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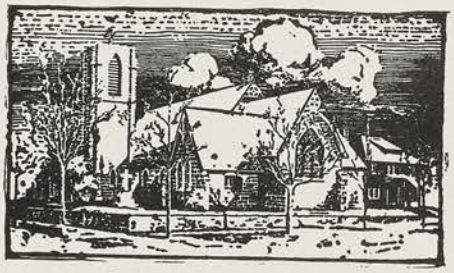
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A Message to the Church from The Presiding Bishop

My Dear Brethren in Christ and His Church:

This year is new to us in many ways. On its threshold I greet you all with a heart full of affection for you and a soul strong with confidence in you.

The Episcopate

AS I meditate upon the sacred relations that bind us together in the Lord, my thoughts turn first to you, my dear brethren of the Episcopate. In you the life of the Church has continuity of witness.

Under God, you have designated me your chief Administrator and Executive in the affairs of the Church. "You have chosen me, and ordained me that I should bring forth fruit that will remain."

Impelled of God, and with a trust wholly stayed on Him, I am in fear and trembling assuming the responsibility you have thus laid upon me.

But, in declaring your choice, you had no intent of transferring to me your own obligations, individual or collective. In that sense, you all knew then, and know now, that every man of you "shall bear his own burden" in the Lord.

Your only motive was to make me the "Binder" of all together, so that the work of each will become the concern of everyone and thus enable us to "fulfil the law of Christ", by "bearing one another's burdens".

For this cause we are ONE and only ONE in our allegiance to the Master, in our loyalty to the Church, and in our love for the brethren committed to our Diocesan care.

As one with me, you shall all, continually, know of my purposes and plans. Please God, as one with you, I shall also be kept informed of yours, so that thus bound together we can unitedly strive to feed, not only our own sheep, but, to the extent we legitimately may, the "other sheep which are not of this fold", and thus hasten the day when according to the will of the "Good Shepherd" "there shall be one fold and one shepherd."

"Fathers, I write unto you, because ye have known Him that is from the beginning."

Priests and Deacons

AND then, upon you, my dear Brethren of the Ministry, in parochial vocation, do I find myself meditating day and night. Only through you can your Bishops accomplish their perfect work. With them you share the responsibility of sponsorship for me by the vote of your Order in the House of Deputies, confirming their choice. Consequently and confidently, I look to you for SPONSOR favor and coöperation.

The relation you sustain to your own Bishops, respectively, you also have with me through them collectively, and while they and I may chart the sea, map out the routes, and designate the destined port, you must conduct the voyagers through calm and sunshine, through storm and tempest to the haven where they would be. We are but the harbor pilots. You are really the ship captains.

And so, because I say it in affectionate friendship and with loving sympathy, I say with the greater frankness

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that in your hands, supremely, humanly considered, is the welfare of our sacred cause; and that upon your loyalty, love and consecration in the discharge of the duties and enjoyment of the privileges of your high calling, depends absolutely the full success of our mutual endeavor for the welfare of the world and the glory of God through His Church.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

The Whole Body of the Church

AND now, my dear brethren of the Laity, men, women and children, you also are SPONSOR for me by the General Convention action of your Order, and are now the focus of all I have written.

To me, in you supremely centres the importance of what I have said and to you I look to clothe it with significance and afford it justification. For who is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

Our worth as your Bishops, Priests and Deacons, is determined by the measure of your belief. The value of your belief is measured by the nature of your works. Your works are made manifest, and are the expression not only of your faith, but also declare the fact of your worth or worthlessness.

In you the Church lives and moves and has Her being. The manner of your life, the method of your movement and the measure of your contribution of time, talent, toil and treasure, for the amelioration of human ills, the salvation of eternal souls and the glory of the Triune God, witness to heaven and earth for the whole Body.

Your testimony declares not only whether YOU are working with perishable material of "wood, hay, stubble", or with imperishable substance of "gold, silver, precious stones"; but also proclaims whether WE, your Bishops, Priests and Deacons, together with you, "have a name to live, but are dead"—our works not being found perfect before God—or whether we are "laborers together with God", and are so building upon the "One Foundation" "that our work shall abide."

In working the Will of Christ, as were the Thessalonians to St. Paul, so "ye are (to us) our glory and joy", and, upon every thought of you, my prayer is that in and through you the Divine Will may so work that "our glory and joy" shall be full.

"I write unto you (men, women and children), because ye have known the Father and are strong."

And so, my dear brethren, one and all, with the assurance of this our universal Oneness with God for the accomplishment of His will through the medium of His work, whom shall we fear, or who shall make us afraid? Our present is well in hand, our future will be what we make it. "All things are ours" for prudent use in pious purposes, and please God, we shall not only practice prudence but also prefer and pursue piety in our united endeavor for Divine accomplishment.

In the different Orders of our common ministry in the Church of God, we find no division of interest, no diversity of aim, no confusion of authority. We have but one Master, and under Him we all are controlled by one motive. We have one common desire to do with all the force of our will, abilities and powers, our duty, severally and unitedly, in that particular position of stewardship in which it has pleased God to place us for service in His name.

"Being many, we are one body in Christ, and everyone members one of another. Having then gifts differing according to the grace that is given to us, let us wait on our ministering, he that giveth, let him do it with simplicity; he that ruleth, with diligence." Above all, let "love be without dissimulation."

We are not divided,
All one Body we,
One in hope and doctrine,
One in charity.

John G. Murray

PRESIDING BISHOP.

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Electric Light Needed In the Anking Mission

Tragedy Which Might Have Been Avoided Prompts an Appeal for Better Equipment

By the Rev. E. J. Lee
Missionary in Anking

THE great need for an electric light plant in our Anking Mission was emphasized last year by a tragedy in the family of one of our missionaries.

Their ten months old daughter swallowed a piece of metal which lodged in her throat. She was immediately taken to St. James' Hospital, but it was impossible to operate the X-ray machine during the day. The ten hours delay before the current came on at night made it too late to take steps that might have saved her life.



GATE OF ST. JAMES' HOSPITAL, ANKING

Anking is one of the largest stations in the China missions. It has twenty-five foreign and more than one-hundred Chinese workers. The station includes a large hospital, eight schools with a total enrollment of 1,200 pupils and anvangelistic work carried on from three centers.

Now of course many of the activities of the station are carried on in the evening and the problem of illuminating our buildings is an important one. For some years we have used electric lights with current supplied from the city electric plant. The result has been that we have been driven almost to desperation and feel that we must do as other stations have done, secure our own electric plant as soon as possible.

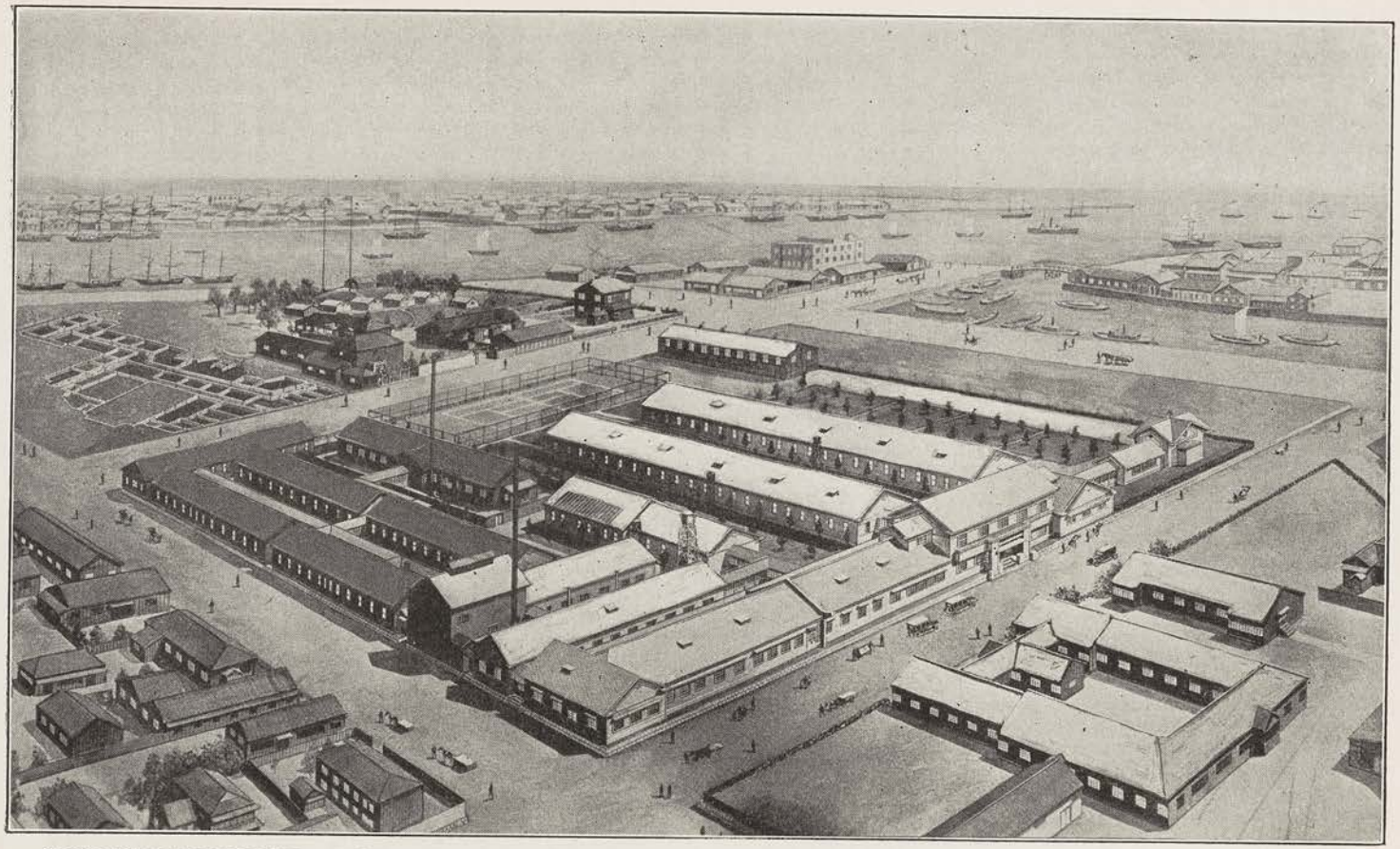
There are two difficulties with the city electric plant. One that the current is not turned on during the day; the other that much of the time the dynamos are so overloaded that we receive only a fraction of the candlepower our lights call for.

The voltage of our city current is supposed to be 220 but in actual use it is at times as low as 40 volts. The result is that a fifty candlepower lamp often looks like a glow worm or the tip of a lighted cigar.

In the schools the light is often so bad at evening preparation that the pupils' eyes are strained and kerosene lamps have to be brought in to supplement the electric lights. In our Church services frequently the lighting is so poor that neither clergyman nor congregation can see to read at all.

These are discomforts and disabilities from which the Mission ought not to suffer, but they pale into insignificance before the awful tragedy which has followed, and which, if a like accident happen, may still follow, the inability to use the X-ray machine in the hospital for long periods. Five thousand dollars for an electric light plant in the Anking Mission is one of the items listed in the Advance Work for the next triennium. It would seem to be an object which makes a special appeal, especially to fathers and mothers in this country.

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SHOWING PROGRESS AT ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO, IN THE YEAR SINCE THE FIRE

The temporary quarters built following the great earthquake disaster of September, 1923, were destroyed by fire, January, 1924. The only structures which were saved are those at the left shown in this drawing with dark roofs. All of the other buildings have been erected in the year that has elapsed. In the foreground dormitories, school for nurses, community center, laundry. Center block (corner at right), dispensary, various hospital wards. Rear block, new site personnel quarters; beyond, the Sumida River and Tokyo Bay

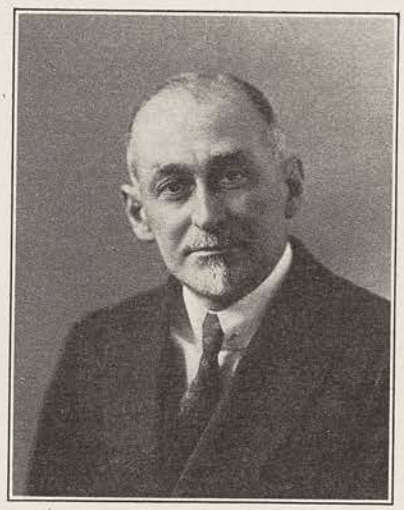
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St. Luke's, Tokyo, a Year After the Fire

Many Structures Built to House Activities Which Win National Recognition

By Rudolf B. Teusler, M.D.
Founder and Director of St. Luke's Hospital, Tokyo

LOOKING at the picture on the opposite page, with the exception of the five barrack buildings in the left of the central block, the whole of the temporary St. Luke's Hospital erected during the winter following the Great Earthquake was destroyed by fire on January 13, 1925. Fortunately the buildings were well insured and approximately *Yen* 248,000 was at once paid by the insurance company. Because of this insurance and its prompt payment it was not necessary to appeal to the Church for funds to rebuild the burned portions of the hospital. With the money in hand work on the new barrack buildings was started in the latter part of February and the hospital was reopened on May 1st, practically as shown in the illustration.



RUDOLF BOLLING TEUSLER, M.D.
Founder and Director of St. Luke's International Hospital, Tokyo

The new buildings are much better and more completely equipped than the old, and with the rearrangement of the departments more satisfactory and efficient work is being done. The Victor X-Ray Corporation states that St. Luke's contains the most complete photographic and deep therapy X-Ray equipment in the Far East.

The long building facing the street contains a dispensary with about twelve departments of medicine and surgery, equipped for clinical work, together with the social service department, the administration offices of the hospital, and the dispensary and pharmacy. At one end of the Central hall is the large charity clinic room and at the other end the chapel. The clinic for charity patients opens every morning at seven o'clock and from 150 to 200 patients are treated daily in addition to the private out patients' department. Beyond the dispensary building are the wards for private and charity patients, the surgical and X-Ray pavilion, the dining rooms, kitchen and store rooms, together with the maternity department and barrack for foundling children. These two last are supported by the municipality of Tokyo.

During the past two years the work and influence of the hospital have been greatly extended through coöperation with the municipality of Tokyo and the Bureau of School Hygiene in the Government Department of Education.

For years St. Luke's has striven to introduce in Japan American standards in medicine and the profession of nursing, and since the earthquake the influence of the hospital has very much increased. The training school for nurses is well organized and has the

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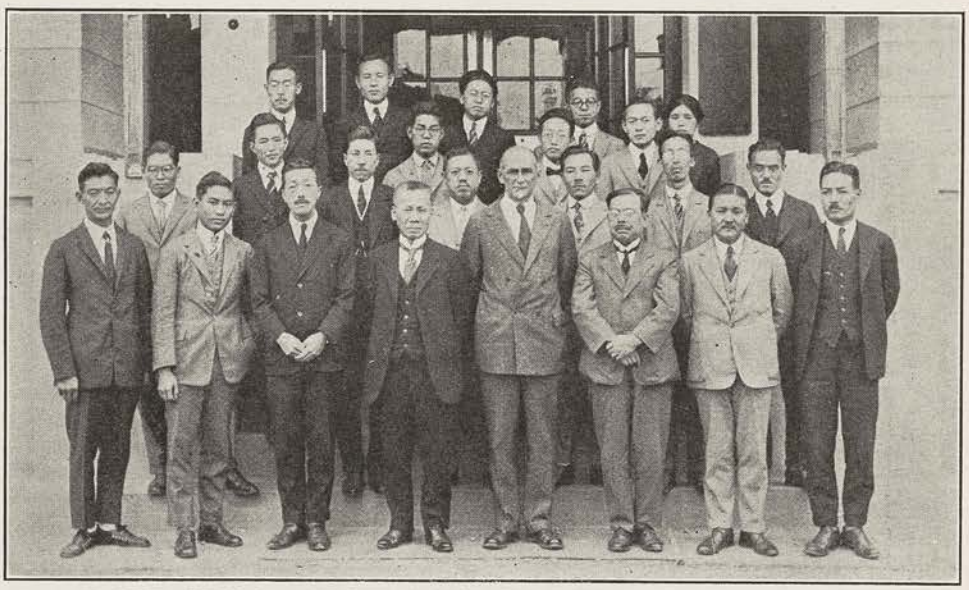
distinction of being the first training school in Japan to insist upon graduation from a recognized government high school before accepting the applicant for training. The course covers three years and is based upon modern American standards.

Each year a number of young Japanese physicians are admitted for training as internes on the hospital staff. The course of instruction covers two years and is a rotation service.

The religious work of the hospital is under the direct supervision of the Rev. Norman S. Binsted, assisted by the Japanese catechist, Mr. Takeda.

Immediately following the earthquake of 1923 St. Luke's had charge of about thirty milk distributing stations throughout the devastated area. Most of these stations were in tents provided by the American Army, and all expenses connected with the work were paid by the city. During the spring and summer of 1924 most of the stations were closed. At present there are about ten still in operation, one down in Tsukiji on our mission property.

A member of the staff of St. Luke's Hospital, Dr. Saito, has been appointed official adviser to the Department of Public Health of Tokyo, which makes him senior medical officer in this big work. Dr. Saito has just been granted a fellowship by the International Health Board of the Rockefeller Foun-



ALL BUT THREE OF THE MEDICAL STAFF OF ST. LUKE'S HOSPITAL, TOKYO

Front row, left to right: Dr. Miura, Bacteriologist. Post-graduate Training, Ann Arbor, Michigan. Dr. Gearlan, Interne, Surgical Department. Dr. Matsuoka, Nose and Throat. Post-graduate Training, Manhattan Nose and Throat Hospital, New York. Dr. Kubo, Vice-Director of the Hospital, Gynecology Department. Post-graduate Training, Johns Hopkins, Baltimore; personal assistant, Dr. Howard Kelley; one year in Frauen Clinic, Berlin. Dr. Teusler, Director of the Hospital, in charge Department of Surgery. Dr. Horuichi, Internal Medicine, Diseases of the Chest. Post-graduate training, Harvard Medical School. Dr. Ikeda, Internal Medicine, Diseases of the Stomach and Abdomen. Post-graduate training, Medical Department of Cambridge University, England. Dr. Saito, Official Adviser, Department of Public Health, Tokyo Municipality. Just granted Fellowship by Rockefeller Foundation for study in School of Hygiene, Johns Hopkins University, Baltimore.

Second row: Dr. Hashimoto, Medical Department, Diseases of Heart and Thyroid Gland.. Post-graduate Training, Mayo Clinic, Rochester; Johns Hopkins, Baltimore; Rockefeller Foundation Fellowship. Dr. Shimada, Medical Department. Dr. Uyemai, Pediatrics. Post-graduate Training, Medical Department, Cambridge University, England. Dr. Iida, Diseases of Skin. Dr. Kato, Medical Department, Chief of Internes. Dr. Itoi, Gynecology. Dr. Obara, Interne, Surgical Department.

