

Title: *The Spirit of Missions*, 1927

Digital Copyright Notice

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

The Spirit of Missions

A MISSIONARY MAGAZINE

PUBLISHED MONTHLY BY

THE NATIONAL COUNCIL

OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

ARCHIVES OF THE
GENERAL CONVENTION

VOLUME XCII

1927

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

INDEX

VOL. XCII.

1927

[Pages 1-64, January; 65-128, February; 129-192, March; 193-256, April; 257-320, May; 321-384, June; 385-448, July; 449-512, August; 513-576, September; 577-648, October; 649-712, November; 713-776, December.]

A

Advertising—Our advertising 637

AFRICA (See Liberia)

ALASKA:

Anvik:

- Anvik celebrates fortieth anniversary, *Chapman* (illus.) 667
- Fighting the great White Plague in Alaska, *Bartberger* (illus.) 755
- Note on broadcasting for Dr. Chapman 630
- S. O. S. from Anvik (needs of orphaned children) *Rowe* 465
- Thanks for reply to Anvik's S. O. S. 622

Fairbanks

- Note on St. Matthew's fair 496
- Picture of cast of "The Spirit of Christmas" in St. Matthew's 222

Fort Yukon:

- Alaskans value Hudson Stuck Memorial Hospital (illus.) 670
- Pictures of boxes' arrival for St. Stephen's Mission 483

Ketchikan:

- Alaska now has self supporting parish (illus.) 555
- Ketchikan sees cornerstone laid, *Sanborn* (illus.) 734

Nenana:

- Note on Memorial Chapel to Miss Farthing 692
- Picture of boys of St. Mark's Mission 419
- Picture of the first graduating class, St. Mark's School 543
- Tale of the new house, *Wright* (illus.) 538

Neuchuck Village:

- Picture of chief and family at Neuchuck Village 350

Point Hope:

- Bishop Rowe flies to Point Hope 602
- Point Hope at last has a hospital, *Goodman* (illus.) 145
- Usefulness of St. Thomas's Mission (illus.) 453

St. Stephen's Village:

- Picture of home of Christian Indian family, St. Stephen's Village 94

Seward:

- Symbolic picture by Alaskan artist (St. Peter's Church) *Rucker* (illus.) 231

Sitka:

- Picture of Russian bishop and attendants, St. Michael's Cathedral 482

General:

- North Pacific Mission, *Kent* (illus.) 685
- Note about a folder, and motion pictures 563
- Note on Bishop McKim's visit 629
- Note on several chapels 175
- Picture of a fishing camp Church School 546
- Alaskan Churchman Calendar. Note 736
- American Bible Society. Note on gift of Bibles to Cathedral of St. John the Divine 46
- American Church Institute for Negroes 642, 767
- American Churches in Europe. Note 563
- American observer in China—Attempt to analyze the situation (illus.) 197

ANKING:

- Anking evacuated by our missionaries, *Lee* 405
- China in war time graphically described (Nanchang) *Craighill* (illus.) 170
- Living through real revolution in China, *Craighill* (illus.) 201

Picture of leaders in the anti-opium movement (Nanchang) 414

Pictures showing needs of patients in St. James' Hospital 95

Soldier of Christ gallantly holds post (Dean Tsen of Anking Cathedral) *Wood* (illus.) 656

ANVIK (See Alaska)

"Apple knockers" present a rural problem, *Schmeiser* (illus.) 168

ARIZONA:

- Letter from Miss Cady about the Hospital of the Good Shepherd, Fort Defiance 238
- Note on pledge for Hospital of the Good Shepherd, Fort Defiance 502

ARKANSAS:

Note concerning a mission's needs 175

ASAJAYA (See Tokyo)

Attempt to analyze the situation in China by an American observer (illus.) 197

B

BACURANAO (See Cuba).

Baker, Rev. Charles W.—Ministry of mercy to Navajo Indians (San Juan Hospital, Farmington, New Mexico) (illus.) 459

Barnwell, Bishop—Missionary bishop faces great opportunity (St. Luke's Hospital, Boise) (illus.) 84

Bartberger, Marguerite—Fighting the great White Plague in Alaska (Anvik) (illus.) 755

Basom, Florence A.—Teaching school in sugary Santo Domingo (illus.) 560

BATH (See East Carolina)

Bird's-eye view of the situation in China, *Wood* (illus.) 133

BISHOPS:

Missionary districts and their bishops 188

BISHOPS' CRUSADE:

- Crusade 184
- Follow-up of the Bishops' Crusade 554
- Object of the Bishops' Crusade, *Brent* 5
- Presiding Bishop announces the Bishops' Crusade, *Murray* 4
- Report from Bishop Darst 135; correction 232
- Still the Crusade 317
- Women enlist in the Bishops' Crusade, *Lindley* 43

Blankenship, Rev. Alexander H.—Sketch and portrait 748, 750

Blanton, J. E.—Serving the Negro at Voorhees School (illus.) 284

BLIND:

National Council issues Church magazine for blind 302

BOISE (See Idaho)

Boyer, Laura F.—Outline for conferences on the United Thank Offering 141

Boynton, Rev. Charles H.—Tourist pays tribute to mission hospital (illus.) 16

BRAZIL:

Sao Gabriel needs a new rectory, *Wood* (illus.) 658

Brent, Bishop—Object of the Bishops' Crusade 5

Bridgeman, Rev. Charles T.—Epiphany in Palestine is picturesque festival (illus.) 37

Brief items of interest 45, 113, 175, 238, 305, 433, 501, 563, 629, 692, 757

BROTHERHOOD OF ST. ANDREW:

Notes 574, 643, 708, 767

Brown, Rev. C. O.—Every communicant active in Nevada parish (illus.) 41

Brown, Bishop William C.—Bishop Murray pays loving tribute 526

Great bishop has left us, *Morris* (portrait) 523

- Bulkeley, Ven. William F.—Utah Indians rejoice on "Bishop's Day" (illus.) 669
- Bull, Rev. H. D.—South Carolina children of the S. P. G. (illus.) 617
- Burgess, Mary S.—Sketch and portrait 748, 750
- Burgess, Rev. Thomas—Mexicans on this side of the Rio Grande (illus.) 271, 357
- Burke, Rev. Gratton—Note on his furlough 630
- Burleson, Bishop—Note on rescue of a Chevrolet 563
- Where the President may worship (Camp Remington, South Dakota) (illus.) 421
- BURLINGTON (See New Jersey)
- Bynum, Rev. Joseph N.—Carolina parish nearly two centuries old (St. Thomas' Church, Bath) (illus.) 109
- C
- C., P.—Woman's thirty years among the Ojibways (illus.) 489, 687
- Caley, Rev. Llewellyn N.—Jubilee of the Lenten offering (illus.) 77
- Semi-centennial of the Lenten Offering (illus.) 27
- CALIFORNIA (See Los Angeles)
- Camfield, Rosa—Missionary among Indians loses all by fire 210
- Note of thanks 433
- CAMP REMINGTON (See South Dakota)
- Canterbury, Archbishop of—Portrait 324
- CANYON (See North Texas)
- Carson, Bishop—Albert Rupert Llwyd 112
- Haiti joins the Cathedral builders (illus.) 303
- CASHMERE (See Spokane)
- CENTRAL NEW YORK—Missionary journeys in New York State, *Lollis* (illus.) 296
- CHANGSHA (See Hankow)
- CHANGSHU (ZANGZOK) (See Shanghai)
- Chapman, Rev. Henry H.—Anvik, Alaska, celebrates fortieth anniversary (illus.) 667
- CHENANGO COUNTY (See Central New York)
- CHICAGO:
- Swedish parish rejoices in new home (St. Augustinus) (illus.) 424
- CHINA:
- Civil War:
- Anking evacuated by our missionaries, *Lee* 405
- Attempt to analyze the situation by an American observer (illus.) 197
- Bird's-eye view of the situation, *Wood* (illus.) 133
- Bishop Gilman reviews conditions 6
- Chinese Christians carry on loyally, *Graves* 457
- Chinese hospital closes its doors (St. Andrew's, Wusih) *Lee* (illus.) 664
- Closing of Boone School and Central China University, *Sherman* (illus.) 473
- Comprehensive review of missionary conditions in the war zone, *Wood* 261
- Dr. Wood summarizes situation 69
- Exposed to derision for his faith (Rev. D. M. Koeh) *Wood* (illus.) 404
- Eyewitness tells of Nanking looting 328
- Famine and war create distressing situation, *Wood* 104
- Living through real revolution, *Craighill* (illus.) 201
- National Council Commission to visit China 606
- Not the end—the beginning 263
- Note on Christian living of Marshal Feng and other soldiers 630
- Note on closing of a girls' school in Changsha 426
- Note on war conditions 306
- Notes from China 559
- Picture of waterfront at the ex-British concession, Hankow 678
- Preparing for a better day in China, *Wood* (illus.) 653
- Record of events in the field, *Graves* 325
- Reign of terror in Nanking 326
- Soldier of Christ gallantly holds post (Dean Tsien of Anking Cathedral) (illus.) 656
- Soochow Academy's long and honorable record is interrupted, Part I, *McNulty* (illus.) 719
- What will be the future of Christian education in China, *Pott* 603
- Why a China emergency fund is needed, (Tortured catechist refuses to recant) *Roots* (illus.) 469
- Why one school closed 269
- General:
- Map showing three American districts of the Chinese Church 68
- Picture of Temple of Heaven, Peking 741
- Pioneers of the Church in China
- I. Wong Kong-Chai (illus.) 552
 - II. Fong Yat Sau (illus.) 625
 - III. Right Rev. W. A. Russell (illus.) 675
 - IV. Right Rev. Charles Perry Scott (illus.) 752
- Rural China not antagonistic to Christianity, *Weigel* (illus.) 153
- (See also Anking; Hankow; Shanghai)
- Chinese Corner—Note on embroideries, etc. 730
- Chinese Overseas—Bishop Koots visits three distant dioceses (illus.) 19
- Christ-like life among lepers in Japan (Miss Cornwall-Legh) *McAim* (illus.) 725
- Christian social service—what it means, *Lathrop* (illus.) 389
- Christmas cards, Girls' Friendly Society Christmas cards ready, *McGuire* (illus.) 621
- Church and the army in Nanking, *Kusgely* 267
- Church historical society. Note 45
- CHURCH LEAGUE OF THE ISOLATED:
- At work on South Dakota prairies (illus.) 211
- Picture of a South Dakota mother looking at Sunday lesson 157
- Church Mission of Help. Notes 573, 769
- Church Periodical Club. Notes 263, 574, 644, 708, 770
- Church's mission of healing presented, *Williams* (illus.) 535
- Clark, Rev. and Mrs. David W.—Meeting South Dakota's rural problem (illus.) 149
- Coles, Ven. Charles E.—Salina parish transformed in a year (illus.) 623
- COLLEGES (See Schools and Colleges)
- CONFERENCES:
- Annual conference for colored Church workers 488
- Bishops discuss Church's rural problems, *Hoster* (illus.) 659
- Church men are striving for unity (Lausanne Conference) (illus.) 468
- Conference of Russian students 508
- Fourth conference of outgoing missionaries (illus.) 425
- Girls' Friendly Society marks half century (illus.) 728
- Lausanne in retrospect, *Sturgis* 627
- Leaders in religious education meet (National Conference on Religious Education) 341
- Liberian conference meets at Hampton, *McKenzie* (illus.) 497
- Oklahoma Indians meet in convocation, *Seaman* (illus.) 460
- Orient is welcomed by the Occident (Taylor Hall, Racine) *Leidt* (illus.) 723
- Outline for conferences on the United Thank Offering, *Boyer* 141
- Seventh Social Service Conference the best (portraits) 395
- Two thousand Christian Indians welcome President Coolidge (Niobrara Convocation, South Dakota) *Hoster* (illus.) 517
- World conference on faith and order, *Sturgis* (illus.) 229
- World conference on faith and order opens, *Gordon* 527
- CONNECTICUT:
- Note on provision for motor mission van 692
- Cooperating agencies 573, 708, 767
- Cotton mill company donates church site (Great Falls, S. C.) *Ramsaur* (illus.) 334
- Craighill, Rev. Lloyd R.—Living through real revolution in China (illus.) 201
- Craighill, Marian G.—China in war time graphically described (illus.) 170
- Creighton, Bishop—Bishop Creighton celebrates first anniversary (illus.) 165
- Bishop Creighton visits old Indian missions (illus.) 281
- Bishop of Mexico makes a visitation (Xochitenco) (illus.) 86

- Civil and religious conditions (in Mexico) reviewed (portrait) (illus.) 581
 Native candidates confirmed in Mexico 496
 Creighton, Maude H.—Helping the very poor in Mexico City (illus.) 600
 Crusade, Bishops' (See Bishops' Crusade)
CUBA:
 Cuban children who attend Calvario Mission in Havana 418
 New mission church (Bacuranao) *Ellis* (illus.) 537

D

- Daughters of the King 768
 Davidson, Archbishop—Portrait 324
 Dawn and daylight in Japan, *Griffis* 607
 DeCerkze, Florence—St. Mary's parish, Burlington, New Jersey (illus.) 337
DELAWARE:
 Note on anniversary of St. Anne's Church, Middletown 501
 St. Anne's Church, Middletown (S. P. G. parish) *Wulke* (illus.) 427
DEPARTMENTS OF COUNCIL:

Christian Social Service:

- Divorce and desertion 59
 Important objectives of the Division for rural work 118
 National Conference of Social Service 247, 442.
 New books and pamphlets 509
 Rural schools and conferences 638
 Rural summer schools 312
 Some reverend company promoters 313
 Summer reading 568
 Three things to do for rural work 183
 What it means, *Lathrop* (illus.) 389
 Also 248, 702, 764

Field:

- The acid test (letter by Dean Chalmers) 636
 Informing the confirmed (Rev. R. E. Gribbin's plan) 508
 New General Secretary (Rev. R. M. Trelease) 701
 Suggestions for field operations 315
 Timely message (from Rev. C. E. Bentley in preparation for the Every Member Canvass) 701
 Vestryman is converted 764
 Also 121, 251, 377, 569

Finance:

- Report of treasurer for 1926 181
 Where are the Episcopal millions 379
 Also 441

Missions:

- Across the Secretary's desk 54, 115, 177, 243, 308, 370, 438, 505, 565, 633, 698, 759
 Meetings 54, 243, 369, 698
 National Council issues Church magazine for blind 302
 Educational Division—Chart for group thinking 506
 Jerusalem and Christian missions (International Missionary Council) 635
 Of discussion 311
 Also 55, 117, 179, 245, 372, 440, 567
 Foreign-born Americans Division—Conference of Russian students 508
 Good Friday offering 180
 Mexicans on the border 374
 New Prayer book in Italian and English 700
 Opposite Trotzky's old office (work with Russians) 117
 Also 56, 116, 247, 635, 760

Publicity:

- Japan needs Christian literature 57
 Motion pictures on religious services 182
 Note on Loan packet division 238
 Our advertising 637
 Report of Milwaukee Department of Publicity 250
SPIRIT OF MISSIONS 444
 Also 118, 375, 700, 761

Religious Education:

- Adventure 314
 Curriculum of Christian living, *Edwards* 703
 Easter model 250

- Meeting of the National Commission on Young People's Work 249
 Missionary education through the Lenten offering, *Withers* 57, 119
 New secretary for adult education (Rev. T. R. Ludlow) 443
 Also 761
 Adult Education Division 704, 763

Woman's Auxiliary:

- (See Woman's Auxiliary)
 Diaz-Volero, Ven. Francisco—Note on his death 563
 Difficult days in Hunan, *Tyng* (illus.) 70
DOMINICAN REPUBLIC:
 How we missionaries built a church, *Wyllie* (illus.) 301
 Note on new automobile road 433
 Picture of St. Luke's Church, San Isidro 226
 Teaching school in sugary Santo Domingo, *Basom* (illus.) 561

DULUTH:

- Woman's thirty years among the Ojibways, *P. C.* (illus.) 489, 687

EAST CAROLINA:

- Carolina parish nearly two centuries old (St. Thomas' Church) *Bynum* (illus.) 109

EASTERN OREGON:

- "Other sheep, not of this fold" (Heppner) *Remington* (illus.) 343

E

- Edwards, Frances—Curriculum of Christian living 703
 Emery, Rev. W. Stanley—Christmas greetings 718
 EL PASO (See New Mexico)
 Elliott, Dr. Mabel—Picture, St. Luke's Hospital, Tokyo 93
 Ellis, Rose A.—New mission church in Cuba (Bacuranao) (illus.) 537
 Epiphany in Palestine is picturesque festival, *Bridgeman* (illus.) 37
 Every communicant active in Nevada parish, *Brown* (illus.) 41
 Extensive and intensive United Thank Offering *Lindley* (illus.) 137
 Eyewitness tells of Nanking looting 328

F

- FAIRBANKS** (See Alaska)
 Fighting the great White Plague in Alaska (Anvik) *Bartberger* (illus.) 755
FINANCE:
 Is such painful experience necessary? (Cutting salaries of Kyoto missionaries) *Wood* 464

FLORIDA:

- Poster for the Church's program 570
 Fong, Rev. Matthew—Fong Yat Sau, a pioneer in the first Anglican diocese in China (portrait) 625

FORT YUKON (See Alaska)

- Fox, Bishop—Modern pilgrim's progress in Montana (illus.) 105. Correction 330
 Franklin, Lewis B.—Letter to diocesan treasurers 237

G

- Garland, Bishop—Address at jubilee Lenten offering celebration (portrait) 399
 For the Lenten offering jubilee (portrait) 72
 Gilman, Bishop—Bishop Gilman reviews conditions in China (portrait) 6
 Note on gift of silver shield 46
GIRLS' FRIENDLY SOCIETY:
 Girls' Friendly Society Christmas cards ready *McGuire* (illus.) 621
 Girls' Friendly Society marks half century (illus.) 728
 Notes 574, 645, 709, 768
 Glory to God in the highest, new Japanese era 216
 Good news for the Church of St. Timothy (Tokyo) *Takase* (illus.) 299
 Goodman, Ven. Frederic W.—Point Hope at last has a hospital (illus.) 145
 Gordon, Linley V.—World conference on faith and order opens 527

VI

- Graves, Bishop—Chinese Christians carry on loyally (portrait) 457
 Portrait 260
 Record of events in the China field 325
GREAT FALLS (See Upper South Carolina)
 Griffis, Rev. William E.—Dawn and daylight in Japan (portrait) 607

H

- Haight, Rev. John S.—St. George's Church, Hempstead (illus.) 277

HAITI:

- Haiti joins the cathedral builders, *Carson* (illus.) 303
 Note on ordination of Bishop Holly's grandsons 502
 Picture of Boy Scouts at St. Thomas' Church, Arcabail 609
 Picture of Cathedral, Port-au-Prince 164

HANKOW:

- Chinese girls' school untroubled by war (Trinity School, Changsha) *Stewart* (illus.) 89
 Church and the army in Nanking, *Ridgely* 267
 Closing of Boone School and Central China University, *Sherman* (illus.) 473
 Difficult days in Hunan, *Tyng* (illus.) 70
 Eyewitness tells of Nanking looting 328
 Note on closing of girls' school in Changsha 426
 Notes from China 498
 Picture of recreation time in Language School, Nanking 158
 Picture of groups after ordination at St. Paul's Cathedral 680
 Reign of terror in Nanking 326
 Why a China emergency fund is needed (tortured catechist refuses to recant) *Roots* (illus.) 469

- Harmon, Ruth D.—Serving among the Pah-Utes in Nevada (illus.) 23

- Harrington, Ven. Homer R.—Indian field of North Dakota reviewed (illus.) 529

HEMPSTEAD (See Long Island)

HEPPNER (See Eastern Oregon)

- "Here comes the bride!" Among the Igorots, *Souder* (illus.) 672

- Hoag, Very Rev. F. Victor—House that carried its own debt (St. Faith's, Salina) (illus.) 431

HONOLULU:

- Hawaiian mission believes in helping itself (Makapala) *Walker* (illus.) 147
 Note on Lenten offering from Lahaina 434
 Picture of football team at Iolani School 415
 Picture of Korean mission children at Kohala 286

HOSPITALS, DOMESTIC:

Alaska:

- Alaskans value Hudson Stuck Memorial Hospital (illus.) 670
 Point Hope at last has a hospital, *Goodman* (illus.) 145

Idaho:

- Missionary bishop faces great opportunity, *Barnwell* (illus.) 84

New Mexico:

- Ministry of mercy to Navajo Indians (San Juan Hospital, Farmington) *Baker* (illus.) 459

Porto Rico:

- St. Luke's Hospital, Ponce, needs new building, *Wood* (illus.) 557

General:

- Church's mission of healing presented, *Williams* (illus.) 535

HOSPITALS, FOREIGN:

China:

- Chinese hospital closes its doors (St. Andrew's, Wusih) *Lee* (illus.) 664
 In St. Andrew's Hospital, Wusih, *Selzer* (illus.) 101

Japan:

- Tourist pays tribute to mission hospital (St. Luke's, Tokyo) *Boynton* (illus.) 16
 Hoster, William—Bishops discuss Church's rural problem (illus.) 659
 Two thousand Christian Indians welcome President Coolidge (Niobrara Convocation, South Dakota) (illus.) 517

HOUSE OF BISHOPS:

- Meeting 437
 House that carried its own debt (St. Faith's, Salina) *Hoag* (illus.) 431
 How we missionaries built a church in the Dominican Republic, *Wyllie* (illus.) 301
 Howland, Elizabeth K.—Christmas brings joy to Santee mission (illus.) 737

I

IDAHO:

- Missionary bishop faces great opportunity (St. Luke's Hospital, Boise) *Barnwell* (illus.) 84

ILLINOIS (See Chicago)

INDIANS:

Mexico:

- Bishop Creighton visits old Indian missions, *Creighton* (illus.) 281

Minnesota:

- Woman's thirty years among the Ojibways, *P. C.* (illus.) 489, 687

Nevada:

- Serving among the Pah-Utes, *Harmon* (illus.) 23

New Mexico:

- Ministry of mercy to Navajo Indians (San Juan Hospital, Farmington) *Baker* (illus.) 459
 Pictures of Navajo Indians 413, 419

North Dakota:

- Indian field of North Dakota reviewed, *Harrington* (illus.) 529

Oklahoma:

- Oklahoma Indians meet in convocation, *Seaman* (illus.) 466

South Dakota:

- Christmas brings joy to Santee mission, *Howland* (illus.) 737
 Meeting South Dakota's rural problems, *Clark* (illus.) 149
 Pictures of Dakota Indians 159
 Two thousand Christian Indians welcome President Coolidge (Niobrara Convocation) *Hoster* (illus.) 517

Utah:

- Pictures relating to Uintah Reservation 616
 Utah Indians rejoice on "Bishop's Day", *Bulkeley* (illus.) 669

INTERNATIONAL MISSIONARY COUNCIL:

- Jerusalem and Christian missions 635

J

- Jackson, Rev. Roderick H.—Sketch and portrait 748, 751

JAPAN:

- Dawn and daylight in Japan, *Griffis* 607
 Glory to God in the highest, new Japanese era 216
 Japan honors social service workers 476
 Japanese Christians in earthquake relief, *Nichols* (illus.) 549
 National Church Mission planned, *Walton* 217
 Picture of conference of American Church Mission members 480
 (See also Kyoto, North Tokyo, Tokyo)
 Japanese heroine visits Church Missions House 620
 Japanese in America—Picture of Japanese Boy Scouts, St. Mary's Mission, Los Angeles 290
 Shall our future citizens be Christians (Japanese in Los Angeles) *Yamazaki* (illus.) 493
 Jefferys, Mrs. Lucy S.—Note on her death 113
JERUSALEM (See Palestine)
 Johnson, Everett W.—Negro student council active (illus.) 487
 Johnson, Thora—Sketch and portrait, 748, 751
 Jubilee of the Lenten offering, *Caley* (illus.) 77

K

- KANSAS (See Salina)
 Kashiuchi, Miss—Many happy returns of the day 668
 Kent, Rev. Leicester F.—North Pacific Mission (portrait) (illus.) 685
 KETCHIKAN (See Alaska)
 KUSATSU (See North Tokyo)
 KYOTO:
 Earthquake sufferers need our help, *Nichols* 364
 Earthquake wrecks two churches, *Nichols and Tucker* (illus.) 213
 Japanese Christians in earthquake relief, *Nichols* (illus.) 549
 Japanese young women become Christians, St. Agnes Training School for Kindergartners, *Wette* (illus.) 79
 Many happy returns of the day to Miss Kashiuchi (Osaka) 668
 Note on gift of the mission staff 434
 Pictures of St. John's Orphanage, Osaka 355
 Red letter day in Kyoto day nursery, *Sonobe* (illus.) 471
 Shall they begin to build (St. Agnes' School) *Williams* 47

L

- Lathrop, Rev. Charles N.—Christian social service—what it means (illus.) 389
 LAUSANNE (See World Conference on Faith and Order)
 Lee, Claude M.—Chinese hospital closes its doors (illus.) 664
 Lee, Rev. Edmund J.—Anking evacuated by our missionaries (portrait) 405
 Leidt, William E.—Orient is welcomed by the Occident (Taylor Hall, Racine) (illus.) 723
 LENTEN OFFERING:
 Dr. Wood describes work done by Lenten offering 152
 For the Lenten offering jubilee, *Garland* 72
 Is this lad our five-year-old champion (Kenneth L. Martin) 210
 Jubilee of the Lenten offering, *Caley* (illus.) 77
 Offerings that stir the heart, *Withers* 403
 Pictures of the church where the offering began, and the founder, and a co-worker 223
 Presiding Bishop greets his junior partners 144
 Reaches highest peak 398
 Record total, 1927, also 1926 total 401
 Semi-centennial of the Lenten offering (illus.) 27
 Lenten Posters—Prize winners in contest, *Withers* (illus.) 73
 Young artists who sent in the six winning posters (illus.) 136
 LEPERS:
 Christ-like life among lepers in Japan (Miss Cornwall-Legh) *McKim* (illus.) 725
 Note by Bishop McKim on work at Kusatsu 430
 LIBERIA:
 Latest word from Mr. Parson 140
 Liberia keeps two anniversaries 626
 Liberian conference meets at Hampton, *McKenzie* (illus.) 497
 Missionary studies in Liberia today, *Parson* (illus.)
 I. Down the West Coast of Africa to Sierra Leone 81
 II. In and about Monrovia 205
 III. Cape Mount and the Vai and Golah countries in the interior 293
 IV. Cape Palmas and Grand Bassa 347
 Note on laying of cornerstone of House of Bethany, Cape Mount 501
 Note on Ramsaur Memorial School, Pendamai 113
 Picture of laying of the cornerstone of the new House of Bethany, Cape Mount 542
 Lim, Khye S.—Picture of Mr. Lim and his sister 29
 Lindley, Grace—Extensive and intensive United Thank Offering (illus.) 137
 Satisfying enterprise to all concerned (Bishop Tuttle Memorial House) (illus.) 361
 Women enlist in the Bishops' Crusade 43
 Lines, Bishop—Note on his death 757
 List of leaflets 61

LITERATURE:

