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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XC DECEMBER, 1925 No. 12

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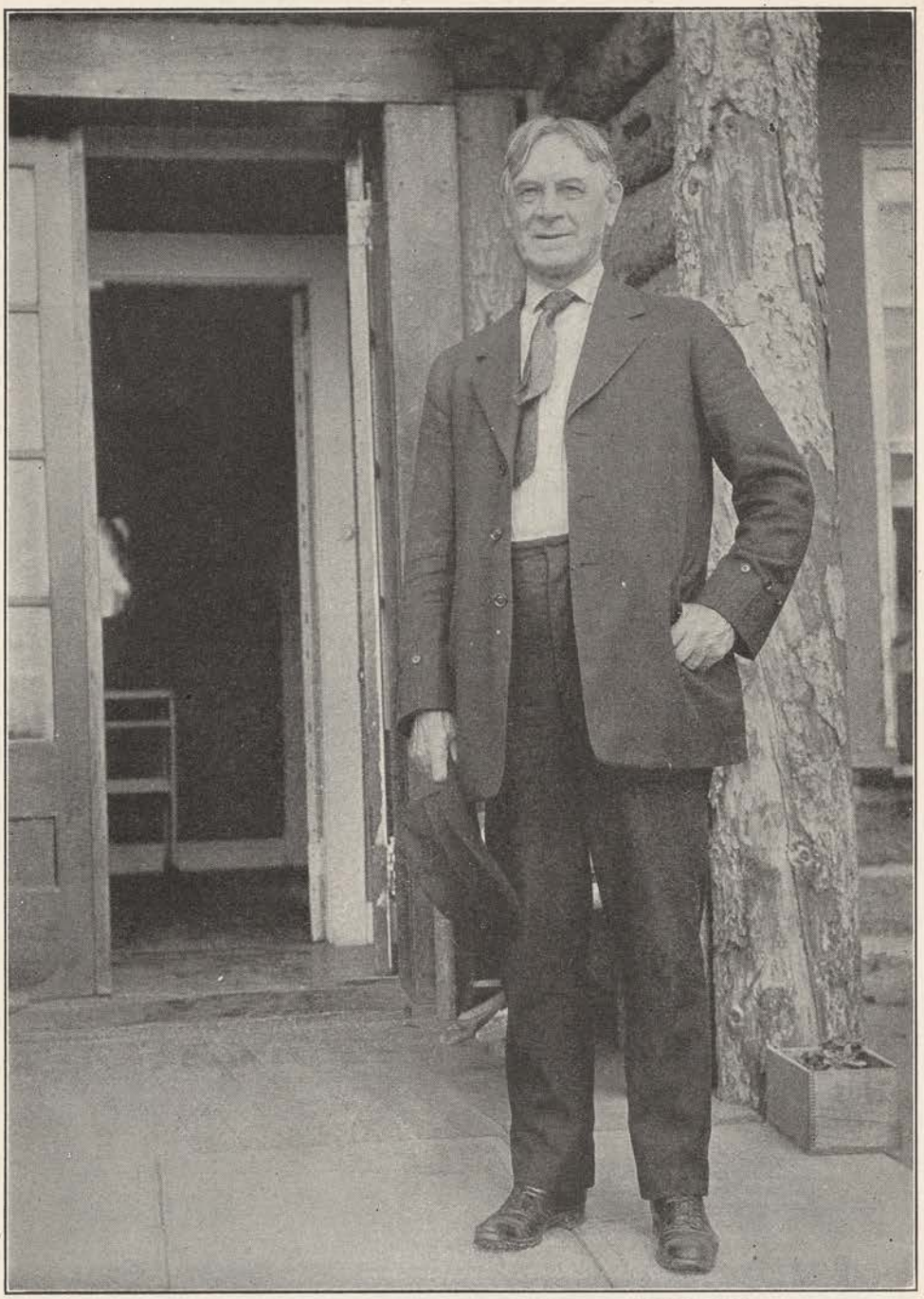
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THE RIGHT REV. PETER TRIMBLE ROWE, D.D.
Bishop of Alaska

Bishop Rowe was consecrated on St. Andrew's Day, 1895. For thirty years he has traveled from end to end of his enormous field, by dog team in the winter, on his launch in the summer. This photograph shows him standing at the door of the Hudson Stuck Memorial Hospital, Fort Yukon, during last summer's epidemic. (See page 754.)

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A Review of Conditions in China

The Situation as It Appears to Dr. John W. Wood

Open Letter From a Group of China Missionaries

Viewed From the Inside by the Rev. W. P. Roberts of Shanghai

Present Conditions in China

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

Executive Secretary, Department of Missions of the National Council

ONLY one statement can be made with certainty about present conditions in China: They are complicated and confusing. It is unfortunate that while the international conference on tariff autonomy for China has been sitting in Peking, civil war should be threatening in the provinces. Every friend of China will deplore any internal dissension that suggests inability to maintain that degree of political stability needed to secure the confidence of other nations.

Three military leaders seem to control the immediate future. Of these the strongest is Chang Tso-lin, unhappily famous for his exploits as a bandit in Manchuria. His following is chiefly in North China, although Sun Yat Sen, in the months before his recent death, was evidently planning to act with Chang and so bring about a degree of concert between North and South. Some Chinese and foreigners believe that Chang, in spite of his unenviable record, may yet prove to be the strong man China needs to lead her into the path of peace and progress.

Feng Yu-hsiang is widely known as "the Christian general." His course has been somewhat erratic of late and his critics question both his disinterestedness and his Christian character. Moreover, some of his utterances have indicated strong anti-foreign feeling. Bishop Norris of Peking, who had a part in leading General Feng into the Christian faith, reports that in northwest China, where Feng's chief strength lies, he is doing much for the welfare of the people. He may tax them heavily, but he uses the money for public improvements, not for private purposes. His temperament and capacities seem to fit him better for service of this kind rather than for the enormous task of reconstructing China's government. He has recently announced his intention of starting a school for training chaplains in theology and industrial work. As he proposes to give the training in a six months' course he may find his well-intentioned plan unsuccessful.

Wu Pei-fu is the conservative leader of central China. He is neither so ruthless as Chang nor so prolific in plans for public welfare as Feng. Of late he has not been much in the foreground. Recently Wu and Feng have seemed disposed to join forces in challenging the power of Chang Tso-lin. They appear to have the upper hand in Peking, while Chang has retired towards his

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Manchurian strongholds. Ascendency in Peking means control of the central government so far as there is any. Chang's puppet president, Tuan Chi-jui, has been removed from the capital.

Sufferings of the People

Meanwhile the Chinese people generally are having their usual experience. They are suffering oppression at the hands of all the militarists, with the exception of those controlled by General Feng. Press gangs scour the country, forcing men and boys into the armies. Families are wrenched apart in complete disregard of personal feelings and social tradition. Towns and villages are looted; poor and rich are robbed of their possessions to supply funds for selfish warfare. Transportation lines have been commandeered and in some cases badly wrecked.

Vast numbers of Chinese are crowding into the foreign concessions against which the members of the Students Union were declaiming so violently a few months ago. It is a condition familiar to all foreign residents in China. An amusing instance of unconscious inconsistency is reported by Dr. Theodore Bliss of our Church General Hospital in Wuchang. Last June, when the anti-foreign feeling was at its height, student orators on the streets of Wuchang set forth to Chinese crowds the sins of the foreigners until their voices failed. Then they came to the foreign hospital to have their throats treated, so that they might return to the streets and more effectively discharge their self-imposed task. The only other explanation is that they regarded the hospital as so thoroughly Chinese in spirit and purpose, as indeed it is, that they naturally made use of its facilities.

International Conference Meets

Shortly before Christmas, the international conference to consider the question of extra-territoriality will meet in Peking. What effect the present condition of China's internal politics will have upon the deliberations and decisions of the conference remains to be seen.

United States Desires Readjustment

Meanwhile, it should be remembered that as long ago as 1903 the United States in a treaty with China recognized the desirability of a readjustment of the matter as soon as the Chinese government demonstrated its ability to give proper protection to the rights of foreigners. The nine powers negotiating the treaty concerning China at the conference for the Limitation of Armaments, in Washington in 1922, agreed to respect the sovereign independence and territorial and administrative integrity of China, and to provide for full and unembarrassed opportunity for China to develop and maintain an effective and stable government.

There has been unfortunate delay in the meeting of the conference to consider these matters. China was responsible for the initial delay. In view of internal conditions, she asked that the conference should not assemble as promptly as had been proposed. It is increasingly evident to students of China that her greatest and most difficult problems lie within herself. Their solution involves the establishment of a stable and just government, the realization of national unity and the adoption and enforcement of enlightened laws.

Privileges of Missionaries

Much has been said, and not without justice, of the international agreements described as unequal or unilateral treaties. Under these, missionaries enjoy certain privileges of residence, travel and holding of property not specifically accorded to other residents. While missionaries are not unanimous in their judgment, it is the majority opinion that they do not desire that their legal rights as residents in China should rest upon the so-called toleration clauses in the existing treaties. They prefer that in future their legal rights and liberties should be those freely accorded to them by China as a sovereign power. They confidently ex-

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pect that China will provide for full religious liberty such as is guaranteed by all modern and enlightened governments.

So too, in the matter of extra-territoriality, missionary opinion is not unanimous, but, in general, it may be said that missionaries are more than ready for the withdrawal of present arrangements and the substitution for them of such provisions for the administration of justice and the protection of life and property as may be mutually agreed upon in equal conference between China and other nations.

The Church Goes On

In the midst of all the uncertainty, political, social and industrial, characteristic of present-day China, the Christian Church goes steadily on, serving the nation. The work of our own Church has some outstanding advantages because of the bringing together of the missionary, the Chinese workers and the members of Chinese congregations in the Sheng Kung Hui. The leaders of the Church's work in China have been especially wise in following the method of organization and administration of our Church in the United States.

Each of the three dioceses in China, established by the work of our American missionaries, now has its own diocesan convention in which the missionaries are largely outnumbered by the Chinese clergy and lay delegates. For instance, at the synod of the diocese of Kiangsu (which we know as the Missionary District of Shanghai) there were present at the diocesan convention last May sixteen American clergy, twenty-four Chinese clergy and twenty-eight lay delegates, all Chinese. Similar proportions would obtain in the dioceses of Anking and Hankow. In most of our Chinese congregations work is proceeding normally and effectively with hearty good will existing between the Chinese and American members of the staff and the Chinese members of the congregations.

Some apprehension was felt during the summer with regard to the effect of the events of last June upon our school work. In most instances the schools opened in September with a full enrollment. In some cases many more pupils applied for admission than could be accommodated. It seems evident, as has been pointed out by Dr. Edward H. Hume, the head of the Yale Mission in Changsha, that misguided students were chiefly responsible for the unfortunate feeling developed early in the summer. Much misrepresentation and many exaggerated reports have appeared in the Chinese press and have been sent abroad.

Boone University has begun its academic year with a full enrollment. At St. John's, in Shanghai, the number of the students is rather more than one-half the number of the preceding term. St. James', Wuhu, and St. Paul's, Anking, are the only other schools that have suffered any serious falling off in attendance. Mahan School, at Yangchow, has been closed for the year.

Our schools in China, in conference with one another and in consultation with the Department of Missions, will shortly have to consider what action to take in view of suggestions coming from some quarters, both Chinese and foreign, that attendance upon Christian worship and classes for Christian instruction should be made voluntary rather than obligatory.

Judging from past experience the events of the year 1925 will result in a deepened appreciation on the part of the Chinese of the place of Christianity in, and its message for, Chinese life. We will be wise therefore to plan now to reinforce the mission staff and enlarge and improve our equipment. That new and greater opportunities for extension will appear is practically certain. That calls for large service will come to the Church is inevitable. We must be ready to move forward to embrace each opportunity and to respond to each call for service.

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China Missionaries Send Open Letter on Situation There

Sympathy, Patience, Unselfish Assistance, Asked on Part of Christian Nations

American Church Mission
Kuling, China
August 22, 1925.

TO the Right Rev. Thomas F. Gailor, D.D., President of the National Council, 281 Fourth Ave., New York, N. Y.

Right Rev. and dear Sir:—In view of the serious situation which has recently arisen in China, and its intimate relation not only to the future peace of the world, but more particularly to the success of Christian missions in the Orient, it would seem the duty of every Christian to do all in his power to bring about a just solution of the difficulties. In the hope of aiding American Churchmen to gain that true understanding of the issues involved which is essential if wise action is to be taken, we, the undersigned, missionaries of the American Church in China, seek, in the following open letter to you, to state what we believe to be certain important factors in the present unrest in China, and the spirit in which alone the problem can be permanently solved. We do not profess to speak for the whole missionary body, but we are confident that we express substantially the views of many of our fellow-workers.

Although in the present time of emotional stress and international misunderstanding, it is exceedingly difficult to think dispassionately, yet it is essential that men of good-will should endeavor to do so if improved conditions are to result.

We believe that the Chinese are correct in saying that the present widespread ill-feeling is due fundamentally to a sense of grievance which the Chinese feel, owing to grave injustices suffered by their nation in the past at the hand of foreign Powers, and that the only permanent and satisfactory solution is one which will remove that sense of wrong by generous and large-minded action on the part of those same Powers. Such factors as Bolshevist propaganda and student anti-Christian agitation are undoubtedly contributory causes of the present unrest, but it is abundantly plain that there are tens of thousands of Chinese quite untouched by these influence, who are, nevertheless, smarting under a sense of injustice.

We desire to record our conviction that the attitude of all foreigners in China should be of a character becoming guests in the home of a friend, that is to say, courteous and considerate, especially as we recall that in the countries from which many of us come there are restrictive laws against the residence of Chinese. The failure of many foreigners to make any serious effort to understand Chinese civilization, with its riches of history, poetry, philosophy, and art, breeds an attitude of racial pride, which is rightly resented by a people of such established culture as the Chinese. We deplore, with a recent writer, "the attitude of arrogant superiority . . . with which many members of the Western communities in the Treaty Ports, with, however, notable exceptions, habitually regard and treat the Chinese in their own country." Our enthusiasm for the material and spiritual accomplishments of Western civilization should not blind us to the high intellectual and spiritual attainments of the Chinese.

In this connection we should like publicly to express our gratitude for the unnumbered acts of kindness we have received from Chinese friends. No one can live for long in close con-

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tact with the Chinese and fail to recognize their innate spirit of courtesy, their responsiveness to kindness, and their high capacity for friendship.

It is in the sealing of such bonds of fellowship that we wish to place our trust for personal protection. He who is among friends needs to carry no gun at his shoulder. Physical force is a protection only so long as it can inspire fear. It cannot displace hate, but rather inspires and increases it. The stronger the bonds of friendship and love, based on mutual service, the less need is there for force. We should recognize that our use of force is the measure of the feebleness of our love.

In the present disturbances in China the places where foreigners have been chiefly subjected to the attacks of angry mobs have been in almost every case those where gunboats, or other symbols of foreign force, were close by. It is open to question whether foreigners were not less safe in a foreign concession just because the concessions drew the violence of the Chinese. All through this great land of China, in hundreds of places where foreign missionaries have been at work, far from the possibility of any foreign military protection, the protection of the Chinese officials and police has been such that not one single foreign life has been lost. A foreigner was fatally shot on the borders of the foreign settlement in Shanghai, another was killed on the outskirts of the concession in Hankow, and another lost his life in the concession at Canton, but so far as we are aware no foreign life has been lost in places far removed from foreign military influence. As one of our Anglican bishops said, after having taken without incident a two weeks' journey through inland China, "I have spent twenty years in China, and have never lived within four hundred miles of a foreign gunboat."

The great missionary heroes of Church history, ancient and modern, have not required a guarantee of personal security before volunteering to preach among the heathen the unsearchable riches of Christ. St. Augustine in England, St. Boniface in Germany, and Livingstone in Africa, to pick three names at random, did not carry on their labors for the Prince of Peace under military protection, and we who write this letter are prepared to see the withdrawal of foreign gunboats from the interior waters of China, resting our safety on the providence of our Heavenly Father, and on the goodwill and protection of the Chinese. In preaching a Gospel of the triumph of love over force, of right over might, we are increasingly convinced that our cause is immeasurably weakened by our connection with rights and privileges gained and maintained through the use of foreign military force. We, therefore, wish to free ourselves from such rights and privileges, and to this end express our desire to waive the special privileges of extra-territoriality. We are willing to be governed by Chinese laws, and in case of danger to our persons or property, we desire no other protection than that afforded by the Chinese authorities. In case of personal injury or death we wish our government to make no demand for punishment or indemnity. We would make our appeal for a more earnest effort on the part of all Christians toward the upbuilding, through justice, conciliation and humility, of that spirit of fellowship and love which will make appeals to force increasingly unnecessary.