Third row: Dr. Konno, Medical Department, First Assistant. Dr. Oishi, Department of Skin, First Assistant. Mr. Tsusumi, Pharmacist. Dr. Ohba, Pathologist. Dr. Tanaka, Interne. Dr. Incebuchi, Interne. Dr. Kamatsu, Interne. Dr. Kaneda, Pediatrics.

The three absentees were Dr. Kibby, Chief of the X-Ray Department; Dr. Elliott, Chief of the Department of Pediatrics, and Dr. Okada, Nose and Throat Department.

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JAPANESE NURSES WHO HAVE SERVED FROM TWELVE TO TWENTY-THREE YEARS IN ST. LUKE'S HOSPITAL

Front row, left to right: Miss Kajima, Post-graduate Work, Hackensack Hospital, Teachers' College, Henry Street Settlement, New York; Miss Yoshimo, Head Nurse; Miss Hattori, Night Superintendent; Miss Araki, Chief Nurse of St. Luke's Hospital for twenty-three years; Miss Uyeda, Head Nurse, Infectious Buildings; Miss Tsuji, Head Nurse, City Municipality Ward. Rear row, left to right: Miss Arai, Head Nurse and for Special Cases; Miss Okada, Housekeeper and Dietetics; Miss Kondo, Head Nurse, Obstetrical Department; Miss Aoki, Head Nurse, Private Patient Ward No. 2.

dation for post-graduate study in the United States. He plans coming to Baltimore in January for two years' study under Dr. Welch in the school of Public Hygiene at the Johns Hopkins University. On his return to Tokyo he will continue on the staff of St. Luke's and resume his official position with the City. During Dr. Saito's absence Dr. Uyemai, another member of our staff, will hold his position in connection with the City. Dr. Uyemai received his post-graduate training in the medical department of Cambridge University, England.

In two of the buildings of St. Luke's Hospital the City maintains a charity maternity ward of about twenty-five beds and a building for the care of foundling children under eighteen months of age. The two buildings were erected and equipped by the city and their maintenance is provided for in the City budget. On October 1st, at the request of the municipality, the hospital accepted six midwives for practical training in their profession. The plan is to have each class of six midwives remain in the hospital four months, devoting their whole time to receiving practical instruction in the wards. There are from thirty to forty maternity cases a month. This provides an excellent practical service and it is hoped the city will include in its regular annual budget provision for the continuation of this training. The infant death rate in Japan is very high and good pioneer work is greatly needed along these lines.

Two years ago Dr. Kita, the Director of the Section of School Hygiene in the Department of Education, requested the coöoperation of St. Luke's in improving practical nursing and medical supervision in the grammar

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AMERICAN STAFF OF ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO

From left to right: Miss Gardner, Administration Department Recording Clerk; Dr. Teusler, Director; Mrs. Kellam, Department of Surgery; Dr. Elliott, Pediatrics; Mrs. St. John, Principal Training School; Miss Pond, Dietician; Miss Nuno, Public Health; Miss Lade, Secretary to Director; Dr. Kibby, X-Ray Department; Mr. Buxbaum, Acting Superintendent



SOCIAL SERVICE CLINIC AT ST. LUKE'S HOSPITAL

From 150 to 200 patients are treated in this clinic daily in addition to the private out-patient department

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and high schools throughout Japan. In response to this request, which carries with it far-reaching possibilities, the Department of Missions and the National Council authorized the organization of a unit to consist of two women physicians and three nurses to proceed to Tokyo and take charge of the work. The readers of THE SPIRIT OF MISSIONS are already familiar with the personnel of this unit and we have been most fortunate in having secured a group of specialists especially well qualified by training and experience to develop this big plan for coöperation with the Department of Education. Dr. Kita the Director of the Bureau and Dr. Onishi, the chief Medical Adviser, have been most earnest and sincere in getting the plans under way and on November 26th the first school clinic ever opened in Japan was inaugurated in St. Luke's Hospital, Tokyo. The hospital dispensary will be used during afternoon hours from two to four for this purpose and in addition to the special work in pediatrics the other medical and surgical departments will be open and coöperate in taking care of the clinical work.

The Training School for Nurses has been much improved during the past three months by adding a number of new rooms for dormitory space and teaching. Thirty-one high school graduates were accepted in the probationers' class opening this autumn and an Alumni Association formed by the old graduates and the graduates from the new school since 1920. St. Luke's has the only training school in Japan which insists upon graduation from a government licensed high school as one of the qualifications for entrance. It is the only school requiring three years' training and is the only school in Japan that does not exact a term of service from its pupils following their graduation as repayment for the training received.

The strengthening and development of this school are among the most important objects of the hospital and the influence of its standards modeled on American teaching and training is increasingly being felt throughout Japan.

The charity work in the dispensary



THE NURSING STAFF OF ST. LUKE'S HOSPITAL

St. Luke's has done much to raise the standard of nurses in Japan by insisting that applicants for admission to its training school shall be graduates of high schools

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and wards of the hospital is being carried forward as fast as our resources permit and through coöperation with the city and the help provided in the municipal budget it has been much increased recently. The appearance of the grounds and buildings has been steadily improved during the past year and today one can hardly realize that only two years ago the whole place was a desert of heaped-up, broken stone and crumbled brick; and that less than a year ago the greater part of the hospital was swept away in flames.

The loyalty and devotion of the staff, Japanese and American, to the best interests of the hospital are beyond praise and I can find no words to express adequately my admiration for them and my gratitude for the splendid way in which they have stood by the institution in its hour of darkest need and carried their responsibilities and burdens with inspiring enthusiasm and success.

An Emergency in Brazil

Our Missionary in Rio Grande do Sul Without a Roof to Shelter His Family

BISHOP KINSOLVING of Brazil has earnestly requested assistance in meeting a critical situation that has been thrust upon him at Rio Grande do Sul.

The city of Rio Grande do Sul is the seaport of the state of the same name. When work was begun there by our pioneer missionaries in 1891 it had a population of 20,000. A beautiful church was built and a promising mission established. Since that time nearly 1,700 people have been baptized there.

The congregation of the Church of the Saviour has never had a parish house. For the last three or four years, the Rev. F. T. Osborn has rented a large house belonging to a Portuguese hospital, situated near the Church. This building was large enough to accommodate Mr. Osborn's family and leave three or four rooms available for Sunday School and parish house purposes. A few months ago Mr. Osborn was obliged to move because the Hospital required the building. No other place could be secured sufficiently large to accommodate the family and the activities of the parish.

Bishop Kinsolving and Mr. Osborn felt that immediate action had to be taken in order that the life and work of the parish should not suffer. There are about two hundred communicants and the parish does an active work in Rio Grande do Sul which is a growing city of 40,000 people. They therefore made plans for a $12,000 parish house, secured some funds locally and began the erection of the building.

Bishop Kinsolving has received a cable that the local funds, approximately $7,000, were almost exhausted. Help was asked quickly in order that work might be continued and the building saved from deterioration if work ceases in its unfinished state, as the roof is not completed. It appears that when the plans for the building were made and work was begun, the Bishop and Mr. Osborn were counting upon securing early help on account of the Advance Work Items for Brazil. There is included in the program for Advance Work, adopted by the General Convention, an item of $9,000 for the combined parish house and rectory at Rio Grande do Sul. As further gifts have been made in the field, Bishop Kinsolving says that he can meet the present situation with $5,000.

THE SPIRIT OF MISSIONS therefore presents this statement of the case in the hope that among its readers will be found many eager to come to the rescue in what seems a real emergency.

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Recent Events in China in Relation to Christian Education

The President of St. John's, Shanghai, Unfolds a Situation of Gravest Import Now Confronting the Whole Christian Enterprise

By the Rev. Francis Lister Hawks Pott, D.D.
President of St. John's University, Shanghai

THE academic year 1924-25 began with civil war in our neighborhood —the clash between the authorities of Kiangsu and Chekiang provinces. The ostensible cause of the conflict was due to the fact that Chekiang Province retained the possession of the arsenal at Lunghwa, near Shanghai, and appointed the chief of the constabulary for the native city, and that Kiangsu Province resented this interference with provincial autonomy. The real cause was that the possession of the arsenal and the appointment of the constabulary were connected with the control of the large revenue derived from the smuggling of opium into Shanghai. At first the Kiangsu troops were successful, due more to the treachery of one of the leaders on the Chekiang side than to force of arms, but later Chekiang, backed up by Marshal Chang Tso-lin, the War Lord of Manchuria, completely defeated the Kiangsu army.

Students Kept Away

Fighting in our vicinity, looting in many towns and villages, and the interruption of communications made it difficult for the students to get to Shanghai, and the term opened with a slight decrease in our registration.

Although the International Settlement of Shanghai was regarded as neutral territory, and was well defended by the volunteer corps of the Municipal Council, and by parties landed from American and British men of war, yet there was considerable danger lest the defeated troops from one side or the other might seek refuge in Shanghai and cause disturbance.

The strife around Shanghai precipitated the larger conflict between the two principal military factions in China, one headed by Marshal Chang Tso-lin, and the other by Marshal Wu Pei-fu, and the storm center shifted to the North. Owing to the desertion of Marshal Feng Yu-hsiang at a critical moment, the army of Marshal Wu Pei-fu was defeated. The political chaos in China has not been lessened by this victory, inasmuch as Marshal Feng Yu-hsiang continues to act independently, and is unwilling to join forces with Marshal Chang Tso-lin.

In spite of the civil war, our work went on without serious interruption. There were one or two days of panic when it was difficult to hold things together, but we managed to weather the storm.

St. Mary's Hall Closed

St. Mary's Hall did not escape quite so well, owing to its being situated just beyond the line of defence of the Settlement. On October 13th, when the Chekiang troops were fleeing toward Shanghai, it was deemed wise to suspend the school for a short period, and the girls were sent to their homes. Those who did not reside in Shanghai took refuge on our premises and were housed in the gymnasium.

When the civil war near Shanghai had subsided, it was thought that there would be no further serious disturbance of our work, but a disappointment was in store for us.

Early in January there were signs of the appearance of an anti-foreign and

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anti-Christian propaganda, of which one of the aims was to cripple the work of Christian schools and colleges. This movement was engineered by the extreme wing of the Kuo-min-tang (the Citizen's Party), which has come under the influence of the Russian Bolsheviks.

The opposition to Christian schools was based on the following charges (1) that they were means of spreading imperialism in China, (2) that by teaching religion, they encouraged superstition, (3) that they neglected the teaching of Chinese culture, and (4) that they relied on certain privileges obtained from the treaties which had been imposed by force on China.

Spreading Bolshevism

At first we did not take the matter very seriously, but later when we found that it was a well organized scheme, we became somewhat apprehensive. One method of producing trouble was to send radical students to study in mission schools and thus introduce the virus of Bolshevism. Another was the dissemination of literature, calculated to upset the minds of the students. News of trouble in the Mission schools became frequent, specially in those in the Yangtse Valley.

Finally the blow fell on St. John's. This was due partly to local circumstances, but I am inclined to believe that St. John's was singled out as an institution that should be injured, especially because it enjoyed so high a prestige.

The local circumstances referred to were those connected with the conflict between the municipal police and the student agitators on May 30th. Some students from government and private Chinese universities undertook to make speeches in the International Settlement in regard to the killing of a Chinese laborer in one of the Japanese mills, and, as disturbers of the peace, they were arrested and taken off to the Louza Station. A crowd consisting of students and those whom they had gathered about them, attempted to rescue those who had been arrested, and to force an entrance into the police station. A small police force, in danger of being overpowered, fired on the crowd, killing and wounding several people among whom were some students. This unfortunate occurrence added fuel to the flames of the anti-foreign movement and roused the spirit of hostility throughout the country. As a result there were outbreaks in other treaty ports. The British and Japanese were singled out as those who were China's greatest enemies, and the strike and the boycott were used to destroy their commerce.

One method of spreading the agitation was to call on the students of all colleges and middle schools to abandon their studies and give themselves up to rousing the spirit of resistance among their countrymen. This sudden cessation of studies is known as a student strike. Connected with it is something peculiar to China. The students demand permission to remain in residence, to conduct their campaigns from the schools or colleges as headquarters, to be free from the regular scholastic regulations, and to enforce their own rules of government.

Awkward at St. John's

Mission institutions are expected to fall into line, and their students are much criticized if they do not adopt this method of expression of patriotism.

At St. John's we found ourselves in an awkward situation. My policy heretofore has been to suspend the work of the institution during a period of a student strike, and to request the students to return to their homes, and it was known that I advocated the same policy on this occasion. Unfortunately for St. John's, the authorities of many of the Christian schools and colleges have thought it wise to adopt what they regard as a conciliatory policy and to yield to the demands of the students. My position is that a mission institution under foreign control should when a conflict of a political nature occurs,

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observe strict neutrality, and that it is wrong to allow an educational institution to become involved in a political propaganda.

On this occasion the student body relying on the promise of support of some radical teachers in the Department of Chinese, determined to resist the authorities of the institution, in case it was decided to close the College and to send the students to their homes. Several misunderstandings arose in handling the situation, especially in regard to the withdrawal of permission to fly the Chinese flag at half mast, and the student body obtained the impression that the president and some of the members of the faculty were entirely out of sympathy with them and were acting in a way that was arbitrary and unfriendly to China.

College Closed for Term

When finally it was announced that the College was closed temporarily and the students were to return to their homes, there was intense excitement. Most of the teachers of the Chinese Department resigned, and pressure was brought to bear on all the students to sign a statement declaring they would never return to St. John's again. This was signed by about 262 students from the College and 290 students from the Middle School. After taking this step the students left the premises. There was no violence or disorder, and as far as the authorities were concerned, the situation was that the College had been closed for the term.

The program for the Commencement Day had to be abandoned, and the final and entrance examinations postponed. The members of the Senior Class, who had a good record for the year's work and who had not signed their names to the document drawn up by the radicals, were granted their degrees and diplomas.

What the aftermath will be, it is difficult to say. An association has been formed by the malcontents, and false statements have been made in the Chinese press in regard to the administration of the University. A campaign has been started to secure funds for the establishment of a new institution, entirely under Chinese control, to be set up as a rival to St. John's.

Amid so much that is disappointing there are one or two encouraging features. In the first place, the alumni have largely supported the administration. The Alumni Advisory Council has prepared and circulated a statement, giving a true account of the affair of St. John's, and exposing many of the falsehoods that have been published. It is hoped that its attitude may do much to influence public opinion.

In the second place, in connection with the strike at St. John's, there has thus far been no attack on the institution because of its Chirstian character and the requirements in regard to attendance on classes in Religion and on Church services.

Thus it will be seen that the academic year 1924-25 has been one of the most critical in our history. It began in the midst of civil war, and it ended with the most serious disturbance we have ever experienced.

The whole outlook seems to have changed suddenly, owing to the upheaval in China, and the strong movement against mission educational institutions.

Campaign Purposes

This movement is due to the growth of a spirit of national and racial consciousness, and expresses itself in resentment towards foreign nations for having encroached on the sovereign rights of China. It may seem strange that the national consciousness does not take as its first objective the restoration of the unity of China and the establishment of a stable government. Perhaps it is thought that by rousing the people to a sense of the disabilities imposed on China by Western nations, the anti-foreign campaign may act as a unifying force.

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It is proposed that all special privileges enjoyed by Christian schools should be taken away, that they should be compelled to be registered in the Ministry of Education, and be brought under the control of the government. It is demanded that these mission institutions be administrated by Chinese and not by foreigners.

The movement is anti-Christian, because it would eliminate all teaching of religion, and would forbid making the attendance on church and chapel obligatory.

These two movements are very strong at present, and are supported not only by the extreme radicals, but by many of the young Christian leaders.

As we face this new situation, we are compelled to consider seriously whether our present policy is practicable or whether it calls for considerable modification.

Three Solutions

There are three possible solutions of our difficulties:

(1)—The very extreme one of abandoning our work of Christian education altogether, leaving the development of education in China to the Chinese themselves. This we think would be a great mistake, for it is absolutely necessary to continue the Christian schools and colleges in China for the benefit of the Christian community, if for no other reason.

(2)—The policy of compliance. It is pointed out that the movement in China is similar to that which has already taken place in Japan where for the most part missions submitted to government regulations. Many missionary educators in China advocate this policy, and consider it to be the only practicable one. This would necessitate making classes in religion and attendance on church services voluntary.

(3)—The policy of independence. This means we would not seek government registration and would continue as private institutions supported by the Mission. It might subject our work to various disabilities, and for a time our schools might lose much of their prestige and popularity, and cease to attract non-Christian students.

For the present, it seems to me that it would be wise for us to follow the third policy. In spite of some disadvantages, it would have the great advantage of maintaining Christian institutions where Christian students could study under Christian influences.

As a matter of course, our schools would conform as far as possible to government requirements in regard to curriculum, but we would retain complete liberty in regard to religious instruction and Christian worship.

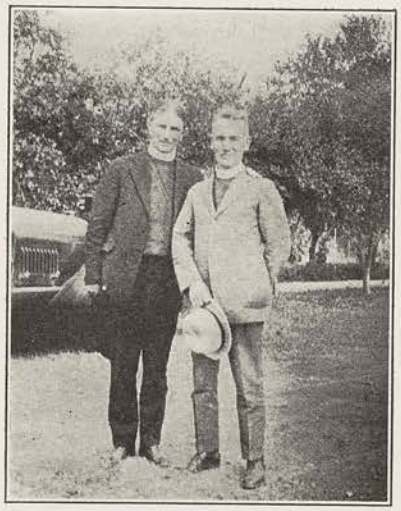
It is interesting to note that the few institutions which held out against compliance with the government regulations in Japan did not suffer in the long run, but have commended themselves to the Japanese people by the excellence of their work. Might not something of the same sort happen in China?

Inasmuch as this policy would mean at first a diminution in the student body, and a decrease in the amount of income derived from fees, it would throw during the period of readjustment a greater burden on the Department of Missions, in the way of increase in appropriation.

We are not proposing a hot-house scheme of education, nor the entire segregation of Christian from non-Christian students. A limited number of non-Christian students would still be received, but in my judgment the number should not exceed one-third of the total enrollment.

It is quite possible that the present anti-foreign and anti-Christian wave may spend its force, and that the Chinese may come to realize the value of Christian educational work to the country, but it will be wise now so to shape our policy that we may continue to be of service to the Christian Church, and maintain the Christian character of the University.

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BISHOP COLMORE (LEFT) AND THE REV. P. D. LOCKE, RECTOR OF HOLY TRINITY CHURCH, PONCE

Our Mission Work in Porto Rico and the Virgin Islands

Rural and Educational Problems Only Partly Met Because of Lack of Funds and Workers— The Opportunity is Described

By William Hoster

Editorial Correspondent, SPIRIT OF MISSIONS

The following article is the first of three by Mr. Hoster which will give comprehensive glimpses of the mission work of the Church in Porto Rico, Virgin Islands, Haiti, San Domingo, Cuba and the Panama Canal Zone. Publication in January, February and March, it is hoped, will prove of service to Mission Study Classes interested in Latin America.