- Adult education division of Religious Education Department 704, 763
 Educational division, Department of Missions 55, 117, 179, 245, 372, 440, 567
 Note on English publication *In the Year of the World Call* 113
 Read, learn and inwardly digest 690
 Littell, Rev. S. Harrington—S. P. G. keeps its 226th anniversary 335
 Little House of Fellowship Church (Canyon, Texas) *Seaman* (illus.) 485
 Living through real revolution in China, *Craig-hill* (illus.) 201
 Lloyd, Bishop—Bishop Lloyd reaches his seventieth year 331. Portrait 349
 Liwyd, Rev. Albert R.—Tribute to his memory *Carson* (portrait) 112
 Lollis, Rev. Harwick A.—Missionary journeys in New York State (illus.) 296
 LONG ISLAND:
 St. George's Church, Hempstead, *Haight* (illus.) 277
 LOS ANGELES:
 Pictures of work with the Japanese 354
 Shall our future citizens be Christians (Japanese in Los Angeles) *Yamazaki* (illus.) 493
 Ludlow, Rev. Theodore R.—New secretary for adult education (portrait) 443

M

- McBride, Dorothea J.—Hooker School closes a successful year (illus.) 233
 McBride, Jean—Hooker School praised by Mexican government (illus.) 595
 McGuire, Mary M.—Girls' Friendly Christmas cards ready (illus.) 621
 McKenzie, Mary W.—Liberian conference meets at Hampton (illus.) 497
 McKim, Bishop—Christ-like life among lepers in Japan (Miss Cornwall-Legh) (illus.) 725
 Notes from Japan 430
 McKim, Bessie—Week's routine in Japan (illus.) 235
 McKinsty, Rev. A. R.—Note on his resignation from secretaryship of the Field Department (portrait) 121
 McNulty, Rev. Henry A.—Soochow Academy's long and honorable record is interrupted, Part I (portrait) (illus.) 719
 Magazines—National Council issues Church magazine for blind 302
 Note on *Findings in religious education* 305
 Note on needs of *The Church in Japan* 244
 MAKAPALA (See Honolulu)
 Mann, Irene P.—Note on her death 432
 Mansfield, Burton—Man whose faith has inspired the Church (Bishop Lloyd) 332
 MAPS:
 Northern part of Kyoto district, Japan 214
 Portion of the United States bordering on Mexico 273
 Program pledges throughout the United States 378
 Route of Bishop Rowe's airplane visitation 602
 Three American districts of the Chung Hua Sheng Kung Hui (Chinese Church) 68
 MARQUETTE:
 Bishop Rowe honored by old parish (St. James, Sault Ste. Marie) (illus.) 412
 Marston, John—Portrait of the founder of the Lenten offering 223
 Martin, Kenneth L.—Is this lad our five-year-old champion (portrait) 210
 Meeting South Dakota's rural problem, *Clark* (illus.) 149
 Mexicans on this side of the Rio Grande, *Burgess* (illus.) 271, 357
 MEXICO:
 Bishop Creighton celebrates first anniversary (illus.) 165
 Bishop Creighton visits old Indian missions (illus.) 281
 Bishop of Mexico makes a visitation (Xochitenco) (illus.) 86
 Children in Mexico taught by example, *Watson* (illus.) 598
 Civil and religious conditions reviewed, *Oreighton* (illus.) 581

- Encouraging word from Bishop Creighton 45
 Five deacons ordained in Christ Church Cathedral, Mexico City (illus.) 298
 Helping the very poor in Mexico City, *Creighton* (illus.) 600
 Hooker School closes a successful year, *McBride* (illus.) 233
 Hooker School praised by Mexican government *McBride* (illus.) 595
 Native candidates confirmed, *Creighton* 496
 Note 177
 Note on needs supplied by Bishop's Discretionary Fund 501
 Picture of domestic science class in Hooker School 478
 Picture of Hooker School 163
 Picture of Indians at Humini 350
- MICHIGAN:**
 Note on clergy needed in Sheboygan during vacation 502
 (See also Marquette)
 Ministry of mercy to Navajo Indians (San Juan Hospital, Farmington, New Mexico) *Baker* (illus.) 459
- MINNESOTA** (See Duluth)
 Missionary districts and their bishops 188, 318
 Missionary journeys in New York State, *Lollis* (illus.) 296
 Missionary studies in Liberia today, *Parson* (illus.) 81, 205, 293, 347
 Modern pilgrim's progress in Montana, *Fox* (illus.) 105
- MONTANA:**
 Modern pilgrim's progress, *Fox* (illus.) 105; correction 330
 Moore, John B.—Sketch and portrait 748, 750
 More workers needed in the field, *Parson* 749
 Morris, Rev. James W.—Great bishop has left us (Bishop Brown) (illus.) 523
 Mosher, Bishop—Rapid transit in the Philippines (illus.) 365
 Murray, Bishop—Address at jubilee Lenten offering celebration (portrait) 400
 Bishop Murray pays loving tribute (to Bishop Brown) 526
 Christmas message from the Presiding Bishop (portrait) 717
 Presiding Bishop announces the Bishops' Crusade 4
 Presiding Bishop greets his junior partners (portrait) 144
- N**
- NANCHANG** (See Anking)
NANKING (See Hankow)
NATIONAL CENTRE FOR DEVOTION AND CONFERENCE (See Racine)
 National Church Mission planned for Japan, *Walton* 217
 National Conference of Social Service, announcement 247
NATIONAL CONFERENCE ON RELIGIOUS EDUCATION:
 Leaders in religious education meet 341
NATIONAL COUNCIL:
 Meetings 51, 241, 367, 695
 (See also Departments of Council)
NATIONAL COUNCIL COMMISSION:
 To visit China 606
 Reassuring news 740
 National Student Council of the American Church Institute for Negroes. Negro student council active (illus.) 487
- NAVY CHAPLAINCIES:**
 Note on vacancies 692
- NEGROES:**
 American Church Institute for Negroes 642
 Annual conference for colored Church workers 488
 Negro student council active (illus.) 487
 Notable recognition accorded Negro schools, *Patton* (illus.) 10
 Picture of Dr. Patton and faculty of St. Paul's School, Lawrenceville, Va. 747
 Pictures relating to the Fort Valley School, Georgia 615
 Satisfying enterprise to all concerned (Bishop Tuttle Memorial House, Raleigh, N. C.) *Lindley* (illus.) 361
 Serving the Negro at Voorhees School, *Blanton* (illus.) 284
- NENANA** (See Alaska)
NEVADA:
 Every communicant active in Nevada parish *Brown* (illus.) 41
 Serving among the Pah-Utes, *Harmon* (illus.) 23
- NEW JERSEY:**
 St. Mary's parish, Burlington, *DeCerkez* (illus.) 337
- NEW MEXICO:**
 Bishop Howden testifies to high quality of work done at El Paso, *Burgess* (illus.) 357
 Ministry of mercy to Navajo Indians (San Juan Hospital, Farmington) *Baker* (illus.) 459
- NEW YORK** (See Central New York; Long Island)
NEW YORK HOUSE FOR CHURCH WORKERS:
 Note 305
 Newman, Rev. Victor E.—Note on his ordination 470
 Nichols, Bishop—Earthquake sufferers need our help (Kyoto) 364
 Earthquake wrecks two churches in Japan 213
 Japanese Christians in earthquake relief (illus.) 549
- NORTH CAROLINA:**
 Fire damages St. Agnes' Hospital, Raleigh, *Wood* 108
 Satisfying enterprise to all concerned (Bishop Tuttle Memorial House, Raleigh) *Lindley* (illus.) 361
 (See also East Carolina; Western North Carolina)
- NORTH DAKOTA:**
 Indian field of North Dakota reviewed, *Harington* (illus.) 529
 Picture of Convocation of Indians, Fort Totten 543
- NORTH TEXAS:**
 Little House of Fellowship Church (Canyon) *Seaman* (illus.)
- NORTH TOKYO:**
 Christ-like life among lepers in Japan (Miss Cornwall-Leigh, Kusatsu) *McKim* (illus.) 725
 Good news for the Church of St. Timothy, *Takase* (illus.) 299
 Japanese heroine visits Church Missions House 620
 Note on Christian muses at St. Luke's 563
 Note on clinics for public school children, St. Luke's Hospital 502
 Note on gift for St. Margaret's Home, Kusatsu 433
 Note on gift of medical library to St. Luke's Hospital 46
 Note on the consecration of the new cathedral 757
 Notes from Japan, *McKim* 430
 Picture of prize giving in Tokyo University of Commerce 31
 Pictures of St. Luke's Hospital 227
 Tourist pays tribute to mission hospital (St. Luke's) *Boynton* (illus.) 16
 Week's routine in Japan, *McKim* (illus.) 235
 (See also Tokyo)
- NURSES:**
 Note of welcome to nurses visiting New York 433
- O**
- OKLAHOMA:**
 Oklahoma hastens toward self-support 174
 Oklahoma Indians meet in convocation, *Seaman* (illus.) 466
 Opie, Rev. James—Note on his ordination 470
- OREGON** (See Eastern Oregon)
 Orient is welcomed by the Occident, *Leidt* (illus.) 723
- OSAKA** (See Kyoto)
 "Other sheep, not of this fold" (Heppner, Ore.) *Remington* (illus.) 343
 Our mission in Mexico (illus.) 581
 Outline for conferences on the United Thank Offering, *Boyer* 141
- P**
- PALESTINE:**
 Epiphany in Palestine is picturesque festival, *Bridgeman* (illus.) 37
 Picture of candidates for the priesthood in the Armenian Apostolic Church 418

PANAMA CANAL ZONE:
 Picture of Bishop Morris visiting insane at Corozal 351

PAOYING (See Shanghai)

Parson, Rev. Aruey B.—Latest word from Mr. Parson in Liberia 140

Missionary studies in Liberia today (illus.)
 I. Down the west coast of Africa to Sierra Leone 81
 II. In and about Monrovia 205
 III. Cape Mount and the Vai and Golah countries in the interior 293
 IV. Cape Palmas and Grand Bassa 347

More workers needed in the field 749

Patton, Rev. Robert W.—Notable recognition accorded negro schools (illus.) 10

Payne, Dr. E. W.—Note on his address 501

PENLAND (See Western North Carolina)

PHILIPPINE ISLANDS:
 Bishop Roots visits three distant dioceses, *Roots* (illus.) 18

Girls' Friendly Society please take notice (help for dormitory, Zamboanga) 502

"Here comes the bride!" among the Igorots, *Souuer* (illus.) 672

Latest notes (broadcasting from cathedral, Seamen's Church Institute, quota and Bishop Brent's anniversary) 172

Note from our newest Philippine mission (Balbalasang) 88

Note on appointment of Mr. Robb-gada 46

Note on "Better Baby" contest in St. Luke's Hospital, Manila 302

Note on Easter School, Baguio 46

Note on need of more bathrooms for nurses, St. Luke's, Manila 434

Note on progress in cathedral parish, Manila 433

Note on rats 434

Note on resignation from Sagada Mission of Senor Maserre 434

Note on Sagada and Rev. Paul Hartzell 501

Note on transient character of work in Manila 46

Note on visit of Prince Dhani of Siam 113

Picture of game at St. Luke's Kindergarten, Manila 99

Picture of sugar mill 415

Pictures of Church of the Resurrection, Baguio 679

Pictures of girls at Baguio and Zamboanga 610

Rapid transit in the Philippines, *Mosher* (illus.) 365

Two "ifs" and the 1926 apportionment (Zamboanga) 556

Pioneers of the Church in China
 I. Wong Kong-Chai (illus.) 552
 II. Fong Yat Sau (illus.) 625
 III. Right Rev. W. A. Russell (illus.) 675
 IV. Right Rev. Charles Perry Scott (illus.) 752

POINT HOPE (See Alaska)

PONCE (See Porto Rico)

PORTO RICO:
 Letter from Rev. F. A. Saylor, Mayaguez 238

Note on loss by fire of Miss Davidson's belongings at Vieques 113

Note on predicament of St. Luke's Hospital, Ponce, 692

Pictures of clinic in St. Andrew's School, Mayaguez, and Church of St. Mary the Virgin, Ponce 682

Porto Ricans worship reverently in cockpit, *Villafane* 486

Rural work begun, *Robinson* (illus.) 173

St. Luke's Hospital, Ponce, needs new building *Wood* (illus.) 557

Pott, Rev. Francis L. H.—What will be the future of Christian education in China 603

Powell, E. Alexander—Noted journalist pays unsolicited tribute to missionaries 562

PRAYERS (See Sanctuary)

PRESS MISSION:
 National Church Mission planned for Japan, *Walton* 217

Preparing for a better day in China, *Wood* (illus.) 653

Prize winners in Lenten poster contest, *Withers* (illus.) 73

PUBLICATIONS:
 Read, learn and inwardly digest 690

R

RACINE:
 Note on National Center for Devotion and Conference 501

RALEIGH (See North Carolina)

Ramsaur, Mary A.—Cotton mill company donates church site (Great Falls, S. C.) (illus.) 334

Rapid transit in the Philippines, *Mosher* (illus.) 365

Read, learn and inwardly digest 690

RECRUITS:
Alaska:
 Burgess, Mary S. 748, 750
 Thompson, Anne K. 748, 750

Cuba:
 Blankenship, Rev. Alexander H. 748, 750
 Moore, John B. 748, 750

Kyoto:
 Jackson, Rev. Roderick H. 748, 751
 Johnson, Thora 748, 751
 Shaw, Rev. Hooper R. 748, 751

Philippines:
 Rogers, Flora E. 748, 751

Red letter day in Kyoto day nursery, *Sonobe* (illus.) 471

Reign of terror in Nanking 326

Remington, Bishop—"Other sheep, not of this fold" (Heppner) (illus.) 343

Ridgely, Rev. Lawrence B.—Church and the army in Nanking 267

Roberts, Rev. John—Note on Indian Commissioner's appreciation 306

Robinson, Ethel M.—Rural work begun in Porto Rico (illus.) 173

Rogers, Flora E.—Sketch and portrait 748, 751

Roots, Bishop—Bishop Roots visits three distant dioceses (illus.) 18

Why a China emergency fund is needed (tortured catechist refuses to recant) (illus.) 469

Rowe, Bishop—Bishop Rowe flies to Point Hope 602

Bishop Rowe honored by old parish (St. James, Sault Ste. Marie) (illus.) 412

Note on the Bishop Rowe Foundation Fund 757

S. O. S. from Anvik, Alaska (needs of orphaned children) (portrait) 465

Rucker, Aaron E.—Symbolic picture by Alaskan artist, St. Peter's Church, *Seward* (illus.) 231

RURAL AMERICA:
 Note on statistics 175

Rural China not antagonistic to Christianity, *Weigel* (illus.) 153

RURAL WORK:
 Bishops discuss Church's rural problem, *Hoster* (illus.) 659

Church in the village 248

Meeting South Dakota's rural problem, *Clark* (illus.) 149

Missionary journeys in New York State, *Lollis* (illus.) 296

Pictures of work at School for Rural Clergy, Madison, Wis. 287

Rural schools and conferences 638

Rural summer schools 312

Three things to do for rural work 183

Russell, Bishop—Right Rev. W. A. Russell, pioneer of the Chung Hua Sheng Kung Hui in the province of Chekiang (illus.) 675

RUSSIANS IN NEW YORK:
 Opposite Trotsky's old office 117

S

S. O. S. from Anvik, Alaska (needs of orphaned children) *Rowe* 465

S. P. G.:
 Keeps its 226th anniversary, *Littell* 335

St. Anne's Church, Middletown, Delaware, *Wilkie* (illus.) 427

St. George's Church, Hempstead, *Haight* (illus.) 277

St. Mary's parish, Burlington, New Jersey *DeCerkez* (illus.) 337

South Carolina children of the S. P. G., *Bull* (illus.) 617

SALINA:

- House that carried its own debt (St. Faith's)
Hoag (illus.) 431
Salina parish transformed in a year, *Coles*
(illus.) 623
San-chun, Hsu—Three sages pay their court
(picture) 716
Sanborn, Ben. Henry R.—Ketchikan sees corner-
stone laid (illus.) 734
Sanctuary 48, 114, 176, 239, 307, 366, 435, 503,
564, 631, 693, 758
Sanford, Bishop—Portrait 652
SANTO DOMINGO (See Dominican Republic)
SAO GABRIEL (See Brazil)

SARAWAK:

- Bishop Roots visits three distant dioceses,
Roots (illus.) 18
Saylor, Anne P.—Helping the helpless in Porto
Rico (St. Andrew's Craft Shop, Mayaguez)
(illus.) 735
Schmeiser, Rev. Earl C.—"Apple knockers" present
a rural problem (Cashmere, Wash.)
(illus.) 168

SCHOOLS AND COLLEGES:

China:

- Chinese girls' school untroubled by war,
(Trinity School, Changsha) *Stewart*
(illus.) 89
Closing of Boone School and Central China
University (illus.) *Sherman* 473
Picture of drill and flag salute in Trinity
School, Changsha 30
Soochow Academy's long and honorable record
is interrupted, Part I, *McNulty*
(illus.) 719
Why one school closed 269

Georgia:

- Notable recognition accorded Negro schools
(Fort Valley) *Patton* (illus.) 10

Japan:

- Japanese young women become Christians,
St. Agnes' Training School for Kindergart-
ners, Kyoto, *Welle* (illus.) 79
Shall they begin to build (St. Agnes' School,
Kyoto) *Williams* 47

Mexico:

- Children in Mexico taught by example,
Watson (illus.) 598
Helping the very poor in Mexico City,
Creighton (illus.) 600
Hooker School closes a successful year,
McBride (illus.) 233
Hooker School praised by Mexican govern-
ment, *McBride* (illus.) 595

North Carolina:

- Penland is training intelligent Christian citi-
zens, *Wied* (illus.) 731
Satisfying enterprise to all concerned (Bishop
Tuttle Memorial House, Raleigh, N. C.)
Lindley (illus.) 361

South Carolina:

- Serving the Negro at Voorhees School, *Blan-*
ton (illus.) 284

Virginia:

- Notable recognition accorded Negro schools
(St. Paul's, Laurenceville) *Patton* (illus.)
10

- Scott, Bishop—Church in China loses a leader
(portrait) 266
Right Rev. Charles Perry Scott, who for
thirty-three years laid foundations in
North China (illus.) 752
Seaman, Bishop—Little House of Fellowship
Church (Canyon, Texas) (portrait) 485
Oklahoma Indians meet in convocation
(illus.) 466
Seamen's Church Institute of America. Notes
573, 643, 709, 769
Symbol of Christian faith dedicated (illus.) 540
Selzer, Gertrude I.—In St. Andrew's Hospital,
Wusih (illus.) 101
Semi-centennial of the Lenten offering, *Oaley*
(illus.) 27

- Serving among the Pah-Utes in Nevada, *Harnon*
(illus.) 23

SEWARD (See Alaska)

SHANGHAI:

- Chinese Christians carry on loyally, *Graves*
457
Chinese hospital closes its doors (St. Andrew's,
Wusih) *Lee* (illus.) 664
Exposed to derision for his faith (Rev. D. M.
Koeh) *Wood* (illus.) 404
In St. Andrew's Hospital, Wusih, *Selzer*
(illus.) 101
Notes from China 498, 559
Picture of choir, Zangzok (Changshu) 290
Picture of girls' day school at Wusih 158
Picture of new chapel of St. Mary's Hall 163
Picture of St. Mary's School 352
Rural China not antagonistic to Christianity
(Paoying) *Weigel* (illus.) 153
Soochow Academy's long and honorable record
is interrupted, Part I, *McNulty* (illus.)
719
Shaw, Rev. Hooper R.—Sketch and portrait
748, 751
Sherman, Rev. Arthur M.—Closing of Boone
School and Central China University (por-
trait) 473

SINGAPORE:

- Bishop Roots visits three distant dioceses, *Roots*
(illus.) 18

SOCIAL SERVICE:

- Japan honors social service workers 476
SOCIAL SERVICE CONFERENCE:
Seventh Social Service Conference the best
(portraits) 395
Society for the Propagation of the Gospel in For-
eign Parts (See S. P. G.)
Soldier of Christ gallantly holds post, *Wood*
(illus.) 656
Sonobe, Maki. Red letter day in Kyoto day nurs-
ery (illus.) 471
SOOCHOW (See Shanghai)

SOUTH CAROLINA:

- Note on books wanted for colored people 45
Picture of confirmation class at Voorhees
School, Denmark 414
South Carolina children of the S. P. G., *Bull*
(illus.) 617
(See also Upper South Carolina)

SOUTH DAKOTA:

- Christmas brings joy to Santee Mission, *How-*
land (illus.) 737
Church League of the Isolated at work, *Vannic*
(illus.) 211
Meeting South Dakota's rural problems, *Clark*
(illus.) 149
Two thousand Christian Indians welcome Pres-
ident Coolidge (Niobrara Convocation)
(illus.) 517
Where the President may worship (Camp Rem-
ington) *Burleson* (illus.) 421

SOUTHERN VIRGINIA:

- Notable recognition accorded Negro schools (St.
Paul's, Lawrenceville) *Patton* (illus.) 10

SPIRIT OF MISSIONS:

- Note from Diocesan bulletin (N. Y.) 444
Note on complete file, 1923 to date 502
Note on Index 175
Note on need of October number 757

SPOKANE:

- "Apple knockers" present a rural problem
(Cashmere) *Schmeiser* (illus.) 168
Picture of summer school 542
Stewart, Deaconess Gertrude—Chinese girls'
school untroubled by war (Trinity School,
Changsha) (illus.) 89
Stires, Bishop—Faithful and heroic leader in the
Church (Bishop Lloyd) 331
Sturgis, William C.—Lausanne in retrospect 627
World conference on faith and order (history,
plans, etc.) (illus.) 229
Suter, Rev. John W., Jr.—Welcome to the boy or
girl who does not belong to any Sunday
school (portrait) 167
Swedish parish rejoices in new home (St. Ans-
garius, Chicago) (illus.) 424
Sweet, Rev. Charles F.—Note on his death 630
Symbol of Christian faith dedicated (Cross on
Seamen's Church Institute) (illus.) 540

T

- Tai, Rev. Masakadzu—Note on his death 433
 Takamatsu, Rev. T.—Distinguished Japanese scholar here 624
 Takase, Rev. Augustine T.—Good news for the Church of St. Timothy (Tokyo) (illus.) 299
 Tale of the new house at Nenana, *Wright* (illus.) 538
TENNESSEE:
 Note on needed organ for mountain work 433
TEXAS:
 Picture of Trinity Church School, Houston, Easter 1927 352
 (See also North Texas)
 Thomas, George C.—Portrait 223
 Thompson, Anne K.—Sketch and portrait 748, 750
 Tillotson, Emily C.—Fiftieth birthday (Woman's Auxiliary of Southern Ohio) 123
 Some summer conferences 571
 Traveling secretary visits annual meetings 640
TOKYO:
 Opportunity to buy in Asagaya 80
 Pictures of girls of St. Margaret's School 611
 Pictures of newspaper offices 162
 (See also North Tokyo)
 Tourist pays tribute to mission hospital (St. Luke's, Tokyo) *Boynton* (illus.) 16
 Trelease, Rev. Richard M.—New general secretary (portrait) 701
 Tsen, Very Rev. Philip L.—Soldier of Christ gallantly holds post, *Wood* (portrait) 656
 Tucker, Bishop—Earthquake wrecks two churches in Japan (illus.) 213
 Tuttle, Bishop—Window pictures life of Bishop Tuttle (illus.) 663
 Two thousand Christian Indians welcome President Coolidge (Niobrara Convocation, South Dakota) *Hoster* (illus.) 517
 Tyng, Rev. Walworth—Difficult days in Hunan (illus.) 70

U

- Union Theological Seminary—Note on missionary scholarships and fellowships 238
UNITED THANK OFFERING (See Woman's Auxiliary)
UPPER SOUTH CAROLINA:
 Cotton mill company donates church site (Great Falls) *Ramsaur* (illus.) 334
 Usefulness of St. Thomas's Mission (Point Hope, Alaska) (illus.) 453
UTAH:
 Note on miner's legacy to St. Mark's Hospital, Salt Lake City 502
 Picture of annual presentation of Lenten offering, St. Mark's Cathedral, Salt Lake City 160
 Utah Indians rejoice on "Bishop's Day", *Bulkley* (illus.) 669

V

- Vannix, Dora C.—Church League of the Isolated at work (illus.) 211
 Villafane, Rev. Aristides—Porto Ricans worship reverently in cockpit 486
VIRGINIA (See Southern Virginia)

W

- Walker, Rev. J.—Hawaiian mission believes in helping itself (Makapala) (illus.) 147
 Walton, Rev. W. H. M.—National Church Mission planned for Japan (portrait) 217
WASHINGTON (See Spokane)
 Watson, Ven. William—Children in Mexico taught by example (illus.) 598
 Weed, Margaret G.—Penland is training intelligent Christian citizens (illus.) 731
 Week's routine in Japan, *McKim* (illus.) 235
 Weigel, Rev. William H.—Rural China not antagonistic to Christianity (illus.) 153
 Welte, Jane M.—Japanese young women become Christians, St. Agnes' Training School for Kindergartners, Kyoto (illus.) 79

WESTERN NORTH CAROLINA:

- Penland is training intelligent Christian citizens, *Weed* (illus.) 731
 Where the President may worship (Camp Remington, South Dakota) *Burleson* (illus.) 421
 Why one school closed in China 269
 Wilkie, Rev. William J.—St. Anne's Church, Middletown, Delaware (S. P. G. parish) (illus.) 427
 Williams, Barbara—Church's mission of healing presented (illus.) 535
 Williams, Hallie R.—Shall they begin to build (St. Agnes' School, Kyoto) (portrait) 47
 Withers, Frances H.—Missionary education through the Lenten offering, II, Opportunity 57; III, Action 119
 Offerings that stir the heart 403
 Prize winners in Lenten poster contest for 1926 (illus.) 73
 Wong, Rev. Kong-Chai—First convert of our Shanghai mission and first Chinese priest (portrait) 552

WOMAN'S AUXILIARY:

- Crusade 184
 Crusade again 252
 Effort to spread the Message (Western Massachusetts) 124
 Executive Board: Meetings 60, 380, 706
 Fiftieth birthday (Southern Ohio) *Tillotson* 123
 New course for Woman's Auxiliary officers 342
 Our part for the Lausanne Conference 444
 Some summer conferences, *Tillotson* 571
 Still the Crusade 317
 Talk about reports 510
 Traveling secretary visits annual meetings, *Tillotson* 640

United Thank Offering:

- Extensive and intensive United Thank Offering, *Lindley* (illus.) 137
 How many branches hear reports like this imaginary report 143
 Important notice (closing of offering at time of presentation) 766
 Little blue box introduces itself 142
 Outline for conferences, *Boyer* 141
 Poster description of the United Thank Offering 446
 Suggestions to parish treasurers 185
 Woman's thirty years among the Ojibways, *P. O.* (illus.) 489
 Wood, John W.—Bird's-eye view of the situation in China (illus.) 133
 Comprehensive review of missionary conditions in the war zone of China 261
 Dr. Wood describes work done by Lenten offering (portrait) 152
 Dr. Wood summarizes situation in China 69
 Endorsement of the National Church Mission in Japan 276
 Exposed to derision for his faith (illus.) 404
 Famine and war in China create distressing situation 104
 Fire damages St. Agnes' Hospital, Raleigh, N. C. 108
 His influence has been felt around the world (Bishop Lloyd) 333
 Is such painful experience necessary? (Cutting salaries of Kyoto missionaries) 464
 Note on farewell service on his departure for China 692
 Note on need of a China emergency fund 470
 Preparing for a better day in China (illus.) 653
 Sao Gabriel needs a new rectory (illus.) 658
 St. Luke's Hospital, Ponce, needs new building (illus.) 557
 Soldier of Christ gallantly holds post (Dean Tsen of Anking Cathedral) (illus.) 656
 Thanks for reply to Anvik's S. O. S. 622
 Wood, Leonard—Note on memorial service in Manila 629
WORLD CONFERENCE ON FAITH AND ORDER:
 Churchmen are striving for unity (illus.) 468
 History, plans, etc., *Sturgis* (illus.) 229
 Note 305
 Opening, *Gordon* 527

Wright, Alice—Tale of the new house at Nenana
(illus.) 538

WUCHANG (See Hankow)

WUSIH (See Shanghai)

Wyllie, Mabel—How we missionaries built a
church in the Dominican Republic (illus.)
301

WYOMING:

Note acknowledging pictures received 175

Y

Yamazaki, Rev. John M.—Shall our future citi-
zens be Christians? (Japanese in Los An-
geles) (illus.) 493

YORK MINSTER:

Are you going abroad this year (York Min-
ster's 1300th anniversary) (illus.) 280

Z

ZANGZOK (CHANGSHU) (See Shanghai)

The
**SPIRIT OF
MISSIONS**

Indians Greet President Coolidge

Notable Event Marks Close of
Niobrara Convocation

By William Hoster

PIONEERS OF THE CHURCH IN CHINA

*Beginning a Series of Glimpses of the Past
That Bring Hope for the Future*

NEXT MONTH

OUR MISSION IN MEXICO

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



SEPTEMBER, 1927

TEN CENTS

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS, for men who are gentlemen, students and sportsmen. The highest scholarship, simplicity and inexpensiveness of living, intimate personal companionship of professors and students, and downright sincerity characterize this institution.

