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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 Tsen 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

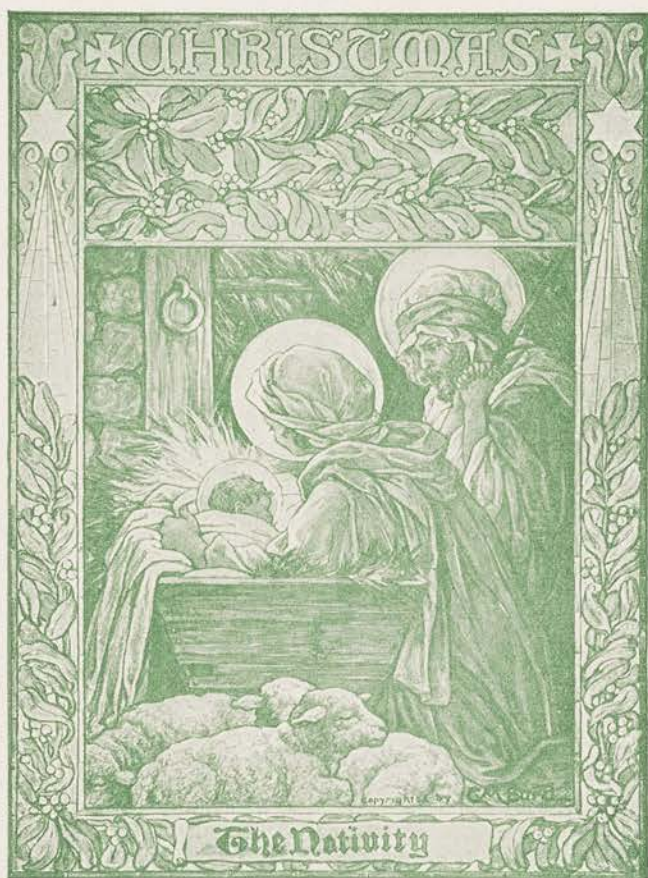
YORK MINSTER:

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

Z

ZANGZOK (CHANGSHU) (See Shanghai)

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XCII

DECEMBER, 1927

No. 12

CONTENTS

Frontispiece: The Sages Pay Their Court (By a Chinese artist).....	716
Christmas Message from the Presiding Bishop.....	717
A Christmas Letter to Missionaries from the late Rev. W. Stanley Emery.....	718
Soochow Academy: Part I. The First Twenty-one Years.....	The Rev. Henry A. McNulty 719
The Orient is Welcomed by the Occident (Oriental Students' Conference).....	William E. Leidt 723
A Christ-like Life Among Lepers in Japan.....	The Right Rev. John McKim, D.D. 725
Girls' Friendly Society Marks Half Century.....	728
Penland is Training Christian Citizens (Appalachian Industrial School).....	Margaret G. Weed 731
Ketchikan Sees Cornerstone Laid.....	The Ven. Henry R. Sanborn 734
Helping the Helpless in Porto Rico (St. Andrew's Craft Shop).....	Anne P. Saylor 735
Christmas Brings Joy to Santee Mission.....	Elizabeth K. Howland 737
Reassuring News From the Commission in China.....	740
More Workers Needed in the Field.....	The Rev. A. B. Parson 749
Recruits for the Distant Missions.....	750
Pioneers of the Church in China: IV. Bishop Scott of North China.....	752
Fighting the Great White Plague in Alaska.....	Marguerite Bartberger 755

Brief Items of Interest.....	757
Sanctuary of the Church's Mission.....	758

PICTORIAL SECTION

Eight Pages of Pictures From the Field.....	741
---	-----

THE NATIONAL COUNCIL

Appointments of the Presiding Bishop.....	759
---	-----

Departments:

Missions and Church Extension.....	759
Across the Secretary's Desk.....	759
Arrivals and Sailings of Missionaries.....	760
Foreign-Born Americans Division.....	760
Publicity.....	761
Religious Education.....	761
Adult Division.....	763
Christian Social Service.....	764
Field.....	764
Speakers' Bureau.....	765
The Woman's Auxiliary.....	766
The American Church Institute for Negroes.....	767
Cooperating Agencies:	
Brotherhood of St. Andrew.....	767
The Girls' Friendly Society in America.....	768
Daughters of the King.....	768
The Seamen's Church Institute of America.....	769
Church Mission of Help.....	769
The Church Periodical Club.....	770

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THE THREE SAGES PAY THEIR COURT

From the original painting by Mr. Hsu San-chun of St. Luke's studio, Nanking—the first Chinese art center of our Church. The Three Magi typify the three ancient religions of China: Confucianism is shown at the right; Taoism is represented by the old man, and Buddhism, by the kneeling monk

A Christmas Message from the Presiding Bishop



BISHOP MURRAY

THE NATIVITY of our Lord emphasizes the sanctity of the Home and the God-established supremacy of the family in all activities of human life.

Heaven and earth were united in the fellowship of the first human household. This sacred union, broken by human frailty, was renewed by Divine wisdom and grace when God took up His tabernacle with men in the Person of Christ Jesus.

This renewal of the union affirmed forever the eternal fact of the oneness of humanity as a common family in and through Him, "Whom God had highly exalted and given a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The use we are to make of this fact is exemplified for us in the conduct of Jesus in the Nazareth home, where He not only "increased in wisdom and stature," but also "in favor with God and man."

Let us enjoy Christmas as a universal family day, that our joy may be supreme and perpetual. Let us honor God through the Christ Child, as our Church family head, love all men as our brethren, and hold fellowship with them as common members of one household.

A handwritten signature in cursive script that reads "John G. Murray". The signature is written in dark ink and is positioned above the printed name.

Presiding Bishop.

December 25, 1927.

Christmas Greetings from the Late Rev. W. Stanley Emery

The Last of a Famous Band of Brothers and Sisters Leaves Letter for Missionaries

MY Dear Friends:
"Tucker, Kinsolving, Burleson:" these are names standing for families whose happy privilege it has been in rather unusual numbers to help carry forward the work of Christ's Holy Church throughout our Communion. Miss Lindley has most graciously asked me to write a brief Christmas letter to our missionaries, and I imagine her reason may be that it will bring before its readers another family name belonging to such a group with which in years past many of them have been familiar. Accepting this invitation, with the understanding that it does not take the place of Miss Lindley's Christmas message, let me send you in the name of all those at home who are called to do their mis-

sionary work by bearing their witness to the Christ just where their lot is cast, their brightest, Christmas good wishes. They have you continually in remembrance and praise God for your lives and works among His children in all parts of the world.



THE MADONNA OF THE RISING SUN
From a painting by Mr. Hsu San-chun, an artist of St. Luke's Studio, Nanking—the first art center of our Church in China

If a little "Mount of Intercession" shall come your way, let it be a reminder of how truly the work of the Kingdom of God is all one work, everywhere, at home and abroad. Let it say to you that we count upon your prayers for us even as we delight to think you count upon our prayers for you.

And again with a most cordial Christmas' and New Year's greeting, I am but one of your many friends and well-wishers at home.

W. STANLEY EMERY.

It was the custom of the late Julia C. Emery to send a Christmas message to all of our women missionaries. Miss Lindley had the happy idea of asking the Rev. W. Stanley Emery, rector of St. Paul's Church, Concord, New Hampshire, the only survivor of the brothers and sisters who gathered around the fireplace of the old home in Dorchester, to write the Christmas greeting, this year. Mr. Emery consented to do this, but on August 29th he too passed away. He had, however, written the letter given above, and on the day before his sudden death he read it to his wife and daughter.

Many of those to whom it went have expressed the wish that it might find a wider circulation and have asked us to publish it in *THE SPIRIT OF MISSIONS*. This we are very glad to do, feeling that not only the members of the mission staff but the Church at large will like to read these last words from one whose interest in the Church's Mission never failed.

Soochow Academy's Long and Honorable Record Is Interrupted

Part I. The Steady, Peaceful Growth of the First Twenty-one Years

By the Rev. Henry A. McNulty

Principal of Soochow Academy for seventeen years

Forced by the political disturbances in China to leave temporarily the work to which he has devoted his life, Mr. McNulty has written a clear and dispassionate account of the birth and growth of the school of which he was Principal, and of the events which led up to the decision to close it for a year. In this issue we give the record of the first twenty-one years of uninterrupted prosperity; next month we will depict the first scenes in a drama now being enacted. Those who know the sterling quality of Chinese Christians wait with confidence for the outcome.

OCTOBER, 1927, would have been, in the natural order of events, the twenty-fifth anniversary of the founding of Soochow Academy. It had been hoped to mark this event by appropriate exercises, but with China in turmoil this hope could not be realized. Yet even if temporarily the school must close a brief resumé of its twenty-five years of history may not be amiss. So this is not an epitaph. It must simply be the "Act I" of a drama, the end of which, please God, may not be a tragedy.

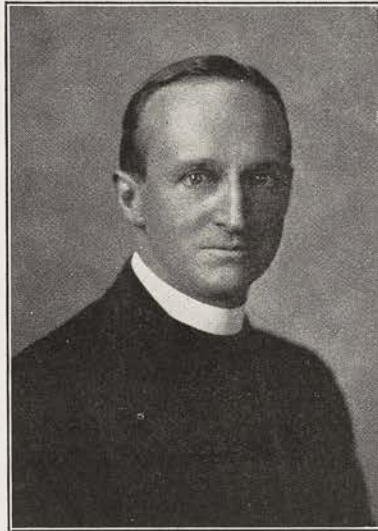
In the fall of 1902 the Rev. A. B. Ancell succeeded in gathering together in the northwest section of Soochow a not very imposing group of eighteen small boys. The great city of some 700,000 inhabitants, proud of its long history, and of its position as capital of the Kiangsu province, was probably not rocked to its foundations by the event. But this worried neither "Pa" Ancell (as his friends ever since have affectionately called him) nor the

small boys; and both boys and school grew apace until within not many years there were a hundred students. Ground had been bought and the first foreign-construction building had been erected, while both foreign and Chinese faculty increased.

In 1908 Dr. Ancell left Soochow to take full charge of another school that he had started—Mahan School in Yangchow—and the Rev. W. H. Standing took the principalship of Soochow Academy. When in 1909 the writer first went to Soochow there were about 120 students, the older boys looking forward to the time when

they might consider themselves a real "Middle School"—i. e., a school of high school grade—and so pass directly on to St. John's University. Meantime school and congregation used the same little chapel, and we seemed to ourselves quite a goodly company.

In the fall of 1910, to the overwhelming loss of the school, Mr. Standing died suddenly and the principalship



THE REV. H. A. McNULTY
For seventeen years principal of Soochow Academy

was perforce handed on to the present writer. Year followed year in rapid succession, changes sudden and furious coming to China, but with never a dwindling of interest on the part of the Soochow community in the growing school. Year by year the numbers grew, in spite of political changes, and from all parts of the province, and from many cities of other provinces, boys came to take their part in the Soochow Academy life.

The Revolution and Mr. W. F. Borrmann came in the same year, 1911. One curious sign of the time in 1910-1911 was the disappearance of the queues. One smiles now, as he looks back to those days, at the consternation felt by Chinese and foreign members of the faculty alike when some two or three boys suddenly appeared one day with a disreputable hair cut, but no queues. Should the obnoxious ones be suspended at once? What would the parents think? No boys must henceforth dare to do this without full consent of their parents! But queues continued to come off notwithstanding, and mutterings of revolt against the government in Peking grew louder as the queues grew less, when suddenly, in October of 1911, the Revolution was upon us.

After all the excitements of the past three years those days seem tame in comparison; but for us all then it was real excitement. A little band of fifteen boys, with their wooden guns—our "dare-to-dies"—helped with the faculty to guard the compound, and then, one morning, after a night of tremulous uncertainty, we woke to see the whole city white with the revolutionary flags. No fighting, only a little looting, a curious turning over, which in those days was marvelous to us, but which has in these later years become quite the expected thing. Dragon flags had gone. China was a Republic. Queues! How vividly one recalls even now those patriotic soldiers (we didn't know mercenary troops quite so well

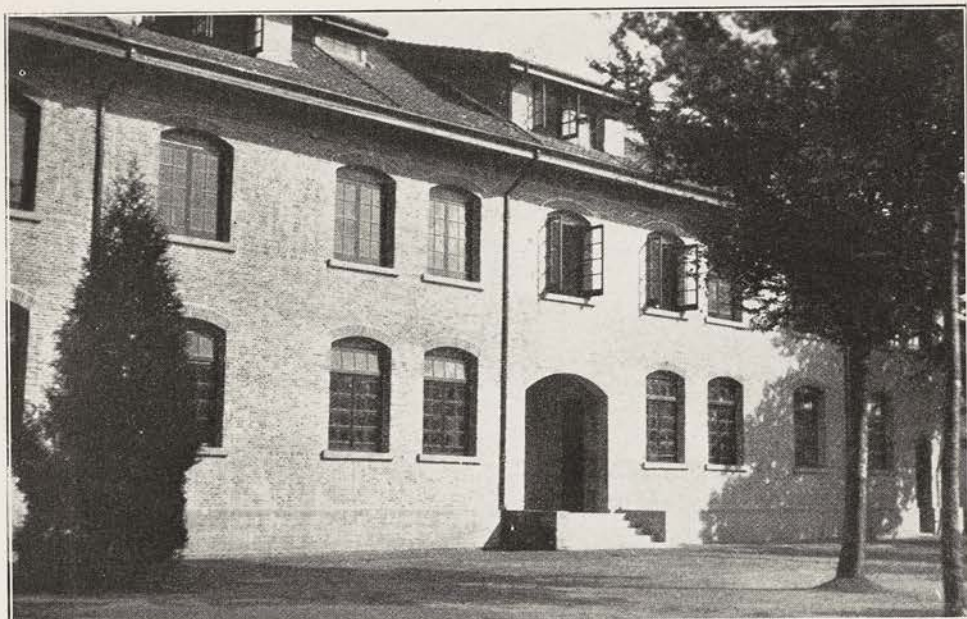
then as we have learned to do since) hacking off with their blunt swords the queues of sundry and all who dared to appear on the streets flaunting thus the sign of Manchu rule.

The spring of 1913 saw our first graduating class, a group of two. One of these "old boys" has for many years past been the honored Dean of our Chinese department and the principal's right hand man. Then the fall, and again great excitement, when the counter-revolutionary movement seemed to be carrying all before it; when our city wall, only a few rods from our compounds, was manned by troops, armed with modern cannon, while from a hill some two miles away were other cannon aimed so as just to bring us within their line of firing. Nanking, the ill-fated, suffered terribly, but for us there were only a few flurries, and the dragon flag did not come back. So we were able that same fall to consecrate our beautiful Grace Church, a building made possible by the kindness of one who has, since then, proved his bigness of heart not once but many times.

The years following 1913 marked a steady growth in the school, both in numbers and prestige. It grew rapidly to 150, then to 200. A new dormitory had been added in 1917, and the size of the compound materially increased. The Great War in the West saw China greatly disturbed, but this did not affect us, and year followed year in happy succession until in 1922 we celebrated our twentieth anniversary. At this time two new gifts brought the friends of the school great encouragement; one of about Mex. \$5,000 from the school's alumni and Chinese friends; one of G. \$10,000 from our old benefactor. So our Alumni Anniversary Hall and Gymnasium, and our Science Hall were built. At about the same time a tract of twenty-two *mow* (about six acres) of land was secured and leveled to give the school a splendid athletic ground.

During all these years, while of

SOOCHOW ACADEMY'S RECORD



NEWBOLD SCIENCE HALL AT SOOCHOW ACADEMY

This fine building was the gift of an American benefactor when the school celebrated its twentieth anniversary in 1922

course we had our problems of administration and discipline as all schools do, yet on the whole there was a steadily growing sense of loyalty to and pride in the school on the part of students and faculty that boded well for the future. The educational standards both in Chinese and in English work had advanced far beyond what we had at first; in athletics the school had more than held its own, and always stood well, and often at the top; as for example in the two years of 1923 and 1924 when in the inter-scholastic games among all the Soochow schools our students won the championship both in junior and in senior track meets, while in football we always held our own. The Christian work was vigorous and appealing to large numbers of the boys. In 1923 twenty-one students were confirmed at Easter; and there was no opposition to any Christian work that was carried on.

During these years about one-third of the students were Christian, and the statistics showed, as a normal

Christian work in the mission field ought to show, that from a small percentage of Christians in the lower classes there was a steadily growing percentage of Christians as the grades progressed to the Senior Third, the graduating class. The number of students from the fall of 1923 on was up to the full limit, year by year, of 300, and every summer entrance examination showed a far larger number of boys applying for entrance than the school was willing to take in. Up to this year there had been no thought among the schools of any anti-Christian or anti-foreign propaganda. As one looks, from the confusion of the China of today, back over those first twenty-one years of the school, it is hard to realize the peace and quiet of those days. But with the coming of 1923 rumblings of disturbance began to be heard. The "Student Union" began to be holding up its head; wars and troubles were growing, and it was evident that there were rocks ahead. [To be continued.]



MEMBERS OF THE ORIENTAL STUDENTS' CONFERENCE HELD AT TAYLOR HALL RACINE, WISCONSIN, SEPTEMBER, 1927

The group includes natives of China, Japan, India, Korea, Hawaii, Philippines and the U. S. A. Next to Mrs. Biller at left of back, is the chairman, Haridas T. Mazumdar, a Hindu. Standing at the extreme left is Masatoshi Matsushita, a Japanese who will be chairman of the 1928 conference

The Orient is Welcomed by the Occident

Foreign Students Find Right Hand of Fellowship at Taylor Hall, Racine

By *William E. Leidt*

Secretary for Missionary Education, Department of Religious Education.