As American citizens we desire to express our respectful appreciation of the high-minded attitude taken by our President during the past few months in the negotiations between the Powers *vis-à-vis* China. In the face of the evident opposition of other Powers who would indefinitely postpone consideration of China's demands, our Government has consistently sought to win for China an impartial hearing and just treatment.

The China of today is not the China of a generation ago. It would seem inevitable that the period of

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profound transition through which China is passing should be a time of unrest. The present intellectual and cultural changes in China are a more far-reaching *Renaissance movement* than that of the 15th century in Europe. Further, there is taking place a *Reformation in religious thought* more radical than the movement of the sixteenth century, associated especially with Luther. In addition, China is in the midst of *political changes* more profound than those of the French Revolution, or the American fight for independence. Superimposed on all this, is the *industrial transition,* made more acute than in the West by the impact of Western Powers, with all their developments of science, and immense financial strength. All of these changes, which in the West came largely as slow evolutionary processes, separated by centuries, are intensified in China by being concentrated within a decade or two. It would not be strange if the taking in of countless new ideas from the West, together with the re-evaluation of many of the old ideas in China, should cause temporary indigestion. Nevertheless, in spite of the apparent chaos in China today, marked progress has been made in many things, and what China has a right to expect from nations calling themselves "Christian" is sympathy, patience, unselfish assistance, and the early removal of the fundamental causes of international friction through treaty revision.

As we plead for this from the West, however, we ask our Chinese friends, in their eagerness to abolish "unequal" treaties to remember that equal rights and equal privileges entail equality of responsibility. If foreigners are to be judged in Chinese courts, then the latter should be purged of their present corruption, and brought into much closer proximity than they now are with Western standards and ideals of justice. If China wishes to be treated as an equal in the family of nations, she needs to do a lot of housecleaning, such as the disbandment of needless and undisciplined soldiery, the redeeming of political life from self-seeking and dishonest officials, and the suppression of the opium traffic. But in struggling with these domestic problems, China ought to have the coöperation of the West, as, for instance, in such matters as the enforcement of the embargo on the importation of arms and narcotics.

We believe it to be essential to the future peace of the world that men and women of Western nations shall make a conscientious effort to coöperate with the aspirations of all those Chinese who are laboring constructively for a better China, for the emergence of which we look with confident hope, believing that this nation with a history and culture so venerable, and national characteristics so worthy, has a great contribution to make toward the upbuilding of the Kingdom of God among men.

Faithfully yours,
ROBERT E. WOOD, *Priest.*
EDMUND L. SOUDER, *Priest.*
EMILY L. RIDGELY, *Deaconess.*
JULIA A. CLARK, *Deaconess.*
MARY L. JAMES, *M.D.*
HARRY B. TAYLOR, *M.D.*
MARIAN DEC. WARD.
HAROLD S. GRAY.

THE REV. R. E. WOOD has spent twenty-seven years in China. He is now in charge of the Church of St. Michael and All Angels, Wuchang. Mr. Souder, who went to China in 1914, is chaplain of St. Hilda's School. Deaconess Ridgely and Deaconess Clark have served for fifteen and twelve years respectively; they are both stationed at Ichang. Dr. Mary L. James is the well-known head of the woman's side of the Church General Hospital, Wuchang, of which she took charge in 1913, and Dr. Harry B. Taylor is equally well known as the head of St. James Hospital, Anking, with a record of twenty-one years' service. Miss Marian DeC. Ward is a volunteer worker who has spent much time in China and Mr. Harold S. Gray has taught for three years in Boone University. [*Ed.*]

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The Situation in China as Viewed from the Inside

Violent Agitation a Thing of the Past—International Conference the Right Way Out—Little Opposition to Christian Churches

By the Rev. W. P. Roberts

Missionary for Eleven Years in the District of Shanghai

MANY conflicting reports about what has been happening in China seem to have appeared in American papers. This leads me to venture giving my version and interpretation of the political outburst of the past summer.



THE GATE AT ST. JOHN'S UNIVERSITY, SHANGHAI

The agitation started in an effort to regain immediately those sovereign rights which had been conceded by China to other nations through past treaties. The more important of these rights are: (1) control of the tariff (which foreign powers have supervised as security for indemnities and loans); (2) settlements and concessions leased to foreign powers for a period of years (not yet expired by any means); (3) extra-territoriality.

Nature of the Agitation

The making of these past treaties is a matter of history and is open to all to read about. Chinese patriots now call such history a record of pure and undefiled imperialism on the part of the western powers and regard all past treaties as unjust to China. Most of us will readily agree that there has been too much imperialism about the West and that China has often been treated unfairly, but we cannot do what the Chinese are now doing and omit all reference to Chinese imperialism and selfishness and corruption, all of which went to make past treaties a necessity. Foreign trade and life in China would have been impossible without some such treaties as were made.

The time has now come for the revision of these treaties and the Washington Conference in 1922 paved the way for such revision. The students' agitation this summer was for the immediate abrogation and "abolition" of these treaties and for the forceful wresting back of the foreign concessions. Their propaganda led to the attacks upon the concessions at Shanghai, Chingkiang, Hankow, Kiukiang and Canton. Even men like Gen. Feng came out openly for war with Great Britain. That many good Christian missionaries from the West gave their sympathy to this agitation was amazing. Fortunately this violent agitation is a thing of the past in most parts of China and through the patience and control of the Western powers and of the better element in China, the only lawful procedure is now to be followed: the calling of international conferences to discuss and settle the disputes.

As I write, the Tariff Conference is about to meet and the Extra-territoriality Conference meets in December (if China can keep from civil war in the meantime). The more violent type of patriotism may show itself again, especially if the terms agreed upon at the conferences are not such as to please the students; but we hope that the experiences of the past summer have taught the Chinese a lesson in law and order and moral control, and that the Western powers are ready to deal fairly with China, the era of exploita-

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tion being a thing of the past. What is necessary is that China should assume the obligations of equality with other powers.

The Incident Which Caused the Outbreak

In Shanghai on May 30th several students were arrested for violating one of the Laws of the international settlements. They were followed to the police station by disapproving friends and hangers-on. The crowd grew, would not disperse, was driven back a block or so by the police (no shooting taking place), but finally so outnumbered the police that the latter had to retire to their police station. The crowd grew angry and tried its best to rush the station. The English police officer fired a shot into the air as a warning. No effect. He ordered the Sikh police under his charge to fire into the attacking crowd which soon dispersed, leaving a few dead and wounded.

After many ups and downs a judicial inquiry is now being conducted in Shanghai to study this whole business and to try to determine where the guilt lies. Ten foreign nations have joined, under the leadership of three judges, one Japanese, one British, and one American. The Chinese consistently refuse to take any part in this inquiry, considering the case very evident and in need of no more investigation! Wherever the blame rests, one can not unqualifiedly condemn the police for trying to uphold peace and order.

Misinterpretation of the Agitation

By some American papers (i.e. *The Christian Century, The Churchman*) the movement was interpreted as a protest by Chinese against the unjust conditions in foreign factories in China. This mistake arose out of the fact that the students did protest against the death of a laborer (a rioting striker who with others was trying to break up the machinery) in a Japanese mill, and also out of the fact that the laborers in foreign factories were induced to strike by the students. Such strikes were entirely political in nature and were not protests against working conditions. No "demands" whatever were made for reforms in industry. Foreign factories, while not perfect, are much better as a rule, than Chinese factories, and it is the hardest thing in the world to get the Chinese to see that factory reform, etc., is an issue of great importance to the future of their nation. In order to offset certain over-statements made by such men as Paul Hutchinson and Sherwood Eddy, it would be well to read the reports on foreign factories published by the British government and by the Shanghai Municipal Council, etc.

It is a great mistake to think that the Chinese are motivated by pure idealism and patriotism. There is much hatred and "provincialism" in it. The amount of disorder and imperialism in China is enormous and receives practically no protest. Their bursts of patriotism are usually negative in character and unwisely directed. The students in China have been patted on the back too much as the "hope and salvation of China". They came near wrecking their nation this summer. They need a patriotism founded upon the world-wide internationalism of Christ, as do the peoples of all the nations.

The "imperialism" of western nations is also grossly exaggerated. Since I have been in China (eleven years) I know of no real sample of it except in the case of Japan and her twenty-one demands. Since the Washington Conference there has been a very fair spirit towards China. Foreign postoffices have been withdrawn, Shangtung has been returned, Boxer Indemnity funds have been returned, and various promises made which are on their way to fulfilment. Foreign gunboats and marines have not violated Chinese territory and life (except perhaps Japan, once or twice) and have only acted as police for their own nationals. Even under severe bandit conditions no for-

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eign marines have been landed. It is pure prejudice and falsehood that speak about the wanton disregard of China by Western powers. Certainly the Shanghai incident of May 30th was not a case of imperialism, but of police work, pure and simple.

Effect Upon Christian Work

Most Christian Chinese hoped that foreign Christians would join wholeheartedly with their movement. In this they were mistaken and disappointed, although some Westerners have tried to sign away their extra-territorial rights, in order to show their sympathy with the Chinese. Some Christian schools have yielded more than seems reasonable to the students (no compulsory chapel, etc.) and if care is not taken they will find themselves where many government schools are,—under the authority of the students, who do about as they please. Schools, of course, have been affected most directly by the movement.

This fall, however, we were agreeably surprised that most Christian institutions were able to open with full, or nearly full, enrollment. St. John's University has a little more than half its normal quota in the college, but it is somewhat of a compliment to her sense of discipline that she should have been made the butt for the attack of young China. Our school at Yangchow (Mahan School) has closed for the year, as a protest to the people of that town, since the school held a commanding position in the life of the town. In Canton and elsewhere, where agitation was more violent, many institutions will probably not open this year.

The work of the Church goes on about as usual. Little opposition is evident and the Christians as a whole have behaved very well. Of course, it is our effort to make the Christian churches centers of internationalism, not nationalism, and it is a real pleasure to feel on friendly terms with the common people, whose intellectuality is rooted more closely to the real needs and problems of daily life. Certain organizations have found it hard this year, such as the National Christian Council, where a split between Chinese and foreign Christians was barely averted. A fresh impetus has undoubtedly been given to the independent Church movement and we hear much about the "indigenous Church". All of this is a challenge to the Church to center attention on Christ and put personal hobbies and prejudices second.

Following the teaching of St. Paul when he said that all things work together for good to them that love God, I cannot but feel happy that all these great issues are up before the young Church in China. The prevailing indifference of the people has been broken and now we have plenty of live issues to talk about and labor for.

ASSURANCE that settled conditions are returning in China is found in the fact that our universities and schools reopened at the end of September with the enrollment indicated:

District of Shanghai:
- St. John's University.....200
- St. John's Middle School.....200
- St. Mary's Hall.....300
- Soochow Academy 304

District of Anking:
- St. Paul's High School, Anking.105
- St. Agnes School, Anking..... 85
- Cathedral Boys School, Anking.207
- St. James' School, Wuhu..... 40
- St. Lioba's School, Wuhu..... 25
- Boys' School, Wuhu City.....136
- St. John's School, Kiukiang.....140

District of Hankow:
- Boone University, Wuchang—full enrollment.
- St. Hilda's School, Wuchang—full enrollment.
- Five middle schools, total enrollment, 1400.

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Supplementing the Every Member Canvass

The National Council Powerless to Carry Out the Program Adopted by General Convention Unless Means are Furnished

By Lewis B. Franklin
Vice-President and Treasurer of The National Council

THE great "Roll Call" of the people of the Church in the Annual Every Member Canvass is just being completed. This canvass should result in every parish and mission in every diocese meeting its quota for the carrying out of the Church's Program in both the Diocese and the General Church, but in almost every diocese there are parishes or missions which may not accomplish this result this year. Many are the reasons which may lead to such lack of success, as, for instance, vacancies in rectorates, long periods of insufficient education in the work outside the parish or unfavorable local financial conditions. Unless adequate steps are taken, any such partial failures will probably result in the failure of the diocese to pledge and pay its full quota for the National Budget.

General Convention voted that, "First, each Diocese and Missionary District shall annually, on or before January 15th, submit to the National Council a statement of the amount which it expects to pay to the National Council towards the Church's Program for the ensuing year; and that, Second, the National Council, at its first meeting for the year, shall adjust the actual appropriations for the year to an amount not to exceed the total income to be expected from these estimates, plus amounts expected from other sources."

The Opportunity of the Large Giver

This report which the dioceses are to make to the National Council need not be dependent wholly upon the result of the parochial canvasses, because the giving ability of a diocese is by no means exhausted by the giving through the parish. All over the Church there are men and women who give through the parish only a small part of what they are able to give because larger gifts from them through the parish would supply too large a proportion of what is asked from all and thus relieve others of their share of the responsibility.

If such members will supplement their pledge through the parish by an extra pledge in substantial amount direct to the Bishop of their Diocese, he will be saved the necessity of reporting to the National Council that his Diocese will not meet its share of the operating expenses of the General Church and the National Council will be saved the necessity of closing up some of the Church's schools, or hospitals, or recalling some of its missionaries, or curtailing its work in other ways.

Georgia Leads the Dioceses in Guaranteeing its Quota

Another way in which a full measure of support for the National Program can be assured is through the guaranty of the budget quota by the diocesan authorities as has been done formally by the Bishop and Executive Council of the Diocese of Georgia. Such a guaranty has also been put into effect by several parishes.

The National Council has a mandate from General Convention; it must have enough money to carry out the Program or else appropriations for existing work must be reduced. The decision rests largely with those who can give in excess of the amount pledged through the parish canvass. Let the decision be against any retrenchment!

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TWIN BOYS ON THE ONONDAGA RESERVATION

The Call of the Ho-de-no-sau-nee

The Church's Mission Among Indians in the Heart of the Empire State—Growing Racial Consciousness Demands Adequate Religious Belief

By William Manross

Lay Reader on the Onondaga Reservation

THOSE who call upon the Church are many and their cries are heard often in strange and distant lands, but let us pause for a moment to listen to a voice which, coming from our very doorstep, should be all the more appealing. The Onondaga Reservation, dwelling place of the principal tribe of the Ho-de-no-sau-nee or Iroquois Indians, is located in the very heart of our Empire State, scarcely seven miles south of the city of Syracuse. Those who drive casually through our village are not always aware that they have left the lands of the white man, yet within the ordinary-looking houses that dot the twenty-five square miles of the Reservation there dwells a race which, in blood, tradition and government, is as alien to the people who now call themselves American as are any of the strangers for whom our missionaries carry the Word of God into the most distant lands.

Many years before the coming of the white men, their legends tell us, the Iroquois were united into a great confederacy of five nations by one whom they call Hiyawanta or Hiawatha. This confederacy, excelling its neighbors alike in culture and bravery, had come to rule over all the surrounding country by the time that the first Christian mission was brought to it by French Jesuits in 1655. These good men, in spite of their heroism, won few converts, but they were probably the indirect cause of a complete religious revolution among the Iroquois, for in the eighteenth century a native teacher, known as Handsome Lake, was able to replace the old tribal worship, of which we know little but which doubtless resembled that of all primitive peoples, with a monotheism which seems to have been a compromise between the old religion and Christianity. Handsome Lake was born in the Seneca village of Conawagas on the Genesee River. During a wasting illness he received a vision revealing the will of the Creator. His teachings did much to crystallize the Iroquois as a distinct social group.

As this is the system with which the Church has to contend today, it will be well to review briefly its principal tenets. It teaches belief in one Great Spirit, opposed by a rather indefinite evil being, and in a future life for the blessed known as the Happy Hunting Ground. In addition to these simple teachings, however, it is encumbered with numerous survivals of devil worship, witchcraft and other superstitions, sometimes merely absurd but often dangerously harmful. Thus, as short a time ago as 1911, a missionary of the Church risked his life by giving protection to a woman

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ONONDAGA INDIANS IN COSTUME READY TO PRESENT "HIAWATHA"
This pageant was given by the members of the Church of the Good Shepherd when the Church people of the diocese made a pilgrimage to the Reservation

accused of bewitching her husband, who was later found to be suffering from typhoid. The services of the Indian religion consist chiefly in dances, of which the principal ones are the Green Corn Dance at harvest-time and a mid-winter dance which is supposed to secure plenary absolution for the sins of the Reservation and which is characterized by a sacrifice, originally of white dogs (burned alive) but now, thanks to the S.P.C.A., of baskets, woven for the purpose.