PORTO RICO is a land of yesterdays and tomorrows. It lies amid a tropical setting, awaiting the awakening touch of the spirit which will let lose its spiritual and temporal potentialities. One cannot escape this conviction of a promising tomorrow in the West Indian mission field as he follows the Cross through the islands of the Caribbean, historic highway of the *conquistadores*, and feels the alluring romance which inspires the efforts of the mission workers, true conquistadores for Christ. In return for hardship and toil they find recompense in results already achieved, and promise of richer fruits in the future.

Each island presents a problem in itself. All share alike in one problem—that of insuring education which will make possible a self-respecting and self-supporting citizenship. For Porto Rico substantial progress is being made. Thanks to the work of the Federal Government, supplemented by the coöperating agencies of the Church, the 90% of illiteracy which existed among the Porto Ricans when the Peace of Paris made the Island United States territory, has been reduced to 46% today among the population of 1,250,000. Added to the splendid schools in San Juan the little red schoolhouse is spreading over the Island. Roads have been driven in all directions; sanitation is making its influence felt.

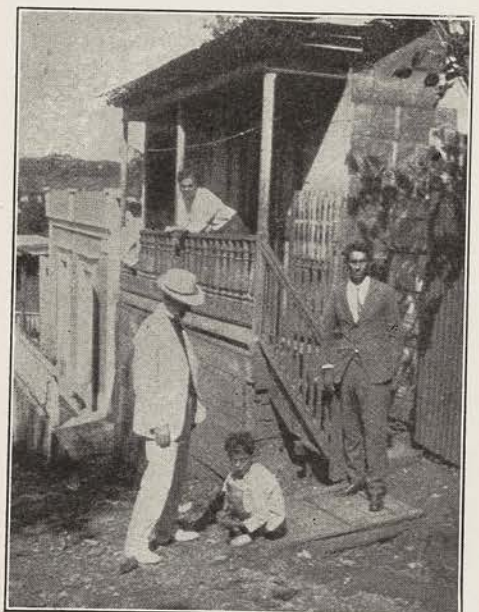
But practically one-half of the people are illiterate. There is widespread irreligion. Only about one in every six hundred of the population is a Church attendant. There is a low standard of public and private morals; a discouraging disregard of the sanctity of marriage; lack of industry and thrift and the rules and habits of ordered living —at least among that portion of the population which until recently has been almost wholly without the character-forming influences of the Church.

The work in Porto Rico falls naturally into two sub-divisions: urban and rural. While not minimizing the im-

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portance of the efforts in San Juan, Mayaguez and Ponce, the principal cities of the Island, Bishop Colmore stresses the importance of rural work as offering greatest promise for the future. Existing conditions offer little hope of headway among the adult populations in the urban centres. But the cities are recruited from the rural districts; wherefore the best missionary ends are to be served by constantly widening the scope of the Church's efforts in the back country, especially among the children.

Probably the outstanding achievement of the decade in Porto Rico was the ordination there last January by Bishop Colmore of Aristides and Antonio Villafane, brothers, the first Porto Rican priests of the Church. The ordinations occurred in St. Luke's Church, Puerto de Tierra, an humble section of San Juan. This section is described by the San Juan *Times*, which says: "There is nothing in New York worse than the conditions in this district." Here are massed the bulk of the poor, the lowly and the unchurched of the city. Surely it is both evidence and augury of the progress of the Porto Rican mission that Aristides and Antonio Villafane were born and brought up in Puerto de Tierra, toiled there as cigarmakers until they came under the influence of St. Luke's, and that today Aristides Villafane is directing there the effort which is going forward toward the reclamation of the district. These two young priests are wholly the product of the Porto Rico Mission. They represent the nucleus of a native Porto Rico Church, which means that one of Bishop Colmore's dreams is coming true.



THE REV. F. D. SAYLOR PAYING A PAROCHIAL VISIT IN MAYAGUEZ

St. Luke's is putting into practice the best methods of the Church in the United States. There is a parish church with regular morning and evening services for a growing congregation now numbering 125; a Sunday School of 150; and regular services for English-speaking Negroes. In addition there is a day school for native children in charge of Miss Edna Hastings, the social worker. A model kitchen, a kindergarten, playground and dancing classes, afford both practical instruction and recreation. The social hall is regularly in use for neighborhood gatherings of the Order of Sir Galahad, the Girls' Friendly Society, the Woman's Auxiliary and kindred organizations. This *El Centro Christiano de Jovenes*—Christian Centre for the Young—is putting a new complexion on existence in the somber district of Puerto de Tierra, infusing new hope into its people, and creating among them a new sense of the dignities and responsibilities of life.

In another part of San Juan St. Catherine's Training School for Native Women is keeping regular step with Bishop Colmore's forward plan. Under the direction of Miss Ethel M. Robinsin, formerly of Teachers' College, New York, a group of native girls are undergoing training, not only in the more advanced scholastic grades but in kindergarten work, dressmaking, the care of the home and kindred subjects. They come from all parts of the Island, and on graduation will go forth as

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STAFF OF NATIVE CLERGY AT QUEBRADA LIMON
Left to right: The Rev. Victor Rivera, the Rev. Primitivo Maldonado, the Rev. Ramon Cortez and Rev. Hermenegildo Maldonado

parish visitors and social service workers in the native Church which the Bishop is slowly developing. The point to be noted is that native priests and workers with a knowledge of the language and customs of their own people are being trained here, as the Villafane brothers were trained elsewhere, amid the surroundings in which they will labor, for the gradual extension of a wholly native Church throughout the Island.

Note, in passing St. John's School, also in San Juan, under the direction of Miss Ellen L. Traylor, and a staff of four Americans and one native teacher, where eighty pay pupils, children of American, English and Porto Rican parents are being educated to approved United States standards. Its graduates are accepted in the Government high schools without examination.

A similar high note is struck at Mayaguez at the Western end of the Island. Here the Rev. F. A. Saylor is in charge, assisted by the Rev. Antonio Villafane from Puerto de Tierra, San Juan, and a competent and devoted staff. Like Bishop Colmore Mr. Saylor strikes the educational note: "For the next fifty years," says he, "the work here will be chiefly of an educational character." In the past few years St. Andrew's at Mayaguez has made tremendous strides forward. Located in a neighborhood comparable to Puerto de Tierra, the entire section has been revolutionized.

An average of seventy communicants —96% native—worship in the beautiful chapel. There is also a Sunday school with a roster of 125. Particularly noteworthy is the educational feature. A splendid school combining the eight grades of the standard American system is conducted by a staff of accredited teachers—American and native —whose graduates are finding employment in business houses throughout the Island. Beneath the same roof is an industrial establishment—a school of embroidery for instance where fifty native girls and women are enrolled, and in which *Calado,* the native drawnwork, is made a special feature. The fame of Calado, with its exquisite design and workmanship, has spread in recent years, and the demand for it has resulted in quantity production, and consequent commercialization of the art

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with the result that standards have steadily declined. Here at St. Andrew's under the direction of Miss Hayes, a very worthy effort is under way which not only provides employment at a living wage amid wholesome surroundings for three score native women, but under the insistence of Mr. Saylor, is upholding the standards of the craft and preserving it in its original form.

Beautiful altar linens for the Church throughout Porto Rico, as well as all sorts of linen handiwork, are turned out by the St. Andrew's establishment. The output of the carpentering school also is found all over the island in the form of altars and altar furnishings, vestment cases, pews, lecterns, and a variety of other woodcraft products in mahogany, satinwood, lignum vitae and other tropical timber. These two schools alone are a powerful factor in advancing the practical work of the Church.

Mr. Saylor's aim is to turn out native boys and girls, particularly of the middle class, who shall be equipped spiritually, mentally and physically for life here in the home surroundings. The graded schools and the industrial establishments play an important part. Mr. Villafane is directing a constantly increasing large class of boys and girls who receive spiritual and mental instruction and participate in activities akin to those of the best boys' clubs in the States. He has got them to playing baseball among other things. Evangelization goes on side by side with this material progress. Mr. Saylor is besieged with requests for the establishment of mission stations in the outlying sections, which requests have to be denied through lack of funds and workers.

Marriages are frequent, a tremendous spiritual gain. Recently a man and woman were joined in marriage here, whose grandchildren attended the ceremony. There is an increasing sense of responsibility. At one service Mr. Saylor baptized an entire family, father, mother and infant in arms. These are typical incidents. Baptisms are almost a daily occurrence, calls coming occasionally from lowly homes where Mr. Saylor is compelled to stoop to pass through the door, and the infant is baptized from water contained in an old tomato can. Poverty abounds; but the dominant note is of hope and progress.

So, likewise, is the situation at Ponce, on the south, where the third big urban work in Porto Rico combines Holy Trinity Church, Rev. P. D. Locke, rector, and the admirable St. Luke's Memorial Hospital. Ground was broken for a new Holy Trinity a year ago, to provide for the congregation which has grown beyond the capacity of the present edifice. The old Holy Trinity was built back in the 'seventies, when the Queen of Spain permitted its construction at the earnest solicitation of Victoria of England, who sought a place of worship on the Island for her Anglican Church subjects. It was hedged about with restrictions, however, which forbade all propaganda, and specifically interdicted the ringing of a bell to summon the devout to worship. So it came about that until that day in '98, when the American troops entered Ponce, the bell of Trinity stood mute in the churchyard; and then, as the American flag was broken from the staff over the Municipal Palace, Alexander Horton, a young, English-speaking negro, seized the rope and sent the clangor of the bell cheerily over the city.

Holy Trinity took on new life following the American occupation. It is interesting to note that old residents in Porto Rico date the upward progress of the Island and of the Church from the day when the first ringing of Holy Trinity bell symbolized the dawn of religious liberty in the Island. It was quite natural, therefore, that on January 7, 1925, when ground was broken for the new Holy Trinity, Alexander Horton, now aged and bent, but still faithful in his service to the Church, once more seized the lanyard of the "Liberty Bell," and, as Bishop Colmore turned the first spade of earth its

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ELLEN T. HICKS, SUPERINTENDENT OF ST. LUKE'S HOSPITAL, PONCE, AND SOME OF HER STAFF

Miss Hicks stands at the extreme left; next to her is Miss Rivera, the head of the business office. The remaining four are head nurses in St. Luke's

tongue again pealed forth the message of freedom.

What Holy Trinity, with a congregation of a hundred or more is doing in Ponce, in a strictly spiritual way, St. Luke's Memorial Hospital is accomplishing upon broad lines of Christian social service, not alone for the immediate community, but for the entire Island. The hospital is under the direction of Miss E. T. Hicks, its efficient and far-sighted superintendent, and a devoted and highly capable staff. The Hospital stands on the outskirts of the city, overlooking the Caribbean Sea, a commodious structure, complete in every detail. Not the least important service which it renders aside from its primary function as a hospital, is in its Training School for Nurses, a new home for which has just been completed. Here, in a land in which the percentage of disease is high, the great need for skilled nurses is being measurably met.

Thus in these three centers, the urban needs of the Church in Porto Rico are served, not adequately, but acceptably, with the means at the disposal of Bishop Colmore, pending increased help from home; the while this urban effort is merged into the rural work, upon which Bishop Colmore lays the greatest stress.

Porto Rico is one of the most densely populated spots in the world. There are thirty-four inhabitants to each square mile of territory in the Island. Practically every patch of arable land is under cultivation. The great sugar and coffee plantations and vast tracts given over to the raising of citrous fruits and other tropical products leave small space for the individual farmer. He wrests a precarious living from small patches of land, not only in the lowlands, but high up in mountain recesses. The visitor finds everywhere the quaint, weatherbeaten, thatched huts with roofing of elephant grass or palm fronds, in which the natives live, and it is impossible to visit any part of the Island without encountering, either on diminutive ponies or afoot, groups of people leisurely wending their way hither and yon, barefooted and for the most part scantily clad. It is this surging population, most inadequately

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provided with opportunities for education along spiritual and practical lines, which presents the fundamental problem of the field.

A capital illustration of the manner in which the problem is being met is at El Coto de Manati, two hours distant from San Juan, where, in a hollow off the main road, not far from the sea, amid a scene of tropical grandeur, Mr. and Mrs. J. F. Droste have built up a mission which ministers to several thousand fisherfolk and farmers, who hitherto had lived sequestered from all civilizing influence. The Church of the Resurrection, with a native congregation of 175, is the centre of this venture, about which is grouped a day school, a flourishing kindergarten, a boarding school, and a community influence, all of which together have brought about an amazing change in conditions among the people for ten miles around. What is being done here is best told in the fact that from this neglected spot twenty-nine young women have already enrolled in St. Catherine's School at San Juan for training in the service of the Church.

Finally, among the larger ventures in the rural centers in the district of Porto Rico proper, is the mission at Quebrada Limon. This, probably, the most unique rural effort in all the work of the Church, was established by Suffragan Bishop Ferrando twenty-five years ago in a thatched hut. He has seen his work grow until today the Church of the Atonement and its mission station have expanded to splendid proportions. The mission property stands on a ledge of rock under the shadow of El Corrote, four thousand feet above sea level. This work is in the heart of the mountains, reached by a single, rockstrewn and rugged road twenty miles from San Juan, amid hills and valleys and untouched forests of palm and pine. It is as isolated from the rest of the Island as an undiscovered island in the mid-Pacific. Yet, in these hills are 30,000 people without village or settlement or meeting-place of any kind, whose sole touch with civilization is the Church of the Atonement toward which a hundred trails converge from countless thatched huts, perched like Swiss chalets upon ledges in the hills.

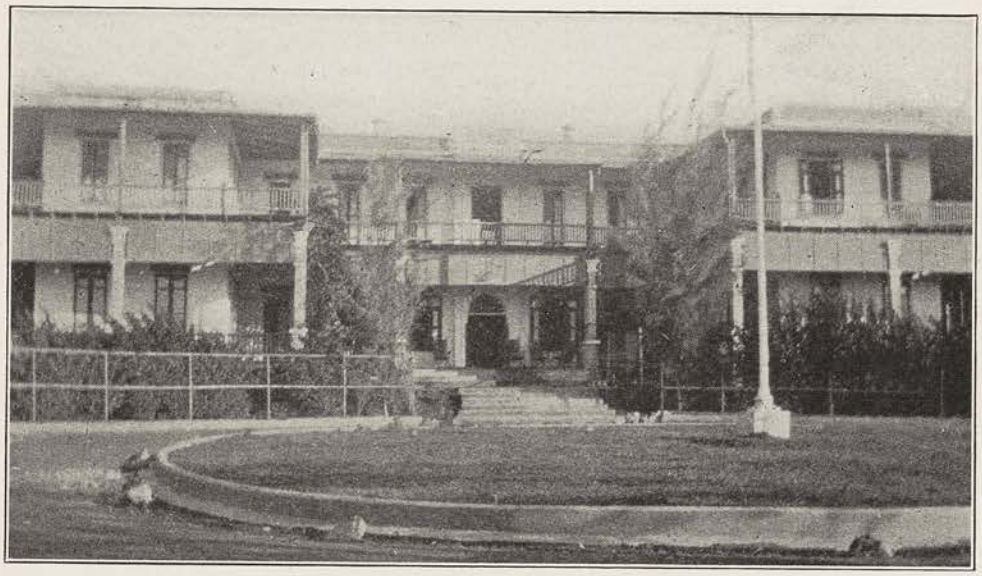
There are 1,500 regular native worshippers at this mission in the mountains. Surrounding the station are 600 acres of hill and valley in which coffee, cotton, sugar cane, corn and various other crops may be cultivated, and where plans are already going forward for an agricultural demonstration depot which will be of incalculable value to the thousands of natives who are the special charge of the mission. The extensive social service effort which has been inaugurated here, together with the evangelistic work, has already made a deep impress upon the people. To what proportions the work has grown is illustrated in the fact that the efforts of five native clergymen supplemented by four deaconesses, the school teacher and the social service worker are utterly inadequate to meet the demands of the people. It is one of the most promising efforts of a rural character in the entire West Indian mission field.

Cross now, over a patch of the Caribbean, a night's ride by boat from San Juan to St. Thomas, largest of the Virgin Islands, over which Bishop Colmore also exercises jurisdiction.

A new problem is presented here. Hard times have come upon these good people whose care the Church inherited from the Church of England when the Islands passed from Denmark to the United States. The opening of the Panama Canal, with the rearrangement of trade routes consequent thereon, has left them out of the new lanes of navigation and has robbed them of their former prosperity. Economic crisis impends, and the spiritual resources of the Church are the sole bulwark of the people in their adversity. Fortunately, the Church has unexpected strength in the Virgin Islands.

The visitor is amazed to be confronted with stately church edifices of cathedral-like proportions, supported by congregations of numerical strength

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ST. LUKE'S MEMORIAL HOSPITAL, PONCE, PORTO RICO

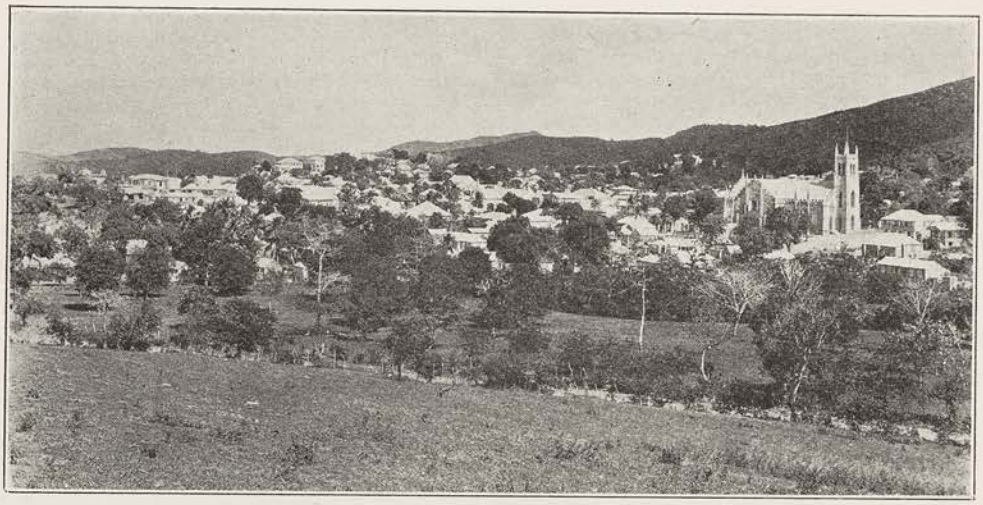
This hospital was established by Bishop Van Buren in 1907 and was always very near his heart. Under Bishop Colmore it has grown and prospered and serves not only the community but the entire island

and spiritual zeal which put to blush the congregations of many churches in the great cities of the north. Here in St. Thomas, for instance, is All Saints Church, with a history of eighty years behind it. It is a handsome edifice of stone with a richly finished interior of mahogany. Services at six and nine-thirty a.m. and seven p.m. weekly, attract congregations which tax the capacity of its splendid auditorium. It has in addition adult and juvenile schools at ten-thirty and three p.m. each Sunday similarly well attended. This Church in the more or less sequestered Virgin Islands has a total congregation of 2,500 with an average regular attendance of 1,200. Enter it and see the communicants, scantily but respectably clad and for the most part barefooted, devoutly following the service. Walk past the edifice in the early morning of any week day and note the baskets, the pushcarts, the implements of trade heaped up outside by these natives who are in attendance upon a service of Holy Communion. In the past three years 580 natives have been presented for confirmation at All Saints alone.

