for the names and addresses of all blind in the parish, together with the sex, whether junior or senior, and what system of raised type, if any, was used for reading. From replies received we find that there are fewer than three hundred blind communicants of this Church and that of these not quite one hundred read at all. This can be readily understood when we realize that many persons become blind in their maturer years and often feel themselves too old to learn. The appeal for some of the literature of the Church was a very strong one and made by many of the clergy.

After consideration by the committee and the Department of Missions, it was decided to recommend to the Council the publication of the service of Holy Communion, with Collects, Epistles and Gospels, in revised Braille. The Council accepted the recommendation and two hundred copies were published. These were distributed to our own communicants, to institutions and to libraries having a department of literature for the blind. Our subsequent publications have been distributed in the same manner, those that are sent to individuals being given at the request of rectors. In a few instances the books have been given to interested blind persons not of our Communion.

Following the first publication we produced *The Litany* and *The Episcopal Church*, by Bishop Gailor; *The Litany and Penitential Office*; and *A Selection of One Hundred Hymns* from the New Hymnal (by permission of the Clergy Pension Fund Committee). A reprint of the Service of Holy Communion has also been made. In addition to these books, Christmas and Easter cards, as well as calendars, have been made and sent out through the kindness of interested friends.

In such a short article as this must necessarily be, it is not possible to quote at length from the hundreds of

letters of grateful thanks and appreciation received—letters that are full of human interest. One from a rector in Maine tells of a little girl of fourteen, totally blind, who, with a younger brother, had walked three miles to and from Church School for nine years, winter and summer, through rain and shine, often with the thermometer below zero, never having missed a Sunday. No words could express her joy in possessing a Hymnal all her own.

From Japan, the young native organist at our mission at Mito has written on her Braille typewriter to express her thanks and to be sure that we know how much she has been helped by our missionary's wife at that point. What it would mean to her, and to others, if we could only have an edition of our hymnal made with tunes!

Books mean so much to those of us who can see! What must they mean to those of us who are sightless? The need is so great. The appreciation is so sincere. We have but touched the fringe of this great work, but I know we realize its necessity to help our own as well as to help others. Our work is only limited by the gifts of the Church. Our Council is ready to do all in its power for our blind and in the cause of all blind. Is not this work another real reason why the Budget should be paid in full?

Many applications for assistance of various kinds come from our rectors for their blind, such as requests to supply books other than our own publications; for books in other systems of raised type; for magazines such as that published in London by the C. M. S.; for Christmas and Easter greetings as well as for books to supply Braille writers.

We hope the scope of the work of the committee may some day be enlarged to cover all these things and that we ourselves may publish our own monthly periodical of Current Church News. This will only come to pass when the National Council is able to give us a regular and larger appropriation.

Harvesting the Fruit of Fourteen Years' Service

Former Pupils Come Back to Fill Posts
of Responsibility in Their Old School

By Deaconess Gertrude J. Baker, U.T.O.

Principal of St. Elizabeth's School, Wakpala, South Dakota.

THESE days are bringing to me the fruit of fourteen years of living on the prairies at St. Elizabeth's, the joys and the sorrows of what we have done and of what we have tried to do, hope fulfilled and hope deferred. A few things accomplished, many more to be done.

It is such a comfort to have former pupils now serving on my staff. I think most of Isaac Hawk, who has managed our small farm for four years. He is a constant influence for good among our boys in school and serves as secretary of the men's guild in our Church. His influence among the young men who were former pupils here is just what I most want. He, his wife and infant son are all promising members of our family.

No more faithful missionary could be found than another former pupil of St. Elizabeth's, Elizabeth Shields, who is our caterer. Work well done is done graciously and surely she does that. Sweet and gracious and unselfish, a real "saint" is Elizabeth.

Probably nothing could give me greater satisfaction than the little boys and girls who are beginning to come here to school, whose fathers and mothers have been former pupils. There is a difference in the way they act, and in spite of all the ideals I have set for these former pupils that I feel they did not attain, I am delighted with the way their children act. These little ones are so much more responsive, trustful, and affectionate. One can do

so much for them because they respond.

I am asked so often what characteristics are strongest in my young Dakotas: Five stand out beyond all others: Humor, imagination, creative play, fear of ridicule, are four of them. The *unrestrained* Dakota child has those four characteristics. Much of the so-called education of the Indian as I have seen it has been so formal that fear of the white man's criticism has thwarted these characteristics. St. Elizabeth's is a place where the child's point of view justly comes first.

They are truthful when they know the value of truth. Like all children, if punished when they tell the truth, the truth is apt to be hidden. If a child gets into

trouble here and reports his own mistake he is not punished. If he hides it he is rebuked and shown it is silly to be afraid.

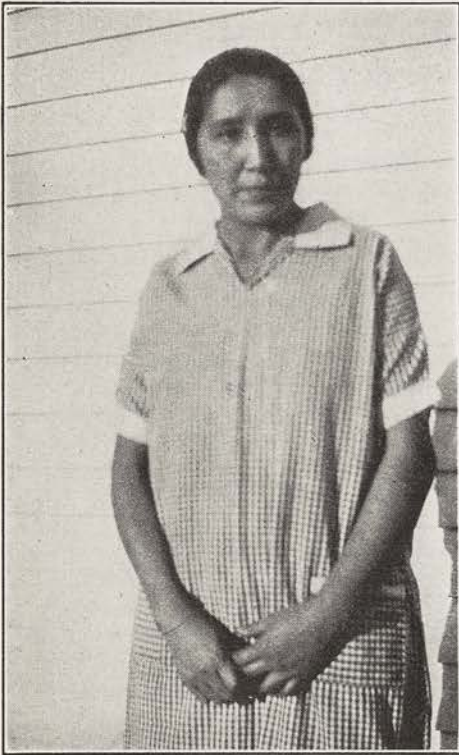
I have had children from three homes where there are criminal adults. Those children are not honest. The exception shows a favorable honest majority. Dishonesty is discredited among the children, who do most of the "preaching" on the subject.