Recently, contact with white people in Syracuse, where many go to work, and elsewhere, the use of the white man's medicines, clothing and houses, and the rudimentary education provided by the State School, have led to a modification of the practices of the Indian religion and to a weakening of its hold upon the younger people. Whether this will result in benefit or harm to the Onondagas depends solely upon the success of the Church in replacing the old religion with the true Word. If the Church succeeds in taking advantage of the opportunity offered by the decay of the old religion, she may add another race to the glory of her Saviour's crown; if she fails, she will make pathetically true the plaint of the Indian that he has learned nothing but evil from his Aryan conquerors, for with the fall of the religion of Handsome Lake is falling also the rugged morality of which it was originally the support, so that membership in the Indian religion is now used as an excuse for license and immorality.

That is one side of the picture. There we see ignorance and decay with their inevitable child, wickedness. From there we hear the bitter cry of a great race crushed by greedy conquerors, robbed of its power, its lands and its religion and given, as yet, neither Christianity nor learning in exchange. On the other side we see the Church's mission, the Church of the Good Shepherd, striving to answer that call with religious and social teaching and economic assistance, struggling not only against the weakness and superstition of the

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Indian but, too often, against the indifference or hostility of the white man as well, yet always fighting for the welfare and the salvation of those who call upon her.

If we would seek the very beginning of the Church's work among the Onondagas we must go back to the year 1712, when the Society for the Propagation of the Gospel in Foreign Parts appointed William Andrews as its first missionary to the Iroqouis. The present mission was founded by Frederic Dan Huntington, who was consecrated first Bishop of Central New York in 1869, and, with an occasional brief intermission, the mission has been active ever since. At present it has eighty communicants, a Church School of forty and a Font Roll of thirty-three. These figures, however, do not represent adequately the work which the mission is doing, even upon the purely religious side, for there are many who, while not yet communicants, are frequent attendants and, we may hope, upon the road to conversion.

In its social aspects the work of the Church is even more far reaching. The mission controls, by lease, the hall which is the principal social center of the Reservation and uses it to encourage decent and wholesome recreation. This hall was first leased in 1912 with funds provided by the Niobrara League. The lease was renewed for five years in 1922. May God grant that we can continue to hold it when this lease expires in 1927! A "store" is maintained at the Mission House where second-hand clothing, furnished by the diocesan branch of the Woman's Auxiliary and other friends of the mission, is sold for a nominal sum to those who can afford to pay and given away to those who cannot. Since the Indians, lacking as a rule any special training or ability, are very poor, this is an important service and one which is not performed by any other institution available to them. One



INDIAN GIRL SCOUTS SALUTING THE FLAG

The social worker on the Onondaga Reservation has had a wide experience among Indians and finds the Onondagas most responsive and interesting

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of the first organizations founded by the present social worker, who is supported by the United Thank Offering, was a troop of Boy Scouts, the first Indian troop in the country. It has now been going for five years and has shown splendid results among those who have been its members. Subsequently a Girl Scout troop was started which is doing an equal amount of good for the girls of the Reservation. There are also, for the girls, a cooking class which emphasizes practical, sanitary and wholesome cooking with the materials available and a sewing class with similar ideals.

These classes are appreciated by the Indians and fulfill a useful function. They help us, moreover, in securing that hold upon the children so necessary to a successful mission. For the women we have an active branch of the Woman's Auxiliary, which assists in the work of the Church and does its bit in helping other missions.



FOUR GENERATIONS OF CHRISTIAN INDIANS

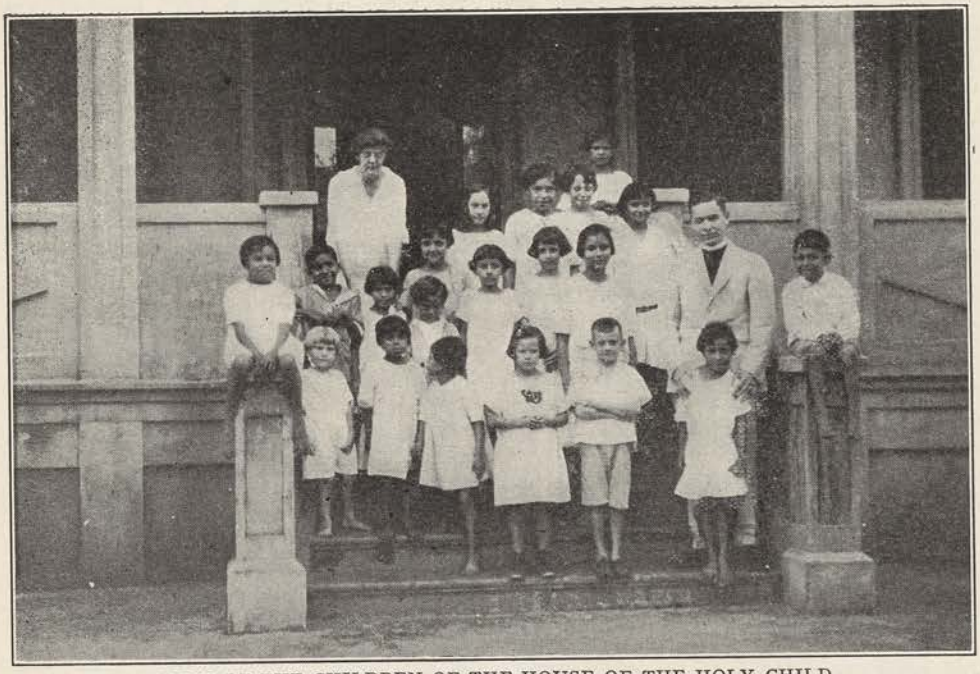
They are all members of the Church of the Good Shepherd on the Onondaga Reservation

In addition to this direct social work the Church contributes in many other ways to the betterment of the Indians. Scrupulous care, for instance, is exercised in keeping up the mission grounds, thus setting an example which is beginning to be followed; and every opportunity for a lesson in sanitation, hygiene or morality is utilized. Layettes are supplied to all the babies born on the Reservation.

It was a priest of the Church, the Rev. W. D. Manross, who first required marriage licenses and burial certificates of the Indians. It was the Church's social worker who secured the first tuberculosis clinic on the Reservation. The Church has aided many to secure a better education than that provided by the State School. The discipline of the Church is always strictly enforced. By such means does the mission strive to raise the social standards of the Indians and to provide them with a new and better morality.

This, then, is the call of the Iroquois, and these are the methods by which the Church is striving to answer it. At present the Onondagas are approaching a crisis in which it is more than ever of vital importance that the Church should present to them, fearlessly and vigorously, the ethical and theological teachings of the Faith. The Indians all over the country, but especially the Indians of New York State, are not dying out, as some suppose, but are coming on the contrary to a revived racial consciousness and pride, while at the same time their tribal religion is ceasing to satisfy their needs. They are demanding a clearer legal status and what they feel to be a just recompense for the lands of which they were deprived by our ancestors, but above all they are seeking, consciously or unconsciously, a better education and a higher spiritual life, and their cry, piteous yet vital, goes out to the Church to show them the Light and the Truth which will guide them into the Way.

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SOME OF THE CHILDREN OF THE HOUSE OF THE HOLY CHILD

The Rev. Louis C. Melcher, chaplain, stands at the right. On the top step at the left is Miss Alice C. Lightbourn who mothers the little ones in the home

A Visit to the House of the Holy Child

Orphaned Little Ones in the Panama Canal Zone Find a Real Home—A New House in New Location Badly Needed

By Charles Cotesworth Pinckney

FOR the first time in my life I recently visited Panama and the Canal Zone. No one can form an adequate idea of the immensity of the undertaking of building the canal, or of the natural beauty of the place, or of the wonderful development of the Canal Zone itself, or of the charm and culture of the people one meets, unless one goes there oneself.

Among the residents I found my old friend and college mate, the Right Rev. James Craik Morris, Bishop of the Canal Zone, and his charming wife, who have been living in Ancon five years this spring. One could see at a glance that the Bishop and Mrs. Morris were greatly beloved by old and young, high and low, rich and poor. With him the writer visited many places of interest, including various institutions under the care of our Church.

One of these which particularly interested me was the House of the Holy Child, situated near the Bella Vista beach on the outskirts of the City of Panama. This is a home for children who are orphans, or who have been deserted by their parents, founded in April, 1920. I was told of a family of four little orphan children, supported by the oldest, aged ten, from his earnings as a bootblack, and these youngsters were the nucleus of the Home, for

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which a small house was leased, and afterwards the present more commodious quarters.

In a recent number of THE SPIRIT OF MISSIONS I described a visit to the Leper Colony at Palo Seco. While I was there a woman inmate was pointed out to me as the mother of three children who were being cared for in the House of the Holy Child. Their father was dead. The mother was a Roman Catholic, but when she was sent to the colony the Roman Catholic institutions would not admit the children of a leper. Mrs. Estelle Royce, at that time matron of the Home, came forward and took the children in, and there they are today, well and happy.

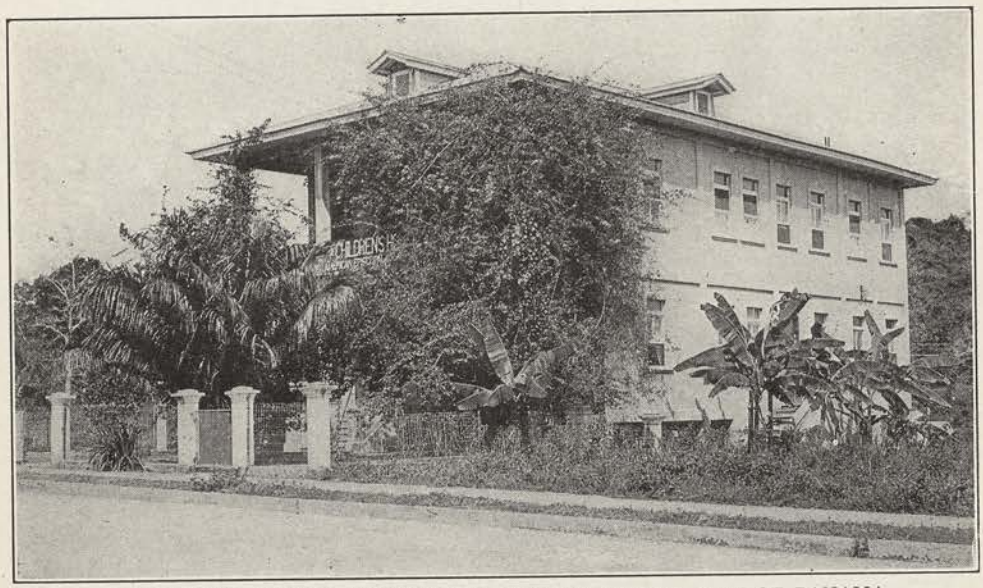
I wish you could have been with me the day I went there with the Bishop, and could have seen the children, so happy, so clean, and with such sweet manners. I shall never forget that sight of the children clustered around the Bishop while he spoke to them, putting his arms around them and patting them on their heads.

The home was spotlessly clean, and the two godly women in charge, Miss Alice C. Lightbourn (a United Thank Offering Worker) and Mrs. Adelaide C. Somes, could not have treated those children more kindly and sweetly had they been of their own flesh and blood.

During the five years of its existence there have been fifty-three children cared for in this Home, and now it is filled to its capacity of twenty-three, with others on the waiting list. In one recent fortnight as many as fifteen applicants were necessarily refused for lack of room. Frequent medical examinations are held, and the sanitary precautions are of the same standard as prevails in the Canal Zone itself.

Before we left the Bishop held a little service in a room fitted up as a chapel. The children could not have behaved better or shown more reverence and attention than they did. The Bishop sat down at a tiny organ and played some of their favorite hymns, and they lifted up their little voices and sang as loudly and sweetly as they could. I am told these services are held twice each week, while Evening Prayer is said daily by those in charge.

As we were leaving something oc-



THE HOUSE OF THE HOLY CHILD, PANAMA, IN THE CITY OF PANAMA

Although the home looks most attractive, its location in the old city of Panama is a great drawback as it prevents the children from attending the American Schools in the Canal Zone

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curred that sent a glow through me. We were seated in the Bishop's Ford car about to start, when around the corner of the Home came little David, aged nine, running as fast as his little legs could carry him. Jumping on the running board of the car he leaned over and kissed the Bishop twice on the cheek. The Bishop blushed and turning to me said, "That kid has been doing that for years, and I haven't the heart to stop him." "I wouldn't if I were you," was all I could say.

The Home at present is not in the Canal Zone but outside in a rented building in the Republic of Panama. As long as the Home is in its present location the children there are excluded from the excellent public schools of the Canal Zone and can only attend the schools in Panama. Therefore, if we hope to keep our influence over these children we must move the Home into the Canal Zone, where they can attend the American schools. The Governor has intimated that a suitable site can be granted for the erection of a building. There is only one thing needed and that is the money to build. If a building can be erected the future of the institution is assured.

An item to provide the cost of such a building has been included in the program for advance work during the next triennium.

Try and visualize for a moment the difference between having the Home in the Canal Zone, and where it now is. In the Zone the children can attend schools you would be glad for your own child to attend, and their whole surroundings are of the best. In the city of Panama the schools are within a stone's throw of the bull ring, while the open saloon flourishes on every hand.

Perhaps the question rises to your lips, "Why do not the people of Panama and the Canal Zone build this Home themselves?" The answer is not far to seek. As it is not a Roman Catholic institution the people of the City of Panama in the main feel no interest in it, though some of them do. In the Canal Zone itself everyone, save visitors, is in some degree employed by our government. The salaries, all things considered, are not large. And there is a constant change going on, a perpetual coming and going of the inhabitants of the Zone. Anyone who has resided there for five years or more is regarded as "one of the oldest inhabitants."

As a matter of fact the people do contribute very generously to the Home's support, and it takes a good deal of money to care for twenty-three children.

Remember that perhaps of all the people on earth our Saviour loved children most. Do you doubt for a moment that God's blessing rests upon this Home? Surely He will bless those who labor in it or for it.

Dr. Teusler Congratulated

ST. LUKE'S Hospital, Tokyo, received recently a visit from two American doctors working in Korea. One of them, after his return home, wrote to Dr. Teusler as follows:

"I wish to take this opportunity to congratulate you on the wonderful piece of work that you are doing in Tokyo in St. Luke's Hospital. Following the two great setbacks which you have suffered in the last short time of two fires, I think you have done most remarkably.

"I was greatly pleased with the work of your diagnostic laboratory. Through the kindness of your manager, even though I was not connected with the staff, I was able to receive a laboratory report which in its detail was entirely equivalent to the best work which is done at home. This I consider not only as a favor and courtesy to myself, a visiting physician, but more than that as indicative of the motive ideal of the hospital in wishing to be of service to the medical profession and thus to mankind in general."

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The Late Henry J. Boone, M.D.

A Veteran of the China Mission Passes Away—Many Memories of Pioneer Days Recalled by His Death

OWING to the fact that the entire November issue was taken up with accounts of General Convention, the death of one of our first and most devoted medical missionaries to China received no notice in this magazine.

Dr. Henry J. Boone was the son of our first Bishop of China and a brother of the second Bishop Boone. He was born in Java in 1839, while his father and mother were anxiously waiting until the way could be opened for them to begin work in China.



Young Boone was sent back to the United States to be educated. He followed his father's footsteps and became a doctor, going out to Shanghai in 1861 to take charge of a small hospital for Europeans and Americans. A severe attack of cholera sent him back to this country, where he settled in San Francisco, in charge of a large city hospital.

But the lure of China drew him back, this time as a medical missionary. In 1880 he returned to Shanghai, where dispensary work for the Chinese had been begun by Archdeacon Thomson. With characteristic energy, Dr. Boone took charge, and in four months St. Luke's Hospital was the result. In connection with St. John's College—now St. John's University—the first medical school in China was established.

The record of the thirty years during which Dr. Boone remained in China is one of uninterrupted work for his fellow men. In addition to the oversight of St. Luke's Hospital he opened a dispensary at the gate of St. John's University for the thronging poor of the neighborhood, taught a medical class in the College, assumed the medical oversight of the boarding schools in Shanghai and became attending physician to his fellow-workers in the mission.

In addition to his other activities, Dr. Boone established a small floating hospital in the shape of a house boat, in which, accompanied by his wife, he made trips up and down the rivers and canals in the vicinity of Shanghai, stopping at the various villages. Numbers of sick folk would gather when the coming of the foreign doctor was announced and were always friendly and grateful for the relief given them. It seemed, too, as if they were glad to hear the Gospel Message from those who healed their bodies.

In 1910 Dr. Boone's health began to give way and he returned to this country, to the sorrow of all his friends, of all nationalities, in China. He spent his declining years with his son in Los Angeles, where, on September twentieth, at the age of eighty-six, he passed peacefully away. His was a life spent to the glory of God in ministering to suffering humanity.