So over at Fredericksted on St. Croix Island, St. Paul's Church, in the midst of a much smaller population than at St. Thomas, has a congregation of 600 with three Sunday schools; while St. John's Church, at Christiansted at the other end of St. Croix Island, has a total enrollment of 2,000 and a regular attendance of 555 with a Sunday school numbering 380. At all three of these churches extensive educational and social service ventures are under way. All Saints at St. Thomas has an industrial school where seventy-five girls are engaged in making linen and drawn work—the *Hidabo* embroidery work which was brought years ago from Denmark and the standards of which are being maintained today by the four Sisters who are attached to All Saints Church.

The extent of the Church establishment in the Virgin Islands, however, does not obscure the needs of the people on the Island. The economic crisis which threatens them has wholly

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VIEW OF CHRISTIANSTED, ST. CROIX, ONE OF THE VIRGIN ISLANDS
The large building at the right is St. John's Church, built by the English Church while the island was still a Danish possession

to do with the commercial activities at St. Thomas', and one has a feeling that it might have been averted, or the force of the blow softened, had habits of thrift and industry among the great bulk of the people—largely black—been encouraged in the past. It is true that included in the demand of the people to know what the Government at Washington plans to do to help them, is included a complaint that prohibition has ruined the native rum industry. Among the more thoughtful people this is regarded rather in the nature of a blessing in disguise. Not a few of the leaders in both St. Thomas and St. Croix are convinced that in the face of the demand that the Government extend help to the people, the task of the Church is through education to teach these people how to help themselves. Two-thirds of the arable land of the Islands lies fallow because of lack of initiative on the part of the people.

True enough, even in the old days of prosperity they labored under disadvantages. It is a land of hurricanes which periodically devastate wide stretches of territory. There is a minimum of rainfall throughout the year, and the Islands are of coral foundation and without wells. The inhabitants are thus reduced to the necessity of gathering every drop of rain that falls. Every house in all the Islands is equipped with a series of gutters and pipes leading to cisterns where water is preserved against periods of drought. One of the features of the activities at St. Paul's Church, Fredericksted, is a weekly distribution from the Church cistern of water for domestic uses. Amid such conditions there is a broad field for the Church's ministrations.

ON December 6th, 1925, the New York Bible Society celebrated its 116th anniversary. During the past year this Society distributed nearly a million copies of the Holy Scriptures in sixty-seven languages. This circulation has been among the immigrants arriving at Ellis Island, where each stranger, if he desires, may receive a copy in his own language; among the sailors and seamen on all kinds of vessels; among the sick in hospitals; the inmates of our prisons; the needy and destitute; and in raised type for the blind in coöperation with the American Library Association.

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Can We Afford a Nickel a Day?

This Will Mean the Difference Between Comfort and Grim Want to Workers in Famine-Stricken China

UNBROKEN drought last summer has added famine to the grim troubles which beset Central China. Bishops Roots and Gilman describe it as probably the worst famine the Province of Hupeh has ever experienced.

They ask immediate help for Bible Women, Catechists and teachers. Their salaries are low at best (averaging about $100 a year), and are wholly insufficient to meet famine prices.

The Social Service Board of the Diocese of Hankow has made a study of the situation. Its secretary, Mr. S. Y. Seng, reports that the diocese has in its employ 27 Biblewomen 46 catechists and 110 primary school teachers, (52 men and 58 women), a total of 183.

The Board urges that each of these workers receive an emergency allowance of $3 Mexican a month for the next eight months.

$3.00 Mex is $1.50 gold. $1.50 gold per month means five cents a day.
Can we afford five cents a day for each of 183 workers for 250 days?
Total—$2287.50.

Before you let that elusive nickel slip away just remember that it will make all the difference between sufficient and insufficient food for one of our faithful Chinese helpers.

Any amounts sent to the Department of Missions to help Bishop Roots meet this emergency will be placed immediately to his credit.

JOHN W. WOOD.

Drought in Changsha Forerunner of Famine

Diary of Missionary Tells of Typical Conditions in Hankow District Which Destroyed Crops and Produced Present Crisis

By Frederick Crawford Brown
Missionary in the City of Changsha

THESE pages from a Changsha diary will convey some impression of the extended drought which has destroyed crops there and brought fifty million people face to face with peril of famine. Some extracts follow:

Sunday, July 12. This evening we went for a walk outside the city. Some of the streets were heavily guarded by soldiers with fixed bayonets. This is because the Governor fears rice riots and the consequent looting of the rice supply shops. The price of rice has doubled within the past few weeks owing to the drought which has now lasted over a month. In Australia a drought is reckoned in terms of a year or more, but here in Hunan, where in the winter and spring it appears to rain every day, a week without rain is almost a phenomenon. Especially is rain needed during June and July, because then the rice fields in the valleys and on the terraced hillsides must be kept a few inches under water while the ears develop and ripen. On our walk we passed many rice fields that were bone dry and unless rain comes within a few days the crops will be lost.

Monday, July 13. A sky of beautiful blue dotted with snow-white cumu-

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INCENSE BURNER IN TEMPLE COURTYARD
Prayers are written on slips of paper and tossed into the opening shown, to be burned

lus clouds blown along by a stiff south breeze, which, up on the third floor of our new Girls' School building, does a lot to temper the heat. But, alas, still no signs of rain. It is an appalling thought; if the drought continues much longer some fifty million people will be faced with famine conditions in the Autumn. Fifty million people dependent upon a few downpours to flood their rice fields! I read recently that the latest method in rainmaking is to fly above the clouds in an aeroplane and then sprinkle them with electrified sand. These sand particles, in falling through the clouds, cause the water vapor to coalesce into drops and once that happens it rains below. How I have been wishing, these past few days, for a fleet of aeroplanes and a mountain of electrified sand!

Tuesday, July 14. The priests of the Buddhist and Taoist temples, after due consultation with the proper oracles and idols, announced rain for yesterday. Not only did it not come then, but today has been as dry and hot as ever, with plenty of broken clouds but no hint of even a shower.

Many of the houses today had jars of willow branches outside their front doors. The priests had recommended this as a possible method of inducing the gods to send rain. We were much surprised, on going down to St. James' School on an errand, to see the prescribed jar and willow branches standing on the step of its big front gate. We called the gatekeeper: "Why does our Christian school pray to Taoist gods in this fashion?" we ask. The gatekeeper was all smiles. "Ha!" he said, "It is those foolish amahs (women servants) who work for the wives of the teachers. They like their mistresses to pray to the Christian God for rain, but just to make sure, they use this other method, in case it should be more efficacious!" It reminded me of an old Lama I met once on the Thibetan border. He seemed to be very much interested in Christianity. Some one told me he was a devout Buddhist. I asked him if he believed in Jesus. "I am a Christian," was his reply. "But how can you be a Christian and a Buddhist?" I asked. "I am also a Taoist," he answered. I later found out that he thought that no one of the religions might be *all* that was necessary to salvation and so wished to take no chances on his soul's safety!

We shall be glad when the drought ends. Our meals are getting rather monotonous because meat, fish and eggs are *taboo* by the dictum of the priests, and we do not wish to draw on our canned supplies until we see a little more clearly how the *taboo* is going to develop. As long ago as the middle of June the order went forth that no more pigs were to be killed. This idea that the angry gods are withholding rain because of the shedding of blood is undoubtedly one of the contributions of

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IRRIGATION PROJECT IN THE DISTRICT OF HANKOW, CHINA

This coolie is raising water for his rice field by a chain of wooden paddles leading from a pond. It is necessary to keep the young plants covered with water at certain seasons

the Buddhist religion to the customs of China. The pigs have thus had a holiday of almost a month.

A patent method for the silent slaughtering of pigs is now being looked for by a certain butcher in Changsha. He had the temerity to kill a pig about a week after the *taboo* had been placed on them. Now of all the animals I ever heard, the pig is, I think, the most unwilling to die. And this belated pig was no exception to the rule. He proclaimed his murder to an interested neighborhood and the first news we received was that an angry populace had demanded the butcher's blood in exchange for the pig's. If rain did not come by a certain date, the city authorities were to decapitate him, we were told. This seemed very unreasonable to us. If the gods were angry at the shedding of a pig's blood would they not be doubly incensed at the slaughter of a man? we asked. Today we were told that the butcher had been set free after paying a fine of sixty dollars, the money to be used for the purchase of sacrifices to the gods.

There was a different kind of procession on the street today. This time it was a long line of slowly moving men holding sticks of incense in their hands. They were praying for rain. Certain of them were dressed in blue, and wore wreaths of willow branches on their heads. They wore straw sandals on their feet and on their knees. Every fifty yards or so the blue-clad men would chant a prayer and then kneel down in the street and touch their heads to the ground. Some of these pilgrims carried small flags giving the name of the place they had traveled from and proclaiming the number of days they had refrained from eating meat.

Of course there had been prayers for rain in the various churches, but this afternoon, for the first time, the church bells rang at four o'clock and all Christians within earshot were asked to spend a few minutes in prayer for rain. It has been arranged to have the bells ring three times a day in future, and to ask all Christians to pray at these times.

[Mr. Brown's interesting diary will be continued in February. Ed.]

Original document located in The Archives of the Episcopal Church.

Watching the Deficit Fade Away

Reports to December 17 Show $864,198 Definitely Assured While the Campaign Continues Throughout the Church

By Lewis B. Franklin

Vice-President and Treasurer of the National Council

THE following statement concerning payment upon account of the deficit is dated December 17. It has seemed wise to give the utmost possible publicity to the progress of this Churchwide effort and to that end the cooperation of Church weeklies has been asked in the name of the National Council and graciously granted. Though late, THE SPIRIT OF MISSIONS lends its aid.

DURING the summer and early autumn, in all parts of the Church, prayers were being offered that General Convention might be guided in its work by the mighty power of the Holy Spirit. Those prayers were answered, and in the great joint session of Friday, October the ninth, the barriers of conservatism and lack of faith were swept away and in a few hours pledges were made for the wiping out of the deficit of the National Council, amounting to over $1,400,000. Most of this deficit was accumulated prior to 1920 when the National Council took office and was caused by unusual expenses due to war conditions and to the cost of inaugurating the Nation Wide Campaign.

Good progress in reduction of the deficit was made in 1920, 1921 and 1923, but the years 1922 and 1924 were bad and the prospects for 1925 are no better. In the budget of the National Council there has been included an amount sufficient to wipe out the deficit but unfortunately these budgets have not been met. It was evident therefore that other steps must be taken and the spontaneous action at New Orleans was the result.

Even after this demonstration of the will of the Church, the strength of the Church and the faith of the Church there were a few faint-hearted individuals who expressed the opinion that only a small part of these promises would be redeemed in coin of the realm.

All trace has been lost of these doubting Thomases during the past few weeks as thousands of loyal men and women have come forward to redeem the pledges made in their name by their Bishops. As a result by December 17 there had been paid or pledged by individuals as definitely assured the sum of $864,198 with every prospect that the balance will be forthcoming in the near future.

These Are Over the Top

The following dioceses have completed this task.

Albany	$20,000
Arkansas	750
Brazil	1,000
East Carolina	5,000
Erie	3,000
Lexington	1,500
Los Angeles	10,000
Marquette	2,000
North Carolina	10,000
Sacramento	1,300
San Joaquin	1,500
South Dakota	1,500
South Florida	5,000

A Message of Thanks

On December 9 the Council passed the following resolution of thanks:

Resolved, That the National Council receives with profound gratitude reports of offerings spontaneously and generously made by representatives of the whole Church toward the fund for the cancellation of the accumulated deficit in the financing of the Church's program. Contributions and pledges for the purpose already received, covering half of the requisite amount, point to the successful completion of this effort within the present year and give promise of more determined support.

Original document located in The Archives of the Episcopal Church.

Report of Payment and Pledges on National Deficits

(Corrected to December 17, 1925)

The full report of the situation in each diocese is as follows:

PROVINCE 1—	Amount Assumed	Pledges and Cash to Dec. 17
Connecticut	$50,000	$23,000
Maine	3,000	2,475
Massachusetts	100,000	95,000
New Hampshire	2,000	846
Rhode Island	30,000	.....
(Hard at work, all assured)		
Vermont	2,000	75
(Balance assured)		
Western Massachusetts	20,000	2,807
	$207,000	$124,203
PROVINCE 2—		
Albany	$20,000	$20,000
Central New York	25,000	18,500
Long Island	100,000	20,000
Newark	80,000	.....
(Campaign starts Jan. 24, 1926)		
New Jersey	35,000	15,000
(Balance in budgets, 1926-7-8)		
New York	250,000	147,715
Western New York	40,000	18,341
Porto Rico (No report)	.....	.....
	$550,000	$239,556
PROVINCE 3—		
Bethlehem	$18,000	$10,552
Delaware	15,000	5,000
(Balance in 1926 budget)		
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	3,725
Maryland	35,000	.....
(Full amount assured)		
Pennsylvania	160,000	500
(Full amount assured)		
Pittsburgh	40,000	23,700
Southern Virginia	5,000	3,000
Southern West Virginia	5,000	1,000
Virginia	25,000	.....
(Campaign later)		
Washington	30,000	5,000
(Report work started)		
West Virginia	6,000	5,000
	$349,000	$61,721
PROVINCE 4—		
Albama	.....	$2,294
(Working on basis of $6,000)		
Atlanta	.....	.....
(No campaign)		
East Carolina	$5,000	5,000
Florida	5,000	3,750
Georgia	.....	.....
(No campaign)		
Kentucky	8,000	.....
(Included in 1926 quotas)		
Lexington	1,500	1,500
Louisiana	.....	.....
(No pledge or campaign because of General Convention Expense)		
Mississippi	1,000	.....
(Assured)		
North Carolina	10,000	10,000
South Carolina	4,000	104
(Report campaign started)		
South Florida	5,000	5,000
Tennessee	2,500	1,000
(Campaign in Lent, 1926)		
Upper South Carolina	5,000	433
Western North Carolina	2,000	1,000
(Full amount assured)		
	$49,000	$30,081

PROVINCE 5—	Amount Assumed	Pledges and Cash to Dec. 17
Chicago	.....	.....
(No campaign)		
Fond du Lac	$3,000	.....
(Campaign in January. Total assured)		a
Indianapolis	3,000	.....
(Campaign late December)		
Marquette	2,000	$2,000
Michigan	.....	.....
(No campaign)		
Milwaukee	12,000	7,186
Northern Indiana	.....	.....
(No campaign)		
Ohio	100,000	20,000
(Total guaranteed)		
Quincy	.....	.....
(No report)		
Southern Ohio	30,000	6,875
Springfield	3,000	.....
(Campaign in January, 1926)		
Western Michigan	4,000	200
(Campaign in January, 1926)		
	$157,000	$36,261
PROVINCE 6—		
Colorado	$8,000	$6,000
(Balance assured)		
Duluth	3,000	.....
(No report)		
Iowa	.....	521
(No campaign)		
Minnesota	1,000	.....
(No general campaign)		
Montana	1,500	625
Nebraska	2,000	170
(Will report in January, 1926)		
North Dakota	800	.....
(Hard at work)		
South Dakota	1,500	1,500
Western Nebraska	2,000	200
(Total assured)		
Wyoming	1,500	150
	$21,300	$9,166
PROVINCE 7—		
Arkansas	$750	$750
Dallas	5,000	4,000
Kansas	3,000	.....
(Christmas offering)		
Missouri	4,000	3,300
Texas	7,000	1,027
West Missouri	4,000	2,000
Western Texas	2,000	.....
(Christmas offering)		
New Mexico	1,500	.....
(Christmas offering)		
North Texas	500	400
Oklahoma	4,000	3,344
Salina (No report)	.....	.....
	$31,750	$14,821
PROVINCE 8—		
California	$12,000	$6,000
(Campaign for balance in 1926. Total assured)		
Los Angeles	10,000	10,000
Olympia	5,000	3,000
(Balance assured)		
Oregon	2,000	.....
(1926 campaign)		
Sacramento	1,300	1,300
Alaska	.....	.....
(No report)		
Arizona	1,000	.....
(Added to 1926 budget)		
Eastern Oregon	800	.....
(Campaign later)		

Original document located in The Archives of the Episcopal Church.

	Amount Assumed	Pledges and Cash to Dec. 17
Honolulu (no report)	500	
Idaho	1,000	500
Nevada	500	230
San Joaquin	1,500	1,500
Spokane (Campaign early 1926. Total assured)	2,000	.....
Philippines	.....	150
Utah	.....	350
	$37,600	$23,030
FOREIGN—		
Brazil	$1,000	$1,000
Cuba	500	150
Haiti	.....	200
Japan	1,000	515
	$2,500	$1,865
Province 1	$207,000	$124,203
Province 2	550,000	239,556
Province 3	349,000	61,721
Province 4	49,000	30,081
Province 5	157,000	36,261
Province 6	21,300	9,166
Province 7	31,750	14,821
Province 8	37,600	23,030
Foreign	2,500	1,865
Miscellaneous	.....	440
	$1,405,150	$541,144
Cash and pledges to December 17		$541,144
Additional positive assurances or guarantees		323,054
Grand total, December 17		$864,198
Previously reported, December 10		671,081
Increase since December 10		$193,117

Some Immediate Results

The result of the removal of this burden which has for so long oppressed the Church, will be new life to the missionary work throughout the world. Far from decreasing the giving to the annual budget, the gifts to the deficit have meant the enlistment in a substantial way in the missionary army of many who heretofore were only nominal supporters of the work and who have learned for the first time of its value and extent. Many of them can now be counted on for larger gifts for its maintenance.

The immediate effect of the raising of the deficit will be that approximately $70,000 in interest money will be released for the carrying on and the extension of the Kingdom. Further progress may be learned from the Church Weeklies in response to a request made by the Presiding Bishop and National Council.

Awaiting News of the Budget Referendum

THE January issue of THE SPIRIT OF MISSIONS goes to press when it is still impossible to give any intimation of the results of the Every-Member Canvass. Advance reports from many dioceses indicate a new spirit of loyalty to the Program, notable increases in giving, and in general a return of that fine courage and zeal which followed the reorganization of the Church at Detroit in 1919.

Great increases both in number and size of pledges seem inevitable. In all probability a gap will remain between the total of the budget and the amounts pledged by the Dioceses and Districts to the National Council. Into this breach it is believed will step Churchmen and Churchwomen of larger means.

Insistent publicity beginning with the close of General Convention has acquainted the whole Church with the seriousness of the situation. All have known that in making their pledges they have expressed themselves in what was really a referendum. They have voted "yes" or "no" to this question: Shall the National Council be ordered to retreat for lack of sufficient support? Who can fail to believe that that verdict will be an emphatic declaration on the part of the people of the Church that there must not be one single backward step anywhere.