The fees are: For tuition \$250.00 a year; for a room furnished and heated, \$150.00 a year; for board in hall, \$250.00 a year; a total of \$650.00.

The number of students is limited to 150.

Write

BERNARD IDINGS BELL, President

Amundale-on-Hudson, N. Y.

(Railway station: Barrytown)

The Protestant Episcopal Theological Seminary in Virginia

*Special Instruction for Students
Going to the Missionary Field*

**Session Opens Third Wednesday in
September**

Special Students Admitted

This Seminary has founded all the Foreign Missions of the Episcopal Church except where in recent years the Church has followed the flag into our newly acquired Colonial possessions. It has given more than eighty men to the Foreign Field.

For catalogues, apply to

THE DEAN

Theological Seminary, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia

Graduate Courses. Privileges at the
University of Pennsylvania

FACULTY

- REV. G. G. BARTLETT, S.T.D., Dean.
Pastoral Care.
REV. L. M. ROBINSON, S.T.D., D.C.L.
Liturgics, Polity and Canon Law.
REV. J. A. MONTGOMERY, Ph.D., S.T.D.
Old Testament.
REV. G. C. FOLEY, S.T.D. Systematic
Divinity.
REV. J. C. AYER, Ph.D., D.D. Ecclesiastical
History.
REV. R. K. YERKES, Ph.D., S.T.D. His-
tory of Religions.
REV. G. A. BARTON, Ph.D., LL.D. New
Testament.
REV. W. A. WARNER }
DR. W. H. JEFFERYS } Social Work
REV. A. A. EWING, A.M. Homiletics and
Public Speaking.
H. W. GILBERT, Mus. B. Church Music.

Address the Dean, 42nd & Locust Streets,
Philadelphia, Pa.

The American Church Missionary Society

ORGANIZED APRIL 13, 1861
INCORPORATED UNDER THE LAWS OF
THE STATE OF NEW YORK

Holds and administers Trust
Funds amounting to \$173,205
for maintenance of evangelical
work in:

UNITED STATES

BRAZIL

CUBA

President: WILLIAM JAY SCHIEF-
FELIN, Ph.D.

Secretary: REV. FRANKLIN J.
CLARK.

Treasurer: LEWIS B. FRANKLIN.

OFFICE: 281 FOURTH AVE., NEW YORK.

LEGAL TITLE:

*"The American Church Missionary
Society."*

The General Theological Seminary

CHELSEA SQUARE, NEW YORK CITY

The only Seminary under control of the General Convention. Regular course students, after first year, may specialize in certain departments and may attend certain courses at Columbia or New York Universities with consent of the Dean and Faculty. Address, THE DEAN, 1 Chelsea Square, New York City.

St. Christopher's A Church Boarding and Day School

A Church School for Boys, Richmond, Virginia
Healthy, beautiful, and historic surroundings.
Boarding Department Limited to 60 pupils.

RATE, \$700

Reduction to sons of clergymen and missionaries.
Illustrated catalogue on request.

REV. C. G. CHAMBERLAYNE, Ph.D., Headmaster

Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University
Academic Year Begins September 26th.
For Catalog, address THE DEAN.



MENEELY BELL CO
TROY, N.Y., AND
220 BROADWAY, N.Y. CITY
BELLS

St. Augustine's School

A Junior College Raleigh, North Carolina
Founded 1867 Enrollment 1925-1926, 502

Affiliated with the American Church Institute for Negroes. St. Augustine's aims to prepare capable youth of the Negro Race for positions of leadership and responsibility. Courses offered: Junior College, Teacher Training, Academic and Vocational.

Accredited by the North Carolina State Board of Education. The St. Agnes Training School for Nurses and the Bishop Tuttle Memorial Training School for Church and Social Service Workers are connected with the Institution.

It is hoped that it will be possible to provide a four-year College course for students entering the College Department as Freshmen in the fall of 1926. To accomplish this purpose the Institution is engaged in raising a fund of \$500,000 for buildings, equipment and additional endowment.

For catalog, etc., address

The President, REV. EDGAR H. GOOLD, M.A.

CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

provides for resident students a two years' course of study and training in practical work, fitting them to be Church Workers or Deaconesses.

Address

DEACONESS CLARA M. CARTER
708 SPRUCE ST. PHILADELPHIA

St. Mary's School

CONCORD, NEW HAMPSHIRE

A homelike school for girls. College preparatory and General Courses.

MARY EVERETT LADD, B.L., Principal

IN REQUESTING CHANGE OF ADDRESS

Subscribers should use form below. Notice of change should be mailed to 281 Fourth Avenue, New York, N. Y., by the fifteenth of the month preceding date of issue desired sent to new address.

Name

Present Address

Beginning with.....issue and until.....change to:

New Address.....

City..... State.....

THE SPIRIT OF MISSIONS, September, 1927. Vol. 92. No. 9. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 35c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.

Fresh Air School

SCOFIELD HOME SCHOOL FOR GIRLS
KERRVILLE, TEXAS

In high, dry West Texas. Weight-building. Enrollment limited to 30. Individual attention. Supervised physical exercise. From Primary Grades to First Year of College.

Address
REV. F. W. JONES, Rector

The Bishop Payne Divinity School

The Accredited Seminary of the Church for training Negroes for the ministry. Preparatory and full canonical courses. Degree of B.D. awarded. The forty-ninth session begins Tuesday, September 20, 1927. For catalogues and other information address Rev. F. G. Ribble, M.A., D.D., Dean, Petersburg, Va.

ST. ANNE'S OPEN AIR SCHOOL

Box M, Charlottesville, Va.
Beautiful location in far famed Blue Ridge Mountains. College preparatory and elective courses. Fully accredited by State Board of Education. Open gymnasium allows sports in the fresh air in all weather. Riding taught by expert. Music. Art. Bishop of Virginia, President of Trustees.
LAURA LEE DORSEY, Principal.

The General Church Program

Will tell you what the National Council is and of the work the Church is carrying on in your name. *Price fifty cents, postpaid, from*

THE BOOK STORE
CHURCH MISSIONS HOUSE
281 FOURTH AVENUE NEW YORK, N. Y.

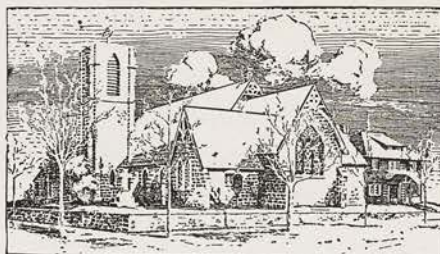
The Schilling Press

Inc.

PRINTERS
of Quality



137-139 E. 25th St., New York



Grants, Gifts and Loans
American Church Building Fund Commission
281 Fourth Avenue New York

TRINITY SCHOOL

139 WEST 91st ST., NEW YORK
FOUNDED 1709

From Primary through college entrance

219th Year Begins Monday, September 26th

CHURCH HYMNS and SERVICES

A Church School and Mission Hymnal,
Licensed by Church Pension Fund

Manila, \$35.00 per 100

Cloth, \$50.00 per 100

PARISH PRESS, FT. WAYNE, IND.

Borrow Books by Mail Free!

THE MARGARET PEABODY LENDING LIBRARY for the distribution of Church literature by mail. Return postage the only expense. For catalogue and other information address

Lending Library, Convent of the Holy Nativity,
Fond du Lac, Wisconsin.



R. GEISLER, INC.
56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
IN CARVED WOOD AND
MARBLE · BRASS · SILVER
FABRICS + WINDOWS

Nashotah House

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year Begins

September 29th.

For particulars address The Dean,
NASHOTAH HOUSE, Nashotah, Wis.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCII

SEPTEMBER, 1927

No. 9

CONTENTS

Frontispiece: The Right Rev. William Cabell Brown, D.D., late Bishop of Virginia.....	516
Two Thousand Christian Indians Welcome President Coolidge.....	William Hoster 517
A Great Bishop Has Left Us (Death of Bishop Brown).....	The Rev. James W. Morris, D.D 523
Bishop Murray Pays Loving Tribute to Bishop Brown.....	526
World Conference on Faith and Order Opens.....	Linley V. Gordon 527
The Indian Field of North Dakota Reviewed.....	Archdeacon Harrington 529
The Church's Mission of Healing Presented.....	Barbara Williams, R.N 535
New Mission Church in Cuba.....	Rose Allen Ellis 537
Tale of the New House at Nenana.....	Alice Wright 538
Symbol of Christian Faith Dedicated (Seamen's Church Institute).....	540
Japanese Christians in Earthquake Relief.....	The Right Rev. Shirley H. Nichols, D.D. 549
Pioneers of the Church in China: I. Wong Kong-chai, First Chinese Priest.....	552
Alaska Now Has Self-Supporting Parish (St. John's, Ketchikan).....	555
St. Luke's Hospital, Porto Rico, Needs New Building.....	John W. Wood, D.C.L. 557
Teaching School in Sugary Santo Domingo.....	Florence A. Basom 560

Notes on China.....	559
Brief Items of Interest.....	563
Sanctuary of the Church's Mission.....	564

PICTORIAL SECTION

Eight Pages of Pictures From the Field.....	541
---	-----

THE NATIONAL COUNCIL

Appointments of the Presiding Bishop.....	565
---	-----

Departments:

Missions and Church Extension.....	565
Across the Secretary's Desk.....	565
Arrivals and Sailings of Missionaries.....	566
Educational Division.....	567
Christian Social Service.....	568
Field.....	569
Speakers' Bureau.....	569
The Woman's Auxiliary.....	571
Cooperating Agencies.....	
Seamen's Church Institute.....	573
Church Mission of Help.....	573
Brotherhood of St. Andrew.....	574
Church Periodical Club.....	574
Girls' Friendly Society.....	574

SUBSCRIPTION PRICE: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada or Newfoundland 25 cents a year extra. For other countries 85 cents should be added for postage.

CHANGE OF ADDRESS must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and the new address should be given.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. Currency should be sent by registered mail. Receipt sent when requested.

ADDRESS COMMUNICATIONS TO THE SPIRIT OF MISSIONS, 281 Fourth Ave., New York, N. Y.

Treasurer of The National Council, Lewis B. Franklin
281 Fourth Avenue, New York, N. Y.

70



THE RIGHT REV. WILLIAM CABELL BROWN, D.D.
Bishop of Virginia

Consecrated October 28, 1914; Died July 25, 1927.

Missionary in Brazil, 1891-1914; Member of the National Council; Chairman of the House of Bishops;
Assessor to the Presiding Bishop

Holler
India
S. 21

Two Thousand Christian Indians Welcome President Coolidge

**Bishop Burleson's People Plead for Understanding,
Sympathy, Patience and Protection in Address**

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

THE participation of President and Mrs. Coolidge in the closing scene of the Niobrara Convocation of 1927, at Pine Ridge Indian Agency, South Dakota, gave the crowning touch to the most notable gathering of the Indian wards of the Church in the history of the Niobrara Deanery. The Convocation was notable not only in the fact that the Chief Executive of the Nation paused to pay tribute to the Red Men who are seeking to tread the pathways of their white faced brethren, and that it called into solemn conclave one of the largest congregations of Christian Indians ever assembled, but notable likewise in the fact that facing this assemblage, the Commissioner of Indian Affairs of the Federal Government, the Hon. Charles H. Burke, was moved to make formal and official acknowledgment of the sacrifice and service of the Christian missionaries and of their co-operation in the Government's plans for the Indian's welfare.

A further fact of deep significance to the cause there represented was brought out at the opening session of the Convocation. It was just forty-nine years ago—the Convocation marked the event—that Bishop Hare held his first missionary meeting among the Indians of the Dakota plains. It was here at Pine Ridge that he faced in the Cause of the Living God that remnant of Red Men, led by Sitting Bull, who had made their final stand, and lost, against the onrushing advance of the white man. A grandson of Sitting Bull was present here at this 1927 Convocation in the person of the Rev. Luke Walker, now a priest of the Church.

Bishop Burleson called attention to these striking facts in his Convocation address. At that historic service of forty-nine years ago there was not a single Christian believer among the sullen and bitter Indians who gave unwilling ear to the message of Bishop Hare. Mark the change in the unfolding years. Today the total Indian population of Pine Ridge Reservation is 7,200, of whom 1,560 are communicants of the Episcopal Church. That is to say, there is one communicant of the Church to every four and one-half Indians on the Reservation. Bishop Burleson points out that it is the largest Church ratio to population anywhere on earth; and the change has come about in those intervening forty-nine years.

Zealous in their worship—800 Indian men and women were present at the celebration of the Holy Communion at 7 o'clock on Sunday morning, August 14th. Their lusty singing echoed over the rolling prairie, their praying was fervent and devout, their speech eloquent of the spirit, and their giving generous in its example to those better able to share in the support of the Great Adventure. Scan this brief resume of their contributions at this Convocation as reported to the impressive closing business meeting in the sunset glow of August 16th.

The women	\$2,593.27
The young people.....	706.43
The men	529.43

It seems to the writer that there is an especial significance here in the giving of the young people, in whose hands rests the future of the Indian people.

THE SPIRIT OF MISSIONS



AN OLDTIME INDIAN TEPEE, RELIC OF BYGONE DAYS

In the whole encampment of some 2,000 Indians at the Niobrara Convocation of 1927 one solitary tepee served as a reminder of the wild life of the past

The Convocation was notable too in the respect that the future of the Indians was touched upon with force and point and unanimity in the opening deliberations of the conclave. It was Bishop Burleson who blazed the way. What do we know about the Indian? Only of his war paint and feathers, his war whoops and heathenish dances, the thrill and charm of all which are featured in the works of Fenimore Cooper, but are literature and nothing more. Our knowledge of the Indian of today is limited largely to the story books, the moving picture and the play and the good old Wild West Shows which faithfully reproduce the Indian of fifty years ago. Most of us are content with that, and prefer in fact to have our Indians *a la mode*. Romance dies hard. Yet the simple fact is that at this Convocation of more than 2,000 Sioux Indians at Pine Ridge in the mid-August of 1927, there wasn't a feather or a tomahawk, a war dance, a whoop or a trace of paint—well, let us qualify the

latter statement, for since we are leading up to the statement that the Indian is becoming intensely modern, the fact must be admitted that the young women of the ancient tribes display amazing quickness in conforming to the ways of their more or less pale faced sisters. In this camp there were automobiles aplenty, driven thither by Indian lawyers, doctors, merchants and farmers as well as the good old-fashioned Conestoga wagons of those humbler tillers of the soil who cling to old-fashioned ways. And there was only one tepee in the whole camp and the distressingly unromantic report has to be made that the pantoise of the days of Davy Crockett is now to the Indian mother simply a baby in arms.

So there was point to Bishop Burleson's suggestion, of which so much has been made in the newspapers, that President Coolidge, who has been regaled during his western vacation with Indian shows of the Buffalo Bill variety, has seen a lot of the Indian of war

INDIANS WELCOME PRESIDENT COOLIDGE



MODERN CAMPING OUTFIT OF THE INDIAN OF TODAY AT CONVOCATION

This picture and the one on the opposite page form a striking example of the progress made by the Red Man in his transition from savagery to citizenship

paint, feathers and whoops, but nothing of the Indian of today.

"Are you like that?" he demanded, drawing the ancient and familiar picture of the Indian of the past. The Indians laughed outright; and their answer was later drafted into the address which they delivered to President Coolidge when he came among them, and beheld three score of full blooded Indian Christians robed in the vestments of the Episcopal Church, representing the eighty or more chapels in South Dakota in which the Indian of today worships God.

It is the Indian of today for whom Bishop Burleson has taken up the cudgels; the Indian, who, in dignified words, asks the President in this appeal that was presented to him to bring the full power of the Government to their assistance in their effort to take their places as self-respecting and self-supporting citizens of the Republic. It is not the aim of Bishop Burleson to obliterate those picturesque features of

the old life of the North American Indians which abound in folk-lore that should be preserved. But a sharp line must be drawn between archaeology and progress. The Indian can't paint his face, bedeck himself in feathers and with wild whoops dance like a howling dervish, and at the same time run a farm, apply himself to motor mechanics, the building trades, etc., into which his efforts are being successfully directed; and which, by the way will be included in the Indian Industrial School which Bishop Burleson plans to launch a year hence at Mission, S. D. It is the commercialized dance, the too great stress on paint and feathers, the drawing away of the Indian from his useful avocations to make a pageant of the past for what can be taken at the box office, against which the faces of the Christian missionaries are set.

"A cry goes up that the Indian be permitted to live his old life," says Bishop Burleson. "Well, I'm for it, provided we can restore to the Indian

the lands we have taken from him, that we reforest these lands, bring back the buffalo, restock his dried up streams with fish and reinstate all those things of yesterday which would be necessary for the Indian if he were to lead his old life. But as that is impossible, it is today and tomorrow we have to look to; and the just, the reasonable, the imperative plan is to assist the Indian in his desire to adapt himself to the conditions of today. There is no hope for him otherwise."

It is impossible to reproduce in detail the absorbing picture which one of these Convocations presents. From where these lines are written beneath the shade of a bower of pine boughs—which has been thrown up as an open air house of worship—there stretches out upon every side a city of tents to which these Indians have come from every point of the compass to discuss the affairs of their Church during a three day period. From early morning, when little groups from the various missions gather in prayer, the scene is one of picturesque activity. Indian children play about the camp streets, husbandmen toil at domestic tasks with their wives, out upon the skyline scores of horses are sharply lined against the horizon grazing upon the grassy buttes. The sun sheds a golden light upon the fields from an azure sky, a clarion throated herald gallops about on a pony bellowing camp orders, notices of committee meetings and news of the activities which center about a cluster of mission cottages adjoining the open air church, where are housed Bishop Burleson, Bishop Roberts and the Rev. Nevill Joyner, missionary in charge and the host of the occasion. For the opening service, the congregations march with flying banners to the bower where service is held. Subsequently the men congregate in the pine bough chapel, while the women adjourn to the tent in which the Woman's Auxiliary meets and the young people wend their way to Holy Cross Church.

It is serious business. It is the In-

dian's own church whose affairs are to be deliberated upon; and the business is disposed of in the Indian's own tongue—in this case the language of the Dakotans. The men discuss the clergy fund; how it can be enlarged? The Bishops' Crusade; how can the day be hastened when the Indian will have a self-supporting church? The Rev. William Holmes, a full blooded Indian, presides as the elected dean of the Convocation. The young people—150 of them—with Mrs. Edward Ashley presiding, discuss their own problems. And then off there in the big tent, the Woman's Auxiliary meets, Mrs. Robert Frazier presiding.

It is an unforgettable scene. Row upon row these women of the prairies gather upon the benches within the tent, and then out in expanding circles they seat themselves upon the green-sward while reports are made, church topics discussed and by time honored custom the offerings of the year are presented to the Bishop by the selected representatives from each of the missions throughout the Reservation. Outstanding among the features of this ceremonial is a gift of \$5 from a Santee Indian girl—blind from birth—Esther Godfrey by name, who presents her thank offering for being able to come and hear what she cannot see, and in the hope that it will "open the eyes of the people who don't know Jesus Christ."

Sharing in common with the men the thought of the coming of the Great White Father, the Woman's Auxiliary adopt their own brief message of greeting to Mrs. Coolidge, regretting that the wife of the President is not able to attend their meeting, and concluding with the characteristic Indian salutation, "We shake hands with you in our hearts."

It was upon this background of patriotic fervor and spiritual zeal that the welcome to President Coolidge was projected. Plans for the Convocation called for a final adjournment on the evening of August 16th. But with a

INDIANS WELCOME PRESIDENT COOLIDGE

sense of their unique and distinct standing as Christian Indians on the Reservation, the Convocation decided that it would be proper and fitting to give the President a Christian greeting that would be aside from the general demonstration which had been arranged in his honor. They had heard Mr. Burke, the Commissioner of Indian Affairs commend them on the progress which they had made in the ways of the white man and had listened to him declare: "This progress which you have made would never have been possible but for the missionaries who came out fifty or more years ago into this wilderness."

By arrangement with Bishop Burleson, therefore, it was decided to hold the Convocation in session through the forenoon of August 17th for the purpose of an intercessory service in Holy Cross Church for the President and the nation at noon of that day.

Though the greater attraction of a pageant at the fair grounds on the Reservation beckoned to the Indians at the Convocation, but a few dozen left the camp, and at the noon hour the little church was thronged for the service which had been prearranged. Word having been received that the President would arrive at 1:30, at a quarter past one, the service having been concluded, the Indian clergy of the Deanery, led by Bishops Burleson and Roberts, marched in procession to the roadside fronting the mission church, where they arranged themselves and greeted the President on his arrival. The welcoming service was brief and impressive. Though a strong wind out of the north swirled the dust from the prairie into the faces of the Presidential party, the President and Mrs. Coolidge, who were accompanied by their son John, alighted from their motor car and, receiving first the greetings of Bishop Burleson, ranged themselves with the clergy at the roadside.

Briefly explaining that the intercessory service had been held and that the Indian communicants of the Church



THE HERALD OF THE CONVOCATION
His clarion call from a hilltop was heard all over the camp

were assembled to pay their respectful compliments to the head of the nation, Bishop Burleson introduced to the President a notable group of Indian priests who together have given 259 years of service to the cause of Christ among the Indians. With one exception—the Rev. Dr. Edward Ashley, who has just rounded out fifty-three years of service among the Indians—the remaining four veterans of the Army of God are full blooded Indians as follows: The Rev. Philip J. Deloria, who has served fifty-three years in the cause; the Rev. Luke Walker, grandson of Sitting Bull, whose priestly services cover a period of fifty-five years; the Rev. Amos Ross, with the devoted labors of fifty years behind him, and the Rev. Baptiste Lambert, who has served forty-eight years. These greetings over, the address to the President, adopted by the Convocation, was presented to the President by Mr. Ross, Mr. Deloria and the Rev. Dallas Shaw; following which a delegation headed by Mrs. American Horse, Mrs. Ross and Mrs. Deloria, presented the address of the Woman's Auxiliary accompanied by the gift to the President of a handsome beaded tobacco pouch, made in the old

style containing the address, and to Mrs. Coolidge an elaborately beaded bag.

On the Friday following the Convocation, Bishop Burseson and Bishop

Roberts with the clergy of the Deanery were the guests of the President and Mrs. Coolidge at Game Lodge where the Chief Executive is spending his vacation.

From the Niobrara Convocation to the President

The following is the text of the address adopted by the Niobrara Convocation, August 16th, 1927, and handed to President Coolidge upon his participation in the closing scenes of the Convocation on August 17th:

TO His Excellency the President of the United States of America:

You have come to the land of the Ogalalas, where dwell the descendants of those who offered the last resistance to the white man.

We are the children and the grandchildren of those who fought on the Little Big Horn. It is the home of the last and the most stubborn of the fighting Sioux. A few miles to the east of you is Wounded Knee. Here your soldiers killed many of us.

From the Black Hills you have come, where your summer home stands in the midst of our sacred region, the invasion of which by the gold-seeking white man brought on the final struggle.

We repeat these facts to show the contrast between yesterday and today. Fifty years ago those who killed Custer hated the white man, now in the same place are gathered hundreds of Christian Indians engaged in religious meetings. Members of the Episcopal Church representing the Sioux nation throughout the State of South Dakota, one hundred Bishops, clergy and lay-workers, five hundred more delegates representing a body of five thousand communicants, greet you in this message of loyalty and respect.

This is an example of the great change which has taken place in Indian conditions. No longer are the tomahawk and scalping knife stained with white blood, nor will they ever be again; in fact they no longer exist. We seek not the lives of our white brothers; it is rather some of them who seek what little we possess.

To you, who are our Great White

Father, we present our loyal and respectful greetings. You hold our fortune in your hands; you and your successors control our destiny. With the passing of the old free life, the old world of the Indian disappeared forever. If we live at all, we and our children must live the new world of the white man, and we must have your help to do this.

Therefore we are glad that you have come among us, hoping that you may see the Indian as he really is. You have seen much of war-paint and feathers and dances. Those are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life.

Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship.

Praying God's blessing upon you, and His guidance in the discharge of the great duties of your high office, we are

YOUR CHILDREN OF THE WEST.

Signed in behalf of the Convocation
by:

(The Rev.) AMOS ROSS,
(The Rev.) PHILIP J. DELORIA,
(The Rev.) DALLAS SHAW,
(All Sioux).

Va. U.S.
Brazil

A Great Bishop Has Left Us

The Right Rev. William Cabell Brown, D. D., Missionary, Scholar and Statesman, Dies Suddenly

By the Rev. James W. Morris, D. D.

Dean of the Theological School, Porto Alegre, Brazil

OUR William Cabell Brown, worthy successor of Virginia's great bishops, missionary and co-founder of the young Church in Brazil, scholar, educator, Church leader and statesman—above all, humble and gracious Christian—is gone from us. Quickly yet quietly, he laid his burden down.

With sore hearts and tender hands his people laid his body to rest underneath the noble trees that shadow and beautify Emmanuel Church, near Richmond, Virginia. It seemed some comfort to leave his body there, amidst scenes so quiet and so restful. So fitting too seemed that serene summer day hastening to its close. The hushed assembly of bishops, clergy and laity, the choir of St. Philip's colored church singing out of their hearts the great hymns of hope, the familiar heartening words of the last rites—all accorded well with the peaceful, hopeful spirit of him whose body was being committed to the ground. To all the devout company, to the many sorrowing friends, to the stricken family, came with accents of sustaining certitude the great words, "Looking for the general Resurrection in the last day and the life of the world to come through our Lord Jesus Christ."