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A Radio Talk on Mexico, the Land of Contrasts

Light and Shade — Riches and Poverty—Intense Patriotism

By Deaconess Anna G. Newell

Principal of Hooker School, Mexico City

During General Convention in New Orleans last October, prominent workers in various fields of the Church were asked to speak over the radio. Deaconess Newell's talk on Mexico will be read with interest as Hooker School was selected as one of the objects to receive aid from the United Thank Offering of the Woman's Auxiliary for 1922-1925.

TONIGHT I have been asked to tell you something about some friends of mine and the home in which they live, about the women and girls of Mexico and their pleasant land. One is always happy to talk of her friends. The difficulty is that she abandons moderation in her enthusiasm. And since we speak of our friends only in the hope of knitting mutual friends into a common friendship it is well to harness moderation to common sense and to speak not so much as a lover of Mexico and the Mexicans—which I am—but as a student of human nature at close hand, and more especially of that most difficult problem in human psychology, the people of another race and tradition and culture. All the more so as I realize that, in speaking from New Orleans, I stand near the borders between that land and this, and, I am sure, to many who have some sort of first-hand acquaintance with our neighbors to the south of us.



DEACONESS ANNA G. NEWELL
Principal of Hooker School, Mexico City

Some four years ago I went down into Mexico to take charge of our school for Mexican girls, the Hooker School, founded now nearly fifty years ago under the auspices of the Protestant Episcopal Church in the United States, as an orphanage for little children. With the passage of years its nature and character have changed until it is now a first-class modern school and a training center for the young womanhood of Mexico.

I have ever before me a vivid recollection of my idea of Mexico before I went there. This always helps me realize how blind a spot the average American carries on his Mexican side. It was not so much that I had a misconception of Mexico as that I had no conception at all. I knew little of her and frankly cared to know no more. She somehow had never penetrated my international consciousness or been presented to me as a place of interest and allurement. My general idea was that Mexico was dangerous and unsafe.

I venture to believe that this is the attitude of many other Americans, though perhaps not of those within reach of my voice, and against the background of this I place the charm of these four years, their color, their arousing interest, the lights and shad-

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ows, the pathos and the joyousness that springs from life in Mexico and, above all, the rich experience in friendship that has been mine there, and so I run to meet any opportunity to speak to others of these friends of mine to the south of us.

Not long ago, as the American staff of the Hooker School sat lingering about the dinner table, someone asked us each to give the one adjective that she would use to describe Mexico most perfectly to her mind. Without a pause there came from one, "beautiful," and from another, "colorful." One does not hesitate long for these adjectives in that bright and sunny land. Yet opposite another said, "Colorful, ah, yes, but what of the black of mourning for premature death on every side? What of the cold and damp and hunger of the poor? I would say pitiful Mexico with its burden of want and sorrow and pain." But another quickly responded, "No, not pitiful, when one thinks of their gaiety and childlike happiness and their days of carefree *festas*. No, rather, joyous Mexico." "Restless Mexico," said another, matched again with the explanation, "And yet a land of peace and repose. Rather, I should say, peaceful and peace-loving Mexico."

And so we matched the adjectives about the table, "picturesque" with "barren," "industrious" with "idle," "rich" in natural wealth with "poor," no, more than poor, for the poverty in Mexico is more than mere poverty, it is want. Until finally we said, "But, after all, Mexico has always been described as the land of contrasts, of light and shadow; how can we hope for a single adjective to suit it?"

Yes, Mexico is a land of light and shade, of riches and poverty, of plenty and of want, and in these contrasts we see the real problem of Mexico.

The dark and sad side represents the heavy burdens that Mexico has to carry, the problems that she must face in her development, while the bright and joyful adjectives show us the promise, nay, rather the assurance, that lies in her capacities and her possibilities for development. Those of us who live with the Mexicans, trying to see things with their eyes and to feel with their hearts, come to a firm conviction of the future for that land. We know that Mexico has a racial culture to offer to the modern civilizations of the world. As yet it is only in embryo, to be found only in the seeds of a native art and a racial attitude of mind and soul, but in Mexico herself we believe as firmly as the Mexicans themselves can believe.

The absolute essential in her development is education. This is the conviction of her own national leaders, and the Department of Education has developed a wise and forward-looking policy and is doing everything in its power to carry it out. It is our privilege to coöperate in harmony with them as we make our contribution to education in Mexico.

In Tacuba, a suburb of Mexico City, one of the more crowded and poorer districts, within twenty minutes' ride of the center, is set the Hooker School with its ample lawns and fresh gardens. Within its kindly walls it offers an oasis of beauty to the children of that crowded district. No wonder that the parents will not come for them when school is over at five o'clock, because the children say they want to stay and play until dark, they are so much happier there. From six day students, four years ago, we now have one hundred.

I like to think of what this indicates in the way of sacrifice and of appreciation of education. Parents who can neither read nor write, street venders, peons, who, out of their daily earnings, save the one or two or three dollars a month for tuition in order that their boys and girls may have the education they so highly prize. I like to think of the mother of Elena Manjarrez, who, in the days of the last revolution, came from the mountains of Guerrero on foot, bringing her daughter so that she would not be late for the opening of her classes. How many American mothers would drop their household duties and set out on a pilgrimage through soldier-infested country, the

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FOUNDATION OF THE NEW CHILDREN'S WING OF HOOKER SCHOOL

Part of the United Thank Offering given in New Orleans last October will be used for the completion of this addition to Hooker School

debated territory between two contesting armies, in order that her daughter might have the education she herself so greatly missed?

Hooker School starts with a kindergarten and follows the six years of the Mexican grade system with an upper school of normal training, of commercial, and of domestic science. There is also an American Department where the children are taught from English text-books, just as children in our grade schools here. In spite of the extra charge for this department, there is an enrollment of forty, even in this year of post-revolutionary hard times. There is great eagerness on the part of the Mexicans for English, and the children who graduate from this department will speak English perfectly.

People often ask me whether our girls are mostly Spanish or Indian, and I always stammer a bit in my answer, for we do not think any longer in Mexico in terms of Spanish or Mestizo or Indian. As a result of the ten years of revolution there is a new national consciousness in Mexico. The girls, without exception, think of themselves as Mexicans, and do not discuss their racial descent more frequently than do we of America. The only distinctions to be found at all are the old social class distinctions to be met with in any country, and in the atmosphere of the school these soon drop into oblivion.

A striking characteristic of the Mexicans is their patriotism. Perhaps it is an uneducated patriotism as yet, but it is, without doubt, a devoted one. There is scarcely a girl in the school who would not answer, when asked why she wanted an education, "Because I want to serve my people." They take it almost as a matter of course that they will use their education in some way or other to better the condition of the women and children to come after them. Probably it is because of the great need they see on every side that they so spontaneously and unquestioningly feel the vocation to service, but when you contrast this with the organized movements with which we try to arouse the students in our colleges and universities at home to a sense of public responsibility, the comparison is not entirely to the credit of ourselves.

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BRINGING A PATIENT TO THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

Dr. Burke stands in the doorway directing the stretcher-bearers. At the left may be seen the Frances Wells Harper Memorial Solarium

Fire, Flood and Flu on the Yukon

The Calamity a Thing of the Past—Kindness Received Cannot Be Forgotten

By the Rev. Grafton Burke, M. D.

Physician in charge of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska

Last summer, when the Yukon country in Alaska was swept by floods, followed by an epidemic of influenza, we published the urgent cable messages which came from Bishop Rowe. We have just received from Dr. Burke the following graphic account of a time which will be long remembered in our Alaska Mission, not so much from the suffering and anxiety inseparable from such an experience as for the spirit of kindness and helpfulness manifested by friends far and near.

AFTER "plague, pestilence and famine", or after any like calamity, when time has made memories less bitter one may jot down notes of profound gratitude mingled with comfort and confidence. That is how we all feel here.

First came the fire. It was at the beginning of winter, just when the last boat to reach us for eight months was passing. Any fire is a staggering blow, but that which destroyed the mission dwelling here at Fort Yukon, with its cherished contents—mementos of the great missionary whose home it was—seemed more than we could bear. Some pictures or books dropped from the burning house were landed in the warehouse as sole surviving symbols of the past. And the winter went and the spring came.

Then came the flood. The Yukon ice rotted and the water rose. The ice moved and jammed, the flood sweeping over hundreds of square miles from Dawson down. Word reached us that the Dawson radio station was under four feet of water, that the main street was floating, that the dock of the White Pass and Yukon Navigation Company was wrecked, and that the town of Eagle, eighty miles above us on the mountainside, hitherto wholly unconcerned with floods, was threatened and had water within eight inches of the Northern Commercial Company's store.

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THE SOUP WAGON ON ITS WAY TO THE VICTIMS OF THE EPIDEMIC

At the left is the Rev. Mr. Moody of the Canadian Church who was so helpful in the time of need. Dr. Burke stands at the right

When I saw the Yukon rolling like breakers over the bank at three in the morning, flooding every dwelling and driving us all to boats, I made for the hospital, where the water gurgled and roared into the new concrete basement. Fortunate were we that our friends had made it possible to build such a basement and foundation under the Church's Arctic Hospital. Contrary to anticipation, the foundation proved good. Mr. Nicholson, who moved the hospital and who is building the mission dwelling here now, told me this, and added that a foundation of logs such as we had before would have been followed by irreparable damage. And there is some of the gratitude mingled with comfort and confidence.

For weeks we were pumping cellars and recapturing walks, gates, fences and wood piles that had floated away, making repairs, and tidying up things generally. We had much to look forward to for Bishop Rowe would come on any boat soon to make his visitation, accompanied by two new recruits from New York, Miss Bradley and Mrs. Wood. Miss Kellogg of Vermont had joined us previously. We rejoiced at the prospect, because the hospital was filled to capacity.

Then with the summer swooped down upon us the epidemic that laid low whites and natives to the number of 312, with twelve deaths. I shall never forget the morning when not a soul was astir in the village, when a drink of water was wanted everywhere, when foulness reigned in several cabins from decomposing portions of the carcasses of moose which no one was strong enough to remove. Entire families were abed in the white village as well as among the Indians, and with no one able to care for the sick, the problem of feeding and nursing was acute.

Bishop Rowe, with our workers, had reached Dawson, so he wired, but instead of a delay of days incident to steamboat travel in this country, the Bishop, with his usual thoughtfulness, rushed through with the nurses and the Rev. Mr. Shirley and his wife of the Canadian Church at Dawson.

This was comforting not only to the staff but to all at Fort Yukon. He gave us confidence and support at a time when it was sorely needed, and he assumed the burden of the added expenses, which were heavy. What a relief it was that the many friends outside responded to his appeal! It was good that the Bishop could be here when all were strained to the extent of their resources and when nervous en-

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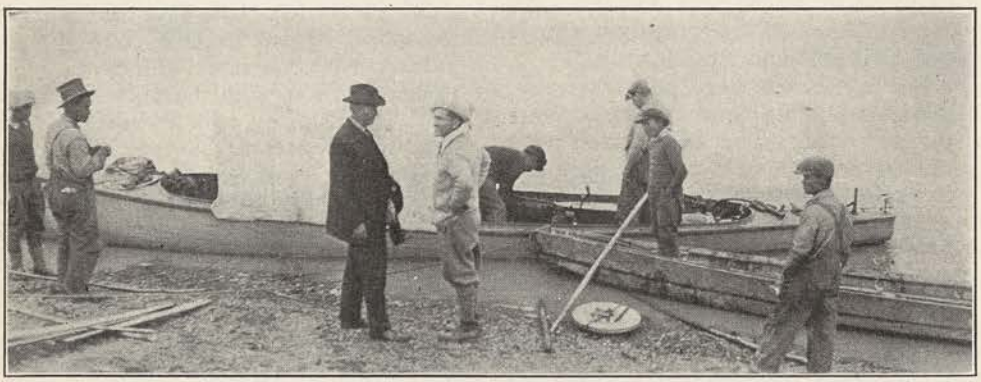
ergy was taxed to the breaking point, to join us in the service of the Church for the saving of lives. Really, it was as he put it, "the Church in action."

One ward was filled with white men. The patients in private rooms, in the other ward and in the solarium and the tents brought the house cases to sixty-two. But this was nothing. In homes were people helpless, starving and dying. Gallons of soup, meat and potatoes, making one substantial meal a day, were supplied. This outpatient work was a problem. Mr. Shirley and Mrs. Shirley and the Rev. Mr. Moody, also of the Canadian Church (whom we are now glad to say is with us) were most indefatigable workers. They seemed ready for anything, whether it was peddling soup, or cooking grub, or washing dishes, or making bed clothes, or bathing the sick. Our Johnny Fredson, who had just returned from the States, came into his own here and was a tower of strength. Many a thirst did he satisfy by packing water from the river. John Fredson's interpreting and daily rounds were invaluable. Mr. Shirley and Mr. Moody buried the dead.

When the Red Cross's offer of aid was accepted, and the public health nurse was landed here by plane, it was occasion for gratitude. To the native mind she really dropped from the sky. For there had never been any such method of transportation here. She was active, resourceful and capable, and a week later, when she had to take the boat for the outside, it was our good fortune to get our worker from Nenana, Miss Cotchett, who was just returning from furlough. Valuable she was, landing here when she did, with some of the staff in bed with the flu. She took hold of duties with a vim and vigor, and with a most comfortingly earnest interest.

The work of rehabilitation has continued all through the summer. Destitution, orphans, the care of the convalescent, were problems which our friends have made it possible to meet. We have room to put many children in the new mission dwelling just finished. Its quarters are ample and it has cost much money but the work has been well done. But the native has been hit hard, because the blow came just at the time when he should have been catching and drying the fish on which he depends for food for the winter for himself and for his dogs. And to this date are fish wheels almost finished in front of Indian cabins. One cannot say that a famine faces us, but it is admitted that the coming winter looks bad for the native.

[The emergency fund that kind friends provided for Bishop Rowe last summer has been completely used up in meeting the conditions described by Dr. Burke. He needs further help quickly. Can it be sent?—JOHN W. WOOD.]



BISHOP ROWE SAYING GOOD-BYE TO DR. BURKE BEFORE LEAVING FORT YUKON

When the Bishop heard of the epidemic at Fort Yukon he chartered a launch and hastened to the rescue. His presence was the greatest comfort to all those at the sorely stricken post

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The Spirit of Missions

PICTORIAL SECTION



BISHOP ROWE OF ALASKA IN A NEW RÔLE

"The best-loved man in Alaska," who has just rounded out thirty years of his episcopate, spent part of last summer in helping to care for the victims of the influenza epidemic at Hudson Stuck Memorial Hospital, Fort Yukon

Original document located in The Archives of the Episcopal Church.



BRINGING INFLUENZA PATIENTS TO THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON

The tractor was pressed into service as an ambulance. This useful servant of the hospital had done almost everything else, but it had never before been obliged to convey the sick



A NOTABLE CHRISTIAN FAMILY IN JAPAN

They have always been attached as servants to some missionary in the district of Kyoto. The father and mother have served for forty years in only three families

Original document located in The Archives of the Episcopal Church.



CHRISTMAS COMES TO ST. ELIZABETH'S HOSPITAL, SHANGHAI

Children play a very important part in the life of this hospital. Last year seven hundred babies were born within its walls



CHRISTMAS CRIB AT SAN JOSE DE GRACIA, MEXICO CITY

In our Mexican congregation in Mexico City. Christmas is celebrated with all the adjuncts which make it real to people who can neither read nor write

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OFFICIAL RECEPTION GIVEN BY THE ARCHBISHOP OF WALES AT FISHGUARD, WALES, TO A DELEGATION FROM THE EASTERN CHURCHES IN THE SUMMER OF 1925

So far as they can be identified, those standing, from left to right are: 1, Professor Gaborlorski, famous Russian theologian. 3, Dr. Alirasatos, Greek theologian and Procurator Holy Synod. 8, the Rev. Canon J. A. Douglas of Southwark Cathedral (England). 9. Athelstan Riley, Esq., noted layman of the Church of England. 12, the Rev. Dr. W. C. Emhardt, official representative of the National Council. 15, the Rev. F. Fynes Clynton, Rector of the Church of St. Magnus, London.

