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Editor

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Assistant Editor

Vol. XCII

AUGUST, 1927

No. 8

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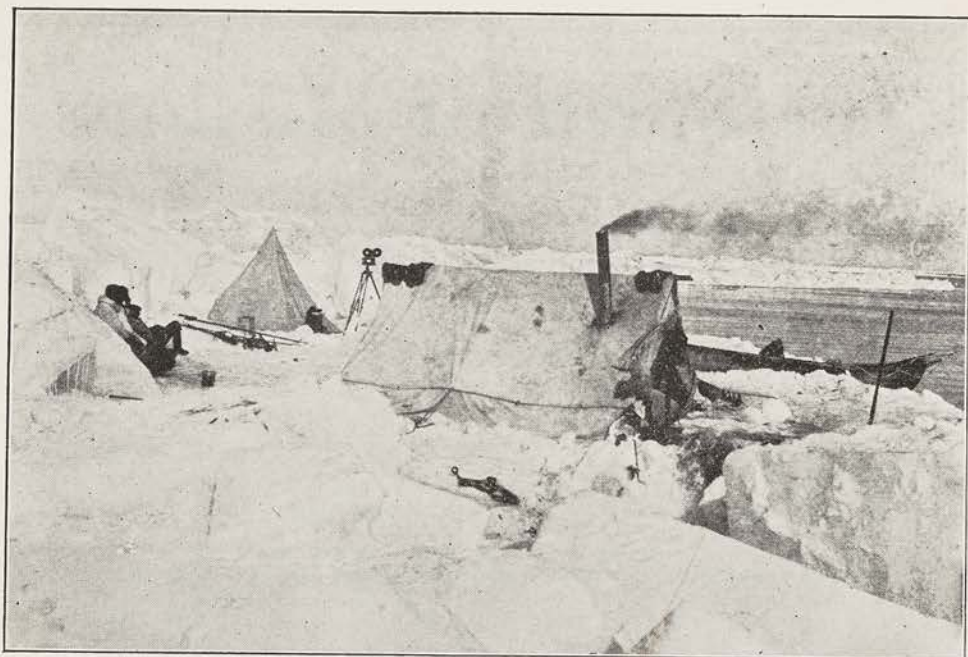
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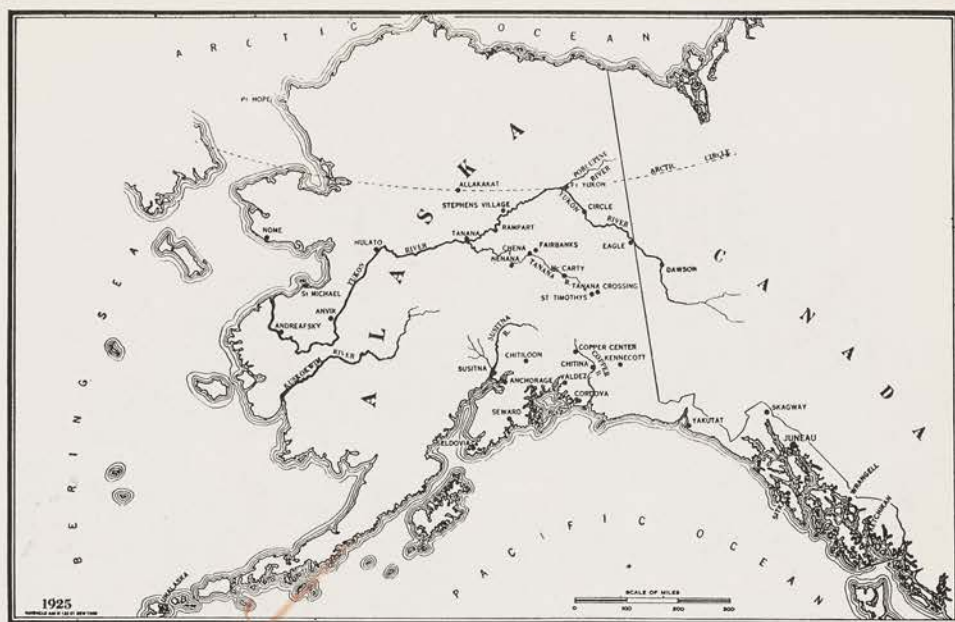
WHALING CAMP ON THE ICE AT POINT HOPE, ALASKA

During the whaling season the Eskimos make camps on the ice floes bordering the Arctic Ocean where they can keep a constant look-out for whales



WHALE BOAT MANNED BY POINT HOPE ESKIMOS

As soon as a whale is sighted a boat puts out in pursuit of the prey which means food and light to these children of the North



MAP OF ALASKA SHOWING OUR MISSION STATIONS

Far above the Arctic Circle on a point of land jutting into the Arctic Ocean is St. Thomas' Mission at Point Hope, the most northerly station of our Church

The Usefulness of St. Thomas's Mission

At Point Hope in Arctic Alaska, the Missionary is Priest, Physician and General Adviser

By a Friend of the Eskimos

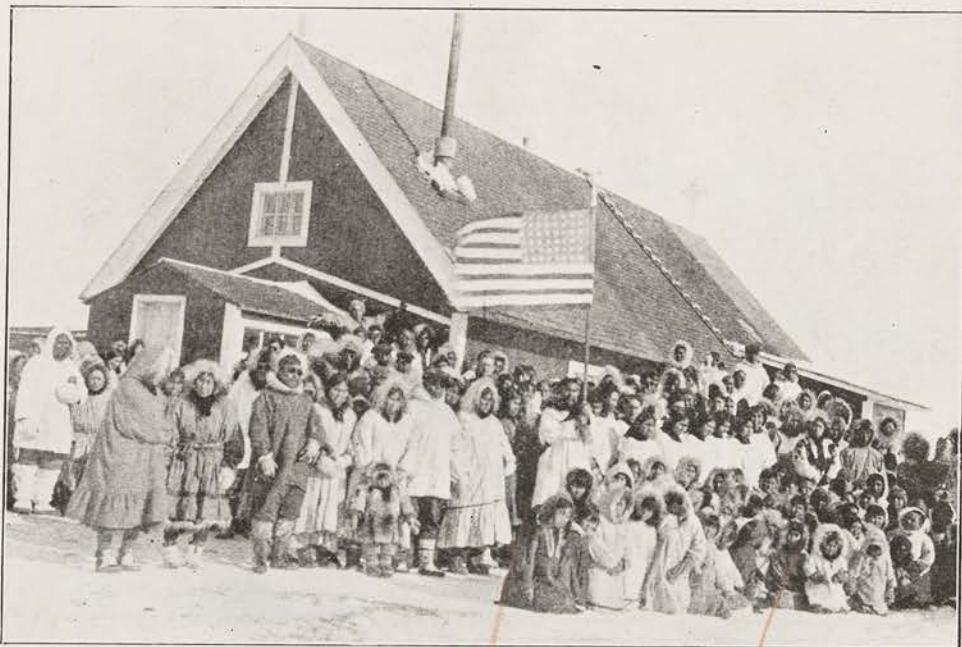
THERE has never been a time when the Arctic has been so continually before the public as in the past two years. The two great trans-Polar flights and the various scientific expeditions have awakened keen interest in the North. And it would seem that while mystery ever holds a fascination at the same time established facts possess a satisfaction, and there are many such deserving the serious attention of patriotic Americans.

The great *Norge*, with the eyes of the whole world riveted upon her, passed not so far to the eastward, as distance is reckoned in Alaska, of the Eskimo village at Point Hope, which forty years ago presented a picture of wretchedness almost as unbelievable as the changed conditions of today.

These Eskimos make their precarious living by whaling, trapping and selling furs to traders. They look to the sea for the main food supply and for whale oil with which to warm and light their igloos, although of late they have been able to procure reindeer meat at some distance from home.

The trapping season, taking them far afield, and the whaling season which necessitates living out on the treacherous ice of the Arctic Ocean, have a desperate significance for them, success meaning their needs supplied for the year following, and failure a fight for existence against the cruel cold and starvation. In winter, as often as possible, between storms and in moonlight, they take dogsleds several miles down the coast to a bight of

THE SPIRIT OF MISSIONS



ST. THOMAS' CHURCH WITH VESTED CHOIR AND CONGREGATION

That nowhere in the mission field has there been a more striking transformation than the improvement among the Eskimos at Point Hope, is the testimony of all who have visited the mission

the sea where they get drift wood with which to eke out the supply of oil.

In view of the hardships, is it not a pleasure to consider what the mission, under the care of the Ven. Frederic W. Goodman, puts into the lives of these brave, patient people? Point Hope, like all other places in the Far North is under a handicap because, however gifted the pen of explorer or missionary, it is nevertheless true that if one is to know the Arctic and its strange conditions, one must travel far above the Arctic Circle and absorb that knowledge. If it were otherwise, there would not be ungratified a need or a want in the hard comfortless lives of the Eskimos, and the missionary would find in his hands an abundance of funds for the church, the hospital, and to buy food for the people, when they have as little as was the case during the past winter.

In the village live about three hundred Eskimos of the Tigara tribe. They have a Village Council consisting of

eight men and four women, elected annually on Thanksgiving Day when, after a hearty service in the Church, they repair to Browning Hall for this election, which is followed by games, dancing and feasting. These gatherings begin with song and end with prayer!

The buildings of this little settlement consist of the church, Browning Hall—both overcrowded almost to suffocation—the Mission House; a school built by the government, some storehouses, and, since 1926, a much-needed hospital. This hospital was built by Archdeacon Goodman from funds contributed for that purpose by his friends. It contains sixteen beds and is partially endowed in memory of the Rev. Augustus R. Hoare, who gave his life for the Point Hope mission. It is impossible to estimate the usefulness of this little hospital. To the sick it gives care and rest and quiet unobtainable in their igloos.

In the entire community there is not

THE USEFULNESS OF A MISSION



THE WATCH ON THE ICE AT POINT HOPE

During the whaling season the Eskimos establish camps on the ice, half the men sleeping while the rest watch for whales

an unbaptized person to be found and religion to the Eskimos in a very vital thing. First of all, there is the church with bright and beautiful services to which the people throng often long before the hour appointed. It may have been due to the Eskimos' idea that "God likes prayers in English better than our prayers" that Archdeacon Goodman translated much of the Prayer Book into the Tigara dialect, and the missionary is now no longer obliged to break the rule of his Church and hold services "in a tongue not understood of the people."

And then there is Browning Hall, a very wonderful place, where Wednesday evening services are held, and where there are pictures, the victrola, games and the various entertainments arranged by the missionary, especially at Thanksgiving and Christmas, when all return to the village from trapping and in hearty enjoyment forget for the time being the dangers that surround them so frequently.

The missionary at Point Hope, like those in warmer climes, has little leisure. He is parish priest, United States Commissioner and physician, holding clinics and visiting the sick at all hours. He is electrical engineer, general contractor and general adviser to everyone, meeting every sort of emergency that may arise! Last year new roofing was put on the buildings, much painting was done and important changes in the heating arrangements were made which gave more warmth and at the same time required less coal, which has to be brought many hundred miles.

There are also little villages that he travels over ice and snow to visit, sometimes on foot, sometimes with a dog team.

One would hardly say that Point Hope is on the "beaten track" and yet there are many travelers by land and sea who can never forget the care and cheer which they found at St. Thomas's Mission and which in their

THE SPIRIT OF MISSIONS

great need meant so much to them. The lathstring is always hanging on the outside, and in so severe a climate and on such a dangerous coast fractures and various ills are not unlikely to befall occasional visitors. Very distinguished visitors have come sometimes, such as Stefansson, Rasmussen and other world-famous explorers. At one time when Bishop Rowe was making a visitation the Mission was sheltering thirty shipwrecked sailors. Last year two New York reporters with dog sleds on their way to see the *Norge* were found in sad plight by Archdeacon Goodman and were cared for by him.

One of the most interesting things at Point Hope is what might be called "The Training School for Native Missionaries." In the Sunday School, Archdeacon Goodman has appointed the older boys and girls to be teachers to the children. He has taught them not only to teach the lesson which had been his sermon that morning, but to lead the little ones in the singing and in a prayer. After the session ends, weather permitting, the children, led by the teachers, boys one Sunday, girls the next, visit the sick, the shut-ins and the absent, and tell them the message in the sermon, leaving at each igloo a flower from the church. Of course the flower is artificial, for the season when

the little Arctic flowers bloom is a very short one.

The following fact gives us an illustration of Christianity as practiced by these Eskimos. They had been told about the building of the Cathedral of St. John the Divine and were deeply interested when they heard that they might have a part in that great work. Accordingly on Thanksgiving Day, 1925, the offering, the largest in the history of the Mission, \$36.95 from the men and women, and \$16.25 from the children for the Children's Arch, was sent by dogsled winter mail to the Bishop of New York.

There is very little money among these people, their transactions being for the most part by barter, which makes this gift with no thought of their own needs all the more remarkable. "To be of use" is the essence of the teaching at Point Hope, and so, through the gathering gloom of Arctic darkness came this thrilling greeting from thankful hearts on that desolate shore to the great cathedral in the metropolis.

Notwithstanding isolation and difference of race, language and environment, these Eskimos under the leadership of devoted missionaries have come to know that they are indeed a part of the great Church of Christ.



THREE NOTABLES ON THE U. S. COAST GUARD CUTTER BEAR

At the left is Archdeacon Goodman of Point Hope, in the center Dr. Hrdlicka, traveling for the Smithsonian Institute; at right trader Jim of Wainwright, known all along the coast

Chinese Christians Carry on Loyally

Gratifying Increase in Baptisms and Confirmations During the Past Year

By the Rev. Frederick R. Graves, D. D.

Bishop of Shanghai

A summary of the Report of Bishop Graves to the Presiding Bishop for the year 1926

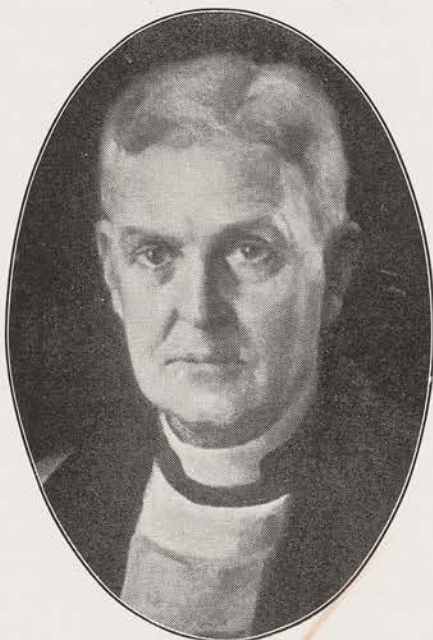
THIS report is written in the midst of the excitement and war which have filled the days for the last few months. China has been more disturbed in 1926 than in any year since the Boxer rising of 1900, and these social and political disturbances have gravely affected all mission work. In many parts of Southern China the missionaries have been driven out, churches damaged or defiled, hospitals and schools seized by rioters or riotous students. The province of Kiangsu has been more quiet than most places, but the quiet has been relative. Shanghai and other cities have had much trouble caused by strikes in factories, and the students have been fairly active in pursuing their object of obtaining control of all schools and as part of the process injuring the missionary schools, apparently because they are efficient and well disciplined.

The district of Shanghai has had its troubles, but our Chinese Christians, clergy and laity alike have been steady and loyal. During my absence

in the United States because of the serious and finally fatal illness of Mrs. Graves the affairs of the diocese were in the hands of the Council of Advice and the Standing Committee of the Chinese Church, and both of these bodies performed their duties loyally and faithfully so that when I returned I found everything in order. Both Bishop Roots and Bishop Huntington rendered us the greatest assistance by ordaining candidates for the ministry and taking confirmations. Bishop Roots in particular visited most of our principal stations and confirmed 178 candidates.

During the year 1926 the ordinations were as follows: On March 7th, the Rev. P. D. Yau was ordained to the priesthood by Bishop Huntington and on March 31st Mr. Wei Hsi-peng was ordained deacon by Bishop Huntington. On November 26th, at Naking, two deacons, the Rev. Y. Y. Ch'en and the Rev. S. H. Wang were ordained priests by myself.

On October 7th the Woman's Aux-



THE RT. REV. FREDERICK R. GRAVES, D.D.
Bishop of Shanghai

iliary at its meeting made an offering of \$1,180, a remarkable one, I think.

Other evidences of progress, as shown in the erection of buildings, are as follows: St. Paul's Church, the self-supporting parish of our Ningpo Christians in Shanghai was consecrated by Bishop Sing on May 5th. The new parish Church of All Saints, Shanghai, was consecrated by Bishop Roots on May 23rd. The chapel of St. Mary's Hall was consecrated by myself on October 28th. A new rectory has been built at Grace Church, Shanghai City; a home for Chinese women nurses at St. Andrew's Hospital, Wusih; a building for the school library at Mahan School Yangchow.

During the year the educational work of missionaries in all parts of China was greatly interfered with and when the Nationalist forces moved North at the end of the year schools and colleges were often occupied by the troops. This was not the most they had to suffer, for once the Southern Government had obtained a foothold in Hunan it began to interfere in two ways; by Government regulations which aimed at converting schools into instruments of the revolution and preventing the Missions from running the institutions which they had established and were supporting; and secondly, by encouraging the students, teachers and employees to present demands so extreme that no institution could be conducted and no discipline maintained if they were granted.

In cases where these demands were refused the institutions were broken up by student and coolie riots and compelled to close their doors. Those which could do this were likely to escape violence and even then the buildings were seized and the equipment stolen. A few institutions managed to keep open by compromises which left them open indeed, but no longer in a position to carry on Christian teaching without interferences. These disturbances did not extend to Kiangsu till 1927 and consequently all our edu-

cational institutions were able to carry on to the end of the year. We had under instruction in St. John's and in our Middle Schools 1,996 students, and in our Day Schools 2,064 boys and girls. That we had no student riots or extravagant demands from them is due very largely to the fact that two years ago and ever since we have stood firmly on the policy that no compromise with the forces of disorder would be made. I have abundant evidence that this has been appreciated by the parents of our pupils who have been glad to find places where their children could study and be under proper training in the times of confusion.