A growing fondness for their white teachers, a love for the white man's Church, show their attitude toward Christian white people. The non-Christian white man, with his tricky and sometimes openly dishonest methods of business, does more harm than we can offset in years of work. It makes them justly suspicious of us.



VISITORS AT ST. ELIZABETH'S
Mrs. Hawk and Calvin, Mrs. Ironcloud and
Thomas, come to visit Deaconess Baker

THE SPIRIT OF MISSIONS



ELIZABETH SHIELDS, A FORMER PUPIL
Now the caterer of St. Elizabeth's and a faithful
missionary

They learn just as other children learn. One must have infinite patience until they have a working knowledge of English, but when they know what we are saying they learn as other children learn. My experience in the East brought me in contact with over ten nationalities in school work. Given good teachers the children learn and love to learn. But where, oh where,

THE George C. Thomas Memorial Library plays an important part in the life of the community in Fairbanks, Alaska.

In June Dr. Ales Hrdlicka, the distinguished anthropologist of the National Museum, visited Fairbanks and delivered a very interesting lecture in the Library. Dr. Hrdlicka is of the opinion that the American Indians migrated to this continent from Asia. He is making a trip down the Yukon

can we find more real teachers for them?

When I find people who are truly interested in Indian welfare I ask them to share with me one of my greatest anxieties, the young Dakota man. As a boy he comes to St. Elizabeth's School, he is in a kindly, hopeful, wholesome, Christian atmosphere. He is clannish from infancy, he finds companions here and he is content to stay. Sometimes he asks to stay longer than we can keep him.

When he leaves, say at fifteen years of age, he goes to other schools. He ceases to be treated as an individual and becomes one of a large company. Next he meets white people of questionable habits and is severely criticised if he refuses to drink, smoke and worse. He sees white men loaf; he knows the white man charges him more for an article than he charges another white man for the same article. What incentive has he to live as he has been taught unless he lives alone? And now you have the fifth characteristic. Above all he is clannish. These may be sweeping statements. The facts from which they are deduced have all come under my observation.

I believe we cannot improve the status of the Indian until we raise the status of the community in which he lives. Keep him away from a poor community and your problem will be solved sooner than it will under existing conditions. But live near white communities he must. So let your prayers for the Indian always include his white brother.

River to follow up clues bearing on this theory, and to take photographs and physical measurements of the Indians and Eskimos.

Under the supervision of Mrs. Frank Dunham, Chairman of the Library Board, extensive repairs have been made to the building. The foundation walls have been lined with sawdust, posts put under the floor, a new bulkhead built around the furnace and a new floor laid in the cellar.



SOME OF THE CHORISTERS OF ST. JOHN'S CHURCH, LOGAN, UTAH
These fine boys came from Mormon families

A "Little Flock" Finds a Home Among the Latter Day Saints in Utah

Our Missionary an Acknowledged Religious Leader in a Community Which Is Ninety-six Per Cent Mormon

By the Rev. Allen Jacobs

In charge of St. John's Church, Logan, Utah

NEARLY six years ago our Bishop, the Right Rev. Arthur W. Moulton, D.D., coming out here from Massachusetts, his native State and mine, asked me if I would come out too as one of his staff. I gladly came. Logan is only what we call here a "short" distance from Salt Lake City—a hundred miles—so the Bishop "runs up" here occasionally, and I can easily "run down" there and see him. One of my ministerial brethren, the Rev. John W. Hyslop of Ogden, is my nearest neighbor among the clergy, his parish being only sixty miles away.

Logan is a beautiful place, intellectually and socially a bit above the average of small communities. The Church at large, I am sure, will always be grateful to Bishop Tuttle for starting a missionary work here in 1873, and to Bishop Spalding for building during his episcopate the beautiful St. John's Church and rectory which we are using today.

As Logan is far from mining and industrial centers, it will be for a long time merely the county seat of a large agricultural region, of which the soil and climate have proved especially adapted to sugar-beets and dairying. And it is also the seat of the State Agricultural College.

The fact that it is still an agricultural center, and not a rapidly growing indus-

trial city, has kept it, so far, as one of the strongholds of the Latter-day Saints, popularly known as "Mormons." Logan is ninety-six per cent Mormon. Their organization is wonderfully compact, everyone, boys and girls and older ones—all are given an office or a work in the "Church" in whose divine mission they are taught to believe as not to be questioned.

This will indicate the problem before us, if it may so be called: the futility, humanly speaking, of trying to bring this kind of a community in any large numbers or within any brief span of years, to "the Truth that makes us free."

And in fact, our Church policy, under all our Bishops from Tuttle to Moulton, has been not to antagonize but to cooperate; always to help these our fellow-citizens in every good effort, patriotic, educational or community-building. And they have been ready and glad for our help. They have learned to trust and to respect the Episcopal Church.

So, in Logan, the missionary (or "rector" as he is politely called) of St. John's, is considered, *ipso facto*, as a "leading citizen,"—still better as a religious leader,—to be called on in any important community affair or any outstanding educational enterprise. He is taken cordially into the Rotary or Ki-

wanis; the present rector has been a Kiwanis officer for several years. He is even invited to a seat on the platform if he happens to drop in at one of the Mormon chapel services!

As to our Church work in the State College here, or for its students, it has to be, for the reasons that I have indicated, an influence rather than an aggressive activity. Almost all the students and the majority of the instructors are natives of Utah, and therefore are of the "Mormon" faith. Many of these professors are fine men, eager in the pursuit of knowledge, and have taken post-graduate degrees from Columbia, Harvard, Cornell, Chicago and California.

The College authorities, headed by Dr. E. G. Peterson, an unusual executive, have always given recognition and cordial fellowship to St. John's Church and its successive rectors. Still more, they have regarded the Bishop of the Episcopal Church in Utah as a leading personality in the State and in the cause of higher education. Bishop Moulton

has appeared as the chief speaker here at the College on more than one notable occasion.