Seated, from left to right: 1, *the Archbishop of Nutria. 2, Metropolitan Anthony of Kiev. 3, His Eminence Photius, late Patriarch of Alexandria. 4, the Most Rev. Alfred George Edwards, D.D., Archbishop of Wales. 5, His Eminence Damianos, Patriarch of Jerusalem. 6, Metropolitan Eulogie of Volynia, in charge of Russian and European Churches. 7, the Archbishop of Jordan.*

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OUR MISSIONARIES AT TANANA CROSSING, ALASKA

Mr. Fullerton (at the left) finds the dogs just as useful in summer as in winter. At the right is Mrs. Fullerton with her favorite pup



GROUP AT ST. PETER'S JAPANESE MISSION, SEATTLE, WASHINGTON

A large portion of this group is composed of members of the first Girl's Friendly Society of the mission, which is a very flourishing one

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THE SHUYOKWAI, OR RETREAT, FOR ALL THE WORKERS OF THE KYOTO MISSION AT MIYAZU, SEPTEMBER 22, 1925

This is an annual event in the Kyoto Mission. The workers all gather, at their own expense, at some place noted for its history or scenery, for social, intellectual and spiritual benefit. All the workers except nine are in the photograph.

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ANNUAL MEETING OF THE COUNCIL OF THE MISSIONARY DISTRICT OF SOUTHERN BRAZIL, 1925

The procession is about to enter the Church of the Ascension, Porto Alegre. The first seven men in the line are from the Southern Cross School; all but three of the remainder are Brazilians. Bishop Kinsolving brings up the rear.

Original document located in The Archives of the Episcopal Church.

The Sisters of St. Anne Make a Joyful Christmas in China

Many Are Made Happy and Hear for the First Time the Christmas Story—The Work Full of Encouragement

By Ursula Mary, O. S. A.

Mother Superior of the Convent of St. Anne, Shasi

CHRISTMAS of the year 1924 began for us in the afternoon of Christmas Eve, when four schoolgirls preparing to be baptized came to the Convent for a quiet hour in preparation. Two of these girls have been asking for baptism for several years, but it was not thought best to let them receive the Sacrament at first, as their families are all heathen, and the girls themselves not too steady. However, at last we have felt they could go on, and hope and pray they may be good Christians. Another girl comes from an ardent Buddhist family, but her sister and brother have both come into the Church.



MOTHER URSULA MARY O. S. A.

At six o'clock the baptism took place, at the first Evensong of Christmas. The church was packed with people, two new groups coming for the first time, men from the *San Yoh Sz,* a guild of business people, and some members of other communions whose own missions have no work here. Our very plain and commonplace little church was quite glorified with its Christmas beauty. The red and white hangings, with the greens, many lights, the crèche and banners, made it really lovely. We have a dozen acolytes now, and a choir of eight boys and eight girls. No, the girls do not wear mortar boards and sit in the chancel. They wear blue veils, and sit in the front pew, and look exactly like twelve small editions of Transfiguration Sisters!—very small, and very wide in their winter clothes.

After the service we hurried home to finish up a few things and rest a little before the Midnight Celebration. Never have we had such elaborate decorations around the house as this year. Our coolie has blossomed out into an interior decorator. The front gate and our front door are outlined in evergreen, relieved from the full monotony of green by paper flowers. Pendants hang in the doorways and dangle in one's face, but in the windows are simple green wreaths only. With these and the candles on Christmas Eve we made again our feeble imitation of Beacon Hill.

At half-past eleven twelve workers and school children came for the Midnight Celebration in our tiny chapel. The altar was gay with holly from Ichang and greens, and the little crèche was a bower of green. The Rev. L. T. Y. Yang celebrated and it was all over too soon. Afterwards our friends came in for a dish of *lo-mi,* a special festive kind of rice, and after they left we opened some Christmas boxes and extracted the children's gifts for their stockings. Boxes had come from Mother Anita's family in America and from Shantung and Hunan, a box from Deaconess Clark in Ichang, and stockings from the Woman's Auxiliary at home, so we were very much remembered. Other boxes had not arrived, but it was just as well, perhaps, or we should never have gone to bed at all. As it was, it was three before we crawled into bed, anticipating a good four hours of sound sleep.

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A PART OF THE CANAL WHICH INTERSECTS SHASI

You can not see the water for the craft. Thousands of Chinese men, women and children have no other home than in these crowded boats.

What was our consternation when at five o'clock hymns began to mingle with our dreams, and gradually it dawned upon our minds that we were being serenaded! Never did *Christians, awake, salute the happy morn,* sound so unwelcome in our ears. We did not want to awake a bit after only two hours of sleep, but there was no help for it, the serenaders were on the steps, waiting to be let in. So we tumbled into our clothes and set our faces in a smile to greet them with proper joy. They, poor things, must have been even more tired than we, for they had not been to bed at all after the service, so we could not but be grateful for their greeting. It was the school teachers and girls from St. Saviour's, each carrying a red candle, and very pretty they looked. Having sung us up they were satisfied and went off, and we back to bed for a little more of that coveted sleep.

At eight-thirty the Christmas Eucharist was sung in the church, and everyone came who possibly could. The church was packed. Alas! we see some faces then that do not appear again till the next big festival. It was as gala an occasion as we could make it in honor of our Lord, and the singing almost raised the roof. They know the Christmas hymns so well that they sing them *almost* in time and tune, and our few little choir boys make more noise than any dozens of boys in America. I would wager one against any six American boys for sheer volume of sound. They keep on the key most of the time, too, and no one minds occasional lapses.

After dinner the poor children in the neighborhood—twenty-two of them—were invited in for a Christmas tree and treat. They were the pupils of the industrial school last year, and have been eagerly asking when Jesus' Birthday comes, for they know that means a festival. Their teacher of last year gave them a little talk about Christmas,

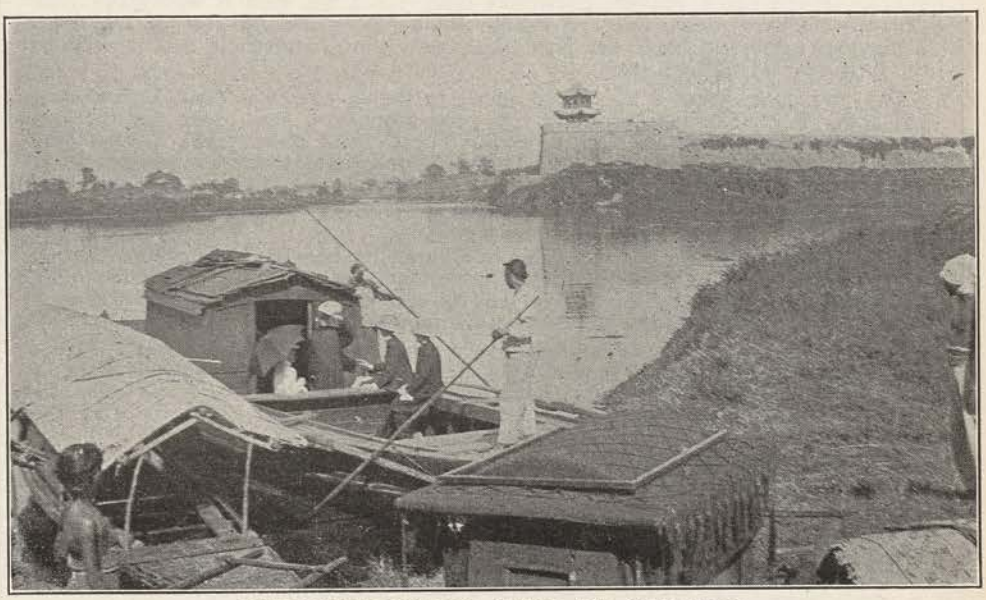
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and then they each had a bowl of *mien* to eat, for mien is the proper thing for a birthday. After that, all of which took place on the porch of the empty house, they went in to see the lighted tree and receive their gifts.

For tea we had two young Americans from the Standard Oil—one a Boston boy—who are living here now on a launch and a junk, until they are transferred at China New Year. It is a forlorn existence for them at Shasi at the best with no home to live in, and they were very grateful for a place to go and a bit of cake and mince pie. In the evening the Middle School boys gave their play, which was very amusing and well done, but after watching for an hour, we decided our duty was done, and we came home for a little peace and quiet.

On Friday morning Mother Anita had her street Sunday School children, a hundred of them, for their Christmas treat. The school children had made handkerchiefs for some of the poorer children, and all had "eats". Sunday noon the street kiddies at the church were given their gifts. Red mitts for the ten who had come most faithfully, and "eats" for all. Then the small children in both schools had made colored paper frames for gay postcards to present to these children from the street.

At two o'clock on Sunday all the school children gathered for a special children's service, each school with banner and national flag. The church was filled with them, and it was so good to hear them sing, for they all know and love Christian hymns. Three babies were baptized, so it was a Holy Innocents' Day in very truth. At the end of the services the flags, fourteen of them, were added to the procession, joining in behind the little girls in their blue veils. After the service the children were each given a few sweets wrapped in red paper, and the St. Saviour's children had their Christmas gifts. They were seated in the courtyard, and a basket let down from the school veranda with a certain number of gifts. As the names were read out the children came forward to take their



THE FERRY BETWEEN SHASI AND CHIN TSEO

Like most Chinese cities in the interior of the country Shasi is surrounded by a network of rivers and canals

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gifts from the basket. A very simple device, but it gave great joy to all.

So now all is over and we settle down to regular life again. Everything has gone so smoothly and happily that in spite of the work involved it has not been a trying time but full of much blessing.

Please remember the work here in your prayers, for we feel that the Church in Shasi has a great opportunity. Many came on Christmas who had never been before, and are beginning to show an interest in Christianity. The new motor roads are making communication with the country much easier, and Shasi is a center for many towns and villages for miles around. The little industrial school was not opened again this term, as we had no suitable teacher, but we hope very much to start it again after China New Year. We need a little building for this school and a dispensary, as we cannot go on indefinitely using a foreign house. Some months as many as four hundred sick people are treated, and a nurse is badly needed.

The Retiring Presiding Bishop Says "Thank You" to the Children of the Church

Fulfilling the Wishes of General Convention Bishop Talbot Recalls Three Years Loyal Effort on Behalf of the Lenten Offering

Bishop's House, Bethlehem, Pa., November 27, 1925.

TO all the Members of our Church Schools.

My dear Boys and Girls:—As your Presiding Bishop, I was requested by our General Convention which met last October in New Orleans to say "Thank you" to every one of you. In order to carry out this most pleasant request, I am sending a copy of this letter to every boy and girl in all our Church Schools. I hope it will reach you by Christmas time, for I am sure it will make your Christmas a very merry one and enable you to close the old year of 1925 with a thankful heart and begin the New Year with good resolutions that it shall be the best year of all our lives.

Can you guess what I have been asked to thank you for? Well, I shall now tell you. I am to thank you for the good work you have done for the last three years for Christ and His Church. These years cover three Lenten Seasons, during which you have worked so faithfully and given so generously in your Lenten Offerings that the General Convention has asked me to thank you. This is what the House of Bishops and the House of Clerical and Lay Deputies have asked me to say to you:

"Express to the boys and girls of the Church on behalf of the whole Church its gratitude to Almighty God, and its hopefulness for the future, stimulated by the inspiration given by their loyal efforts and sacrifices, which resulted in a Lenten Offering during the three years of over $1,300,000."

When we have done well it is always a comfort to hear the words: "Thank you," but this time you boys and girls have been thanked by both Houses of the General Convention, and as they represent our whole Church, all over the world, you may well take courage and go forward in your effort to carry the Gospel of the Saviour's Love throughout the world.

May God bless and keep you every one and give you peace and joy in helping to extend His Kingdom!

Affectionately your devoted friend,

Ethelbert Talbot

Presiding Bishop.

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Opening a New Era in the Executive Direction of the Church

Bishop of Maryland Becomes Both Presiding Bishop and President of the National Council

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland, by action of the General Convention at New Orleans, becomes Presiding Bishop of the Church, and in consequence President of the National Council, on January 1st next. Upon that day the office of Presiding Bishop, heretofore determined by seniority, and that of President of the National Council, heretofore determined by election, are merged in one person, thereby marking a new era in executive direction of the Church.

Bishop Murray was chosen from among eight bishops of the Church nominated by the House of Bishops in Executive session as follows:

The Right Rev. Charles Henry Brent, D.D., Bishop of Western New York; the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, and President of the National Council for the past six years; the Right Rev. John Gardner Murray, D.D., Bishop of Maryland; the Right Rev. Edward L. Parsons, D.D., Bishop of California; the Right Rev. William Cabell Brown, D.D., Bishop of Virginia, Chairman of the House of Bishops; the Right Rev. Alexander Mann, D.D., Bishop of Pittsburgh; the Right Rev. James de Wolf Perry, D.D., Bishop of Rhode Island; the Right Rev. Hugh L. Burleson, D.D., Missionary Bishop of South Dakota.

The election followed a celebration of the Holy Communion in St. Paul's Church where subsequent balloting took place. After a number of inconclusive ballots, Bishop Gailor was permitted in response to an off-repeated request to withdraw his name, whereupon the election of Bishop Murray was effected.

The House of Deputies had remained in session and promptly ratified the election of Bishop Murray.

Subsequently the Presiding Bishop-elect was formally presented to both Houses of the Convention and to the Woman's Auxiliary, in each instance receiving spontaneously a splendid ovation.

Bishop Murray was born in Lonaconing, Maryland, 68 years ago. As a youth he prepared to enter the ministry of the Methodist Episcopal Church, studying at Wyoming Seminary, Kingston, Pennsylvania, and Drew Theological Seminary, Madison, New Jersey. In the midst of this preparation his father, superintendent of one of the coal mines which dot the Georges Creek Valley, in which Lonaconing is situated, died, leaving a family of several members dependent upon him. He abandoned his studies and in 1881 began as a bookkeeper a business career, in which he achieved exceptional success. In 1892 he had become vice-president of the company and was also a banker and broker on his own account, having amassed meantime a considerable fortune.

In the meantime he had been won to the Episcopal Church, had resumed study for Holy Orders and in 1893 was made deacon, and a priest a year later. In all this period the future Bishop had been an indefatigable missionary and upon ordination took charge of eight scattered mission congregations along the Alabama River between Montgomery and Mobile. His work attracted wide attention and the Church of the Advent, Birmingham, Alabama, one of the largest and most important parishes in the South, called him to be its rector in 1896. A splen-

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did record made here was followed in 1903 by a call to the Church of St. Michael and All Angels, Baltimore, Maryland, one of the great parishes of that city. Once more, genius for organization, splendid qualities of leadership, both spiritual and practical, achieved a record of distinguished success. As a result when in 1909 Bishop Paret of Maryland asked for a coadjutor Dr. Murray was elected. Bishop Paret died in 1911 and in the years since the diocese has advanced to a position of leadership in the Church.

Twice before Maryland called him to Episcopal honors, Bishop Murray had been elected a Bishop, first by the diocese of Mississippi and next by the diocese of Kentucky. A loyal Marylander by birth, neither call appealed to him. He rightly felt that his native state offered ample field for his talents, and first the state and now the National Church vindicates that decision.

Bishop Murray was a member of the Board of Missions which gave way to the new National Council of the Church in 1919. Meantime he had become first President of the Province of Washington, made up of eleven eastern and southern dioceses. The province immediately elected him to the National Council and he has served from its beginning. He has been an active member of the Department of Missions and Church Extension of the Council. Thus, he has the utmost familiarity with the whole history of the organized life of the Church centered at 281 Fourth Avenue, New York, knows intimately the whole personnel of the Church's national family and enters upon his great responsibility equipped in these particulars in a degree not exceeded by any Bishop of the Church.

Bishop Murray's business career took him for a period to Kansas and there he met and was married to Miss Clara Alice Hunsicker, a member of a pioneer family of that state, on December 4th, 1889. Five children have been born to them. Of these four are married and with nine grandchildren, the youngest a few weeks old, surround Bishop and Mrs. Murray with a delightful family group. The married daughters are Mrs. C. Ellis Endicott, Jr., Mrs. Francis G. Bartlett and Mrs. Auville Eager. A son, Dr. John Gardner Murray, Jr., is a practicing physician in Baltimore. Miss Esther Murray is the only daughter at home.

Mrs. Murray is an active Church woman and officer of the Cathedral Branch of the Woman's Auxiliary and Vice-President of the Diocesan Branch of the Auxiliary. She presides with rare charm over the beautiful Episcopal residence in Baltimore, one of the show places of the famous University Parkway section, on the site of the Cathedral ultimately to be built.

Bibles for the Blind in the Near East

EIGHTEEN thousand copies of the Bible, printed in eight languages, have been distributed in the orphanages of the Near East Relief.

In most Near Eastern countries, the Bible has been used for centuries as the basic text-book for schools.

In three schools for the blind maintained by Near East Relief, there are no complete Braille Bibles, although each of the schools has a more or less complete New Testament in the Braille of the native tongue. Most of the Braille books used in these schools have been punched out by hand by the students and teachers, Greek and Arabic being the languages used. A Braille version of parts of the Book of John made in Blind School at Athens was recently on exhibition at the Near East Relief headquarters in New York. Owing to lack of suitable material for the purpose, the students had made the book out of pages secured by carefully cutting the front and back cardboards from boxes of breakfast food.