Those who were students at the Seminary of Virginia in 1887, will remember the thrill of joy that ran through the whole place when it became known that Willie Brown, the handsome young master at the High School, had decided to enter the Seminary. He had for years filled the important post of private secretary to Dr. Lancelot Blackford, the principal of the school, while at the same time teaching certain subjects and having oversight of the

finances of the institution. He was already a marked man, most popular but carrying great authority with the boys, excelling too in all athletic sports. All felt that God had laid urgent hands upon a choice man, through whom He would do great things in the ministry of reconciliation.

Dr. Cornelius Walker said that of all the men who had studied theology under him, he could remember none that excelled in diligence and conspicuous ability James Addison Ingle and William Cabell Brown. These two had been fast friends since the days when Brown was the tutor and Ingle the pupil at the High School. They fully purposed to give themselves to missionary work in China. It was their cherished plan to labor together in that field. But when insistent calls came for more workers in the just opened Brazilian field, Brown, with characteristic submission to God's leading, applied for Brazil, whither he and the knightly John G. Meem were in due time sent.

The two friends, Brown and Ingle, never met again, after parting on Seminary Hill, Ingle laying down his life in China. May we not feel sure that God the Father who has in His Son prepared a place for each of His own, has in that happy life granted a knitting up of that once severed friendship?

Shortly after graduation from the Seminary, young Brown was married to Miss Ida Mason Dorsey, of distinguished Virginia ancestry, and almost immediately embarked for Brazil. The Browns were accompanied by John G. Meem, and Miss Mary Packard, daughter of the venerable Dr. Joseph Packard, dean of the Seminary. They ar-

THE SPIRIT OF MISSIONS



DR. BROWN, THE REV. C. H. C. SERGEL, THE REV. M. B. DA CUNHA, BISHOP KINSOLVING
*Taken in Rio de Janeiro about 1910, when Dr. Brown was engaged, at the request of the Bible Societies,
in translating the Bible into Portuguese*

rived on the field in October, 1891.

The great career of these missionaries in laying the foundations of the Brazilian Church, through many arduous years, is known to all. For twenty-three years, until called to be Bishop Coadjutor of Virginia, Brown gave himself with untiring devotion and patient hopefulness to the trying yet fascinating task of giving the true Church to a neglected and unevangelized, although nominally Christian, people. He was in much the outstanding, dominant spirit in that unique undertaking.

Bishop Kinsolving used to say that with Brown, the scholar and student on one side and Meem, the soldier and practical man of affairs on the other, he was equipped for any emergency.

Dr. Brown was the first dean of the little theological school in Rio Grande. It was there that he rendered most valuable service to the young mission. Today the leaders of our Brazilian clergy, men who have proven their worth as able preachers and godly pastors, are men who received their training under Dr. Brown's guidance. Of course, others took part in this vital

task of training young men for the ministry, notably Dr. Meem and Bishop Kinsolving. But upon Dr. Brown fell the principal responsibility. And today throughout beautiful Rio Grande, out on its wide plains, and up among its wooded hills Dr. Brown's name is revered. And in many a humble home in that far land, when the family gathers in simple fashion to offer their sacrifice of praise and thanksgiving and to present their petitions and intercessions to God, the name of this wise and loving teacher of sacred truth will be on many lips and many an eye will be dimmed as the news spreads that the great missionary will come no more to tread the soil of Rio Grande.

The last years of service in Brazil were spent by Dr. Brown in Rio de Janeiro, where he inaugurated the work of our Church. While there he was by special request of the Bible Societies engaged for several years on the translation of the new version of the Bible into Portuguese. Of course, the best scholars available took part in this work, but Dr. Brown, due to his exceptional preparation in Greek and He-

A GREAT BISHOP HAS LEFT US

brew, as well as to his unusual knowledge of Portuguese language and literature, was given a very prominent part in all the undertaking. This new version is a fine piece of work and by far the most faithful of all that exist.

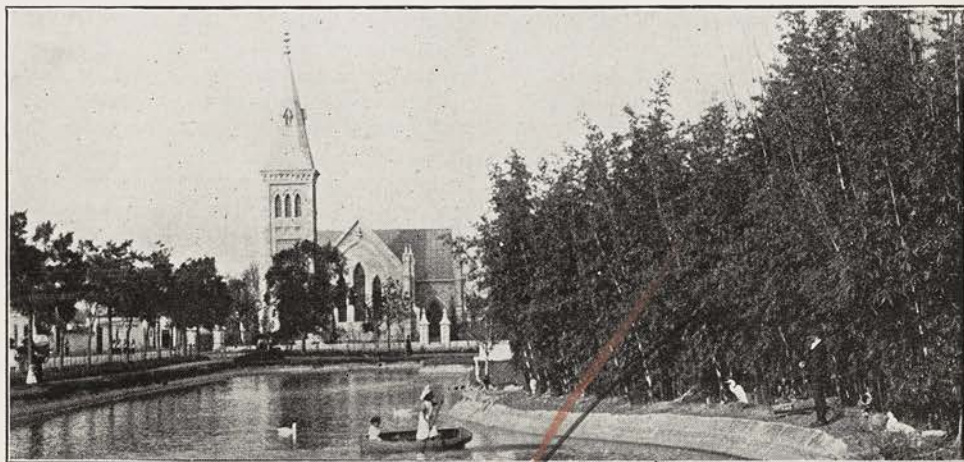
Another achievement in the field of translation was the rendering of the Book of Common Prayer into Portuguese. This was a work on which Dr. Brown labored lovingly almost from the start and did so with such diligence that he was able, on his first furlough, to bring with him to this country the completed translation. In this task Dr. Brown had the able assistance of A. V. Cabral, now arch-deacon of the northeast district, one of the older clergy, as well as of the counsel and advice of his brother missionaries.

The career of Bishop Brown after his return to be Bishop of Virginia is known to all. He quickly became an outstanding figure in the general Church and especially in the National Council. He presided ably in the House of Bishops in Portland and at New Orleans and was at the time of his death, assessor to Bishop Murray, the President of the National Council. His gracious personality and his charming manners, together with a calm and con-

siderate firmness, made him most acceptable in all these positions of unusual and delicate responsibility.

May the example of this truly Christian Bishop, so loyal to the Divine Master, so sane in the face of the perplexities and vagaries of our times, so patient and charitable before the problems with which extremists on the one hand and on the other are troubling the Church, hearten and sustain us as we contend earnestly for the faith! And may the tender mercies of the Lord be abundantly vouchsafed to the dear ones whom he has left behind. The world is a lonelier place not only for them, but for some others too who have walked very closely with this gifted man in the happy paths of affectionate fellowship in Christian service.

In the onward flow of life and activities, the longing for the touch of a vanished hand and for the sound of a voice that is still, may become mitigated in youth, as young bones, when broken, easily knit; but for those who are farther on in life's journey there are some breaks that know no healing here, but are solemn yet sure precursors of the wonderful time that awaits us, when we shall renew our strength, shall mount up with the wings of eagles, shall run and not be weary, shall walk, not faint.



CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL, BRAZIL

In this beautiful spot Dr. Brown began his ministry of twenty-three years which was to prove so fruitful to the Church in Brazil

8.3.22a

Bishop Murray Pays Loving Tribute

Declares William Cabell Brown One Whose Life Enriched the Church and Endeared Him to All

IN HIS day and generation in every contact of his life Bishop William Cabell Brown has served God and humanity well.

In Home, Church and State he recognized all inherent relations and found happiness and joy in the faithful discharge of every obligation.

Gifted with remarkable intuitive sense of proper proportion, his faculty of discernment and power of concentration were most unusual and, accordingly, the results of his endeavors were always wonderfully great.

Our friendship was intimate and my confidence in him and reliance upon him grew with the years. Our pleasant companionship was a continuous progression without let or hindrance, and through the medium of it there was revealed to me with the clearness of sunshine his faith as a true son of God and sincerity as a devout follower of Jesus Christ.

Modest in all self-expression, he had heroic Christian conviction and courage and was ever strong in a conscience void of offense toward God and man. His manliness was manifest always in his deference to the opinion of others where no moral principle was involved, and in his perfect, patient perseverance in any conflict for the defeat of evil and the triumph of virtue.

He advocated a home life here that should serve as a threshold for heaven hereafter and his domestic practice never failed to exemplify his public teaching.

He believed in human equality of rights and opportunities and justified his faith by his works. He esteemed Capital and Labor and their relative positions as respective complements of a perfect whole which could ply its true vocation only in mutual consideration of each other's God-established prerogatives—the unselfish contribu-

tion of *Means* and *Management* by the former, and the honest exercise of *Labor* and *Loyalty* by the latter—for the welfare, comfort, profit and peace of both.

To him the Church was the Kingdom of God upon earth and the universal Household of his brethren. Christ as the Head of this Household was in his Creed because he was the Alpha and Omega of his life. The Master, with him and in him, was his constant joy as, like that Master, he “went about doing good.” “Fundamentals” gave him no personal concern because “First Principles” were rooted in his soul and bore wholesome fruit in his service.

And what he himself had he also gave to all others who, coming in contact with him, were willing to learn of him that he walked with Jesus. He was a mighty contributor to the stabilization of Faith and maintenance of Order in the work and ways of the universal Church of God. Let his fellow members of the Commission on Revision of the Prayer Book so testify; let his associates on the National Council so affirm; let his brethren in the House of Bishops sign and seal, and so make the testimony complete.

With other Saints of God, the peace of Paradise is now his. The influence of his life here can never die. Thank God for it, and may our gratitude find proper, practical expression, as one by one our fellow laborers go, in augmented prosecution of the work which yet remains, upon the pious performance of which absolutely depends the vindication of our faith and justification for our existence.

John G. Murray

Presiding Bishop.

World Conference on Faith and Order Opens

Men of Many Faiths from Many Lands Unite in Creed and Prayer

By *Linley V. Gordon*

Representing the Religious Press Committee of the World Conference on Faith and Order

IT WOULD be an egregious error to say that there is no measure of Christian unity existing in the world. This is becoming increasingly evident as the World Conference on Faith and



ROBERT H. GARDINER

Order proceeds. Unity in the Faith is here. Unity in the Faith of Jesus Christ. It has not yet come to its efflorescence, but it is slowly developing. Unity in the Faith was in evidence at the opening service of the World Conference on Faith and Order in Lausanne, Switzerland, August 3. In the audience that taxed the Cathedral to capacity one saw men of many Faiths from many countries.

They were one as they stood and repeated the Apostles Creed, every member of the vast congregation reciting it in his own language. They were one when they engaged in silent prayer. They were one when they repeated the Lord's Prayer each in his own tongue.

In the audience was one of the most eminent of the Jewish Rabbis of America. In conversation after the service he spoke of having joined with all the Christians present in the Lord's Prayer. He added that he repeated the words of it in the Talmudic Hebrew and that this was the language used by Jesus when the prayer was uttered. The Lord's Prayer is known to the Jews as the Talmudic Short Prayer.

The Conference Sermon was preached by the Right Rev. Charles H. Brent, Bishop of Western New York. He spoke simply and in a vibrant voice. There was no apportioning of guilt. All have sinned. "If unity," he said, "has slipped away from our grasp it is the common fault of the Christian World. If it is to be regained it must be by the concerted action of Christians. Every section has shared in shattering unity. Every section must share in the effort to restore it." He spoke with profound belief in the way of Conference. "Conference," he added, "is self-abasing; controversy exalts itself. Conference is a measure of peace; controversy is a weapon of war. Conference in all lowliness strives to understand the viewpoint of others; controversy to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a coöperative method for conflict; controversy a divisive method. I do not say there may not be occasions where controversy may be necessary. This is not one of them. This is a Conference on Faith and Order."

As touching on the East, he said, "What a challenge to Christendom to set its own house in order before it further infect the Eastern World with sectarianism that robs the Gospel of its corporate power and gives people a stone instead of bread! The hundred missionary societies in China today are as suicidal for Christianity as the civil divisions are to her national peace and prosperity." In another significant

THE SPIRIT OF MISSIONS

passage he said, "There is no one voice coming with force from every pulpit in every country as there should be, on such great fundamental questions as peace and war. The Christ in one church often categorically denies the Christ in a neighboring church. It would be ludicrous were it not tragic." Almost at the close of his address he quoted the great words of Zinzendorf—"I have but one passion, it is He! Only He!" and added that men like Sadhu Sindar Singh, Mahatma Gandhi and Stanley Jones are helping us to realize this more and more.

The first business after the service was in the form of the following memorial resolution to Robert Hallowell Gardiner. It was read in English, French and German while all the delegates stood.

"Like all great movements, re-union has been focussed from time to time in certain persons who, in their day and generation, became embodiments of its spirit. One such was Robert Hallowell Gardiner, whose work in connection with this Conference will never be forgotten, who was indeed, while he lived, the organ of its energy.

"The profound impression made upon the Christian world by what he was and did baffles description. It is not too much to say that there is not a Church in Christendom, great or little,

ancient or new, that does not know his name and feel kinship with his lofty soul. Better than that, his name carries with it a vision, a responsibility and a purpose, for it was not himself but Christ whom he exalted. He counted himself but the cup bearer of the King. He was one of those rare souls who are able to see that the unity of Christendom always outstrips its divisions. His Catholicity was not a theory but a character. His greatest weapon was his considerateness and his ability to understand others when they were busy misunderstanding him."

"Now that we can take measure of him as never before we discover him to be one of the foremost leaders and inspirers of our day. Without his sort, hope would wither, faith decline and love grow cold. There is an ache in our hearts and a void in our fellowship

which must abide. And yet all the while we rejoice that the Church raises up such men to enrich and inspire mankind. A bend in the road hides him, but he remains in our company, a little in advance of the rest, as he passes into the enjoyment of that unity for which he labored diligently and well."

The Conference voted to erect a tablet of appropriate character and design in Gardiner, Maine, in the church of Mr. Gardiner's ancestral home.



BISHOP BRENT

PRAYER FOR UNITY

Written for the Lausanne Conference

Bathe with showers of blessing, O Lord, Thy servants whom Thy voice has called into Thy presence to counsel with Thee concerning the peace and unity of the Church of God. Let knowledge prevail over ignorance, goodwill over prejudice, understanding over blindness; that, guided by the Spirit of wisdom and truth, all Christian people may press onward with joy and confidence toward that happy day when there will be one flock under one Shepherd, Jesus Christ our Saviour. Amen.

—BISHOP BRENT.



INDIAN MOTHER AND BABY

The Indian Field of North Dakota Reviewed

Eight Thousand Indians on
Four Reservations Tax the
Powers of Fourteen Workers

By the Ven. Homer R. Harrington

Archdeacon Among the Indians in North Dakota

THE Church is at work among some 8,000 Indians living on four reservations in North Dakota. There are seven mission stations, three on the Standing Rock Reservation, two on the Fort Berthold Reservation, one on the Fort Totten Reservation and one on the Turtle Mountain Reservation. There are over 500 communicants and it is estimated that the Church touches and influences more than 1,000 Indians. In addition to Bishop Tyler and the writer, one priest, one deacon, seven lay readers and the staff of the Mission Home at Cannon Ball—one layman and two women—work in the interests of the Church among the Indians.

THE STANDING ROCK RESERVATION

The Church's work among the Indians of North Dakota is unique in that it is the result of the missionary zeal of the Indians themselves. Three young Dakotas who had been trained in South Dakota traveled from that state to the northern boundary of the Standing Rock Reservation in North Dakota. Through their efforts the first mission stations opened, namely, St. John's, Cannon Ball (now St. James' Chapel), Red Hail Camp (now St. Gabriel's Chapel, Red Hail), and Lower Porcupine Mission (now St. Luke's Mission, Fort Yates). Mr. Thomas Ashley (still living) was the chief figure in this early missionary effort. He was ably assisted by Martin Pretty Feather, who later changed his name to Martin Seewalker. This splendid Dakota Christian worked as a lay reader from that time until his death two years ago.

An account of the early missionary efforts on the Standing Rock would not be complete without the name of old Chief Red Hail, who for many years allowed the native missionaries the use of his cabin for the services. The stalwart character of old Red Hail has been extended in the fine character and personality of his grandson, the Rev. William Skala (White) Cross. Mr. Cross after working for many years as a lay reader was ordained deacon by Bishop Tyler two years ago. He is a product of the Indian Missions of the Church in North Dakota.

Nor would our account be complete without speaking of the consecrated work of William White Eagle. His zeal for Christ led him into active missionary work, both on the Standing Rock and Fort Berthold Reservations. On one of his missionary journeys to the latter reservation he succeeded in converting an unusual man, Paul Yellow Bear. Paul, with a strong personality and a power as an orator far above his fellow-tribesmen, had for many years used these splendid gifts to keep his friends and neighbors in paganism. He was a bitter enemy of Christ. But the stirring message of the Master spoken through the consecrated lips of White Eagle could not be denied. Yellow Bear was converted and at his baptism was named "Paul" after the beloved St. Paul, who was once Saul, the enemy of Christ. Yellow Bear has been a lay reader at St. Paul's Chapel, Fort Berthold, for many years and he is still active in the work.

Yet another early character belongs

THE SPIRIT OF MISSIONS

in our account of the early work of the Church among the North Dakota Indians. Paul Bear Paw was converted from paganism a great many years ago. He is still a faithful and devoted member of the Church at St. James' Chapel, Cannon Ball. His wife, Julia, has labored with him all these years. For some time, Bear Paw was the lay reader at St. Luke's Chapel, Fort Yates. Of late years he has been unable to work actively as a lay reader because of his impaired health.

Our largest mission station on the Standing Rock Reservation is St. James', located three miles south of Cannon Ball village. Our property consists of eighty acres of land upon which is located St. James' Chapel, rectory and parish house, and The Mission Home for Indian Girls. The Rev. William S. Cross, Indian deacon, is in charge of the chapel and parish house and conducts the services in the Dakota tongue.

The Mission Home was established under the leadership of the present

Bishop of North Dakota. Some time after coming to North Dakota Bishop Tyler realized the need of such an institution if the Church was to carry its complete message to the Indian people. He realized the vital need of improving the home conditions on the Reservation. With this thought in mind he secured the use of a small house at the substation, one mile south of Cannon Ball, and asked Miss Margaret Elliot, a Pennsylvania Churchwoman, to go to Cannon Ball and there establish herself and discover the best way to help the people. For a number of years Miss Elliot worked in a splendid way. She was succeeded by Miss Alice M. Bennett. Miss Bennett carried on the work at the "Little House by the Side of the Road," as it was affectionately called, until August, 1926. During her last two years at The Home she was assisted by Miss Aline Cronshey, who is still on the staff.

The work done at The Home is of such great variety it is impossible of complete description. We have five



NEW MISSION HOME AT CANNON BALL, NORTH DAKOTA

This is a home in the best sense of the word. Miss Aline Cronshey gives her Indian girls training which will fit them to cope with their future environment



CONFIRMATION CLASS AT CANNON BALL

Bishop Tyler looks very happy in the midst of this fine class of Indian boys and girls. Such classes as this augur well for the future

happy little Indian girls in residence, learning all sorts of valuable things. It is the aim of The Home to give the girls a practical instruction in homemaking as well as a thorough Christian training. This work is fundamental. The government has established schools for the people, either outside of the Reservation, or else a great distance from the homes of most of the scholars. No work has been done in the homes. Consequently, the scholar comes back to the same conditions he left, struggles for a time against the old ways but finally succumbs and slides back to the condition of the old people. The staff at The Home works with the children and at the same time extends its influence to the neighboring homes. White people living at Cannon Ball tell us that the change in the community around The Home has been remarkable.

The Indian people of all denominations come to The Home for medical attention, for books and magazines, for clothing, and for good advice. The

staff is busy from early morning until late at night. We maintain a small car for the use of the staff and it is kept busy visiting homes and carrying spiritual help and medical attention to the sick.

Eighteen miles west of Cannon Ball we find St. Gabriel's Chapel. The Rev. William Cross of Cannon Ball is in charge of this work also. For many years he was in residence at Red Hail and the people are still longing for his return to them. St. Gabriel's, Red Hail, is the banner mission, not only of the Indian field but of the whole district. This mission has always overpaid its missionary quota. Last year it gave \$136 for the General Program of the Church. In addition to this the people have given liberally to the Native Clergy Fund, the Convocation assessment and have made improvements in their property. The property at this point consists of forty acres of land, a fine chapel, parish house, and lay readers' house. Joseph Two Bears, an old



BISHOP TYLER DISTRIBUTING CANDY TO THE CHILDREN AT AN INDIAN CONVOCATION

Indian, is the faithful custodian of the Church property.

The work here as at the other stations is a visible evidence of the worthwhileness of the efforts of the Church among these splendid people.

Three miles north of Fort Yates or twenty-eight miles south of Cannon Ball you will find St. Luke's Mission with the Rev. H. H. Welsh, an Indian priest, in charge. Mr. Welsh, who is a product of the Church in South Dakota, labored for several years at Cannon Ball and was transferred to Fort Yates last year. We need a church at this point. With the building of a church at St. Luke's Mission we are sure of a splendid response. The small house for the priest is entirely inadequate for the services. At present the people meet in the log house belonging to Mr. and Mrs. Crow Necklace, one mile from our church property.

Now let us visit the Turtle Mountain Reservation.

THE TURTLE MOUNTAIN RESERVATION

This is located in the north central part of North Dakota and bounded on the north by the Province of Mani-

toba, Canada. The Indians here are Chippewas. St. Sylvan's Chapel near Dunseith is the center of the work. The Rev. Wellington Salt, a Chippewa Indian, was in charge of the work for many years. Mr. Salt was an employee of the Government and he first worked for the Church as a layman. In 1901 the Government transferred him to South Dakota. Later Mr. Salt returned to Turtle Mountain and was placed in charge of the Government Day School and again took up work for the Church. Some time later a log church was erected. In the meantime Mr. Salt prepared himself for Holy Orders and was ordained deacon in 1911. Mr. Salt labored faithfully and well until his death in 1920.

The condition of the Indians on this reservation has been terrible for many years. Poverty and awful disease have been prevalent. The conditions have but slightly improved in the last year or so. There is a tremendous work here for the Church.

THE FORT TOTTEN RESERVATION

The work on the Fort Totten Reservation started in 1892 when a number of people residing at the Fort asked Bishop Walker to send them a missionary. The Rev. W. D. Reese was appointed to the place and continued to minister to the people both white and Indian for many years. This first missionary work was at the Government Agency and was centered about a small chapel called St. Mark's. The Rev. Mr. Reese labored here for fourteen years. Our present work at Brackenridge Memorial Chapel began in 1898. The *District Journal* for that year tells us, "about six miles from the Agency an Indian named Iyayukamani (He-Follows-Walking) has loaned a house where service is held in the Dakota language." Iyayukamani was a stalwart Christian and is remembered as the founder of the Church's work in the Crow Hill neighborhood. He is buried near the chapel he helped to establish.

Bernard Rainbow, the lay reader,

THE INDIAN FIELD OF NORTH DAKOTA



THE ORGANIST AT AN INDIAN CONVOCATION

Indians have a natural gift for music. This is John Brown, an Indian, who is playing hymns in the booth built of evergreens where the services are held

at Breckenridge Memorial Chapel, was brought up under the splendid influence of Iyayukamani and has continued in the service of the Church from the time of his young manhood until now. The chapel at Crow Hill is a fine building made possible by the generous gifts of the many friends of the Dakota Indians. The work here is progressing in a healthy manner. The Mission is a splendid influence for good.

THE FORT BERTHOLD RESERVATION

As stated before in this account the early missionary work among the Indians on the Fort Berthold Reservation was started by the Christian Indians from the Standing Rock Reservation. An interesting thing to know here is the fact that the Dakota Indian from the Standing Rock was the traditional enemy of the Indians of the Fort Berthold Reservation. Christ knows no barriers. The work here progressed slowly for a time. Gradually interest

grew and a chapel was established and named St. Paul's. The present lay reader-in-charge is a young man, Earl Bateman. He is ably assisted by old Paul Yellow Bear and Ray Gough.

Mrs. Byron Wilde is one of the outstanding Christians on the Reservation. For some years she was employed by the government at the Agency, Elbowoods, North Dakota. After her marriage to Mr. Wilde she became interested in our work at St. Paul's Chapel. Her splendid education and her untiring zeal for the Church has made her a most valuable influence for good among her people. For many years she was the president of the Woman's Auxiliary among the Indians of North Dakota. Under her leadership this organization grew rapidly.

Across the Missouri River from St. Paul's Chapel we have a group of people under the leadership of Abraham Streibyhorn, native lay reader. The mission is St. John's. Streibyhorn is a fine Christian leader working under

THE SPIRIT OF MISSIONS



PROCESSION AT AN INDIAN CONVOCATION

The Bishop, Clergy and Lay Readers, are entering the booth for the opening service at Red Hail, North Dakota, on the Standing Rock Reservation

many difficulties. His hope is for a church building. Abraham continues to hold a large group of people together notwithstanding the handicap of the lack of a rallying place. Our greatest need in the Indian Field at the present time is for a chapel at this point, Ree, North Dakota. The opportunity presented here is unusual and we must grasp it in some way or another.

The Indians on this reservation are from the remnants of three tribes, Arickara, Hidatsa, and Mandan.

ORGANIZATIONS

All the mission stations have fine going branches of the Woman's Auxiliary. The women work splendidly. The United Thank Offering makes a particular appeal.

The men are organized in Men's Guilds and in chapters of the Brotherhood of St. Andrew. Through these organizations the members raise money for missionary work and do practical tasks around the church buildings.

At St. John's Chapel and at St. Luke's Mission there are wonderful Young People's Fellowships. Miss Aline Cronshey of the Mission Home at Cannon Ball keeps the interest of the young people at a high pitch. The

young girls at Cannon Ball are members of the Girls' Friendly Society. At Cannon Ball and at Fort Yates pageants have been given at Easter and Christmas. At Cannon Ball the organization has made fine improvements in the Church property, earning the money themselves for this purpose.

St. James' Chapel also has a good Church School. Others will be started as soon as leaders are developed. At the government agency, Fort Yates, we have an arrangement for the regular instruction of the Indian children in the Government Boarding School. This enables us to keep them in touch with the Church.

No one can come in contact with the Indian people without loving them greatly and realizing their need for help. Most of the people are but a few short years away from paganism and the first light of Christ's love still shines within them. They are beautiful in their devotion to Him but pitiful in their crucified state. The Church must not lose confidence in the power of the Crucified One to finally raise these children of His out of the discouraging state they are in at the present time. For love of our Indian brothers and for love of Christ we must labor as never before.

... they ...
" " " Indian
Medical Field



WARD IN SAN JUAN MISSION HOSPITAL, FARMINGTON, NEW MEXICO
This hospital serves the Navajo Indians. The prevalent scourge among them is trachoma, which results in blindness if not taken in time

The Church's Mission of Healing Presented

Our Hospitals Throughout the United States Need and Deserve Our Help

By Barbara Williams, R. N.

YOU who have read about the Episcopal Hospital workers who gathered, together with nurses of other Communion during the sessions of our Hospital Association in Atlantic City, last Fall, may be interested in reading of the wide field of work which they represent. Our Church has jurisdiction over some fifty hospitals in the United States, using the word "hospital" in its strict sense, as a place where a patient is to be restored to health and returned to his family. The many convalescent homes, homes for incurables, etc., are not included in our list, so it must be remembered that the Church cares for many hundreds of sick and unfortunate people who are not under a "hospital" roof.

The hospitals of our Church are scattered unevenly over the country. In Connecticut are two summer branches of hospitals, in New York and in Massachusetts are several homes, but no Episcopal hospitals. Many Southern and Central States cannot boast of any. In several cities there is

adequate hospital care given to the sick and injured without any Episcopal institutions; but the vast regions with very inadequate equipment offer the Church an opportunity to carry out in a practical way its Christian ideals of service. And the hospitals already established, whether large or small, need our continual support and interest, because they must keep up their high standards and must grow in usefulness, or else they will diminish.