AS THIS is written there is being held in New York a great dinner for foreign students studying in New York City. It is a notable occurrence and should accomplish much to give our foreign student guests a better and truer picture of real American life. This, however, is but one episode in a commanding situation which demands the attention of all Americans who are eager that these students—numbering some 15,000 and rapidly increasing each year—should return to their homelands with an accurate conception of American life.

Presently, our colleges and universities, each of which contains a small group of foreign students, will be closing for the Christmas holidays. Hundreds and thousands of American young men and women will be eagerly returning to their homes to celebrate with their families the joyous festival of the Nativity. But what of the foreign student far from his home where the family circle means so much? Will he wander alone and forlorn about the deserted campus? Will he have no Christmas joy? Will he try to celebrate alone and be forced to eat his Christmas dinner in a cold and dreary restaurant devoid of human fellowship on the great Feast which means so much to mankind?

Alas, it is only too true that this will be the case in many, many instances. And that it is so is an indictment against American friendliness and hospitality.

A very large number of these foreign students are from the Orient. One of their motives in coming to the United States is to see American home

life, especially as many have enjoyed the hospitality of ideal American homes in the Orient as represented by the missionaries. The Orientals, coming as they do from lands where the Church has a large work, should be particularly interesting to Churchmen. We owe them as much in America as when we go to seek them out in their native lands. This the Church is slowly beginning to appreciate.

On December 20, at Taylor Hall, Racine, Wisconsin, the National Center for Conference and Devotion of the Episcopal Church, there will gather a small group of Oriental students, largely from middle western colleges, to enjoy the Christmas cheer of a Christian household for two weeks. This will be the third Christmas party for Oriental students at Taylor Hall and already those who are able to participate are eagerly looking forward to it—to the carols and Christmas legends which will be sung and told on Christmas eve, to a jolly Christmas dinner, to a pageant illustrating the Spirit of Christmas and to much talk.

It will be a happy, colorful occasion with representatives of many lands mingling together in perfect friendliness and confidence. This Christmas party, however, is but one of the means by which the Church has extended its welcome to Orientals studying in the United States.

The first Christmas party in 1925 was a highly experimental venture—but an equally successful one—out of which has grown the Oriental Students' Conference which meets each September at Taylor Hall for a week's fellowship and conference. The key-

note of this conference was well expressed by the Orientals themselves at the close of the first Conference: "We are happy to think that there is at least one place in America where not agreement but a sincere desire to seek the truth provides a basis for fellowship."

The Conference, of course, would fail of its purpose of promoting Oriental-Occidental friendships if the membership was entirely Oriental. Consequently a few Occidentals are invited to each Conference and it is a rare privilege indeed to spend a week in fellowship with these men and women from the Far East. To one who has had little contact with Eastern peoples the events of the week are a constant revelation—the keen intellects, the Eastern mode of thought, the wide interests and penetrating grasp of affairs not only of the East, but also of this new land to which they have come for study.

The Conference in September, 1927, devoted itself to the consideration of two topics—the new conditions created by the impact of the Occident and the Orient, with the present Chinese situation as illustration, and the impress of American life upon Oriental students. To an American no matter how familiar he thought himself to be with Oriental conditions the discussions were amazing. He constantly found himself sitting at the feet of an Oriental in the role of learner. It was a delightful experience and one which we in the United States must more and more have if the peace of the world in the next generation is to be assured.

This Taylor Hall Conference must necessarily be limited in its size, but any observer cannot fail to recognize in it a fair cross section of the Oriental student in America. Chinese and Japanese, Indian and Filipino, Hawaiian and Korean meet together in fellowship with one another and also in comradeship with the Western student, American and European. Not only do the

representatives of many races meet but also of the world's great religions—Christian, Confucian, Buddhist, Hindu, Mohammedan. All live, eat, play and talk together in sincere good will. If the scope of this article permitted I would be tempted to describe a vision of what this contact in the United States between people of different races, cultures, and religions may mean for the future of the world and the fulfillment of our Lord Jesus Christ's purpose that all should be brought into the Kingdom of God.

Already this small venture has proved its value. Since December, 1926, not a day has passed without some Oriental visitor appearing at the door of Taylor Hall. The Oriental student goes to Taylor Hall confident of a welcome, confident that there he will find a friend and friendly counsel. And not only has Taylor Hall become the symbol of Christian America to the Oriental student, but it has changed lives. I know of students who have been bitter toward America whose attitude has slowly mellowed and sweetened through the contacts established at the Oriental Students' Conference; others have felt dissatisfied with their old religions and though earnestly seeking Truth have not found it until they had experienced the Christian fellowship which pervades Taylor Hall.

These are but a few of the fruits of this notable Conference designed to provide an opportunity for the interchange of points of view between Oriental and Occidental students, to the end that a fellowship based on understanding and appreciation of each other's cultural values may be established among thoughtful men and women scattered throughout the world.

The value of the Oriental Student Conference cannot be overestimated. At present, it reaches directly only a small group of students, but it is to be hoped that similar conferences will be inaugurated in other great centers.

A Christ-like Life Among Lepers in Japan

For Ten Years Miss Cornwall-Legh Has
Devoted Herself to These Afflicted People

By the Right Rev. John McKim, D. D.

Bishop of North Tokyo

THE work of St. Barnabas' Mission for the lepers of Kusatsu is one of growing importance. Miss Cornwall-Legh has been the devoted and loving worker there for more than ten years, and is looked up to by them as almost superhuman. No sacrifice is too great for her in their behalf. She gives herself and everything she has to their service.

There are about two hundred and fifty baptized Christian lepers in Kusatsu, of whom more than a hundred are dependent upon Miss Cornwall-Legh for their entire support. They are housed in seven dormitories, erected and maintained by her and by funds secured by her from friends in Japan and abroad. The Emperor and Empress of Japan make an annual grant of Yen 500 (about \$250), the Department of Home Affairs gives Yen 4,000 annually, and the Prefecture in which Kusatsu is situated makes a grant of Yen 300. There are two kindergartens, one for leper children and another for those who are not infected.

There is also a dispensary with a daily clinic which costs, including a doctor's salary, Yen 8,000.

Last year 37,050 treatments were given in the dispensary. Of these 32,609 were given

to patients too poor to pay anything.

The total annual cost of supporting this merciful work is Yen 33,300 (about \$16,000). The total income is Yen 24,700 (about \$12,000). Where to find the \$4,000 each year to care for the difference between income and absolutely necessary expenditure is something that makes both Miss Cornwall-Legh and myself almost desperate. Every year Miss Cornwall-Legh gives all her private income of seven thousand Yen.

I have asked her to tell of individuals whose need illustrates the perplexity and anxiety that crowd upon her because of lack of money. Here is what she has written:

"From the health point of view I feel that Homes such as ours are the only effective means of ridding a country of leprosy — segregation. Much as we wish to urge an unmarried life on our lepers, we are not in a position to do so unless we are able to offer a substitute for a husband or wife.

"Take the case of Muto San. He is going blind, as a large proportion of our people do. Who is going to cook for him? It is dangerous already to allow him to light a fire, and his landlord has given him notice to leave, for the constant dread of the leper village is a fire.



CHRISTMAS IN THE LEPER COLONY AT KUSATSU

These two little girls were outcasts until rescued by Miss Cornwall-Legh. They made and decorated the Christmas tree themselves



ST. ANN'S HOUSE AT KUSATSU
A home for two couples given by an American
Churchwoman

They know that if one occurred their tinder-like houses would all soon be ablaze; many could not escape being burned alive, and never would these poor people be able to build afresh their ruined quarters.

“What shall Muto San do? He can ask some woman with good eyes and hands to be his partner in the very loose tie which constitutes a Kusatsu ‘marriage’. That seems the only thing for him to do. Or could he be taken into St. Stephen’s? He asks Takasu San, the young housemaster of St. Stephen’s, who consults his colleagues, the heads of the other Homes. Is Muto San a suitable candidate? If he is in debt that precludes him, unless some way can be contrived for helping him out of it. What is his reputation? If his influence is likely to be for evil with the younger men and boys he must be turned down, though we are loath to recommend him to go into the Tokyo Government Asylum, for that is no place for young people who want to live a normal life.

“Muto San’s reputation proves to be good. He does not drink or bet, he is quiet, he does not quarrel. His family, though they can no longer support him,

will pay the debts into which he has been forced through dire poverty, if he can be taken into St. Stephen’s Home.

“It will cost \$100 a year to care for him. Where is it to come from? Perhaps one person can give the entire amount. Perhaps ten persons could form a ‘Muto San Club’ and give ten dollars each.

“While Muto San is suitable, the claims of other applicants must be considered. Is it more important that he should be ‘saved’ than Sasaki San or Morita San, who applied sooner? Then there is Kamo San’s errand boy—one of a family of three leper children sent by their mother, without a friend to go to or enough money to take them the whole way to Kusatsu.

“And those pathetic letters we have had—that from a father begging us to take compassion on his son, the one from a young man writing in the depth of misery and despair to find his health gone and career cut short and with no one to turn to, imploring us to save him! There are also the claims of those already in Kusatsu, of whom we know something, which must be put before those of people wanting to come, or as they often do, appearing suddenly from a distance.

“Even more than the men one longs to save the young women from a Kusatsu ‘marriage’, likely to end in being cast off as soon as the wife’s hands become disabled or her eyesight fails. Here is O Seki San, whose husband divorced her, as most untainted husbands do, when she became a leper. She can work still and many of the men in Kusatsu want her. She has made up her mind not to marry again, but what is she to do with no money and subject to such temptations and importunities if she goes as servant in an inn. She *must* be taken into St. Mary’s, and so must poor Kimbo San, mother of four children, but who never hears a word from home. She has been servant in an inn, but her health is failing; we cannot let her be turned

A CHRIST-LIKE LIFE AMONG LEPERS



WORKERS AND VISITORS AT ST. BARNABAS' MISSION FOR LEPERS, KUSATSU
Seated from left to right are Miss Cornwall-Legh, the founder of the mission, Mrs. Reifsnider, Bishop Reifsnider, Suffragan of North Tokyo, and Dr. Mabel E. Elliott of St. Luke's Hospital, Tokyo

out into the street. Nor can we refuse Aiko San's father, who has been here to see us and, finding what a happy home St. Mary's is, longs to give his girl of nineteen into our care, rather than imprison her in an outhouse or some inner room, where she can see no doctor, nurse or friend. Her very existence must be kept a secret. For each of these sadly afflicted women \$100 would be needed to care for them each year. And we have not the money.

"Must I let them die without trying to help?"

"In the usual sense of the word, St. Barnabas' Home would be called a leper hospital. All the patients who are in a condition for it have the chamulgra oil injections daily (Sundays excepted, as so far as it is practicable we rest on Sunday) and of course their wounds are daily dressed.

"It is against my rule to ask for money for anything but the barest necessities and the most crying demands, otherwise I should hesitate to make our

wants known. There is practically no limit to the heart-rending cases we are constantly being called to deal with. The transformation in soul and mind, extending even to the body, which the atmosphere of Christian love and hope, of brotherly affection and self-ordered living, can bring about, needs to be seen to be fully realized."

This leper work has never had an annual appropriation for running expenses from the Church in the United States. I know how difficult it is for the National Council to make an appropriation, because of the limitations placed upon it by the General Convention in New Orleans.

There must be many people who would gladly make some gift each year if they only knew how much it is needed and how much good it will do.

Dr. Wood tells me that the Department of Missions will gladly receive and forward such gifts. I hope readers of *THE SPIRIT OF MISSIONS* will keep him busy.

Girls' Friendly Society Marks Half Century

Jubilee Celebration of G. F. S. A. Has Record Attendance for Fine Series of Meetings

TWELVE girls made up the first branch of the G. F. S. A. which was organized just fifty years ago in St. Anne's Church, Lowell, Massachusetts, by Elizabeth Edson, the rector's daughter, who had been reading about the English G. F. S., founded two years earlier. That charter membership of twelve is now five thousand times as large, with 60,000 members in 1,200 parish branches. Over 1,200 delegates and visiting members, from every part of the country, met at the triennial G. F. S. A. National Council meeting held in Boston at the Hotel Statler, November 2 to 6.

Official reports of this appear in *The Record of the G. F. S. A.* and should be read, especially for the action of the important business sessions. The chief missionary feature of the occasion was a luncheon meeting, attended by more than a thousand, over which Miss Helen Brent presided as chairman of the Society's national Standing Committee on "Service to the Church, including Missions." Talks were given by the Rev. Francis J. M. Cotter of Wuchang and Deaconess Newell, formerly of Mexico.

Miss Brent outlined the missionary work of the G. F. S. A., especially in the Philippine Islands. This was made more vivid by the appearance of eight

girls in costume, representing the mission school girls in the Islands, for whom the G. F. S. has been working.

Deaconess Newell, who was for many years head of Hooker School for Girls, in Mexico City, talked of G. F. S. work in Mexico and of the responsibility of Christian people for those who do not yet have Christianity.

The Rev. Mr. Cotter contrasted the earnestness of the Chinese Christians of today, though few in number and hard beset by difficulties and dangers, with the careless superficiality of many complacent American church people. Last year just before Christmas his little congregation of 173 communi-

cants in St. Andrew's, Wuchang, received notice that if they attempted to hold their Christmas service it would be broken up by outsiders and this meant that persecution and possibly death would follow for those who were found attending it. Nevertheless, out of 173, all were present but two and the service was not interrupted.

Miss Lindley, at this meeting, brought the official greetings of the Woman's Auxiliary to the G. F. S. A. On the stage, during the luncheon, was a great map of the world on which were marked, by little blue electric lights, the places where the American G. F. S. exists. A blaze of red lights



MISS MARGARET M. LUKENS
Incoming (1928) National President of
The Girls' Friendly Society in America

G. F. S. MARKS HALF CENTURY



—Donaldson, Lowell

LEADERS AND FRIENDS OF THE G. F. S. A. AT ST. ANNE'S CHURCH, LOWELL

From left to right are Miss Mary Glassco, President, G. F. S. of Canada; Miss Margaret M. Lukens, incoming President; Miss Mary A. L. Neilson, President, 1906-1913; the Rev. Appleton Grannis, Rector of St. Anne's; Miss Cornelia F. Whittier, President, Massachusetts G. F. S., and chairman of the Boston Committee on arrangements for the anniversary meetings; Miss Frances W. Sibley, President, 1914-1927

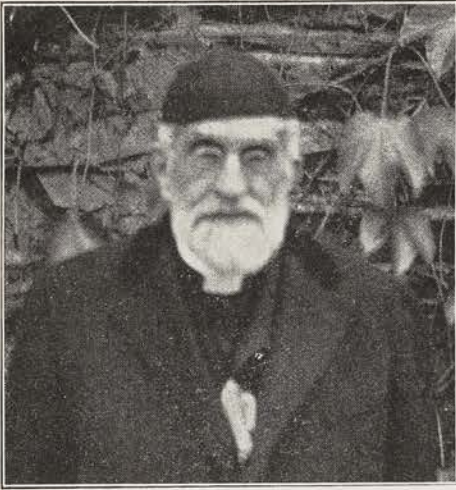
indicated the great G. F. S. of the Church of England throughout the British Empire, including India, Canada, South Africa and Australasia. Green lights showed mission fields where the American Society is working, as in Porto Rico, Alaska, Japan and elsewhere.

Bishop Oldham contributed one of the most valuable talks of the convention on Christianizing international relations. He compelled his hearers to recognize that this is not an impractical dream, but rather, in the few instances where it has been tried, it is the one practical way to establish harmony. The "maintenance of good will and friendly relations" is of first importance between nations as between individuals. The Bishop congratulated the Girls' "Friendly" Society on the breadth of its program.

While the National Council thus turned its look outward upon the needs

of the world, it also took thought for the needs of the girls who make up its membership, considered their problems from several points of view and emphasized the constant necessity of both sympathy and understanding in dealing with them—problems in relation to a girl's family, Church, and community, to her work, recreation and friendships. There were fascinating discussion groups on religious, social and international values, and on leadership; there was a big meeting turned over to the young girls themselves, one of whom presided while three others spoke, and Dr. Miriam Van Waters of the Los Angeles Juvenile Court, author of *Youth in Conflict*, contributed some of her keen understanding of present-day youth.

A girl's whole life, from childhood to womanhood, was beautifully portrayed in the great pageant in Symphony Hall, *The Horizon of Tomorrow*.



—Donaldson, Lowell

THE REV. ALFRED EVAN JOHNSON
*Chaplain of the first branch of the G. F. S. A.,
 organized in St. Anne's Church, Lowell, Mass.,
 in 1877*

row, written and directed by Miss Era Betzner of New York. In it the Princess Any Girl discovered the treasures and ideals of childhood, the ideals and dreams of youth, and the interests and new ideals of her grown-up world, saw them each in turn threatened by conflict, and gradually learned how to deal with them through knowledge and understanding and love.

There were daily celebrations of the Holy Communion in Trinity Church and elsewhere. Dr. Adelaide Case of New York led the convention in a half-hour meditation each morning before the first session. On Sunday at eight, in Trinity Church, there was a corporate Communion, with Bishop Slattery as celebrant. Later, some three hundred delegates were taken to St. Anne's Church, Lowell, for a special service in the church where Elizabeth Edson had started the G. F. S. A. The chaplain of that first branch, the Rev. Alfred Evan Johnson, was present and preached at this anniversary service.

At four o'clock on Sunday Trinity Church was filled to the farthest galleries for the closing Festival Service, at which Bishop Murray preached, con-

gratulating the G. F. S. on the achievement of its past and the promise of its future.

The new national president is Miss Margaret M. Lukens of Conshohocken, Pennsylvania, succeeding Miss Frances W. Sibley, president since 1914. Miss Sibley made "several final farewell speeches," as she said. In one of them she suggested that "G. F. S." means "Go Forward, Smilingly, Sincerely, Strenuously, and God will grant that it be Successfully."