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American Missionaries Ordained in London's Great Cathedral

From the Virginia Seminary to St. Paul's and Thence to Liberia's Hinterland

By the Rev. W. Josselyn Reed

Newly Appointed Missionary to Liberia

The Rev. E. Felix Kloman and the Rev. W. Josselyn Reed were graduated from the Virginia Theological Seminary in the class of 1925 and immediately thereafter were ordained to the diaconate and volunteered for work in Liberia. A brief course in medicine at Livingstone College in London was to be part of their preparation and, at the request of Bishop Overs, Bishop Winnington-Ingram arranged for their ordination to the priesthood before they sailed for their post.

ON June the twentieth there sailed from New York en route for Liberia two graduates of the class of 1925 of that famous missionary institution, the Theological Seminary in Virginia. These two men were on their way to what might well be termed the hardest field of the Church. It is hard for many reasons. It is expensive to equip the men going out; it is hard to get men, and yet the work somehow or other goes along. Because a field is hard doesn't mean that we must give it up, but only that we must work harder. Only great tasks make great men and women.



THE RIGHT REV. ARTHUR FOLEY WINNINGTON-INGRAM, D.D.
Bishop of London

They left on the S.S. *Cameronia* bound for Glasgow. It was indeed a great treat for these two young men to see the bonnie hills of Scotland mirrored in the lakes on their way to Edinburgh, the "beauty city of Europe" as it is called. Then on to London, a city of noise, plenty of buses, silent traffic policemen, monuments of history, theatres in great numbers. In London they went to a school which carries on the name of the famous African missionary, Livingstone College. Imagine, if you can, learning anything at all in a month, —that is anything that would be of value. But here at this school they took up a course of medicine. Don't laugh; they really learned a great deal.

From this school they journeyed out to visit medical missions in the semi-slums of Bethnal Green, London, or Poplar Hospital in the Limehouse district. Here they saw demonstrated the things of the class-room. Fresh from the theological lecture room they were given an opportunity to see operations and perhaps to assist if they were fortunate enough. This course to them was of great value; they learned much that will help them in the mission field of Liberia, which thank God, at last has its first medical doctor. But back in the bush one never knows what one may come up against and the doctor may be miles away.

"How to prevent disease" might be

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PHOTO FROM EWING GALLOWAY, N. Y.

ST. PAUL'S CATHEDRAL CHURCH OF THE DIOCESE OF LONDON

Standing in the heart of the city at the head of Ludgate Hill, this stupendous monument to the genius of Sir Christopher Wren draws all eyes

called the thesis of Livingstone College. What nobler aim could there be, not to make people well after they are sick, but to keep them from being sick! That is truly the ambition of Christianity—why don't we try harder to keep people from sin, instead of going out and saving the sinner. Cure the cause and you will not have to cure the disease. Well this course was of some value if it only taught that one thing. But Dr. Jays, the principal, told them one other thing well worth while,"God wants *well* men and women to work for him and not sick ones. Keep well, don't run any risk, you can then serve longer and go back again. A longer life lived well should be the aim of a missionary anywhere."

I believe these two young men gained something from this which will be of great value to them. And then they also had the great pleasure of meeting in London many Americans, men from the Virginia Seminary, girls from several Southern colleges. Perhaps over a cup of tea or on a bus these men talked Liberia. Liberia is going to get men; they are coming. "The harvest is great, but the laborers few", but truly not few for long.

Then our travelers went down to Cornwall where they stayed with the aunt of one of them for six weeks. Beautiful Cornwall, with its rocky cliffs and cozy coves, its dashing waves and rolling hills, its tropical vegetation and many little farms, its ancient churches! What a privilege!

They were welcomed in the Cornish churches. They tried to spread joy and happiness in life. People were

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astonished to know they were really ministers, and at that missionaries, and one person was heard to say "And they even laugh!"

From Cornwall they went to Liverpool and had the great job of buying their outfit. Outfit it was, too, for in Liberia there are no stores around the corner where you may buy a pair of socks or even a cake of soap. So these young men bought everything, from shoes to hats, from meats to vegetables. Just imagine food supply for about three months bought all at once!

In front of them they had in store a great privilege, that of being ordained by the Bishop of London. Sunday, October the fourth, had been set as the date and they went to Fulham Palace a few days before for a retreat. The Right Rev. Arthur F. Winnington-Ingram, D.D., is a man who, like all English Bishops, bears the title of Lord, but really one would never know that at all. They found him one of the simplest and finest men they had ever met. Though he has over eighteen hundred clergymen under him, three bishops-suffragan and one assistant bishop, yet he is a man who truly shows the spirit of God in his life, and they felt it a great privilege to know him. The several days spent at Fulham Palace will ever be remembered by them. In the Bishop's address of welcome he used the beatitude "Blessed are the pure in heart for they shall see God", stressing the first part. In his final charge to the men to be ordained he used the same text putting the accent on the latter part.

Sunday morning the candidates for ordination assembled at St. Paul's Cathedral, not, alas, the historic St. Paul's, in its entirety, for the nave of the Cathedral is the only part in use, the rest being boarded up during repairs. The last two men ordained were our two Americans en route to Liberia. On Wednesday, October seventh, they sailed from Liverpool on the S.S. *Ekari*.

Endowment Fund for Training Biblewomen

Bishop Naide Asks That Americans Join With Japanese in Perpetuating the Memory of Miss Leila Bull

DURING the past year a tablet has been erected over the grave of Miss Leila Bull in Osaka, Japan, where she had been a missionary for more than thirty-five years. In sending her a picture of the stone, Bishop Naide wrote to Miss Lindley: "During the year we have erected a fitting stone over the grave of our, and your, beloved Miss Bull, and are still engaged in writing the biography of this saint of modern times. We are still raising money for the 'Leila Bull Endowment Fund for the Training of Biblewomen,' although it comes in but slowly. We miss her more and more as time passes.

Miss Bull was teaching in Pittsfield, Massachusetts, in 1887, when she met Bishop McKim, then a young priest, and through him became interested in Japan. Shortly after a letter from Bishop Channing Moore Williams, asking for an experienced teacher about forty years of age, was published in THE SPIRIT OF MISSIONS. Miss Bull responded, was appointed, and in eleven days sailed for her new post.

The city in which Miss Bull began her work, and which was the scene of most of her labors in Japan, is now the Japanese diocese of Osaka in the Nippon Sei Kokwai, under the charge of Bishop Naide. It is the Japanese themselves who have started the movement for a Fund for the Training of Biblewomen to perpetuate Miss Bull's memory, but there are doubtless many in the American Church who will want to have a part in it. The Right Rev. Y. Naide, The Firs, Shimoniya, Kobe, Japan, will be glad to hear from any American friends.

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FLORENCE KNIGHT
Liberia
From Massachusetts



THE REV. E. FELIX KLOMAN
Liberia
From Maryland



HAZEL F. GOSLINE
Wuchang
From Maryland



MARGARET G. TETLEY
Hankow
From Massachusetts

Introducing Some Recent Recruits for the Distant Missions

(For details see opposite page)



MARY THEO YOUNG
Shanghai
From South Carolina



THE REV. W. JOSSELYN REED
Liberia
From Pennsylvania



MARYLAND B. NICHOLS
Liberia
From New Jersey



FRANK D. EDMUNDS
Porto Rico
From Long Island

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Recruits for the Mission Field

Liberia in the Forefront With Four New Soldiers of the Cross

OF the recruits whom we present this month, four have felt the lure of Africa, China claims three and Latin-America one.

Liberia: The Rev. W. Josselyn Reed and the Rev. E. Felix Kloman are both graduates of the class of 1925 of the Virginia Theological Seminary. Last June they sailed for London, England, where they were to take a medical course in Livingstone College, London, preparatory to beginning their work in Liberia. (See the article by Mr. Reed on page 754.)

Mr. Reed was born in Philadelphia. He is a graduate of William and Mary College and the Theological Seminary, where he was ordained to the diaconate by Bishop H. St. George Tucker. Before his ordination he served five missions as a lay reader.

Mr. Kloman is a native of Virginia but spent his boyhood in Maine and North Dakota. Coming back to his native state he graduated successively from the Episcopal High School in Alexandria, the University of Virginia and the Theological Seminary. While at the Seminary he worked in several missions under Bishop Davenport of Easton, who ordained him to the diaconate in March.

Miss Florence Gale Knight, who was born in Lowell, Massachusetts, is a graduate nurse who received her training in Framingham Hospital in Massachusetts, where she afterwards held the post of instructor of nurses. She has had experience in social service work in connection with St. Luke's Hospital, New York, and will be a valuable addition to the staff at St. Timothy's Hospital in Cape Mount.

In spite of her name, Miss Maryland B. Nichols was born and educated in New Jersey. After graduating from the Bloomfield High School she took special courses in the New York School of Social Work and in Columbia University. She has also been a student at the Philadelphia Deaconess School. She will teach at the House of Bethany, Cape Mount.

Hankow: A nurse and a teacher also go to Hankow. Miss Margaret G. H. Tetley, although born in Ohio, went to England as a child and received her training at the Nightingale School in connection with St. Thomas's Hospital, London. Returning to this country she became a member of the Church of St. John the Evangelist in Boston. She has gone to join the staff of the Church General Hospital in Wuchang.

Miss Hazel F. Gosline has gone to teach in St. Hilda's School in the same city. She is a member of St. John's Parish, Waverly, Baltimore, and graduated from the Baltimore Teachers' Training School in 1919. She has since been a successful teacher in Church School and the Public Schools of Baltimore.

Shanghai: Miss Mary Theodora Young is a musician of ability who also holds a first-grade teacher's certificate. She was born in Union, South Carolina, and is a graduate of Winthrop College. She expects to become a member of the staff of St. Faith's School, Yangchow.

Porto Rico: Mr. Frank Dudley Edmunds is a layman who is interested in agricultural work and expects to put his knowledge to good use at Quebrada Limon, the section of the interior where Bishop Ferrando has brought a large community into our Church. He has taken courses at Cornell and has had a practical experience in all branches of farming industry.

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Brief Items of Interest
At Home and Abroad

THE beautiful picture on our cover this month was reproduced from a design for a Christmas card made by Mr. William Glasby, of London, England, well known as a designer of stained glass windows, memorial tablets and other ecclesiastical work. We shall be glad to furnish Mr. Glasby's address to any who are interested.

❖

THE Alaskan Churchman Calendar for 1926 has just come to our desk. It is, as usual, most attractive in appearance, with a picture for each month, and contains information about our Church work as well as about various phases of life in the Far North.

This Calendar has been published consecutively for nineteen years (with two omissions, 1919 and 1923) and keeps up to its unfailingly high standard as the years go by.

The price is only fifty cents, and the Calendar is sent post paid to any address.

All money received, after the cost of publication has been met, is sent to Bishop Rowe for his work in Alaska.

Orders may be addressed to Box No. 6, Haverford, Pa.

❖

MRS. WILLIAM WYLLIE, wife of the Archdeacon of the Dominican Republic, plaintively remarks in a letter recently received, "teaching school with no equipment is like playing the piano without keys. We need books of the first, second and third primary grades for the day school at St. George's. We have from fifteen to twenty-five pupils and only half a dozen books to teach them all from. We also ought to have blackboards, crayons and an unabridged dictionary.

"We should also be glad if we might have two portable organs for our missions at La Romana and in the capital.

"Another great need is more and still more Bibles, and Prayer Books. A woman who was recently confirmed asked for a Bible, and we hadn't one left for her. I had loaned mine to a Roman Catholic who told me she sat up all night reading it she got so interested. She had never had one before. Bibles in Santo Domingo are not front-room ornaments. When one is fortunate enough to have one it is read from cover to cover. I am sure there are many people who would like to send us for Christmas these gifts for our mission people."

❖

IN 1902 the late Bishop Funsten was able to establish St. Luke's Hospital in Boise. In 1927, therefore, St. Luke's will celebrate its 25th anniversary.

The hospital has a large waiting list and is always full. An active campaign is now being planned so that a new wing may be opened as part of the anniversary celebration. With the exception of $3,000 a year from the National Church the hospital is largely self-supporting. Most of the above amount is used to care for indigent cases that come to the hospital for treatment. The Nurses' Training School is an important part of the work. At present there are thirty-two young women in training.

❖

THE first copy of *The Rural Messenger*, the official organ of the National Rural Workers Fellowship of the Episcopal Church, whose editor is the Rev. Val. H. Sessions, Bolton, Mississippi, has come to us. It is an attractive little sheet, published monthly, and is, as its name implies, devoted to the interests of that much-neglected field, the rural community. We agree with the editor in his assertion that the whole Church has waked up to the importance of furthering the rural work. "We know," he says, "that the Church

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has let the country go. . . . We know that we have a message that uplifts humanity. Then let us give it."

The president of the Rural Workers Fellowship is the Rev. Oscar Meyer, of Oxford, N. Y., who will be glad to hear from any who are interested in this cause.

❖

AT the meeting of the Department of Missions in New Orleans it was announced that the Rev. A. S. Cooper of the district of Hankow had been obliged to send in his resignation owing to the ill health of Mrs. Cooper.

The Rev. Mr. Cooper went to China in 1905 and for twenty years has rendered most devoted service. His retirement will be a real loss to the mission and was accepted by the Department with much regret.

❖

A RECENT report of the Christian colleges and universities in China, made by the China Christian Educational Association, shows a large increase in the number of students and in the size of the faculties during the past few years. While to date the eighteen Christian institutions of the land have graduated 3,320 students, there are now enrolled in these institutions and schools 3,901 students. Of this number 451 are women. It is noted that 2,430 of the students, or more than sixty-two per cent of the total number, are enrolled as Christians. There are 818 members of the faculty; 412 of these being Chinese and 406 foreigners.

A sidelight on the development of Christianity among the newer generation of Chinese is shown in the fact that of the 2,430 Christian students only 25.3% came from Christian homes.

❖

OUR Mission in Changsha, China, is steadily extending its work and influence. Four sets of communion vessels, including cruets, for four recently established stations are urgently needed. Some of the recently ordained clergy serving the Changsha station are in need of stoles. The Department of Missions will be glad to give further information to any interested readers.

❖

ON the morning of November 13th a farewell service of unusual interest was held in the chapel of the Church Missions House. It marked the departure of a group of missionaries for Liberia. Miss Margaretta Ridgely and Miss Lois Ford were returning to their posts after furlough; Miss Maryland Nichols and Miss Florence Knight were going out for the first time. Bishop Gailor was the celebrant, assisted by the Rev. Robert E. Campbell, D.D., O.H.C., Bishop-elect of Liberia. The epistle was read by the Rev. H. A. Donavan of the Liberian mission, who is on his furlough.

Bishop-elect Campbell, who has already done splendid work among the natives in the forests of the Hinterland, made an address which created a profound impression. He spoke of the thrill felt as he stood by the graves of those noble men and women who had given their lives to carry the Gospel of Jesus Christ to the multitude of natives who had never heard the name of our Lord. "It is a glorious opportunity," he declared, "an opportunity which thrills me with joy through and through, the opportunity of going out again. I know all of us feel the same way. We are all going out together, facing the same problems, with the same inspiration to give ourselves for the glory of God and the salvation of our fellow men."

❖

INDIA contains nearly 70,000 Moslems. This is approximately one-third of the total Moslem population of the world. It is an indication of one of the heavy responsibilities carried by the government of Great Britain and of one of the insistent opportunities for service before the Church of England.

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Sanctuary of the Church's Mission

AT THE MANGER

O CHRISTMAS Child,
So roughly cradled here
Born, undefiled,
Of Maiden-Mother dear;
None dreamed Thy true estate,
None deemed Thee to be great,
There in Thy swaddling bands,
In far-off Eastern lands,
Save that wise Mother-heart,
To whom the Angel's word
Revealed Thee as the Lord
And Saviour that Thou art.
We praise Thee, Thee we bless,
And worship and confess
As God and Lord on high,
Whom Angels, in the sky
And men on earth adore;
But for this single day
Our lingering hearts will stay
Within the stable door
Where, as a Baby, laid,
Thy humanness has made
All human hearts Thine own:
There, where all helpless shown,
Thou madest manger, Throne;
Blessing all cradles upon earth,
Blessing each child of human birth,
Giving new meaning to the mirth
Of motherhood, and so,
Filling all hearts, both high and low,
With a fresh sense of childhood's grace
Reflected from Thine infant face.

—WILLIAM CROSWELL DOANE.