These institutions continually receive help, financial and otherwise, through many channels other than the Church. That is what we wish, but we also are most anxious to have our own Churchmen and Churchwomen know about this branch of the Church's work and realize what a tremendous amount of good is being accomplished. Sick or injured persons are cared for, regardless of creed or color, and many of them have to be grouped as "free patients" in the hospital budget. Ministers and priests of all denominations are welcome to call on patients belong-

ing to their particular faiths. The Church hospitals also give a splendid opportunity to our chaplains to help our people in their extreme needs, to comfort them in their sorrows and share their joys. There are beautiful chapels in connection with many of the hospitals, where short daily services are held for the nurses, and patients attend when possible. If there is no chapel, prayers are read in the Nurses' Home or some other convenient place.

It is impossible within the limits of this article to give detailed accounts of the various hospitals in the continental United States under the care of our Church. The list which we append will

give some idea of their scope. Some serve the entire community in which they are placed, some, like three hospitals in Arizona, minister only to the tuberculous. In the southern section of the country there are hospitals devoted entirely to work among Negroes, while in the West and Southwest the Indians are cared for. In the western missionary districts our hospitals have their own special problems because of the immense territory they must cover. One and all, whether diocesan or missionary, no matter what race, age, or physical disability they serve, they all need and deserve our help. What can we do about it?

Medical Service

THE following list only gives the hospitals under our Church in the dioceses and missionary districts of the Continental United States. It does not include our hospitals in foreign missionary districts, or those in Alaska and our Island Possessions. Also it only lists hospitals proper and does not include Homes for Convalescents, Homes for Incurables, Dispensaries, etc., of which there are a great number. We have endeavored to make it as complete as possible and shall be grateful for any corrections.

HOSPITALS IN DIOCESES

Albany: Child's Hospital, Albany.
 California: St. Luke's, San Francisco.
 Central New York: St. Luke's, Utica.
 Chicago: St. Luke's, Chicago.
 Colorado: St. Luke's, Denver. Oakes Home for the Tuberculous, Denver.
 Dallas: All Saints', Fort Worth, Texas.
 Delaware: Hospital for Babies, Wilmington.
 Iowa: St. Luke's, Davenport.
 Kansas: Christ Hospital, Topeka.
 Kentucky: J. N. Norton Memorial, Louisville.
 Long Island: St. John's, Brooklyn. St. Gile's the Cripple, Garden City.
 Los Angeles: Good Samaritan, Los Angeles.
 Maryland: Church Home and Infirmary, Baltimore.
 Michigan: St. Luke's, Detroit.
 Minnesota: St. Barnabas, Minneapolis. St. Luke's, St. Paul.
 Missouri: St. Luke's, St. Louis.
 Montana: St. Peter's, Helena.
 Nebraska: Clarkson Memorial, Omaha.
 Newark: St. Barnabas, Newark, N. J. Christ Hospital, Jersey City, N. J.
 New York: St. Luke's, New York. Hospital for Consumptives, New York. St. Mary's for Children, New York.
 North Carolina: St. Peter's, Charlotte. Good Samaritan, Charlotte and St. Agnes, Raleigh, (for Negroes).

Ohio: Good Samaritan, Sandusky.
 Olympia: St. Luke's, Bellingham.
 Oregon: Good Samaritan, Portland.
 Pennsylvania: Hospital of the Protestant Episcopal Church, Philadelphia.
 Pittsburgh: St. Margaret's Memorial, Pittsburgh.
 Southern Ohio: Children's Hospital, Cincinnati.
 Tennessee: Emerald-Hodgson Memorial, Sevanee.
 Washington: Eye, Ear and Throat Hospital, Washington, D. C.
 West Missouri: St. Luke's, Kansas City.
 West Virginia: Sheltering Arms, Hansford. Reynolds Memorial, Moundsville.

HOSPITALS IN MISSIONARY DISTRICTS

Arizona: St. Luke's, Phoenix; St. Luke's in the Desert, Tucson; St. Luke's in the Mountains, Prescott; (all for tubercular patients). Hospital of the Good Shepherd, Fort Defiance (Indian).
 Idaho: St. Luke's, Boise.
 New Mexico: San Juan Indian Hospital, Farmington.
 Spokane: St. Luke's, Spokane.
 Utah: St. Mark's, Salt Lake City.
 Western Nebraska: St. Luke's, Kearney.
 Wyoming: Bishop Randall Hospital, Lander (Indian). St. John's, Jackson.

Cuba

New Mission Church in Cuba

Plans Drawn and Altar and Font Made by the Priest in Charge

By Rose Allen Ellis

Member of the Woman's Auxiliary, Holy Trinity Cathedral, Havana, Cuba

THE sunshine of Cuba attracts many tourists during the winter season. How beautiful is this wonderful climate compared to a rigorous northern winter! The visiting Church people enjoy the services at our Cathedral in Havana, but few of them ever visit our missions.

In the little town of Bacuranao, about fifteen miles from Havana, our Church work dates back for twenty years or more before Archdeacon W. W. Steel had charge of the mission. The Rev. Ricardo D. Barrios, a native born Cuban of Camaguey, now has charge of the work at Bacuranao.

During the cyclone of last October the little chapel of San Juan was blown down; on March 31st, the new chapel of San Juan was opened. The congregation filled the church to capacity, the aisles and vestibule were crowded and many were standing outside. The choir, led by the Rev. Fred Hurd of Camaguey, the Rev. Ricardo Barrios and Sr. V. A. Tuzzio, entered singing *Holy, Holy, Holy*. The service was followed by an address by Sr. Tuzzio, the lay reader.

The Bacuranao Church people take great pride in their new church, and the heart of Mr. Barrios is consecrated to his work. He drew the plans for

the new building and made the altar himself; the cross of beaten brass and the font are also the loving work of his hands.

The font has quite a story. After the dreadful cyclone of October Mr. Barrios found in the street part of a pedestal that the freakish wind had lifted from some distant home. This was salvaged and turned to a beautiful purpose. At the work shop of the mission the pedestal was fitted to a base and a small china dish securely imbedded in the wood. Then Mr. Barrios made a top of many small pieces of old mahogany and this was surmounted by a cross. From this most original font many a little Cuban baby will be baptized and in the Church and mission school taught to love the Faith of Christ crucified.

Bacuranao is one of our oldest missions in Cuba. In 1905 an American Churchman, Mr. C. J. Hulsenkamp, with his wife and daughters bought a *vinca* there. Finding that there was no church of any kind in the village they procured an abandoned hut, which Mr. Hulsenkamp with his own hands, aided by the Rev. C. W. Fraser, transformed into a chapel. Thus began work which was carried on so ably by Archdeacon Steel.



THE REV. RICARDO BARRIOS
The altar, cross and font are the work of his own hands

Alaska
Bethicher
Nenana
St Mark's



THE LIVING ROOM IN THE NEW HOUSE AT NENANA

Dressed for Christmas it is most attractive, and the big fireplace with a "real chimney" is a joy and assurance of safety to the missionaries

Tale of the New House at Nenana

Betticher Memorial Dormitory, Objective of
Corporate Gift of Churchwomen, Opened

By Alice Wright

Superintendent St. Mark's Mission, Nenana, Alaska

THE Editor of THE SPIRIT OF MISSIONS has written me that he wants a tale of the new house at Nenana, so here it is. We moved in just before Christmas; on Saint Thomas' Day, to be exact. It had been forty below some days in that week but a little thing like a low temperature did not daunt us when we were moving into the new house with its two real chimneys, and where we could have a good roaring fire and not have nervous prostration at the sound of the roar. In the old house that would mean a hot stovepipe and a very possible fire, and a fire in Alaska at forty below with thirty children on one's hands is not pleasant to think of. And we managed to be in order for Christmas with the house all decorated with wreaths and Christmas trees and stockings hanging round the fireplace even as we had planned for many months.

The big room in the new house is a delightful place with its fireplace and

windows looking out on the north side on the hill and river and into the woods on the south. We have windows wherever it is possible, to catch all the stray winter sunshine and it is a bright cheery place.

We had all the usual Christmas parties: the dance on Christmas night for our children and the village people, the Christmas trees for the village children and their parents on Holy Innocents' Day. It was interesting to see how delighted the village people were with everything. We took them to see all the wonders of the new house, the engine room where our own electric light plant abides and the pump which saves small boys many weary hours and sends up hot and cold water for our bath tubs. It may be a trifle too luxurious for missionaries, but it is most pleasant. And it may be that Godliness will not be so difficult when cleanliness is a simpler matter. The children have some shower baths

TALE OF THE NEW HOUSE AT NENANA



THE BETTICHER MEMORIAL DORMITORY AT NENANA, ALASKA

This memorial to a man who was first a missionary in Alaska and then the editor of THE SPIRIT OF MISSIONS was one of the objects of the Women's Corporate Gift for the Triennium 1925-1928

and a small pool in the basement and they have the most enchanting time there on bath days. I found it quite touching when the poor old people went home to their old cabins singing their happy song because we had all this new splendor. Of course we immediately had more applications than we could possibly consider.

We invited the townspeople who had been most interested on the Thursday after Christmas and they too were most enthusiastic. They marveled to find the house in order, the curtains actually up in our rooms, and the house looking as if we were on intimate terms with it so soon. Some of the mothers with one or two children apiece would exclaim "How do you do it with thirty children to look after and all that cooking to do?" So you see the old maid theory of bringing up children is justified; and we have earned the right to tell our various sisters and brothers how we do it. They enjoyed dancing on the fine hardwood floor which Mr. Nicholson, the contractor, gave us and which the children keep in fine order.

How I wish that Mr. Betticher might have seen this new house! I am sure he would have been delighted with it and happy to know that his wisdom in

starting the school here had been justified. It is not especially picturesque outside but it has a comfortable homey look that I like and it is attractive within.

I am in a perpetual state of being conscience smitten about not writing. If we could only radio all our thanks to our friends instead of writing them letters! Or if I could eliminate all work but desk work I might do it, but cooking and washing and gardening and teaching and spanking and generally managing things does not leave the necessary time for writing. So I hope all our good friends will please forgive me and believe that I really do mean well and realize that I am neglecting a duty when I fail to let them all know just how things are going here with us.

Now that spring is here, Mr. Nicholson is busy with building again. For we are to have a new schoolhouse, a memorial gift, and the church about which we have talked these many years, a memorial to Miss Farthing. It will be fine when they are all done and we have settled down once more. It will be better still to have a plant here of which the Church may be proud rather than one for which we must constantly apologize.

Symbol of Christian Faith Dedicated

Illuminated Cross Rises High Above New York Waterfront to Greet Incoming Sailors

ON the evening of Good Friday of this year about three hundred people gathered on top of the Seamen's Church Institute of New York to dedicate the great cross rising forty-six feet above the highest point of the roof, which is itself some fifteen stories above the street.

The Institute is situated on South Street, "The edge of Down-Town" as Burke Boyce calls it in *The New Yorker*, with houses lining one side and docks and ships the other. It overlooks the harbor and sees an endless procession of vessels of all descriptions coming into port from the four quarters of the earth.

The evening of the dedication was clear and starry and in the East River and far down the bay twinkled the lights of crossing ferryboats and ships lying at anchor. The huge bulk of the cross loomed darkly above the heads of the expectant people as, while waiting for the moment of illumination, they listened to addresses by the Rev. Archibald R. Mansfield, D.D., superintendent of the New York Institute, and Edmund L. Baylies, Esq., President of the Seamen's Church Institute of America, and joined in hymns led by the Gloria Trumpeters.

At three minutes to nine, after a prayer of consecration, all the lights in the building were switched off to clear the line from Washington, where President Coolidge stood ready to press the button. Promptly at nine o'clock he released the current and the great cross gleamed out like silver against the dark sky. Some idea of it may be gained from the picture on the opposite page. Visible for a long distance to all incoming ships it will proclaim a message of welcome and friendliness to the stranger in a strange land.

The cross is the gift of Colonel and

Mrs. Arthur F. Schermerhorn as a memorial to Colonel Schermerhorn's parents, Mr. and Mrs. George Stevens Schermerhorn. The history of the Schermerhorn family is closely interwoven with the shipping interest of New York, as their great-great-grandfather sailed forty ships out of that port during the war of 1812.

The Seamen's Church Institute of America is one of our great national philanthropic and social agencies. Affiliated with it are seventeen Institutes and stations located at ports of the United States and our Island possessions. On page 573 of this issue will be found a detailed report of the National Institute for 1926.

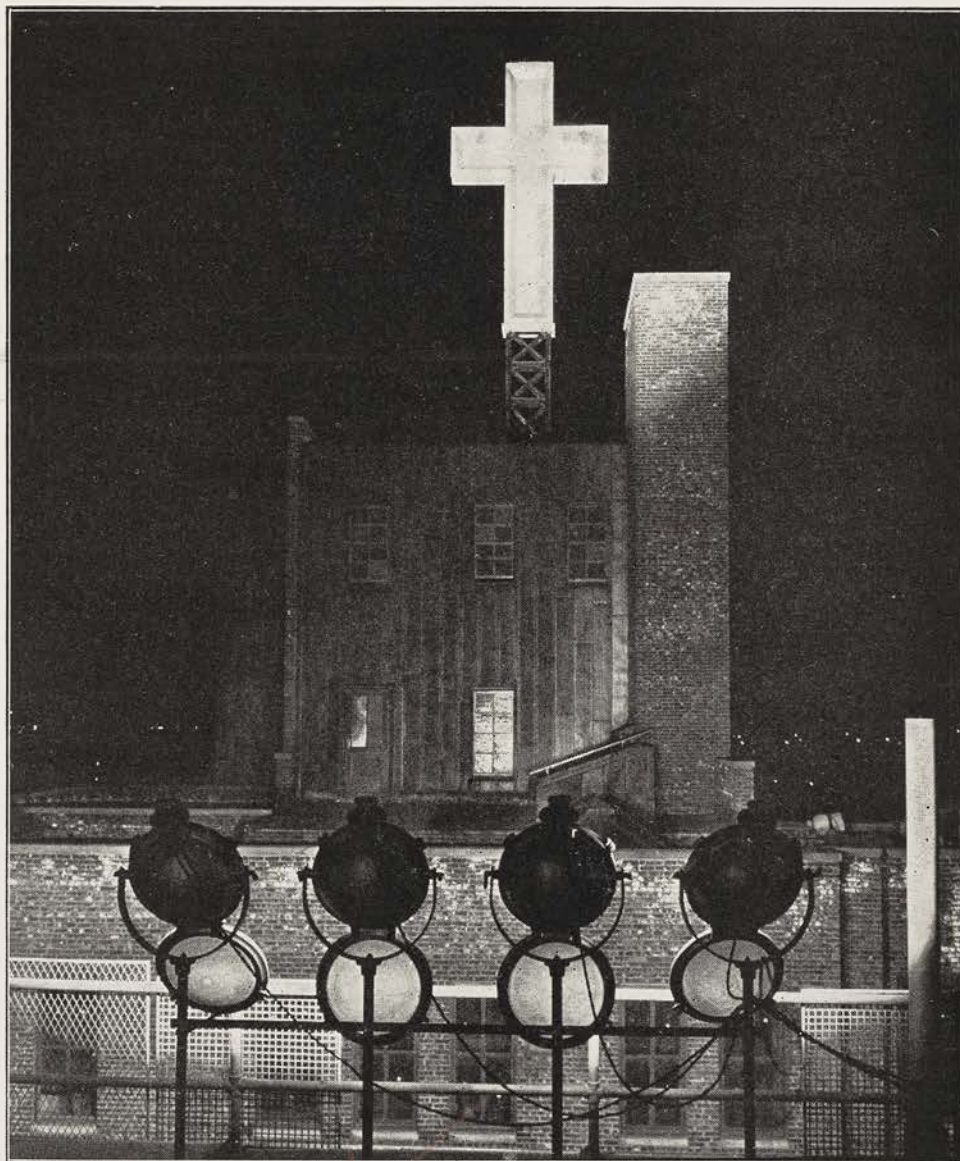
The New York Institute is one of the patriarchs of this family having just celebrated its eighty-third birthday. Its fine building on South Street, although comparatively modern, is already too small for it. The shell of an Annex which will almost double the dormitory capacity is up, but it cannot be opened until the funds are on hand to finish the inside. Although between eight hundred and nine hundred men are put up each night in the present building and an average of 2,000 seamen use the Institute daily, many have to be turned away at present for lack of room.

The superintendent, the Rev. Dr. Mansfield, has recently been elected to membership in the National Institute of Social Sciences, an honor which is only extended to men and women whose work for humanity has been of signal importance. The Year Book of the National Institute asserts that during his thirty-one years' association with the Institute Dr. Montgomery has served not only the individual seaman and skipper, but the port of New York, the nation and the world.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



—Photo by Howard Cox, N. Y.

CROSS ON THE SEAMEN'S CHURCH INSTITUTE, NEW YORK

This Cross, the gift of Colonel and Mrs. Arthur F. Schermerhorn, is visible far out at sea and vies with the Statue of Liberty in welcoming those entering the port of New York



SUMMER SCHOOL OF THE DISTRICT OF SPOKANE, JUNE, 1927

The School was held on beautiful Lake Coeur d'Alene in Idaho. It was an outdoor Conference and most of the classes were held on the porch as shown.



LAYING THE CORNERSTONE OF THE NEW HOUSE OF BETHANY, CAPE MOUNT, LIBERIA

The stone was laid by the Rev. W. J. Reed on Ascension Day, 1927. The Liberian Flag flies side by side with that of the U. S. A. This flag formerly flew over the graveyard of old St. Paul's, New York.



THE FIRST GRADUATING CLASS AT ST. MARK'S SCHOOL, NENANA, ALASKA

The diplomas these young people hold are unique. They are made of moose skin with the Bishop's Cross in the corner done in beadwork. They represent much hard work



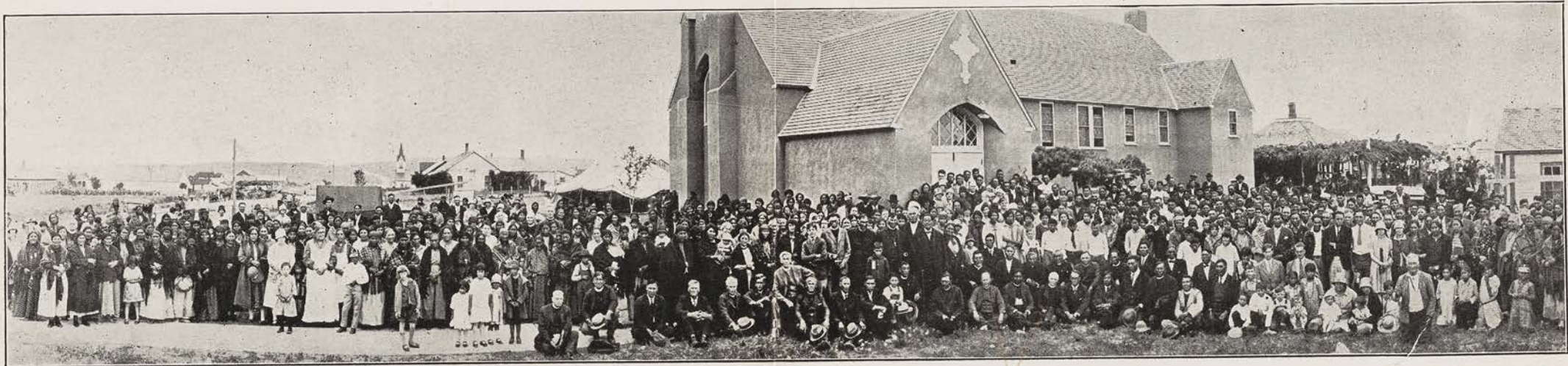
CONVOCATION OF THE NORTH DAKOTA INDIANS AT FORT TOTTEN

Bishop Tyler stands in the center. Grouped around him are delegates from six of the missions with their banner. Note that two of the delegates are women



THE PRESIDENT, MRS. COOLIDGE AND JOHN COOLIDGE, WITH BISHOP BURLESON, BISHOP ROBERTS AND CLERGY AT THE NIOBRARA CONVOCATION, AUGUST 17, 1927

Following an intercessory service for the President and the Nation in Holy Cross Church the Bishops and Clergy assembled at the roadside, where the Chief Executive was welcomed and an address presented to him from Indian Churchmen. Four veteran Indian priests, the Rev. Messrs. Amos Ross, Philip Deloria, Dallas Shaw and Luke Walker, stand next to Mrs. Coolidge. Three members of the Woman's Auxiliary, who also presented an address, stand behind John Coolidge



PANORAMIC VIEW OF THE SIOUX INDIAN CONGREGATIONS WHICH MET AT PINE RIDGE, SOUTH DAKOTA, AUGUST 14-16, 1927

Holy Cross Church—the "Cathedral of the Niobrara Deanery"—is in the background. At right is the booth, or chapel made of pine boughs in which the open-air services were held. At the left is the tent in which the Woman's Auxiliary held its sessions. Bishop Burleson is seated in the center of the front row. It was one of the largest gatherings of Christian Indians ever held and the first to be attended by the President of the United States



A FISHING CAMP CHURCH SCHOOL IN ALASKA

This School is under the care of Casper Mather, an Indian layman who stands at the right. The entire cost of maintaining it is borne by the Indians of St. Elizabeth's Church, Ketchikan. They are planning to do extension work of this kind in other fishing camps.



THE AI NO SONO SUNDAY SCHOOL IN THE EARTHQUAKE DISTRICT OF TANGO, JAPAN, ON A PICNIC

This school, which combined a day nursery and a Sunday School, was organized by the Christian workers in Kaya immediately after the earthquake. The children came at 7 o'clock every day and were given a simple meal. This picture shows them at a place called Amanohashidate on their first trip after the catastrophe



JAPANESE WORKERS FOR EARTHQUAKE RELIEF IN KAYA

Japanese Christians were very active in this work. Placards were put up outside the Relief Stations stating that help might be had by those in need

Nichols
Kyoto



THE VERY CENTER OF MINEYAMA AFTER THE EARTHQUAKE OF MARCH 7TH
This was a large town in the Tango district which was totally destroyed. Thousands of people were killed and many more rendered homeless

Japanese Christians in Earthquake Relief

All Churches in the Sei Kokwai Respond
Generously and Promptly to Appeal

By the Right Rev. Shirley H. Nichols, D. D.

Bishop of Kyoto

IMMEDIATELY the report of the earthquake of March 7th in the Tango district reached Kyoto, all kinds of organizations started drives for funds to carry on relief work. In consultation with the clergy in Kyoto City it was decided that the course for us to follow was to center all our efforts on the Kaya Valley, where we have resident workers thoroughly acquainted with the situation. It was imperative that we send help to our workers and to the members of our Church there. It seemed questionable whether help sent through some large general organization would reach them promptly. We followed this course, and have been glad ever since that we did so.

The morning after the earthquake the Rev. Takichi Naide started for the earthquake area and we sent by him a sum of money to be used for immediate needs. At the same time we sent to every church in this diocese requesting that all the alms on the next Sunday

should be given for relief work in Kaya. A day or so later an appeal was sent to every congregation in the Sei Kokwai. The response to these appeals has been gratifying.

The total sum received at this office to date, less the \$1,000 so generously and promptly contributed by the American Church, is well over Yen 3,000. Besides this the Japanese diocese of Osaka sent directly about Yen 1,100, together with many boxes of clothing and general supplies. Tsutsui San, our pastor in the Kaya church, with these resources, was able to go about among the people of that section giving small sums to enable them to buy the things immediately needed. He was able to supply clothing to those who had lost their all. I am sure that he did seem to the people of that district a worthy representative of Him "who went about doing good."

When I went to Kaya four days after the earthquake, I arrived at the

THE SPIRIT OF MISSIONS

church at the same time that Mr. Kagawa arrived. Mr. Kagawa is known here in Japan as the leading social worker of the nation. He is a Christian and he had come to the church to ask that, as our buildings were standing and immediately available, we would permit him to leave some of his associates there to carry on relief work. We decided that the Church and his associates should cooperate, and from that time until now a cooperative work of a most satisfactory sort has gone on.

Mr. Kagawa left his sister-in-law, who is a physician, in our parish house, together with a practical nurse, and they carried on a very extensive medical work, caring for many who came to them and also going out to those who were unable to come to the church. I have been told that the readiness and the truly loving spirit with which his sister-in-law went to these people, wherever they might be, at all hours of the day or night, made a most favorable impression upon the people of the town. Her work continued until the steps taken by the government and the town to secure adequate treatment of the sick were completed and it was possible for all to be cared for.

We all came to the conclusion that we ought to concentrate our efforts upon the village of Yotsutsuji, about two miles from our church, which had been completely destroyed. Mr. Kagawa, using his own young men and providing the funds himself, put up a temporary building right in the center of Yotsutsuji and there a splendid work has been gradually built up. The principal activity is the care of the young children of the village. A graduate of the kindergarten training department of St. Agnes' School, Kyoto, was sent to direct the care of the children. A young woman sent by Mr. Kagawa has been assisting her. Together they have provided for twenty-five to thirty children daily, to the great satisfaction of the people of the village. The children arrive at seven o'clock in the morning and are given a simple lunch.

Every Wednesday evening meetings have been held in this Day Nursery building for the adult population of Yotsutsuji. At first the workers resident in Kaya continued these meetings, but recently it has been possible to secure able speakers from farther away. The building is always crammed. A group of about twenty small children



TEMPORARY HOME OF EARTHQUAKE SUFFERERS IN THE TANGO DISTRICT

Thousands of people lived in huts like these during weeks of rainy weather. Through the prompt aid of Japanese and American Christians the immediate needs of the poorest were supplied

JAPANESE EARTHQUAKE RELIEF

sit up in front and raise the roof with their singing of the hymns! The message brought by the speakers is always gladly and attentively received. All those who have had the privilege of attending the meetings feel sure that from them will come a great stimulus for our Christian work in this village.

It will be hard for us to discontinue the activities that we are now carrying on in Yotsutsuji. The funds in hand seem adequate for the continuance of this Day Nursery work for at least six months. After that it would seem unnecessary to have the work carried on on just the same basis as it is now. No doubt that when that time comes there will be an appeal made to us to establish a kindergarten somewhere in that neighborhood. I hope that it will be possible for us to respond to such a request if it is made.

To equip and maintain a kindergarten in a rented building costs about \$600 for the first year. After the equipment is secured the cost of maintenance is \$350 a year. A suitable building costs about \$3,000 to erect.

The damage done to our Church buildings in Kaya and Miadzu was such that repairs were out of the question. It has been a tremendous comfort to the people at Kaya to know that the \$5,000 necessary for the re-erection of the church plant has been given. At Miadzu we have been unable to begin rebuilding as yet. We are counting on help from America in the amount of \$4,000. I sincerely hope that Mrs. Kobayashi, who has worked there so

faithfully with the minimum of equipment, may have the joy of knowing that soon she will be properly housed and that the work will have better room for development.

The aid given by the Japanese government in this case seemed very prompt and thorough going. The principal industry of this Tango district is the manufacture of silk crape. The machines used are costly. Besides the large factories where there were many machines, nearly every home had at least one machine and the people worked hard at this trade. We were very much afraid that these individual workers would find it impossible to re-establish their work, but the government seems to have taken such adequate steps that even those who have no large assets are able to borrow money at low rates of interest and secure both the machines and the raw materials necessary to reestablish themselves.