Our hospitals have carried on as usual and both doctors and nurses have done fine work. In addition to the regular work of the hospitals there have been received numbers of soldiers wounded in the ceaseless civil wars.

St. Luke's Hospital, Shanghai, has received a bequest of *taels* 200,000 by the will of the late Henry Lester, an English gentleman of Shanghai. St. Andrew's Hospital at Wusih has been given a building for the Chinese women nurses by Mr. and Mrs. F. R. Kellogg of Morristown, New Jersey.

Nearly all the figures concerning evangelistic work show a gratifying increase during 1926 as compared with the two preceding years. The total of baptized Christians is now 6,981, communicants number 3,884, an increase of nearly 10 per cent as compared with 1925.

Contributions in the Chinese congregations likewise show an increase of more than 10 per cent, reaching a total for the year 1926 of \$27,636.26 (Mexican.)

The best testimony to the solidity of the work and the quality of our Chinese clergy and Christians is to be found in the splendid way in which they have stood fast in this time of trial and are holding the work together. They are loyal Chinese, but they are equally loyal to the Chinese Church.



A SMALL PATIENT, CONVALESCENT
AND ALL DRESSED UP

A Ministry of Mercy to Navajo Indians

Nomads of the Great
American Desert Seek
Aid in Mission Hospital

By the Rev. Charles W. Baker

Superintendent of San Juan Mission, Farmington,
New Mexico

THE San Juan Mission Hospital stands on the edge of the great Navajo Reservation in the northwestern corner of New Mexico, about two miles from the town of Farmington. All about us is the desert, with its wastes of sand, occasionally relieved by bluffs of stone which have withstood the cutting of wind and sand, usually in grotesque shapes. The cross on the chapel of the hospital stands out on the skyline as a beacon to the Indians, who know it as the "medicine house," where they can come for relief from suffering.

Within the hospital we have first the beautiful memorial chapel, telling the Indians of our love and reverence for our God. On this same floor are two wards, each taking seven beds comfortably or ten in an emergency; also the surgery and pharmacy, and a comfortable room for the nurse in charge. Downstairs, under the chapel, is the staff living and dining room, and in front of that the Navajo room. Here all Indians are brought for whatever ministrations, for clothing, for advice, for conferences or for treatment for sickness or injuries. If they do not need hospitalization they are given treatment and medicine and sent on their way; if needing care they are sent up to the wards for days, weeks, or as long as necessary. On the lower floor are also supply and housekeeper's rooms, boiler room and laundry. Back

of the hospital are two frame buildings, the one, a two-room cottage, is intended for nurses, but the writer and his family have had to occupy this until a superintendent's house can be built; the smaller building is the administrative office.

The staff usually consists of the superintendent and matron, two nurses, a cook and an interpreter. We are hoping we can add to this staff, possibly in the place of one of the nurses, two Navajo girls under training as nurses. This will not only be a great help in the hospital work, but these girls when trained can go back on the Reservation, nurse the sick and injured, and teach their people sanitary and better living and homes. Because of the isolation and loneliness it is difficult to find nurses willing to stay for any length of time; then the elevation, just "a mile high," makes it hard for some to live here.

The annual report for 1926 showed 2,740 visitors, 1,210 dispensary cases, 77 patients in wards or 636 ward days, 13 surgical cases, 6 births and 4 deaths; 41 garments made in hospital and 178 garments given out. (This is not a full statement, as many garments were given out without record.)

The Navajo nation is the largest Indian tribe in the United States, living on the largest Reservation, but also it is the most primitive. They are completely under the influence of their

THE SPIRIT OF MISSIONS

"medicine men," even those sent away to the government schools never lose their fear of them. Knowing that Christianity spells their doom, the medicine men use their influence against Christian institutions, particularly hospitals, which take from them their main financial income, the money given them for "sings" for those sick or injured. The hospitals have a great handicap in that the Indians will keep their sick or injured out on the Reservation, trying "sings" for their recovery, until the patient is almost dead, and then they bring them in to the hospital for treatment and blame the staff for not saving the sick or injured. As an example of this we had a boy of about ten brought into the hospital last spring with the flesh falling off from the bones of his feet and ankles. He was an epileptic, and when the family to whom he had been sold were away from the hogan the boy had a "fit" and fell so that his feet were in the fire. They kept him out on the Reservation trying "sings" until putrefaction had set in, and we were not able to save him.

This is only one of many such incidents we have had in the past two years. In another case a little girl of about four was brought in with a bad

fracture of the hip. She had been lying, day after day, suffering intensely, until finally the parents gave their consent to have "white doctor" set the fracture rather than take her out and have a "sing." When I asked to baptize the child the parents demurred, going to consult the "medicine man," and finally refusing, saying that all her hair would fall out if I baptized her, or "put water on her head."

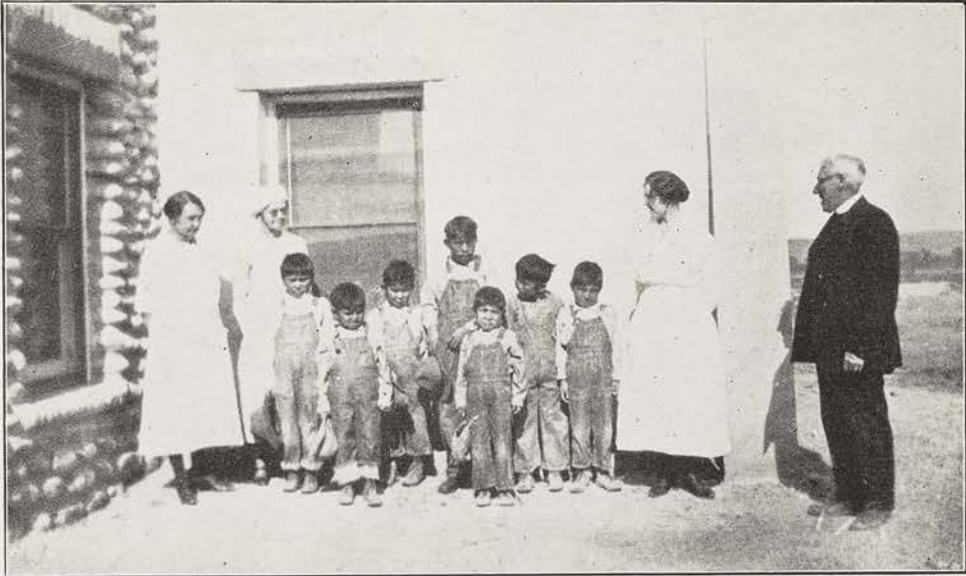
But we are gradually making headway against this superstition. In Holy Week a messenger came into the hospital from Little Chief, one of the few remaining of the old chiefs of the Navajos, saying that he was dying and wanted Christian burial. I assured them we would give him Christian burial from the chapel and in the hospital cemetery; and on Maundy Thursday I found time to drive out to his hogan to see him (the messenger had said it was useless to go out, as he was dying). I found he had tuberculosis. He was still alive, but very weak. After an examination I arranged to send out some medicine to relieve his last days or hours, but the messenger reached his hogan with the medicine too late. Early Good Friday morning two messengers arrived to tell me of his death, and I arranged to send out



THE SAN JUAN MISSION HOSPITAL AT FARMINGTON, NEW MEXICO

This building was largely due to the courage and devotion of Miss Mattie Peters, who was obliged through failing health, to resign in 1924

MINISTRY TO NAVAJO INDIANS



SOME TRACHOMA PATIENTS AND NURSES AT THE SAN JUAN HOSPITAL
Many of the older Indians are blind. When it is possible to treat the children for this affliction there is a good chance of saving their eyesight.

the undertaker with a "box" and have the body brought in to the chapel. After the first Good Friday service in the Mission Church we read the burial service in the chapel and committed the body of Little Chief to the earth in our hospital cemetery. The undertaker told me he had placed Little Chief's possessions in the box, including saddle and bridle, and had burned the hogan as soon as the body was taken from it. Also his horse was killed at the grave, but this was the doing of the family, possibly so instructed by Little Chief.

The Navajos are very much afraid of a dead body and will always leave it for us to care for if possible, and if any one dies in their hogans they immediately burn the hogan, as it is *chindied* or bedeviled. Usually when they know a member of the family is dying they carry them out of the hogan to die outside, no matter what the weather conditions may be. This is the second Indian brought in from the reservation in the past two months for Christian burial, so we feel encouraged.

As a whole the Navajos are not wealthy, many are almost destitute, and, as the government makes no provision to care for the disabled, the very old and the needy, there is a great deal of suffering among them. Even those with flocks of sheep and goats find themselves with very little left after the shearing in the spring or the sale of their lambs in the fall, as the greater part of their revenues from these sources are always "mortgaged" to the traders for supplies sold them. Because of their flocks and herds they are a wandering people, driving their flocks from pasturage to pasturage and water hole to water hole. Because of this it is sometimes difficult to keep in touch with them. At times we are called out on the Reservation to visit a sick Indian, only to find the family has moved, and this means driving about until we find their next hogan.

The hospital has been occupied for about three years and a half, but is still far from equipped. As we can we are buying furniture for the wards, equipment for the surgery and medicines, but our surgery is still not ready for

THE SPIRIT OF MISSIONS



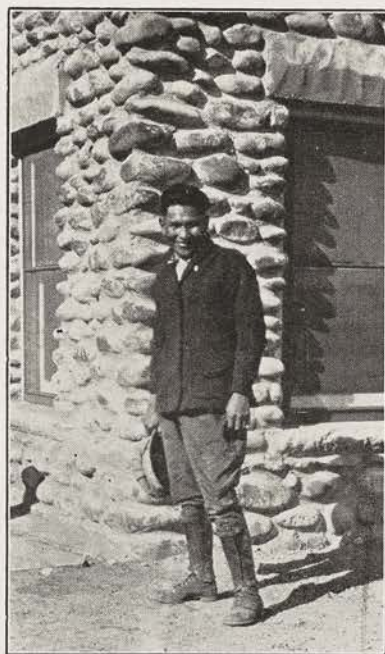
THE REV. CHARLES W. BAKER
*Superintendent of St. John's Hospital for Navajo
Indians, Farmington, New Mexico*

major operations, and our wards lack the furniture necessary to make it possible for the nurses to give the service they would like to give. In 1926 the National Council most generously gave us money to install a water system (before this every drop of water we used for all purposes had to be hauled, and from some distance), and by economy in the installation we were able to also put electricity in the building, so that we now have these two necessary improvements. There is a lack of quarters for the staff, and we need a house for the superintendent who must be on the grounds to meet the many emergencies arising suddenly, as well as give the proper care to the property. We need an isolation ward to care for infectious diseases, so as not to close the wards to other cases, as we have had to do on two or three occasions when an infectious disease was brought in to us.

Our chapel, a memorial, is approaching completion, although much is

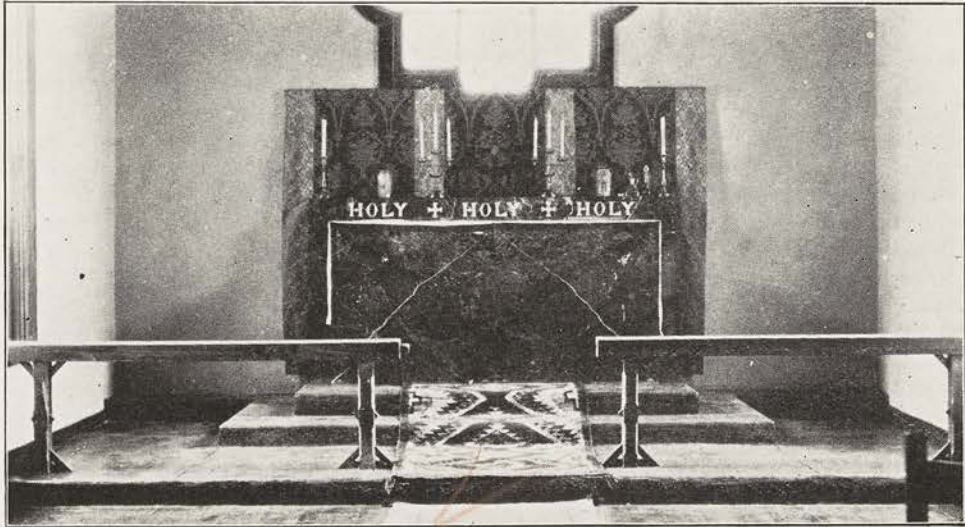
needed to make it the beautiful chapel we plan. The altar is of antique verde marble. The top of the altar and retable, except for the cerestone and foundations for the Cross and Eucharistic lights which are of native marble, are set with a mosaic of Pueblo pottery, part of the pieces for which were picked up on the hospital grounds, and a part from the Pueblo ruins at Aztec, in this county. The brasses were loaned us, having formerly been in the Chapel of St. John's Sanitarium, until that was closed. The vases are of Pueblo Indian make, the rugs of Navajo weave, given by grateful patients.

Connected with the hospital are two outstations; the one at Carson's trading post, twenty-eight miles out on the Reservation, is in charge of Miss Lena Wilcox, who has been a faithful worker there for three years, ministering to the Indians thereabouts, dispensing medicines and caring for their injuries, and when serious sending them in to the hospital. Here we should have a



INTERPRETER AT SAN JUAN HOSPITAL
*As many of the Navajoes speak no English, it is
necessary to have an interpreter always at hand*

MINISTRY TO NAVAJO INDIANS



THE CHANCEL OF MARY E. HART MEMORIAL CHAPEL AT FARMINGTON

The altar is a beautiful piece of work, partly of native marble set with a mosaic of pottery from the Pueblo ruins nearby. Vases and rugs were given by grateful patients

school to teach the children, for only about one in three Navajo children has an opportunity for education.

The other outstation is at Aneth, Utah, about 100 miles north and west, a very isolated spot. There we have a good house for the workers and a four-room school house, but this station has been closed for about three years, because of lack of workers and the money to keep it open. In that vicinity the Indians are greatly in need of our ministrations, and the children of a school, and they make most piteous appeals to us to open this work.

The work in the hospital is not large enough as yet to justify a resident doctor, but we should have one of the local doctors retained as a visitor, who would come whenever needed without charge to the Indians. At present we have to ask the families of incoming patients if they are able to pay the doctor's fees, as we have not sufficient in our budget to care for this, at times, heavy expense, but we never turn away a case if they lack the means, trusting we will find the money to pay whatever fee the doctor charges. Such a "retaining fee" would not be large, and we hope some day provision will be made for

this, for we know positively that the asking for this fee keeps many from coming to the hospital, although they prefer to come to us rather than go to the government hospitals where no doctors' fees are charged.

Too much praise and credit cannot be given to Miss Mattie Peters, who at great sacrifice and giving of strength organized this work in 1917. Miss Peters found an able assistant in Miss Emily Ireland, a trained nurse who came into the work with experience and missionary zeal. These two women worked amid great discouragements, the lack of equipment, the falling of the walls of the old mission, the black superstitions of the Indians, so that a new day dawned for them when the cornerstone for the present hospital was laid in 1922, and the new building occupied in the fall of 1923. Soon after Miss Ireland resigned.

In the fall of 1924 Miss Peters was compelled because of failing health to leave the work into which had been woven so much of herself, and in March, 1925, the writer took charge, having come from eight years of medical missionary work among the Klamath River Indians of Northwestern

California. The San Juan Mission Hospital is strategically situated at the crossing of several roads out on the Reservation. Many Indians come from distances of fifty and sixty miles to be ministered unto, knowing that the missionaries are here always to give them the best of care for their bodies. Slowly, but surely, we believe, we are letting the light "which lighteth every man that cometh into the world" into their superstition-ridden souls.

In this ministration to these poor redskins of the Great American Desert the missionaries have been wonderfully helped by the Woman's Auxiliary of the Church and other organizations and individuals. The Church School Service League has been a factor also in making it possible to bring Christ-

mas cheer to these children of the desert. Each Christmastide the Indians come to the hospital and outstations for their Christmas gifts, and this opportunity to tell them of God's great Gift is not lost by the missionaries. At Christmastide, 1926, almost 500 Indians were reached, and the number would have been greater except for the severe blizzards which prevailed.

Thus the Church is reaching these poor people, but to fully carry out the work we should have schools at these stations. We hope the day is not far distant when we can gather the children into schools, thus increasing many fold our opportunities, not only to Christianize them, but to teach them better home building and making, and to train them to be good citizens.

Is Such Painful Experience Necessary?

HOW many readers of THE SPIRIT OF MISSIONS remember that in February it was necessary for the National Council to reduce appropriations, made the previous October, for the year 1927. This course was necessary because the reports to the National Council of the amounts to be expected from the dioceses and missionary districts in this country on account of the quotas fell short of the amount needed by \$251,000. This total was cut out of the budget by the application of various methods, all of them painful.

When the notice that reduction must be made reached Bishop Nichols in Kyoto, Japan, he called together his Council of Advice and explained the necessity of reducing the appropriation by $1\frac{3}{4}$ percent. The Council worked over the schedule of appropriations with the bishop. It did its best to reduce expenditures for various good enterprises. Still the total was less than the reduction required. Then the American missionaries were consulted. They all agreed that their sal-

aries should be reduced in order to make up the difference. Just what that means in terms of the individual missionary is suggested by a letter from one of them:

"It does seem a little tough to have to cut into one's salary after one has tried to be generous with the appeal of the Department for the year's quota or contribution or whatever it is we give to. It will mean a little less of this or that that we meant to do for the purpose of recreation, and perhaps mean the giving up of long cherished dreams.

"All this means pinching and self-sacrifice.