The Presiding Bishop has designated January 20 and 21 for the meeting of the new National Council. Reports will be made then covering the financial outlook and plans will be made to acquaint the Church fully with the situation. On February 24 and 25 a special meeting of the National Council will assemble at the call of the Presiding Bishop when the Program will be adjusted in accord with instructions given at New Orleans.

THE SPIRIT OF MISSIONS will give fullest possible details in the February and March issues.

Original document located in The Archives of the Episcopal Church.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



EPISCOPAL PROGRESS IN HAITI

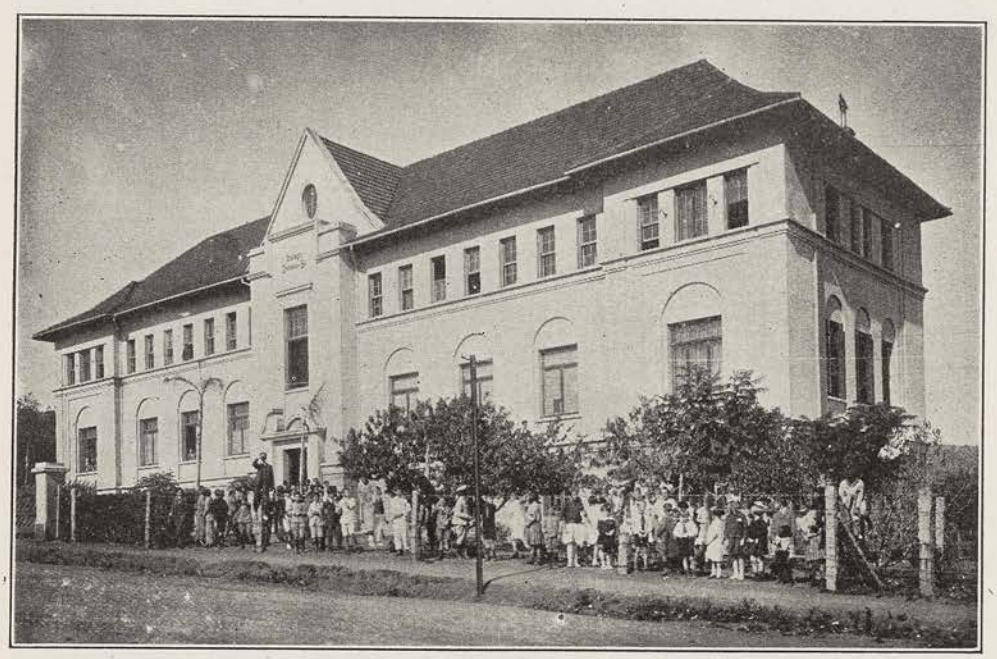
The problem of making a landing was happily solved for Bishop Carson in this manner on one of his visitations

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FOLLOWING DIM TRAILS IN MONTANA

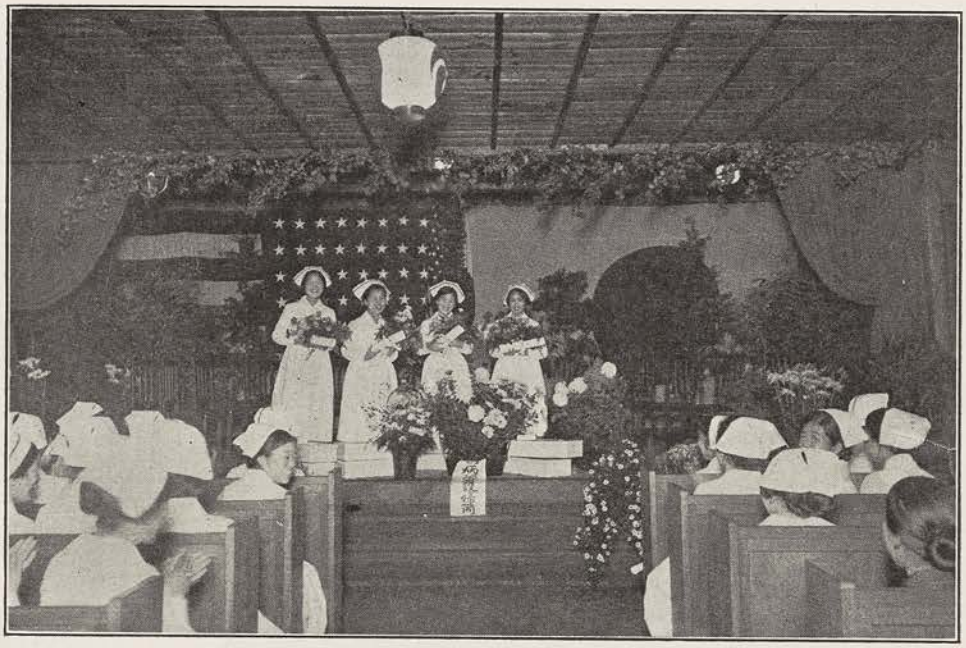
Bishop Fox (at the left) and the Rev. James L. Craig are ready to start off on a visitation over the trails on which the automobile can not be used



THE SOUTHERN CROSS SCHOOL, PORTO ALEGRE, BRAZIL

Founded thirteen years ago by the Rev. W. M. M. Thomas, now bishop suffragan of Brazil, this school has been an ever-widening influence for good

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GRADUATION DAY, TRAINING SCHOOL FOR NURSES,
ST. LUKE'S HOSPITAL, TOKYO

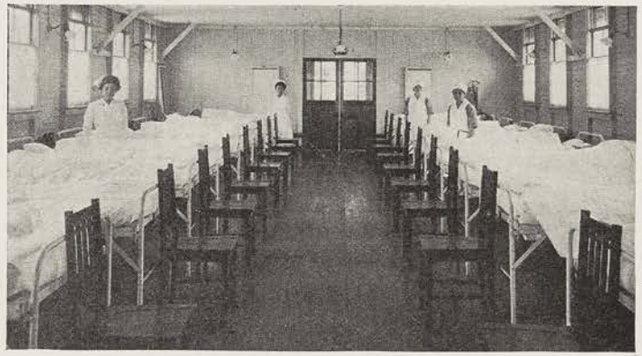
If St. Luke's had rendered no other service to the community, its achievement in raising the standard of nursing in Japan would justify its existence



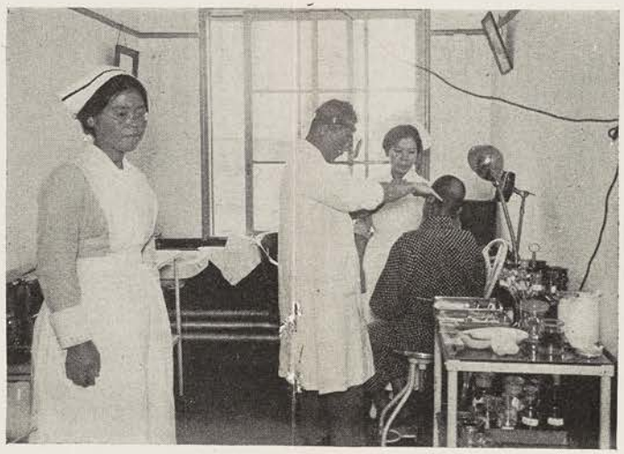
NURSERY IN THE CITY MATERNITY WARD, ST. LUKE'S HOSPITAL

The municipality in Tokyo was quick to perceive the benefit of such service and appropriated sufficient money to pay the expenses of this ward

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THE CITY OF TOKYO MAINTAINS THIS MATERNITY WARD AND A TRAINING SCHOOL FOR MIDWIVES



PART OF THE CLINICAL NURSING STAFF. CHIEF NURSE ARAKI SAN AT THE REAR TO THE RIGHT



THE FOUNDLING WARD (28 BEDS) FULLY MAINTAINED BY THE CITY OF TOKYO

St. Luke's Hospital, Tokyo

Photographs which reveal some of the many forms of social service through which this great institution presents practical Christianity to the Japanese people.

Present capacity of Hospital..... 180
Capacity of Dormitories and School for Nurses.. 125
Dispensary Patients daily.....250 *to* 300



THE RECEPTION ROOMS OF THE HOSPITAL PRESENT A MOST INVITING APPEARANCE



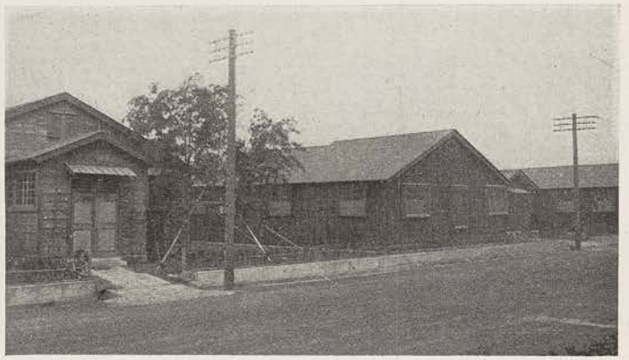
DOCTORS, NURSES AND MIDWIVES IN TRAINING MAKE UP THIS GROUP IN THE STAFF DINING-ROOM



A CHEERFUL RECREATION ROOM MEETS THE NEEDS OF THE JAPANESE NURSES



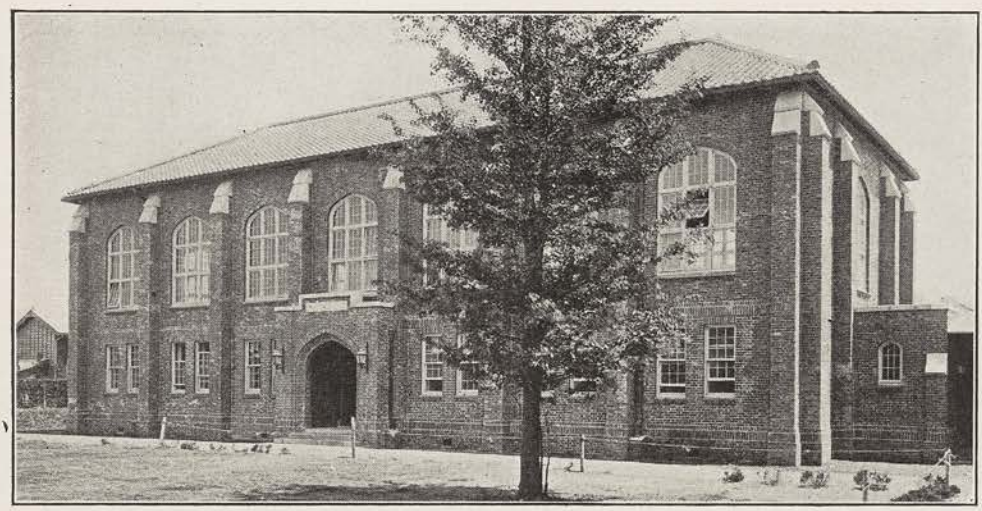
THE MAIN ENTRANCE AND LIGHT AMBULANCE FOR NEARBY CASES AT THE RIGHT



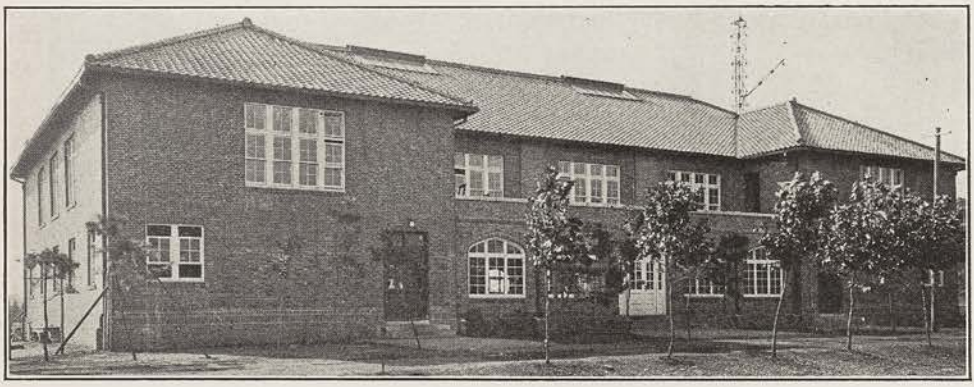
ENTRANCE TO COMMUNITY HALL AT LEFT; NURSES' SCHOOL AND DORMITORIES AT THE RIGHT

The article in this issue by Dr. Rudolf B. Teusler, Director of St. Luke's International Hospital tells of progress made in the year that has elapsed since the second great fire there

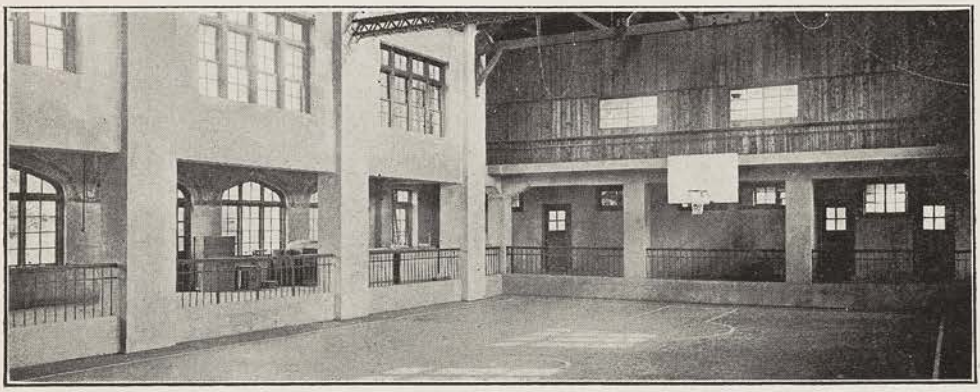
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A FRONT VIEW OF THE RESTORED LIBRARY OF ST. PAUL'S UNIVERSITY, TOKYO
FROM A RECENT PHOTOGRAPH

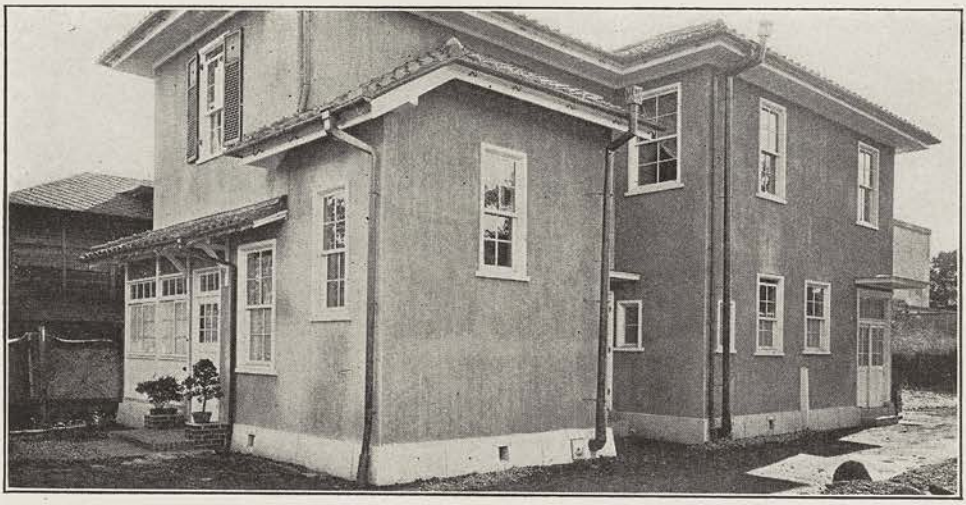


THIS COMMODIOUS GYMNASIUM IS A SOCIAL AND ATHLETIC CENTER ON THE CAMPUS
OF ST. PAUL'S UNIVERSITY

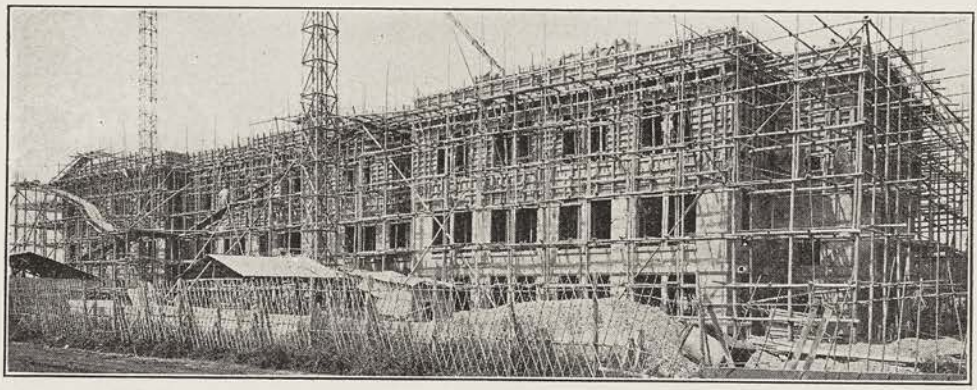


INTERIOR VIEW OF ST. PAUL'S GYMNASIUM SHOWING FINE STRETCH OF UNBROKEN
FLOOR SPACE

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PARISH HOUSE AT AOYAMA, TOKYO, TYPICAL OF SUCH BUILDINGS ERECTED SINCE THE EARTHQUAKE



SHOWING PROGRESS ON ST. PAUL'S MIDDLE SCHOOL, IKEBUKURO, TOKYO, NOW NEARLY READY FOR OCCUPANCY



MODERN CEMENT AND BLANKET CONSTRUCTION WILL MAKE ST. PAUL'S MIDDLE SCHOOL EARTHQUAKE PROOF

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ACTIVITIES AT HOOKER SCHOOL, MEXICO CITY

The dayschool children waiting for the gates to open. The number of pupils is only limited by the available accommodations



A SUCCESSFUL ORGANIZATION IN THE HOOKER SCHOOL, MEXICO CITY

Members of the "H. D. Driggs Society" named for a famous principal and devoted to aiding poor children, thirty of whom were helped last year. Front row, left to right: Alfredo Nava, Glafira Romero, Senora Josefina Calleja, Matilde Cleveland, Carmen Cleveland (now a teacher). Second row: Engracia Mendez, Aurora Romero, Amparo Romero, Dolores Franco (secretary of school). Third row: Carmen Villegas, Josepha Almaraz, Clara Mandujano. Fourth row: Deaconess Newell, Hermelinde Reyes

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GRINDING WHEAT IN THE NEAR EAST TODAY

The ways of life have not changed much in Bible lands since our Lord uttered the words "two women shall be grinding at the mill; the one shall be taken and the other left"

The Church in the Land of the Wise Men

Holding Out a Helping Hand to an Ancient People—The Assyrians Look to Us to Train Their Priesthood

By the Rev. William C. Enhardt, Ph.D.