And St. John's, well situated between the city center and the College, has had at times the College choir to lead the singing when the Bishop comes; at other times some of the foremost educators who have been on the Summer School faculty have been our speakers at special (and crowded) services. These have included such men as Shailer Mathews of Chicago and George G. Sedgewick of British Columbia.

Our own regular congregation is a "little flock." We are in a great young State, most of whose people hardly know that there is a nation-wide "Episcopal" Church; and in a city that is overwhelmingly of an alien faith—yet, like St. Paul's Athens, "very religious." We are glad to be here. And when problems loom up like the great mountains around us, we remember the very old Message that calls us to courage and strength.

Tropical Tempest Strikes Porto Rico

By the Rev. F. A. Saylor

ON the night of July 23rd I was at Quebrada Limon, having just finished the new camp for girls on the hill opposite the mission buildings, when the storm struck us about 5:30, tearing out trees of all kinds—especially eucalyptus and banana—and bringing down the small houses of the workmen. Fortunately no people were injured but many lost their homes. We all slept in the church on the benches, and down stairs in the school room were some twenty neighbors who tried to sleep a bit during the storm.

All the mangoes on the place were blown down and also the aquacates and bananas, leaving the place without this recourse. The coffee was not overly damaged. The mission buildings suffered mostly from the rain, which came in everywhere. The loss is estimated at \$600 to replace the houses of the

workmen and repair the sugar house and replace the auto top of Mr. Edmund's car which blew off. Nothing serious happened to the new camp building.

On Saturday at noon I left for Mayaguez, a two-hour journey which I finished at noon on Sunday. The entire country was swept badly by the wind and small houses and trees and fruit crops were generally destroyed. The two new bridges at Savannah Grande and San German were carried away in big sections, and the main road to Mayaguez was impossible.

The Mission buildings at Ponce did not appear to have suffered much, nor at Mayaguez. St. Luke's Hospital suffered most on account of the poor roofs and sides of some of the buildings which left the inside at the mercy of the water.

Wayside Cross Dedicated to Bishop Nichols

California Pilgrims Unite in Touching Service in Honor of Great Leader

By the Ven. Noel Porter, D. D.

Archdeacon of California

THERE was recently held in California a pilgrimage to the southern part of the diocese for the purpose of dedicating a Wayside Cross in memory of Bishop Nichols. Fourteen representative Church people made the journey under the leadership of Bishop Parsons. Some 500 miles were traversed and fourteen churches and mission stations were visited. Parishioners at each of these places greeted the pilgrims and extended the heartiest of welcomes. It was a great opportunity for knitting together parishes and missions in closer bonds of fellowship and prayer.

At the little town of San Miguel, 201 miles south of San Francisco, the party left the main highway and motored through some wild and beautiful country, well wooded with oaks and pines. It is a land of large cattle ranges, with an occasional grain field. The winding road ascended to an elevation of 2,800 feet at Invocation Point, where the Church owns a three-acre park, the site of the Wayside Cross, overlooking the Salinas and Cholame valleys. The place is appropriately called Invocation Point because Bishop Nichols stopped here many

times on his visitations to our Christ Church mission in the neighboring village of Parkfield, stopped here to feast his eyes upon the grandeur of the scenery, stopped here to invoke God's blessing upon the work in this isolated part of the Diocese.

The day was perfect, the weather ideal, the view glorious. In the distance on either side could be seen the majestic mountains while overhead the beauty of the blue sky was enhanced by the snow-white clouds that lingered across its face. Nearly two hundred people had gathered from far and near to do honor to the memory of the second Bishop of California.

The Wayside Cross is a beautiful monument. It stands twelve feet high, is made of concrete and is of the Ionic

type, not unlike the Prayer Book Cross.

The dedicatory service was simple and beautiful and impressive. Bishop Parsons was assisted by the writer, the Rev. Chas. L. Thackeray, vicar of the regional parish, and the Rev. Bayard H. Jones of Watsonville. In addition to the dedication five candidates were presented for confirmation. It was a touching and beautiful sight to see these candidates as they reverently



WAYSIDE CROSS IN MEMORY OF BISHOP NICHOLS

At Invocation Point near Parkfield, California



THOSE WHO MADE THE PILGRIMAGE TO DEDICATE THE CROSS

L. to R.: Mrs. Parsons, Bishop Parsons, Archdeacon Porter, Mrs. W. F. Nichols, the Rev. F. H. Church, Mrs. L. C. Lance, Miss Kate Stoney, Mrs. E. E. Willkams, Miss Mary Hawley, the Rev. A. E. Clay, Mrs. W. H. Church and Mrs. A. E. Clay

knelt on the grass before the Cross.

Such a service in such a setting is unique in the annals of the history of the diocese of California. The wonderful day, the fine singing of Mr. Thackeray's regional choir, the eloquent and gracious tribute of Bishop Parsons to his great predecessor, the impressive outdoor confirmation, the presentation to dear Mrs. Nichols of a bouquet of roses as a little token of love and affection, the kindness of the people of Parkfield, all went to make the event long to be remembered.

The three-acre Park will be cared for by the people of Christ Church, Parkfield, and it is the intention to hold at least two services a year at the Wayside Cross—one in the springtime for the blessing of the land, flocks and herds and the labor of the husbandmen, and the other in the fall, about Thanksgiving time, in order to return thanks to Almighty God for all His blessings. The inscription on the cross

is both beautiful and appropriate:

*"Honor the Lord with thy substance
and with the first fruits of all thine
increase: so shall thy barns be filled
with plenty"*

*To the Glory of God and in Memory
of*

William Ford Nichols

Great Bishop and Missionary

*A Wise Leader and a Loving Friend
Who saw God in three sunlit hills
and in the rugged character of the
Pioneer West*

Second Bishop of California

1890

1924

The Pilgrimage was so successful that it is hoped it will be the forerunner of a number of such journeys with the great object of binding together parishes and missions in closer bonds of comradeship and prayer.