"I surely hope that we will not have to cut another year, for I do not like to do it even though this year I was prepared to take a cut of double the $1\frac{3}{4}$ percent if necessary."

After all, is it necessary that our friends representing us on the other side of the world should have to go through such an experience as this?

JOHN W. WOOD.

S. O. S. from Anvik, Alaska

Forty Helpless Children Orphaned by Epidemic Find Their Shelter in Mission

By the Right Rev. P. T. Rowe, D. D.

Bishop of Alaska

A WIRELESS message from the Rev. John W. Chapman, D. D., head of the Church's mission in Anvik, Alaska, informs me that an epidemic of influenza has been raging in Anvik and the surrounding region. There have been twenty-nine deaths among the Indian people, all adults. The members of the mission staff have escaped, and the Indian children have come through with no deaths.

The death of Indian parents has thrown a heavy burden upon the Mission. Dr. Chapman's message says that it must accept responsibility for forty children. He pleads for a trained nurse to reinforce the staff, and for a house mother and assistant to fill the vacancy caused by the furlough of Miss Margaret Bartberger.

He urgently needs also a layman accustomed to outdoor life and work who can assist in building and in the scores of odd jobs that have to be cared for in order to keep the buildings in repair, the wood-pile replenished, and the work of the mission going forward.

This sudden addition to the mission family of a large number of orphaned children requires another building, to cost \$8,000, for shelter, and at least \$3,000 for food and other care

for the helpless, suffering children.

Anvik has my deepest sympathy. Once again I must ask all friends of Alaska to help me meet this desperate need. The Church has never failed to care for my helpless Indian people in Alaska, and I am sure it will not fail me now. Dr. Chapman's forty years of service at this one post call on us for everything we can do to help him care for the people to whom he has devoted his life. His heart must be almost breaking as he sees the suffering that comparatively little money will relieve, and then realizes that he has not on hand even that little.

I leave Seattle on July 2nd for Point Hope. I will have to spend the entire summer in Arctic Alaska and can not personally care for this Anvik emergency, so I have asked Dr. John W. Wood, Executive Secretary of the Department of Missions at 281 Fourth Avenue, New York, to act for me. Money sent to him will be placed to my credit at once. No checks should be sent to me or to my order. I shall be out of reach of the mail for nearly three months. Whatever is done for the care of these children must be done immediately. It is a case where "He gives twice who gives quickly!"



THE RIGHT REV. PETER TRIMBLE ROWE, D.D.

Who is just rounding out thirty-two years of service in Alaska

Oklahoma Indians Meet in Convocation

Baptisms, Confirmations, Holy Communion
and Memorial Service Fill Three Days

By the Right Rev. E. Cecil Seaman, D. D.

Acting Bishop of Oklahoma

ON FRIDAY, May 6th, accompanied by the Ven. Franklin Davis, Archdeacon of Western Oklahoma, I drove in one of the district's Ford cars from Oklahoma City to Watonga, where Archdeacon Davis and the Rev. David Oakerhater, Indian deacon, had made plans for a busy Convocation of three days.

At four o'clock I baptized two children, granddaughters of Chief Turkey Legs. After supper we held instruction and prayers.

The next day, Saturday, we drove over to Whirlwind for memorial services in the Church's Indian cemetery. A bus load of Cheyennes went over from Watonga, taking flowers and garden tools for fixing the graves. An attractive iron fence and double gate had been installed under the joint direction of Archdeacon Davis and Mr. Jones, of Fay, and Mr. Tomlinson, of Whirlwind.

The service was held at noon, after which we all drove to Fay for lunch and thence back to Watonga. On this trip we inspected the chapel and other property at Whirlwind, formerly used for school purposes. Mr. Tomlinson is living on this beautifully located property and keeping it up until such time as the Church puts it to some other

use. It is an ideal location.

Saturday night, in Watonga, there was a service of preparation for further baptisms, confirmations and Holy Communion.

On May 8th, Sunday, the four-room house of the Rev. David Oakerhater and his good wife was the center of much activity. Our Indians had come from all directions, in wagons and cars. Some had brought their tepees, and set them up in the yard.

We had hoped for an out-of-door service, but on that day there were three tornadoes within a radius of five hundred miles, all in adjoining states, but each contributing to a lively wind and sand storm that blew all



CHIEF TURKEYLEGS OF OKLAHOMA
This picture was sent to us in 1918 and shows the chief in full regalia

day in Watonga.

The Holy Communion was administered from a portable folding altar, which was beautifully adorned with flowers brought by the children and arranged by the women. The congregation stood, knelt or sat in hollow squares about three rooms, most of them using the floor. The sermon was interpreted by Howard Bird, who was trained by the Church in South Dakota, where he was baptized and confirmed. Later he was a Carlisle student and football player. He had come to the relief of Black Wolf, our

OKLAHOMA INDIANS MEET



CHEYENNE INDIAN CONVOCATION AT WATONGA, OKLAHOMA, MAY, 1927
Bishop Seaman, acting Bishop of Oklahoma, stands in the center. The Indian deacon, the Rev. David Oakerhater, has served among his people for more than forty years

regular interpreter, whom the dentist had handicapped temporarily for public speaking. The service was most reverent throughout.

Afterwards, when the altar had been removed, about eighty men, women and children sat on the floor with the Bishop and the Archdeacon and enjoyed in Indian fashion a meal provided by the Church and prepared by Mrs. Oakerhater and some of the other women. After dinner a group photograph was taken. The hair and eyes of the three white people in the group show the effects of the gale and the sand, but the Indians appear as placid as can be.

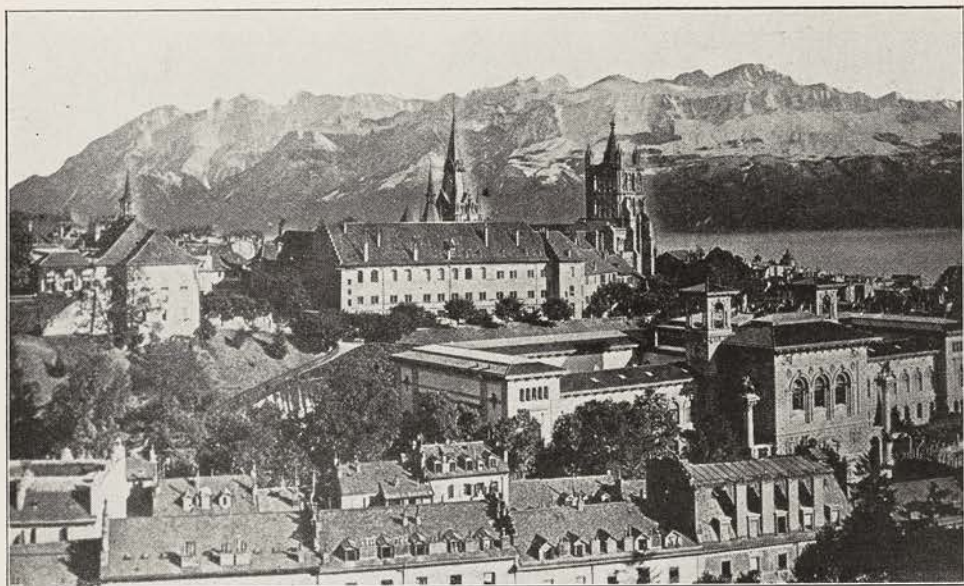
In the afternoon the altar was again set up indoors; a man and three more children were baptized and after still further instruction two men were confirmed. Eddie Yellow Man, father of the children baptized on Friday and husband of a former Whirlwind school girl, was one; Robert White Buffalo,

an elderly man baptized some years ago in Pennsylvania, was the other. The last named made an eloquent and fervent and spiritual address which was interpreted for us.

Many of the Indians asked if there could not be a Christmas as well as an Easter Convocation, and we told them that we hoped the permanent Bishop would make such provision. Before we left Chief Turkey Legs presented to the Church, subject to approval of the Indian agent at Concho, two additional acres of land for the cemetery.

Bishop Thurston is an honored and beloved pastor and friend, cherished in the hearts of these people, and his picture was on the wall of the house, along with many Indian keepsakes.

We reached Oklahoma City at eight o'clock on Sunday evening after a call on the Indian agent at Concho, Superintendent Bonnin and his family, some of whom we were delighted to find were communicants of our Church.



—From Ewing Galloway, N. Y.
LAUSANNE, SWITZERLAND, SCENE OF THE WORLD CONFERENCE ON FAITH AND ORDER
The sessions are held in the modern Palais de Rumines (right foreground); in the center are seen the
Palace of the Bishops and the Cathedral dating from the thirteenth century

Churchmen Are Striving for Unity

World Conference on Faith and Order is Being Held in Lausanne

LAUSANNE, the capital of the Swiss canton of Vaud, lies close to the northern shore of Lake Geneva. It is an interesting and growing city, the older part built on the crests and slopes and amid the coves of five hills. Seen from Lake Geneva, with the ancient buildings capping the heights, the scene is most picturesque, while from the hills is a fine view across the lake to the mountains of Savoy. Modern improvement has largely destroyed the quaint characteristics of the old city, but enough memorials remain to carry the visitor back to the Middle Ages.

The Cathedral of Notre Dame, five hundred feet above the lake, is the finest medieval ecclesiastical building in Switzerland. Consecrated by Pope Gregory X in 1275, it was sacked at the Reformation and is now a Protestant church. Close to it is the old castle of the Bishops, transformed into

the seat of administration for the Canton. Near both is the splendid Palais de Rumine, a modern building, rising above the market place and housing the University Library, the Cantonal picture gallery and collections of various kinds, historical and archaeological. In this edifice the sessions of the World Conference on Faith and Order are being held this month.

Lausanne has been the birthplace of many distinguished men and has always had an attraction for literary luminaries. The English historian Gibbon wrote much of his monumental *Decline and Fall of the Roman Empire* during his various sojourns in this city, finishing it here in 1787. There are today many foreign residents, drawn by the excellent educational establishments. The language of the city is generally French with some Italian and German. Altogether it is an extremely interesting city.



CHINESE CITY ON THE YANGTZE RIVER ABOVE WUCHANG

This is typical of the many small cities which are seen along the Yangtze River. Note the large temple in the center of the town

Why A China Emergency Fund Is Needed

**Catechist, Bound, Tortured and
Imprisoned, Refuses to Recant**

By the Right Rev. Logan H. Roots, D. D.

Bishop of Hankow

MAY 7th was the day for remembering China's humiliation at the hands of Japan when the Twenty-one Demands were presented. That anniversary was the occasion of demonstrations all over this part of the country, and in several instances our people suffered. At Kinkow, twenty miles above Wuchang on the Yangtze, our catechist, Hu Huan-tang, had a very bad time of it.

Our first information of the trouble was a report in the Chinese papers, to the effect that the catechist had harangued the crowd which had gathered on this patriotic occasion, preaching "the stupefying doctrines of Christianity," and when pickets had objected he had struck them violently. The account concluded with the reflection, "Should not such a man be put out of the way?"

Of course, we knew that the statement was false, but we knew full well

that some serious misfortune had come to the catechist. A little later we had a letter from Kinkow in which our school teacher told us that the "Youth Association" had come to the chapel and forced the catechist into the street and through the crowd gathered for the celebration of the anniversary. There he had been seized and carried away, and the teacher did not know what had become of him.

We were immensely relieved when, about three days later, he appeared here in Hankow, alive indeed, but very pale and with wounds in his head. He had been severely beaten and threatened and charged before the popular meeting because he dared to confess himself a Christian. The feeling against him seemed to be similar to that against witches in the old New England days. His hands were bound tightly with ropes behind his back, and he was then drawn up in the most

THE SPIRIT OF MISSIONS

distressing posture and called upon to recant. This he steadfastly refused to do, whereupon he was left in a very dark prison. There he fell upon his knees and prayed, whereupon the crowd outside, looking through the small windows until their eyes became accustomed to the dark, discovered him praying and shouted out, "There he is still at it, chanting his incantations!"

As he told me these things, and in all my conversations with him since, I have been deeply struck by the absence of resentment in what he has to tell. I am happy to say that his family consisting of a wife and five chil-

dren also escaped a few days later, and they are all now safe and sound here in Hankow. Dr. Wakefield has treated him for his wounds, and rest and quiet are helping to restore his nerves, although his left hand is still numb because the ropes which tied it were bound tightly around his bare wrist; on his right hand they were outside his sleeve.

The cost of his travel for his family back to Hankow was \$26.70, which I have directed Mr. Hollander to pay and to charge to "extras-refugee travel." I think the Department of Missions will want me to make this charge for such an expenditure.

This is simply one of the many emergency situations with which our bishops in China have constantly to deal in these days. In this incident the amount involved is very small. In practically every instance the emergency touches human life directly.

The Department of Missions will need a "China Emergency Fund" of at least \$100,000 in order to meet the requirements of the present situation. This money will be used in part to provide for the support of faithful Chinese workers. Many of them are "eating bitterness." All of them are living on salaries which leave practically no margin for emergencies. It is important that this staff should be kept intact and ready to go to work again as soon as conditions improve. Any day may bring the beginning of that improvement.

Some of the fund will be used to provide our missionaries who have lost their personal belongings in responding to the call of consular authorities for the hasty evacuation of their stations. Some of the fund will be used to provide travel for missionaries to the United States. In a normal year, furlough travel amounts to approximately \$80,000. For 1927 it will be fully double that amount.

JOHN W. WOOD.

Ordination in Idaho

ON JUNE 26 in St. Luke's Church, Coeur d'Alene, Idaho, at the close of the Summer School, the Rev. James Opie and the Rev. Victor E. Newman were ordained Deacons by Bishop Middleton S. Barnwell of Idaho and Bishop Coadjutor Herbert H. H. Fox of Montana. Mr. Opie came from the Methodist Church and has been stationed for a year at Hailey and Shoshone. From these two points he pre-

sented a class of twenty-four for confirmation in May and he will have another class of about the same number for the Bishop's visit in September.

Mr. Newman came from the Evangelical Church and is in charge of the mission stations of Glenn's Ferry and Mountain Home, one a railroad town on the Snake River, the other a center of the sheep industry. (See the picture on page 479.)

Red Letter Day in Kyoto Day Nursery

Christian Institution Highly Honored
By Imperial Praise and Gifts

By Maki Sonobe

Matron of the Kyoto Day Nursery

The work which developed into the first Day Nursery in Japan began in a very small way in 1912, when that energetic and devoted missionary, Miss Sallie Perry Peck, aided by a young Japanese nurse, Miss Fujita (afterwards Mrs. Sonobe, the writer of the following article,) opened a Visiting Nurses' Home in a poor district of Kyoto. The great need seemed to be a place where children could be cared for while their mothers were at work, so these two began to do what was possible in very limited quarters. At the end of seven years Miss Peck wrote, "In plain United States English our house is a rat-ridden, bug-bitten shell!"

In spite of handicaps the work grew so much that in 1918 it was recognized by the Japanese government. In 1923 the Department of the Interior sent *yen* 1,000 toward the fund for the much-needed new building, and as a mark of especial favor a gift of *yen* 500 was made by the Imperial Household. In May, 1925, the Nursery, now in its new quarters, had the great honor of a personal visit from a representative of the Crown Prince. Mrs. Sonobe's article recalls an event, the significance of which can only be appreciated by one who has lived in Japan, and also makes it evident that a still larger building is needed.

A RETURN of the day which ought to be marked with a red letter in the history of our "Baby House" is coming near, and the gratifying memory of "the royal visit" is renewed in our minds.

The Kyoto Day Nursery, or "Baby House," is the fruit of the visiting, nursing and maternity work among the weavers.

When there was no such thing as a day nursery in the city of Kyoto we brought home three little children who were left without anyone to care for them, but a reckless, drunken father. As I look back and realize the abundant blessings which have been so graciously bestowed upon us my heart simply is overflowed with gratitude. Indeed God has shown his wonderful love and mercy toward the work in the past. We are so thankful to have the new "Baby House" building, after many

years of earnest prayer and longing. Now it is a happy home in daytime for the children, averaging about thirty-five a day—from real babyhood up to school age.

The aim of our "Baby House" work is not just for the welfare of the children alone, but to educate the mothers, through them, which is the surest way of uplifting the home life. We have mothers' meetings and invite the mothers of our babies, the mothers of our Sunday School children and our neighborhood mothers to attend the meetings. Various problems are brought here to be solved, at any hour of the day or night, and we are always ready to help them with all our might.

Japan has awakened to the necessity of social service work, and parties of people, of various classes and rank, come to visit our "Baby House" to make a study. Our



MESSAGE FROM THE IMPERIAL HOUSEHOLD

(Literal Translation:) In praise of and to encourage this work, this Yen 500. is especially given.

The Imperial Household

THE SPIRIT OF MISSIONS



SOME OF THE BABIES OF THE KYOTO DAY NURSERY

Taken on the day of the visit of the representative of the royal family of Japan, the greatest possible honor that could be paid to any institution.

Royal Family took special interest in our work and for the last six years we have received generous gifts of money from the Emperor and the Imperial Household, with the intention of encouragement and praise. I am happy to say that the "Baby House" is numbered among the few institutions that have the honor of receiving such great gifts.

Moreover, we have had the honor to welcome the representative of the Crown Prince to our "Baby House." Indeed it was the greatest honor for us Japanese! It surely is a great joy to think that the spirit of Christian work has been realized, among the people and government, to such an extent.

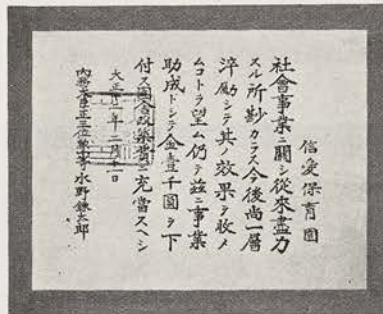
We can hardly find any suitable words to express our deepest gratitude to our Mission for so strongly supporting us, and making it possible for us to do what we have done.