Field Director, Foreign-Born Americans Division, Department of Missions

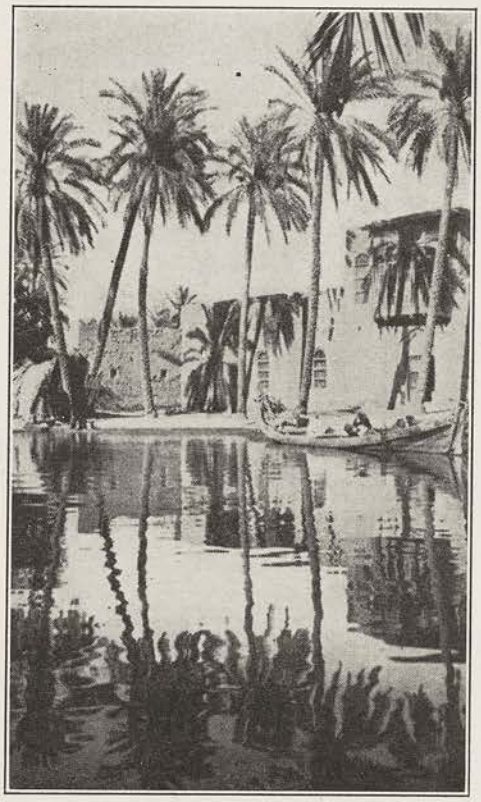
MODERN Iraq is ancient Mesopotamia. Mosul is just across the Tigris from the ruins of Nineveh. Here was the heart of the great Assyrian Empire. This was the East whence the Wise Men came.

Tradition identifies those who were led to Bethlehem by the star as Magi, or Magians, the priestly leaders of the sun-worshipers of Persia, known as Zoroastrians. We must not think of Zoroastrianism as one of the depraved ethnic religions. Of all religions based upon the mysteries of nature or life Zoroastrianism marks the nearest approach to the spiritual ideals of the religions of revelation. In many respects it is closer to Christianity than Judaism. Apocryphal writings tell us that its great founder, Zoroaster, prophesied the time when his disciples should be led by a mysterious light in the heavens to the feet of Him who was Ruler of heaven and earth.

Tradition again names the Magi as Chaldeans or Arameans, dwellers in the Aramaic-speaking countries of Syria and Mesopotamia. These were the lands of the Dispersion and the Captivity. Here Jonah had prophesied, and Hebrew wanderers in a strange land had spoken, of God's revelation to His people and the promise of a Messiah who should be the King of the Jews.

At the time of our Lord but three languages were spoken by the civilized world: Latin, Greek and Aramaic. The latter was the language of Palestine and in this Jesus of Nazareth spoke. For this reason, one can readily accept the tradition of the Assyrian Church that "the dwellers in Mesopotamia" were among the first of those

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HILLET, SOUTH OF BABYLON
This small town is built of bricks from the ruins of old Babylon

who gladly received the Message of Salvation. In no other part of the world could the marvelous things transpiring in Palestine find more ready access and acceptance. The great highway to Mesopotamia passes by the foothills of Galilee. Doubtless the deeds and sayings of the "mighty prophet" were blending in the table talk of the caravansaries from Philistia to the Tigris.

Whatever the source and date of the early Church of Assyria, we know that no other Church was so blessed in its galaxy of martyrs, nor in the success that crowned its missionary zeal. Its official title is "The Church of the East," its nickname "The Nestorian Church". Towards the close of the thirteenth century we find the Patriarch of the Assyrians ruling over a territory larger than that of the Pope of Rome. Of this once powerful Church less than eighty thousand survive, and these are in danger of immediate annihilation or disintegration.

This long statement of their background was made to challenge the interest of Christian people in the preservation of this small group which still teaches Christianity in the language of our Lord, and preserves those cultural, traditional, and linguistic inheritances which are a living commentary of the Gospel.

Forty years ago Archbishop Tait was moved by the appealing condition of these ancient people and established a Mission of Help to the ancient Church. This was known as the Archbishop of Canterbury's Assyrian Mission. Unlike other missions, it was not for the conversion of people to the Church of England, but for assistance of a sister Church in the recovery of her heritage. Our own Church had always been interested in this Mission and individuals have contributed generously to its support.

At the close of the war accidental conditions caused a temporary suspension of the activities of the Church of England and the Archbishop of Canterbury accepted an offer of coöperation from the American Church. After the writer had had a conference with Archbishop Davidson and had visited Mesopotamia to investigate conditions there, the matter was brought before the National Council in May, 1925. At this meeting of the Council assent was given to the appointment of the Rev. John B. Panfil and Mr. Enoch Applegate as educational missionaries to the Nestorian Church in Iraq, with the understanding that the Council assume no financial obligation.

The Archbishop of Canterbury approved of these appointments and it was agreed that the American work should be an integral part of the Archbishop's Mission, operating under a committee to be known as the American Branch of the Archbishop of Canterbury's Assyrian Committee with

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MAKING MUD BRICKS IN MESOPOTAMIA

Identically the same process may be seen today in New Mexico, where adobe bricks are made of mud and pampas grass and baked in the sun just as these are

Bishop Perry as chairman. A report of a meeting of this committee will be found on page 63. Later in the summer Bishops Brent and Perry had conferences with His Grace on the same subject.

The workers sent by the American branch of the Archbishop of Canterbury's Assyrian Mission are now on the field. Letters from the Rev. J. B. Panfil at Mosul evidence needs of various kinds for the work that has been undertaken. A letter dated November 17, 1925, indicates how promptly educational work was inaugurated.

"My school is in full swing. One hundred and sixty-five boys and forty-three girls already and more are coming. We have a little church in the school buildings, where the services are held every day, morning and evening for the children and twice on Sundays, for the grown-up people. A local priest, Kasha Tuma, presented to me by Mar Shimun family, celebrates the Holy Communion at five o'clock in the morning and at ten o'clock we have morning prayers and preaching. Kasha Tuma is not able to preach, so one Sunday I preach and the other Shamasha Jussef. I am preparing my sermon in Syriac, which language comes easy to me, being very similar to the Arabic. Yesterday I preached in the Reformed Church Mission in Arabic. So I am glad that things are started; we have now in Mosul a Mission House, a school, and a chapel. . . .

"I looked around for boys, for the ministry; the Bishops presented to me two boys—one Tishu Doucha, a natural successor to the present Bishop Mar Sergies of Gilu, and Zozo Shamasha Joanan from Talen, presented by Mar Shimun family. Then there are four good deacons, to whom instruction should be given and after three years they could be ordained priests; Shamasha Jessef, Shamasha Lias, Shamasha Mindu and Shamasha Georgios. I have in view two other boys, but unless presented to me by the Bishops and recommended by Mar Shimun family, I shall not accept them. Shortly I will work out a plan of their instruction and submit it to you and then I shall start. Really this is the most vital thing at present for the Assyrian Church—it would be a sin to delay in instructing priests for this shaken people, who, had it had good priests, would bear more nobly its present exile."

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John W. Wood, D.C.L.

General Convention Honors a Leading Layman of the Church—Recognition of Twenty-five Years' Devoted and Able Service

AT the meeting of the Board of Managers of the Domestic and Foreign Missionary Society—the forerunner of the National Council—in December, 1899, the Vice-President, Bishop Doane of Albany, introduced the newly-elected General and Corresponding Secretaries in the persons of the Rev. Dr. (now Bishop) Lloyd and Mr. John W. Wood. Of all the members of the Board then present, only two are still active in the legislative body of the Church, Burton Mansfield, D.C.L., the honored layman of Connecticut, and Dr. John W. Wood, Executive Secretary of the Department of Missions and Acting Foreign Secretary.



JOHN WILSON WOOD, D.C.L.
Executive Secretary and Acting Foreign Secretary of the Department of Missions of the National Council

Dr. Wood has thus rounded out twenty-five years of service in the national missionary organization of the Church. It was fitting that such a record, which is unparalleled by any other layman, should receive recognition at General Convention, and it was peculiarly fitting that a resolution recognizing the debt which the Church owes Dr. Wood should have been presented to the House of Deputies by his long-time friend and the man who was instrumental in procuring his services for the Church, Dr. Burton Mansfield. The text of the resolution, which was adopted by a unanimous rising vote amid great enthusiasm, was as follows:

Whereas, John Wilson Wood, Doctor of Civil Law, has served the missionary cause of this Church for a quarter of a century with great personal sacrifice, but with great satisfaction to the men, women and children of the Church:

Therefore, Be it Resolved, the House of Bishops concurring, that the General Convention in New Orleans assembled in the year of our Lord 1925, extends to Dr. Wood its hearty appreciation of his labors and its sincere gratitude for the earnest and devoted way in which he has promoted the missionary work of this Church during his twenty-five years of service; and we hope and pray that, in continuing his labors for the Church, he may enjoy that rich reward which comes to all those who serve their Master with love and devotion.

It is needless to say that the House of Bishops concurred, and at the meeting of the National Council in New York on December 9, a beautifully engrossed and illuminated copy of this resolution, signed by the officers of both Houses, was presented to Dr. Wood by Bishop Stires, who took the occasion to pay a personal tribute. "When this resolution was offered in the House of Deputies," he said, "it was not only adopted with great unanimity but it could not be adopted immediately because of the apparent desire of every

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OFFICERS OF THE BOARD OF MANAGERS, DOMESTIC AND FOREIGN MISSIONARY SOCIETY, JANUARY 1, 1900

Seated (left)—The Rev. Arthur S. Lloyd, D.D., General Secretary; (right) the Rev. Joshua Kimber, Associate Secretary. Standing (left to right)—John W. Wood, Corresponding Secretary; George C. Thomas, Treasurer; E. Walter Roberts, Assistant Treasurer

member of the House to second it and speak to it. The House had a few moments of real enthusiasm. There was an expression of nothing short of profound affection from all over the country and unbounded evidence of the largest gratitude for the past and devout prayers to God for the future. Someone has cynically said that gratitude is the expectation of future favors. We do hope and pray that our dear Church and its work as carried on in this house is to be favored with many more years of such devoted leadership of the Department of Missions by the man who, it seems to me, more conspicuously than any other of whom I can think at present, illustrates the reality of the priesthood of the laity. And therefore I feel it a great personal privilege to present this copy of the resolution before this body."

One of the first duties assigned to the young Secretary twenty-five years ago was the editorship of THE SPIRIT OF MISSIONS. The magazine was revolutionized over night. Editors have come and gone but practically every feature which distinguishes its mode of presenting the missionary message was inaugurated by Dr. Wood at that time. Stress upon pictures, now a striking feature of the magazine, was begun by him. The Progress of the Kingdom, intended to be a monthly chronicle of missionary advance, was introduced. Indeed, editors ever since have been busy in the main in efforts to maintain the magazine upon the standard instantly set for it by John Wilson Wood.

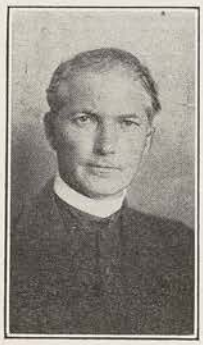
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The Rockefeller Foundation Recognizes the High Quality of Our Work for Negroes

Gift of $100,000 is Made to Improve the Equipment of the Fort Valley School in Georgia

By the Rev. Robert W. Patton, D.D.
Director of the American Church Institute for Negroes

ADDITIONAL evidence of the impressive advance being made by the work of the Church on behalf of Negro education under the auspices of the American Church Institute for Negroes was given at the recent session of the National Council, when I had the pleasure of announcing a gift of $100,000 from the General Education Board (Rockefeller Foundation). This money is to be used for buildings and equipment for the Fort Valley High and Industrial School at Fort Valley, Georgia. Applause greeted this renewed evidence of increasing recognition of the high quality of work being accomplished in this exacting field.



THE REV. R. W. PATTON, D.D.
Director American Church Institute for Negroes

The Fort Valley School is one of the leading schools of the American Church Institute for Negroes. It enrolls annually more than seven hundred students. An old Negro, born in slavery, and possessing a limited education, spoke of it as "A highly industrious school." It is located in the center of the Negro population of the State of Georgia and not far from the center of the State, about sixty miles from Atlanta and twenty miles from Macon. Within a radius of seventy miles there are nearly five hundred and fifty thousand Negroes. By reason of its strategic location, the excellent character of work done both in the industrial and academic departments, under the exceptionally capable administration of the Principal, Mr. H. A. Hunt, educators are persuaded that the Fort Valley School is destined to become the greatest single influence in the development of secondary education among the Negro people of Georgia.

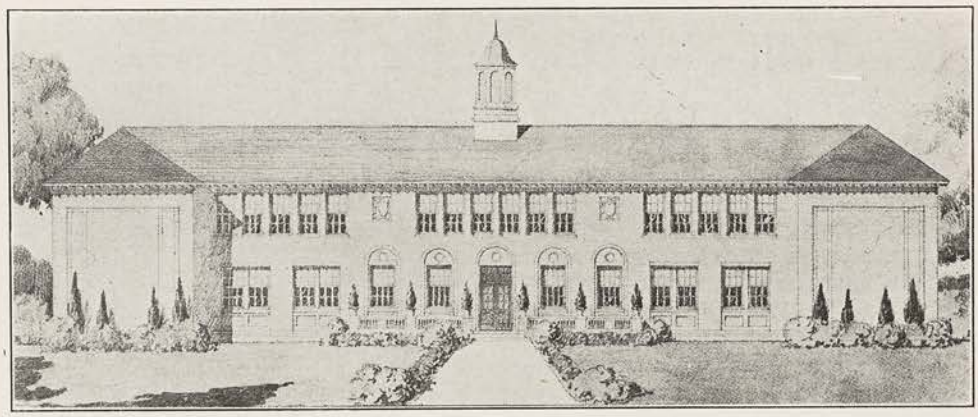
In the Advance Work section of the General Program of the Church, approved by General Convention at New Orleans, an item of $180,000 is included for the Fort Valley School, for an academic building, a boys' dormitory, with equipment for both, for a central heating plant and for other buildings and equipment.

After frequent conversations between the General Education Board, the Principal of the school, and the Director of the American Church Institute for Negroes, it was agreed that, in view of the unique relation of the Fort Valley School to the whole public school system of the State of Georgia, it was important to thoroughly equip this school for its great work.

After careful investigation on the part of the officers above named, it was evident that an expenditure of $180,000 was not sufficient to equip the school to meet its great opportunity.

It was in view of these considerations, and others, that the General Education Board generously consented, on the joint request of the officers of the American Church Institute for Negroes and the Board of Trustees of the school, to grant an appropriation of $100,000 on the condition that $100,000 more should be raised in addition to

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THE PROPOSED NEW ACADEMIC BUILDING AT FORT VALLEY SCHOOL, GEORGIA
This building will be erected through the gift of $100,000 *from the General Education Board of the Rockefeller Foundation*

$45,000 already in hand, to supply the necessary buildings and equipment for the Fort Valley School. It was finally determined that the sum of $270,000 ought to be expended. With $45,000 in hand, $25,000 of which had previously been given by the General Education Board, the remainder necessary to complete the program is $125,000. But the General Education Board magnanimously agreed that it would pay the whole of its appropriation of $100,000 so soon as it was assured that $100,000 of the $125,000 had been secured.

It would require too long a story to tell of the wonderful public service the Fort Valley School is rendering not only to the Negro people of Georgia, but to the whole population. However, some of the things for which this school stands may be mentioned.

1.—It is a fundamental at Fort Valley that character building is its first objective.

2.—With the idea of having each student perform some useful service, there is close correlation in academic and industrial work. Every student receives training in some useful trade or industry,—not only the theory, but the efficient practice of the industrial arts and trades. Every girl must learn how to make her own clothes, to cook, to sew and to do housework.

3.—The graduates of the Fort Valley School are granted Teachers' Certificates by the State Superintendent of Schools. Teacher training is one of the most important of the school's activities.

4.—In coöperation with the United States Department of Agriculture, a graduate of the Fort Valley School travels over four counties as a visiting teacher of agriculture. He is known as a Farm Demonstration Agent; and, under his direction, the Negro farmers are organized into Farmers' Clubs, while his wife, also working under the direction of the United States Department of Agriculture, forms Homemakers' Clubs among the women.

5.—A supervising teacher, known as a Jeanes Supervisor, goes out into the country to inspire and direct the efforts of the Negro people to improve the district schools.

6.—Because of the high death rate among the Negroes, the Fort Valley School employs a registered nurse, who devotes a large part of her time in relieving suffering and in giving simple lessons in sanitation and hygiene. Special care is given to expectant mothers. One can realize the great importance of this work. The fact that comparatively few Negro women are able to secure skilled medical attention in the time of their greatest need, evidences the great need of the trained nurse.

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Following Dim Trails in Montana

With the Help of an Automobile Bishop Fox and His Clergy Carry the Church to Isolated Ranches and Settlements

By the Rev. J. L. Craig

Missionary at Emmanuel Church, Miles City, Montana

THERE are three great transcontinental lines of railroad which pass through the state of Montana, and every one who travels over any one of them must know something about Montana, for it takes over twenty-four hours for a limited train to pass from one border of the state to the other. But there are vast distances between these lines which none but the natives travel, and, with but few exceptions, there are no churches off the railroads. The best that can be done is to take the Church out to faraway places, and that is what Bishop Fox loves to do. Nothing pleases him better than to get into a car and drive away out where there is no church and where often no services of any kind are held. Recently I made such an expedition with him.



BISHOP FOX AND THE YOUNGEST OF HIS FLOCK

We started from Miles City, and went up the Tongue river sixty-five miles to Brandenburg school house. Bishop Fox swept it out while I drove two miles farther to a point opposite the P. O., where I had promised to pick up any who might row across the river. One man and one woman were waiting on the opposite side, but the river had risen so that they were afraid to come across, and afraid, if they did come, that it would continue to rise so rapidly that they could not get back. So I returned alone.

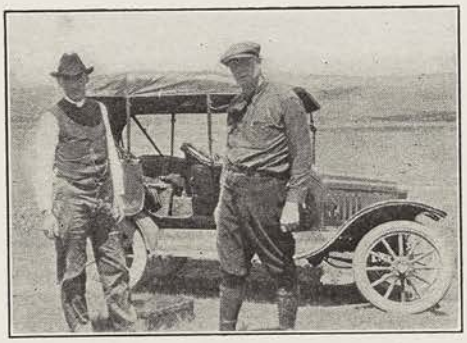
But the people were coming and we had a good service. One family drove the round trip of twenty-four miles, when they lived only half a mile away, but on the other side of the river. This is a community of Church people, and some of them only have the Communion when we bring it to them once or twice a year. After service we drove another fourteen miles to stay over night at the J. O. ranch, and in the morning had Communion for the three families who live on the J. O.

We had only twenty-five miles to go that day, but there were twenty-four gates and Bishop Fox opened every one of them, except the few that had been left ajar—and they were barbed wire gates too. The ride up over the divide was beautiful, and we made the last steep pitch without any trouble. If the roads had been wet, what should we have done? Our Church family at Stacey (there are only two families *in the town*) had made all arrangements for the service. In the morning we baptized the baby of the other Stacey family and went on our way.

It was forty-five miles to Broadus and we had no trouble, only that we planned to call on a Church family half way between, and missed them because we took the road by way of Olive P. O. instead of the one by way of Loesch P. O. Broadus is a little town about one hundred miles from the railroad. They have no church, but occasionally a "preacher" comes to them. We had service that night in the schoolhouse.