❖

COLLECT FOR CHRISTMAS DAY

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

❖

FOR MISSIONARY SUPPORT

ALMIGHTY God, we pray Thee to bless the Mission of Thy Church everywhere. Bless our Schools, our Hospitals, and our Churches. Convert the heathen, and strengthen the Christians that they may hold the faith in unity of spirit and in righteousness of life. Hear our prayers, we humbly beseech Thee, and send us faithful Missionaries to preach the Gospel of Thy Son.

Open the hearts and hands of Thy servants, that they may be ready to give of their means for the support of the Mission of Thy Church, and reward them with the riches of Thine everlasting Kingdom for Jesus Christ's sake. *Amen.*

❖

FOR UNITY

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

❖

OUR FATHER, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

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Progress of the Kingdom

THE SPIRIT OF MISSIONS prayerfully wishes to its readers and friends throughout the world a happy and a blessed Christmastide.

Happy Christmas!

The magazine feels that it has made a real contribution to greater stress upon the Nativity and the Incarnation as dominant *motifs* of the season by its coöperation with the Girls' Friendly Society in offering Christmas cards dedicated to these inspiring fundamentals of the Christian faith, to take the place of the froth that too frequently distinguishes such greeting cards.

May the heart searchings of Advent have filled us with such tenderness and grace that the new era for mankind unfolded under the stars at Bethlehem may have for us deeper and richer meaning than ever before.

THE results of the Every Member Canvass now in process throughout the Church will not be known immediately because of delays in "cleaning up" and in reporting, but it is hoped that the assembling of the returns will be expedited because the issues involved are so important, and time is an important factor.

The Referendum to the Church

Under a resolution of General Convention, each diocese is required to submit to the National Council by January 15 a statement of the amount which it expects to pay towards the Church's Program for the ensuing year. If a diocese is to base its estimate of payment solely on the results of the Canvass there is apparently ample time for an unhurried making of reports. We cannot believe, however, that any diocese will be content to promise only what is thus indicated. Every diocese wants to do its utmost for the national work and wants to provide its share so generously that the National Council will not be compelled, under the order of General Convention, to reduce the Budget adopted by the Convention.

It is probable that the total pledges will prove to be considerably larger than last year, because the people of the Church have realized that this Canvass was a sort of referendum in which by the number and amount of their pledges they were deciding whether or not the missionary work of the Church is to be reduced and the national work otherwise curtailed. Every possible channel of communication to the people of the Church, through the printed and spoken word, has been utilized to present a clear idea of the situation. And the organization of the Church for the dissemination of information is now so complete that it is not likely that many have made pledges in ignorance of what is involved.

But it is not reasonable to expect that in all the dioceses the increase will be sufficient to reach the full amount of the diocesan quota. Even allowing for a substantial increase, there will be a number of dioceses in which an estimate based upon the returns of the Canvass will fall short. In such cases the diocesan authorities, realizing that the possibilities of the situation have not been exhausted, will want to make an effort to supplement the results of the Canvass before reporting to the National Council. The obvious and natural plan which will be followed, we assume, is that indirectly suggested in the Report of the Joint Committee of General Convention on the General Church Program. "We believe," said

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the report, "that the Church may reasonably expect special gifts for its Program in greater numbers and amounts than ever before." We believe that this is a reasonable expectation provided the matter is definitely and personally presented to those able to make special gifts.

The existing crisis in the missionary work of the Church – and surely the possibility that the Church may be compelled to retreat constitutes a crisis —abundantly justifies an immediate and urgent appeal for additional and liberal pledges of support from all those whose ability and willingness to give has not been exhausted by their pledges for the parish quotas. There must be a very large number of men and women in the Church who feel that it would be unwise to assume more than a certain share of the parish quota but who, if not thus limited, could and would make much larger gifts. Indeed a resolution proposed by this same Joint Committee and adopted by General Convention calls for the devising of proper methods for enlisting additional gifts from just such persons.

Prompt organization for an effort of this kind will undoubtedly produce large returns and will make possible a promise of the full amount of their budget quotas from many dioceses which otherwise would be compelled to turn in an estimate of income less than the amount which the General Convention has asked from them. In any event, such an effort generally made will, we are confident, so supplement the results of the Canvass as to swell the total income of the National Council to a figure which will enable it to carry out in full the Program adopted by General Convention.

It is evident that if this supplementary canvass of the larger givers is to be carried out intelligently and in time to meet the crisis it is essential that parish canvasses be cleaned up as promptly as possible and that reports be made to diocesan authorities without delay.

More Light on the China Crisis

WHILE it is still much too soon to approximate a final word with respect to the situation in China we make a further contribution this month to the comprehensive symposium which gave distinction to our August issue. Until in the closing days of October it became possible to note what effect agitation and attempted boycott had had on our schools it seemed that nothing could be added to the admirable analyses written for THE SPIRIT OF MISSIONS by Bishop Graves, Bishop Roots and Bishop Gilman.

The Editor of THE SPIRIT OF MISSIONS was fortunate enough to be able to attend in part the sessions of the China Conference held at Johns Hopkins University, and was gratified to find there convincing evidence of the deep impression that had been made by these articles.

In this issue we are happy to present a summary of the situation as it now stands, written for the magazine by Dr. Wood, together with other articles giving varying interpretations.

The outcome this far would seem to indicate that Christianity has struck its roots too deep into the life of China to fear the ultimate effect of agitation. The Boxer Rebellion was a definite and desperate effort to drive Christianity from China. It failed. The present agitation is against the foreigner rather than against Christianity, and we venture to predict that the chief result will be a hastening of the day when autonomous Chinese churches bring to an end the era of foreign cooperation and begin the vast task of evangelizing China entirely under Chinese auspices.

Needless to say the authors of various articles that have appeared heretofore and appear in this issue are the individual opinions of the authors, the magazine fulfilling its mission to the Church when it undertakes to present as many various points of view as seem to have real significance.

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FOREIGN-BORN

AMERICANS DIVISION

SERVES IN AN ADVISORY CAPACITY
AND AS CLEARING HOUSE

6 YEARS OF INCREASING SERVICE
AT CALL OF DIOCESES AND PARISHES

MAKES CONTACTS WITH RACIAL LEADERS

RESULTS

1000 PARISHES DEFINITELY REACH
FOREIGN BORN AND THEIR CHILDREN
OF 43 DIFFERENT RACES

CO-OPERATING WITH EASTERN
CHURCHES IN AMERICA

CHURCHES IN EUROPE AND NEAR EAST
CALL FOR OUR HELP

EDUCATIONAL CHAPLAINS SENT
TO JERUSALEM AND MOSUL

"FOR EVERY CHURCHMAN
A FOREIGN BORN FRIEND"

FIELD DEPARTMENT

ITS FUNCTIONS

TO ENGENDER THROUGHOUT THE CHURCH
A SENSE OF CORPORATE RESPONSIBILITY
FOR THE CHURCH'S WORLD-WIDE MISSION

IN CO-OPERATION WITH THE DIOCESES
TO PROMOTE
PERIODS OF INTENSIVE TRAINING
THE ANNUAL EVERY MEMBER CANVASS

TO INITIATE AND DIRECT PLANS
FOR PRESENTING TO THE CHURCH AND
TO INDIVIDUAL CHURCH MEMBERS
APPEALS FOR FINANCIAL SUPPORT

TO DIRECT AND CO-ORDINATE THE WORK
OF SPEAKERS IN THE FIELD

TO PROMOTE EVANGELISM IN THE CHURCH

SOCIAL SERVICE

IS THE SOCIAL CONSCIENCE WORKING?

APATHY—HALF THE VOTERS VOTE

POVERTY—GREATER THAN THE CHARITY
ORGANIZATIONS CAN MEET

CRIME—AS MANY GRADUATES FROM OUR
JAILS AS FROM OUR COLLEGES

DIVORCE—1 OUT OF 7 MARRIAGES ENDS
IN A DIVORCE
170,000 DIVORCES LAST YEAR

BUSINESS ETHICS—NO STANDARD OF A
CHRISTIAN INVESTMENT

INDUSTRY—NO CURE FOR RECURRING
STRIKES IN BIG INDUSTRIES

COMPLACENCE—THE AVERAGE COMMUNITY
IS SATISFIED TO HAVE
THESE FACTORS PRESENT

EDUCATIONAL DIVISION

DEPARTMENT OF MISSIONS

A BUREAU OF MISSIONARY INTELLIGENCE

PREPARES LITERATURE
TEXTBOOKS FOR STUDY AND DISCUSSION
HANDBOOKS ON THE CHURCH'S MISSION
OCCASIONAL PAMPHLETS

CONDUCTS COURSES
IN SUMMER CONFERENCES. INSTITUTES.
TRAINING SCHOOLS. SEMINARIES

FURNISHES LANTERN-SLIDE LECTURES
55 SETS USED OVER 600 TIMES IN 1925
ALL FIELDS REVISED FREQUENTLY

THE LENDING LIBRARY
5000 VOLUMES 990 BORROWERS

CHURCH MISSIONS HOUSE WINDOWS
MONTHLY EXHIBITS OF THE CHURCH'S WORK
ATTRACTOSCOPE SHOWS SLIDES DAILY

CHARTS THAT GIVE FOOD FOR THOUGHT

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The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in Washington, D. C., in October, 1928

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

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The National Council

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

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

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

Missions and Church Extension

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

Across the Secretary's Desk

THE history of Christian progress shows that great cities have almost invariably been the centers from which the Christian message has spread into surrounding regions. That is as true today in China as it was in Asia Minor and southern Europe in the first Christian century. Each of our stations is the center of a chain of small town stations. Usually these out-stations are staffed by Chinese workers. They render fine service but they need the frequent visits of American missionaries from the central station.

Soochow is one of our central stations surrounded by a number of out-stations. Soochow itself is a veritable Venice and is in the midst of a country cut up with canals and creeks. In fact, these waterways are the highways, for there are practically no roads.

Slow-moving sampans and houseboats, sometimes towed by launches, are supposed to care for the passenger traffic. No dependence can be placed upon published schedules for departure or arrival. Hours of valuable time are lost. I have travelled myself by these Chinese boats and know how much of the missionaries' scanty and valuable time they use up. It is time that could be saved if a mission like Soochow had its own motor boat. Then journeys which now take a whole day could be made in two or three hours.

These facts were brought home forcibly to me once again when Mrs. A. R. Standring told me recently of one of her experiences last year. She supervises the woman's work in a chain of out-stations. She spent all of last Christmas Day in a vain effort to get back to Soochow, simply because she had to make the journey by Chinese houseboat.

While in this country during the summer, Mrs. Standring received a gift of $500 from a mid-Western layman who knows something of the need for better travel facilities for our missionaries in China. Some other friends gave another $500. She tells me that if she had an additional $500, the much needed motor boat for the Soochow mission could be secured and begin its work in carrying the Gospel to out-stations and saving the time of our missionaries. I will be glad to supply any further information desired.

❖

ONE of the most impressive documents that has come my way in a long time is the *Japan Book of Remembrance.* It is issued by the committee of the diocese of Tennessee that undertook the task of enlisting the coöperation of the Church people of Tennessee on behalf of rebuilding our Churches, institutions and residences in Japan.

Mr. George H. Patten, the chairman for Tennessee, reports that the diocese promptly provided its full share of the Reconstruction Fund and that many parishes and missions gave more than 100 per cent of the amount asked for. The book contains an impressive list of individuals and organizations giving $10 or more to the Japan Reconstruction Fund.

Two copies of the book printed on parchment and bound in leather have been published, one of them will be presented to His Majesty, the Emperor of Japan, through the American Ambassador to Tokyo. The other will be presented to Bishop Gailor as president of the National Council.

❖

ONE of our Librarian Missionaries, who has served for twenty years, and who is now returning for another term of duty on the field, has insisted upon paying her own way back to the field, as a contribution towards the removal of the deficit that is hampering the Church's Mission work. If it had not been for this action, the passage would have cost $655.

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Educational Division

William C. Sturgis, Ph.D., Secretary

Two New Books of Reference

A History of Religious Education

THAT the work of the Episcopal Church in China is firmly founded in the bedrock of education is a well-known and frequently quoted statement. That this statement might be applied with equal force to the foundations of the Episcopal Church in the United States is not so generally recognized. Some few have appreciated this, but it has remained to the Rev. Clifton H. Brewer, Ph. D., a priest of the Church in Connecticut, to give positive expression to this fact. He has done this in an admirable volume recently issued by the Yale University Press under the title *A History of Religious Education in the Episcopal Church to* 1835.

Dr. Brewer has taken a comprehensive view of Religious Education and, most wisely, has not limited his study to the development of the Sunday School during the early years of the Church in America but has included a survey of theological education, the Christian training of boys and girls in Colonial Church Schools, work among Indians and negroes, and the materials used for such education—tracts, pamphlets, and Church periodicals. Divided into three parts, the volume treats successively of the Colonial background, with the change to an American outlook—the period from the Revolution to 1815—the period of expansion, 1815-1835. A surprisingly rich and suggestive body of material has been made available in this volume and Dr. Brewer has handled his materials with excellent judgment, scrupulous fidelity, and amazing charm.

Throughout the volume, the reader is continually astonished by the facts revealed! Everyone is familiar with that classic of childhood, *The Visit of St. Nicholas*, written over a century ago. Some remember the author as Clement C. Moore, but how many who have listened to, read and reread, and even recited those delightful lines:

'Twas the night before Christmas,
When all through the house
Not a creature was stirring,
Not even a mouse—

know that the author was a competent Hebrew scholar, a compiler of a Hebrew Lexicon, a benefactor of the Church, and one of the early professors of the General Theological Seminary, to which he gave a plot of land. Today, also, Church people are more or less familiar with at least one Church magazine—THE SPIRIT OF MISSIONS, *The Southern Churchman, The Churchman*—but how infrequently is the service these magazines have rendered in the education of Churchmen through nearly a century-long existence remembered. Among the oldest periodicals of our country, these magazines, founded in the early days of our history, amid hardships and difficulties, have continued down the years to tell the stories of the Church's growth and progress—and its setbacks—to widely scattered people.

These are but an instance or two of the many revealing things which Dr. Brewer has graphically written in his *History of Religious Education in the Episcopal Church to* 1835. Of equal interest is every chapter, especially the one on "Efforts Toward the Religious Education of Indians and Negroes." Those whose primary interest is the Church School will find "The Rise of Sunday Schools" a stimulating chapter, while leaders of discussion groups may see in the discussion of the development of the catechetical method the forerunner of some modern educational methods, and the germs of the socialized recitation.

The last page of Dr. Brewer's book is read with regret that a fascinating story is finshed, but when it is learned that a second volume is projected which will bring the story down to our own day regret changes to impatience.—W. E. L.

Indian Handbook

MORE than a decade ago there was issued from the press of The Church Missions Publishing Company a small volume entitled *A Handbook of the Church's Mission to the Indians.* Books of this nature usually may be divided into two classes—those which cease to be read in a very short time, and those which become standard. It was not long before it became evident that this *Handbook* belonged in the latter category. And it was standard, not only for the history of the Church's work, but also for its able and authentic study of the origin of the Indians, their language, religions and traditions, and the Government's Indian policy.

This useful little book has been out of print for several years and, with the development of Governmental Indian policy and the growth of the Church's work, the need for a new revised edition was greatly felt. To meet this need, the original publishers have undertaken the publication of a new edition under the title *Indian Tribes and Missions,* which will appear in two forms, quarterly parts and a bound volume. Of the quarterly parts two have already appeared—Part I, *A Brief History of the North American Indians,* and Part II, *First*

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Missions to the Indians East of the Mississippi. The two remaining parts, which will be forthcoming soon, will treat of the Indians of the Middle West and of the Pacific Coast. The two parts already issued give assurance that this new Indian Handbook will become a standard. The text has been thoroughly revised and brought up to date. Many of the quaint old pictures have been retained, and many new ones added. The illustrations are in the main excellent and add much color to the story. The theme of the work has been admirably expressed in the cover design, a symbolic representation of the eclipse of the sun in 1925, drawn by Miss Inez Temple. This symbol is explained: "The black disk represents the heathen darkness of the Indians before the coming of Christianity. The inner corona is the first light. The corona is the spreading knowledge of Christ brought by the Mission of the Church. The streamers make the Cross in which is revealed the Love of God through the Son of Righteousness Who is risen with healings in His wings."