Brief Items of Interest

BISHOP ROWE laid the corner stone of the new dormitory at St. Mark's Mission, Nenana, Alaska, on the Fourth of July. Unfortunately there was a perfect deluge of rain and so no pictures could be taken. In spite of the rain and the wind, which blew down two trees in front of the Mission, many visitors came up from town to take part in the ceremony.

After his visit at Nenana Bishop Rowe proceeded to the little mission of St. John's-in-the-Wilderness at Allakaket, farther north. While at Tanana on the return trip an Indian lad accidentally shot himself with a rifle. The Bishop immediately put him on his boat and rushed him to Nenana for medical assistance, "an errand of mercy," remarks the local paper, "such as has made him (the Bishop) known throughout the Northland."

DEACONESS EMILY L. RIDGELY, for sixteen years an evangelistic worker in our Hankow mission, is greatly in need of a portable typewriter. She would be quite content with a second-hand one. It is hoped that this note will meet the eye of someone who may be able to supply this need.

ON the eleventh of June Bishop Campbell confirmed a class of forty at St. John's Church, Cape Mount, Liberia, leaving the next day for Bahlomah, in the interior, to confirm those whom Miss Seaman had prepared for the rite.

ST. PAUL'S MIDDLE SCHOOL, Tokyo, has instituted a student city government. The principal is the mayor, three of the teachers are advisory heads of hygiene, athletics, and character departments. There is a municipal council composed of three from each class; then each class is also represented by fifteen members who form ward assemblies. From these fifteen three are elected to the municipal

council, making a municipal council of thirty for the whole school. The advisory committee is appointed by the school, as is the mayor. The other officials are elected by the student body. Under supervision and control the students will govern themselves and will try to realize in the student city the ideals of the institution. The Educational Department of Tokyo is very much interested in this project and the local papers have been full of it. It is not too much to say that, as never before, educational ideals at St. Paul's are becoming an inspiration and an example to the student life of Tokyo.

IF any reader of THE SPIRIT OF MISSIONS has a few sacred pictures to spare, the rector of a parish in Wyoming would be glad to receive them. They have just built a substantial but plain room for the Church School and he feels that pictures of this sort would help a great deal in his teaching. Please address the Rev. Henry A. Daniels, Trinity Church, Thermopolis, Wyo.

BISHOP HULSE needs a cabinet organ for the mission at Santiago, Cuba. Will anyone who is interested in supplying this need write to the Rev. A. B. Parson, 281 Fourth Avenue, New York?

MISS MARY WILLIAMS of Bala, Pennsylvania, is serving as a volunteer worker and nurse at the new hospital which Bishop Rowe has just opened at Wrangell, Alaska.

ARCHDEACON DRANE has called our attention to the fact that the airplane which caused so much excitement in our mission at Allakaket, Alaska, as noted in our August issue, was not the one which flew over the pole but, as Miss Hill correctly stated, one belonging to the Detroit Arctic Expedition. Needless to say, that pestilential person, "the headliner" was responsible for this error.

SANCTUARY

A Dial of Prayer

(Chiefly from Canon Newbolt's "Dial of Prayer." Some of the prayers are taken from the Devotions of Bishop Andrewes who died on September 26, 1626.)

O SAVIOUR of the world, who for us men and for our salvation wast born at midnight: grant us thy light, that being rid of the darkness of our hearts we may come to thee, our true Light.

O Thou who very early in the morning, at the rising of the sun, didst rise from the dead: raise us also day by day to newness of life, thyself suggesting to us those ways of penitence which thou knowest.

O Thou who at the third hour of the day didst send down the Holy Ghost on thy Apostles: take not the same Spirit away from us, but renew Him daily in our hearts.

(At noon) Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth thy loving arms: grant that all mankind may look unto thee and be saved.

O Thou who at the eleventh hour didst deign to send into thy vineyard, at a fixed hire, even those who were standing all the day idle: extend to us the same grace, and, though late, even at the eleventh hour, receive kindly those who turn to thee.

O Thou who when even was come didst go out unto Bethany with the twelve: lead us on, we beseech thee, and lead us home to that rest which remaineth for the people of God.

O Thou who hast warned us that thou wilt come to judgment in a day when we look not for thee, and in an hour when we are not aware: make us every day and every hour prepared for thy coming.

Until the day break, and the shadows flee away, lighten our darkness, we beseech thee, O Lord: show the light of thy countenance, and we shall be whole.

Our Father

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extensions, 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 payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

THE Secretary's Desk looks rather lonesome these August days as THE SPIRIT OF MISSIONS is going to press, because the Secretary has not yet returned from Brazil. But we know he would have rejoiced to read the letter which follows and would want to share it with the readers of "Across the Secretary's Desk." It is from the Rev. Charles W. Baker, who used to be our missionary among the Klamath River Indians in Northern California and is now in charge of the San Juan Mission Hospital at Farmington among the Navajoes of New Mexico.

"Just to let you know that we have water in the Hospital! We pumped in the first water Saturday afternoon, and all were able to use the plumbing that evening. Mrs. Baker reports the water quite soft, at least for this part of the world, and the laundress today was quite enthusiastic over it. It is clear and good water, although we have not begun to drink it as yet, waiting until it has been pumped out of the sump a few times, but it comes in quite clear, and in very good quantity. Of course the machinery is not running smoothly as yet, and we may have several mishaps before all goes right, but it has done wonderfully well so far, with a good quantity of water in the sump. The reservoir and pipes, although unused for over a year, are all in good condition, even the hot water pipes in the range being all right, much to my surprise.