It has been possible, therefore, for us to use the sums contributed from Christian sources for the personal relief of the most needy cases and for the carrying on of the general work which I have described above. The Church at home can feel assured that in sending a thousand dollars at once for the relief work, and in contributing now for the reestablishment of our institutions, there, they are helping a truly Christian work and one which is making a splendid impression on the non-Christian people in that district, which will surely cause God's name to be magnified.

Bishop Nichols asked the Church in the United States for \$10,000 to be used as follows:

For personal relief	\$ 1,000
For a new building to be used as a church and residence at Kaya....	5,000
For a new building to be used as a church and residence at Miadzu..	4,000
	\$10,000

So far received	\$6,700.25
Still needed	\$3,299.75

The Department of Missions will take pleasure in forwarding any additional gifts to Bishop Nichols.

JOHN W. WOOD.

China Book
Shanghai

Pioneers of the Church in China

1. Wong Kong-chai, First Convert of our Shanghai Mission and First Chinese Priest

We begin in this issue a series of articles on the pioneers of the Church in the eleven dioceses of the *Chung Hua Sheng Kung Hui*, which were originally prepared under the direction of the Bishops of the various dioceses for use in a study-class of the Women's Missionary Service League of China. For the opportunity of publishing them in English we are indebted to Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow, and Mrs. F. L. H. Pott, wife of the President of St. John's University, Shanghai.

The articles will be presented chronologically, and as the American Church had the honor of beginning the work which was to culminate in a National Church in China, our first story will deal with the life of Pastor Wong of Shanghai, the first Chinese priest of the Anglican Communion.

ON OCTOBER 26, 1844, in St. Peter's Church, Philadelphia, William J. Boone was consecrated the first Bishop of our Church in China, and present at that service was a young Chinese, Wong Kong-chai. This young man, a stranger in a strange land, had come with the new Bishop from far distant China, and had thus become China's witness of the Mother Church sending forth her first especially appointed representative, with authority to implant the seed of what we now call the *Chung Hua Sheng Kung Hui*.

Bishop Boone had been in the East a few years, first in Batavia and later in Amoy. In this latter place the son of one of the families near him came to his school and used to play with his two sons. This boy soon conceived the idea of going to America with the Boones, but his parents would not hear of such a thing. One day, however, the young people were playing and had the misfortune to drag a cloth off the table and with it some valuable glassware which was

smashed. Mr. Boone came into the room, but instead of being very angry he quietly rebuked them and there the matter ended. When Kong-chai's father heard of the accident and the manner in which Mr. Boone took the loss he said a man who could so control himself in the presence of such a provocation was certainly a man with whom he could trust his son, and so when Mr. Boone went home Kong-chai went with him.

When the time came for Bishop Boone and a few new workers to return to China Kong-chai was one of the party and on the long voyage of over a hundred days in a sailing vessel much time was spent in study. The Bishop and the others needed help in Chinese

and Kong-chai himself earnestly studied the Bible in English, Mrs. Boone giving him much assistance in that language. Before they reached Hongkong Kong-chai told Bishop Boone that he wanted to be a Christian.

On arrival in Hongkong Kong-chai



THE REV. K. C. WONG
The first Chinese Priest of the Anglican Communion

felt that he must leave his American friends and return to Amoy to see his parents, but he promised them, if possible, to rejoin them in Shanghai. On parting from them he told them, with tears in his eyes, that he would never worship idols again, that God had been so good to him that he would worship and serve Him all his life.

Bishop Boone and his fellow workers were soon able to go on to Shanghai and begin work there. Meanwhile Kong-chai was having a hard time in Amoy. He refused to worship idols any more and told his parents that he wanted to go to Shanghai and be with Bishop Boone, but they would not give their consent. His father and mother, however, died that summer in an epidemic, which made it possible for him to carry out his desire to return to Bishop Boone. It was a great comfort to him to be with friends who so truly sympathized with him, and from that time he made his home with them in Shanghai.

On the afternoon of Easter Day, 1846, a small company gathered in the Bishop's house, a few missionaries, some boys from the new St. John's School, and some of the servants of the house, to witness the baptism of Wong Kong-chai, the first convert to our Church in the great land of China, and much joy and thankfulness must have filled the hearts of the Bishop and his helpers at that solemn service.

From then on young Wong lived

with and shared the work of the missionaries, sometimes helping in talks with the people, sometimes visiting the junks that thronged the harbor, distributing tracts containing the Christian message, but always constantly studying so as to carry out his chief aim of preparing himself for the Christian ministry. It was not long before Bishop Boone appointed him a cate-

chist. He did not find it easy to follow his great ideal, especially as he was urged by outside friends to give up his studies and go into business where, with his knowledge of English, he could make much money. But he remained faithful and four years after his baptism was ordained a deacon by Bishop Boone in Christ Church. This, our first church in the city of Shanghai, was the gift of an American, Mr. Appleton, and had just been opened. To those present it was a solemn, heart-stirring occasion as they beheld this, the



WONG MEMORIAL PARISH HOUSE,
CHURCH OF OUR SAVIOUR, SHANGHAI

first fruits of a native ministry, one who should be able to declare to his own people, in his own tongue, the wonderful works of God.

Year by year the work of the Mission grew and expanded, day schools for boys were added, preaching and teaching in the city and in the country around went on continually, the poor and especially the helpless blind were looked after, and the numbers entering the Church steadily increased.

Disappointment and political unrest also came in those early days to try the patience and test the courage of

those who were trying to spread light and truth. At one time especially, when an insurrection caused much trouble both within and without the city of Shanghai, Mr. Wong almost lost his life. He used to go into the city to look after a group of blind people, and one day after the rebels had taken the city and the gates were shut he was still within, so his friends let him down from the walls by a rope. When he was midway some of the rebels suggested cutting the rope, but one of them interposed and said they should spare him because he was a good man who helped the poor and the blind.

In 1863, thirteen years after his ordination to the diaconate, Bishop Boone advanced Mr. Wong to the priesthood, and appointed him to the parish of Christ Church. This was the last episcopal act of Bishop Boone, who died in the following year.

Those were indeed sad days for the

Mission, for the civil war in America and sickness and death in China had reduced the workers and money to the lowest ebb. The Rev. E. H. Thomson (afterwards Archdeacon Thomson) and Mr. Wong were the only presbyters left, and that they carried on bravely was largely due to Mr. Wong. Mr. Thomson wrote of him just after Bishop Boone's death as follows: "He is faithful, and works on amid the many trials by which we are surrounded, and those also which are peculiar to him as a native. He is a great comfort to me, a kind friend, and ready always to help and to work."

For over twenty years longer Mr. Wong served and blessed the people among whom he lived, first at Christ Church and later on at the Church of Our Saviour in Hongkew, and we are sure that when God's call came to him in 1886 it was to hear the Lord's "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Follow-up of the Bishops' Crusade

AS another season of activity dawns throughout the Church, many agencies look forward to aggressive effort in continuation of the Bishops' Crusade. Divers commissions were named throughout the Church and the major responsibility imposed upon them was to see that this great effort be continued to the end that many thousands may rededicate themselves to Christ.

The Woman's Auxiliary has made a particular appeal to the womanhood of the Church and has broadcast excellent printed material for the guidance of interested groups. The whole movement expressed exactly the underlying spirit of the Brotherhood of St. Andrew, and groups in this organization are ready to continue their effort to evangelize the manhood of the Church. The Commission on Evangelism itself, under the leadership of Bishop Darsr, has suggested continued lines of action.

The analysis of the Crusade itself in the Program outlined by the Woman's Auxiliary will serve very well for any groups who may be interested. With eyes fixed upon the future and with hearts full of courage the women of the Church have set these three objectives:

1. A deeper experience and expression of our dedication to Christ.
2. Peace and Christian international relations.
3. The reunion of Christendom.

The first is the outgrowth of the appeal made by the National Commission on Evangelism; the second springs from the need of the Christian Church in China, the third is prompted by the spirit of the World Conference on Faith and Order held at Lausanne. May we suggest that available literature, whether of the Auxiliary, the Brotherhood of St. Andrew, or the Commission itself be obtained as a guide to immediate activity in this cause.

Ketchikan

Alaska Now Has Self-supporting Parish

An Archdeacon for Southern Alaska Establishes New Church Activities

THE VEN. HENRY R. SANBORN has recently been appointed Archdeacon for Southern Alaska and is actively engaged in assisting Bishop Rowe in establishing new church activities throughout the district. St. John's Church, Ketchikan, one of our earliest missions, has become, under Archdeacon Sanborn's charge, the first self-supporting parish in Alaska.

The church is one of the most valuable pieces of property in Ketchikan, being located in the heart of the business district. During the past year, the entire plant, consisting of a good-sized church, large rectory, and parish hall, has been completely renovated and substantially rebuilt.

The building formerly used as the Yates Memorial Hospital has been made over into a parish hall which is a civic center for Ketchikan. Each Friday night a dancing party is given for the high school children of the city. On Tuesdays the Business and Professional Women's Club has its dinners, business and social sessions. Their club rooms are in the Parish Hall. On Thursdays the Camp Fire Girls have their meetings, while the choir practices in the church. This choir consists of twenty trained adult voices and must be heard on the air to be properly appreciated.

A very industrious Guild has furnished new vestments for the entire choir, purchased a piano for the parish

hall, installed an electric range in the kitchen, attractively furnished its own big rooms in the hall and given all new altar equipment for the church. The same Guild prepares and serves the dinners for the Business and Professional Women's Club.

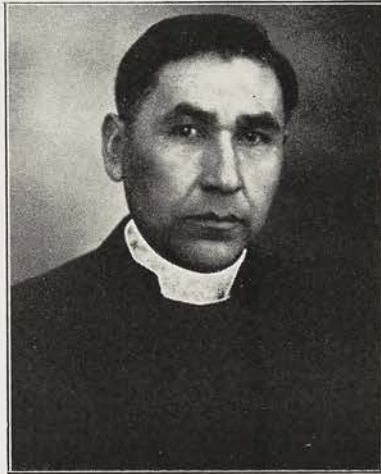
Incidentally, St. John's is the only church of any denomination in the vast territory of Alaska which broadcasts its services. The services are broadcast over Station KGBU, 229 meters, each Sunday. Letters of appreciation of the sermons and music have been received from many distant places, including Orlando, Florida, Troy, New York, and Nome, Alaska.

On Sunday, May 29th, Paul James Mather, a Tsimpsian Indian, was ordained to the diaconate in St.

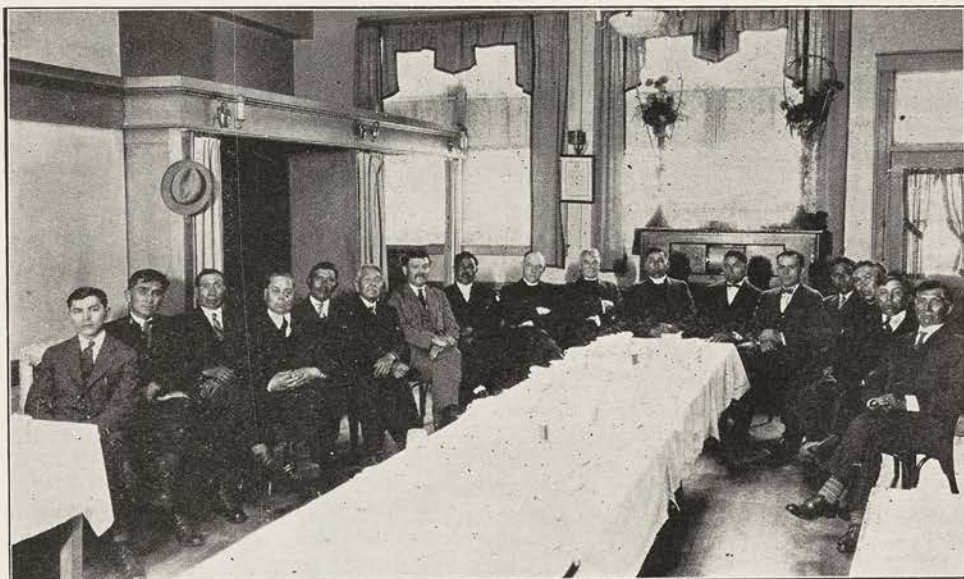
John's Church, by Bishop Rowe. His preparation for Holy Orders was done under the direction and guidance of Archdeacon Sanborn.

Mr. Mather was born in 1878 in Metlakahtla, the Christian Indian village founded by William Duncan under the English Church Missionary Society. The colony was afterwards transferred to Alaskan territory and came under the jurisdiction of Bishop Rowe, who confirmed young Mather and has kept in touch with him ever since.

St. John's claims two distinctions: that of becoming the first parish in Alaska, and the fact that it presented



THE REV. PAUL JAMES MATHER
The first Tsimpsian Indian to take Holy Orders



BANQUET ON THE OCCASION OF THE ORDINATION OF THE REV. PAUL JAMES MATHER
Bishop Rowe sits near the head of the table, between Archdeacon Sanborn and Mr. Mather. The native
vestry of St. Elizabeth's Church are also guests

the first native of Southeast Alaska for Holy Orders in the Church.

A new mission church, St. Elizabeth's, of the same size as the mother church, St. John's, is being built in Ketchikan for the natives with Mr. Mather in charge. Both a rectory and parish hall are also being constructed. St. Elizabeth's has its own native vestry and elects one of its members to sit on the vestry of St. John's parish.

A most interesting extension work is being done among the Indians engaged in the fishing industry on Cape McCarthy, at the extreme southern end of Prince of Wales Island, by the congre-

gation of St. Elizabeth's. They have provided a tent, camp stove and other equipment, and a large supply of medical articles out of their own funds. With these one of their number, Casper Mather, a layman, conducts a "Fishing Camp Church School." (See picture on page 547.) St. John's Church supplies the necessary Hymnals and Prayer Books, and St. John's and St. Elizabeth's together are organizing a lay brotherhood to do this very important out-station work, which they hope will never have to call upon the Church for support. With such a spirit, they are bound to succeed.

Two "Ifs" and the 1926 Apportionment

If the S. S. Bertie had not sunk two checks from Zamboanga would not have been lost. If the Philippines were not so far from New York our remittances would have been in time.

Then Zamboanga, instead of paying only P50.00 on an apportionment of P100.00, would have paid P114.00.

And every station in the Mission would have met its budget.

And then the Diocese would have paid in United States gold \$1,361 to meet its apportionment of \$900—or a trifle over 150 per cent for 1926. Now for 1927!—*The Diocesan Chronicle of the Philippines* for May, 1927.

Porto Rico
Central
Hospital Bldg



MEMORIAL HOSPITAL OF ST. LUKE, THE BELOVED PHYSICIAN, PONCE, PORTO RICO
Built in 1907 its capacity of fifty beds was soon taxed to the limit so that in the following year it became necessary to add a second story

St. Luke's Hospital, Ponce, Needs New Building

Porto Rico Surgeon Pays Tribute to Good
Work Done and Asks Continued Aid

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

Executive Secretary, Department of Missions

FOR more than twenty years, with one slight break, St. Luke's Hospital, Ponce, Porto Rico, has cared for the sick, helped to create standards in medical science and hospital administration, and developed the training of Porto Rican nurses to the point where its training school is regarded as the best on the Island. St. Luke's was made possible by an American Churchwoman in memory of her husband, who had been one of Bishop Van Buren's close personal friends. In those days the facilities for caring for the sick in Ponce were almost non-existent and sanitary conditions were unspeakably bad. For a time St. Luke's carried on practically alone as a modern hospital. Recently three new hospitals have been

erected. It is hardly too much to say that they owe their existence to the example of St. Luke's.

Last month the Department of Missions received the following statement from one of Ponce's best known physicians:

Message to the the Department of Missions

St. Luke's Memorial Hospital was founded in this city in 1906 and in order to render any service, graduated nurses had to be brought from the United States, inasmuch as the nursing profession was just beginning by that time in Porto Rico, and in some districts, like Ponce, was practically unknown. From that time on the task of training young girls has been going on

THE SPIRIT OF MISSIONS

with more or less success. During the last few years, it has been so successful that it may safely be estimated as one of the greatest accomplishments of American intervention on our beloved Island.

The Hospital as it stands today is considered one of the standard hospitals of the Island. It possesses the best training school, and the services which this said school has rendered to the community in Ponce and the rest of the Island can hardly be estimated without making a survey of social and medical conditions prevailing. As a citizen of the town of Ponce and as a man who has personally received the benefits of this institution, not only when any member of my family has been taken sick, but when I myself had to be taken to the hospital, I beg to make a strong appeal to you all to continue to help not only as you have hitherto, but to give the institution a still stronger support. In order to keep up with its standards, it needs your economic aid which will be repaid by the good will and devotion of the superintendent, Miss Ellen T. Hicks, and the nurses who cooperate with her in this most charitable institution.

I was going to write as a citizen of Ponce only, but I feel that it is my duty as a surgeon to say that the training and technique of the hospital compare very favorably with any other hospital in the world. Any surgeon can come to this hospital and perform any operation with all the safety and confidence that could possibly be expected, and that is something which is greatly appreciated by anyone in the profession who is qualified to judge. The economic condition of this country is such that I do not hesitate to state that there is not a single hospital on this Island which can be considered self-supporting, and that unless they receive some help from outside they can not meet expenses, which are always very high. Of course, I understand that there are many opportunities to do charity everywhere, but it is

my belief that if you have once begun to do it, it becomes almost unavoidable to continue it.

With the best wishes and greater hopes in behalf of this community, I beg to remain yours

Very sincerely,

Lopez Nussa, M. D.

Dr. Nussa is a man who knows St. Luke's Hospital well, for he has brought many of his own patients to the hospital and has given much of his time to the care of poorer people who were unable either to pay hospital bills or doctor's fees.

While St. Luke's has a past of which the Church may be proud, it has to face a future in which the demands upon it are likely to be even greater than in the past. Its present-day effectiveness is due largely to the work of Miss Ellen T. Hicks, its head nurse and superintendent.

Miss Hicks served for thirteen years as superintendent of St. Luke's Hospital, Manila, returning to the United States in 1918 with the expectation of retiring from missionary service. She yielded to the earnest request of the Board of Missions to go to Ponce and help solve the serious situation in which St. Luke's found itself. At that time she went with the understanding that she would render this emergency service for three months. Instead she has been there for nine years. Her professional and Christian training of the Porto Rican young women in the nurses' school is beyond all praise.

St. Luke's present building is almost worn out. The question soon will have to be faced—shall St. Luke's be provided with a new and modern building, or must it gradually lose its place of leadership as its present building continues to deteriorate? Miss Hicks who is now in the United States on furlough, is convinced that the future of St. Luke's will be even greater than its past, provided the Church at home will make new equipment possible within the next five years.

Soochow Shanghai

Notes from China

Yangchow Maban Sch

A CABLE from Shanghai, dated August 16th, reads: "Soochow Academy occupied Chinese soldiers."

When it became necessary for the entire American staff at Soochow to leave the city after the Nanking incident of March 24th, Soochow Academy continued in operation under the direction of a committee of Chinese teachers. This plan was adopted at the request of the Chinese themselves. For a time, the experiment seemed to be justified, but later, difficulties developed.

Soochow Academy was established in 1902 by the Reverend B. L. Ancell. Next to St. John's Middle School, it is the oldest middle school in the Missionary District of Shanghai. Under the Head Mastership, first of Dr. Ancell and then the Reverend Henry A. McNulty, it has done excellent work. Several of its graduates have become clergymen of the Church in China. Some have studied medicine. Others are successful business men.

The student body normally numbers about 325, of whom approximately one third are usually Christians.

St. John's
St. Mary's

✠

OUR largest educational institutions in China, St. John's and St. Mary's, both in Shanghai, finding it impossible to accept the present educational regulations of the Kuomintang Government have been temporarily suspended.

Dr. Pott, the President of St. John's, finds encouragement as well as discouragement in present conditions in China. In spite of the antagonism shown to Christian leaders by one of the warring parties in China, our clergy have been loyal to the Church and have been most helpful in trying to protect the lives of the missionaries, and the property of the Church. Those who have suffered persecution have been courageous and cheerful and have not compromised their Christian faith.

OUR Mission at Yangchow in the District of Shanghai has fared badly at the hands of the soldiers. The Rev. S. C. Kuo, the Chinese priest at Emmanuel Church, who had been obliged to leave when the army first overran Yangchow, recently revisited the Mission at some risk to himself. He reported that the church had been used as barracks and was filthy. The organ and altar had been removed.

The doors and windows of the buildings on the Compound of Maban School had been broken and the furniture destroyed or used for fuel. Both the office safes were broken open. A new use had been found for a handsome roll top desk belonging to Mrs. Ancell, wife of the Rev. B. L. Ancell. The soldiers had used the roll top as a scrubbing board and chopped their vegetables on the desk itself.

In spite of these adverse conditions, Mr. Kuo circulated notice that he would hold a Communion Service early on Sunday morning. Twenty-six people attended, and at Morning Prayer more than forty were present.

A cable received August 18th from Shanghai informs us that St. Faith's School, Yangchow, has been confiscated by the Bureau of Education. Whether this Bureau referred to is provincial or Southern, is not stated. St. Faith's is our school for girls.

✠

A SURVEY of the situation in China as it affects the withdrawal of missionaries, shows that the methods followed by our Church Mission in China are those generally adopted by the boards of most other Communion. In some cases, local conditions have made slight modifications of the general plans practicable. In general, however, the great majority of missionaries are out of their stations and of those who have left their stations, a majority have left China and are now either in this country or in other Oriental fields.

St. Faith's
Yangchow
China

Teaching School in Sugary Santo Domingo

An American Girl Finds Children Eager "to Larn Somethin" Under Primitive Conditions

By Florence A. Basom

Teacher in Consuelo Estate, Macoris, Dominican Republic

Miss Basom had taught for three years in the well-organized school at St. Andrew's Mission, Mayaguez, Porto Rico, when she went to help the Rev. A. H. Beer by teaching the children on a large sugar estate in the Dominican Republic. Her description of the primitive conditions obtaining there is vivid and convincing.

SANTO DOMINGO is a white and dazzling city upon a stone, sea-washed wall. Black faces, dark faces, white faces, smiled, and voices Span-



A BURDEN BEARER IN DOMINICA

ish, French and English called greetings as I landed in the oldest city in the New World! Here was the home of Columbus, the cathedral where his bones lay, the tree stump where he tied his boat. Many were the sights in that

old city, but we could not stay, as we must leave for a long drive through fifty miles of sea plain, fringed with sugar cane on all sides, on the way to Consuelo Estate.

There is a constant rumbling of the trains bearing sugar cane as they come and go continually both day and night. The great *centrale* has started to grind and cane from 60,000 acres is being brought in. A lovely park lies between the officials' homes and the great mill, and at the farther distance "Married Row" lies on either side of a palm-lined grass park. The "Bachelor's Mess Club," smaller houses and the school lie along a winding road, but green grass envelops everything.

The approach to all this loveliness is through "Black Row" where the laborers in the fields live. Black, pro-

fane, savage, but loyal, they toil their lives away in the fields and in the mill. Across the "Bridge" lies "Pan-American" row, composed of Peruvians, Porto Ricans, Cubans and what not from the neighboring islands and coastal countries.

A plaza at the end of Black Row is the center of activity, one side of which is park, one side drug store, barber shop and picture show. Across the angle down the side street is a market and back on the square the commissary, which is huge.

As a short cut to my school I go through the great mill where the cutting, grinding, huge machinery is whirling with a rhythm of greatness. I pause and watch, fascinated. The cane is lifted off the cars by one movement of a great crane. The car is pulled up an incline and let drop back to a side track in the exact time the cane is weighed, dumped and a new car run in. There is perfect rhythm, perfect time and not a shout or a voice through it all.

Going through the yards, past various shops and the "Mess", I come to my school. We are sixteen in various stages of understanding English, lovely children, all of them, tucked away here from everything of the outside world and some seven miles to the nearest town.

There are six families represented, one from Ohio, one from Pennsylvania, and the others are much like the man without a country. The fathers are Scotch or English who have knocked about the corners of the world and at

TEACHING SCHOOL IN SANTO DOMINGO



ST. GABRIEL'S CHURCH, CONSUELO, ON THE DAY OF ITS DEDICATION

The administrators of this sugar estate do everything possible to help their employees. They gave the materials for the Church and the land on which to build

present are anchored here. Two of them speak five languages and their children only Spanish, because the mothers are Porto Rican or Dominican. I find I know far more Spanish than I dreamed. I can't talk much, but we worked arithmetic for fifteen minutes this morning in both Spanish and English. We're getting along famously!

But, you are saying, what has all this to do with our Church? Well down in "Black Row" stands St. Gabriel's.

The Rev. A. H. Beer, who is rector of St. Stephen's, Macoris, has put as much time on this mission as he possibly had to give, but there has never been a worker upon the grounds here; they have never had any definite organization work. If there were two of me I could be busy every minute. There is nothing to build upon except eagerness, "to larn somethin'." No supplies, no anything! I ask you, what was I to do every Wednesday with forty young people, twenty-five of them between five and twelve and the others between sixteen and twenty-five?

Well, we sang hymns and I gave

them catechism which they want badly. I bought material for chapel caps and next week we start those. I'm going to divide the girls into groups to teach them the care of the altar and vestments, but they have no altar linen of their own. Mr. Beer has to bring it from Macoris with him.

There is so much for them to learn! I wish I had forty-eight hours every day instead of twenty-four! Then again, they have never played games. They were wild over my pictures of the playground and basketball girls at St. Andrew's, Mayaguez. All these things will come in the next few months.

I am taking the older girls in Sunday School and I had a big class on Sunday morning. The problem to be solved is "How long can continuous interest be held?" Mr. Beer says "as long as they have a worker." His opinion is worthwhile, for when he and Mrs. Beer went to Macoris in 1920 there was no church and no one to welcome them. "The appearance of a minister," he says, "was not desired in those days by white or black." Now he has established St. Stephen's Church and a day school. I have visited the

Church, Day School and Church School and it was a revelation of what can be done. The Day School is held in a large room and blackboards on easels divide it somewhat into two parts. There are four colored teachers who all hold forth at the same time. When we entered the room there was profound silence and awe! When we left and stood outside the door a minute it sounded like a cage full of monkeys stirred up. But then you have all been in halls where several activities go on at the same time. The work that I saw was well done and the children grouped according to grade. There are 100 children enrolled with an average of 90 in the day school and there were nearly 100 present at the Church School.

The Day School is always opened by Mr. Beer with a short Church service and catechetical instruction. Except for strict and continued guidance Mr. Beer leaves the work in the hands of the people. He has a lay reader in Macoris and one also at Consuelo who carry on for him when duties overlap.

They have two early Eucharistic services during the week and two morning services on Sunday. Besides this they have two evening services a week.

Out here at Consuelo the lay reader alternates with Mr. Beer on Thursday evenings. Mr. Beer comes up for Evensong and alternates morning and evening services at St. Gabriel's, according to the Sunday in the month. He has, he says, "baptized well over 300 children, 95 per cent of whom are born out of wedlock, presented over 200 for confirmation and the two missions have in the past four years given over \$100 per annum to the Children's Lenten Offering, besides keeping the general running expenses of the missions intact."