The Girls' Friendly Society has a Vice President for every Province; all of the eight were present at this meeting. Three new Provincial Vice Presidents were elected: Mrs. Prescott Lunt of Rochester, N. Y., for the Province of Washington; Miss Julia J. Cunningham of Baltimore, Md., for the Province of Sewanee, and Mrs. Charles E. Roberts of Kansas City, Mo., for the Province of the Southwest. Miss Mary M. McGuire continues as Secretary and Mrs. Arthur D. Story of Long Valley, N. J., was elected Treasurer.

Church people ought to be proud of the whole convention. People there who were familiar with big conferences and gatherings of great organizations said they had never seen one so well set up, and social workers said they had not led groups who responded so quickly. The national and Massachusetts diocesan committees did long, hard, successful work, and in the matter of arrangements the Hotel Statler management coöperated in every way. The place of the 1930 meeting was not decided.

MISS LUCY KENT, who operates a "Chinese Corner" in Room 704, 22 West 48th Street, New York City, writes us that in spite of the disturbances in China she has received a quantity of the Nanking cross stitch and other Chinese embroideries suitable for Christmas gifts. Miss Kent will be glad to send particulars and prices to any one who is interested.

Penland Is Training Intelligent Christian Citizens

School in Appalachian Mountains the
Center of Healthy Community Life

By Margaret G. Weed

Representative of the Woman's Auxiliary in the Province of Sewanee

THE first thing I saw at the Appalachian Industrial School at Penland, North Carolina, was the troop of rosy-faced boys who ran down to meet us as we drove up in a Ford truck. I noticed that it was to Mr. Morgan, our courteous host, who had driven us so skilfully from Valle Crucis, that the boys gave their warmest welcome. On the veranda of the boys' house stood Miss Burt and her co-workers, also the Playmakers, Miss Sharkey and Miss Darling, all smiling a welcome. As we entered the hall I felt that here was the heart of the house. This I learned later was true. Here the boys, thirty in number, studied, read and played games. Here, when blessed by a visit from the Bishop or a visiting clergyman, a chapel was improvised for service. Here also, morning and evening, the boys met with Mr. Morgan to give thanks to God, pray for His guidance and listen to brief talks on the building of Christian character. This summer, thanks to the unselfish courtesy of these two young women Playmakers from the University of North Carolina, the boys and girls have been taught folk dances and musical expression.

As we arrived, a clanging bell summoned the girls from Morgan Hall and

now they came running in, followed by the pets of the school, two chubby, curly-haired youngsters of two and three years, lovingly watched over by Miss Brown. A group of boys and girls fell into position for a folk dance, while the rest ranged themselves on benches, eager-eyed and appreciative. I was interested in the fact that we were asked not to applaud. They did not want the boys and girls to think that they were doing anything unusual. They were just assisting in entertaining the guests.



THE YOUNGEST PUPILS—"TWO CHUBBY, CURLY HAired YOUNGSTERS"

After the dances we walked to Morgan Hall behind thirty-five skipping, chattering girls. Miss Burt told us some interesting things about the school—how she tried to keep the price of board and tuition down to a very reasonable figure, and how she tried to take care of entire families. Thus, a traveling man, suddenly bereft of his wife, could have a happy home for his three little children, or a woman, deprived of her husband's support and compelled to enter the business world, could know that her four children were being lovingly cared for.

As we entered a room with casement windows, long oak tables on two sides and a big stone chimney on the other, a little maiden was arranging nastur-



SOME OF THE BOYS OF PENLAND SCHOOL OFF FOR A PICNIC

Work and recreation are wisely combined at the Appalachian Industrial School. There is nothing the boys like better than to go off for a day with "Uncle Ralph"

tiums in birch bark baskets for the supper tables. Our supper was simple but very good. Rich milk, home-made butter, home-grown wheat made into home-made bread, home-grown vegetables. No wonder the children looked so healthy.

As I looked at the group I could not help asking, "How do you manage about the washing?" "We get up at five o'clock and get it on the line by nine," said Miss Califf, a delightful young assistant, "but how we long for a mangle! It would cut the work in half. We have saved twenty-five dollars, but as it costs seventy-five we will keep on longing, I suppose," and she smiled gayly.

After supper Miss Burt took us to the weaving cabin, where Miss Morgan reigns supreme. Besides the five looms here, thirty looms have been placed in cottages among the mountains, and throughout the long winter women express their love of beauty in weaving patterns handed down from mother to daughter, or new ones taught them by Miss Morgan. Twice a week they meet at the cabin for more training and dis-

cussion of the new colors and designs that Miss Morgan collects during her vacation. The women have not only the joy of creative work but of earning their own money. Miss Morgan markets their work and if, after paying them and all expenses, anything is left it goes to the school. The men and boys learn to make rustic furniture of hickory and oak.

The school is an all-year-round school and the children have an interesting diversified curriculum. I noticed with pleasure the way many of the older girls called Miss Burt "Mother." They sense the love with which they are surrounded, and by their own volition call her by that dearest of names. Never have I seen a school where the child is so absolutely the first consideration, where the essentials of life are so thoroughly and consistently supplied and the non-essentials discarded. The boys' building is rough and quite unfit for occupancy in winter, but from window boxes sprays of vivid nasturtiums trail over the unpainted boards. The girls' house has plain walls, but on them

PENLAND IS TRAINING CITIZENS



PART OF THE APPALACHIAN INDUSTRIAL SCHOOL AT PENLAND, N. C.
Miss Amy Burt the principal and her associates are training some sixty girls and boys to be Christian citizens, who will be a power for good in their community

hang the best of pictures. Every morning their school day begins with singing and instruction in music, every day their day begins and ends with a simple service of prayer and thanksgiving to God for another happy day. Everything that is necessary to the making of healthy, intelligent, effective Christian citizens is given to the children at Penland.

Do we sometimes lift our minds from our immediate lives and long vaguely to help the coming of Christ's Kingdom of love? If so, when you buy your little daughter a new dress, send another to a little girl at Penland, who has no mother to do that for her. When you buy Christmas gifts, send at least one to Penland. It may rejoice a lonely little heart. When you buy new blankets, send your old ones, if in good condition, to Penland. It is cold in winter on a sleeping porch among the North Carolina mountains. Loving hands will tuck the blankets around a little body, and perhaps there will be rosy dreams of soft, cuddling arms. If you are tired with hard work, think of the aching backs and weary arms made strong by love and send some-

thing to help buy that mangle. Above all, if you would help children, perhaps for the sake of a child you have loved and lost, or in thanksgiving to God because you still have yours with you, help Miss Burt with your prayers and gifts and constant interest to build new houses that more children may have the blessing of loving care and wise guidance.

Help the weaving industry and, therefore, the school, by giving Miss Morgan the names of gift shops in your vicinity and giving Miss Morgan's name to the gift shops. When you have Christmas sales order a consignment of goods from Miss Morgan—Appalachian Industrial School, Penland, N. C., and sell them at that time.

Surely, we thank God that our National Council helps to make this school possible and that our United Thank Offering assists in providing the means to give this loving care and training for "these little ones." Their needs are great, but greater by far is the need of the world for the kind of Christian men and women that they are helping to make at Penland. Do you want to help?

Ketchikan Sees Cornerstone Laid

Significant Step in Progress of
Indians of Southeastern Alaska

By the Ven. Henry R. Sanborn

Archdeacon of Southeastern Alaska

IT WAS a great day, beautified by glorious sunshine, when the cornerstone of St. Elizabeth's Mission in Ketchikan, Alaska, was laid last summer.

It was a great day because it marked two significant steps in the progress of the native people of Southeastern Alaska, first, the beginning of a condition of self-reliance, in that this mission has its own native minister, the Rev. Paul J. Mather, and its own native vestry. Every timber and board in the building has been placed there by native hands. Not a white man has been called to lift his hand in the erection of the church or parish hall.

Secondly, it marked the beginning of a new relationship with the white population. The city turned out as a whole to greet this step of concrete progress. The State of Washington Grand Lodge of Masons deputized the local lodge to assist in the laying of the cornerstone. The Ketchikan City Band volunteered its services.

The procession was formed in the church yard at St. John's. The Ketchikan Band, the vestries of St. Eliza-

beth's and St. John's, crucifer, flag bearer and clergy, followed by the officers and members of Ketchikan Masonic Lodge, marched a mile to St. Elizabeth's Mission where the cornerstone, brought from the former home of the Tsimpshian people at Metlakhtla, was laid.

St. John's choir furnished the music, the Rev. Paul J. Mather read the prayers, Brother Casper Mather addressed the natives in Tsimpshian and Archdeacon H. R. Sanborn blessed the stone. Then Mr. Alex Guthrie, native, superintendent of construction and senior warden of St. Elizabeth's, requested the Grand Master of the lodge to lay the stone.

After the ceremony Mr. J. R. Heckman, a pioneer cannery man and president of the largest bank, delivered the address of the day, challenging the natives to build upon the sure foundation of Christ as exemplified in the foundations Bishop Rowe had laid.

Two hundred feet of motion picture film were taken of this event and we hope to be able to show it to the Church in the United States.



SUNDAY SCHOOL OF ST. ELIZABETH'S INDIAN MISSION, KETCHIKAN

The Rev. Paul Mather, the first Indian priest to be consecrated in southeastern Alaska, stands at the right. The officers and teachers are all Tsimpshian Indians

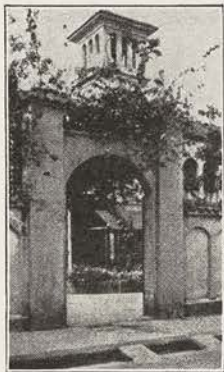
Helping the Helpless in Porto Rico

St. Andrew's Craft Shop, Mayaguez,
Gives Work to Those Who Need Bread

By Anne P. Saylor

Wife of the Rev. F. A. Saylor of Mayaguez, Porto Rico

BREAD! How to feed the hungry without pauperizing him! How to help the helpless help himself! These are the daily problems of those who labor for the betterment of Porto Rico. The chance visitor is oppressed by the sheer helplessness of the peon population. How much more must it weigh upon the hearts of those who live their lives in sight of it. Whenever two or three Mission teachers are gathered together one hears



THE GATEWAY OF ST.
ANDREW'S MISSION,
MAYAGUEZ

such remarks as these: "Haven't you some mending for Marina? She must earn her G. F. S. dues." "Is there any money in the Loan Fund available for Carmen's eyes?" "Please let Juan do your printing for you. He must add to that savings account or he will never get to High School."

Three cooks stand at the Mission gate asking for work. Which shall I take? They are equally inefficient and all are in dire need. One is just out of the hospital. Her husband has been in bed for months and there are three children to feed. Obviously one will eat while two go hungry.

Last week on one of our steaming hot October afternoons I met a neighbor of mine on her way from work. Companions in misery we panted on our homeward way. To my question, "Are you working now?" she replied, "Yes, they let me off in the taller

(workshop) where I was because work is scarce, but *gracias á Dios*, I found a place in the *playa*" (a part of the town three miles away). It is a long way to walk in the heat but *no hay remedio*.

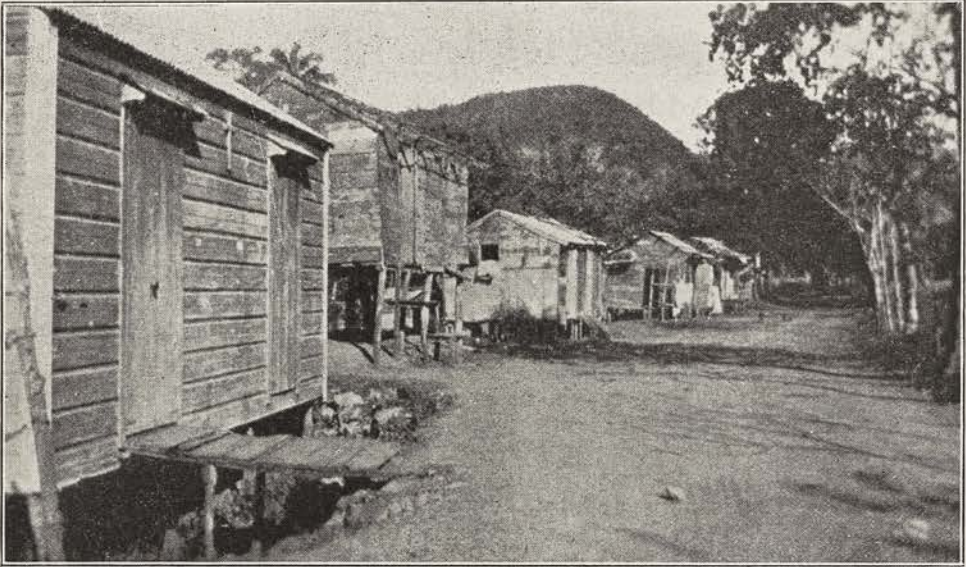
She is cutting children's dresses at five cents a dozen. By working hard she can earn sixty cents a day and is glad of the opportunity.

There are hundreds of such cases within sight of the Mission. Hospitals and schools for the education of its young and the training of its leaders the Church must have, but what of those others, also of the fold, whose crying need and persistent appeal is for just bread? How can the Church best help them?

St. Andrew's Craft Shop at Mayaguez is an attempt to answer that question. Here girls and women have an opportunity to earn a living wage while employed in a congenial occupation, and every penny earned brings them increased self-respect and ambition. In an atmosphere of friendliness and good will it is not difficult to give of one's best, and pride in one's work naturally follows. In the creation of filmy *calado* handkerchiefs, lovely table linens, and dainty embroideries, the artistic soul, which every Porto Rican possesses in the germ, finds food for growth and development. There is no doubt but that Porto Rico will owe the preservation of this lovely native art to the Missions and Convents of the island.

Thus the taller of St. Andrew's Mission is more than a workshop and it is not the pay envelope alone, important as that may be, that fills its rooms

THE SPIRIT OF MISSIONS



TYPICAL PORTO RICO HOMES IN THE COUNTRY

Most of the people whom St. Andrew's Craft Shop is helping, come from homes no better than these. This does not mean that they are not self-respecting people

year after year. Each girl enrolled there feels that she is among friends who are interested in her individually, friends who rejoice with her in her pleasures and are an ever-ready help in time of trouble. Frequent *fiestas* break the monotony of routine work. Over the mid-morning cup of cocoa and crackers the girls relax and laugh and gossip. One afternoon a week the playground is theirs. A story read aloud often shortens that long last-half-hour of a hot day's work. One night a week all dress in their best and return to the Mission for religious instruction. Under the influence of the Church and her teachings seven days a week, religion ceases to be a thing apart from their daily lives. And in watching the upward trend of these lives year after year one sees here not only bread but the Bread of Life.

This has been made possible not alone by those in charge. Without the help of devoted Church women at home who have been untiring in their efforts to dispose of its products there would have been no Craft Shop. We are most grateful for their coöperation.

Two years ago when the tourist

ships stopped calling at Mayaguez a shop was opened in the capital. There in San Juan, at the Palace Hotel, travelers during the winter months can find *calado*, embroidery and fascinating articles made of native woods. To visitors wishing to know what the Church is doing in Porto Rico St. Andrew's Craft Shop, Palace Hotel, San Juan, is *A sus ordenes!*

CHRISTMAS would not be Christmas without The Alaskan Churchman Calendar, which, with its cheerful red cover and glistening golden cross, has come to us once again. No better Christmas gift could be found for those who are interested in Bishop Rowe and the vast territory over which he has jurisdiction. The 1928 Calendar has a new picture for each month of the year. It shows Bishop Rowe and his airplane trip to Point Hope, and the new house at Nenana, which is a memorial to the late Rev. C. E. Betticher. The proceeds of the sale, above expenses, will be sent to Bishop Rowe. Price 50 cents postpaid. Address The Alaskan Churchman Calendar, Box 6, Haverford, Pennsylvania.



GRADUATES AND TEACHERS OF INDIAN THEOLOGICAL SCHOOL, SPRINGFIELD, S. D.
From right to left are the Rev. Dr. John K. Burleson, head of the school, the Rev. Paul H. Barbour,
the Rev. Christian Whipple, the Rev. Cyril Rouillard and the Rev. Iver Eagle Star

Christmas Brings Joy to Santee Mission

Indians Crowd Into Little Church to
Hear the Story of the Saviour's Birth

By Elizabeth Key Howland

Teacher in St. Mary's School, Springfield, South Dakota

WE TEACHERS at St. Mary's School for Indian Girls at Springfield, South Dakota, do not often get a chance to go over to the Santee Reservation across the Missouri River, and so when an opportunity came for three of us to go to one of the chapels on Christmas night with the Rev. Paul H. Barbour, the priest in charge of the work there, we seized it and went. Of course it came at the end of a rather strenuous day which had seemed to begin at the midnight service Christmas Eve and to continue without stopping all day, but we forgot we had ever been tired and, hastily gathering together some of the remains of Christmas dinner which we turned into sandwiches, we left in great excitement and fine

style in a brave though somewhat battered Ford filled to the brim with Christmas presents and us.

We drove across the river on the ice, as easily as if it had been a macadam road, crossing at Running Water eight miles up the river, and then had a drive of about twenty miles through the hills and valleys to the little chapel at Miniwaste. It was a glorious drive, too, for there had been a light fall of snow and it was quite cold and the stars were very bright—just the kind of night Christmas ought to be. We didn't take time to eat our supper on the way, but sped on over the bumps and ruts, clutching desperately every few minutes at a doll or a train just in time to save it from destruction.

When we reached the chapel we were greeted by the usual barking of the dogs that are always to be found around an Indian gathering of any sort. Several young men came forward to help us take the presents out of the car and into the chapel, and introductions followed in English and Dakota. The excitement of our arrival completely erased from our minds all thought of our sandwiches which were in a brown paper bundle with the presents and so were taken into the church with them and placed at the foot of the tree! We remembered them in the middle of the service when we saw a man looking carefully at them trying to decide whether they came under the head of Joyful or Useful gifts! Luckily, after frantic gesturing and signaling we recovered them and kept a tight hold on them after that.