"We still are holding our ears to the ground in the hope of good news about nurses. We know you are doing all you can for us, and we appreciate your interest and help. We have been quite busy in the Hospital, even in this quiet time having two patients in the wards the most of the time, thus necessitating the hiring of a local nurse. And the dispensary cases keep up all the time."

This good piece of work was made possible through the kindness of friends who heard through the Secretaries at headquarters of the grievous need for water in the San Juan Hospital and sent in generous contributions for that special purpose.

Arrivals and Sailings of Missionaries

ANKING

Sister Eleanor Mary, returning to the United States on furlough, sailed from Shanghai May 27 and arrived at her home June 20.

Mr. and Mrs. George Kennedy and Miss Helen Gingrich, new appointees to the Kuling School, sailed from San Francisco July 31.

Deaconess K. E. Phelps, returning to the field after furlough, sailed from Vancouver August 5.

HANKOW

Mrs. Logan H. Roots and the Misses Frances and Elizabeth Roots sailed from Shanghai July 5 and arrived in San Francisco July 26.

Miss Eva Mathewson, returning to the United States on furlough, arrived in New York July 30.

Miss M. E. S. Dawson, returning to the field after furlough, sailed from San Francisco July 17.

The Rev. and Mrs. Claude L. Pickens, Jr., new appointees to Hankow, sailed from New York for the field via Europe July 24.

Miss Ruth Marie Smith, going out to marry Mr. Walter A. Taylor of Boone University, sailed from Vancouver August 5.

Mr. and Mrs. Robert E. Bundy and child, returning to the field after furlough, sailed from San Francisco August 7.

Mother Anita Mary, returning to the field after furlough, sailed from Vancouver August 5.

SHANGHAI

The Rev. Robert A. Magill and family, coming home on furlough, sailed from Shanghai June 27 and arrived at their home July 18.

Mr. Walter H. Taylor and family, returning to the United States on furlough, sailed

from Shanghai July 8 and arrived in San Francisco July 28.

Mr. Robert T. Pollard, returning to the United States on furlough, sailed from Shanghai June 24 and arrived at his home July 18.

The Rev. R. C. Wilson and his son Robert, returning to the United States, sailed from Shanghai June 27 and arrived at their home July 17.

The Rev. Warren A. Seager and family, returning to the United States on furlough, sailed from Shanghai June 27 and arrived at their home July 18.

Miss Louise H. Powers, returning to the United States on furlough, sailed from Shanghai June 27 and arrived at her home July 17.

The Rev. Ernest H. Forster, returning to the field after furlough, sailed from San Francisco July 31.

Mr. and Mrs. E. Harrison King, returning to the field after furlough, sailed from Vancouver August 5.

Miss Ruth H. Richardson, going to teach at Mahan School, sailed from Vancouver August 5.

Miss Helen G. Walker, going out to marry the Rev. F. Craighill Brown, sailed from San Francisco August 7.

Mr. Alexander G. Gilliam, going to teach in St. John's University, sailed from San Francisco August 7.

Mr. Frederick J. Eastman, going to teach in St. John's University, sailed from San Francisco August 7.

NORTH TOKYO

Miss C. G. Heywood, returning to the field after special furlough, sailed from San Francisco July 24.

HONOLULU

Miss Edith K. Fitch, going to teach in St. Andrew's Priory, sailed from Los Angeles August 14.

PHILIPPINE ISLANDS

Mr. John H. Roblin, teacher, sailed from San Francisco August 7.

ALASKA

Miss Bessie B. Blacknall, returning to the field after furlough, sailed from Seattle July 24.

Miss Helen K. Lambert, a new appointee to Allakaket, sailed from Seattle July 24.

Miss Adelaide E. Smith, a new appointee to Anvik, sailed from Seattle July 24.

Deaconess A. G. Sterne, returning to the field after furlough, sailed from Seattle August 14.

Miss Adelaide Duke, a new appointee to Fort Yukon, sailed from Seattle August 6.

LIBERIA

Miss Emily deW. Seaman arrived in New York July 26.

Educational Division

WILLIAM C. STURGIS, Ph.D., Secretary

Read a Book

**The Indians Today*. By Flora W. Seymour (New York, Sanborn, 1926).

Indians of the Enchanted Desert. By Leo Crane (Boston, Little Brown, 1925) \$5.00.

**Anglican Church Principles*. By F. J. Foakes Jackson (New York, Macmillan, 1924). \$2.25.

*Available from the Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y.

All books may be purchased at the prices noted, through The Book Store, 281 Fourth Avenue, New York, N. Y. Remittances should accompany all orders.

Study Courses for Adults

EARLY in the summer, the Committee on Adult Education issued its annual bulletin of *Study Courses for Adults* for the coming year. A copy was sent to every clergyman of the Church in order that he might make as large a use as possible of the rich educational materials which the National Council prepares and recommends for use among its adult members each year. Now that vacation days are over, each parish will be actively directing its attention to its plans for the coming year. In these plans education, not only of the children but of the adults, men and women both, should have a large place. The bulletin on *Study Courses for Adults* for 1926-1927 will prove of invaluable assistance in making these plans.

As in previous years, the recommended courses are divided into two classes—general and special. The general course treats of the work of the Church as a whole and is especially recommended for study during the early autumn. The principal book for this course is *The World Call to the Church* (price 15 cents) a series of ten admirable discussion outlines covering every phase of the Church's activities. The outlines are based on the *General Church Program for 1926-1928* (price 50 cents) which is recommended for collateral reading.

The special courses consider in detail the various phases of the Church's activities. They are prepared under the direction of the Department—Missions, Religious, Edu-

cational, Christian Social Service, or Field—concerned and as such are authoritative. One or more of these courses are recommended for study during Advent, Epiphany, or Lent. A detailed description of these will be given on this page later.

Anyone who has mislaid his Bulletin or anyone who has not received a copy may secure one on application to The Book Store, 281 Fourth Avenue, New York. Ask for Bulletin No. 54.

Why Missionaries?