So you see that the Church here is working ahead under conditions never realized at home. Our church is the *only* one on the estate or for miles on any side of it except St. Stephen's in Macoris. Opportunity has opened the doors wide to us. Shall we enter and clear away the branches, thorns, quagmires and forests as we go? It is not easy riding even now the door is open. Black Row at Consuelo is the entrance to the sugar estate. St. Gabriel's should be the entrance to more safe, sound living than has ever been known, but the way must be gained by inches with infinite patience. Do you not want to share in opening the way?

Noted Journalist Pays Unsolicited Tribute to Missionaries

I HOLD no brief for the missionary. . . . I am not even religious in the orthodox meaning of the word. . . . But I have known missionaries, and have observed the results of their labors in every great field of evangelistic endeavor, from Persia to Polynesia, from the Congo to the China Seas, and it irritates and angers me to hear missionaries and their work condemned and derided by persons who are speaking from malice, prejudice or ignorance.

I am a roving writer, and my job takes me to the four corners of the earth. That's why I can speak first

hand about so many missionaries.

It has often seemed to me that no class of public servant—I use the term in its broader sense—has been so persistently maligned, and so generally misunderstood as the missionary.

. . . Yet though maligned, misrepresented, miserably underpaid, often desperately lonely, frequently facing death . . . he has pursued the tasks assigned him with a courage and devotion which merit the admiration of every right-thinking man and woman.

E. ALEXANDER POWELL, in *American Magazine*, November, 1926.

St. Luke's Tokyo
Tokyo's Church

Brief Items of Interest

W RITING on July 4, the Rev. N. S. Binsted, chaplain of St. Luke's Hospital, Tokyo, says: "We had a glorious service at St. Luke's Chapel last night. I baptized nine Japanese student nurses and two foreign nurses, and Bishop McKim confirmed five other graduate nurses. It was a grand sight to see Dr. Teusler standing as Godfather to eleven of his nurses at one time! Too much praise cannot be given the Rev. Mr. Takeda and Mrs. Ferauchi, the Deacon and Bible Woman at the Hospital.

"The question has been asked by many, 'What effect will the Government License have upon the Christian work in the Nurses' Training School?' I know of no better answer than this, that the first class entering under these new conditions is the first entirely Christian class in the history of the School. Tell everyone to rejoice with us."

At the same time Mr. Binsted sent a draft for the amount of 45 Yen for a thank-offering from the congregation of St. Luke's Chapel. It proposes to make this offering an annual one.

THE American Churches in Europe met in convocation at the Church of the Holy Trinity, Paris, in July. A resolution of regret at the resignation of Bishop Brent from the charge of the European Churches was passed unanimously. In his address to the convocation Bishop Brent made an earnest plea for a more thorough study of Oriental life and thought, especially that of India, China and Japan.

BISHOP BURLERSON, who, like President Coolidge, is vacationing in the Black Hills of South Dakota, writes in *The South Dakota Churchman* for July: "On the Fourth, we celebrated by building a new laundry beside the creek. The following afternoon Dean Todd and I went fishing in

Battle Creek. The sport was poor, but we caught a Chevrolet. Wading up stream in my hip boots, I saw the distracted driver sitting on his radiator with running boards awash. He had come up the mountain road and plunged into the ford in the vain delusion that he was on the way to the Game Lodge. I asked him if he supposed that President Coolidge forded the creek daily. Dean Todd and I backed down our car and pulled out the Chevrolet after I had taken the man ashore on my back, his wife and daughter remaining in the car. We towed them five or six miles to the gravel highway and left them camped by the roadside. On asking the names of his rescuers he was somewhat surprised. I doubt if he yet believes that he rode ashore on the back of a bishop."



THE Ven. Francisco Diaz-Volero, Archdeacon for Cuban work, President of the Council of Advice and for more than twenty years a faithful missionary of the Church in Cuba, died on July 17th. Bishop Hulse says of him: "He was our outstanding Cuban clergyman, with both a sense of initiative and responsibility, an indefatigable writer in behalf of the Church's position. Through his education and ability he opened many doors and obtained a hearing for the Church which would have been denied others. It will be difficult indeed to fill his place."



THE Great Northern and Canadian National Railways have combined to get out an Episcopal Church Folder about our work in Alaska. Archdeacon Sanborn says that a fine motion picture machine has arrived in Ketchikan and he hopes to bring with him when he comes back by Christmas about five reels of film. One set of these will be sent to the Church Missions House for distribution.

Brent

Cuba

Ketchikan

S. Dak
Burler

SANCTUARY

THE CHURCH'S MISSION

Thy Kingdom Come, Thy Will be Done on Earth

O GOD the Father, who hast made of one blood all nations of the earth,

God the Son, who hast redeemed all mankind from the power of darkness,

God the Holy Ghost, giver of life and light, by whom the whole body of the Church is governed,

Have mercy upon us.

Our past unfaithfulness,

Our neglect of opportunities,

Our deafness to thy calls,

O Lord, forgive.

We beseech thee to strengthen and inspire thy holy Church throughout the world.

That thou wouldest fill the Church of this land with the spirit of thine apostles, missionaries, and martyrs.

That thou wouldest guide and sanctify all missionary bishops, priests, deacons, catechists, and all lay workers.

We pray thee to give them an earnest love of souls, wisdom to win them, diligence to keep them, and undying zeal for their perfection.

To supply their necessities in heat and cold, in hunger and thirst, in sickness and health, in loneliness and depression, in failure and success.

To confirm and strengthen with the fullness of thy grace all converts and catechumens, giving them perseverance unto the end.

To raise up a devout and faithful ministry among the native believers.

To establish all native churches, to the building up of the body of Christ.

We pray thee of thy mercy to make fruitful for good the medical and educational missions of thy Church.

To keep in thy faith and fear all Christians who are far removed from the means of grace.

To bring into thy kingdom the ancient civilizations of the East.

O THOU Good Shepherd of the sheep, bless, we pray thee all efforts made in thy Name to seek and to save those for whom thou didst lay down thy life; let thy sheep hear thy voice and be brought home to thy fold, that so there may be one flock, one Shepherd, one holy Kingdom of righteousness and peace. We ask it for thy Name's sake, Jesus Christ our Lord. Amen.

Now is come salvation, and strength, and the Kingdom of our God, and the power of his Christ.

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.

Appointments of the Presiding Bishop

Sunday, September 18. Morning. Opening Service of new chapel, St. Paul's Memorial Church, University of Virginia.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

THERE comes to me from China a clipping from the *Shanghai Times* that illustrates one reason why American missionaries have left their posts and the feelings of some of the better element of this particular city of Wusih. I give it in full.

MISSIONARIES LEAVE WUSIH CITY CHINESE GENTRY TO SEND APPEAL ASKING THEM TO RETURN

By order of the American Consul at Shanghai, the American women and children of the American Church Mission and the Baptist Mission here have left for Shanghai. Four preachers and physicians remain at their posts waiting for further orders.

The Nurses' Training School and women's wards of St. Andrew's Hospital were closed and no definite arrangements have been made concerning the educational work of these missions. Yet, in consideration of the useful services done by these missionaries and the goodwill long established between them and the Chinese, the local gentry have planned to send a formal request to those who have withdrawn, urging them to come back and carry on their splendid work.

IN the heart of downtown Mexico City the Church maintains a neighborhood center known as the House of the Holy Name. Bishop and Mrs. Creighton recently spent an afternoon there and were delighted with what they saw. The Bishop says:

"Our visit was unheralded and it was perfectly splendid to walk in on that beehive of activity. The children are loth to leave the building. Miss Romero feels very strongly that if we could either rent or buy the entire property it would be much better than removing to other quarters. There are a number of stores on the Mesones Street front which might be available to us. It also would be a distinct advantage if we could rent the pulque shop on the corner. Meanwhile, I have instructed Miss Romero to consult with the owner about the possibility of buying the entire property. The house is a medieval structure with tremendous thick walls which will admit of another story being built, if at some time that is necessary. Miss Romero says there is no property in that neighborhood which is as light and airy as the present property."

I happen to know that property well. I have seen the house. I know Miss Romero and the splendid work she is doing. I should think it would be a great thing if the Church might own the entire property instead of renting only a part of it, and it would save \$1200 a year rental.

WHEN a Cuban clergyman is asked to supply statistics about the work he is carrying on, it is not always easy to give a categorical reply. A case in point is this statement from the Rev. J. B. Mancebo of Santiago:

"I did not fill the blanks about families and baptized persons because I really did not know exactly what was needed. I have 56 families whose father or mother or both are communicants and whose children actually belong with us. If you refer to families to whom I minister or whose children I baptize and teach, the number of families is more than 270. If the baptized means those who are baptized in the Episcopal Church the num-

THE SPIRIT OF MISSIONS

ber is about 1,000, but if you refer to all the baptized persons who call upon me to settle their disputes, to find them jobs, to get them in school, etc., the number is nearer to 3,000. My parish is very large as you know. I was called to Miranda the other day to baptize nine children. This is a work that is difficult to put in exact numbers."

Bishop Hulse says: "Such a statement gives a better insight into the work we are doing than anything that I could say. It could be duplicated by Mr. Townsend, at Guantanamo, by Archdeacons Lopez and McCarthy and here at the Havana Cathedral."



HERE is a copy of a Chinese greeting card sent to one of our missionaries:

- 1—Christianity is a tool of world imperialism.
 - 2—Christianity is not scientific.
 - 3—Christianity helps to subject the weak nation in slavery.
 - 4—Christianity fools the feeble-minded young students.
 - 5—Christianity conspires with despicable vagrants and outlaws.
 - 6—Christianity takes the advantage of unequal treaties.
 - 7—Christians occupy Chinese premises by force.
 - 8—Christians intervene with the freedom of Matrimony.
- A clean sweep of all Christian influences in China.

To

Wishing you a Happy New Year.

From

(Secretary, Soviet Consul, Changsha).



A FRIEND in this country recently made it possible for me to send a "Special" gift to Rev. Y. Sugiura to aid in the wonderful work he is doing among the unprivileged and criminal people in Tokyo. Mr. Sugiura in acknowledging the gift says:

"It seems that a new way is open for me to push my work forward into the difficult problem of workingmen and capitalists in this year. I want to proclaim at first that Jesus is their true leader and Saviour among the proletarian and give them the caution that they should not be utilized by the treacherous politicians of this day, who move only by the motive for their own interest. And then to the rich I want to persuade to love the honest workingmen, with the love of their Lord Jesus, as their own love, if they would have them in peace."

Could any fine purpose be more earnestly stated?

SPEAKING recently in London before the Chamber of Commerce, the Federation of British Industries, and the China Association, Captain N. A. Pogson laid stress on the deplorable effects created in the Far-East by sex films of American origin. There is, he stated, a tremendous future in China and the Far-East generally for suitable films such as can correct impressions already made and restore the credit of white people there. Already 5,000 picture theatres exist in China.

You have heard of the "Yellow Peril" in America. Have you ever thought of the "White Peril" in Asia?



Arrivals and Sailings of Missionaries

ALASKA

Miss A. K. Thompson, a new appointee to Allakaket, sailed from Seattle July 16.

Deaconess H. M. Bedell, and two new appointees to Ft. Yukon, Miss M. S. Burgess and Dr. F. J. O'Hara, sailed from Seattle August 4.

CANAL ZONE

Bishop Morris arrived New York August 4.

CHINA—ANKING

The Rev. and Mrs. V. H. Gowen, having been transferred to the Philippine Islands, sailed from Shanghai June 25 and arrived in Manila June 30.

Bishop Huntington left Shanghai July 16 to join his family in the Philippines for the summer. Mrs. T. L. Sinclair and children also sailed for Manila to join Mr. Sinclair who has been transferred to the Philippines.

The Rev. F. E. Lund arrived in New York on July 29, Mrs. F. E. Lund and sons having arrived July 18.

CHINA—HANKOW

A cable received July 26 informed us that Mrs. Roots and her daughter Elizabeth had joined the Bishop in Hankow.

The Rev. N. D. Gifford sailed from Shanghai June 24 and arrived in San Francisco July 19.

Mr. John S. Littell left Shanghai for the United States July 7, via Siberia and Europe.

Miss M. E. Wood sailed from New York for the Lausanne Conference on July 16.

Dr. H. W. Tseng, returning to Hankow after study, sailed from San Francisco August 2.

Miss C. M. Bennett, having been transferred to the Philippine Islands, sailed for Manila from New York August 4, via the Panama Canal.

CHINA—SHANGHAI

Mr. F. J. Eastman arrived in New York August 2.

Miss M. A. Bremer sailed from Shanghai June 25 and arrived in Vancouver July 10.

THE NATIONAL COUNCIL

The Rev. Dr. J. W. Nichols and the Rev. Dr. C. F. McRae, returning to the field after furlough, sailed from San Francisco August 6.

Miss Olive Burl sailed from Southampton July 19 and arrived in New York July 29.

Miss J. K. Cook and Mr. F. W. Gill arrived in New York from England July 20.

Miss Lucy Graves, coming to the United States for study, sailed from Shanghai July 15 and arrived in San Francisco August 8.

Mr. W. H. Borrman and family and Miss O. H. Pott sailed from Shanghai July 16 and arrived in Vancouver July 31.

The Rev. M. H. Throop and family arrived in New York from England July 18.

The Rev. H. A. McNulty and son arrived in New York August 1.

CHINA—KULING AMERICAN SCHOOL

Miss Jennie Lind arrived in New York July 29.

CUBA

Bishop Hulse arrived in New York August 1.

Mr. and Mrs. J. B. Moore, new appointees to Camaguey, left for the field on August 15.

DOMINICAN REPUBLIC

The Ven. William Wyllie, returning to the field after furlough, sailed from New York July 16.

Mrs. A. H. Beer sailed from New York for England July 16.

HONOLULU

Mrs. L. E. Nevin, completing her term of service, sailed from Honolulu for Vancouver July 15.

JAPAN—KYOTO

Miss H. L. Tetlow, coming home on furlough via Suez, sailed from Yokohama May 24.

JAPAN—TOKYO

Mr. K. E. Branstad, coming home on furlough via Siberia, left Tokyo July 2 and arrived in New York August 6.

Bishop and Mrs. McKim, coming to America for the summer, sailed from Yokohama July 7 and arrived in Seattle July 18.

LIBERIA

Miss M. B. Nichols, on three months' furlough, sailed from Monrovia for England July 17.

MEXICO

Bishop and Mrs. Creighton and family sailed from Vera Cruz July 2 and arrived in New York July 9.

The Rev. E. L. Bigler, returning to the field, sailed from New York July 14.

PHILIPPINE ISLANDS

Deaconess C. G. Massey, returning home on furlough, arrived in New York August 1.

The Rev. G. C. Bartter and family, returning home on furlough via Suez, sailed from Manila June 27.

Educational Division

WILLIAM E. LEIDT, *Acting Secretary*

Read a Book

**A Historical Survey of Christian Missions—From the First Century to the End of the Seventeenth.* By A. Henderson and Ernest Parry. (London, Faith Press, 1927).

**The Golden Stool.* By Edwin W. Smith. (London, Edinburgh House, 1927).

**The New Africa.* By Donald Fraser. (London, Edinburgh House, 1927).

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

The Divine Commission

WHEN the Committee on Adult Education held its initial meeting over five years ago, one of the first items which commanded its attention was the apparent need for an inexpensive, popular, readable *History of the Church*. In 1922, the Committee on Adult Education was a new venture and this book tentatively projected at so early a meeting was among its most important yet novel ventures. It was an enterprise which commended itself wholeheartedly to the Committee, and particularly to the then chairman, Dr. William C. Sturgis. Untiringly and enthusiastically he labored, studying the situation, seeking an author, planning every detail necessary to make the book all that the Committee desired. Obstacles were encountered from the very beginning. Available competent authors were canvassed but even when it seemed that the right person had been found, some new difficulty arose and the Committee had to begin its search anew.

In this manner, months and even years passed. It seemed as if the Committee's project might never be realized but the indomitable courage of Dr. Sturgis never wavered. In the summer of 1925, some happy coincidence took him to a summer conference at which the Rev. Frank E. Wilson, rector of Christ Church, Eau Claire, Wisconsin, was giving a course on Church History. His lectures were racy, stimulating, and highly interesting—just the sort of thing that the Committee wanted for its book. Dr. Wilson consented to undertake the task and before the end of the summer of 1925 the first chapters were submitted to the Committee. Dr.

THE SPIRIT OF MISSIONS

Sturgis expressed the unanimous judgment of the Committee when he wrote Dr. Wilson that "I found Chapter II so stimulating that I would regard it as a real favor if you could let me have the other chapters as you finish them."

Work on the *History of the Church* was actually begun, and thenceforth it went forward steadily until now the finished book—considered to be one of the most attractive ever issued by any Department of the National Council—has just come from the printers and may be secured from the Book Store at 281 Fourth Avenue, New York, for \$1.00.

Dr. Sturgis was most anxious that this book should be issued before he relinquished his duties here but the usual delays incident to putting a book through the press prevented this by but a few short weeks. *The Divine Commission, A Short Sketch of Church History*, by the Rev. Frank E. Wilson, S.T.D., must, nevertheless, be considered one of his accomplishments as chairman for five years of the Committee on Adult Education.

The Divine Commission, an extended review of which will be published in an early issue, is attractively bound in buff library cloth stamped in gold. It is illustrated with 16 full page reproductions of quaint old paintings and photographs, such as the Conversion of Constantine, the Baptism of Clovis, St. Martin and the Beggar, and King John Signing Magna Charta.

From the opening chapter on the Apostolic Beginnings through the final chapter on the Episcopal Church, Dr. Wilson maintains his delightful style which should commend the book to a large body of Church people who are eager not only to know more about the historic background and lineage of this Church but also what it is accomplishing in the world today. *The Divine Commission* is not only a most readable volume but should provide many Church groups with a suitable book for study.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Summer Reading

"Here in the warm air
Happy and carefree,
Far from the mad call
Linger and rest thee."

I WAS there: but "summer reading" followed me. As I lingered to rest me, a lady began talking about *Elmer Gantry* and went on to discuss Mrs. Wharton's *Twilight Sleep*. Summer reading? Perhaps, if we think of a summer on the desert and a bitter sandstorm

with the mood that says, "The thing that hath been, it is that which shall be; and that which is done, is that which shall be done." No; this is not "summer reading" for summer reading suggests romance, beauty and peace.

Of course, romance suggests falling in love; then the greater the love the greater the romance. Is it possible to make a romance out of falling in love with God? I will admit that the subject sounds rather forbidding. It has homiletic connotations and these are apt to be heavy. But St. Francis, in his love-experience, was an innovator. He was in one way the first modern, and his spiritual children carried on a romance as beautiful, as romantic, as any group the world has ever known.

Brother John, a Tale of the First Franciscans, by Vida D. Scudder, fulfills the requirements for summer reading. It is a romance, but different from most romances for it is a story of facts. The facts are romantic. These lines give just a glimpse:

"Love, I go fleeing, not to yield my heart.
I see Thou wilt transform me into love,
So that I am no more—am lost in loving."

The book pictures beauty—beauty in woods and fields and holy men. It carries its message of peace—"the peace that passes all understanding." And it stirs thought for those who are willing to think. "A man who shares the present-day concern for the social paradoxes and implications of Christian faith will watch the varying attitudes of Lady Poverty's friends to questions of property and war, and to the whole imposing mediaeval structure of Church and State, with a curious sense of fellowship. He will find the story quite enthralling in interest, humor, and suggestion."

Another book I venture to suggest for summer reading is *Mahatma Ghandi* by Romain Rolland. Ghandi is the great spiritual leader of India and an outstanding character in our modern world. He has the sweetness of St. Francis and in his peaceful war against the modern system of the factory, in his efforts to establish the old village system of India, setting himself squarely on the religious motives of his Hindu faith, he belongs to the group of "Spirituals" or "Zealots" of the era of St. Francis. A Christian may breathe a sigh of regret that Ghandi has never known the deeper and inner mysteries of our faith, but will thank God for the pure spiritual force that radiates from him. The story of his life is romantic for he has fallen in love with God! There is beauty in Rolland's story of his character and work. There is the same peace, because his eyes are set upon the eternal.

Summer reading—romance, beauty and peace. Two books: *Brother John*, published by Little, Brown and Company for \$2.50; *Mahatma Ghandi*, by Romain Rolland, published by The Century Company for \$1.50.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

**Fall Literature: Preliminary
Announcement**

To Clergy, Diocesan Executive Officers and Interested Laymen:

Following is the material for use in parishes this fall:

Please note: Place your order through your Diocesan Headquarters.

1. A new series of Three Parish leaflets for general distribution. (The Diocesan leaflet of course will be produced locally.) These leaflets are as follows:

The Presiding Bishop's Parish, (no charge.) No. 2135.

The Bishop's Parish, (if ordered from us, sixty cents per hundred). No. 2136.

The Rector's Parish, (sixty cents per hundred). No. 2137.

2. A *Speakers Manual*—six specimen addresses; for use of "information men" and other speakers; also to serve as basis of discussion and instruction in Parish Institutes on the Church's Mission or other group meetings in the fall; also suitable sermon material for the clergy. For free distribution to speakers and leaders. For others, fifteen cents each.

3. A manual of four Church School Instructions—to be prepared by the Department of Religious Education.

4. Pledge cards—to be supplied through Publicity Department as usual.

5. *The Every Member Canvass—Before, During and After*. No. 2130. For the clergy, members of parish committees on the Church's Program and canvassers.

Supplementary Material

1. For general distribution:

The Presiding Bishop's Parish (1926). No. 2127.

The Church in the World. No. 2132.

Ask Me Another. No. 2134.

a. *Faith and Prayer*. No. 2102.

b. *Money*. No. 2103.

c. *Some Results*. No. 2104.

d. *The Church's Program*. No. 2105.

Pray Ye (An Intercession Card). No. 2122.

2. For leaders of Parish Institutes on the Church's Mission or similar educational Group Meetings: (In case the *Speakers Manual* is not used as the text book.)

a. *The World Call to the Church*. No. 2124—a series of ten outlines, issued in the fall of 1926; very few parishes used all ten.

b. *Christian Stewardship*.

c. *My Father's Business*.

d. *The World and I*.

These textbooks were written designedly for Group or Institute work. For any parish or diocese which has not so used them, they are as good material as a new book would be; we would urge selection from them in the order named.

3. For Vestrymen, Members of Parish Councils, and other leaders:

a. *How One Parish Did It*. No. 2120.

b. *Payson's Handbook*. No. 2121.

c. *Parish Institute*. No. 2123.

d. *Bulletins* Nos. 12, 40 and 52.

Please note: Place your order through your diocesan headquarters.

The Field Department welcomes correspondence in regard to the above literature.

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 575.

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.

WE apologize to our readers for presenting them with a page like the following, which can hardly be read without the aid of a magnifying glass. It is a reproduction of a poster and had to be reduced to page size. Those interested ought to procure a copy of the original.

THE SPIRIT OF MISSIONS

Diocese of Florida
DISTRICT AND PARISH ORGANIZATION
FOR THE CHURCH'S PROGRAM
1926

THE SET UP AND FOLLOW UP

1. EVERY CONGREGATION represented at the LAYMEN'S CONFERENCE in St. Luke's Church, Live Oak, on Sunday, October 17th.
 2. Every Clergyman in the District conversant with the National, Diocesan and District plans for the Fall Campaign.
 3. Secure an ACTIVE Campaign Chairman and Committee, in every Parish and Mission in the District.
 4. Every Campaign Chairman furnished with all available information relative to what is expected of him.
 5. The Group Organization perfected in every Parish and, as far as practicable, in every Mission. (Nat. Council Bulletin no. 40.)
 This Group Organization to be used for Prayer, Study and the Personal Distribution of National, Diocesan and Parochial literature, as well as for the maintenance of a close contact between the Rector and Campaign Chairman, and the Laity.
 6. Organize Prayer and Discussion Groups, of both men and women, on "THE WORLD CALL TO THE CHURCH." (Nat. Council no. 2124-2125.)
 7. Arrange for the use of the series of Four Instructions on the Church's Program, prepared by the National Department of Religious Education, in the Church Schools of the District. The name of this series is "THE GREAT ADVENTURE FOR GOD." (Nat. Council no. 2131.)
 THESE EDUCATIONAL PLANS SHOULD BE PUT INTO OPERATION AT ONCE.
 8. Arrange for the holding of a CONGREGATIONAL MEETING during the 1st or 2nd week in November.
 - a. Special speakers should be provided for this meeting. The Clergyman in charge of the congregation should make application to the District Chairman, as soon as the date of his meeting is decided upon, for two visiting speakers: One of these is to present the NATIONAL CHURCH PROGRAM and the other is to present THE DIOCESAN PROGRAM. A local speaker should be appointed to present the PARISH or MISSION PROGRAM.
 - b. District Directors will secure these visiting speakers from within their Districts, if possible, or, should circumstances make it necessary or advisable, they may apply to the Diocesan Department of Stewardship and Service, the Rev. Charles A. Ashby, Jacksonville, Chairman.

THE IMPORTANT PURPOSE OF THIS MEETING IS TO PRESENT AND EXPLAIN THE CHURCH'S WHOLE PROGRAM AND THE PARISH AND DIOCESAN BUDGET TO EVERY INDIVIDUAL OF EVERY CONGREGATION. NOTHING IS MORE IMPORTANT THAN THIS! THIS IS ONE THING THAT MUST BE DONE IN EVERY PLACE.
 9. The exact dates of the Parish or Mission EVERY MEMBER CANVASS should be determined before this Congregational Meeting is held, so that they may be announced at this time.
 10. The Committee on the Canvass, with its Chairman, should also be presented to this meeting.
11. SCHEDULE FOR CANVASSERS.
 - a. Letter from Chairman—Theme, Appreciation—work to be done. (See Sample letter, page 35, leaflet no. 2130.)
 - b. Letter from Rector—Theme, Our Responsibility. (See Sample letter, page 35, leaflet no. 2130.)
 - c. Canvassers' separate group meetings with Chairmen. (In large Parishes only.)
 - d. Canvassers' dinner—with Inspirational Speaker.
 - e. Distribute copy of "CODE" and "THINGS TO REMEMBER."
 - f. Make sure that an adequate supply of PLEDGE CARDS are on hand, not for distribution at this time, but simply to know that the Chairman and Committee are in possession of the same.
 12. SCHEDULE FOR RECTOR AND PROSPECTIVE CONTRIBUTORS.
 - a. Notice of Canvass in Parish Bulletin—where such are published—for THREE WEEKS BEFORE THE CANVASS.
 - b. THREE SUNDAYS BEFORE THE CANVASS—Sermon on the WORK OF THE GENERAL CHURCH—Its needs and opportunities.
 - c. Thursday following—Distribute leaflet on "THE PRESIDING BISHOP'S PARISH."
 - d. TWO SUNDAYS BEFORE THE CANVASS—Sermon on the WORK OF THE DIOCESE—Its needs and opportunities.
 - e. Thursday following—Distribute leaflet on "THE BISHOP'S PARISH."
 - f. ONE SUNDAY BEFORE THE CANVASS—Sermon on the WORK OF THE PARISH—Its needs and opportunities.
 - g. Thursday following—Distribute leaflet on "THE RECTOR'S PARISH"—Also Co-operation Cards and Stay at Home requests.
 - h. THE SUNDAY OF THE CANVASS—Sermon on SERVICE AND STEWARDSHIP.
 - i. DURING THIS SERVICE, preferably at the Notice Period, have the Canvass Chairman explain the Pledge Card.
 - j. IMMEDIATELY AFTER THIS SERVICE, the Canvassers should meet, in the Church or Parish House, to receive final instructions, the lists of those to be canvassed, and their pledge cards.
 - k. DURING THE TIME OF THE CANVASS, INTERCESSORS should be in the Church, praying for a full realization, on the part of the Congregation, of its duty and privilege as A STEWARD IN THE KINGDOM OF GOD.