But I am going too fast; we are really still outside watching the presents being taken in and then following ourselves. The chapel, a small, bare, wooden building, devoid of decoration save for a cross and some paper flowers on the altar, was packed and jammed with the Indians who had been waiting for us for hours. They had come from miles back in the country, bringing all their families, from the oldest to the youngest, with them, for Christmas is a very real thing with them and each year they come together in this little chapel and receive the Message of the Christmastide as truly and thankfully as we at home; perhaps more so, for to them it is newer and therefore more wonderful than it seems to a great many of us who have grown so used to it.

In the chapel were all ages and all sizes from old men and women down to infants in arms, of whom there were a great number, all crying lustily. Of course the women were all sitting on one side and the men on the other, as is the custom among the Indians, and those who had no place to sit were crowded around the door or seated on the chancel steps. The air was close

but we took a deep breath and plunged in, and managed to swim through the mob to the organ, a welcome island in that sea of people. Here I might say that to my mind one of the necessary requirements of a missionary is to be able to sit down at any organ or piano and play any hymn at any time. Fortunately, one of our party filled that requirement and she was accordingly pushed into the organ seat while we two others sat in the pew behind her, crowded in with six or seven little girls who were watching the proceedings with bated breath and staring eyes. One of them was especially appealing and not quite as shy as the others and so we started talking to her and, by way of a beginning, asked, "Do you know what day today is?" "Yes," was the prompt and excited reply, and so we questioned further, "What?" "Saturday!" she said in a thrilled voice, which was very nearly too much for us.

There was a beautiful, big Christmas tree in one corner of the chancel and on this as many presents as possible were hung in gay confusion while the others were placed at the foot. And such wonderful presents as they were! Dolls, handkerchiefs, games, pencils, story books, trains, balls—everything a child could want and enough for them all.

After everything was arranged the service was opened with the hymn *Joy to the World*. There was only one Dakota hymnal in the building (there was no need for more, as the Indians know all the hymns by heart) and it was given to us. When the congregation began to sing it was a little frightening to me, for they waited until a few bars of the line had been played and then burst into song with a thunder "like a mighty flood," our organist manfully struggling to keep up with the jubilant voices. After the first verse, however, I got used to it and by the end of the service was myself booming out with the best of them.

So the service proceeded, the Prayers,

CHRISTMAS AT THE SANTEE MISSION



INDIAN CHILDREN ON THE SANTEE RESERVATION IN NEBRASKA
The Santee Reservation belongs in the Indian field of South Dakota under Bishop Burleson, although it is situated across the Missouri River in the State of Nebraska

Psalms and Creed in Dakota, the Lessons in English, and we three teachers trying to swim with the tide and not have our feeble voices completely drowned out. When the time came for the sermon the noise made by the uncomfortable infants was so deafening that we didn't quite see how Mr. Barbour would be able to make himself heard. Apparently it didn't worry him, however, for, being a little crowded as he was, he stepped up on to the front pew and preached half in English, half in Dakota, shouting so as to be heard above the babies, and every few minutes reaching down to seize the back of the pew which tottered and swayed under his earnestness. Twice he was interrupted after he had begun; once by one of the boys who had helped to trim the tree and wanted to know if that was all, and the second time by the sudden and absolutely unlooked-for appearance of eight or nine large and stolid Germans who pushed open the

door and walked right up under his nose and stared blankly around. Some of the Indians got up and gave them their seats and a pause was necessary while the others were hustled into two seats in the chancel, there being no other place for them, and then the sermon continued.

This time Mr. Barbour's pulpit was even more insecure than before, as he had to turn around frequently and preach to the Germans in back of him, and as the pew on which he was standing was not more than ten or twelve inches wide we were constantly expecting to see pew and preacher crash to the ground. Fortunately such a catastrophe did not occur, and though the babies kept on expressing themselves loudly, and the place got hotter and hotter and the seats harder and harder, and in spite of the conditions under which it was delivered, it was one of the loveliest Christmas sermons I have ever heard.

THE SPIRIT OF MISSIONS

We sat and listened to the old but ever-new story of the birth of the Baby in Bethlehem nineteen hundred years ago, which has meant *Emmanuel*—"God with us"—to the world ever since. We heard again that Christmas should mean not the getting of gifts, but the worship and praise of God in thanks to Him for His Great Gift to us, once given but ever remaining with us, and present especially in the Holy Communion, where we may ever come nearer to Him and so take him away with us into our daily lives. To watch the shining faces of those people, radiant with the happiness that the right celebration of Christmas always brings and that makes it in the real sense of the word a "Happy Christmas," was something of a revelation to us and very beautiful.

Afterwards we sang *Adeste Fideles* which is always, no matter what the language in which it is sung, the most beautiful of all our Christmas hymns, and then, to the intense excitement of all the children, the presents were delivered and the tree gradually stripped of its trimmings. A little girl sitting just behind us named Matilda Milk was the proud recipient of two beautiful dolls as well as a picture book and

some candy, and she fell asleep in her mother's lap with them all clasped tightly in her arms.

When the last doll had been given away and everybody had been shaken hands with and wished once more a Happy Christmas we packed ourselves and the empty boxes into the Ford and started home, lanterns were waved and good-byes were called and off we went, this time keeping to the Nebraska side until we were opposite Springfield and crossing the river there. Again the ice was safely passed over and we ate our sandwiches—which had so nearly been irrevocably lost to us—on the way; how delicious they tasted to us who had not eaten for about eight hours!

We arrived home at ten, after an experience I am sure none of us can forget, and feeling as if all other Christmases had lacked something when compared with this. I have always been used to a Christmas service in a beautiful church, with a wonderful boys' choir singing heavenly anthems, and flowers and candles on the altar, but this Christmas night in that little ugly, crowded, unadorned chapel meant more and seemed more really an act of worship to God on His Birthday than anything I have ever known.

Reassuring News from the Commission in China

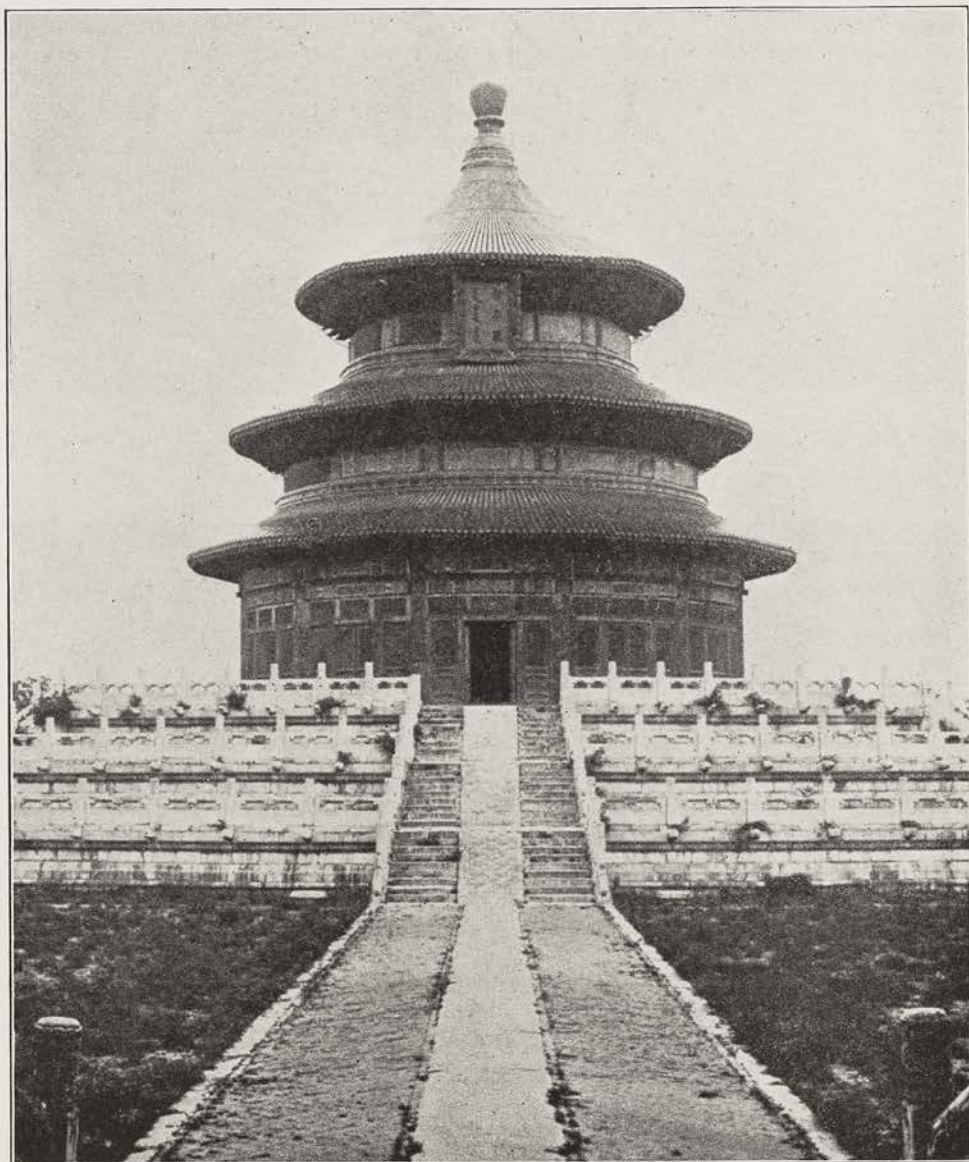
The Commission of The National Council, consisting of Dr. John W. Wood, Executive Secretary of the Department of Missions, and Bishop Sanford of San Joaquin, reached Shanghai on October 31st, and found the situation quiet, the officials and people friendly, and all well in the mission.

On November 16 a cable was received from Shanghai saying that there was no cause for anxiety as to our missionaries in Hankow, which had just been captured by one of the warring factions in China. The members of the Commission, in company with Bishop Huntington and Mr. M. P. Walker, had left Shanghai for Hankow on November 15.

Bishop Roots cabled from Hankow on November 18 that there was no cause for alarm, that the new officials were friendly and that the members of our mission, both native and foreign, were all safe. The property of the mission had not been injured. The Commission was expected to arrive in Hankow on the 19th.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



THE TEMPLE OF HEAVEN AT PEKING

On each December 21st the Emperors of China offered sacrifices in this temple for the prosperity of their country. It is approached by a circular marble terrace. The roof tiles are of glazed porcelain of a most exquisite deep blue



OUR MISSION FOR LEPERS AT KUSATSU, JAPAN

*At the left is St. Margaret's Home for untainted children of lepers, the gift of Mrs. Richard March Hoe.
At right is the Parish House of the community*



ST. JOHN'S HOUSE, A HOME FOR MEN LEPERS AT KUSATSU

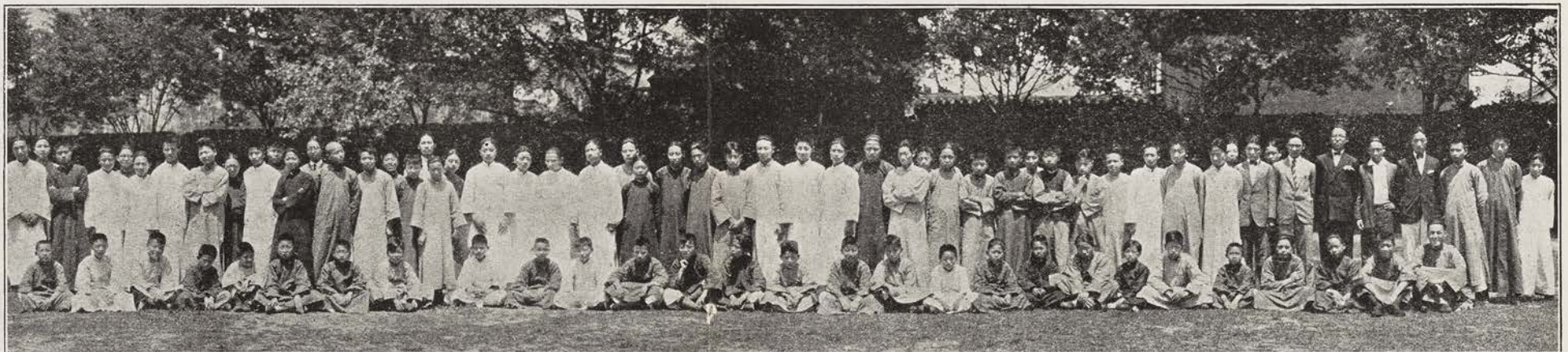
Bishop Reifsnider stands in the middle; next to him is Mr. Yamada, the resident deacon. At the left are Mrs. Reifsnider and Dr. Mabel E. Elliott



THE NEW HOLY TRINITY CATHEDRAL, TOKYO, CONSECRATED OCTOBER 17, 1927
Replaces the church destroyed in the great earthquake of 1923. It is entirely built of reinforced concrete to withstand future earthquakes, and is directly opposite one of the Imperial palaces



SANCTUARY OF THE NEW HOLY TRINITY CATHEDRAL, TOKYO
The chancel and altar of the new Cathedral were given by the Woman's Auxiliary of the Diocese of New York in memory of their late President, Miss Elizabeth Ray Delafield



PANORAMA SHOWING THE PRINCIPAL, CHINESE FACULTY AND PUPILS OF SOOCHOW ACADEMY, TAKEN ABOUT A MONTH BEFORE THE CLOSING OF THE SPRING TERM IN JUNE, 1927
Soochow Academy grew out of a boys' day school of modest proportions opened by the Rev. A. B. Ansell in 1902. By 1910, when the present principal, the Rev. H. A. McNulty, took charge, the pupils numbered 120. After twenty-one years of uninterrupted prosperity, conditions incidental to the present political disturbance in China made it expedient to close the School for a year. At the time of closing there were 265 pupils. The Rev. H. A. McNulty is seen in the middle picture, seventh from the left of those seated on chairs



PAGEANT WHICH MARKED THE FIFTIETH ANNIVERSARY OF GIRLS' FRIENDLY SOCIETY
"The Horizon of Tomorrow" was given in Symphony Hall, Boston, on November 5th. Miss Beatrice Hamilton as "Winter," stands in the middle



MAKING COSTUMES FOR THE GIRLS' FRIENDLY SOCIETY PAGEANT
The work of preparing costumes for 750 characters was no small matter, and great credit is due to those who gave their time and strength so freely



PLAYTIME AT THE APPALACHIAN INDUSTRIAL SCHOOL, PENLAND, N. C.
Through the kindness of two members of "The Playmakers" of the University of North Carolina, the children are trained in singing, folk dancing and pageantry



DR. PATTON AND FACULTY OF ST. PAUL'S SCHOOL, LAWRENCEVILLE, VA.
The Rev. Dr. R. W. Patton, head of the American Church Institute for Negroes, stands in the center of front line. At his right is Archdeacon Russell, founder of this school



THE REV. H. R. SHAW
Kyoto
From Massachusetts



MARY S. BURGESS, R. N.
Alaska
From Maine



THE REV. A. H. BLANKENSHIP
Cuba
From Virginia



ANNE KATHLEEN THOMPSON
Alaska
From Western Massachusetts

Introducing
Some
Recent Recruits
for the
Distant Missions
(For details see
page 750)



THORA JOHNSON
Kyoto
From Massachusetts



JOHN B. MOORE, M. A.
Cuba
From South Carolina



FLORA ESTELLE ROGERS
The Philippines
From Chicago



THE REV. R. H. JACKSON
Kyoto
From South Carolina

More Workers Needed in the Field

Young Men and Women of Devotion
and Vision Should Read This Appeal

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions

IT SEEMS to the writer that every issue of THE SPIRIT OF MISSIONS should tell the people of this Church what are the most urgent calls for workers in the field. The question is frequently asked: "Do we need workers, and if so, where?"

We need them now and we need them all the time. The statement cannot be contradicted *that there is never a time when the Church does not need well qualified workers in many fields.* We would place an emphasis on youth, for in most fields where new and strange conditions must be met it is the youthful persons who can best make the transition.

We need (to be specific) most urgently the following lay workers and I want to appeal to some of our best young men and women to consider seriously offering their lives:

ALASKA: A nurse at Wrangell Hospital; a layman capable of being a man of all work at Point Hope.

JAPAN: *Kyoto*: A doctor for St. Barnabas' Hospital, Osaka; a trained nurse at St. Barnabas' Hospital, Osaka; an evangelistic worker, woman, Nara. *North Tokyo*: A doctor for St. Luke's Hospital, Tokyo; three evangelistic workers, Nikko.

LATIN AMERICA: *Dominican Republic*: A teacher, woman, at San Pedro de Macoris. *Mexico*: A teacher of commercial subjects, Hooker School, Mexico City, is urgently needed. *Porto Rico*: A woman social worker, St. Luke's native church, San Juan; a woman parish visitor, at Ponce; teachers at San Juan and El Coto de Manati.

LIBERIA: A doctor for St. Timothy's Hospital, Cape Mount; a trained nurse for St. Timothy's Hospital, Cape Mount; a trained nurse at Balmah.

PHILIPPINE ISLANDS: Two doctors, men and women teachers, for work among the Igorots at Baguio and Sagada, and a woman assistant at the House of the Holy Child, Manila; two nurses at St. Luke's Hospital, Manila; a headmaster for Church School, Manila, for English-speaking Filipinos; a trained nurse for general duty wherever assigned during furloughs of regularly appointed nurses.

As for clergymen, we need young men in every field: One to succeed Archdeacon Kent in Cordova, Alaska, one for Hilo, Honolulu. In the Philippine Islands the most urgent need is for a young man to offer as associate missionary at St. Stephen's Mission for Chinese, Manila. For seven years we have been seeking this man. Clergymen are also wanted for the Mountain Province work among the Igorots.