WHY MISSIONARIES? is an oft-repeated query. The replies are as various as the circumstances under which the question is voiced. Not often, however, does a popular monthly magazine present an article of this nature, and when it does it is well worth noticing. The July, 1926, issue of *Current History* contains such an article under the title *A Good Word for Missionaries* by Thomas Jesse Jones, who is well known for his educational surveys of Africa, the reports of which have been published under the titles *Education in Africa* and *Education in East Africa*.

This article has been reprinted in pamphlet form under the title *Why Missionaries?* The Educational Division has secured a limited number of copies of this interesting pamphlet and will be glad to send a copy free to any interested person upon application to the Assistant Educational Secretary, Mr. William E. Leidt, 281 Fourth Avenue, New York, N. Y.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Missionary Education Through the Birthday Thank Offering

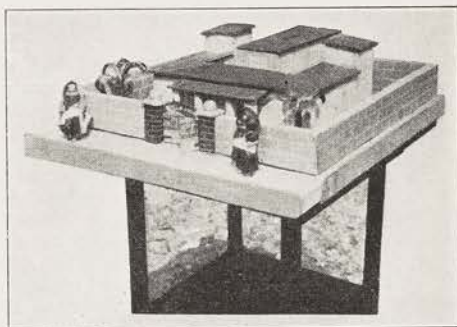
By Frances H. Withers

TO many of our Church boys and girls their birthdays have now an added significance. They are celebrated not only at home, but in church. The day is made memorable through the prayers of the Church School that God's grace may strengthen the one whose birthday it is; through the prayers for the Bishop and people of Mexico, especially the teachers and pupils of the Hooker School; and through a Thank Offering given by the boy or girl to God the loving Father. Thus a religious experience gives the birthday a new importance.

AN ILLUSTRATION

On a ranch in one of our western Missionary Districts lived a small boy. It was too far away from town to permit him to attend the Church School, so he was taught at home. When the family moved to town his mother wished him to go to the Church School. He rebelled, though he finally went. The next visitation made by the Bishop happened to be on the Sunday when this boy made his Birthday Thank Offering. When he came forward with it he knelt on the chancel step before the Bishop, who placed his hand upon the boy's head, while the latter said his birthday prayer. The school then said a prayer for him and one for Mexico.

This made a great impression on the little fellow. Several Sundays later, when his older brother balked a bit about going to Church School, he said, "Aw, come on, of course you are going! I used to feel that way myself until that Sunday the Bishop was there and I knelt before him in church. I wouldn't stay away from Sunday School now for anything." His language was boyish, and there was no doubt about the sincerity of his attitude.



MODEL OF HOOKER SCHOOL

Made by the Church School of St. John's, Charlestown, Mass.; Rev. Wolcott Cutler, rector

ONE WAY OF PRESENTING THE OFFERING

This Church School presented its offering once a month. The offering box, a model of the Hooker School, as we hope it will be after 1928 with a second story on the middle wing and its east and west wing completed, was made by members of the Church School.

The older girls dressed twelve small dolls, one for each month of the year. These stood outside the school gate at the beginning of the year. Each month one doll can enter the school yard if every member has given his Birthday Offering. The Birthday Secretary looks up all birthdays in the school files. The third Sunday in each month he gives the Birthday Thank Offering envelope to those whose offering is due. On the fourth Sunday, the Hooker School

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model is placed on the altar and those who make their offerings march up, receiving the prayer cards and booklets as they enter the chancel. They place their envelopes in the box, and then unite in the Birthday Prayers before returning to their pews. The Secretary takes the offering and checks up the month's list. If anyone has forgotten to make his offering the Secretary sends a post-card reminder. In case it is again forgotten he makes a personal appeal.

During the month the Hooker School model is kept in the Children's Corner, where adults as well as children are interested in watching the doll pupils "enter the school."

A BETTER UNDERSTANDING OF MEXICO

In a Church School when the Hooker School was first presented as the objective of the Birthday Thank Offering for the present Triennium, two questions arose among a High School group "Why was the Hooker School chosen?" "Why should we help the Mexicans?" Upon talking this over the boys and girls found that they knew very little about Mexico, and that what they knew was only negative. Therefore they voted to find out more.

What did they want to know? They decided to look for the *good* traits of the people, to find out something of the history and the romance of the country, the customs, the games, what Mexico has that we have not, what Mexico can give us, what we can give Mexico, and what our Church is doing there.

In order that the whole school might share in this project, it was suggested that each time a boy or girl made his offering he should tell one good thing about Mexico. The High School group, and in fact all the classes, began to look for articles, stories and pictures at home and at school. It was surprising how much they found that was of interest, and how gradually a feeling of friendship and understanding toward Mexico was developed. Each time the "one good thing" was told, the story was given in writing to the Senior group, who incorporated it with pictures into a note book. At the end of the school year the questions were answered at "An Evening in Mexico", with a pageant written by a group and an exhibition of pictures and other things that related to the subject. The opinion was voiced that there were many very real reasons why the Mexicans should be helped, and that the Hooker School was a great means to that end. They finished with a better understanding of Mexico and its many problems, and with the resolve that next year they would make a further study of this interesting country.

THE HOOKER SCHOOL

In spite of the disturbances in Mexico the Hooker School is going on its quiet way.

fulfilling all the government requirements, receiving governmental commendation, and preparing its girls to take their part in the coming of the new Mexico.

From a small beginning it has grown during the past four years in buildings, in enrollment and in the character of its work; until at the close of the past year the government teachers who came to give official examinations required by all schools were loud in their praise.

Deaconess Newell says there is scarcely a girl in the school who would not answer, when asked why she wanted an education, "Because I want to serve my people". The girls take it as a matter of course that they will use their education in some way to better the conditions of women and children.

Is there any better way for the children of our Church to express their thankfulness for God's loving care for them, than by helping their little brown brothers and sisters across the border to learn to serve God through serving their neighbors?