1. Every effort should be made to COMPLETE THE CANVASS ON THE SUNDAY APPOINTED FOR THIS PURPOSE.

THE SIGN UP

1. As far as possible, endeavor to secure a COMPLETE CANVASS of the Congregations throughout your District on the same Sunday. For obvious reasons there will be Congregations that cannot be canvassed on November the 21st, and must hold their Canvasses later. However, EVERY CONGREGATION SHOULD COMPLETE ITS CANVASS NOT LATER THAN DECEMBER THE 5TH.
2. Report Blanks for the results of the Canvass will be sent direct to the Clergy, from the Diocesan Headquarters. Upon the completion of the Canvass, these blanks must be filled out IN DUPLICATE and MAILED TO THE DISTRICT CHAIRMAN. The District Chairman will, in turn, mail one copy of the report to the Rev. Charles A. Ashby, the Chairman of the Department of Stewardship and Service.

THE PAY UP

1. Get the names of every Treasurer in your District and, after the Canvass, write him (or her) and express your hope that YOUR DISTRICT will be on the HONOR ROLL throughout the year. Explain that the best and surest way to accomplish this is to urge the Congregations to USE THEIR ENVELOPES EVERY SUNDAY, and to SEND A MONTHLY STATEMENT TO ALL PLEDGERS WHO ARE IN ARREARS.
2. Treasurers should also be urged to make a MONTHLY REMITTANCE OF ONE TWELFTH OF BOTH THE ASSESSMENT AND THE QUOTA OF THE PARISH. All payments should, of course, be sent direct to the Treasurer of the Diocese, Mr. R. A. Yockey, Care Jacksonville Loan and Savings, Carling Hotel Building, Jacksonville.
2. Keep in touch with the Diocesan Treasurer's report which is published monthly, in the CHURCH HERALD. In this way, you will see how the HONOR ROLL of the District is being maintained.

FINAL WORD

The Organization that is set up for this intensive period of the Program and Canvass, SHOULD NOT BE LOST, but USED IN THE PROMOTION OF THE PROGRAM OF THE PARISH AND ESPECIALLY IN THE ON-COMING BISHOP'S CRUSADE.

THE SEVEN DISTRICTS AND THEIR CHAIRMEN

<p>I</p> <p>Chair—The Rev. G. Hendree Harrison, D.D. Christ Church, Pensacola. St. John's, Warrington. Brent, Century, Bagdad. St. Mary's, Milton. Crestview, Valparaiso, Camp Walton. St. Agatha's, DeFuniak Springs. St. Katherine's, Pensacola. St. Cyprian's, Pensacola.</p>	<p>II</p> <p>Chair—The Rev. George E. Benedict Trinity Church, Apalachicola. St. John's, Wewahatchee. Ascension, Carrabelle. St. Andrew's, Panama City. St. Mark's, Santa Rosa. Destin, River Junction. St. Luke's, Marianna.</p>	<p>III</p> <p>Chair—The Rev. W. Jeffrey Alfriend St. John's Church, Tallahassee. St. Paul's, Quincy. St. Clement's, Lloyd. Christ Church, Monticello. Greenville. St. Michael and All Angels, Tallahassee.</p>	<p>IV</p> <p>Chair—The Rev. Carroll L. Bates St. Luke's Church, Live Oak. St. Mary's, Madison. St. James', Perry. Mayo. St. John's, Altton. St. James', Lake City. St. Bartholomew's, High Springs.</p>
<p>V</p> <p>Chair—The Rev. Wm. S. Stoney Holy Trinity Church, Gainesville. Christ Church, Cedar Key. Trenton, Newberry, Bronson. Trinity Church, Melrose. St. Paul's, Waldo. St. Mark's, Starke. St. Augustine's, Gainesville.</p>	<p>VI</p> <p>Chair—The Rev. Menard Doswell St. John's Church, Jacksonville. St. Mary's, Jacksonville. St. Andrew's, Jacksonville. Good Shepherd, Jacksonville. St. Paul's by the Sea, Jacksonville Beach. St. George's, Fort George. St. Peter's, Fernandina. St. Stephen's, Jacksonville. St. Mark's/Ortega. Bethany Hall, Hilliard.</p>	<p>VII</p> <p>Our Savior, Mandarin. St. James, Mayport. Our Merciful Savior, New Berlin. Grace Church, Orange Park. St. Paul's, So. Arlington. All Saints', So. Jacksonville. St. James', Macclenny. St. Phillip's, Jacksonville. Good Shepherd, Fernandina. St. Nicholas. Emmanuel, St. Nicotiana.</p>	<p>VIII</p> <p>Chair—The Rev. Francis B. Wakefield, Jr. St. Paul's, Federal Point. St. Mary's, Green Cove Springs. St. Margaret's, Hiberville. Trinity, St. Augustine. St. Mark's, Palatka. St. Matthew's, San Mateo. Emmanuel, Welaka. Holy Comforter, Crescent City. All Saints', Huntington. Interlachen. St. Mary's, Palatka. St. Cyprian's, St. Augustine.</p>

OUR DATES FOR THE EVERY MEMBER CANVASS FOR THE CHURCH'S MISSION ARE
NOVEMBER 21, -- DECEMBER 5, 1926

POSTER ISSUED BY THE DIOCESE OF FLORIDA

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Some Summer Conferences

By *Emily C. Tillotson*

Educational Secretary

IT has been a privilege during the past summer to be present at certain Conferences in the Province of the Pacific—at three for their full duration and at one for two days only.

At McDonald's Point, Lake Coeur d'Alene, the school of the missionary district of Idaho was held from June 16 to 26, followed immediately in the same place by that of Spokane. From July 9 to 16 came the Conference of the diocese of Olympia at Tacoma, held at the Annie Wright Seminary, and from July 20 to 30 the conference of the Episcopal Church in the State of California at Asilomar. The attendance at each was most gratifying. It is not easy to get about in the state of Idaho, as distances are great and mountain ranges intervene, but such difficulties did not daunt the delegates. Several parties travelled in their cars four hundred miles in order to reach their objective, while one family was obliged to take a journey of seven hundred miles on account of floods and wrecked bridges.

The two schools held at McDonald's Point were out-of-door conferences. Each morning began with a celebration of the Holy Communion held on the beach or on the piazza of the cottage. It was all most lovely, the beauty of the lake with its surrounding mountains, the sound of the water, the song of birds, the wind in the pines, the kneeling group—those with life's opportunities just opening out before them, others with the accomplishment of faithful years to offer—it was a blessed company indeed!

The morning was given up to classes, all held out of doors, either on the piazza or under the trees. In the afternoon came recreation, swimming, hikes, etc., with an occasional special conference, while in the evening there was a huge bonfire on the beach about which gathered the entire conference group. There was fun first, the reading of the conference paper, stunts, and songs. Then followed hymns and a short address given by the bishop, in which was given a message of new direction and fresh inspiration for our daily living.

It is a matter for regret that it is not possible to speak in detail of the classes and their instructors. Each program was an interesting one and the classes and lectures faithfully attended.

The Olympia Conference was held at the

Annie Wright Seminary, where the principal, Miss Preston, by her charming hospitality made the group feel that we were indeed one family being entertained at the beautiful home of a friend.

This was a first conference with a registration of more than one hundred—a really remarkable beginning. Here too the days were full of interest and inspiration. From the morning Celebration to bedtime, the delegates were busy with classes in the morning, recreation in the afternoon, and evenings filled with pleasure and profit. Indeed the wise and delightful way in which the two were mingled in the various conferences was remarkable and speaks volumes for the wisdom of those who planned the activities of each day. The delegates were divided in their interest and admiration between the beauty and comfort of the building and the loveliness of out-of-doors, which included beautiful Puget Sound, of which there were enchanting views, with a glimpse of the mountains beyond, and the grounds of the school itself—green slopes with flowers and shrubs.

At the Asilomar Conference there was also a growth in attendance, with many young people. In fact the size of the young people's group was an outstanding feature of every conference. Here also the days were full and again one was stirred by the large attendance each morning at the Holy Communion. Again the beauty of our surroundings was marked. Asilomar is situated on Monterey Bay, where from the sand dunes are wonderful views of the ocean. The pines are everywhere and the soft fog, which during the summer months envelopes this peninsula, serves only to add to their beauty.

One feature of the conference was especially worthy of note. We shared the grounds with a group of another communion. The good feeling and real fellowship between the two groups was very evident and seemed especially happy just now when the great World Conference at Lausanne is filling our hearts afresh with the desire for a greater unity among the followers of Christ.

In all of these conferences the work of the Woman's Auxiliary had a place. In Idaho we held afternoon meetings when the work, especially the study, was discussed and plans made. Immediately following the conference there was held the Annual Convocation of the

THE SPIRIT OF MISSIONS

district in the town of Coeur d'Alene, at which there was an election of officers as well as wise planning for the work of the coming year. At Spokane we held two Woman's Auxiliary conferences, at which we talked over our plans; education again being our main theme. The same type of conference was held at the Olympia school and it was most gratifying to have the opportunity here, as elsewhere, to meet and talk with those who are working faithfully to carry out undertakings which are our joint responsibility.

At Asilomar it was possible for the Auxiliary to have a series of six conferences—the last recitation period of the morning was given up to considering "Organization" and the Auxiliary, as well as the Daughters of the King, the Girls' Friendly Society, and other organizations, including the men's, had the benefit of these daily periods. The Auxiliary conferences were under the leadership of Mrs. Sherman, the diocesan president. The following subjects were presented and discussed: *Money Obligations, Study Classes, What the Auxiliary Can Do for Religious Education, Coöperation, The Campaign and the Canvass, A Program for the Year.* It was a great advantage to have such a generous allowance of time in which to develop subjects so vital to the success of our work, and the representative group which was present found the joint thinking which was done most helpful.

As one looks back over the various conferences certain impressions stand out with vividness. The group of young people, so many of them in every conference, were cross sections really of the young life of today.

They comprised students from college or university, high school boys and girls, young men and women from the teaching or the business world. For some of them the conference days meant vacation—all that they would have for the year! They brought so much, the joy of youth, its enthusiasm and its desire for service. It is good to think of what they will give to the Church as they go back to their parishes. The fellowship of those days is a thing for which to be grateful. Our year's work will be strengthened by the exchange of ideas among those who have similar problems, and difficulties seem less serious when talked over by those who have struggled with the same experience and found a way out.

The various committees who planned the conferences and were responsible for each day's undertakings were untiring and those of us who were in a measure behind the scenes know how splendidly they put through a difficult task.

It is impossible to close this account without an especial word of appreciation for the contribution made by the Bishops, each to his own special group. Bishop Barnwell of Idaho with Bishop Fox as a member of the faculty, Bishop Cross of the Spokane School, Bishop Huston of Olympia and Bishop Mitchell, who came from Arizona to be a member of the Asilomar faculty—each in the truest sense was the guide and friend of each delegate. They spent themselves untiringly for us in a thousand ways, and gave to each Conference a leadership for which we are proud, and for which we thank God.

BEYOND CITY LIMITS

By the Rev. F. D. Goodwin

Sixteen per cent of the people living in rural communities are Church members while 57 per cent of city dwellers are members. Of what rural conditions is this an index?

No one can be a well-informed citizen who is ignorant of the rural situation. Mr. Goodwin's book examines the rural problem especially as it concerns religion and the Episcopal Church. It is exceedingly thought provoking and should be read by everyone who would be intelligent on all phases of our national life.

BEYOND CITY LIMITS is recommended for study and will be found admirably adapted to discussion group use.

Price, Paper, 60 cents Order from

THE BOOK STORE

Church Missions House

281 Fourth Avenue

New York City

Cooperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

RECORD OF A YEAR'S WORK

THE Seamen's Church Institute of America was incorporated under the laws of the State of New York, June 14, 1920, for the purpose of supplying the peculiar needs of the seaman ashore.

Although the Seamen's Church Institute of America is only nine years old, several of the societies which compose it are much more venerable. For instance, the New York institute was founded in 1843, being the outcome of the floating Chapel of Our Saviour, which was a familiar object on the water front of New York in the middle of the last century, while the Philadelphia Society may be dated from the stirring missionary hymn *Fling Out the Banner*, written by Bishop George Washington Doane in 1848 as he saw the Seamen's Church Institute flag floating from the spire of the Chapel of the Redeemer when it was being towed down the Delaware to Philadelphia.

The work of the Institute is carried on at present in the following ports: New York, Philadelphia, San Francisco, Newport, R. I.; Los Angeles, Cal.; Houston and Port Arthur, Texas; New Orleans; Tacoma, Wash.; Tampa, Fla.; Mobile, Ala.; Charleston, S. C.; East Boston and Charlestown, Mass., and Manila in the Philippines.

The value of this work will best be estimated from the following report of service rendered during the year 1926:

Number of seamen given lodgings.....	444,864
Mail received for seamen.....	242,341
Baggage checked for seamen.....	125,161
Money deposited for seamen.....	\$700,310.70
Religious services held.....	1,067
Entertainments given.....	894
Men placed in ship jobs.....	25,728
Men placed in shore jobs.....	3,857
Hospital visits made.....	2,319
Ship visits made.....	9,960
Jail visits made.....	120
Books distributed to men going to sea.....	77,593
Magazines distributed.....	222,037
Knitted articles distributed.....	4,236
Relief cases.....	41,850
Enrolled in Nautical School.....	186
Seamen employed in Occupational Therapy.....	579

Church Mission of Help

MRS. JOHN M. GLENN, *President*

Room 301, 1133 Broadway, New York, N. Y.

THE SUMMER AT McLEAN FARM

IN 1925 CMH. came into possession of a large house and surrounding farm at South Kortright, New York, in the foothills of the Catskills. It was the gift of Mrs. James McLean, to be used as a vacation home for girls under the care of CMH. and is known as McLean Farm.

The second summer of McLean Farm opened on June 17th of this year. The house has been kept filled with girls sent by diocesan branches of CMH. in Newark, New York, Connecticut, Albany, Long Island and others. The staff at the farm numbers three, a case worker, in charge, her assistant and a teacher of craft work. This last has added greatly to the enjoyment of vacations.

Through the cooperation of the rector of St. John's, Delhi, those in charge were able to secure good domestic positions with nearby families for some of the girls who needed a longer stay in the country.

In the house is a newly fitted chapel and the rector of St. John's comes each week for Holy Communion. This summer he has discontinued evensong in his own parish and comes over Sunday afternoons to hold a service at the house chapel in McLean Farm. This season the chapel has been increasingly used by Church people in the community.



BECAUSE of removal from the State, Mrs. L. Frederick Pease has been obliged to resign her post as Executive Secretary of the New York Church Mission of Help, a position she has held for twelve years. The appointment of Miss Mary S. Brisley to succeed Mrs. Pease has recently been announced. Miss Brisley expects to enter upon her new duties on October 1st and comes to New York directly from the Family Welfare Association of Minneapolis. Her experience in social work commenced with that organization about ten years ago, and in addition to work in Minneapolis which has won wide recognition, Miss Brisley has served as director of the Louisville School of Social Work and has been instructor in social work in the University of Missouri. Her experience in training students and volunteers will be of great value in developing the program of Church Mission of Help in the diocese of New York.

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

NEW PLANS INAUGURATED

NEW plans for The Brotherhood of St. Andrew were inaugurated this summer when the first of a series of Conferences on Lay Evangelism took place at Blue Ridge, North Carolina. The sessions, which lasted from June 30 to July 4, were held in the delightful setting of the Robert E. Lee Hall, the large central building of the Blue Ridge Association (the Silver Bay of the South), situated 2,700 feet above the sea, and adjacent to Mount Mitchell, the highest mountain peak east of the Rockies—rising to an altitude of 6,711 feet.

In this secluded and delightful spot, and with another conference going on at the same time, the Laymen's Conference included in its program Bishop Darst, Bishop Bratton, the Rev. W. J. Loaring Clark, D. D., the Rev. George Floyd Rogers, the Rev. Drs. W. D. Weatherford, Charles L. Goodell, Wade C. Smith and Robert C. McQuilkin, Col. John H. Finney (who presided at most of the sessions), Dr. Benjamin F. Finney, and Messrs. Lawrence Choate, William J. Dodge, Leon C. Palmer, George H. Randall, Franklin H. Spencer, S. Bartow Strang and others, most of these representing southern dioceses. Seventeen dioceses in all were represented.

The attendance at the conference sessions ranged from 60 to 125, and at the public sessions in the auditorium several hundred were present. Mr. Palmer, the General Secretary of the Brotherhood, was in charge of all arrangements, and of the Conference itself. It is planned that the Brotherhood shall have several of these Conferences in various parts of the country each year. The next will be at Racine, Wisconsin, in the fall.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

NOTES OF THE C. P. C.

THE Church Periodical Club asks that all who are sending periodicals to China will continue to do so until officially advised to the contrary. The C. P. C. office is endeavoring to keep in touch with the situation and to give prompt notification of changes of address, etc. We must not forget that there are many missionaries still in Shanghai who are glad to see the magazines, and that there is no disturbance of mails going to that port city. While it has been necessary to close the main building of Boone Library, a branch reading room is still open in the heart of the

city of Wuchang. Let us continue our magazines to Boone, knowing that they will be cared for and put to good use by the faithful Chinese librarian, Mr. Samuel Seng.



THROUGH the daughter of a retired missionary comes the message that magazines have been sent to her father ever since Mrs. Fargo began the Church Periodical Club. This means that for almost forty years the life of a missionary has been brightened and his usefulness increased by faraway and unknown friends who have thought it worth while to forward the periodicals after reading.



ARE there still to be found copies of the old edition of the Hymnal in *good condition*? The C. P. C. knows where seventy-five or more (words only) are urgently needed in the Philippines. Copies with music, also in good condition, are always in demand.

The Girls' Friendly Society in America

MISS MARY M. MCGUIRE, *Secretary*
15 E. 40th Street, New York, N. Y.

OUR COMING JUBILEE

EARLY in November 1877, Elizabeth Mason Edson, in her father's parish, St. Anne's, Lowell, Massachusetts, took the first step in the venture of faith, which resulted in the creation of the Girls' Friendly Society in America.

In November 1927, the Society, now fifty years old, will meet in Boston to keep its fiftieth anniversary, to commemorate its foundress, to give thanks for the first half century of its work, and to plan for the future which, like the future of all that relates to youth, is full of problems and of promise.

The total enrollment at the end of 1926 was 53,619 in numerous parochial branches, each of which meets as a club for classes, recreation, for services and for friendly intercourse. There are sixty-six diocesan organizations with branches in nearly every diocese and missionary district in the U. S. A.

The educational value of giving is a part of the G. F. S. program and each year the Society works for certain missionary undertakings as well as for parochial and diocesan support. In the mission field, the Girls' Friendly Society has work in Japan, Alaska, Panama, Porto Rico and Mexico, and in the past few years has been coöperating with the Church's program as never before.

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*

The Presiding Bishop

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

The National Council

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

THE RIGHT REV. JOHN GARDNER MURRAY, D.D. *President* LEWIS B. FRANKLIN, D.C.L. *Vice-President and Treasurer*
*THE REV. FRANKLIN J. CLARK *Secretary* MR. CHARLES A. TOMPKINS *Assistant Treasurer*

Elected by General Convention for Three Years

THE RIGHT REV. W. C. BROWN, D. D. (deceased) BURTON MANSFIELD, D.C.L.
THE RIGHT REV. WM. LAWRENCE, D.D. MR. SAMUEL MATHER
THE REV. W. H. MILTON, D.D. MR. LOUIS F. MONTEAGLE
THE REV. GEORGE CRAIG STEWART, D.D. HON. RICHARD I. MANNING

Elected by General Convention for Six Years

THE RIGHT REV. WM. T. MANNING, D.D. MR. HARPER SIBLEY
THE RIGHT REV. HUGH L. BURLISON, D.D. MR. SAMUEL F. HOUSTON
THE REV. H. P. A. ABBOTT, D.D. MR. WM. G. PETERKIN
THE VERY REV. R. S. CHALMERS MR. Z. C. PATTEN, JR.

Elected by the Provinces for Three Years

I THE RIGHT REV. J. DEW. PERRY, D.D. V THE RIGHT REV. J. M. FRANCIS, D.D.
II MR. WM. J. TULLY VI THE REV. A. E. KNICKERBOCKER
III THE RIGHT REV. THOMAS J. GARLAND, D. D. VII THE REV. W. P. WITSELL, D.D.
IV THE RIGHT REV. F. F. REESE, D.D. VIII THE RIGHT REV. L. C. SANFORD, D.D.

Officers of the Departments

MISSIONS AND CHURCH EXTENSION

JOHN W. WOOD, D.C.L. *Executive Secretary*
THE REV. A. B. PARSON *Assistant Foreign Secretary*
THE REV. CARROLL M. DAVIS, LL.D. *Domestic Secretary*
THE REV. ARTHUR R. GRAY, D.D., *Secretary for Latin America*

EDUCATIONAL DIVISION

MR. WILLIAM E. LEIDT *Assistant Secretary*

FOREIGN-BORN AMERICANS DIVISION

THE REV. THOMAS BURGESS, D.D. *Secretary*
THE REV. WILLIAM C. EMHARDT, PH.D. *Field Director*
THE REV. ROBERT F. LAU, D.D. *Assistant Secretary*

RELIGIOUS EDUCATION

THE REV. JOHN W. SUTER, JR. *Executive Secretary*
THE REV. T. R. LUDLOW *Secretary for Adult Education*
THE REV. C. LESLIE GLENN *Secretary for College Work*
MISS FRANCES H. WITHERS *Secretary for Service Program*
MISS MABEL LEE COOPER *Secretary for Teacher Training*
MISS FRANCES R. EDWARDS *Secretary for Curriculum*
MRS. RICHARD B. KIMBALL *Secretary for Publications*

CHRISTIAN SOCIAL SERVICE

THE REV. CHARLES N. LATHROP *Executive Secretary*
THE REV. HAROLD HOLT *Assistant Secretary*
THE REV. H. W. FOREMAN *Secretary for Rural Work*
MISS DOROTHEA P. COE *Secretary for Church Institutions*
_____ *Secretary for Industrial Relations*

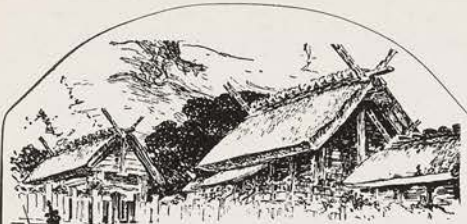
THE REV. EDWIN B. RICE, *Registrar and Custodian of Archives*

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

The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY *Executive Secretary* MRS. T. K. WADE *Supply Secretary*
MISS EMILY C. TILLOTSON *Educational Secretary* _____ *Field Secretary*
MISS LAURA F. BOYER *Assistant Educational Secretary* MISS ELLEN I. FLANDERS *Office Secretary*

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



Goku Temple, Japan.

\$600
to
Yokohama
and return



Japan, the flowery kingdom, offers the visitor a multitude of new and delightful experiences.

See Yokohama, gateway to Tokyo, the capital. Kobe, Japan's great seaport, a fine modern city. Beautiful Nagasaki.

Visit the lovely interior with its snowy mountains, waterfalls, charming gardens and unique architecture. Each season brings its own festival. Plan now to go.

From Los Angeles and San Francisco, you may go to the Orient and Round the World on great President Liners via Honolulu. A Dollar Liner sails every week.

From Seattle an American Mail Liner sails every two weeks for Japan, China and Manila.

From Boston and New York fortnightly sailings for the Orient via Havana, Panama and California.

From Naples, Genoa and Marseilles fortnightly sailings for Boston and New York.

You will enjoy the luxury and comfort of these great ships. Commodious outside rooms. Spacious decks for rest or play. World travelers commend the cuisine. Liberal stopovers.

For complete information communicate with any ticket or tourist agent or

Dollar Steamship Line
American Mail Line

32 Broadway	New York
604 Fifth Ave.	New York
25 Broadway	New York
1018 Bessemer Building	Pittsburgh, Pa.
177 State Street	Boston, Mass.
Dime Bank Building	Detroit
110 S. Dearborn Street	Chicago, Ill.
101 Bourse Building	Philadelphia, Pa.
514 W. Sixth Street	Los Angeles, Calif.
1519 Railroad Avenue South	Seattle, Wash.
Robert Dollar Building	San Francisco, Calif.

Just Published

**The
Divine
Commission**

A Short Sketch of Church History
by

THE REV. FRANK E. WILSON, S.T.D.
Rector of Christ Church,
Eau Claire, Wisconsin

304 Pages 16 Illustrations
Price \$1.00

THE BOOK STORE

CHURCH MISSIONS HOUSE
281 FOURTH AVENUE, NEW YORK, N. Y.

NEW

HANDBOOKS

on

**The Missions of the
Episcopal Church**

VI South America 40 cents
VII Mexico 40 cents

Previously Issued

I China 40 cents
II Japan 40 cents
III Philippine Islands 40 cents
IV Liberia 40 cents
V West Indies 50 cents

128 Pages 50 Illustrations
Maps Reading Lists
Annual Supplements

Complete Set of 7 Volumes \$2.75

Prices include Annual Supplements which keep the Handbooks up-to-date

THE BOOK STORE

CHURCH MISSIONS HOUSE
281 FOURTH AVENUE, NEW YORK, N. Y.

A Bequest to the Church Perpetuates Your Service

In making bequests it is most important to give the exact title of the Society, thus: I GIVE, DEVISE AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, 281 FOURTH AVENUE, NEW YORK, N. Y., FOR THE USE OF THE SOCIETY.

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
281 Fourth Avenue New York, N. Y.

Can You Afford NOT to Invest Two Cents a Week in The Spirit of Missions

which will keep you intelligently informed through interesting stories about the work the Church is carrying on in many parts of the world. It is indispensable to the Church man and Church woman.

As THE SPIRIT OF MISSIONS is a missionary publication and is not published for financial gain, we ask your co-operation in recommending it to others and adding to our list of subscribers.

Subscription Rate: In U. S. \$1.00 a year. Canada, \$1.25; Foreign, \$1.35.

THE SPIRIT OF MISSIONS,
281 Fourth Avenue, New York, N. Y.192...

Enclosed find \$..... for a year's subscription for THE SPIRIT OF MISSIONS, to begin (if new) with the.....number.

Name

Street.....

Town.....State.....



**Memorials
and
Thank Offerings**

A comprehensive selection of the necessary appointments of the Church can always be found "at Spaulding's"

We appreciate inquiries from the Clergy and Laity

SPAULDING & CO.

*Representing The Gorham Co's Ecclesiastical Department
Michigan Avenue at Van Buren Street, Chicago*

THE FINANCIAL FACTOR

is, of course, of great importance in the purchase of life insurance. The amount of insurance that you can carry on your life must necessarily be controlled largely by your financial ability to pay the premiums.

The *net rates* offered by this Corporation to clergymen and their families and to lay-workers and their families, help towards the most generous solution of this problem.

All inquiries should be addressed to

The Church Life Insurance Corporation

14 WALL STREET

NEW YORK

(Operated under the supervision of the Trustees of The Church Pension Fund)