If we could have crossed the Powder River at Broadus it would have saved us many miles, but the floods of the past year had taken out all the bridges for 200 miles on this famous Powder River. The one at Broadus was still standing, but the river had cut a new channel and was not flowing under it,

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BISHOP FOX (LEFT), MR. CRAIG AND "EUPHELIA BUMPS" RESTING BY THE WAYSIDE

so we drove back again the one hundred miles to Miles City. Here I stayed over for Sunday morning service and took the train one hundred and twenty-two miles for evening service at Baker, while Bishop Fox took the car for Sunday services in the small railroad towns of Mildred and Ismay.

On Monday he picked me up and we drove forty-five miles inland to Ekalaka. Ekalaka is one of the oldest cow towns in the state. It was named after a squaw who lived here with a white husband. Our Church people had fitted up an altar and other church furnishings in the old town hall. Some of them had not had the Communion for three years and more.

The next day's drive of seventy-five miles was entirely new to us, and we enjoyed it in spite of the long stretch of gumbo flat, for there were mountains too and pine-clad hills. There was one prominent pinnacle which acted as a land mark and must have guided many a traveler to safety when the trail was covered with snow. They called it Bell Tower, and it gave its name to the P. O. In another place the white limestone stood out in such a way against the dark mountain as to make it look like the National Capitol, and it gave its name to the Capitol P. O. We had service that night at Albion. Albion has two stores and a hall and no other buildings, but the ranchers came from miles around. Our Church people here had posted notices as far as twenty miles away and then followed them up with personal reminders as far as possible. They could think of only two families within a radius of about seventeen miles who had not come.

The road next day to Baker would not have been difficult for one accustomed to "smell out" the trails but we wanted to call on some people off the main trail, and more than once we stopped at a fork in the road to estimate direction and decide which one we should take. We finally reached the ranch just as they were sitting down to dinner, and all was pleasant after that. We had a confirmation service that night in Baker, and the road was graded and partly surfaced next day to Wibaux. We have a dear little church building in Wibaux, but The Rev. Frank Durant, who has charge of it, is able to give only occasional services. Mr. Durant was with us in the service that night and after service we drove the thirty miles to his home at Glendive.

The next day we drove to Richie. There the Methodists have roofed over the basement for a new church, and it was loaned to us for our service. The next morning our hostess put up a lunch and we started early, for we were to follow dim trails all day and did not know where we should be at noon. It was a long day, too, though we traveled only a little over 100 miles. We made



THREE YOUNG MONTANANS WELCOMING THE BISHOP AND MR. CRAIG

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THE CONGREGATION AT HANBY SCHOOLHOUSE, NEAR THE BIG DRY RIVER

This little gathering of Church people thirty miles south of the Missouri would never receive the ministrations of the Church if the Bishop did not visit them

one stop to visit a Church family, and took the wrong turn more than once, but without going far out of our way. Most of our trouble was at the crossing of the Big Dry. There was fully a quarter of a mile of loose sand. We would get down on our knees and scrape it away from the front of the wheels and then with one driving and one pushing we would make a few yards until we finally crossed the stream, but it was getting dark and we found so much difficulty getting up the little pitch out of the riverbed, that we finally abandoned the car and hunted a house. They gave us a bed and breakfast and a little pull in the morning and we reached our school house in time for Sunday morning service.

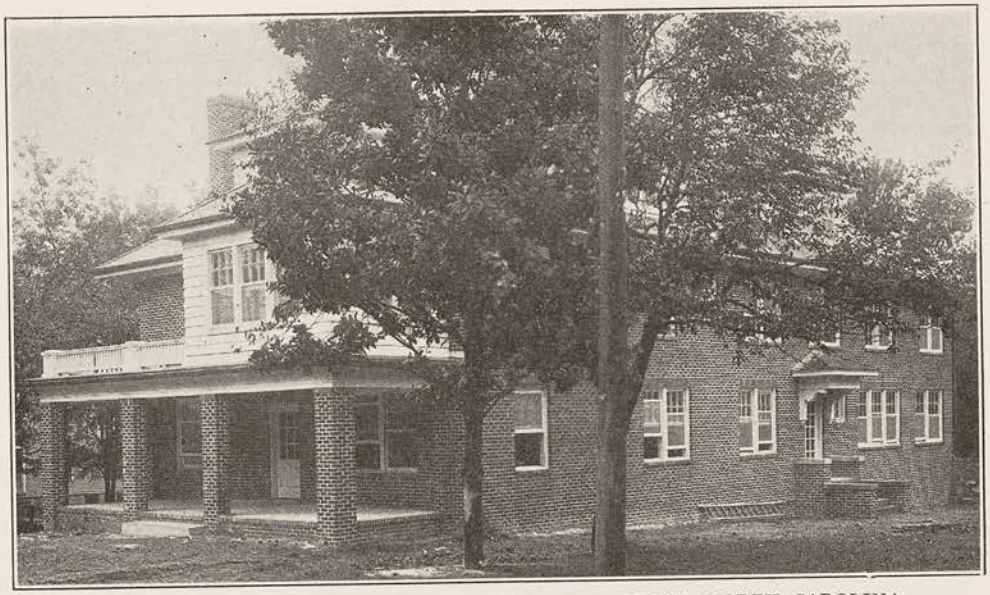
We were entertained at the "Hole-in-the-Wall" ranch and had a baptism after service. Our host told us that this is the country of the Dinosaurs—two of the largest specimens ever known having been uncovered in this vicinity. One of those in the Museum at Washington got its name from our host and is called the Edwards Dinosaur. From here it was an easy trip of one hundred and fifty miles on a graded road into Miles City. It was a joy to take the Church and its blessings to these far-away people, and we hope to go again.

Pleasant Reading for an Editor

IT was a pleasure to take up *The Christ Church Evangel,* the bright little paper published by Christ Church Cathedral, Hartford, Connecticut, and read the following words from the Rev. L. I. Belden, the editor:

"May we commend THE SPIRIT OF MISSIONS as one of the most interesting magazines of life and adventure that comes to us? It is the Church's magazine of life and adventure, and quite free from the partisanship that mars many Church papers. It costs $1.00 a year, and we should be pleased to receive subscriptions for it. It will lift us out of our narrow parochialism into the broad fields of churchmanship where we can sense our place in the Church and our privileges in the greater work of the world."

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THE BISHOP TUTTLE MEMORIAL HOUSE AT RALEIGH, NORTH CAROLINA
Erected by means of a special offering from the women of the Church for training women workers of the Colored race

The House the Woman's Auxiliary Built

Careful Planning and Intelligent Supervision Have Brought the Best Results for the Least Possible Money

By Eva D. Corey

President of the Massachusetts Branch, The Woman's Auxiliary

THE Committee on the House for the Training of Colored Women as Church Workers tried to plan a House which would be practical and serviceable, simple in effect but dignified and good in lines and material, and reasonable in cost.

Mr. Howard Satterfield of Raleigh, North Carolina, submitted the most satisfactory plans and estimates. Through his personal interest, coöperation and constant care, the best results have been attained, and due credit should be his for all that he has accomplished.

The building is approximately eighty feet long and forty feet wide, so placed that the porch is at the "cool end" and the school and living rooms have plenty of air and light. The main door is at the end of the House and faces the entrance to the grounds of St. Augustine's School, with another door on the side opening on to the campus.

As one enters from the porch there is a long hall going the entire length of the House. At the right is the reception room and office of the Director. Beyond the office is a large living room, twenty-eight feet long with a fireplace and book shelves fitted into the walls. The woodwork is painted old ivory white and the rough plaster is tinted a neutral tone. Through the generosity of Miss Bertha Richards, this room is furnished with mahogany.

Further down the main hall are two classrooms fitted with blackboards and bulletin boards. Opposite these is the

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Oratory, a good-sized, dignified room with plain wainscoting stained a Flemish oak tone to match the furnishings, most of which are special gifts, including simple colored windows.

The kitchen has ample cupboard room and a good-sized store closet. The back door leads from the kitchen to a cement floor porch with a roof and lattice sides. Here is the refrigerator and a table for vegetables. Off the kitchen is the dining-room pantry and serving room. The pantry has a large sink with hot and cold water and the walls from the floor to ceiling are arranged with cupboards and dish shelves. The dining-room with a fireplace and several windows is at the left of the front door opposite the office.

Upstairs there are seven single and two double students' rooms, all with closets, and rooms for two teachers besides the Director's rooms, which include a sleeping porch, sitting-room, bedroom and bath. For the students there is a large common bath-room fitted up with showers and tub.

The responsibility of furnishing the house was entrusted to Mrs. Charles R. Pancoast, of Philadelphia. Mrs. Pancoast succeeded in combining beauty, stability, simplicity and economy in a remarkable way. The effect is most pleasing and in harmony with the general scheme of the house.

The third floor is unfinished as yet, but can be easily finished for eight students. The cellar goes under only a part of the House but with ample room for the central heating plant, fuel, storage closet and a laundry.

The House is solidly built and is in every way substantial but without furbelows. Rumors of expensive items, such as woodwork, can be met by explaining how skill, taste, and coöperation with the committee on furnishings worked out a plan to stain and wax the simple North Carolina pine in tones which matched the furniture and made the cheapest possible finish lend an air of refinement and beauty which few realize cost less than three coats of ugly paint.

The estimate for the House was approximately $38,000 as an outside figure and it looks as if the final settlement would be less, a fact which again makes us grateful to the architect and builder.

Some Statistics From the Mission Field

AFRICA contains 42,000,000 Mohammedans.

Of the 3,600,000 people of Madagascar, 3,000,000 are heathen.

Siam, "Kingdom of the Free," has 87,000 Buddhist priests and 13,000 Buddhist temples.

Of the people of India, 216,000,000 are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are animists, and less than 5,000,000 are Christians.

China still has more than 300,000,000 adherents of heathen religions.

More than 118,000 Shintoist temples and shrines are to be found in Japan. Buddhist temples total more than 70,000. These two religions number at least 72,000,000 of the 77,000,000 people.—*The Continent.*

THE statistical returns of the Church Missionary Society of England for the year ending December 31, 1924, have been made up and show that, in spite of great shortage of workers, the work continues to grow apace. There are now on the Society's roll 743,242 native Christian adherents, of whom 187,064 are communicants. The baptisms during 1924 numbered 52,912, adults accounting for 31,329 of this number. The Society has 5,105 educational institutions in its various missions, containing 352,937 pupils. The medical operations of the C. M. S. are also on a large scale. In its forty-two hospitals, containing 4,979 beds, there were 49,227 in-patients during last year, and the visits of out-patients numbered almost one million.

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Brief Items of Interest
At Home and Abroad

OUR cover design for this month, like the one we used in December, was made from a picture by Mr. William Glasby of London, England, who is well known as a designer of stained glass windows and other ecclesiastical work. We shall be glad to furnish Mr. Glasby's address to any who are interested.

❖

MR. Edward J. Knapp, formerly one of our lay missionaries in Alaska, died suddenly on November 15 in Paris where he had been living for several years. Mr. Knapp was a member of Calvary Church, New York. Twenty-five years ago he was in business in New York. When he heard Bishop Rowe tell how discouraged he was by his unsuccessful efforts to secure clergymen to come to his help in Alaska, and when the Bishop made the statement that he would welcome lay assistants, Mr. Knapp immediately volunteered. For several years he served at different points along the Yukon. Later he assisted Dr. Driggs at Point Hope.

❖

SOMETIME ago an appeal for eye glasses for Indians in Alaska was published in THE SPIRIT OF MISSIONS. The response was most gratifying. The Rev. Arthur R. Wright, at St. Timothy's Mission, Tanana Crossing, Alaska, has asked the editor to transmit his thanks to all the kind friends who responded to the appeal. There were so many that he found it impossible to acknowledge each one separately.

❖

HAS any reader of THE SPIRIT OF MISSIONS a typewriter which he wants to contribute to a good cause? If so, the Rev. R. Bland Mitchell, executive secretary of the Field Department, 281 Fourth avenue, New York, will be glad to hear about it.

THE lectures on "Progress in Christian Life" by the Rev. James O. S. Huntington, O.H.C., delivered at the Wellesley Conference last year have been mimeographed. Copies may be obtained from Mrs. V. K. Davis, Coolidge Corner Book Shop, Brookline, Mass., at $2.00 per set. The proceeds are being devoted to the Church's work in the Dominican Republic.

❖

THE Missionary District of Eastern Oregon has adopted a Loose-leaf Parish List devised and handled by the Rev. H. R. Hole of Bedford, Indiana, as a means for keeping a record of its scattered communicants. Each missionary has a pocket-size binder with a sheet for each family in his territory, while duplicate sheets are kept on file at the office of Bishop Remington. This arrangement is the result of a recommendation by the Rev. Joseph A. Ten Broeck who, nearly two years ago, bought an outfit for his own use and liked it so well that he thought it a good thing for the entire District. The equipment was furnished at actual cost.

❖

ON the editorial page of a recent number of his diocesan paper, Bishop Mann of Pittsburgh wrote: "Of course, I should like to have our Diocesan paper, the *Church News,* in every Church household in the Diocese, but next to that I should like to see THE SPIRIT OF MISSIONS there, I consider it the best missionary magazine in the English language. Take for example, the November issue. It is beautifully illustrated, it has the most intelligent articles on the Convention that I have seen, and it makes the whole missionary enterprise of the Church vivid and personal. It comes once a month and costs just a dollar a year.

"Why not make it a Christmas gift to your household?"

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Sanctuary of the Church's Mission

THOU, Whose almighty word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the Gospel day
Sheds not its glorious ray,
Let there be light!

Thou Who didst come to bring
On Thy redeeming wing
Healing and sight,
Health to the sick in mind,
Sight to the inly blind,
O now, to all mankind,
Let there be light!

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight!
Move on the waters' face
Bearing the lamp of grace,
And, in earth's darkest place,
Let there be light!

Holy and blessed Three,
Glorious Trinity,
Wisdom, Love, Might;
Boundless as ocean's tide,
Rolling in fullest pride,
Through the world, far and wide,
Let there be light!

—JOHN MARRIOTT.

✥

Let us pray:

O Lord, our heavenly Father, we pray Thee to send forth more labourers into Thy harvest and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom through Jesus Christ our Lord. Amen.

✥

ALMIGHTY GOD, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, we pray Thee so to dispose the hearts of Thy servants that they may freely give of their substance for the increase of Thy Kingdom, and the salvation of all men; through Jesus Christ our Lord. Amen.

✥

FATHER OF MERCIES, who to Thine Apostle Saint Peter didst reveal in threefold vision Thy boundless compassion; forgive, we pray Thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and with ready diligence labor in the extension of Thy Kingdom; for His sake who gave Himself for the life of the world, Thy Son our Saviour Jesus Christ. 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.

✥

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was a barrier between the nations, is now the highway for the never-resting ships and makes the whole world one. —*Phillips Brooks.*

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Progress of the Kingdom

The Outlook for the New Year

WITH this issue THE SPIRIT OF MISSIONS begins its ninety-first year of service to the Church. A search through the files reveals a conviction on the part of successive editors that the dawn of each of these was a momentous event, fraught always with peculiar significance, sometimes alarming, occasionally rich with promise but always approached with a fine courage and hopefulness. So far as 1926 is concerned we challenge all the others. There is no stereotyped optimism in the assertion that this year begins a new and significant triennium, marked by a unified leadership and evidences on every hand of greater capacities throughout the Church for adventures of faith.

The Good Gift of Water

THE San Juan Hospital has stood for years in the heart of the great American desert bearing a message of hope to Indian and other peoples with a degree of success that cannot possibly have failed to impress the whole Church. Today, for instance, San Juan Hospital has been made the center of the government battle against trachoma which threatens the Navajo people with the scourge of blindness. Its usefulness was never more emphatically evident.

All of us therefore may readily imagine the consternation which has fallen upon Bishop Howden, the staff of the hospital and all who are interested in its work because of the unexpected failure of the hospital's water supply. The desert is an inhospitable place. All who have traveled through the Southwest fall victim to its glamour, a glamour, however, tinged with terror for one feels how helpless the whole region if its widely scattered streams of water fail. They do fail. It is a regular trick of the desert now to give, again to withhold this essential of life in these sun-blistered wastes.

San Juan Hospital was built upon a site previously determined as offering an ample water supply. Without warning the last drop has vanished and this institution is calling upon its friends for sufficient funds to bring an adequate supply to its doors, the alternative being abandonment of the work at a moment when that work never assumed greater proportions.

Bishop Howden has presented the situation to the Department of Missions which in turn has referred the appeal to the Field Department and these concur that here is legitimate basis for a "Special" over and above amounts budgeted to the missionary district of New Mexico, or incorporated in the new adopted schedule for advance work.

Checks may be sent to Mr. Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City.

The February Spirit of Missions

THE February issue will have importance to the Children's Lenten Offering and to the subscription list of THE SPIRIT OF MISSIONS. An advertisement on the back page of this issue describes the terms on which copies of the magazine may be had so that one-half of cash returns will be available to make the Children's Offering of this year a greater one than ever before. Commissions are paid as well on annual subscriptions to the magazine. By concentration on this phase during Lent the children of the Church may make a tre-

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mendous contribution to the success of the magazine and the whole missionary cause.

We trust that no reader will fail to lend co-operation to the children throughout the Church and to the magazine itself.

Growth of the Church

WE reprint the summary of statistics from the Living Church Annual, an interesting barometer of the record of the Church. Statistics of 1924, as reported in 1925, are given and these are compared with figures published the preceding year. Encouragement will be found in a net increase of 27,978 communicants, of 10,553 members of our Church schools, and in other items of the tabulation.

The total of contributions for the whole work of the Church continues to mount, reaching, as will be noted, more than forty-one million dollars in the year 1924. In that connection it may be noticed that the fiscal paradox of decreasing contributions to the general work of the Church in the face of ever-increasing total givings, continues. It is to be hoped that the new solidarity evident throughout the Church will bring to an end so strange a circumstance.

The Situation in China

DR. POTT, president of St. John's University, Shanghai, presents in this issue of THE SPIRIT OF MISSIONS, an illuminating statement concerning the educational situation in China, as it affects that school and more broadly as it affects the whole educational missionary enterprise. He makes a definite contribution to the history of this involved situation by defining the threefold form in which a very grave problem now confronts the Church. The Chinese Government asks that mission schools be registered with the government and that thereupon definite Christianizing effort in chapel and study courses be abandoned.

This problem will be the subject of a General Council to be held in China upon the return of Bishops now in this country and in the meantime the situation is being canvassed with utmost care so that whatever the ultimate decision it will conserve the highest interests of our educational missions.

No problem of the many existing in the mission fields of the Church is more serious than this. Dr. Pott gives opportunity for the Church at home to acquaint itself with the issue and in all probability to find in so grave a situation a splendid challenge for greater consecration on behalf of missions.