When I made the report of our "Baby House" to Count Kanrozi, the representative of the Crown Prince, he asked me if Miss Peck (who has been such a good friend to the "Baby House" from the very beginning) was still in Ky-

oto. When I told him that she had gone back to America he asked me if I had her photograph, and I was glad to show it to him. I felt as if I were standing before the honorable guest with her, and was overwhelmed with great joy. He looked at the picture for a while, most admiringly, and as he returned it to me he made a bow. He then graciously accepted ten pictures of the Day Nursery which we offered him. Miss Neely and Miss Margaret Paine have succeeded Miss Peck at the "Baby House." It was during the time that Miss Paine was supervisor that the Prince Regent's representative visited us, and Miss Neely made it possible, by lending many of

her lovely things, for us to offer tea to our distinguished guest from a beautifully-spread tea table.

If we could only extend our work so that we could, day and night, care for little young babies who are left motherless! A case came to us recently when a street car conductor brought his two weeks' old motherless baby and asked us to take it in. We could not, as we can't keep babies at night—but there is the need!



MESSAGE FROM MINISTER OF IMPERIAL HOUSEHOLD

(Literal Translation:.) You have shown much effort in social service work in the past and we wish you to strive for it all the more. Hereafter you may make still further progress; therefore, for the purpose of helping the work, we give you Yen 1000. Use this especially for the new building.

Mizano Rentaro,
Minister of Imperial Household

Closing of Boone School and Central China University

Authorities Try to Carry On But Radical Propaganda Makes It Impossible

By the Rev. Arthur M. Sherman, S. T. D.

Principal of Boone College

THE institutions on the Boone compound in Wuchang opened for their fall term late in October, more than six weeks past the usual date of opening, owing to the siege of Wuchang. The work of school and college started much as usual, although there were soon evidences that the unrest which has been making school work increasingly difficult for the past few years was still being felt in student circles. Opposition to required worship and religious instruction increased very speedily in the adjoining province of Hunan and it was not long before we felt the tide beginning to rise among our Middle School students. The faculty had spent a good deal of time for the past two years in considering the question of voluntary chapel and about the middle of the term, on the advice of the Bishop, it was decided to make a start by making attendance at daily prayers voluntary, and beginning with the next term to make Religious Knowledge courses elective. These decisions were made before there was any demand on the part of the students on our compound. In other institutions in the city open hostility had already been shown.

Toward the end of the term there were indications of an increase of a spirit of unruliness on the part of the

Middle School students, manifesting itself in refusal to take examinations on the part of some students and the tearing of Bibles, thus showing their unwillingness to take tests in Religious Knowledge subjects.



THE REV. ARTHUR M. SHERMAN, S.T.D.
Principal of Boone College

Meanwhile the political atmosphere was becoming more and more confused owing to the differences between the two wings of the Kuomintang. At the close of the first term we faced the question of whether we should attempt to start in the new term. The majority opinion of those in authority was in favor of reopening. The question of the regulations for registration occupied a good part of our thoughts and we could

not get anything definite from the educational authorities. We had the Canton regulations, which were not so very different from the Peking ones; but there were rumored provincial regulations which made registration of mission schools an utter impossibility.

As a matter of fact, these provincial regulations did appear in the Chinese newspapers about this time but whenever we inquired from friendly officials what course of action Boone should take in the matter of registration, we were told to wait until we had direct and definite information. The government of Wuhan was for the time

being, more interested in fighting the revolution than in education. Under these circumstances the school opened, though it seemed to some of us we were heading the ship into a very stormy sea, at least as far as the Middle School was concerned.

NEW TERM BEGINS

The new term began with our school students being hooted at by the government school students across the way, but the regular work of the school started normally. There were constant interruptions due to innumerable government holidays when the students' unions with the labor unions were obliged to attend mass meetings, hear political speeches and show their devotion to the new government by parading, with a great variety of banners. This also had been the case during the first term and we finally came to the point where the holidays seemed almost as frequent as school days. It was hard to be patient and carry on a school when we often did not know the night before whether the students would come to classes the next day or not.

The college students, realizing the serious purpose which brought them to the Central China University, hit upon the wise measure of sending out representatives to the almost daily celebrations but the Middle School students never missed a trick. It was pathetic to see the small boys being forced out for long hours of celebration and marching in the rain and in the cold. But what the Students' Union of the Wuhan cities decreed all must obey or be accused of being reactionary and unpatriotic or worse still, stamped with the dreaded epithet which struck horror to every student heart, "Imperialistic."

Our students responded so well to the plans of the city Students' Union that in their public meetings Boone was very favorably referred to and the old antagonism to Boone as a Christian school which had marked the few pre-

vious years, seemed to be largely obliterated. Thus things were going on when the Nanking trouble occurred and all the foreign staff was evacuated from Boone.

Left alone, the Chinese staff bravely determined to carry on the work of the school and college. They showed a splendid spirit of sacrifice and cooperation, taking on large loads of additional work in order that as many as possible of the curriculum hours should be cared for. During April however, and especially during the early part of May, a spirit of insubordination to the school authorities grew rapidly in the Middle School. The students began to take things more and more into their own hands and by the 6th of May there was but a semblance of school discipline there. The students left the school for days at a time without permission from teachers. They went out of the compound, which was ordinarily against the rule, any hour of the day or night. They demanded that the required school assembly and school prayers be not held in the same hall. Then they used the school assembly to make speeches denouncing Christianity and denouncing their teachers if the teachers made any statement which the student body did not approve of.

CLOSING OF DIVINITY SCHOOL

The culmination of this hostility came on Sunday, May 8, when the Middle School students staged a demonstration against the Divinity School and its students. On Sunday morning, at the time of the usual church service, they had a procession around the compound with banners on which were inscribed "Down with religion," "Theological students are social parasites," etc. They stamped through the first floor of the Divinity School building, shouting dire threats against the Divinity School students. The next day it was decided that it was impossible to carry on the Divinity School work and it was closed for the term.

CLOSING OF BOONE SCHOOL



BOYS OF BOONE MIDDLE SCHOOL AT DRILL

This picture was taken little more than a year ago and is in striking contrast to the present day disorder pictured by Dr. Sherman

About this time it leaked out that one of the new teachers of Chinese, a stranger to all of us, engaged in February, had deliberately organized a group of students to make such trouble for the Boone authorities that they would be unable to run it. Then the plan for this teacher and his followers to take over the school and run it as a Communist propaganda agency. At first this teacher was very quiet and retiring, but as time went on he came out more boldly, arranged for lectures to be given by outside speakers to the students when students must drop classes and attend, and generally took the helm.

Later, it was discovered that the provincial Commissioner of Education and head of the Wuchang propaganda department, offered a free lodging place and \$5.00 a month subsidy for living expenses to any Boone student who would accomplish his desire and disrupt Boone and the Central China University. The trouble-making students began to suspect that the reports of their activities were reaching Bishop Roots and the foreign executive officers of the school and college who were then in Hankow, whereupon they had a meeting and voted that they would shoot any one who should take tidings

of what they were doing to the school authorities. After shooting him they would report it to the central committee of the government. The institution had become a lawless center of propaganda.

There was no question then but the school must close as it had ceased to be an educational institution. This decision was reached reluctantly, as the staff was most anxious to carry on if possible to the end of the term. We had the very recent memory of the rioting which attended the closing of other Christian educational institutions in our center and there seemed every reason to suppose that the Boone Middle School students would attempt the same thing. In fact hostility was openly directed against three of our teachers and they were obliged to leave Wuchang for a safer place.

Bishop Roots was in frequent conference with the Foreign Office about the situation. He was urged by Minister Chen to keep the school open if possible and was assured that assistance would be given him. But the trouble had gone too far and the executive officers of the school felt they could not possibly carry on any longer, and it was decided to close on May 17. The matter was reported to the For-

eign Office and their assistance was given in such a manner that as if by miracle the school closed without outward disturbance. Even the threatened last minute anti-Boone procession through the city did not come off.

The college students acted splendidly through the whole period of strain and tense feeling. They tried in every way to restrain the excesses of the school but they were outnumbered. The fact that the college students were reasonable and loyal and steady was due largely to the influence of the acting President, Mr. Francis Wei. The students were very fond of him, they appreciated his sterling character and his fine judgment, and the best element of them, fortunately in the majority, would follow his advice. It was unfortunate that the college had to close, but its proximity to the Middle School made it necessary when the trouble reached its most acute stage.

There seems no doubt that the Middle School agitation was engineered from without by radical elements in the Kuomintang (Nationalist Party), just as the labor troubles which came in the first term, were superimposed.

In the case of the labor demands, the school authorities recognized there was justice in them though their methods of forcing them were unreasonable and objectionable. In the matter of the school troubles however, there was no reason or justice—nothing but hatred and madness.

There is a difference of opinion whether it was not a mistake to have opened Boone this term but in spite of all the difficulties, some of the authorities feel that it was a good thing to have made the attempt. If we had not, there would have been those who said: "You cannot tell what would have happened under the new regime—you never gave them a chance." As it was, we did try in the most favorable circumstances as far as proximity to the central government was concerned, where its orders had the best chance of being obeyed. There are those in the government who would like to have preserved the peace of the school, but they were unable to cope with their opponents and wherever this conflict occurs or wherever the radical elements are sufficiently strong, it would seem there is no possibility of carrying on a Christian school.

Japan Honors Social Service Workers

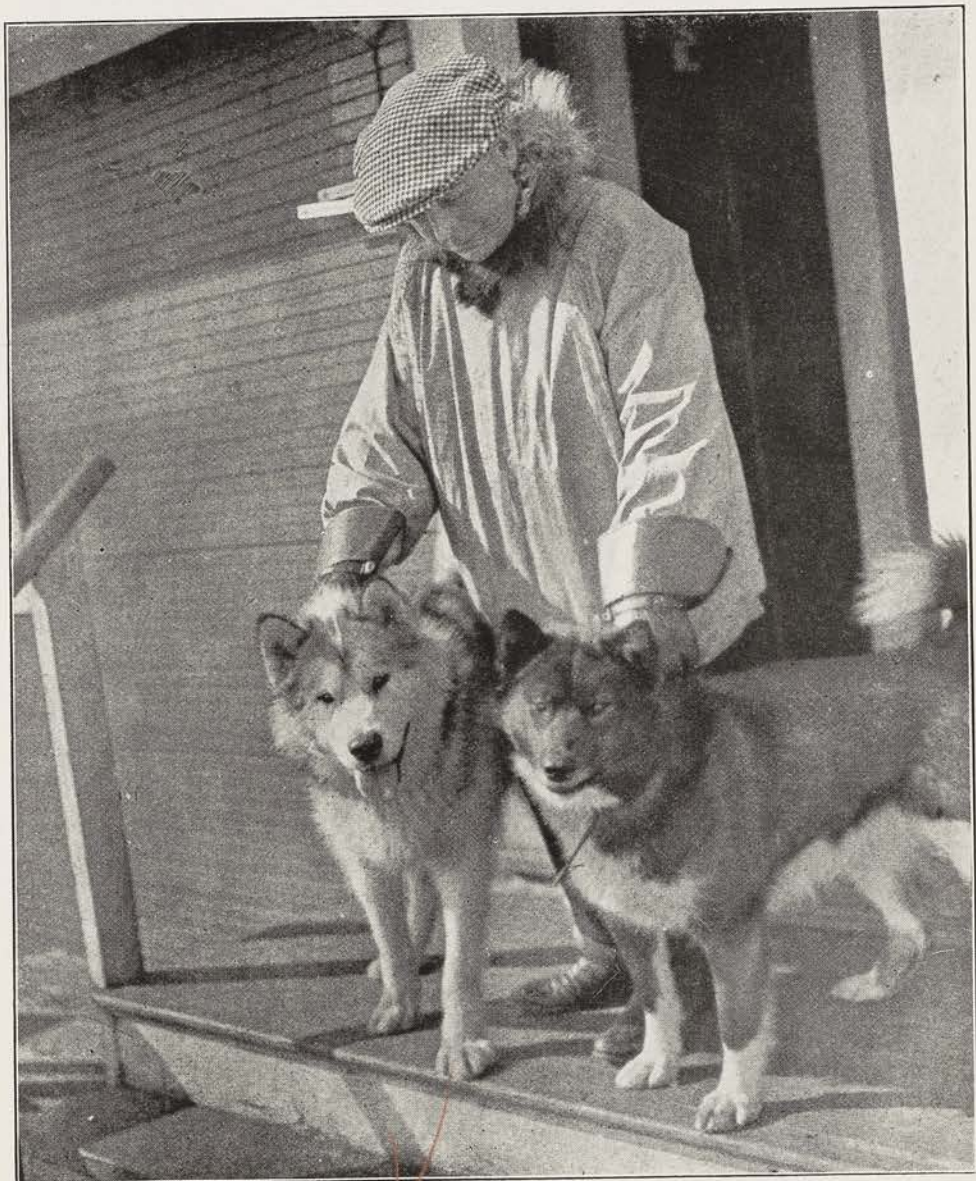
THIRTY-TWO men and women who have spent thirty years or more in Social Service work in Japan were summoned to Tokyo last year to be guests for two days of the Imperial Household. Twenty-five of the number were Christians. There was only one American on the list, Miss Alice P. Adams of the Congregational Church, who has been for thirty-six years at the head of the Social Settlement Work in Hanabatake, but Dr. Batchelor of the English Church, who has spent fifty-one years with the Ainu in the northern part of the island, was one of the guests. Readers of this magazine may remember an interesting account of Dr. Batchelor's work which appeared in the issue for May, 1920.

All these people were notified that they would receive from the Imperial Household a pension of \$250 per year until they were seventy, when the sum would be increased to \$350. The group was entertained by visits to the Imperial Gardens and the Imperial Palace. The Home Minister gave them a dinner and the next day they were entertained at luncheon by the minister of the Imperial Household. The Prince Regent himself gave them an audience in his own home.

The Missionary Herald (Congregational), to which we are indebted for these particulars, says that neither Miss Adams nor Mr. Batchelor will accept the pension, but both expressed their gratitude for the honor shown.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



THE VEN. F. W. GOODMAN OF POINT HOPE, ALASKA

In this "farthest north" mission of our Church Archdeacon Goodman is priest, physician, man-of-all-work, counselor and friend of the Eskimos



DOMESTIC SCIENCE CLASS IN HOOKER SCHOOL, MEXICO CITY

Hooker School is the outstanding feature of our work in Mexico. Bishop Creighton says it is a joy and an inspiration to visit this institution



ORDINATION OF TWO DEACONS AT ST. LUKE'S CHURCH, COEUR D'ALENE, IDAHO
Bishop Barnwell of Idaho in center, Bishop Fox of Montana at left; the two deacons, the Rev. Messrs. James Opie and V. E. Newman, stand on either side of the Crucifer



CONFERENCE FOR COLORED CHURCH WORKERS, ST. AGUSTINE'S, RALEIGH, MAY 31-JUNE 4
This Conference is an annual event and is made possible by the aid of the American Church Institute for Negroes. Miss Grace Parker of the Woman's Auxiliary led the young people



MEMBERS OF THE THREE DISTRICTS OF THE AMERICAN CHURCH MISSION IN JAPAN, NORTH TOKYO, TOHOKU AND KYOTO, WHO MET IN CONFERENCE IN TOKYO, MAY 31-JUNE 2, 1927

Nearly every member of the mission in the three districts was present at this, the most successful conference ever held by the American Church Mission in Japan. In the center of the front row are Bishop McKim (right) and Bishop Nichols (left). Dr. Teusler is the third from the left in the same row. The Holy Communion was celebrated every morning in the Chapel adjoining the Bishop's house and the business meetings were held in the new parish house of Trinity Church. One subject for discussion was "How Can the Foreign Missionary Best Aid the Japanese Church in Attaining Financial Independence and Developing Leadership?" The debates were illuminating

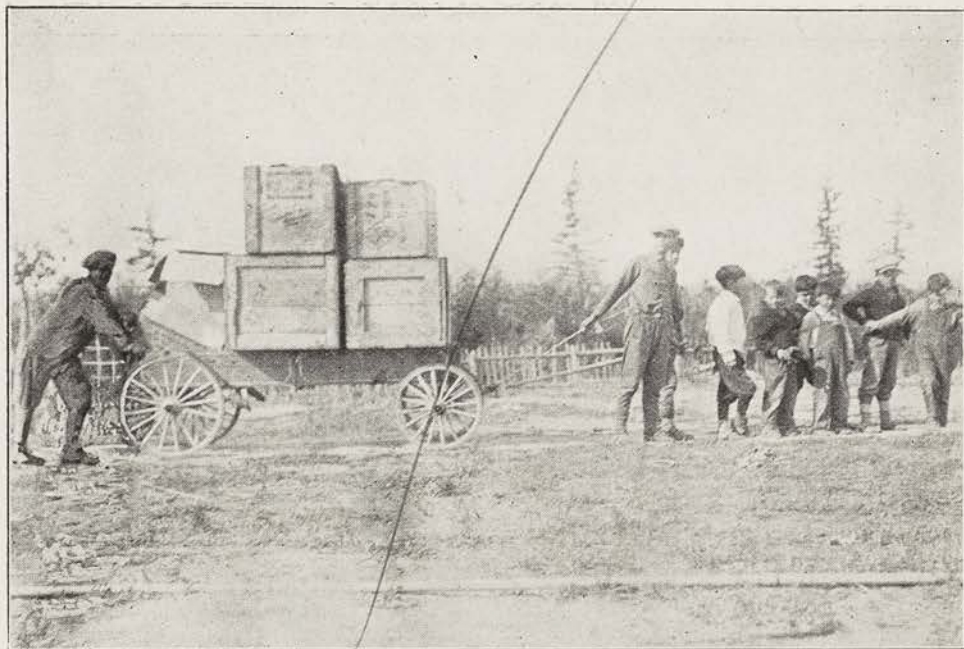


THE BISHOP OF MEXICO AND SOME OF HIS CHILDREN IN GOD

At the left Bishop Oreighton is seen with a recent Confirmation Class. At right are two fascinating little friends of the Bishop who says the Mexican children are delightful



THE RUSSIAN BISHOP AND ATTENDANTS AT ST. MICHAEL'S CATHEDRAL, SITKA, ALASKA
When Sitka was the capital of Russian Alaska, St. Michael's Cathedral had sumptuous vestments and furnishings for the sanctuary, much of which it still retains



BOXES FROM THE WOMAN'S AUXILIARY ARRIVE AT FORT YUKON, ALASKA

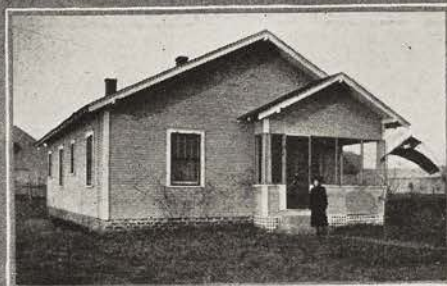
The boys of St. Stephen's Mission are helping to haul the boxes up from the boat landing on the river bank to the house



A JOYFUL DAY AT ST. STEPHEN'S MISSION, FORT YUKON, ALASKA

A large box from Christ Church, Greenwich, Connecticut, has just arrived. We hope preparing it gave the donors as much pleasure as unpacking it will give the recipients

THE LITTLE HOUSE OF FELLOWSHIP



MRS. E. H. J. ANDREWS
STUDENT COUNSELOR



THE PROTESTANT EPISCOPAL CHURCH

The Little House of Fellowship Church

A Center Where Church Students at
a Texas College Find Companionship

By the Right Rev. Eugene C. Seaman, D. D.