Our mission work in China has been greatly affected by the present revolution and large numbers of our workers have had to leave their posts. Some of these have found temporary assignments in Japan and the Philippines, others are at home doing temporary work or studying with the hope of returning to their posts when conditions become better.

No exact forecast can be given for China and no one knows when it will be possible for the full work to be resumed in that vast field. But the

Church should be receiving offers of life from the choicest young men and women who desire to throw in the weight of their influence for the future upbuilding of a great Christian Republic of China.

This page will be read by thousands of our Church people. There will be many whose devotion and vision are such that they would like immediately to offer. One, however, should test himself by asking sincerely whether it is his desire to serve and to give of

himself unstintedly for an indefinite period, and whether one possesses the fresh approach of the youthful spirit with life's best contributions still ahead. God does not want the fag ends of our lives. That the Kingdom of God will be advanced best through the efforts of those who have fresh vigor and that undying spirit of hopefulness which is in those whose best is yet before them, should be kept in mind by all who offer themselves for work abroad.

Recruits for the Distant Missions

Short Sketches of a Few of Those Who Have Lately Joined the Missionary Staff

FROM time to time THE SPIRIT OF MISSIONS has the pleasure of making its readers acquainted with some of those who have gone to carry the Gospel Message to distant fields.

ALASKA: Miss Mary S. Burgess has joined the staff as a nurse at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. She is a member of St. Luke's Cathedral, Portland, Maine. After a course at the Church Training and Deaconess House in Philadelphia she entered a Nurses' Training School and was graduated from the Rhode Island Hospital, Providence, R. I. She has since done nursing in Rhode Island and Maine. She is a sister of the Rev. Thomas B. Burgess, D. D., secretary of the Foreign Born Americans Division of the Department of Missions of the National Council.

Miss Anne Kathleen Thompson is a parishioner of St. John's, Wilkinsville, Massachusetts. She was born in Ireland and received her education at the Church Training and Deaconess House, Philadelphia. For some years she has been interested in the missions of our church in Alaska. She is now associated with Miss Helen Lambert, R. N., at Allakaket, where they are the only white residents.

CUBA: The Rev. Alexander Hugo Blankenship leaves his successful work at Braddock Heights, Alexandria, Virginia, to become Dean of Holy Trinity Cathedral, Havana, Cuba. Dean Blankenship's former home is Richmond, Virginia, and his home parish is St. John's. He studied in the University of Richmond and took his theological training at Yale Divinity School and Union Theological Seminary. During the World War he did valuable work in France as physical director for the Y. M. C. A. He has been closely connected with athletics both as active participant and as coach of baseball and football teams.

Mr. John Burchell Moore has gone to Camaguey, Cuba, where he will be in charge of the boys' school. No work in Cuba is more important than the development of this school for possible future leaders in Church and State. Mr. Moore brings to the mission field teaching gifts ripened by experience in high schools and college in both of the Carolinas. Trinity Church, Columbia, South Carolina, is his home parish. He attended Washington and Lee University in South Carolina and has done work leading up to the degree of M. A. He saw service in the

RECRUITS FOR THE DISTANT MISSIONS



THE HOUSE OF THE HOLY CHILD, MANILA, PHILIPPINE ISLANDS

This is only one of many places where workers are needed. It is a peculiarly appealing work among young girls who have been deserted by their natural protectors

World War, entering the ranks while a student at Washington and Lee.

Mrs. Moore, who accompanies Mr. Moore, is from Greensboro, North Carolina, and attended the North Carolina College for Women and the Peabody Conservatory.

Kyoto: The Rev. Hooper Reynolds Shaw is an appointee to the missionary district of Kyoto, Japan. Mr. Shaw is a graduate of St. Stephen's College (1924) and the Episcopal Theological School, Cambridge, (1927). He is from Lynn, Massachusetts, where he attended the Lynn Classical High School and was a communicant of the Church of the Incarnation. He determined to enter the mission field when he was a junior in college. Mrs. Shaw was formerly Margaret Ann Miller of Manheim, Pennsylvania, and a communicant of St. Paul's Church.

Miss Thora Johnson of Boston, Massachusetts, attended Northfield Seminary (1921) and graduated from Syracuse University with the degree of B. S., having specialized in Physical Education. For years she has desired to be a worker abroad. She is happy in her new assignment as a member of the faculty in charge of physical culture, including gymnasium and ath-

letics, at St. Agnes' School, Kyoto, Japan.

The Rev. Roderick H. Jackson has offered his life for Japan as a direct result of the Bishops' Crusade. He volunteered during the Crusade in Charleston and offered for any field where he should be assigned. He has been enlisted in the work in the missionary district of Kyoto and has begun a study of the Japanese language preparatory to entering his new field.

He was the rector of Christ Church, Charleston, S. C., and has endeared himself to the people of that city. He holds the degrees of B. A. and M. A. (1921) from the University of Virginia and a degree of B. D. (1924) from the Virginia Theological Seminary. He was ordained by Bishop Guerry.

THE PHILIPPINES: Flora Estelle Rogers is the sister of Mrs. Leo Gay McAfee of the Philippines and she has offered her talents as a teacher to that missionary district. She comes from St. Paul's Church, Chicago, and has always been interested in Church work in the mission field. She attended Central College, Missouri, and the University of Chicago. For six years she has taught and done volunteer settlement work among girls.

Pioneers of the Church in China

IV. The Right Rev. Charles Perry Scott, D. D., Who For Thirty-three Years Laid Foundations in North China

This is the fourth article in a series on the pioneers of the Church in China, 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. F. L. H. Pott, wife of the President of St. John's University, Shanghai, and Mrs. A. A. Gilman, wife of the Bishop Suffragan of Hankow. The article about Bishop Scott has been brought up to date.

ONE of the pioneers in China who had a great share in the founding of the Chinese Church was Charles Perry Scott, first Bishop of the English diocese of North China. Bishop Scott's father, grandfather and great-grandfather were priests of the Church of England, and of his five brothers three were ordained.

When a curate in St. Peter's Church, London, his vicar was George Howard Wilkinson, who became famous for his revival of missionary interest throughout the Church of England. Dr. Wilkinson organized the first Day of Intercession for Foreign Missions and as a result one of his parishioners offered to pay the expense of sending two missionaries to China. Charles Perry Scott volunteered to be one of these and in 1874 he and the Rev. Miles Greenwood left England for the Orient and began work at Chefoo in North China.

Four years after his arrival in China Mr. Scott had to give himself to relief work during the great famine of that time. Famine work in those days was a very different thing from what it became later. Mr. Scott and his companions had to travel in carts through Shantung, Honan and Shansi, taking all their funds with them in boxes filled with lump silver. Foreigners were in most places unfamiliar and suspected; there were daily risks of robbery or violence while they were engaged in actual distribution, and, to make matters worse, the dialect which Mr. Scott had learned was not very in-

telligible to the people of the districts through which he traveled. But the work was done in spite of difficulties and he returned to Chefoo in 1879 to leave for England almost at once in order to be consecrated Bishop in North China, a diocese comprising the six northern provinces of Chihli, Shantung, Shansi, Honan, Shensi and Kansu.

The work in Peking, where Bishop Scott made his home, had been begun by two missionaries, one English and one American. The former was the Rev. John Shaw Burdon, afterwards Bishop of Hongkong, the latter the Rev. Samuel Isaac Joseph Schereshevsky, who became the third Bishop of the American Mission in China. Both men were great scholars and to them we owe the Chinese translation of the Prayer Book and, in great measure, a better version of the Old Testament.

For some time Bishop Scott had only two clergy in his immense diocese and no women workers. Not only were there few workers, but money also was scarce, and the wonder is, not that there was little progress to record, but that under such difficulties the work was carried on at all, and foundations laid so truly. The secret lay in prayer. Bishop Scott was preëminently a man of prayer.

The work grew slowly at first. In 1887 two English clergymen were placed in Shantung. In 1889 the Bishop married and with Mrs. Scott's advent the work among women was pushed on amid many discouragements.

PIONEERS OF THE CHURCH IN CHINA



A NEW CIVILIZATION IS BREAKING DOWN ANCIENT BARRIERS IN CHINA
The wall surrounding the City of Peking, built in 1543, is twenty-five feet thick at the base and thirty feet high. A breach was made in it to allow the railroad to pass through.

Medical work was begun in 1890, but was suspended for five years through the death of the doctor in charge, Dr. Alice Marston. The schools, too, were not very successful as to the numbers attending, but good foundations were laid for the future. The boys' school in Peking, which had never numbered more than twenty pupils, contained no less than four future clergy and several future catechists.

Such was the condition of the North China Mission when in 1900 the Boxer rebellion broke out. Two English missionaries were killed, one of the leading Chinese catechists met his death and some of the Chinese Christians apostatized. All of the Church's buildings in Peking and most of those in the surrounding country were totally destroyed. The Bishop himself lost everything and in August Mrs. Scott was taken ill and died while he was taking her home to England for treatment. One priest alone remained and it seemed as though the work in North

China was practically at an end.

That "the blood of the martyrs is the seed of the Church" was probably never more forcibly demonstrated than in the diocese of North China under Bishop Scott. As soon as he could return to his post the work among men and boys was renewed by the help of the Rev. H. J. Benham-Brown, while two deaconesses, Jessie and Edith Ransom, threw themselves into the work among women and girls. The scattered Christians were gathered together and a new start made.

In 1903 the Province of Shantung was set off as a separate diocese under Bishop G. D. Iliff, thus relieving Bishop Scott of part of his burden. In 1905 three Chinese deacons were ordained. Before the end of 1907 Bishop Scott had completed his cathedral, designed and almost built by his own genius, a church which has since been the admiration of every visitor. The money was raised in England, partly to commemorate Bishop Scott's al-

THE SPIRIT OF MISSIONS

ready long episcopate, partly in memory of Deaconess Jessie, who died in 1905.

A year or two later \$60,000 was sent to Bishop Scott from the Pan-Anglican Thank Offering, to be spent on buildings. With this money the bishop provided schools for both boys and girls. Both schools have done exceedingly well and taken place in the front rank of schools in Peking.

When in 1913 Bishop Scott at length resigned, after an episcopate of thirty-three years, he had the satisfaction of handing over to his successor, the Right Rev. Francis L. Norris, D. D., a diocese possessing a staff of fifteen English workers, three Chinese clergy, several catechists, 1,000 baptized Christians, 500 communicants, schools for boys and girls and one small hospital.

Bishop Scott was not only a man of prayer and faith, he was also a man of infinite patience. For the last fourteen years of his life he lived in his old diocese, always ready to help, never criticizing and never allowing others to criticize changes or innovations. As the dean of St. John's University, Shanghai, said, "What a help it was to his friends to have one among them, who was never in a hurry, who had

time to read and pray and time to give of his ripe experience in counsel to those who sought it!"

On Sunday evening, February 13, of this year (1927) he passed away very suddenly and peacefully at St. John's University, Shanghai. He was on his way to England and had just attended evensong in the Pro-Cathedral when he was taken ill. He had lived through two times of critical danger in China, but he never despaired for the future of either the nation or the Church.

The chapel of one of his boys' schools was built as a memorial to him while he was still alive. It stands very close to the site of his old home. On the west wall of the chapel is an inscription which ends:

Boy, or whoe'er thou art that passest
here,
Stand for a space, a stone's throw
westward look
See all around thee how God gives the
fruit
Of one man's sowing to another's gar-
nering,
Ask of Him grace thy seed in turn to
sow
That others after thee may bounteous
harvest reap.



THE IMPERIAL SUMMER PALACE AT PEKING

For magnificence of proportion and barbaric splendor, the palaces of the Emperors of China are probably not surpassed. The glittering roofs of varied colored tiles, set in green foliage, delight the eye

Fighting the Great White Plague in Alaska

"An Ounce of Prevention Worth
a Pound of Cure" Trite but True

By *Marguerite Bartberger*

Teacher at Christ Church Mission, Anvik, Alaska

AT CHATANIKA on November 23rd there passed to rest one of the sweetest souls ever born in this northern wilderness, a child who for six long months lay an invalid, uncomplaining, undemanding, but ever sunny, patient and brave. She was, indeed, an example to us all. In her health an unusually bright, active child, trying our patience often in her seven years with us at Anvik, she changed early in her illness into the dear little saint we can never forget. Though an uncommon child, she is but one of the many that die yearly, cut off in the bloom of youth by that terrible scourge of the Indians, tuberculosis.

I think one can say without exaggerating that nearly every Alaskan native, barring accident cases, dies of tuberculosis of some form or another. This great plague will slowly but surely stamp out the people unless something is done to help. It is in the homes. The children grow up in its atmosphere. How then can we check it? By educating them as white people are educated in prophylactic and common sense treatments? Yes, but the instruction must come along other lines than are used in the States.

The older people here, though childish in many ways, are settled and superstitious, so one must deal chiefly with the children. Surely our best way is through our hospitals and boarding schools, provided there are available

funds for giving them the special nourishment. In this way, though we cannot save the most delicate nor those far advanced in this insidious disease before it is detected, we can make the stronger ones still more healthy by keeping them from the careless contact with the sick ones in the villages and hence raise up a more healthy generation of fathers and mothers for the children of Alaska.

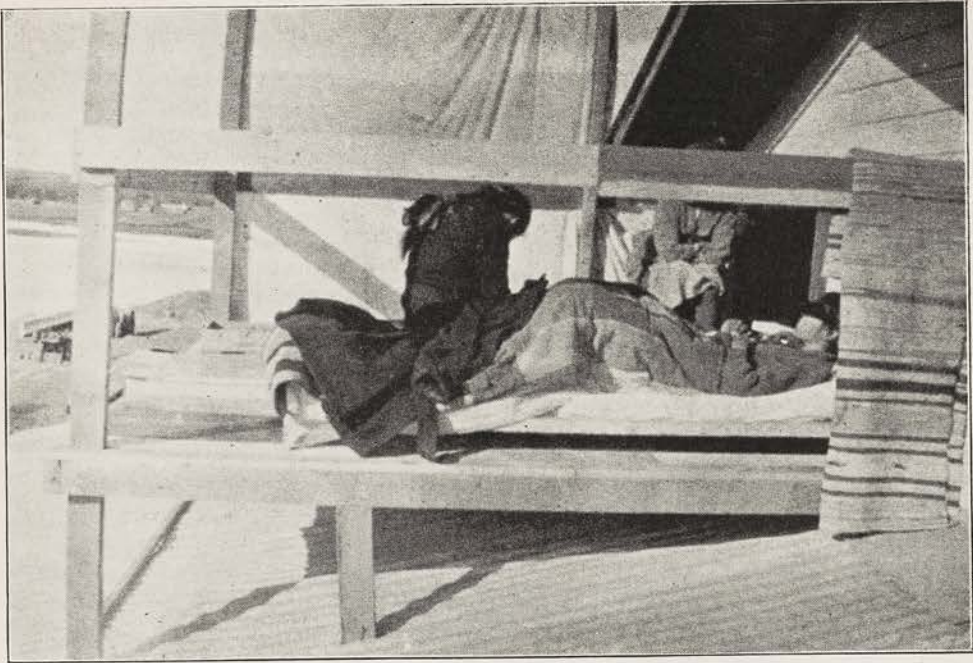
It is the preventive work of the boarding school with which we are to deal in this article. Here at Christ Church Mission, Anvik, we are trying to run our boarding school as much as possible like a sanitarium,

not only to build up resistance, but to educate the children in disease prevention. The children are taught the value of rest, fresh air and regularity. The use of the thermometer is a great help in this teaching. A long rest in bed brings the fever down and as they are very literal children it means more to them to see it in black and white than it would if we merely told them it would make them better. Hence their simple and unquestioning faith in the dictates of both thermometer and scales.

A request or order written down is obeyed with more alacrity and lack of discussion than a verbal decision. If the children are pale, languid or irritable they are required to take special rest and care, although nearly all the



THE FRESH AIR CURE AT ANVIK



SLEEPING PORCH FOR TUBERCULAR PATIENTS AT ANVIK

This is one of the two outdoor sleeping porches used by the children in the Anvik School who are fighting tuberculosis. Rest in the fresh air is essential for these patients

children take a daily rest as an act of prevention. All the dishes and "flat silver" (nickel and steel) are boiled after each meal. Flour sacks cut into four pieces make excellent handkerchiefs, and these when soiled are put into one general bag and well boiled twice before further use.

We younger members of the staff are gathering the fruits of the many years of labor of the other workers. The word "germ" means something now. Sneezing or coughing in another boy's face is now sufficient reason, in their eyes, for a fist fight, and the girls are not much behind with their tongues. As they each have their own special cup another cause for much discussion is if one child drinks from another's cup. The ideas of decency and prevention are gaining a foothold. Splendid pamphlets on tuberculosis treatment (both suspect and advance cases), given us most generously by the Tuberculosis League of Pittsburgh, have been distributed and explained to all

who are able to understand them.

At present we have a very small school. It rather detracts from the inspiration in the work to have it so small, but we are handicapped by a great dearth of scholarships and dormitory space. We should be able to take in fifty children and fit them to be better spiritually, morally and physically so they could establish decent sanitary homes where the first simple rules of first aid and prevention would be practised.

For forty years Dr. Chapman has given his life to this mission. The change he has wrought among these Anvik Indians is wonderful; they have been lifted from degradation to a self-respecting community. He has been a true shepherd to his flock for all these years.

Is our boarding school to dwindle and the great white plague continue to reap its yearly harvest, or is the hope of realizing this aim to be our inspiration for the future?

Brief Items of Interest

SOME time ago a group of Bishop Rowe's friends, under the chairmanship of Bishop Sumner of Oregon, began to gather a Bishop Rowe Foundation Fund in commemoration of the Bishop's long service in Alaska. The goal set was \$100,000. All but \$16,000 of this amount has been raised and it is hoped that the fund may be completed and presented to the Bishop by February, 1928.