Further information regarding the Birthday Thank Offering may be obtained by writing to the Department of Religious Education at 281 Fourth Avenue, New York, for leaflets 4537, 4538, 4539, 4540, 4541, 4542.

Christian Social Service

THE REV. CHARLES N. LATHROP
Executive Secretary

Labor Sunday

THE Sunday preceding Labor Day has come to be known as Labor Sunday and the Department of Christian Social Service is asking the heads of parishes throughout the country to talk to their congregations on that day on some phase of that enormous and complicated problem, the relation between the Church and the social order. As that eminently sane and devout Churchman, Bishop Gailor, said in his address in opening the first National Conference on Christian Social Service five years ago:

"There are absolute compelling problems that force themselves upon us as Americans and as Christians today. As we look over our country let us ask ourselves: Are there any environments, any habits of life, any methods of living, any ways of doing business that directly contradict and destroy and deny this fundamental Christian idea of brotherhood? Are there any such conditions? Take our family life, for instance. We have a great and prosperous nation. We pride ourselves upon being today the foremost people in the flights of time. How about it? Does the sun rise and set today upon bet-

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ter and purer and sweeter homes than in older times? Is the marriage relation more secure? . . . Is the fact of home, the thought of home, more sacred and beautiful today than it used to be? If not, why not? What can you do to help the situation?

"And the little children who are going to be the men and women who are going to take our places: how about the little children? Have they got their rights? In the first place, every child in the world has a right to be born, and, having been born, every child has a right to be happy and to be well, and to have the opportunity of development and advancement and self-expression. Is it true? Are there any places, then, are there any conditions prevailing anywhere in the United States where little children who can't help themselves suffer and are cramped by our neglect?"

Any one of these questions might be the text for a profitable discourse. The task of the Department of Christian Social Service is to arouse the consciences of Churchmen on these and like problems. If this could be done in only a few of our parishes, Labor Sunday would cease to be only a name to many of our people.—K. H.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Diocesan News

A DIOCESAN paper should contain diocesan news. We all know this. But how can we publish diocesan news unless the clergy AND laity, or the clergy OR laity send it in? Of course, we might draw upon our imagination—and we modestly admit that we have a very vivid imagination—and write delightfully inspiring articles concerning the wonderful work being accomplished in our various parishes and missions. Such a procedure would give us entertaining fiction, but fiction is not genuine news.

For example here is an example of what we might write—drawing upon our vivid imagination, of course—

"St. Pancras Parish, Podunk. The Church School, which formerly had an attendance of 30, through the active personal work of the vestry, has increased within the past two months to 90; one of the most interesting features of which is a young men's Bible class, organized and taught by the senior warden. The attendance at the early celebration of the Holy Communion, which formerly averaged 4, now averages 30. The parish has overpaid its apportionment for General Missions, met its Diocesan Assessment in full, paid all its current expenses,

increased its Rector's salary and has a substantial balance in its treasury. Every family in the parish subscribes for and reads *The Crozier, The Living Church and THE SPIRIT OF MISSIONS.*"

Wouldn't "diocesan news" of this character make our diocesan paper intensely interesting reading?—*The Crozier*, official organ of the Church in the Diocese of Nebraska.

On behalf of THE SPIRIT OF MISSIONS, our answer is emphatically "Yes!"—(Ed.)

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

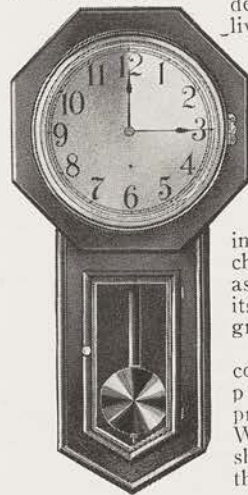
How One Parish Worked It Out

ST. PAUL'S, Pawtucket, R. I., is a parish in an industrial city where, for most people, a day's work means eight hours in the mill or factory. The Rev. R. A. Scilhamer is the rector.

What follows is a reproduction of a letter sent out by that parish about two weeks prior to the annual Every Member Canvass:

Fifteen Minutes!

IT'S a short space of time! Many such periods in the day slip by absolutely unaccounted for. And yet much can happen in so brief a time. In Fifteen Minutes great



decisions affecting the lives of thousands have been made; battles determining the fate of nations have been won or lost; individual struggles have reached their climax, the outcome of which has been indelibly stamped on character. Thus, short as this space of time is, its possibilities are very great!

"Thy Kingdom come" is our daily prayer. Effective prayer requires action. What action can and should we take to make that prayer effective?

There are many things we can personally do at hand, in our own parish and neighborhood, and our help in these directions is of inestimable importance. But "Thy Kingdom come" means the whole world as well as our vicinity. To

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spread the Kingdom, not only in the parish, but beyond, is our task. How may we accomplish this two-fold task? How may we get the utmost out of a very brief space of time?

FORTUNATELY THERE IS A MEANS! We can do our share of God's work (aside from personal word and example) while at the daily task. We can take part of that task, and translate it into condensed form, that is, money. Put to work in the parish and the Church's missionary enterprise through the medium of money, our share expands itself into activity, accomplishing what we desire, in terms of human betterment.

To meet our individual portion of our Church's work requires each of us to ded-

icate as a minimum about FIFTEEN MINUTES of our daily working time to God, by giving the fruits of that short period for His purposes. Those Fifteen Minutes compressed into money can be put to work by the Church in our name for God.

Will you give Fifteen Minutes (perhaps some particular Fifteen Minutes) of every day's work, and dedicate it to God, by transforming that ordinary daily labor of yours into gold, money, service, for the Master?

EVERY NAME VISITATION COMMITTEE.

St. Paul's Church, Pawtucket.

Fifteen Minutes a day dedicated to God in terms of money means about 3% of income.