Bishop of North Texas

THE pictures on the opposite page show a Student Social Center at the West Texas State Teachers' College at Canyon in the missionary district of North Texas.

Through this college there pass annually during the one long and two short terms a total of 2,000 young men and women, most of whom are to be the future teachers in public schools within the limits of the district of North Texas. When one considers that the district comprises seventy-eight counties which average about 1,000 square miles, and that our Church services are yet unknown in forty of these counties, one sees the great opportunity in such a college for imparting an intelligent and sympathetic understanding of what the Church, as we know it, has contributed to the spiritual life of mankind.

In this district new towns are springing up everywhere and the population is being multiplied rapidly, both by colonization and by births, and everywhere the public school is the civic center and the neighborhood pride.

"The Little House of Fellowship" at Canyon is recognized as the expression of the interest of the Protestant Episcopal Church in the intellectual,

moral, social and spiritual development of the students of this college and the communities from which they come.

Mrs. Henrietta Lamar Andrews, descendant of one of the founders of the Texas system of public education, is student counselor residing in a small rented house, where students come steadily for companionship, counsel and fellowship. The North Texas district branch of the Woman's Auxiliary pays \$300 a year rent for this building.

The Woman's Auxiliary of the Province of the Southwest has voted \$2,000 of its Provincial Special for the three years, beginning with 1927, to the fund approved by the National Council as an Advance Work project, for the erection of a suitable brick building for the Little

House of Fellowship. This will adjoin the brick church which was built by district funds some years ago on a choice lot given by a local communicant of most limited means but of great vision.

The Rev. Frank B. Eteson of Plainview is priest in charge. Mr. Eteson is a native of Hertfordshire, England, who took his degree at Oxford and was ordained by the Bishop of Peterborough in 1905. During the war he served as chaplain in the British army.



THE RT. REV. EUGENE C. SEAMAN, D.D.
Bishop of North Texas

Porto Ricans Worship Reverently in Cockpit

Hospitality Gladly Accepted by Con-
gregation Which Has No Chapel

By the Rev. Aristides Villafane

In charge of St. Luke's Church, Puerta de Tierra, Porto Rico

ABOUT a year ago I went with Bishop Colmore and Mr. Frederic Vall-Spinosa (a Porto Rican who is a good Churchman) to see if we could find a proper place to build a chapel for the lepers at the new hospital which had been built for them by the government. When we looked around I noticed that not far from the hospital there were many houses and children too! I asked if there was any church for them and was told that there was a Roman Catholic church about five miles away, and of course it was not easy for the people to go regularly there.

I asked Mr. Vall-Spinosa, whose farm was nearby, if he would introduce me to some of the people so that I might offer them my services. He did so and his foreman offered us the use of his house until we could build a chapel. The way in which we began a mission there, and the welcome given to it by the country people, was told by Miss Ethel M. Robinson in *THE SPIRIT OF MISSIONS* for March of this year.

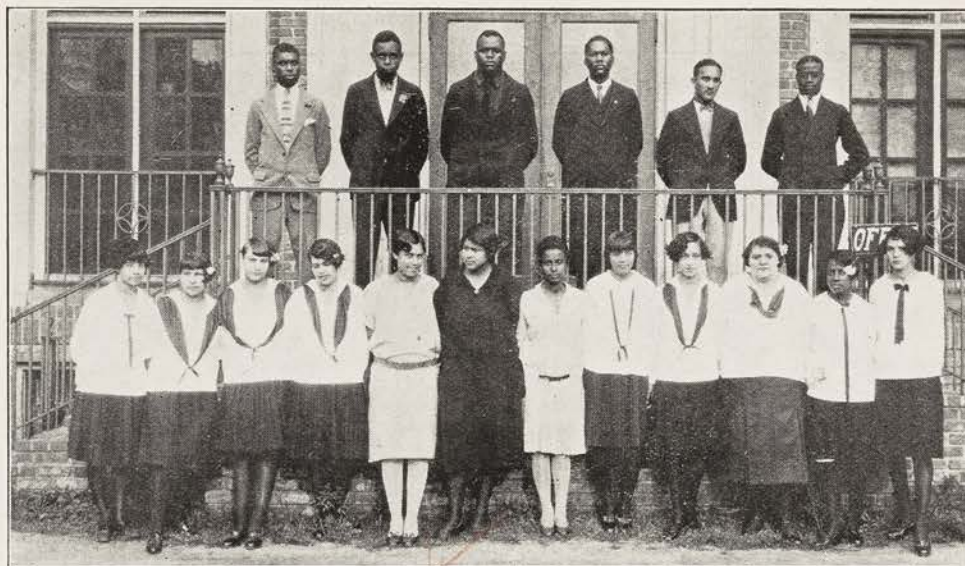
Lately, the house of the foreman has not been large enough for the growing congregations. What could we do? Our chapel was still only in our minds. A cockpit was the social center of the *barrio*. It belongs to Don Panchito, our landlord. He offered me the use of it, but I objected and explained to him that the only way we could use it would be if no more cock fights were to be held there.

Nothing more was mentioned about this matter; and on Epiphany Day I had planned to celebrate the Holy Communion there. No comfortable place

was to be found, so I told Don Panchito that I was going to use his place, the cockpit. It was decorated with palm branches and a portable altar was put there with many flowers and two candles and a crucifix. On that glorious day we had a procession with a girls' choir, altar boys and the Three Wise Men on horseback. We marched through the mountains down to the place of worship and the Holy Eucharist was celebrated in the cockpit. A pig and some chickens formed part of the congregation, but there was not any sign of irreverence. The Eucharist was celebrated with all inspiration and then Christmas presents were given to the children.

After everything was over Don Panchito called me and said: "See, Padre, I know that this cockpit is consecrated now to the Lord and I have decided that you use it again from now on because no more cock fights will be held here." I thanked him for his kindness. The people who come to know about this event will comprehend that it was by the influence of the Holy Spirit that the decision of this man was made. He realized that the Holy Sacrament of the Body and Blood of our Lord Jesus Christ was celebrated there and he could not profane the place with cock fights.

But still we have our chapel in mind and we will not be satisfied until we have it built. All the men and women of the *barrio* have offered their services, free of any charge, to work in the building of it. Mr. Vall-Spinosa has given us a lot of ground for it and up to the present we have received \$265 for the material.



THE BISHOP FERGUSON CLUB AT RALEIGH, NORTH CAROLINA
This is the unit of the National Student Council of the American Church Institute for Negroes in St. Augustine's Junior College

Negro Student Council Active

Units in Forty Schools and Colleges Make for Bond of Fellowship

By Everett W. Johnson, B. S.

Executive Secretary of the National Student Council of the American Church Institute for Negroes

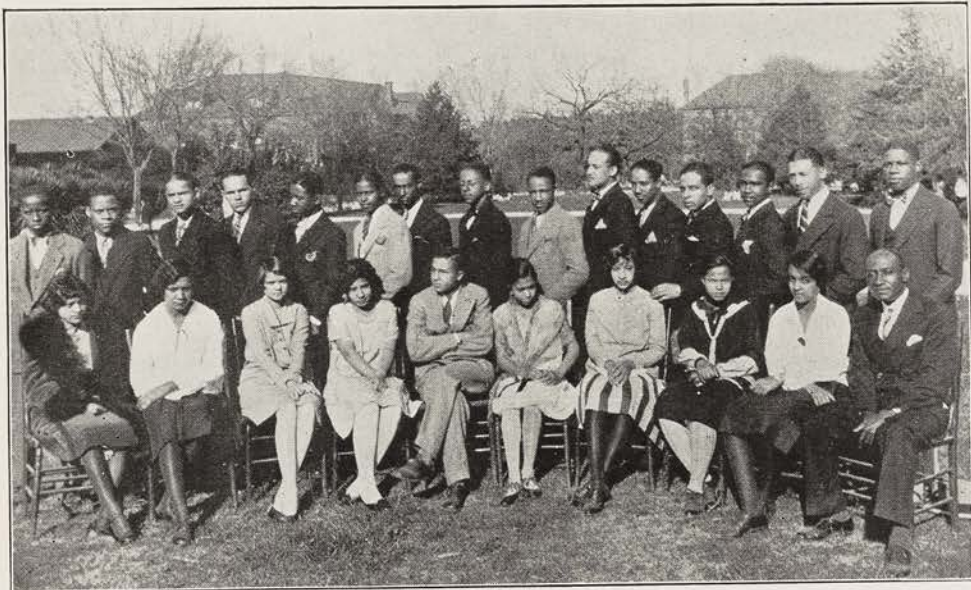
THE National Student Council of the American Church Institute for Negroes was organized in 1923 for the purpose of mobilizing more thoroughly the Negro students who are members of our Church in a five-fold program of Worship, Study, Gifts, Service and Fellowship. This is done by means of units in the various educational institutions. The officers are all students elected at the biennial conference, with the exception of the Executive Secretary and Treasurer, who are elected by the American Church Institute for Negroes. At the present time there are units in over forty Negro schools and colleges.

Some of the active units of the Council are the Bishop McDowell Club of Tuskegee, Ala., the Randolph Club of

St. Paul's School, Lawrenceville, Va., the Bishop Ferguson Club of St. Augustine School, the Robert W. Patton Club of Fort Valley, Ga., the Athenian Club of Voorhees School, Denmark, S. C., the Archdeacon Pollard Club of Virginia State College, Petersburg, Va., and the various units found at St. Athanasius School, Brunswick, Ga., Atlanta University, Okolona School, Okolona, Miss., St. Mark's School, Birmingham, Ala., Howard University, Washington, D. C., Lincoln University, Pennsylvania, Fisk University, Nashville, Tenn., South Carolina State College of Orangeburg, S. C., and the Hampton Institute.

The Council has held so far four Conferences at St. Augustine, Raleigh, N. C., Atlanta University, Atlanta,

THE SPIRIT OF MISSIONS



THE BISHOP McDOWELL CLUB OF TUSKEGEE INSTITUTE
*One of the more than forty units of the National Student Council of The American Church
Institute for Negroes*

Ga., and St. Paul's School, Lawrenceville, Va. The Conference held at St. Paul's School in 1926 was a most interesting and profitable one. The presence of the Rev. Paul Micou, B. D., the Executive Secretary of the National Student Council, was an inspiration. It was largely due to Mr. Micou that the Negro Student Council was formed. In explaining his interest in

the Negro Mr. Micou said that he was trying to make return to the colored people for some of the kindness shown by them to him in his early boyhood days. Mr. Micou has richly repaid this debt.

Those who were present look forward to gathering in 1928 with renewed hopes for the usefulness of the National Student Council.

Annual Conference for Colored Church Workers

THE annual Conference for Church Workers under the auspices of the American Church Institute for Negroes was held at St. Augustines, Raleigh, North Carolina, from May 31st to June 4th of this year. [See p. 479.]

Classes were conducted on the modern ministry by the Rev. Dr. Toop, rector of the Church of the Holy Apostles, Philadelphia, on religious education by the Rev. S. H. Bishop of St. Philip's Church, New York, and on social case work by Miss Agnes Cra-beau, of the Church Mission of Help.

Courses in health and social hygiene were contributed by Miss Elsie G. Dexter, of St. Agnes Hospital, Raleigh, N. C., and Mr. Franklin D. Nichols of New York. The conference was under the general direction of Mr. E. W. Johnson, executive secretary of the National Student Council.

At the same time a Conference of young women was held in the Bishop Tuttle Training School for Church Workers, where Miss Grace Parker conducted a class in the work of the Woman's Auxiliary.

A Woman's Thirty Years Among the Ojibways

Passages from An Unpublished Autobiography

By P. C.

Teacher, Guide and Friend of Indians on the White Earth Reservation, Minnesota

1. Arrival at the Mission—Dedication of Church and Indian Council—Marooned in Mid-Stream

In the summer of 1891 a young woman left a home of culture and refinement in the East to adventure for God in what was then the wilderness of Northern Minnesota, because a friend who was at work among the Ojibways on the White Earth Reservation had written her of the great need for teachers. Bishop Whipple was at the time nearing the close of his life work for the Indian; Archdeacon Gilfillan of blessed memory was at the height of his powers.

The success of this young woman's efforts proved once more the truth of the assertion that the best is none too good for the mission field. "P. C." retired in 1922 and has been employing her leisure in writing her recollections, from which we are permitted to make extracts which we will publish from time to time in *THE SPIRIT OF MISSIONS*, confident that many of our readers will enjoy these simple annals of a life spent among primitive surroundings to bring light and hope to a neglected race.

MY JOURNEY westward was as prosy and uneventful as a journey could well be until I reached Detroit, the end of my railroad trip, and put up at an excellent hotel to await the mail carrier's cart which leaves every morning at nine-thirty for White Earth Reservation. "Shall I have to engage a seat beforehand?" I inquired of the landlord. "Oh, I guess not, but here is Mike. How say, Mike? This lady says she wants to go to White Earth tomorrow, can you take her?" "Why sure," said Mike, surveying me, "you be ready at nine-thirty and I will come here for you!" Mike appeared promptly and after an awkward scramble I took my seat in the back of the cart which was loaded with packages and boxes of all sizes.



ST. COLUMBA'S CHURCH, WHITE
EARTH

*On the site of the first log church built by
James Lloyd Breck*

It was an all-day drive through a beautiful country of rich green meadows and beautiful woods. We were within a few miles of our destination when we met a lady and gentleman in a two-seated buggy drawn by a pair of plump ponies. "Who are these people?" I asked in some surprise, as the whole turnout seemed out of place in this wilderness. "That," said Mike, "is the Rev. Mr. Gilfillan and his wife and they are good, good people." When we were within speaking distance Archdeacon Gilfillan alighted and introduced himself and his wife. "We are very glad to see you. We cannot stop now, as we are on our way to see a very sick Indian, but will see you later at the hospital, so good-bye for the present."

When we reached



DEACONESS SYBIL CARTER
*Who established the lace making industry among
 Indian women*

the Bishop Whipple Hospital I found my friend, Mrs. C., at the gate to meet me. You can fancy what a joyous meeting that was. She had been exiled from home and old friends for a year and we were so happy to see each other again. After I had washed some of the travel stains off she took me into the room where the Indian women were holding their weekly meeting and I was introduced to them all with due ceremony.

Before very long Archdeacon and Mrs. Gilfillan returned from their errand of mercy and joined us. The Archdeacon speaks the Ojibway language like a native and he is in close touch with all his widely scattered flock. He held a service in the Indian tongue in which the women joined very reverently. When the meeting was over the women threw their shawls over their heads, although it was a hot August day, and went off in different directions.

“Why, where in the world do they all live, I see no sign of a human habitation any where?” I remarked. Mrs. Gilfillan took me to the door, and pointed out several log cabins so much the color of their surroundings that only a sharp and practiced eye could discern them in the waning light. Seven small lakes were also visible from the hospital. I confess I was somewhat appalled at the very primitive conditions, absolutely no modern convenience, not even a pump. The ancient moss-covered bucket of poetry is what we depend on for our water supply, and all other arrangements are equally crude.

[The frame building, which had succeeded the first little log church on the Reservation, had in turn been outgrown by its congregation and the dedication of the new church was a great event in the life of the mission.—Ed.]

OUR beautiful new church is completed and the day has been set for its dedication. Of course, we are all very much excited over the preparations we are making to entertain the visiting Bishops and other clergy. Mrs. C. is drilling the choir. The men are hunting, and the women are having a grand housecleaning and cooking orgy, as there will be many relatives from the other missions who will have to be entertained, probably for some time.

The important day dawned beautiful, bright and warm for the season. The whole countryside was in its most gorgeous array of autumn foliage, and everything was in readiness in sanctuary, hospital and home, Mrs. C. and I donned our most dignified garb and then we waited. Long before the time appointed for the service the Indians had begun to gather and two agile lads had climbed high up in a tall pine tree, that they might be the first to spy the cavalcade of visitors. When they shouted “Here they come, here they come!” the church bell immediately sent out a joyous peal, and there was

a sudden upstarting of many recumbent figures from the grass and every eye was turned toward the road where a long line of carriages was approaching. The Bishops, priests and deacons entered the hospital to make ready for the service and the other visitors went directly to the churchyard where they waited for the clergy who soon appeared robed in their vestments with the venerable Bishop Whipple leading the procession.