Every cent of this fund will go direct to the Bishop, to be used for the building projects he has at heart. Checks can be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York, or to Mrs. John Markoe, Chairman of the Women's Committee for the Bishop Rowe Fund, 1630 Locust Street, Philadelphia, Pa., marked "For the Bishop Rowe Foundation Fund."



IN THE death of the Right Rev. Edwin Stevens Lines, D. D., Bishop of Newark, on October 25, the Church lost a wise and fearless leader. For a quarter of a century Bishop Lines was closely identified with the legislative body of the Church. In 1901, while still the rector of St. Paul's Church, New Haven, he was elected as a member of the Board of Managers of the Domestic and Foreign Missionary Society, remaining on the same body when he became a Bishop in 1905 and retaining his seat when the Board of Managers became the Board of Missions in 1906. He served on the board continuously until the reorganization of the Church in 1919, when he was elected a member of the National Council, retiring at his own request at the General Convention of 1925.

The Right Rev. Arthur Selden Lloyd, D. D., Suffragan in the Diocese of New York, who was associated with Bishop Lines from 1900 until the reorganization in 1919, pays this tribute to an old friend:

"Within a very few days of my coming to the office he came down from New Haven, where he was then rector of St. Paul's Church, to bid me God-speed and to assure me of his constant support.

"I shall always bear in grateful remembrance the generous way in which he fulfilled his promise. As long as I was in the office he was my understanding advisor and supporter. Those who knew Bishop Lines will realize what this meant to me because they know of his wisdom and his clear understanding of what it is that our Lord has called His Church to do on His behalf."



ON NOVEMBER 17 the new Holy Trinity Cathedral, Tokyo, which replaced the church destroyed in the earthquake, was consecrated by the Right Rev. John McKim, Bishop of North Tokyo, assisted by Bishop Motoda of Tokyo, and Bishop Naide of Osaka.

The new church is a beautiful structure of reinforced concrete which will resist any future earthquakes and is situated in a fine part of the city. The chancel, including the altar, was given by the Woman's Auxiliary of the Diocese of New York as a memorial to their late president, Miss Elizabeth Ray Delafield.

We hope to give a more extended account of this occasion in a future issue of THE SPIRIT OF MISSIONS.



IF ANY of our subscribers have copies of the October number which they can spare we should be grateful if they would mail them to us at 281 Fourth Avenue, New York, New York, as the edition of THE SPIRIT OF MISSIONS for October is completely exhausted. Please mail them *flat*, as rolled copies are of no use for our purpose.

SANCTUARY

A CHRISTMAS LETTER

Christmas Eve, Anno Domini, 1513.

Pontassieve.

MOST Noble Contessina,

I salute you.

Forgive an old man's babble. But I am your friend, and my love for you goes deep. There is nothing I can give you which you have not got; but there is much, very much, that, while I cannot give it, you can take. No Heaven can come to us unless our hearts find rest in it today. Take Heaven! No peace lies in the future which is not hidden in this present little instant. Take peace!

The gloom of the world is but a shadow. Behind it, yet within our reach, is joy. There is radiance and glory in the darkness, could we but see; and to see, we have only to look. Contessina, I beseech you to look.

Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering, and you will find beneath it a living splendor, woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the Angel's hand that brings it to you. Everything we call a trial, a sorrow, or a duty: believe me, that Angel's hand is there; the gift is there, and the wonder of an overshadowing Presence. Our joys too: be not content with them as joys. They, too, conceal diviner gifts.

Life is so full of meaning and of purpose, so full of beauty—beneath its covering—that you will find earth but cloaks your heaven. Courage, then, to claim it: that is all! But courage you have; and the knowledge that we are pilgrims together, wending, through unknown country, home.

And so, at this Christmas time, I greet you: not quite as the world send greetings, but with profound esteem, and with the prayer that for you, now and for ever, the day breaks and the shadows flee away.

I have the honor to be your servant, though the least worthy of them.

FRA GIOVANNI.



A CHRISTMAS PRAYER

O BLESSED LORD JESUS, give us thankful hearts today for Thee, our choicest Gift, our dearest Guest.

Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming.

So when Thou comest again, O Blessed One, mayest Thou find all things ready, and Thy servants waiting for no new Master but for One long loved and known.

Even so come Lord Jesus. Amen.

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, the Woman's Auxiliary, the American Church Institute for Negroes and Cooperating Agencies. 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, December 11, 11 a. m. Christ Church, New Brighton, Staten Island.

Tuesday, Wednesday, Thursday, December 13, 14, 15. Meetings of Departments and National Council, Church Missions House, 281 Fourth Avenue, New York, N. Y.

Sunday, December 18. St. Paul's Cathedral, Erie, Pa.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

ONE of the urgent calls to the Church comes just now from South Dakota. Bishop Burleson writes:

"It is now six years since any allowance has been made for buildings on the budget. The theory was, of course, that our needs would be taken care of under the priorities or advance work items. As a matter of fact nothing happened except slow decay. As a result, it is absolutely urgent that we provide for at least three chapels immediately.

"The first is the Church of the Inestimable Gift at Allen in the Corn Creek district of the Pine Ridge Reservation. The chapel in which they have worshipped for some forty years was a patched-up structure, built in two parts, at different times, and rapidly falling apart. Last summer, in order to prevent a catastrophe, I had it pulled down. This church is the central one of the Corn Creek Mission, where dear old Amos Ross and Lucy Ross have lived all these years, and are still in their own little home. The Rev. Dallas Shaw is now the active priest.

"The second urgent need is to replace the Chapel of the Messiah on Lower Brule which was burned last autumn. In addition to the insurance we shall need about \$1,500 more.

"The third case is that of Trinity Church near the town of Mission on the Rosebud Reservation. You can look through the roof in half-a-dozen places and it is impossible to keep the heat in or the rain out. To patch it up would be a waste of time and material. Rebuilding is the only course.

"These are the three most urgent necessities. It is practically impossible for the Indians to provide structures for themselves. In these difficult years their poverty almost amounts to destitution. Unless somehow we can take proper care of what we have, and make the necessary replacements, I do not know how we can face the coming years."

Any one desiring further details may ask for Leaflet 602.



THE REV. T. G. AKELEY, Box 322, Towner, North Dakota, sending an order for ten copies each of the November and December *SPIRIT OF MISSIONS* writes:

"In response to your question as to what a parish clergyman would do to answer a 'New Englander's question' about news of needs in the mission field—page 634 of the October number—I would say that I always spend two minutes telling news of that kind at each service which I conduct in my four stations. I am also making an effort to circulate the *SPIRIT OF MISSIONS* by the Bundle Plan."

A mighty good idea. Will others try it?



MY friend, the Rev. P. Lindel Tsen, who is now the Dean of the Cathedral of the Holy Saviour in Anking, China, wrote me some time ago about a new enterprise he had undertaken, as follows:

"There is a large prison in this city to which our clergymen have been going to preach on Sunday afternoons by turns. This year at our clergy meeting, I proposed to have one man definitely appointed to that work, with assistance from other clergymen in town, in order to have that work a little bit more organized. The proposal was accepted, but the appointment fell on me!

"I go there twice a week, preaching Sunday afternoon and visiting Thursday morn-

THE SPIRIT OF MISSIONS

ing. The most interesting and also the most pathetic feature of this new work is the fact that every prisoner who has served his sentence will be sent to me for an interview. Pretty nearly every day I shall receive some such people. Thus far most of the callers are petty thieves and opium smugglers. They usually come to me in rags, trembling, shivering, because of cold and hunger."

Arrivals and Sailings of Missionaries

ALASKA

Miss Florence Huband, coming home on furlough, left Allakaket August 31 and arrived home October 25.

CANAL ZONE

Bishop Morris, returning to the field, sailed from New York November 9.

CHINA—ANKING

Mr. and Mrs. R. W. Watts sailed from Shanghai October 8 and arrived in Vancouver October 23.

CHINA—HANKOW

Dr. Paul Wakefield and family, coming home via Suez, sailed from Shanghai October 18.

Miss Regina Lustgarten returning after furlough, sailed from Vancouver October 13 and arrived in Shanghai October 28.

CHINA—SHANGHAI

The Rev. E. R. Dyer and family, returning home on furlough, via Suez, sailed from Shanghai October 18.

The Rev. J. G. Magee and family, having spent the summer in Japan, have returned to Shanghai.

DOMINICAN REPUBLIC

Mrs. A. H. Beer and son, returning to the field after spending the summer in England, sailed from New York October 29.

HAITI

The Rev. C. R. Wagner, having been called home on account of the death of Mrs. Wagner, has returned to the field, sailing from New York October 29.

HONOLULU

Mrs. LaMothe, wife of Bishop LaMothe, has returned to this country and is staying at Blacksburg, Va.

JAPAN—NORTH TOKYO

Miss Nellie McKim and Mr. and Mrs. E. W. Foote arrived in Tokyo after furlough, October 18.

The Rev. J. C. McKim and family are now in this country on furlough.

MEXICO

Bishop and Mrs. Creighton, returning after furlough, sailed from New York October 20.

PHILIPPINE ISLANDS

Mr. J. H. Roblin, returning to the United States to be married, arrived in Seattle October 10, and sailed back to the field from San Francisco November 11, accompanied by Mrs. Roblin.

Miss C. A. Wheeler, going out to teach in Brent School, Baguio, sailed from Vancouver October 13 and arrived in Manila November 3.

PORTO RICO

Miss E. T. Hicks of St. Luke's Hospital, Ponce, returning after furlough, sailed from New York October 27.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

THE Foreign-Born Americans Division has selected two All America football teams on the basis of names indicating various racial origins. They are all real Varsity men of this season in their proper positions.

During the Great War our A. E. F. contained in large numbers men of similar names, foreign-born and children of the foreign-born, "Americans All", who were brave and loyal as any. Do you remember the Victory Liberty Loan poster which contained just such a list under the Gold Star?

Now, ten years after the war, in order to find the same names you have only to examine the student rolls of our colleges, or the lists of our college athletic teams printed in the daily papers. Children of the foreign

All America Football Teams

Boston Col., Murphy	R. E.	Wrampelmeier, Cornell
Army, Elias	R. T.	Bagdanovich, Navy
N. Y. U., Satenstein.....	R. G.	Kevoorkian, Brown
Princeton, Willaeur	C.	Sigapoos, Wesleyan
Minnesota, Pulrabek	L. G.	Robesky, Stamford
F. & M., Sorochinsky.....	L. T.	Hieronimus, Ohio State
Missouri, Maschoff	L. E.	Farqhar, Redlands
Yale, Hoben	Q. B.	Guarnaccia, Harvard
Northwestern, Gustafson	R. H. B.	Kusec, Villanova
Notre Dame, Neimic	L. H. B.	Hudak, Georgetown
Illinois, D'Ambrozio	F. B.	Wascolonis, Penn.

THE NATIONAL COUNCIL

born are making good in the higher education. Many of them will become the future leaders of our country.

Mr. Glenn, the new secretary for college work of the Department of Religious Education, is taking into account our Church's duty to reach these young Americans of many races. Our college student pastors and our Church people in college towns can do a good work by being friends to these, and bringing them under the influence of the Church.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

How to Order Cuts

THE Department of Publicity is ready to lend, without cost, cuts and photographs to parish and diocesan papers that want such material for illustration.

All cuts that have been used in *THE SPIRIT OF MISSIONS* and *The Church at Work* are available, as well as those used in books, pamphlets and miscellaneous publications of the National Council and its Departments.

It is not practicable to issue a catalogue of available cuts. A file of *THE SPIRIT OF MISSIONS* and *The Church at Work* provides an index for illustrations used in those periodicals. Editors of Church papers will find it advantageous to maintain such files, as well as to keep all the miscellaneous publications carrying illustrations, so that cuts may be ordered simply by reference to the publication, date and page.

Cuts ordered are mailed promptly and should be returned with equal promptness, carefully wrapped. Never put rubber bands around cuts. Rubber sets up a chemical action that corrodes the metal and ruins the cut.

When ordering cuts, it is well to make sure that they are the right half-tone screen for the intended use. A newspaper cannot use the cuts that appear in *THE SPIRIT OF MISSIONS* and *The Church at Work*. Newspapers usually require 65 line half-tones. Some of them can use cuts of 80 line screen. *The Church at Work* uses 100 line and *THE SPIRIT OF MISSIONS* 120 line half-tone screens.

The paper stock used in parish and diocesan papers determines the screen that can be used, and this should be ascertained before cuts are ordered. A fine-screen cut, printed on news stock will result in a black blur. A coarse-screen cut printed on a high finish paper is weak and unattractive. If papers are printed on good machine-finish book stocks, known in the trade as "M.F." cuts from *The Church at Work* will print satisfactorily. If the stock used is calendered known as "Super" all cuts used in *THE*

SPIRITS OF MISSIONS and *The Church at Work* will print well.

The Department has a limited number of cuts suitable for use in newspapers, mostly photographs of Bishops and others, but most of the available material is in the form of 100 and 120 line halftones.

There is also available a large collection of photographs. Parish and diocesan papers may borrow these and have their own cuts made. In ordering, merely specify what it is desired to illustrate, and a number of pictures will be sent for selection. These photographs cover the work in all mission fields, foreign and domestic.

It is important that photographs loaned be handled carefully, as in most cases there are no duplicates. Avoid marking either front or back of photographs, and in mailing them, be sure they are packed flat, very carefully protected against breakage in the mail. If it is desired to retouch a photograph, a copy should be made. Art work should never be done on the borrowed original.

The Department hopes that increasing use will be made of this service.

Religious Education

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

How to Judge Methods

"KEEP your eye on the ball!" This good advice rings in the ears of thousands of boys who are being coached to play baseball, tennis, and other games. And it has a deeper significance than a purely athletic or physical one. It can be applied to any human enterprise, meaning that the person who engages in it should keep his eye on, or pay attention to, the main thing instead of letting his mind wander off into side issues. In baseball if a batter starts thinking about someone in the grandstand, or letting his eye run longingly around the base-line, or looking at the out-field fence or his new shoes, instead of keeping his eye on the ball, he is not likely to accomplish the one purpose for which he has the bat in his hands.

The particular enterprise which this article is concerned with is called *Running a Church School*. The advice which we all need is this: "Keep your eye on the child!" It is the easiest thing in the world to let our attention wander to other, less important objects. The only true test of the value of any plan of action in a Church School is this: How does this plan of action affect the children of this school?

For example, the average Church School undertakes in the course of a school-year several enterprises in the way of raising money, or making gifts of one kind or another, to

THE SPIRIT OF MISSIONS

help somebody somewhere. As an illustration of this type of undertaking consider the annual Lenten Offering. Here, as in everything the Church School does, the main thing is the religious or spiritual growth of the pupils. The raising and giving of a Lenten Offering is a spiritual enterprise. It is a typical experience in the Christian life. We invite the pupils to engage in this experience because we feel that unless they learn through practice the art of generous sharing, they cannot enjoy a truly Christian life.

There are many methods, a great variety of ways and means, of making a Lenten Offering. How is one to judge between these different methods and decide which one to use? It is just here that many people fail to "keep their eye on the ball." That method is best which enlists the pupils in the most worthwhile social experiences in Christian living. And what experiences are the most worthwhile? Obviously, those which are the most Christlike; that is, those which set the boys and girls in motion doing (purposefully) those deeds, thinking those thoughts, and feeling those emotions which are characteristic of the Good Life as revealed by our Saviour.

I once visited a diocese where the various Church Schools entered annually into a hotly-contested rivalry to win a banner (and other publicity) by giving the largest Lenten Offering. Apparently in many schools the raising of this offering consisted largely of the pupils making raids upon the pocket-books of their parents, the motive of children and parents alike being "to beat the other Sunday Schools." An officer of one of these schools said, "It really isn't fair; the Church School of St. ——— always wins the banner because Mr. ——— puts in a check for five hundred dollars. Isn't that mean? I have threatened to get another man (naming a member of his own parish) to put in five hundred this year in our own school's offering so that we can get the banner, after which I would be willing to call it quits and make a rule forbidding any school in the diocese to include in their offering an individual gift from an adult amounting to more than a certain fixed sum."

Throughout the Church there are many schools, sad to relate, where during Lent the educational authorities of the parish "put on a drive" and exploit the children in a feverish effort to raise enough money to enable the parish to meet its quota without having to put too great a burden on the vestry. After a campaign of this sort the children are nervously exhausted, abnormally excited about unimportant things, and inwardly troubled with a vague sense of guilt at having squeezed so much money out of their parents and other grown-up friends in an unworthy spirit.

The adults who plan and manage a cam-

paign of this sort are pathetically blind to the object of the Lenten Offering and to the purpose of religious education. *Their eye is not on the ball.* The whole Church, including the Church School, exists to bring to pass the condition indicated by the words, "Thy Kingdom come, Thy will be done on earth as it is in heaven." We want to help make this condition prevail all over the world in the hearts and minds and wills of all men, women, and children of all races. Now, as a matter of common sense or strategy, what is gained by injuring a group of boys and girls in the United States in order to benefit another group of boys and girls in Japan or China? How could any such scheme set forward the Kingdom of God? In the enterprise which the Christian Church has undertaken, and in which we are all supposed to be engaged, how can we expect to get anywhere by taking two steps forward and three backward? Granted that the boys and girls in the mission field need schools and churches and hospitals which cost money, it does not follow that Christian people need, or even have a right, to get this money by means which are morally harmful to boys and girls in the United States.