Woman's Auxiliary

MISS GRACE LINDLEY, *Executive Secretary*

A Widening Influence

By Emily C. Tillotson

DURING the first week in June there was held at Raleigh, N. C., the annual St. Augustine's Conference for Church Workers with an enrollment of about seventy-five clergy and representative Negro Churchmen and women from all parts of the country.

The courses included the following: *The Church's Program*, conducted by the Rev. Louis G. Wood of the Field Department of the National Council; *The Church and the Younger Generation*, by the Rev. George M. Plaskett of East Orange, N. J.; *The Young People's Service League*, by Mrs. Frank M. Challen, leader of young people's work in the diocese of North Carolina; a Normal Discussion Class, by Miss Emily C. Tillotson of the Woman's Auxiliary, and a course on *The Adolescent Child* given by Mr. Everett Johnson of the faculty of St. Augustine's Junior College.

One feature of the Conference was quite new and should be of especial interest to members of the Woman's Auxiliary. In previous years the membership of the Conference consisted for the most part of the older and more experienced workers. This year an effort was made to bring young women, especially students. The result was gratifying. Students were present from St. Paul's, Lawrenceville, Va., and Okolona, Miss., and young teachers from schools in Lynchburg and Louisburg.

The group stayed at the Bishop Tuttle Training School, taking their meals with the other delegates in the St. Augustine dining room. They were under the general direction of Miss Bertha Richards, dean of the school, who with a committee had planned a special program consisting of the following

courses: a Bible Class with particular emphasis on service, led by Mrs. Challen; a class on Social Service, the leader of which was Miss Margery Edwards who is in charge of that subject at the Bishop Tuttle School. In her class Miss Edwards was assisted by others, each an expert in his field. Mrs. T. W. Bickett presented Social Service from the point of view of the State, emphasizing the opportunities for service in the field; Miss Snodgrass of the faculty of the Bishop Tuttle School and St. Augustine's spoke of the recreational needs of young people; and Mr. Trigg, principal of the Normal School at Method, North Carolina, presented the problems of the rural community and the need for trained workers. The subject of a third class was, *What Does Christ Expect of Young People Today?* This was led by Miss Grace H. Parker, National Field Secretary of the Woman's Auxiliary. Opportunity was given in this as in the other classes for questions and discussion.

The young people shared with the other members of the Conference in the daily celebration of the Holy Communion and in the evening meetings. Their delight in the Bishop Tuttle School was good to see and their desire for its success, earnest and ardent. Some of them hope to enroll as students—all promised to bring the school to the attention of others.

The Conference was entertained one afternoon at the Training School, an opportunity being given to inspect the building, after which, at the conclusion of an interesting program, Miss Richards spoke, giving the history of the undertaking and the aims and purposes of the school. A discus-

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sion followed during which questions were asked and some points as to standards of admission, curriculum, positions for graduates, etc., were talked over. The same subject occupied the attention of the entire Conference at one of the evening sessions. Both meetings resulted in a better understanding of some points which had not been entirely clear, and a firmer resolution on the part of the Negro clergy and Church workers to further the interests of the school.

The Woman's Auxiliary would be gratified could they realize how wide-spread is the influence of the school.

During its first year, in addition to the regular classes, there have been held many meetings and conferences of significance. The attractive living-room, gift of the diocese of Massachusetts, has frequently been thrown open to the faculty and representatives of the student body at St. Augustine's who have had the opportunity of listening to visitors. Among these were Miss Lindley and Mrs. Wade from the Missions House and Miss Hilda Smith, sometime dean of women at Bryn Mawr, now active in the promotion of the summer courses offered by that college to young women in industry.

Miss Smith spoke on the problems of the industrial worker. Later, Mrs. Allison of the New York School of Social Work, gave a talk on Social Service, its nature and the ever-widening opportunities for usefulness in that field.

At Miss Richards' invitation, Mrs. Henderson, whose contribution to all that concerns interracial subjects is well-known, and Mrs. Janie Porter Barrett, whose work for delinquent girls is one of the achievements of which the Negro race is justly proud, spoke each from her own angle on the efforts now being made toward a better understanding between the races.

In addition to the St. Augustine's group, there listened to these inspiring talks interested white friends and Negro leaders, both men and women, from Raleigh and its vicinity.

Other meetings, bringing together representatives of the two races, have been held from time to time. Such meetings must bear abundant fruit and their accomplishment in the friendly and homelike atmosphere of the School is not the least of the many worthy achievements of this center which the Woman's Auxiliary has created.

Veteran Missionary Enters the Life Eternal

By Corinne Robinson

DEACONESS HARRIET RANDOLPH PARKHILL of Orlando, Florida, passed on July 3rd from her long life of beautiful service for Christ on earth into the joy and peace of Paradise. The final service for her in St. Luke's Cathedral, Orlando, was held on Sunday, July 4th, with interment the following day at Jacksonville.

Deaconess Parkhill was born in Tallahassee, Florida, on April 5, 1841. Through many years she gave devoted care to her invalid mother and an aunt, until in 1899 her great desire was granted and she entered the Church Training and Deaconess House, Philadelphia, where she completed the two-year course with highest honors.

Shortly after Bishop Gray took charge of the newly formed missionary district of Southern Florida, Deaconess Parkhill moved to Sanford and throughout his twenty-one years of self-sacrificing labor, she was his efficient and invaluable helper, serving also as

first diocesan secretary of the Woman's Auxiliary in the district.

Deaconess Parkhill always said it seemed her work to lay foundation stones upon which others built. Her pioneer work for the Woman's Auxiliary throughout Florida, and later through Southern Florida, attested this, as did her long labor for *The Palm Branch*, the diocesan organ of South Florida, which she started by her personal labor and interest in 1894, seeing urgent need for such publication.

As a United Thank Offering Missionary, she gave increasing service throughout the struggling mission field until failing eyesight became almost total blindness. This heavy cross was borne through her remaining years with cheerful patience.

A devoted member of the Daughters of the King, the influence of her example in thought, word and deed remains a blessing wherever she was known.

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