They marched to the church through a lane of Indians drawn up on either side of the road. The Indians love ceremony, and this scene made an indelible impression on their minds, for it was the outward and visible sign of the reverence and adoration due to the Great Spirit. The long service (long, because the Bishop's sermon was translated into the Ojibway language) was most impressive, and not a word nor gesture was lost upon the attentive congregation.

When the service was over every one adjourned to the little old church where tables were set and a banquet was spread. And what a feast it was! Such an abundance and variety of game you never saw. There was enough and to spare for everyone. Finally the company departed with many words of praise and appreciation, unanimously declaring it one of the most perfect days they had ever spent.

Bishop Whipple remained, at the earnest request of the Indian men, to hold a council with them. The Bishop sat enthroned in a big armchair and the Indians sat on chairs or stools or beds. White Cloud as Chief was the first speaker.

"What I have got to say is this, I hear that the white people say that I am going to get up a war party to fight them, but that is not a true thing to say, for I will not do that if the great white father in Washington will do what he say he will do for my poor people."

There was silence for a few moments.



THE RIGHT REV. HENRY B. WHIPPLE, D.D.
Known as the Apostle to the Minnesota Indians

Then Nashotah, his son, translated this into English. Another silence, then the Bishop spoke.

"I am glad to hear that you are not thinking of getting up a war party, my friend; that would be a very bad thing to do and I think if you have patience you will find the Great White Father will do as he promised to do."

I can't give you the council verbatim, as it lasted for hours, but the Indians laid their grievances, many and sore, before the Bishop. He listened, sympathized, explained and excused and whenever the debate threatened to get rather heated he passed a box of cigars among the agitated speakers and their wrath went up in smoke. I wondered greatly at the patience, tact and wisdom of the Bishop. He advised them to be patient and prudent and promised when he went to Washington to lay their case before the President and see what could be done for them.

[In 1890 Bishop Whipple invited Miss Sybil Carter to visit Minnesota with a view to bettering the condition of the Indian women. Remembering what had been done among the Irish peasantry and the poorer women of Northern Italy she introduced the lace industry among them.—ED.]

AS THE lace making had been so successful at White Earth, Miss Carter resolved to open a school at Wild Rice River and Mrs. C. volunteered to go as teacher there. So we four, Ogema, who was to be our Jehu, Mrs. C., Miss Carter and I started off on a journey which was to prove a little more adventurous than we anticipated.

Our way lay over the prairie on a road but very little traveled. At this season, when the thaw has set in, it requires some imagination to see that there is a road. However, we plowed and splashed along for many miles without serious mishap until we came to Wild Rice River. Ordinarily this is a gentle stream, but the melting snows and heavy rains had made a turbulent torrent of it, and we found, to our dismay, that the bridge had been carried away. Now what were we to do? It never takes Miss Carter long to decide a question, so after measuring the stream with her eyes she announced "The river is neither very wide nor deep and I think we can ford it. Drive through, Ogema!"

Ogema looked very dubious and had much trouble in forcing the ponies into the rushing water, but they did their gallant best and pulled the heavy load along until they reached the middle of the stream when some obstacle in the bed of the river clogged the wheels and we could get no further. There we were, perched perilously in midstream, and what to do next we did not know. Neither voice nor whip could make the ponies move. Finally they sat down on their haunches trembling violently and waiting for the foolhardy mortals

to help them out of the predicament into which they had forced them, but Ogema was as much at a loss as we citybred women.

Finally Miss Carter again said (but not quite so confidently this time) "The river is neither wide nor deep, and we are half-way over; let us wade the rest of the way." The same thought had occurred to the rest of us, but the prospect of plunging into that icy, rushing water was almost too forbidding. However, that was the only way out of the dilemma so we debated, "Should we take off our shoes and stockings?" "No, no," said Mrs. C., "How do we know what we will be walking on? And let us all hang together so that if one slips or falls the others can help her up." So lifting our skirts, in we plunged, gasping and shuddering, and made a desperate scramble for the further shore. Neepie and Nodin, the ponies, seemed to think they were being forsaken and scrambled to their feet to follow us. Ogema jumped into the stream and pushed and lifted until with the combined efforts of horses and man they were freed and needed no urging to get across the river.

"Is it very far to the mission school now, Ogema?" asked Miss Carter. "No, not very far, walk there pretty soon," responded Ogema. "Well then let us walk as fast as we can, that will warm us up and dry our clothes," directed our generalissimo. Accordingly we wrung what moisture we could from our dripping garments and made what haste we could, sometimes walking, sometimes running, toward the mission school. Ogema reached the school long before we did and gave the teachers such an account of our exploits that they ran out to meet us, led us to the big heater, took as many of our wet garments off as we could spare, plied us with hot tea and did all they could to make us comfortable. Strange to say none of us felt any bad effects from this impromptu icy bath. [*To be continued.*—ED.]



SCHOOL BUS OF ST. MARY'S JAPANESE MISSION, LOS ANGELES
Given by the non-Christian parents as an appreciation of the work done by our Church for their children in the last fifteen years

Shall Our Future Citizens be Christians?

A Japanese Priest in California Helps
to Answer "Yes" to This Question

By the Rev. John M. Yamazaki

In charge of St. Mary's Japanese Mission, Los Angeles, California

TO THOSE who believe in Christian Americanization, the work being carried on by St. Mary's Mission for Japanese in Los Angeles, California, will be very significant.

The Mission is just an old residence converted into a Mission House, but there is an astonishing amount of work being done there. A daily kindergarten of fifty children is maintained and a Sunday school with an enrollment of more than two hundred and fifty children. A weekly Bible Class is held, the Woman's Guild meets and the Brotherhood of St. Andrew is active. There is a daily afternoon parish school with seventy pupils, a young citizens' club of sixty, a troop of Boy Scouts and candidates' classes of the

Girls' Friendly and Girls' Reserve. All these activities in our small mission are instigated by our earnest desire to make the Japanese in this country, particularly those American-born Japanese children, thoroughly Americanized and Christianized.

The importance of our kindergarten is seen by the fact that it is really the gate for these Japanese children, born of alien and non-Christian parents, to the Church life and also to the American life.

The kindergarten is taught by Miss Mabel Morehouse, assisted by Mrs. Kobayashi, a Japanese Biblewoman. It has been maintained for the past fifteen years and has trained nearly five hundred children. The parents are

THE SPIRIT OF MISSIONS

mostly non-Christian Japanese and trust their children to the Church to be Christianized and Americanized. Last year these non-Christian parents purchased and gave to us a beautiful school bus in appreciation of the work done for their children.

We have a splendid leader for our boys, Mr. Sano, who is a graduate of the law school of the University of Southern California, and who was a volunteer to the American Expeditionary Army in the World War. He was honorably discharged and given American citizenship. He is our scoutmaster and leader in our Americanization work.

Mainly through the kindergarten the large enrollment in our Sunday School has been achieved. As many of the children are very young, and some live quite a distance from the Mission, they are brought here from many directions by Mr. Hayashi, our lay reader and teacher, in the bus, and by five volunteer workers who are members of the Brotherhood of St. Andrew in other cars.

These workers attend the early celebration of the Holy Communion in the Chapel, then have breakfast together at the Mission, and remain to do their part in the Sunday School work.

With these works going on, who can say that the Japanese in California cannot be assimilated or Americanized?

This Christian-Americanization work is being done very earnestly by various denominations on the Pacific Coast. In Los Angeles alone there are eleven different churches at work in evangelization of the Japanese. The Presbyterian and Congregational Churches have united in building a \$100,000 church for the Japanese; the Methodists have a \$45,000 building, the Baptists a \$40,000 building, the Christians one costing \$70,000, the Reformed Church a \$30,000 building. When you come to our Mission, which has no proper church building, you will wonder to find that we have the largest Sunday School, in spite of the fact

that we haven't enough room to take in the classes. Four classes are taught in the Mission House, three large classes in the Parish Hall, one in the bus, a large kindergarten class out in the yard and one in Miss Morehouse's apartment. Sometimes a class is held in the rector's parlor or dining room, and even in the garage.

When one finds that a \$100,000 Japanese church has only one hundred and seventy-five in the Sunday School there must have been some miracle achieved for us to have an enrollment of two hundred and fifty and the number ever increasing. This condition, however blessed, cannot continue longer in this way. The time has come when St. Mary's must have a church and well-equipped Parish House to continue its important work. It is the one mission among the Japanese whose work has been blessed so abundantly and which has no proper church building. This does not mean that the local Church does not support the work—quite the contrary is the case. The diocese of Los Angeles is doing its best—and is giving more money to the Japanese work than to any other mission. There are four paid workers to be supported—three paid by the diocese and one by the Mission. The Woman's Auxiliary has been supporting our work very warmly during the twenty years of our existence. The present church site was purchased by the Woman's Auxiliary and for many years they also were the sole support of the Bible-woman.

St. Mary's Mission has now the leadership in evangelical work for Japanese in Southern California. But now we face a crisis! Whether or not we can keep this prestige! Can we afford to lose such an opportunity by coming too late to rescue this situation? Already we have lost some young men who are above the Sunday School age on account of lack of equipment. To meet this need we require at least a \$40,000 church building!

To go back to the origin of our Mission I want to mention the name of

SHALL FUTURE CITIZENS BE CHRISTIANS?



CONFIRMATION DAY AT ST. MARY'S JAPANESE MISSION, LOS ANGELES

Miss M. L. Paterson, the founder of the mission, sits in the center between Bishop Stevens (right) and the Rev. J. M. Yamazaki, priest in charge

the founder of St. Mary's, Miss Mary Louise Paterson. As a returned missionary from Japan, twenty-five years ago, she spent several years in Japanese mission work in San Francisco, where she started a Mission. There she held a weekly Bible class for some twenty young students. As a result four most earnest young men dedicated their lives to the Master's work. They were educated in American Divinity Schools. The Rev. Light S. Mayekawa is now rector of Sendai Church and is doing splendid work under Bishop McKim; the Rev. Paul Murakami is in Fukushima under Bishop McKim; the Rev. Paul Ito is in Kent, in the diocese of Olympia, Washington, and last of all, myself. After graduating from Berkeley Divinity School I have been rector of St. Mary's for fifteen years.

It is my earnest prayer that the Japanese born in this country will all be Christianized and Americanized. To me the solution of the Japanese problem in California is to first Christianize and Americanize them and then, in

the future, through the efforts of the Church and faith in Jesus Christ, all will be well, contrary to the fears now expressed by many people.

Let me add one thing more—that is the attitude of Japanese Christians in California. They know just where they are and it is rather surprising to find that they, instead of resenting the passage of the anti-Japanese laws, which certainly make it rather hard on them, rather are inclined to accept them as a challenge, and are sincerely trying to have their second generation brought up in the Church, in order that they may be good American citizens, and to prove by them what they will be in the future, that they are not such undesirable and unassimilating people.

Under the head of "Advance Work" in the program of the National Council for this triennium is an item of \$10,000 for St. Mary's Mission among Japanese in Los Angeles. Will not the Church People stand back of our earnest efforts?

Native Candidates Confirmed in Mexico

Young People From Eight Stations
Meet in Cathedral to Receive Rite

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

DURING my visits to the field last year in nearly every case at the conclusion of the service, I was introduced to a group of young people who were preparing for Confirmation and waiting for the day when the Bishop could confirm them in their own churches. Nothing worried me more in connection with my work as Bishop of Mexico than my inability to confirm these young people.

Early this year, and after I had registered and had received Government permission to officiate in Christ Church Cathedral, Pachuca and Tampico, I was in conference in *Gobernacion* about various matters pertaining to the work of our Church in this Republic. During the conversation I complained bitterly about the Government inhibition which prevented me from confirming these young Mexicans. My conferee, after a moment's pause, said, "Bring them into Christ Church Cathedral and confirm them there, you have permission to officiate in your Cathedral and this ought to solve your problem." Of course it did not, but nevertheless it gave me opportunity to confirm such candidates in the vicinity of the City of Mexico who could be brought into the Cathedral without too great expense. As one result of a statement in *THE SPIRIT OF MISSIONS*, sufficient funds came to me to finance the project.

On Trinity Sunday fifty-one candidates presented themselves in the Cathedral, fifteen from San Pedro Martir, eleven from San José, seven from Poptotla, six from Toluca, four each from Nopala and Encinillas, two from San Bartolo and one each from Santiago Loma and Humini.

The church was well filled, the vast majority of those present being Mexicans and Spanish-speaking, hence the Holy Communion up to the Nicene Creed was entirely in Spanish, as was the service of Confirmation. I made a short address to the English-speaking congregation and then read a short address in Spanish to those who were confirmed.

Those who were privileged to be present will always remember the earnestness and reverence with which these children of the Church in Mexico came into the fullness of their privileges. Various strata of society were represented and some of the class came especially attired for the momentous occasion, others came in humble attire, some in sandals and some barefooted.

This makes the second contact which the English-speaking congregation who attend the Cathedral have had with their Mexican brethren, and I am sure I voice the sentiments of our native clergy when I say that they and the members of the Mexican Episcopal Church appreciate to the full the courtesy extended to them by the Dean and congregation of Christ Church.

ST. MATTHEW'S GUILD, Fairbanks, Alaska, holds an annual fair in the autumn, the proceeds of which are devoted to the upkeep of the George C. Thomas Memorial Library. The Rev. H. H. Chapman, who is in charge of St. Matthew's, asks us to state that Mrs. Arthur McGown has been elected secretary of St. Matthew's Guild to succeed Miss Ada Chapman. Boxes for the annual fair should be addressed in care of Mrs. McGown at Fairbanks, Alaska.



CONFERENCE OF EDUCATORS AND MISSIONARIES INTERESTED IN LIBERIA
This conference was called at Hampton, Va., by Mr. James L. Sibley and included such prominent people as the Rev. J. O. S. Huntington, D.D., Father Superior of the Order of the Holy Cross, and Miss Jean McKenzie, the noted author

Liberian Conference Meets at Hampton

Missionaries on Furlough Join With Prominent Educators in Preparing Program

By Mary W. McKenzie

Missionary Teacher in Liberia

A MEETING of great interest and importance to all concerned in Liberia's progress was held this spring at Hampton Institute, Virginia. It was in the nature of an educational conference and institute and was called and conducted by Mr. James L. Sibley, Educational Adviser to American Boards having missions in Africa. Missionaries at home on furlough from the Lutheran, Methodist and Episcopal Churches were in attendance. In addition to the Liberian workers there were others from Angola and the Cameroons, thereby giving breadth of vision and experience to the work.

Prominent visitors and speakers included the secretaries of the boards represented, Father Huntington of the Order of the Holy Cross, Mr. Harvey Firestone, Jr., Dr. Thomas Jesse Jones, of the Phelps Stokes Fund, and Miss Mabel Carney, Professor of Rural Education in Columbia Univer-

sity, who made a visit to Liberia last year while touring Africa in the interest of Negro education. It would be impossible to enumerate all who contributed to the program, as Mr. Sibley had an expert on every phase of the work from the raising of chickens to the training of teachers, and it was all so interestingly done that many would like to become farmers as well as teachers and clergymen.

There were three very definite results from the Institute. A curriculum was worked out for the schools on a 4-4-4 plan—four years primary, four years intermediate, and four secondary. It was mutually agreed that all this work should be as simple as possible, adapted to the native child's environment, and using native arts and materials wherever possible. Handiwork was stressed as important.

The second result was a series of readers for the primary grades. These are being prepared by Miss Rachel

Anne Fuller of Columbia University. A part of each day was given over to work on these books, the members of the Conference working as a committee, led by Miss Fuller, in order that the books may express Liberian thought and action.

The third result was a definite program of work with women and girls of the native village. The committee at work on this was led by Miss Jean McKenzie. She was ably assisted by Mrs. George Schwab of the Cameroons, and

our own Miss Seaman of the Fannie Schuyler Memorial School at Bahlo-mah. This program aims towards personal evangelization plus better home and health conditions.

Too much cannot be said in praise of Mr. Sibley, who had a definite program planned and put it across. It is the opinion of the writer that the Mission Boards represented in Liberia are fortunate in their adviser and that a new day had dawned in the educational world of that country.

Notes from China

THERE was a wonderful service on Whitsunday in St. Paul's Cathedral, Hankow, when three men were ordained to the diaconate and five deacons advanced to the priesthood. The three new deacons are Hu Teh-lin and Tsang Mien-tsz, graduates in January from the Central Theological School, Nanking, and Ou Tz-hsin, a graduate of the Boone Divinity School as well as of Boone College.

The five new priests are the Rev. Messrs. Yang Yuin-ch'in of St. Andrew's, Wuchang, and Yin Tsz-min of the Chapel of the Resurrection, Wuchang, both of them graduates of the Central Theological School, Nanking; Liu Yao-chang who has just been appointed to Shayang, and Wang Chikang of Siangtan, both of them graduates of Boone and of the Boone Divinity School. The eighth priest is the Rev. Nelson David Gifford, Jr., who went to China as a deacon last autumn.

It was a very happy occasion with a fine congregation in the cathedral and eight Chinese priests, the Rev. A. E. Koch, Chaplain of the U. S. S. *Cincinnati* and Bishop Holden joining in the laying on of hands.

Bishop Root says, "I have naturally had a great deal of hesitation about going ahead with ordinations at this present time. But this class seemed to be, all of them, such good material, and

to be meeting the difficult situations of the present time in such fine spirit, and furthermore, the Standing Committee of this Diocese and all my counsellors here seemed to be so unanimous in approving this step, that I could not doubt the wisdom of going ahead. I was especially satisfied with the statement of Liu Yao-chang, when we were in the midst of a crisis a few weeks ago. He said he hoped he could be ordained to the priesthood even if in the near future the Mission had to be broken up and the foreigners go home, for in that case he would return to his country home, till his fields and preach the Gospel and administer the Sacraments, while making his own living after the example of the Apostle Paul."