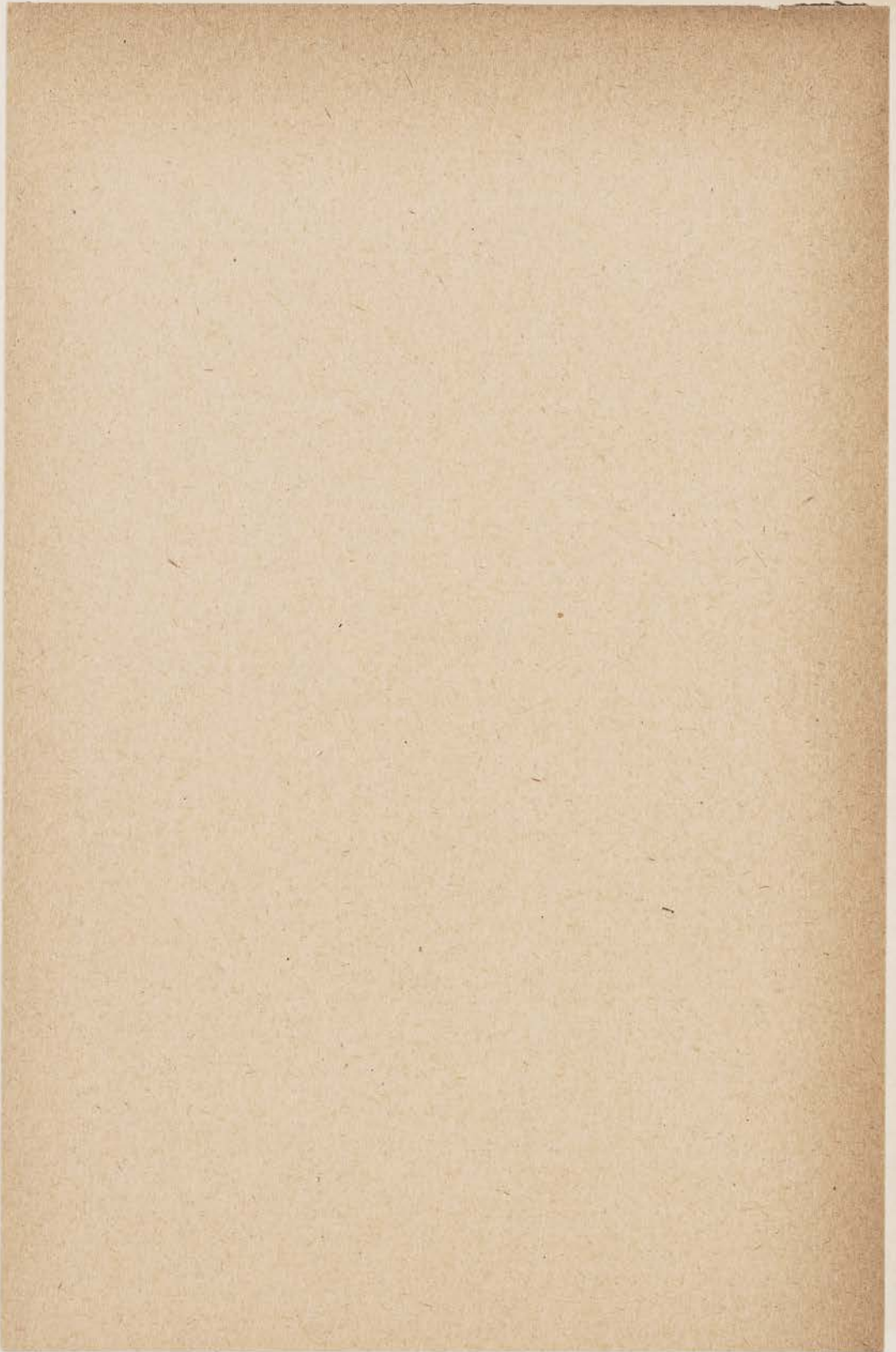
As a matter of experience it has happened time and time again that when a Church School raises its methods to a higher spiritual level the result is an increase in the amount of money given. This is fortunate (when true), but it is not the reason for suggesting Christian methods and high motives.

The present article is really a part of a longer article on a larger subject which will be dealt with another time. The larger subject has to do with this proposition: That the most important thing about any Church School is the way it conducts itself. The spiritual quality of its corporate life is what counts. A book needs to be written on *The Behavior of a Church School*. More teaching of a potent and effective nature takes place through a school's conduct of its affairs than through the formal efforts of teachers with textbooks in classrooms. This is even true in the public day school, where arithmetic and geography are taught; but it is doubly true in the Church School, where the thing taught is not a series of topics but a way of life.

Prayers for Little Children. The Challenge Book and Pictures, Ltd., London, England. Imported by the Pilgrim Press, Boston, Mass. \$.80.

Of the thirty-one prayers in this book, all but three are addressed to the Lord Jesus. The prayers include the Lord's Prayer, a Morning prayer, an Evening prayer, a special prayer for each day of the week, and a miscellaneous group. There are joyous thank-you's for the things for which children feel grateful; requests for blessings for others; and prayers for help in meeting the trials and temptations which are common to childhood.





Adult Division

THE REV. T. R. LUDLOW, D. D., *Secretary*

Read a Book

Brother John: A Tale of the Early Franciscans. By Vida D. Scudder. (Boston, Little Brown). \$2.50.

The Christ We Know. By the Rt. Rev. Charles Fiske. (New York, Harper). \$2.00.

The Anglican Communion throughout the World. Collected papers edited by C. P. Morehouse. (Milwaukee, Morehouse). \$2.50.

*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.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

What Is the Adult Division

THE Presiding Bishop has outlined the character of the Division in his letter of September 22nd to the various Departments of the National Council as follows:

"Regarding this new Division, as you all know, the need for it has long been felt, and in adopting a budget for the year 1927 the Council made provision for the salary of an officer to head the Division.

"In consultation with the Executive Secretaries some months ago, I authorized the creation of the Division, and agreed that to it there should be assigned certain work some of which had heretofore been done by departments other than that of Religious Education.

"After a further study of the problem, I have finally decided that this assignment shall consist of and comprise the following activities:

1. Missionary Education, Study Courses, Bible Study, Pamphlets, etc.
2. Student Work.
3. Commission on Ministry.
4. Library.
5. Book Store.
6. Lantern Slides.
7. Information Packets.

"This rearrangement of work will involve the transfer from one department to another of certain of our force who have been devoting themselves to these activities. Such

transfer will be made from time to time, as directed by Mr. Franklin in consultation with Dr. Ludlow and Mr. Suter, and I am sure will in no way lessen the loyal and efficient service heretofore rendered.

"The Woman's Auxiliary has been doing adult educational work for some time, being the pioneers in this field, and it is natural that such activities should be co-ordinated with the new Division. This will be done by agreement between the Executive Officers of the Council and the Auxiliary.

"There is also hereby created a Committee on Publications consisting of Dr. Ludlow, as Chairman, and the Executive Secretaries of the Departments and the Woman's Auxiliary. This Committee will take the place of the former Committee on Adult Education, and is charged with the duty of passing on all publications of the National Council."

The basis for the Adult Division of the Department of Religious Education is the principle, already recognized in secular education, that *education is life itself* and not a preparation for some future life. We have outgrown the static conception that the learning process is and should be confined to youth. The whole of life is a "leading forth" of God-given potentialities and, therefore, the process can have no end while life continues.

As a matter of convenience only, and not because of any observable break in the life process, the Adult Division aims (a) to awaken in all who have reached the age of eighteen or more both the realization of the need and the possibilities of adult study in religious matters, and (b) to supply the means of meeting the need.

The Division plans to meet the need by:

1. Definite effort to establish in every parish and mission of each diocese, through local leaders wherever possible, Adult Study Classes of both men and women in such subjects as (a) Bible (b) Prayer Book (c) Church History (d) Church's Mission, etc.

2. Under the leadership of Mr. William E. Leidt, formulating programs, providing book lists and assisting in any way desired in the missionary education of dioceses and parishes. The particular objective of this type of study class would be to emphasize the essentially missionary character of Christianity itself, to show the vital relation of the missionary enterprise to all aspects of life and its tremendous power in molding Christian public opinion on both national and international matters.

3. Providing courses of study in the above subjects. (See Bulletin on Adult Study Classes.)

4. Acting as adviser to clergy and local leaders in organizing and conducting diocesan and parochial training institutes on the above subjects, when requested to do so.

THE SPIRIT OF MISSIONS

5. Maintaining

(a) Reference and lending library for the use of leaders and any other interested persons.

(b) Packet lending library containing folios of clippings from religious publications concerning various phases of the Church's work.

(c) Means of visualizing the work through lantern slides, moving pictures and charts.

(d) Book list and bibliographies.

6. Promoting the training of leaders for study classes by diocesan institutes and summer conferences.

7. Developing Christian leadership among college students, under the leadership of the Rev. C. Leslie Glenn, by—

(a) Seeking men who embody and can present the Christian message.

(b) Placing these men in strategic student centers.

(c) Gathering the experiences of successful student workers and making them available to others.

(d) Educating the Church to the essentially missionary character of the student work.

(e) Relating the student to the natural spiritual life of a parish.

8. Maintaining the Book Store where all religious publications may be purchased.

The foregoing is what may be termed the output of the Adult Division, but we will fail in our desire to serve unless we can secure from local dealers and from individuals everywhere a detailed statement as to work undertaken, experiments, results, problems and needs. We wish to especially stress the imperative necessity of securing this kind of co-operation and inspiration from the field if we are to helpfully discharge the function that has been entrusted to us for the furtherance of our common enterprise,—the advancement of His Kingdom.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

Christmas is Coming

THE Christmas season presents a unique opportunity for a parish to educate the people in sound social service, and to demonstrate to the community a sound program.

Most communities now have some sort of community Christmas, ranging from an elaborate tree with gifts for every child that attends the open-air program, to Christmas baskets for the poor. In the majority of cases the programs are ill conceived and poorly carried out. This is not due to any fault of desire, but to a lack of conception as

to what Christmas really should be like. There is an unwholesome mixture of pagan holiday and sentimental, wasteful giving.

The parish has the opportunity of cooperating in these community programs and putting them upon a sound basis. This co-operation will be an education for its own people, and will demonstrate to the community that the parish is interested in all of the citizens.

There are several dangers to be avoided—first, no Christmas baskets should be given to families without first consulting with the case-work agency of the city to avoid duplication, and to make sure that the necessary and proper things are in the basket. If there is no case-work agency, this investigation should be very carefully done by a committee of rather hard-headed people who will look behind the apparent conditions in the family and find the real needs. Second, indiscriminate giving of gifts is always a danger. Far better for the children to give gifts to others than to receive them themselves, if the gifts received simply mean something more, perhaps not as good as those their parents have already given them. A beloved doll, or toy, given freely to a less fortunate child means a definite setting of the ideas of the child toward social responsibility; it should never be a worn-out or a discarded toy.

Preparations should be made at least a month ahead for a community Christmas program. In looking over the local field many suggestions for enlarging the few conventional ideas and enlisting the greater part of the parish in making a merry Christmas for the whole city, will occur to the leader. Our only suggestion is that the wonderful opportunity be not passed by entirely, but that the natural sentiments of the day be directed into such channels that the parish will get some vision of what serving others means.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

A Vestryman Is Converted

THERE is a suspicion abroad in the land that vestrymen are inclined to be "hard-boiled." The Field Department does not work on that theory. It holds, rather, to the view that vestrymen are reasonable and motivated by Christian ideals, generally disposed to approve or disapprove on case merits if proper and intelligent presentation is made to them. It is on this basis that the Department's representatives go out for conferences with vestries. They do not anticipate an antipathetic reception. They do expect, and usually receive, a fair hearing, if not a com-

THE NATIONAL COUNCIL

plete sympathetic reaction. Indeed a fair hearing, with the kindly judgment of Christian men, is what they ask and all they hope for.

As an example of the results which follow vestry conferences conducted on the foregoing principles, the letter given below is decidedly illuminating. It was written to his rector by a vestryman, long an opponent, as he himself says, of the missionary enterprise of the Church—its Program. That he is a man of wealth and influence is interesting though not seriously important. The point is that this man lacked only a good understanding of the meaning of the Church's Program to cease from antagonism and became a generous supporter. It is one more proof that when the whole Church is fully informed there will be no more failure of pledges to meet its full Program needs. The Field Department's efforts to reach the whole Church through the vestries of all its parishes needs no more striking demonstration of their value than this letter of a converted vestryman. Names, amounts and other identification items are omitted for obvious reasons. The letter follows:

October 6th, 1927.

My dear Mr. (Rector):

You will, I have no doubt, be surprised to receive a communication of this character from me.

I sincerely trust that the surprise will be an agreeable one to you.

I refer to my recent conversion from my former antagonistic views, so freely expressed to you and the vestry as a body, to an attitude of whole-hearted approval of the Nation Wide Fund and the great purpose for which it is expended.

I fully recognize that I have been in error in this matter and I humbly acknowledge such error and desire to make some small amends, in order that any opinion heretofore voiced by me, shall not, in the future, influence others in making a like error.

This change in my attitude is due in a large measure to the talk Mr. _____ (a representative of the Field Department of the National Council) made to the vestry several nights since and to further discussion had with him on this subject.

I realize, for the first time, the great good that the Episcopal Church is doing for the cause of religion throughout the world.

I assure you that it affords my family and myself great pleasure to make some little sacrifice for the cause by subscribing the sum of \$_____ to the Nation Wide Fund for the year 1927, and to assure you that a similar contribution will be made by my family and myself for the following year.

I am sending this communication with the attached check through you, in order that you may be the first to be advised of my "about face".

Will you be so good as to hand the check to the treasurer of our Church with directions to credit the accounts of (my family), this being on a basis of _____ per week for each of us for the fifty-two weeks of the year 1927.

To Mr. _____ (the Field Department representative) is due some considerable credit for my conversion and no little credit is due to my wife. Between them they have convinced me that contributions of this nature work a great good to the cause of Christianity throughout the land.

For the good of this cause I sincerely trust that many others of our parish, who, I am quite sure, have a wrong conception of this work, will contribute as willingly as we do.

I will greatly appreciate your conveying to (the Field Department representative) the fact that his visit to us at _____ was not in vain.

Thanking you in advance for the courtesy, I am

_____(A Converted Vestryman.)

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 771.

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.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

AN IMPORTANT NOTICE

THE United Thank Offering must be complete on the day on which it is presented and the books will be closed at that time!

At the meeting of the Executive Board of the Woman's Auxiliary held immediately after the Triennial in New Orleans, the following resolution was adopted:

“That the United Thank Offering be closed with the presentation of the offering at God's Altar at the service during the Triennial gathering.”

In 1925 the books were kept open until November 30th. It will be necessary, therefore, for diocesan and parish officers to bear this change in mind, so that all amounts can be collected promptly and sent in good time to the Diocesan Treasurer or Custodian.

It is expected that the United Thank Offering Service will be held on October 11th, 1928, at the Triennial meeting in Washington, D. C.

The Spirit of Missions and the Woman's Auxiliary

AN INCREASE of 11,500 subscribers in three years! Instead of an annual deficit—a cash balance of \$1,300! Such were statements made by the Rev. G. Warfield Hobbs, Editor of THE SPIRIT OF MISSIONS, at a recent meeting.

As the success of a periodical must depend largely upon its circulation, it may be interesting to members of the Auxiliary to analyze the above facts.

At the Triennial meeting in New Orleans Mr. Hobbs addressed the Auxiliary placing the situation regarding the magazine before them and asking their cooperation. The Auxiliary voted to comply with Mr. Hobbs' request, and a plan was worked out whereby this cooperation could be made effective.

The aim was to find in every parish a woman whose responsibility it should be to try to increase the circulation of the magazine by securing new subscribers, and to see that renewals were made when the year's subscription elapsed. This aim has been to a great extent realized. There are now registered 1,200 Auxiliary members who are in direct communication with the Circulation Department, and both the Editor and the Rev. John W. Irwin, the Circulation Manager, have said that they consider it due largely to the efforts of these representatives that there now exists the gratifying situation noted above.

So far so good, but we must not stop here.

In the Episcopal Church there are approximately a quarter of a million families. Can we not, therefore, hope for a subscription list of one hundred thousand? Instead of this we have on our books forty-one thousand names.

We are justly proud of THE SPIRIT OF MISSIONS. It brings us the latest news from the mission field. It keeps us in touch with the plans of the National Council, its various Departments, and The Woman's Auxiliary. Its form and content are admirable. Our friends of other communions speak of it frequently in appreciative terms. Now, when many periodicals have found it necessary to raise their subscription, THE SPIRIT OF MISSIONS still continues at one dollar per year.

Can we not hope that there will be no family in the Church without this monthly record of what the Church is doing to carry out her world-wide program? It is one of the strongest of missionary agencies. There are many instances of awakened interest in the heart of one “who does not believe in Missions,” through reading—because a friend had sent them a subscription—the vivid, simple chronicles of those modern miracles wrought continually on the mission field.

Will you not help by assisting the Auxiliary member who, in your parish, is working for an increased circulation? It may be that no such representative has yet been appointed. If such is the case, perhaps the mat-

ter might be brought before the branch at a meeting in the near future with the result that one would be found to undertake this most important service.

At this time our thoughts are turning to the blessed season so near at hand when our friends are particularly in our minds and hearts. What better Christmas Gift could you send to a friend than a subscription to

THE SPIRIT OF MISSIONS? Such a gift would mean an opportunity for more information as to what the Church is doing in the various fields. It would give a new vision of great undertakings; it would help to broaden their horizon, so that in mind and spirit they may compass that vast field, The World, for whose knowledge of the inestimable gift sent at Christmastide we are responsible.

The American Church Institute for Negroes

AMONG the many gifts which have been received by the trustees of the Institute none has been more appreciated than two splendid gifts from the distinguished Hebrew, Mr. Julius Rosenwald of Chicago. He has contributed \$10,000 each to the building and equipment programs at St. Paul's School, Lawrenceville, Va., and the Fort Valley School, Fort Valley, Ga., payable in each case as the last \$10,000 towards the objectives of these two schools, viz. \$215,000 for St. Paul's and \$300,000 for Fort Valley. It is a significant thing that a distinguished Hebrew has contributed so generously to the building and equipment program at these Church Institute Schools.