The New York *Times* recently carried on its front page, in a prominent position, a boxed story reporting the increase in Indian population in the United States during recent years. In 1910, our Indians numbered 304,950. Fifteen years later there were 349,595, an increase of 44,976, or 14.7%. While a group numbering but little more than a third of a million in a population exceeding 110 millions may be regarded, by some, as immaterial and unimportant, the vigor and vitality of this group, their claims to our serious interest and attention in the light of past wrongs, neglect, and common misconceptions, cannot be disregarded. The Church carries on work among about a quarter of these people. How she does this work, what her aspirations for the Indian wards of the Government are, and how she coöperates with the Government in attempting to bring the Indian to full social, economic and political manhood, are all vividly and concisely told in *Indian Tribes and Missions.*

The quarterly parts of *Indian Tribes and Missions* are published at 25 cents each by the Church Missions Publishing Company, 31-45 Church Street, Hartford, Connecticut, from whom they may be secured. They may also be obtained from The Book Store, 281 Fourth Avenue, New York City.—W. E. L.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

A General Convention Ruling

GENERAL Convention passed the following resolution, which will tend to simplification and efficiency:

> **Resolved, That all subjects and questions concerning the relation of this Church to other Christian Communions shall be referred for consideration to the Presiding Bishop and the National Council.**
>
> **And that all Commissions of this character except "The Commission on the World Conference of Faith and Order," be discontinued.**

This resolution means that all matters relating to Greek, Russian, Syrian, Armenian and other Eastern Churches, both in America and abroad, also Old Catholic and other Churches of foreign races, must be dealt with through the Presiding Bishop and National Council. The department which deals with such matters for the Council is the Foreign-Born Americans Division.

Ever since its inception, the F. B. A. Division, at the direction of the Department of Missions, has kept in cordial touch with the ecclesiastics of these Churches and brought to helpful conclusions many delicate problems referred to it by the Department or directly by the Bishops and parish clergy. In addition to acting as representative of the Council, or as a clearing house for the Church in dealings with the legitimate representatives of Eastern, Old Catholic, and other foreign Churches, the F. B. A. Division has acted as a buffer against ecclesiastical imposters. Scarcely a week goes by without a number of letters from our Bishops or our parish clergy regarding the status of this or that man representing himself to be an Eastern or Old Catholic prelate or priest.

It is thus that the F. B. A. Division has been obliged to take on as one of its peculiar duties that of practically a detective agency. Part of the private files of the Division are filled with documents showing the true standing of many a man. In fact, we are preparing at the present moment a confidential statement for the Bishops, giving the names and lineage of a number of pseudo-Old Catholic Bishops and others, and will probably publish a more public article on the subject in the Church papers.

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Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Two Helpful Conferences

AMONG the most helpful conferences, outside of business sessions in New Orleans, were the two on *Church Work* held under the auspices of the Field Department October 10th and 17th.

The first conference, on the general topic of *Coöperation in the Church,* was opened by Mr. Lewis B. Franklin, who paid tribute to all the agencies whose aim is the Church's work, and spoke of the newly-named Commission of Coöperating Agencies, which will help to coördinate the work of all Church organizations and bring their united power to bear upon the accomplishment of the common task. Bishop Cook spoke of the double function of the representatives of the dioceses in Convention, first in representing the people and the local work to the Convention, and, secondly, in going back to their dioceses and building up a diocesan program which would make possible the coöperation of every individual in carrying out the program of the whole Church. He said in substance, "I am one of those who believe that the Holy Spirit does preside in the Councils of the Church, and it seems to me that the Program carefully and prayerfully worked out by our National Council, and then adopted by General Convention, is for us the nearest approach we can hope to make to the expressed Will of God." Dr. Phillips, of Columbia, South Carolina, followed with a splendid illustration of how all the men, women and children of a parish can be organized to carry out the program, assuming as prerequisite that the members of the "team" want to play the game, that they know the rules or technique of the game, and that they know the signals.

Miss Elizabeth Matthews presided over the second conference on the topic, *Building a Parish Program in the Five Fields.* Miss Eva Corey of Boston gave an excellent example of the building of such a program, and said that in the diocese of Massachusetts definite and practical suggestions were offered to the parishes every year as to the work which they might undertake. Dean Hoag of Salina added a very helpful illustration of how the Parish Council plan works in a smaller parish.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 718.

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

Note: The Bureau cannot guarantee that a speaker is available at every place in the Province indicated after his or her name.

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).
The Rev. Dr. and Mrs. L. B. Ridgely (Province 8).
The Rev. L. R. Craighill (Province 2).
The Rev. Dr. and Mrs. B. L. Ancell (Province 3).
The Rt. Rev. D. T. Huntington, D.D. (Province 1).
Miss Lucy Kent (Province 2).
The Rev. E. H. S. Ling (Province 2).
Miss Mildred Capron (Province 1).

CUBA

The Rev. W. W. Steel (Province 3).

JAPAN

Bishop H. St. G. Tucker (Province 3).
The Rev. C. F. Sweet, D.D. (Province 2).
Miss C. G. Heywood (Province 1).
Miss H. J. Disbrow (Province 2).
Rev. Dr. I. H. Correll (Province 2).

ALASKA

Miss Bessie B. Blacknall (Province 4).
Archdeacon Drane (Province 4).
Deaconess Anna Sterne (Province 5).

MEXICO

Mrs. Charles H. Boynton (Province 2).

NEGRO

Archdeacon Russell (Province 3).
The Rev. S. W. Grice (Province 3).
Archdeacon Baskervill (Province 4).

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Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Coöperating in Welfare Work

By the Rev. Thomas F. Opie, D.D.

AS a suggestion to ministers in the Church (as well as to laymen who have a social and community mind) let me name a few of the things we are doing in Alamance County, North Carolina. As rector of the Church of the Holy Comforter, I was last year named chairman of the Board of Public Welfare for the county. We have a board of three (two men and a woman) members, with a whole-time paid superintendent of public welfare. He does most of the practical work, both in the matter of "case work" and in the juvenile court—not to mention any other social activities. He contributes to the county a grade of welfare work that is not only social in a broad sense, but that is Christian in its intent and in its attitude towards the broken and the bruised fragments of humanity that come under the purview of the board.

There are monthly meetings, held in the superintendent's office in the county courthouse (this is a suggestion to those interested in this kind of work where there is no proper provision made for welfare headquarters). Here the cases that have come up in the recent past are discussed and plans are made for their solution, in case the superintendent has not already worked out a suitable plan for relief and immediate service. In the interim between monthly meetings of the board, the Superintendent of Welfare is free to call any of the board members into conference, in connection with any work he may have in hand. The superintendent is on a salary (partly paid by the county and partly by the state) but the other members of the Board serve without compensation.

A list of some of the kinds of social work done throughout the year follows:

Juvenile court cases supervised.
Jail and convict camps ministered to.
Close supervision of County Home.
Inspection of public and other buildings.
Civil cases adjusted out of court.
Work secured for the unemployed.
Travelers' Aid, etc., advised and cooperated with.
Individual lives adjusted.
Mothers' Aid Fund dispensed.
Health Board advised with and assisted.
Compulsory Education law enforced.
Individual charity dispensed.
All state institutions assisted and advised with.
Orphanages and Homes aided.
Clinics for tubercular and crippled, etc., held.
Red Cross and Associated Charities cooperated with.

A work similar to this, in general outlines, is carried out in about eighty percent. of the counties of the state. In regard to Mothers' Aid, it is interesting to note that there is a state appropriation made by the legislature corresponding to a sum appropriated by the county for a similar purpose, which is administered by the Board, only after careful investigation as to the character and general worthiness and need of the mother making application for assistance. This has relieved scores of mothers and has kept many children out of almshouses and other state institutions.

This is a work in which every Christian layman and every minister of the Gospel can lend a hand. It is practical. It is scientific, but not coldly technical. It is Applied Christianity. Let all socially-minded individuals and groups coöperate with Welfare Boards wherever they exist.

[NOTE: There is no more effective and interesting work being done in North Carolina than the work by the Board of Public Welfare, of which Mrs. Kate Burr Johnson is the Commissioner. The county institutions are an almost utterly neglected field in all the states of our country. North Carolina through this State Board of Public Welfare is dealing with county government and sets the example to our states of an effective method in doing this. This article gives an interesting light on how the Church people can help in a county. Has your state any parallel organization? Why not try to get it?]

The Manitou Conference

FOLLOWING the thought in Dr. Opie's article, would you be interested in knowing how Church Social Service can co-operate with the State Conference of Social Work? The Rev. C. Rankin Barnes of the Los Angeles Social Service Commission, read a paper on that subject at the Fifth National Conference on Social Service, held at Manitou, Colorado, this summer. The Conference Proceedings are now available. Send twenty-five cents to The Book Store.

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Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

Business at the Business Meetings of the Woman's Auxiliary Triennial

THE articles in the November SPIRIT OF MISSIONS by Miss Edith Johnston and Miss Tillotson told so well the story of the Woman's Auxiliary Triennial in New Orleans that there is no need for a further account except in one particular, and that is, to give at least some of the resolutions referred to in Miss Johnston's able account. Outside such matters as greetings, appreciation, memorials and thanks, some nine or ten subjects were discussed and voted upon in something like fifty resolutions.

The Minutes in an abridged form are sent to delegates while others can obtain copies at ten cents each; but in order that these resolutions may be read and acted upon by a still wider circle, we propose printing as many as possible in this and other issues of the magazine. The deeper consecration and larger efforts to carry out that which was first set on foot by the Message sent by the Executive Board to the National Council in October, 1924, finally crystallized in the new Message, but as Miss Johnston gave the points of this and Miss Tillotson the dedication with which it closed, and as copies of it can be obtained, it is not printed here.

The following resolutions were passed:

On Peace

Resolved: That the delegates to the Triennial of the Woman's Auxiliary of 1925, assembled in New Orleans, place on record our conviction that war as an institution for the settlement of international disputes by brute force allied to skill and cunning and lying, is incompatible with the mind of Christ and therefore incompatible with the mind of His Church, and that the causes of war are ignorance, prejudice, selfishness and greed, especially in the national, economic and other corporate aspects of life, which must be uprooted from the hearts of men.

We, therefore, pledge ourselves to carry out a constructive program of education for peace, and to use our best efforts and our strongest influence toward the promotion of international and inter-racial good will.

On Christian Unity

Whereas, the leaders of the Church are calling for a united front of all Christians against the forces of materialism; and

Whereas, those dioceses which have carried out the suggestions of the Commission on Faith and Order,—namely, for a period of corporate prayer—have felt greater stimulation of Church unity; therefore:

Be it Resolved, that all branches coöperate in the suggested plan for united prayer; and

Be it Further Resolved, that the women of the Auxiliary be on the alert to further in every way the spirit of United Christian effort.

On Cooperation

Whereas, we of the Woman's Auxiliary feel that the time is at hand for us to demonstrate to the Field Department of the National Council our willingness to coöperate in and support its plans, therefore

Be it Resolved, that we endorse and pledge our aid to the Field Department in its efforts to organize the parish for service through a coöperative movement of men and women, young people and children; and

Be it Further Resolved: That we believe in one Parish Council on which the Woman's Auxiliary should have representation, and in a parish program covering its Five Fields of Service, in which every member of the parish may be enlisted in some form of work; and

Be it Further Resolved: We believe that since this movement in fellowship, coöperation and unity has been functioning in various places as the Church Service League, that the optional use of this name is the privilege of those who so desire.

New Plan for Officers' Conferences

THE Officers' Conferences will be held as usual on the third Thursday of the month, beginning with November and ending with April. Current news of our work will be presented at the Conferences of the coming year by missionaries from the field.

The Conference will be begun each month at ten o'clock with a celebration of the Holy Communion in the Chapel of the Church Missions House.

The next Conference will be held on December 17th.

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To the Clergy:

A Christmas Suggestion

What would be better than a year's subscription to THE SPIRIT OF MISSIONS as a Christmas Gift to your vestrymen and the teachers and officers of your Church School?

A most appropriate remembrance, solves your "what to give" problem, and at the same time keeps your parishioners informed of the work of the Church.

Attractive Gift Cards, addressed to the recipients, will be sent you for distribution from the parish tree.

For further information see page 792

The Spirit of Missions

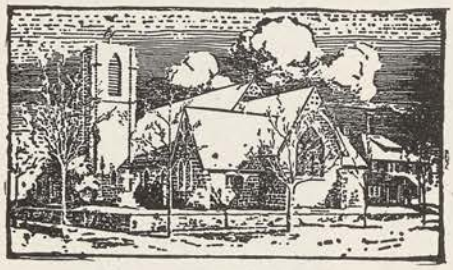
Don't Burn Old Envelopes!

When clearing out attics and storerooms old correspondence is often destroyed. There may be good reasons for burning old letters, but the **envelopes** should be saved and sent to Mr. Harold C. Brooks, of Marshall, Michigan. Mr. Brooks is a prominent collector of old envelopes bearing U. S. or Confederate stamps mailed from 1845 to 1865. He buys both rare and common issues, paying good prices. Stamps should not oe cut off and no dates written on face of envelopes. Loose stamps are not wanted.

Envelopes should be carefully packed in a cardboard box or heavy envelope to prevent damage in mailing. On receipt he will examine them carefully and report their value. If of no value they will be returned promptly in good order. Search your attic now and realize the money these will bring to you.

Many old trunks contain small fortunes, and these old envelopes should be sold before some overzealous housekeeper happens along and makes an expensive bonfire. Mr. Brooks' address is as follows:

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



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If every subscriber did so, it would double our list! Think it over.

Faithfully yours,
The Spirit of Missions

P.S. We are prepared to send a Christmas card in your name stating that the magazine is coming as your gift.

See page 792

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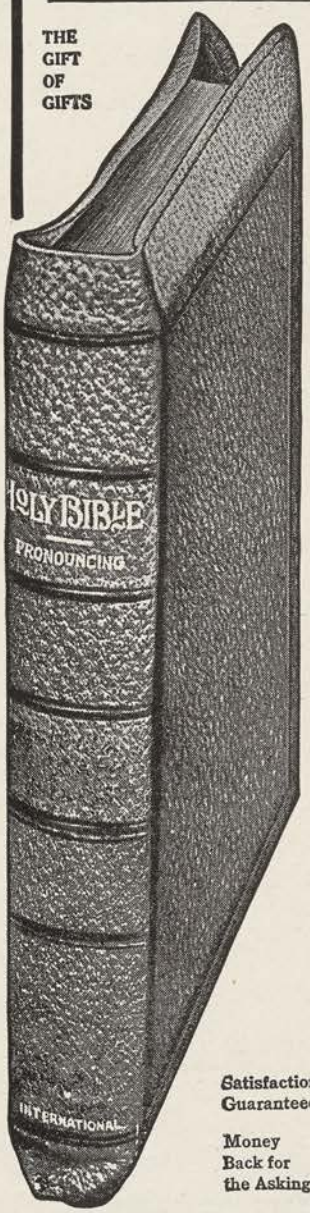
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have they delivered Sā-mā'rĭ-á
mine hand?
35 Who *are* they among all the
of the countries, that have deli

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SHALL THE CHURCH RETREAT?

WHAT IS *YOUR* VERDICT?

IN the triennium just closing the national income failed to meet the Budget. Time came when the Program for the new triennium must be drawn. Should work be curtailed? Should the Church withdraw her missionary lines?

THE NATIONAL COUNCIL SAID "NO"

Drafting a bread and butter Budget based on the existing world-wide work of the Church the National Council passed the question on to General Convention.

THE GENERAL CONVENTION SAID "NO"

"We will not cut the work," said the General Convention, "but there must be no more deficits. In January each year the dioceses must notify the National Council what income can be expected and the National Council must scale its appropriations accordingly."

This applies at once and therefore the Every Member Canvass just closing was really

A REFERENDUM

In which the people of the Church, by the number and size of their pledges, voted to endorse the action of the National Council and the General Convention, or by failing to pledge, or by pledging less than enough, set the drums to beating retreat and ordered the National Council to curtail.

But the verdict is not fully rendered until the larger givers have taken

SECOND THOUGHT

To every member of the Church who is able and willing to give generously for the work of the Church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national Church?

Are you willing to see missionary schools, hospitals and churches closed for lack of support?

What is your verdict on second thought?

Tell your Bishop.

THE NATIONAL COUNCIL

281 Fourth Avenue NEW YORK, N. Y.

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T - Binder for Women.

(1) To Make Tail

Tear muslin 40½" x 14". Tear off selvages.
Fold lengthwise, making 40½ x 7".
Stitch one end and the side with torn edges.
Turn inside out.
Stitch around two sides and end.

(2) To Make the Belt.

Tear muslin 53" x 7".

(3) To Complete T-Binder.

Place raw-edged end of tail on center of belt 3½" from its upper edge and stitch securely. Fold belt lengthwise over part of tail already stitched on belt.
Stitch securely around all four edges of belt.

(4) To Fold T-Binder

Bring end of tail to bottom of belt; bring folded edge to bottom of belt; fold in thirds and roll the folded tail over the belt; lay right end of belt over folded tail and fold over and over on itself, making a finished package 7" x 3".
Tie securely with string or selvage.
Place 5 in package.
Tie with string or selvage.

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