BISHOP GRAVES, commenting upon the presence of British troops in the neighborhood of St. John's University and St. Mary's School, says: "Our ladies over at St. Mary's tell me that though they have had to pass the posts just outside St. Mary's many times a day for these several months they have never been exposed to the slightest impoliteness by word or look from any of these men, which is I think a very high testimony to their character. This particular regiment consists mostly of lads from English farms. They and the Devons

come to St. John's and hold their parade service every Sunday morning in our big assembly hall. I had the pleasure of preaching to the troops last Sunday morning and it was a fine, hearty Christian service. The chaplain tells me he has 186 candidates for Confirmation which speaks very well for his work and for the men.

"We have provided a room in the dispensary where the Roman Catholic chaplain says Mass for the Roman Catholics in the camp. The same room is used later in the morning for a service for nonconformist soldiers.

"St. John's has a good many activities going on in addition to the religious services. Jessfield Park is within a few hundred yards of St. John's University Compound. While outside of the International Settlement, the Park is in the center of a section in which many American and British residents of Shanghai have their homes. During the spring it has been used as campaign space for the British troops. Friendly relations have naturally developed between the American missionaries domiciled at St. John's, after being obliged to leave their stations in the interior, and their British friends who have meant so much in the way of protection. The military band gives a concert every Sunday on the compound and there are also two or three moving picture shows each week in Assembly Hall. The officers are beginning to play tennis on the courts and the soldiers are having a great time playing football on the university athletic field. The presence of the British Army has meant very much to the safety not only of our property, but also of our missionaries."

THE trouble in China affects individuals in all sorts of ways. One of our missionaries had gone to the foreign hospital for a dental operation. "Did I write you," she asks, "that the Labor Union called a general strike

while I was under the anaesthetic? It meant spending the night at the hospital as there were no rickshaws to be had, and it was raining."

STATISTICS have their uses. These, for example, recently received from the District of Shanghai, while they cannot possibly measure the value of the Church's work there in the past year, nevertheless may serve to build up in the reader's mind a more definite idea of the mere quantity of that work, and increase our confidence that, however keen the trials of the present and however dubious the immediate future, something of permanent spiritual value is established there. The figures refer to the District of Shanghai alone. An asterisk denotes increase over 1925.

| | |
|--|--------------|
| Catechumens | 1,243* |
| Baptisms, infant | 226* |
| Baptisms, adult | 323 |
| Confirmations | 335 |
| Baptized Christians | 6,981* |
| Communicants | 3,884* |
| Celebrations of the Holy Communion | 1,413 |
| Other services | 14,334* |
| Pupils in Day Schools | 2,184* |
| Boys, 1,205* ; girls, 979* | |
| Pupils in Boarding Schools..... | 2,107* |
| Boys, 1,577* ; girls, 530* | |
| Pupils in Sunday Schools | 4,306* |
| Boys, 2,764* ; girls, 1,542 | |
| Catechists and assistants | 45* |
| Bible women | 22 |
| Contributions | \$27,636.26* |
| Nurses' Training Schools | 4 |
| Teachers | 38* |
| Pupils | 121* |

BISHOP ROOTS, writing on May 25th, said they had rather a bad scare on May 23rd, for a regiment of the Second Army, Fourth Division and a small detachment of the same Division of the same Army occupied both St. Hilda's School and the Boone compound that afternoon and night. The

Ministry for Foreign Affairs, however, took up the matter at once with the effect that when the Bishop went over to see these places in the morning, he found them entirely clear of all the soldiers, and the damage which had been done was negligible.

"I am somewhat anxious," continues the Bishop, "about the Women's Hospital where we have some thirty women-nurses or student-nurses and about sixty women-patients. We shall try to reduce the number of women on that side of the Hospital as easily and inconspicuously as possible. And I think we can do it more easily because the Men's Hospital has had to be reopened to meet the emergency. We have taken in ninety-five wounded officers already. I am glad to say that thus far all the officers have been very friendly and helpful in their relation to us and the Hospital, and are backing up our effort not only to keep going but to maintain discipline, which is a still more difficult matter."

OUR deacon at an outstation, in the district of Hankow, was obliged to leave his home at one o'clock on Sunday and go without any baggage whatever, or even an umbrella, to Hankow, because the members of his congregation told him that he had become a marked man, and was likely to be attacked as a counter-revolutionary. The Communists in that region seem to have almost entire control of the whole situation. At Hanyang soldiers interfered with our services on Sunday, even breaking up the lectern while Deacon Liu was reading the lessons. The tact of our two clergy, however, seems to have saved the situation and turned it into an effective opportunity for witness to the Gospel.

THE present head of the Department of Education of the Nationalist Government in Hankow is reported to have made the following statements to a Christian Chinese educator who was seeking information in

regard to the future of Christian education in China:

1. That in principle there is no place for Christian education and education conducted by or supported by foreigners in the forthcoming Nationalist China's educational system, although this principle can not be put into practice as yet. He would exclude any institution financed by foreigners, but he is willing to acknowledge that there is a place for Christian schools pending the time when Government education really takes possession of the field.

2. The Minister for Education will not make another code for the regulation of the educational system as a whole until he has had time to go into the matter more thoroughly. There is little money for education and even the date when the Ministry of Education can be organized is rather remote.

3. The Minister of Education is concerned chiefly with propaganda and progress of the Revolution, and there is little prospect of having anything definite from the Ministry of Education for some months at least. The Minister is not primarily an educationist but received his training as an engineer. He is also said to be on the extreme side of the more radical wing of the Kuomintang.

POST office conditions in China are rather uncertain at present. Bishop Roots desires it known that the June Number of the *Hankow Newsletter* has been mailed to all people on the regular mailing list and he hopes that all copies will reach their destination eventually. Some additional copies of the June issue have been sent to the Church Missions House. If any subscribers do not receive a June copy it can be supplied upon request. If any who are not now subscribers would like to become acquainted with this interesting monthly publication, a copy can be obtained from the Bookstore, 281 Fourth Avenue, at a cost of ten cents.

Brief Items of Interest

THE National Center for Devotion and Conference, which is under the direction of the National Council, occupies Taylor Hall, one of the buildings of old Racine College. It has a wonderful location on the shore of Lake Michigan. Mrs. Edna Biller, who is in charge, has room for a few guests from August 6th to 27th. Any one desiring to spend a week or two in rest and quiet recreation could find no more attractive place. The rate for board and lodging is \$20.00 per week.

ON June 24th the staff at the Church Missions House had the opportunity of hearing Dr. E. W. Payne, the Secretary of Education in the Liberian Cabinet. Dr. Payne, who is a communicant of the Methodist Episcopal Church, is a native of the Mawa tribe. When a boy he was sent by the Methodist Mission in Monrovia to this country to be educated. Unlike many of his countrymen, after receiving his medical degree he elected to return to the land of his birth and devote himself to the cause of education among his own people. Dr. Payne spoke with much appreciation of the work of our Church in Liberia, especially with regard to the policy of educating leaders among the Liberian people themselves.

IN THESE days the discretionary fund of a Bishop of Mexico has to be used for unforeseen purposes. In a recent letter Bishop Creighton says: "I have a report from Caballero that one of our men was arrested and fined in San Nicolas Obispo for no dereliction save membership in our Church. This fine will be a charge against any Discretionary Fund, as the man is a poor peon."

A little later, the Bishop says: "Some time ago our Deacon Céspedes came to me with the rather startling information that his father had disappeared. This was not an unusual

thing, as the rebels account for the disappearance of some people, and others go North with the army. However, as the young man was much worried, I gave him his carfare and ten days off to hunt for his father. The search was successful and Céspedes is now back in Mexico City. But again the expenses of this search are a charge against my Discretionary Fund."

ON Ascension Day, May 26th, the cornerstone of the new House of Bethany at Cape Mount, Liberia, was laid, the Rev. W. Josselyn Reed officiating. The address of the day was made by the Hon. James A. Jones, county attorney. Of course, as was fitting, Miss Margaretta Ridgely, who founded the House of Bethany in 1905, was called upon to make a short speech. Many of the leading people of the town were present as well as the faculties of the House of Bethany and St. John's School. The singing was especially beautiful.

BISHOP MOSHER of the Philippines, accompanied by Mrs. Mosher, made a visitation in Sagada and its outstations in May, confirming in all about two hundred. It is much to be regretted that the Rev. Paul Hartzell, who has been carrying on alone at Sagada, has broken down and been obliged to return to this country by the doctor's orders. Previously to sailing he received treatment in St. Luke's Hospital. It is hoped that a complete rest will restore his health.

IN THE very interesting article on old St. Anne's Church at Middletown, Delaware, which appeared in the July issue it was said that that Church celebrated its 221st anniversary last June. We unwittingly stole a year from St. Anne's record. It should have been the 222nd anniversary.

Girls' Friendly Society Please Take Notice

THE following telegrams tell their own story:

To Miss Frances E. Bartter,
Moro Settlement House, Zamboanga.

Dormitory money all received. Submit plans. Prepare build immediately. Congratulations.—G. F. MOSHER, Manila, March 25, 1927.

To Bishop Mosher,
567 Isaac Peral, Manila.

Perhaps you heard joyous shout. Building plan on way.—BROWN-BARTTER, Zamboanga, March 26, 1927.

Our Zamboanga missionaries, writing in *The Diocesan Chronicle* of the Philippines, make the following pertinent comment:

"We have waited nearly seven years for a building that costs less than many a Churchman's automobile. A school of twenty-three boarders and forty-nine day pupils has struggled along the best it could. Finally the Girls' Friendly Society took an interest and—presto!"

MISS J. LOUISE OWENS of 617 E. 23rd Street, Brooklyn, N. Y., writes us that she has a complete file of THE SPIRIT OF MISSIONS from 1923 to date. She will be glad to send the copies where they may be needed. Will anyone who can make use of these magazines write to Miss Owens?

THE Woman's Auxiliary of Westchester County in the diocese of New York has pledged funds for a much needed addition to the hospital of the Good Shepherd at Fort Defiance, Arizona.

This institution on the Navajo Reservation does a great work among the Indians, especially in controlling the trachoma affection of the eyes which causes so much blindness.

IN JANUARY, 1926, at the request of the Japanese Government the first clinic for the examination and treatment of the children in the Public Schools of Japan was opened in St. Luke's Hospital, Tokyo. From sixty to one hundred and twenty-five children have been receiving attention every day. As the result of a conference of Government educational and medical authorities recently held in Tokyo it was decided to increase work which had proved so valuable. Dr. Kita, head of the Government's School Hygiene Bureau, declared he had seen few clinics, if any, which could boast such a large and extensive staff in charge as at St. Luke's.

The clinic already serves eighteen Government Schools. In addition to the nurses who give their full time in the schools, four others are now being trained for service as visiting nurses.

ON June 13, at St. Stephen's Church, Philadelphia, the Right Rev. H. R. Carson, D. D., ordained to the Diaconate the Rev. Paul Gustave Holly and the Rev. Victor Emmanuel Holly. These young men are grandsons of the late Bishop Holly. They completed their theological course at the Philadelphia Divinity School, and sailed with Bishop Carson for Haiti on June 17.

THE REV. H. R. HOLE, rector and missionary in charge of the seven parishes and missions composing the Northern Field of the Diocese of Michigan, will be grateful to learn of any clergy intending to spend their vacation in Northern Michigan who would be willing to assist in one or more Sunday morning services in his principal parish at Cheboygan.

A NEVADA miner died the other day and left his entire estate, amounting to \$30,000, to St. Mark's Hospital in Salt Lake City. "This," says Bishop Moulton, "shows what the people in Nevada think about St. Mark's."

SANCTUARY

For the World Conference on Faith and Order
Lausanne, Switzerland, August 3-21

THE purpose of the Conference is to study differences of doctrine and organization, with a view to preparing the way for that unity for which our Lord prayed. It is therefore an effort toward mutual understanding and the removal of antagonisms; it is not a legislative movement in any sense.

Five hundred representatives of eighty-seven churches, all of which acknowledge Christ as God and Saviour, will confer together at Lausanne. It will be one of the great moments in the history of the Christian Church.

Will you help to make it so by your prayers, your interest, and your faith in the power of the Holy Spirit to preside in councils of the Church today?



PRAYERS

O Lord Jesus Christ, look with pity, we beseech thee, upon thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference, especially at Lausanne, all who confess the faith of thy holy Name.



ALmighty God, whose blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them, give grace, we beseech Thee, that we may see the glory of the work which thou dost commit to us, and, in the strength which thou suppliest, we may labor for its fulfillment.



O Eternal God, the fountain of all wisdom, and the giver of all grace, who didst send thy Spirit to dwell with our fathers, and to lead them into the way of truth, grant that in all our difficulties and dangers we also may be enabled by the light and power of the same Spirit, to know thy mind and to do thy will, for the glory of thy great Name and the benefit of thy holy Church.



OUR Father, who art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, and the power and the glory, forever and ever. Amen.



"In a conference of this sort men will want to be led by God, and when they follow divine leading they will find that they are walking in paths that converge."

The National Organization of the Church

The General Convention

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

The Presiding Bishop

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

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

The National Council

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

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

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

BISHOP ROOTS calls the attention of the Department of Missions to the need for a layman as treasurer in our business office Hankow. In addition to being a careful accountant and a man with a reasonably broad business experience, Bishop Roots says:

"What we need is a person whose passion is the Christianization of the business methods of the Church from top to bottom through mission offices down to country vestries. I do hope we can get such a man."

There is a profound significance in Bishop Roots' remark. The Rev. A. B. Parson, of 281 Fourth Avenue, will take pleasure in supplying information to anyone meeting the qualifications set forth by Bishop Roots. If any reader knows such a man please send his name and address to Mr. Parson.



ONE of my missionary friends in Liberia wrote me the other day: "You know I feel that our Church is putting so much emphasis on raising money that we are losing the real Missionary Spirit. The Methodists have two doctors in Liberia, the Lutherans have two, but the American Episcopal Church has none. I wonder why?"

Can it be true? Are we becoming so involved in the mechanics of Church finance that we fail to see the need for life and perhaps indeed the deep purpose of the Church's Mission?



DO YOU know that a lineal descendant of Confucius is a devoted and influential Christian? His name is K'ung Hshian Hsi. He is an alumnus of Oberlin College and recently came to this country to receive the degree of Doctor of Laws because of his successful service in public office and in Christian education. For several years Dr. K'ung

directed the national railway and mining departments. He is a member of the Foreign Relations Commission and one of China's leading educators. He has served effectively as head of Taiku Academy, one of the missionary institutions maintained by the American Board of Commissioners for Foreign Missions.



ONE of our Yangchow staff now living in temporary quarters in Shanghai writes: "News from Yangchow still brings word of 'occupations.' The Baptist Church, Hospital, School, several residences, C. I. M. Training Home, Gospel Hall, Mahan School, Trinity and Emmanuel Churches, the Ancells' and Browns' residences, and—all but certain—St. Faith's, have all undergone the treatment. The Cantonese forces especially delight in using the churches and best buildings as stables. The gentry of Yangchow, as in other places, seem to be helpless. (Mr. Kuo, our own clergyman there, was forced to flee. He reached Soochow in safety with his family.) Such forces can hold buildings but they are entirely powerless to prevent Christian preaching."



ONE of my Oklahoma friends who is in charge of a small fourth-class post office, and whose entire income is received through the post office, writes after reading the statement from Bishop Nichols about the need of rebuilding the house at Miyazu, Japan, practically destroyed by the earthquake of March 7th:

"I can't do what I *want*, but can only do what I *can*. I sure sympathize with your worker, Mrs. Kobayashi, for I myself live in an old lumber building which has been moved twice; the sills are all decayed and I have often left it at night, dragging in a heavy pouch the books, money and valuables of the office and gone to the ladies' waiting room of the Santa Fé Depot and spent the night there; we have terrible wind storms and that was the only safe place in town. Yes, she has my sympathy; see that you raise a good, big relief fund for her."

So far \$4,311 have been received. Bishop

Nichols needs \$5,689 more. That will complete the \$10,000 for which he asked. The amount will be used as follows: Personal relief for Japanese Church people \$1,000; rebuilding Church and residence at Kaya \$5,000; rebuilding Church and residence at Miyazu \$4,000.



HOW many vestries of large parishes have a missionary committee keeping its eyes open for opportunities to help the missionary work of the Church in special ways? One of my business men friends, a member of the vestry of St. Paul's, Overbrook, Philadelphia, writes:

"In a recent number of THE SPIRIT OF MISSIONS was an article by a missionary in South Dakota in which he mentioned the need for men's clothes which he sells to the Indians. It sounded like such a sane business proposition that the Missionary Committee of the vestry of St. Paul's called it to the attention of our Fellowship (the men's club) with the result that we have two good sized cases containing about twenty-five suits, eight or ten overcoats, a number of pairs of trousers, hats, shirts, underwear, and socks."

Those supplies are on the way now to South Dakota.

Arrivals and Sailings of Missionaries

CANAL ZONE

The Rev. E. Addis Drake, new appointee, sailed from New York June 28.

CHINA—ANKING

The Rev. L. R. Craighill and family and Deaconess K. E. Phelps sailed to Japan for the summer on June 17.

CHINA—HANKOW

Miss J. C. Wilson sailed from New York for England on June 30.

Dr. Paul Wakefield sailed from Shanghai on June 17 to join his family in Japan.

Dr. A. G. Melvin, returned to the United States via England, sailed from Shanghai June 20.

Mr. R. A. Kemp and family and Sister Ursula Mary sailed from Shanghai June 10 and arrived in San Francisco July 5.