Mr. Rosenwald is the originator of one of the most practical and helpful forms of philanthropy in this country. The fund established by him to assist Negroes to get better school houses has been attended with happy results. Mr. Rosenwald's original purpose in establishing the Rosenwald Fund has been somewhat amplified in recent years. Occasionally in times past he gave personal benefactions to assist in securing buildings for schools for Negroes which were run at public expense. In recent years, however, recognizing the splendid work being done by schools not under public direction, he has in exceptionally meritorious cases made contributions to schools for Negroes which are under the direction of some branch of the Christian Church. Mr. Rosenwald is a true steward of God's bounty. These generous benefactions will be received with sincere ap-

preciation by our Church people and will doubtless stimulate many others to emulate his example. The Presiding Bishop has sent a message of special thanks to Mr. Rosenwald.

The money now being raised for building and equipment of these schools is part of the official program of the Episcopal Church, as authorized by the last General Convention.

Another incident of interest to all Church people is the election at the last meeting of the Board of Trustees of the Institute of Mr. Wallace A. Battle, formerly President of the Okolona School at Okolona, Mississippi, as Field Secretary of The American Church Institute for Negroes. In this act the Institute conferred upon Mr. Battle the distinction of being the first Negro appointed as a member of the General Staff of the Church. Mr. Battle was the founder of the Okolona School and was its Principal for nearly twenty-five years. During this period, he not only built up one of the most influential schools for Negroes in the State of Mississippi, but acquired a high reputation for integrity, practical achievement and Christian character. He numbers among his friends, not only a great many of his own race, but many of the leading white people of the state. Mr. Battle is also widely known in the North. He is a graduate of Berea College and holds the degrees of A. B. and M. A. from that institution. He is an exceptionally good public speaker. The Institute feels that his services will be of great value in building up its Schools throughout the South.

Cooperating Agencies

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

Brotherhood of St. Andrew

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

ACOURSE of Bible lessons has been arranged for by the national Brotherhood of St. Andrew for the use of men's Bible Classes, according to General Secretary Leon

C. Palmer, and will be ready for use beginning January first. The subject of the first six months' course will be *The Gospel of the Son of God* as given in the Gospel according to St. Mark; this will be followed by a six months' course on *The Beginnings of the Church* based on the Book of Acts.

The general plan of the course is to take the outlines suggested by the International

Council of Religious Education, with the general helps issued by publishers of recognized standing, and supplement these with a booklet issued quarterly adapting them to the needs and teachings of the Church. These booklets are being prepared by a group of representative Church leaders and theologians, including the Right Rev. Thomas C. Darst, D. D., Chairman of the National Commission on Evangelism; the Right Rev. Campbell Gray, D. D., Bishop of Northern Indiana; the Rev. Theo. R. Ludlow, D. D., secretary for adult education in the Department of Religious Education of the National Council; the Rev. Chas. W. Lathrop, D. D., executive secretary, and the Rev. H. W. Foreman, secretary for Rural Work in the Department of Christian Social Service; Dr. Burton Scott Easton, Dr. Charles H. Boynton and Prof. D. F. Forrester, of the General Theological Seminary; Dr. Gardiner L. Tucker, executive secretary of the Department of Religious Education in the Province of Seawane, and Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia.

It is expected that the price of the complete course with all helps for the teacher will be \$2.00, while the pamphlets giving the weekly lessons for the members of the class will be forty cents per annum. Orders may be addressed to the Brotherhood of St. Andrew, Church House, 202 South 19th Street, Philadelphia.

BY action of the National Executive Committee of the Brotherhood of St. Andrew at its recent meeting, the Right Rev. John G. Murray, D. D., Presiding Bishop of the Church, was elected Honorary President of the Brotherhood and on October 31st his acceptance was received. In his letter of acceptance he said: "I am acting affirmatively because of my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time. Especially is there a vocation for it in the carry-on work of the Bishops' Crusade and by return to consecrated service along the lines of first principles, with Divine guidance and blessing, the members of the Brotherhood will find immediate and continuing opportunity for the successful accomplishment of their original purpose. With such mind and in such endeavor I shall esteem it a privilege to cooperate most heartily."

In a later communication to Leon C. Palmer, General Secretary of the Brotherhood, Bishop Murray called upon the Brotherhood to enlist, train and inspire ten thousand men and boys to help carry out the Church's Program of Evangelism. The Brotherhood communicated this request to its constituency and invited the clergy of the Church in general to cooperate in this endeavor.

The Girls' Friendly Society in America

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

WHILE the fiftieth anniversary service of the Girls' Friendly Society was being held in Boston on November 5th, the little group of girls in the branch at Cordova, Alaska, gathered together for the special service that branches throughout the country were asked to hold on that day.

The Cordova branch was two years old on October 20th and celebrated the event with a "big party" to which mothers and teachers were invited.

The girls made all the plans and preparations themselves, each one having her own special task.

Grace before the meal was served was said by a little native girl, who realized to the full the responsibility resting upon her.

Bishop Rowe was a recent guest at a meeting of the Cordova branch, also Miss Hill from St. John's-in-the-Wilderness, for whose mission the children at Cordova have been doing some work.

Cordova has for some time been in charge of the Rev. Leicester F. Kent. Mr. Kent has now been made Archdeacon of the Yukon, with headquarters at Ft. Yukon. He will have charge of all the missions in the interior of Alaska. Mrs. Kent has been a most efficient leader of the G. F. S. in Cordova and has made it one of the most active branches in Alaska. She will be greatly missed.

Daughters of the King

MISS JULIA N. MCLEAN, *Publicity Chairman*
Portland, Connecticut

THE Daughters of the King wish to express their appreciation of the courtesy offered them by THE SPIRIT OF MISSIONS in giving them space on the page of "Cooperating Agencies."

By a resolution passed at the last Council Meeting, the Daughters of the King put themselves on record as wishing to cooperate in every possible way with all other Church Organizations, particularly with the Woman's Auxiliary, the Girls' Friendly Society, the Brotherhood of St. Andrew, the Church Mission of Help and the National Commission on Evangelism.

In parishes where there are chapters of the Daughters of the King they have asked if they might have the All Saints' Day offering for extension work. In making this request they do not intend to interfere with any established uses for that offering.

Mrs. George H. Ames, the vice-president of the Council officially represented the order

THE NATIONAL COUNCIL

at the Fiftieth Anniversary of The Girls' Friendly Society in Boston.

In Nashville, Tennessee, Bible Classes are held each week at the penitentiary and other city institutions by the Daughters of the King. Mrs. Charlton Rogers and Mrs. Elizabeth Frye Page have been instrumental in organizing these classes and in training teachers.

At the meeting of the Daughters of the King of the Province of Sewanee held in October, Bishop Reese of Georgia made a stirring address on "How to Help the Woman Who is in the Dark to Find God."

The Daughters of the King in the Province of Sewanee have shown rapid growth in numbers during the past year. There are now nearly two thousand members in the fourteen dioceses in the Province.

At the Diocesan Assembly of Connecticut, held at Trinity Church, Hartford on November 5th, the officers were re-elected for a second term. At the afternoon session, Miss Elizabeth Colladay spoke on her work in the Philippines.

The Seamen's Church Institute of America

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

THE Seamen's Church Institute of Newport is possibly the most unique Institute flying the flag of our national society. Here at the great Naval Training School young men, mere boys, from every port of our country are passing through a process whereby they are made into sailors fit and prepared for their career in the Navy.

Living under the stern discipline of the Training Station these boys experience a tremendous reaction through their hours of liberty ashore and it is at this time that the Institute employs every effort to lessen the power of this reaction and influence these young lives through this critical period. Most of these lads are away from home for the first time and our purpose is to provide as far as possible such a home atmosphere throughout the Institute that the boys may find here a solace for that loneliness and homesickness which so often create despair and lead to the dance hall and pool room with all their attending and alluring temptations.

The Newport Institute does many other things, however, beside serving young men under the Naval Training, and through its staff tries to stand by each individual as a personal friend and adviser if needed. Men from the ships of the fleet, older and more experienced, coming from everywhere, going everywhere, share the comforts and the privileges of the men stationed ashore. Men

from the Marine Corps and the Army, tow-boats and barge men, men from the Coast Guard and Lighthouse Service and fishermen from Maine and the Provinces, all go to make up a great family. To provide that this family shall be protected while ashore, to provide opportunities for comforts and conveniences which every man who goes to sea has more than earned, to enable them to transact business and safeguard their money with the greatest safety and the least difficulty, to visit them when they are sick and to do countless other things for them, is the work of the Institute and a work in which we believe many will want to have a chance to help. Our Chaplain writes:

"It was cold and a storm was not far off and there were only two boys left in the big comfortable reading room when closing time came. Easy chairs had overcome them and they were sound asleep. We could not leave boys sleeping in chairs and the little room we had for overnight guests was spoken for long before, but these boys seemed so young and so good that we just had to think of two homes where there were vacant beds and lonely parents. So we put an empty room in commission and in a short time two youngsters were in beds for the first time after two months of hammocks. After a hearty "Goodnight" one of these lads called after us, 'Say, this is the seventh Heaven!'

"It is our daily experience that to entertain strangers is often to entertain angels unawares. The glimpses we get into minds and hearts and souls convinces us more and more that men and boys are ever so much more good and wholesome than some people would try to make us believe."

Church Mission of Help

MRS. JOHN M. GLENN, *President*,
Room 301, 1133 Broadway, New York, N. Y.

THE National Council of the Church Mission of Help has added a second field worker, Miss Florence Sanford, of Newport, R. I. to its staff. Miss Sanford has been a member of the staff of the New York diocesan CMH. society and last summer was the case worker placed by the society in charge of the McLean Farm vacation home. In October Miss Sanford began her work on the national staff by conducting a short institute in Cleveland, Ohio, and by visiting other cities within that diocese for the purpose of explaining CMH.

Church Mission of Help in the diocese of New Jersey entertained the National Council of the organization at its autumn meeting in Trenton on November 3rd. Bishop Matthews was celebrant at the Holy Communion, and the members of the council were grateful for the presence of both Bishop Matthews and

THE SPIRIT OF MISSIONS

Bishop Knight during the business sessions of the day. The appreciation which is felt for CMH. by the communities where it is at work, was attested by the presence of representatives of other agencies who met with the Council for the luncheon which the New Jersey CMH. provided at the parish house.

"Does Westchester County need CMH.?" was the question laid before more than one hundred men and women at the annual luncheon meeting for CMH. in the Archdeaconry of Westchester, held at Bronxville in October. That question has been repeatedly asked since 1920 when the New York Diocesan Board of CMH. opened a branch office in White Plains. The Committee who sponsored the work, and Mrs. J. J. FitzGerald, the Field Secretary for Westchester, now come before the parishes with an affirmative reply which is made with confidence because of their experience with the problems of more than 500 girls of their communities who have received individual care during these years.

The social agencies, the churches, and many citizens all affirm that Westchester County needs CMH. in dealing with unadjusted young people. Their experience is only typical of that in many other districts. CMH. is no longer regarded as an agency adapted merely to highly organized urban communities. It is filling a need in rural districts, in smaller towns and cities, and, from the Westchester experience, is well suited to the life and needs of the most highly-developed suburban districts. The problem of further extension in the diocese of New York now lies before the Diocesan Board and they look for a sympathetic support of Church people in their effort to reach out into the northern part of the diocese. This task of extension is one of the duties to be undertaken by the recently appointed Executive Secretary, Miss Mary S. Brisley.

The Church Periodical Club

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

AN Archdeacon writes: "The wonderful box of books arrived safely yesterday. What a gift! Our hearts just bounded with joy. I had been skimming through my few books to cull a few for the State College for use by the members of our College Club and I was just hoping that my good deeds might find acceptance with our Heavenly Father. But He has given me, through you, much more than I had given. Some of the books I had on my list, hoping I might be able some day to pinch a little money here and there from my store to get those books. Now I have them right here in my office in the basement of our home. I dipped into McCutcheon's *Story of Africa*. It was just like throwing off twenty years to go back to

the veld and bush and to recall the hunters whom I had known and the stories I had almost forgotten.

"We have a new, beautiful library at the Teachers State College, but there are few if any books on the Church. Yet the college curriculum provides for a major and minor in philosophy and Bible Literature. And the few books I have been able to place in that library are already being used. The people out here seem to be obsessed with the Henry VIII fable and I have tried to correct that false impression by saying 'go up to the library and see what you can find there.'

"The devotional books I also greatly value. In this go-ahead generation meditation is almost a lost art and Thomas and Jeremy are great helps in the true study of the inner psychology.

"I am keeping your wonderful box for myself for the present, but by and by some of the books will begin to drift into the college library and thus your gift will be shared by the teachers who are going out into this western country.

"You are doing a noble work. May our dear Lord give you more and more success in that work! Everybody in the Archdeacon's house says 'Thank you and thank you again.'"

It is hoped that many readers of the Archdeacon's letter will immediately search their own shelves and prepare to share some of their treasures with other hungry minds and souls.

Much good is already coming to the Church Periodical Club by means of its space in THE SPIRIT OF MISSIONS.

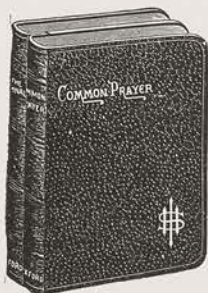
There has been response to the special appeals for hymnals and for recreational reading for the staff at St. Luke's Hospital, Tokyo, and now comes an offer of the Pulpit Commentary and other theological books from one of the most northern parishes in California.

Persons who were apparently unaware of our existence are also writing to ask how to make their magazines useful, or showing their interest in some way. The C. P. C. is grateful for this opportunity to make its work known.

SOME urgent requests have been received lately for sets of the *Book of Knowledge*. Take notice, you who have outgrown your own sets, and give them the opportunity to gladden the hearts of other children as they once gladdened yours.

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LEWIS B. FRANKLIN, *Treasurer*

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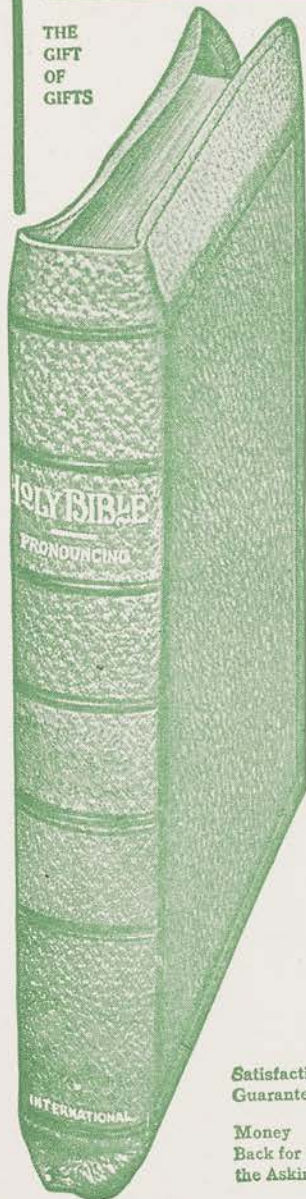
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cented and divided into syllables
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LARGE BLACK FACE TYPE

SPECIMEN OF TYPE

and of Ar'pad? where are the ge
Seph-ar-va'im, He'na, and I
have they delivered Sa-ma'ri-a
mine hand?

35 Who are they among all the
of the countries, that have deli

IT ALSO CONTAINS

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Fortunes Have Been Found in Old Attics and Store-Rooms

High Prices Paid for Old Stamps on the Original Envelopes

MANY OLD STAMPS, both U. S. and Confederate, are worth from \$50 to \$5,000 each. Not all old stamps are rare, but generally speaking, the most valuable ones are of the old issues. Collectors during the past few years have been studying postmarks as well as stamps so that today nearly all old stamps are worth more on the original envelopes than those which have been cut off. A rare stamp removed from the envelope while still valuable, is worth from 10% to 50% more when on the envelope.

When clearing out attics and storerooms, old correspondence is often destroyed. There may be good reasons for burning letters of a private nature, but the envelopes bearing stamps should be saved and sent to Mayor Brooks of Marshall, Michigan.

Mr. Brooks requests the readers of THE SPIRIT OF MISSIONS to make a thorough search through old trunks for correspondence running from 1845 to 1865. The letters may be saved and the envelopes (or folded letters) sent to him for inspection and appraisal. He will examine them carefully and make a prompt report. No one is obliged to sell unless Mr. Brooks' offer is acceptable. In the event the envelopes are not purchased, he guarantees to return them in good order.

The stamps especially desired are U. S. and Confederate, but Canadian, Hawaiian and other foreign issues are purchased provided they were used before 1865. The majority of stamps used after that date are extremely common and of little or no value.

Mr. Brooks is a private collector who

during the past three years has paid thousands of dollars to people answering his advertisements. Loose stamps he does not buy except very old issues unused, or mounted collections formed before 1880.

Revenue stamps, such as found on old photographs, deeds, mortgages, etc., are not wanted. Other things like old coins, Confederate money, old books or relics, may be of value but he is not interested in these. He is, however, willing to appraise and submit offers on old autograph letters of men who were prominent in early American history—Franklin, Washington, Jefferson, Adams, Marshall, Hamilton, etc.

Besides the rare stamps, Mr. Brooks buys thousands of duplicates of the commoner varieties for study purposes, so nothing should be thrown away even though many stamps may appear to be exact duplicates.

No dates or other marks should be written as these are not needed and are often hard to remove. Bunches of envelopes should be well wrapped and protected with cardboard to prevent wrinkling or damage in the mails. If sent by registered mail Mr. Brooks agrees to refund the postage expense.

If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting either to be burned or sold for large sums. Before destroying such envelopes or folded letters investigate their value.

Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 284, Marshall, Mich.



MAYOR H. C. BROOKS
of Marshall, Mich., Stamp Expert