CHINA—SHANGHAI

Dr. C. M. Lee and family sailed from Shanghai on June 18 and arrived in Seattle July 4.

Messrs. D. H. Porterfield and Rhett Wilson sailed from Shanghai for the United States via England, June 20.

Miss Caroline Fullerton arrived in New York June 21.

Dr. E. C. Fullerton and Miss L. P. Wells arrived in New York June 27.

Miss L. S. Hammond arrived in New York June 14.

Miss L. J. Duncan sailed from Shanghai June 10 and arrived in San Francisco July 5.

Mr. and Mrs. E. H. King sailed from Shanghai to Japan for the summer on June 17.

HAITI

Bishop Carson, with the Rev. Paul Holly and the Rev. Victor Holly, who were recently ordained deacons for work in their native land, sailed from New York on June 17.

HONOLULU

Miss Edith Shaw, returning to the United States on completion of her term of service, sailed from Honolulu June 24 and arrived in San Francisco June 30.

JAPAN—KYOTO

Miss Clara J. Neely, returning home on furlough, sailed from Kobe June 7 and arrived in Seattle June 20.

Miss Jane Welte, returning home on furlough, sailed from Kobe June 27, due in San Francisco July 19.

LIBERIA

Miss F. G. Knight, returning to the United States, sailed from Monrovia June 11 and arrived in New York July 4.

The Rev. John Kuhns arrived in Monrovia June 21.

PORTO RICO

Miss E. T. Hicks, coming home on furlough, arrived in New York June 13.

Educational Division

WILLIAM E. LEIDT, *Acting Secretary*

A Chart for Group Thinking

EVERYONE interested in discussion as an educational method is, of course, familiar with the work carried on by *The Inquiry*. One of the latest enterprises of *The Inquiry* has been a class in discussion leadership at Columbia University, New York. One of the problems which this group considered was *How a Group Thinks*. As a result of their analysis of the problem, they have outlined the probable course of normal group thinking. This outline, which is given below, should prove of inestimable value to any leader who is seeking to obtain better results in his or her group.

THE OUTLINE

A. *What is the situation?*

1. What question does it raise?
2. What special factors are there in the situation which must be taken into account?

B. *Where does our problem lie?*

1. What seem to be the possibilities of action? (What *might* we do? List the courses of action which are suggested by the various parties involved.)

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2. What are the reasons why these possibilities seem desirable to those who suggest them?
(List these reasons as under 1.)
 3. On what are we agreed?
 4. Where do we differ—
 - (a) as to matters of fact?
 - (b) as to matters of desire?
- C. *How shall we deal with our differences?*
1. What testimony and data of specialists will reduce our disagreements on points of fact?
 2. How far may our conflicting desires be adjusted by reconsidering them in the light of possible changes in the situation?
- D. *What decision can we reach?*
1. What shall we do?
(What sort of action would satisfy all parties as gathering up *what each essentially wants?* The decision on *what to do* will be in the form of a specific answer to the question, and the reasons for this decision—the “because”—will summarize the desires of the group.)
 2. *How shall we do it?*
(What ways and means will best put our decision into effect? Just who shall act—how, when and where?)

This sketchy question-sequence will assure a course of thought appropriate for many themes. But there are doubtless others for which it is a bit over-particularized, with its ten steps taken in precisely that order. A “group-thinking process” may be set off in various ways—by a general question, a statement of grievance, a recital of fact or opinion, an exchange of testimony, or a proposed course of action, and its outcome in adjusted attitude and action will be sound if its course has run (in whatever order) through five phases of testing. Thus:

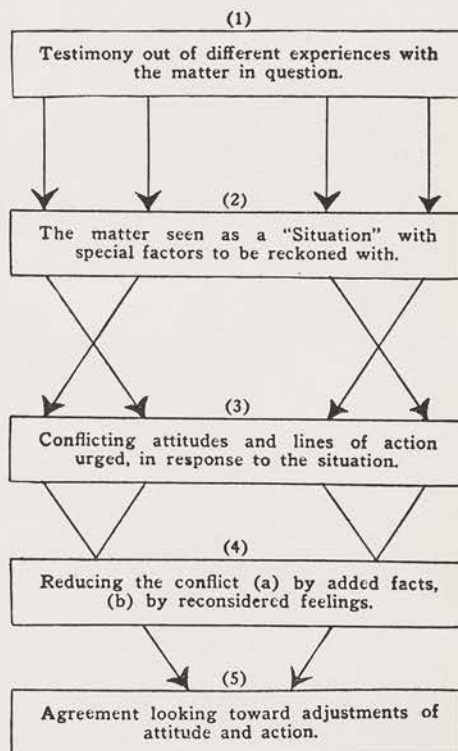
- (1) Some testimony from different points of view shows the matter as having roots in vital experience.
- (2) Out of the details of experience is recognized a significant “situation.”
- (3) Partisans in the situation express attitudes and urge possibilities of action which seem desirable from their several points of view.
- (4) The group deals with its differences by getting (1) special data on matters of fact, and (2) mutual discriminations as to matters of desire.
- (5) Some agreement is reached, based on reasons that gather up what each disputant essentially wants.

Most logically, of course, the talk in a discussion group will take this very sequence. Psychologically, however, the speakers may touch each other off through a line of response that varies from the line of reasoning.

Even where the logical order prevails, there will be a movement back to earlier phases at any pass that calls for fresh looks at experience. The only proviso one asks is that people shall recognize where they are and whither the talk is moving. This, however, our leaders seem to be asking in vain. Perhaps it will help them to get more people playing up as real “conferees” if they can pass out, before the meeting, a little diagram like the following—with the whole pattern of discussion unrolled at one glance. At any rate, here is a new little “flyer” in method!

HOW YOUR DISCUSSION “GETS SOMEWHERE”

Look at the members of your discussion group as people with different experiences and points of view who should figure in the thinking that goes into the matter under question, because they share in the consequences of its outcome. The discussion job is to set up an orderly give-and-take of thought that moves by definite steps from what each has experienced to some agreement that all shall have tested. As a group, therefore, you should recognize the steps as they appear, so that at any stage in the discussion you will know where you are. The following chart may help you to see how your thought together is actually moving:



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Members of the group will state what they and others have experienced in the matter under discussion. This keeps the talk on points that are live and real.

The instances (or details in a given instance) thus reported show certain features to be reckoned with in the persons and circumstances that are involved. Taken together they constitute a special kind of *situation* with a problem that calls for questioning from different points of view.

Different persons offer conflicting possibilities of attitude and action for dealing with the situation. The points of clash between them determine what is pertinent to discuss.

The group seeks to reduce its differences by getting more information on points of fact and more careful discrimination on points of attitude and desire.

The members reach some agreement that satisfies what each *essentially* wants. It may be a decision (1) on *what to do* and (2) on *how to do it*.

Notice the kind of commitment that the group is trying to reach. It may be one which the members will carry out together as a group; or one which they will promote separately, each through some local unit of an association; or one which they will act on individually, each for himself.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*.

Conference of Russian Students

THERE are about 1,500 Russian students in our colleges throughout the United States, many of them young men and women of the highest type, the future hope of Russia.

On June 22nd, about forty representatives of the National Russian Student Christian Association in this country met at Camp Harlem, for conference. This camp is beautifully situated on a Connecticut lake near the western slope of the Berkshires and was provided by the Y. M. C. A.

Bishop Theophilus of Chicago, was the chaplain of the conference. He is an efficient leader, deeply spiritual and at the same time democratic and dignified, who for eighteen years lived in San Francisco. During the first part of the Russian Revolution he was the secretary of Patriarch Tikhon, who sent him to help Metropolitan Platon. Dean Turkevich of the New York Cathedral was also present with his two six-foot boys who are students at Dartmouth, one the senior manager of the freshman football team. From the European Russian Students' Christian Association came two of its chief organizers,

Professor Zenkowsky and Dr. Kullman, men on fire with the Orthodox religion.

The days were spent in conference on religion, on organization and in considering the best way to spread the work among the Russian students. The central building of the camp had been converted into a Russian Chapel with improvised altar and *iconostasis*, all decked with green boughs and masses of daisies and other wild flowers. Here on Saturday evening I stood behind the screen for the long hour offices, and on Sunday morning a wonderful Eucharist was celebrated by the Bishop, priest, deacon, reader, and choir of students, the Liturgy of St. Chrysostom.

This Conference was part of an extraordinary movement among emigres outside of Russia. "Circles" of Russian students—those at the conference represented the "circles" in America—have been formed, primarily to put the students into touch with religion. Young men of the best intellectual type are preparing for the priesthood in the new Russian Seminary in Paris. University professors, once agnostics, professional men, and notables of the old regime in Russia have taken Holy Orders. The return of the exiled "intelligentsia," purged by the fire of suffering, to their Church, is one of the most striking spiritual phenomena of modern history.

Our clergy, and especially our lay people in college towns, should make friends with the Russian students.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

Informing the Confirmed

WHEN adults, coming from other communions or none at all, are confirmed in St. Paul's, Winston-Salem, North Carolina, they are not left to absorb from casual or uncertain sources information concerning the state of the Church to which they are entitled and which they ought to have as good citizens therein. Following their confirmation, they receive from the rector, the Rev. Robert E. Gribbin, who is also an Associate Secretary of the National Field Department, a letter in which they are introduced to the Program of the Church, general and diocesan, and given other information of high value to them if they desire, as they must, to assume the duties as well as to enjoy the privileges of membership in the Church and fellowship with Christ.

Without further comment except to commend the idea for its evident educational possibilities, a copy of Mr. Gribbin's letter to his newly confirmed follows:

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To Those Recently Confirmed:

In order that you may take a more intelligent interest in the Church, I am sending to you with this letter a copy of The General Church Program for 1926-1928 which tells you what our Church is trying to accomplish in the triennium indicated in the United States proper, the five Extra-Continental areas over which the flag of our country flies, and the ten districts in the so-called foreign countries of Brazil, Cuba, China, Haiti, Japan, Liberia and Mexico.

By turning to page fourteen you will see that our country is divided into eight sections known as Provinces. We are in the Fourth Province, better known as the Province of Sewanee, because of the University of the South at Sewanee, Tennessee, where so many of our clergy have received their academic and theological training. You will also notice on the map that North Carolina is divided into three dioceses, the central one in which we live being known as the Diocese of North Carolina.

Our diocese maintains missionary work within her own borders, very largely supports the Thompson Orphanage at Charlotte, and is responsible for certain religious work among the students at Chapel Hill and the North Carolina College for Women at Greensboro. Full details of this and other Church projects are given in the Carolina Churchman which is published monthly at Scotland Neck.

THE SPIRIT OF MISSIONS, issued monthly at 281 Fourth Avenue, New York City, is the official organ of our Church and contains not only articles from the various mission fields, but also notes on the plans and policies of the Departments of Religious Education and Social Service and the Woman's Auxiliary.

In addition to these periodicals mentioned above which cost the subscriber a dollar a year apiece, there are four weekly papers varying in price from two dollars to four dollars a year which present timely articles dealing with the problems and activities of the Church. I shall be glad to send you sample copies of the papers referred to, and to forward whatever subscriptions you desire to make.

If there is any phase of the Church's life, concerning which you would like more information, I repeat my offer to suggest suitable books.

After you have finished reading the Program of the Church, please keep it for the study which will take place this fall, or if you prefer, return the Program to me.

Speakers' Bureau

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

The secretaries of the various departments

are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 504.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

New Books and Pamphlets

A BOOK which has just been published called *Casework Evangelism* by Charles Reed Zahniser, the Executive Secretary of the Council of Churches of Pittsburgh, will prove very valuable to any pastor who desires to know somewhat of the modern approach, called "casework," to problems of personality, and to use the technic which has been developed by the social worker in his ordinary pastoral work.

The book is written from a Protestant standpoint which may seem a little foreign to some of our clergy, but as one dips into it he finds that the term Evangelism is very wide in its application and is used in the sense of making Christ the center about which one can remake his life.

Dr. Zahniser divides the people of a community into four general types: "lambs of the flock"; "lost sheep of the house of Israel"; "wandering sheep" and "other sheep not of this fold." As he says, our ordinary

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methods of Evangelism or even pastoral work break down entirely when dealing with the fourth class, or even with the second class, and it is to those people that we must apply what he calls "casework Evangelism," that is, the combination of the scientific technic of social casework with old-fashioned "dependence for success on the divine power available through our Saviour Jesus Christ."

The first part of the book gives a very good outline of how the social worker approaches prospects and some of the things which should be taken into consideration in approaching them, especially prospects who have had no previous contact with the Church.

The second part cites cases which have come under the author's personal observation. This part of the book is very weak and will probably make no contribution to the pastor's personal experiences.

The third part, dealing with parish organization and the mind of the worker, has very good ideas which can be used by most of our rectors.

The book is published by F. H. Revel Company but can be secured through the Book Store, at 281 Fourth Avenue, New York City. The cost is \$1.50.

A somewhat heavier and more technical book is "Family Disorganization" by Ernest R. Mowrer, put out by the Chicago University Press. It is a technical and careful survey of some of the problems in the modern divorce and desertion situation. It shows very clearly how little we know as to the forces operating in the breakdown of the modern family and gives a suggestion of some of the lines along which investigation must be made if we are to preserve the family.

This also may be ordered through the Book Store and costs \$3.00.

The principal papers read at the Des Moines Conference have been published in two small pamphlets.

One pamphlet contains the Rev. Edward S. White's paper on *The Religious Approach to Social Service*, and Dr. Stuart Queen's paper on *The Non-religious Approach to Social Service*.

The other pamphlet contains the papers concerning the National, Provincial, Diocesan and Parish Programs.

These pamphlets may be procured either at the Book Store or from the Department direct. The price is 15c each.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A Talk About Reports

AT the time of the "Jubilee" meetings some years ago, it was said that they were better than the regular missionary meetings because no time was wasted in reports. And sometimes as one sits through long reports one wonders if something could not be done, not perhaps to abolish them, but to make them more interesting. In a study class one day, the secretary of a Board of Missions asked for suggestions for making members of his Church read their annual report. Such questions occur when one works over reports. And what a lot of work is done over them! What compiling of statements, adding of figures and editing goes on each year, and what work is spent in getting them printed, going over proof till you hope you won't have to read it again. And then the report "comes out" and we suggest that at this point we stop and ask ourselves what happens next?

That question was in mind as we compiled the annual report of the National Woman's Auxiliary for 1926. It seems late to write of it now, but then the report was late—it always is, for diocesan reports held up by parish reports make everything along the line late. It seemed important enough to write

to the diocesan presidents about the use of the report. But like the rectors who scold their congregations who are in church, for not coming to church, the diocesan presidents probably are the very persons who most faithfully study these annual reports, so like the old books, we will ask the "gentle reader," whether officer or not, to consider the question of their use.

They can be filed for reference, they can be read quickly and probably carelessly (we do not mention the possibility of their being thrown into the waste paper basket, for we like to believe that no Churchwoman would have the heart to do that with the Auxiliary report), they can be read with a sense of satisfaction in what was done last year. But best of all, they can be studied not so much as a record of past accomplishments as suggestions for future work. If a plan has been tried successfully in one diocese, might it not be worth trying in another? How many branches, diocesan and parish, make out a policy or program for the next year's work? Would it not be a help to take some of these successful things done in one place, and adopt, possibly adapt, them into such a policy or program?

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For instance, these are some of the questions suggested by a study of the report of 1926. Is there a branch of the Woman's Auxiliary in every parish? Are other organizations reporting through the diocesan branch? There are two hundred and thirty-one parish councils; such a number is much too small, and it is the duty of us all to help in the creation of many more. When we read of corporate communions and prayer groups, we might well consider ways of increasing both in our parishes and dioceses, and there is one method of prayer which we are failing to use lamentably, the *Prayer Quarterly*. In fact, from one or two comments we are led to wonder whether this *Quarterly* is not still unknown to many in the Church. It is sent out by the Field Department though it is prepared by someone outside the Church Missions House. The subjects for prayer are arranged for each day of the week, and it is safe to say that the use of the *Quarterly*

helps both to make our minds more intelligent and to lift our souls into the true atmosphere of prayer. The *Prayer Quarterly* should be included in not only diocesan and parish programs, but in our individual plans as well.

Other statements which suggest the question, "If these have proved successful in some places might we not try them too?" are: "More intelligent giving (what might not happen if that obtained throughout the Church?)," "Officers visiting more branches," "More interest in social service," "More realization of the power of cooperation and concerted action," "Districting the dioceses," "Monthly letters from the president," "A diocesan chairman for the circulation of THE SPIRIT OF MISSIONS." These are not all, for we should rather have the report studied than reproduce it here. We venture to suggest such studying to the women of the Church.

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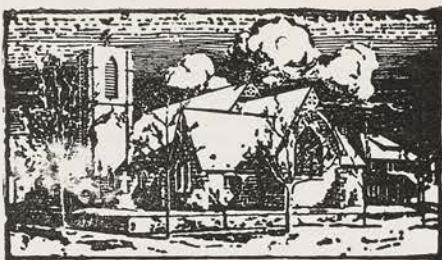
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Small fortunes in old envelopes bearing rare stamps mailed before 1865 are often found in attics, store-rooms, cellars. Single envelopes have brought as high as \$6000.00, and many are worth upwards of \$100 each. Search thoroughly for old family correspondence. Keep the letters, as only the envelopes are of value. I am especially interested in U. S. and Confederate issues, but also buy foreign stamps provided they are on the original envelopes and mailed before 1865. Common varieties and duplicates also bought. Cannot advise from description but must examine them. Send such envelopes (not loose stamps) carefully packed, to me for valuation. You are not obliged to sell unless my offer is satisfactory. If envelopes are not purchased, I guarantee to return them in good order.

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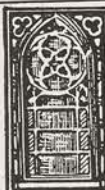
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If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer
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