The table is as follows:

SUMMARY OF STATISTICS FOR 1925

As Compared With Those of 1924

Including the United States and Foreign Missions

	Reported in 1924	Reported in 1925	Increase
Clergy	6,123	6,140	17
Ordinations—Deacons	161	177	16
Ordinations—Priests	156	157	1
Candidates for Orders	411	454	43
Postulants	479	484	5
Lay Readers	3,886	3,740	—146
Parishes and Missions	8.306	8 397	91
Baptisms—Infant	55,129	54,879	—250
Baptisms—Adult	12,148	12,181	33
Baptisms—Not Specified	3,199	4,995	796
Baptisms—Total	70,476	72,055	1,579
Confirmations	64,034	65,064	1,030
Communicants	1,166,243	1,193,321	27,078
Marriages	30 258	29,420	—838
Burials	51,026	50,336	—690
Sunday School—Teachers	55,912	55,790	—122
Sunday School—Scholars	488,261	498,814	10,553
Contributions	$39,243,127.47	$41,746,055.91	$2,502,928.44

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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.

Appointments of the Presiding Bishop for the Current Month

Sunday morning, January 3—Preach at the Cathedral of St. John the Divine, New York.
Tuesday, January 5—The Rev. Dr. Walter Mitchell's Consecration at the Pro Cathedral, Trenton, N. J.
Wednesday, January 6, Epiphany—Preach at the National Cathedral, Washington.
Monday afternoon, January 11—With the Church Woman's League for Patriotic Service in New York.
Tuesday, January 12—Consecration of Rev. Dr. Frank W. Creighton, St. Ann's Church, Brooklyn.
Wednesday, January 13—With the Synod of the Second Province, Utica, New York.
Friday, January 15—Diocese of Newark meeting.
Tuesday evening, January 19—With the A. A. A. of the General Theological Seminary.
Wednesday and Thursday, January 20 and 21—National Council.
Thursday evening, January 21—Meeting New York Churchman's Club.
Friday, January 22, evening—With the Daughters of the King, New York.
Sunday, January 24—Foreign-Born Service, Bethlehem, Pa.
Wednesday and Thursday, January 27 and 28—Maryland Diocesan Convention.

Meeting of the Council

THE last meeting of the National Council which was elected at the Convention of 1919 and reëlected with very few changes in 1922, was held in New York, December 9, 1925, with twenty-one out of the twenty-six members present. Bishop Gailor presided. Bishop Reese of Georgia was unable to attend owing to a serious accident and a message of greeting was sent him.

Many resolutions adopted at General Convention in New Orleans had been referred by that body to the Council. It was felt that as the old Council was so soon to go out of existence, they might all be appropriately referred to the new one which will be organized in January.

The Treasurer presented a most encouraging report on the response of the dioceses to their pledges toward the extinguishment of the debt. Over $700,000 has either been paid in cash or guaranteed by the various dioceses, and the following resolution of appreciation was unanimously adopted:

Resolved: That the National Council receives with profound gratitude reports of offerings spontaneously and generously made by representatives of the whole Church toward the fund for the cancellation of the accumulated deficit in the financing of the Church's program. Contributions and pledges for the purposes already received, covering half of the requisite amount point to the successful completion of this effort within the present year and give promise of more determined support of the Church's work in the future.

(Reports of departments follow in the order in which they were presented.)

Publicity Department: Mr. Gibson reported the very satisfactory arrangements made for Publicity at General Convention. At the opening service no fewer than seventeen motion picture cameras were in operation. That meant that these pictures were

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shown all over the United States. The radio talks given by missionaries and others were heard far and wide and were a very valuable way of making the Church's message known. The Convention adopted a resolution commending the work of the Department.

The Church at Work is gaining ground. The last edition numbered 580,000, all requested by the parishes.

One of the most effectual pieces of publicity ever achieved in the Church was that done before the Convention in view of the threatened deficit. The fact that the work of the Church would have to be curtailed, with all that such a procedure would mean, was driven home to the heart and conscience of the whole Church through THE SPIRIT OF MISSIONS, through *The Church at Work*, through the Church weeklies, the diocesan papers, through letters to Bishops, diocesan treasurers and secretaries—through every possible channel. All know the splendid result.

Mr. Hobbs told of the gratifying increase in the subscription list of THE SPIRIT OF MISSIONS. Two years ago he found an annual deficit of from nine to ten thousand dollars. In the first year it was possible to take two thousand of that off and during the past year five thousand more. He was convinced that for the first time in a long period THE SPIRIT OF MISSIONS would come through this year with practically a balanced budget.

The most encouraging feature, declared the Editor, was the action of the Woman's Auxiliary adopted at New Orleans, by which parish branches are being asked to name representatives of the magazine to aid in increasing its circulation throughout the Church.

Field Department: The Executive Secretary gave a most encouraging report. In those sections of the country where the opportunity of coöperating in the world-wide work of the Church had been adequately presented, the response had been most gratifying. It is expected that practically all parishes reached through a personal representative will fully support the work in the "Rector's Parish", the "Bishop's Parish" and the "Presiding Bishop's Parish". These are the names given by the Rev. Louis G. Wood to the three fields of the Church's work—the Parish, the Diocese and the Mission Field at home and abroad, and the Church is indebted to him for these novel and clear designations.

The Department expressed its sincere gratitude for the invaluable assistance of the Associate Secretaries as well as to all those who have so willingly and ably assisted the National Council in presenting the Church's Program.

The elevation of the Rev. Dr. Middleton S. Barnwell to the Episcopate takes from the staff of the Field Department one of its most valuable members. The Council adopted the following resolution:

Resolved: That the National Council, while deeply regretting the loss of the Rev. Middleton S. Barnwell, D.D., as General Secretary of the Field Department, nevertheless is gratified that his service is to be continued in the high office of Missionary Bishop; and congratulates him upon his merited call to higher service: praying that every blessing may attend him in his labors as Missionary Bishop of Idaho. Be it further

Resolved: That the President is requested to convey to Dr. Barnwell the Council's abiding appreciation of his valued services as General Secretary and the pleasure with which the Council looks forward to many years of coöperation with him in the extension of the Kingdom in Idaho.

Two additions were made to the staff. Bishop Overs, who has been obliged to resign from the charge of Liberia will assist the Department in the field when his health will permit. It was felt that the scope of the Speakers' Bureau should be enlarged and Mr. J. M. Miller, who has been the able Executive Secretary of the District of South Dakota, was appointed to take charge of the new organization.

Department of Missions: The Council heard with regret that illness had obliged the Rev. Arthur R. Gray, D.D., Secretary for Latin America, to take an extended rest from office duties. A message of sympathy was sent to him.

The most interesting development in the foreign field was the rehabilitation of St. Luke's Hospital, Tokyo, since the fire of January, 1924. Dr. Teusler had been present at the meeting of the Department of Missions on the previous day and had presented figures showing the present cost of operation of St. Luke's and its earning power. It will be necessary for St. Luke's to have a continuance of emergency help for at least six months of 1926. After careful consideration of this matter by a special committee composed of Dr. Mansfield, Mr. Franklin and Dr. Wood the department had recommended to the Council an appropriation of $3,000 a month for January and February, 1926, in the hope that this might be continued for the succeeding four months if funds of the Church permit. This was approved.

A detailed account of the way in which St. Luke's has been developed since the fire of a year ago, and of the large part it plays in social service to the city of Tokyo and to the Japanese Empire, written by Dr. Teusler, will be found on page 9.

An interesting experiment is to be made in work for adults in the Southern Moun-

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tains, as outlined in the following resolution:

Whereas, a demonstration is being made under competent leadership of the value of the Danish Folk High School to the missionary work of the Churches in the Appalachian Mountain District, and

Whereas, Your Committee has given careful consideration to the whole question and feels that our Church should share in this work, therefore be it

Resolved: That an appropriation of $1,000 be and hereby is made towards the total budget of $6,000 for the year 1926 and

Further Resolved: That the above amount be drawn from item "G" in the schedule for 1926.

Three small appropriations were made from the Harriet Blanchard Legacy, one to enable the Church General Hospital in Wuchang to get rid of a most undesirable and unsanitary adjunct to their property, another for the purchase of a small piece of land in Changsha which will enhance the value of our property there, and the third to complete the amount needed for a new church in Livramento, Brazil, where six-sevenths of the cost has already been raised by the people themselves.

The congregation of the Church of Our Saviour at Rio Grande do Sul, one of our oldest parishes in Brazil, is building a parish hall and rectory. They have spent $7,000 on it and need $5,000 to complete the building. The walls are built and in order to protect the property from deterioration it is necessary to complete the building. As this project is listed on the advance work in the new program the Council advanced up to $5,000 from the Loan Fund, with the understanding that whatever is received on account of this Advance Work item will be used to reimburse the Loan Fund. This Loan Fund is a sum of money set aside from undesignated legacies in 1918 for just such purposes.

The Executive Secretary announced the death of Mr. J. McD. Gardiner, who ably served our Tokyo mission in various capacities from 1880 until 1908 when he was retired on a pension. His widow is of advanced age and suffering from an incurable disease. The Council sent her a message of sympathy and the assurance that the retiring allowance provided for Mr. Gardiner would be continued for her benefit.

A pleasant interlude in the business of the meeting was the presentation to Dr. Wood by Bishop Stires of an engrossed copy of the resolutions passed by General Convention on his (Dr. Wood's) twenty-five years of service. A detailed account will be found on page 44.

The Rev. R. W. Patton, D.D., director of the American Church Institute for Negroes, reported a gift from the General Board of Education which is told in detail elsewhere in this issue.

Department of Religious Education: The Rev. John W. Suter, Jr., the new Executive Secretary, presented the following resolution, which was adopted:

Resolved: That the National Council approves and endorses the work on behalf of religious education conducted by the Province of Sewanee, and asks the Executive Council of said Province, (under the provision of Canon 54) to carry on its task of promoting religious education within the Province of Sewanee.

Department of Christian Social Service: The Executive Secretary reported conferences at Manitou, at the University of Wisconsin, at Cornell and elsewhere. The Institute for Priests, Ministers and Rabbis, held in New York was very successful and it was proposed to repeat it next year.

The Woman's Auxiliary: Miss Lindley presented the following, which had been adopted at the Triennial meeting of the Woman's Auxiliary in New Orleans:

Whereas, we the members of the Woman's Auxiliary, in Triennial convention assembled, realizing ours is the glorious and difficult resposibility of being impartial interpreters to the women at home, so that they may be ALIVE TO ALL the things we have pledged in their names and not alone to those things in which we, as individuals, are most interested.

Be It Resolved, that we go back to our diocesan and parish branches dedicated and committed to:

1. The payment in full of all general church quotas.

2. The overcoming of our lukewarmness by deeper spiritual understanding and greater consecration through prayer;

3. The awakening of all women of the Church to more effectiveness for Christ;

4. To United Parish Effort;

5. To the strengthening of our rural and foreign-born work;

6. To closer relationship with the missionaries in the field.

7. The carrying out of a constructive program of education for peace.

Whereas, realizing that only through personal dedication to Jesus Christ, our Lord, can we hope to bring to fruition our human endeavors,

Be It Resolved, that we rededicate

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ourselves to the service of our Lord, Jesus Christ; to making the strength of our deeds, the measure of our Faith; to a sincere and simple effort in our daily living to follow with humility the spirit of our Saviour.

On motion of the Bishop of New York, the President of the Council was requested to communicate with the editors of the various Church papers in the name of the National Council asking them to publish week by week the whole list of dioceses giving the standing of each in the matter of the extinguishment of the debt.

The following resolution was adopted unanimously by rising vote:

Six years ago this Church determined upon a new policy in its administrative organization, and called into being the National Council of the Church. For the Presidency of that Council the General Convention chose the Right Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, committing thus to him the delicate and difficult task of directing the Council through these formative years. So well did he discharge the duties during this first triennium that he was enthusiastically reëlected for another term. On December 31, 1925, he brings to a close six successive years of distinguished leadership in this important and difficult office.

It is fitting therefore that the National Council of this Church record its high appreciation of the services rendered by Bishop Gailor.

Your committee therefore begs leave to offer the following resolution:

Resolved: That we record with great gratitude to God our sincere and affectionate appreciation of the high and noble and sacrificial service rendered not only to this body but to the whole Church by the Right Rev. Thomas Gailor, Bishop of Tennessee. For six successive years he has presided over the deliberations of this body with dignity, impartiality and precision and has given to the various departments of the Council wise and prudent oversight.

He has laid foundations deep and strong. Upon these he has builded wisely and well. His associates on this Council now bid him Godspeed and assure him that the ties which have bound us together in loving service of a common Master will but strengthen and not weaken with the passing of the years.

On motion of Bishop Murray the Council voted to hold a special meeting January 20 and 21, 1926, for the purpose of organization and to receive the reports of the dioceses on the amounts they expect to pay toward the Church's Program for 1926, with a further meeting on February 24 and 25.

Missions and Church Extension

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

Meeting of the Department of Missions

THE meeting of the Department of Mission which preceded the Council meeting was unusually interesting, owing to the presence of Dr. Teusler, head of St. Luke's Hospital, Tokyo.

Dr. E. M. Merrins who has served in the China Field for thirty-four years finds it necessary to retire from active service. Dr. Merrins has rendered effective service as one of the physicians connected with St. Peter's Hospital, Wuchang, now merged in the Church General Hospital. In recent years he has taught at St. John's Medical School, Shanghai, and edited The China Medical Journal. In these capacities he has done much to raise the standards of medical service both Chinese and foreign. Provision was made for a suitable retiring allowance for Dr. Merrins.

An appropriation of $1200.00 was made toward the building of the new St. Ansgarius Swedish Church, Chicago, known as the "Jenny Lind" church because the great Swedish singer gave $1,500 toward the first building.

An emergency appeal came from the San Juan Hospital for Indians at Farmington, New Mexico, owing to the failure of the well which supplies the hospital with water. Bishop Howden was authorized to make a special appeal in the amount of $2,000 for this purpose. (See editorial pages.)

Mrs. Loaring Clark, secretary of the Committee on Literature for the Blind, spoke of the great possibilities for enlarging the scope of the work and asked for permission to use the balance on hand for the publication of 200 copies of Kensington's *Talking with God* in revised Braile. This was granted.

The following appointments were made to the distant missions: **Honolulu:** The Rev. Thurston R. Hinckley. **North Tokyo:** Mr. Norman S. Howell. **Porto Rico:** Miss Sarah H. Beaman. **Shanghai:** Miss Mary L. Wright.

The following missionaries were employed in the field: **Alaska:** The Rev. George H. Moody. **Dominican Republic:** Miss Lila Ewing. **Porto Rico:** Mr. Estaban Reus. **Shanghai:** Mr. S. Hocking.

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Across the Secretary's Desk

FROM our treasurer in Tokyo there came the other day an envelope full of orders from Japan missionaries upon our treasurer in New York to deduct the amounts indicated from their salaries and to add them to the fund for the payment of the debt of the National Council. These missionaries, whose salaries at best are barely sufficient to provide a reasonable living and in some cases are really insufficient even to do that, made gifts of $10, $15 and $20. One cannot help remembering that if every communicant of the Church in this country were to give on the same scale, the deficit would be cleared off at least fifteen times. If missionaries with painfully modest incomes can do this, what might not the rest of us do?

From Japan there have also come recently three offerings to help the Church in the United States carry on its missionary work. One was the annual offering from Christ Church, Kanda, Tokyo. This congregation became entirely self-supporting in 1910 and ever since then has sent an annual gift as a thank offering for the aid extended by the Church in the United States in the early years when the congregation could not care entirely for itself.

Of the other offerings, one was made at the reopening of All Saints' Chapel, of St. Paul's University. It is a great satisfaction to be able to report that this chapel, badly damaged in the earthquake of September, 1923, has at last been restored.

The other offering was made at the first service held in the chapel just completed for St. Luke's Hospital. It is a barrack building, like all the other buildings of the hospital, but it is churchly in character and its influence in the devotional and missionary life of the hospital is felt in a very real way.

❖

THE *Japan Advertiser* of Tokyo is the leading paper in Japan published in the English language and one of the leading English language papers of the Orient. It devoted several pages of its issue of November 3 to the story of the development and present work of St. Paul's Middle School and St. Paul's University, generously illustrated. Through the kindness of one of the members of the faculty, one hundred copies of the *Advertiser* have been sent to the Department of Missions. Would you like to see a copy? If so, drop me a card.

❖

YEARS ago, Professor Max Muller described Buddhism as one of the three great missionary religions of the world. That it well deserves the title is indicated by a report in the *Japan Advertiser*, of November 3, of action taken by the Far Eastern Buddhist Congress then meeting in Tokyo Among other things, it proposes to make an effort to secure a world-wide celebration of the birthday of Buddha, similar to the Christian observance of Christmas. The article is well worth reading. It may jar some of our unthinking complacency.

❖

In one of his recent letters, Dr. Teusler, of St. Luke's Hospital, Tokyo, said:

"Occasionally someone interested in St. Luke's wants to give a specific present for the use of the hospital. We need two microscopes and a pair of baby scales. Will somebody supply them?

"Our laboratory work has increased considerably during the past few months, and with the advent of Dr. Hashimoto, we need a miscroscope for his department. In addition, we should have a miscroscope for clinical work here in the dispensary. The scales are needed in the children's department, and I want a Fairbanks scale, because the attachment showing pounds is not made in Japan. Dr. Hashimoto is a graduate of the University of Tokyo, and later was for several years director of the Sapporo University Hospital. He was sent to the United States a little over two years ago on a Rockefeller fellowship, and spent one year at the Mayo Clinic and a little over a year at Johns Hopkins Hospital. He is a man of exceptional ability, and I think a very distinct acquisition to the hospital staff."

One of the microscopes has been given. I will be glad to supply information to anyone interested in the other or in the Fairbanks scales.

❖

IT does a Secretary's heart good to receive from the lay president of a men's Church club a letter such as this, referring to a missionary speaker:

"His ideas and methods for the development of the work of the Church are a credit to him, and more modern and practical than those shared by many of our American clergy. We wish him God speed in his work."

These words referred to the Rev. E. S. H. Ling, rector of St. Saviour's Church, Wuchang, China. Mr. Ling is at present doing post-graduate work at the General Theological Seminary and Columbia University, New York.

❖

Dr. John Dewey of Columbia University, one of America's leading educationalists, said after a visit to China, "Instead of carping at missionaries we should remember that they have been almost the only ones in the past with a motive force strong enough to lead them to take an active interest in Chinese education."

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Arrivals and Sailings of Missionaries

Arrivals

The Rev. F. L. Hawkes Pott, D.D., Shanghai, on furlough. Sailed October 13 on the S.S. Malwa for England. Sailed December 16 on the S.S. Majestic from England. Arrived New York, December 22.

Miss Olive Tomlin, Hankow, on sick leave. Sailed November 21 on the S.S. President Grant. Arrived Seattle, December 7.

Dr. and Mrs. C. D. Reid, Anking, on furlough. Sailed June 23 on the S.S. Hindenburg, via Suez. Arrived New York, November 17.

The Rev. W. M. M. Thomas, Brazil. Arrived New York, December 9, for consecration as Bishop Suffragan in Southern Brazil.

Dr. Rudolf B. Teusler, Tokyo. Sailed November 21 on the S.S. Empress of Russia. Arrived, Vancouver, November 30, for further work in connection with Japan Reconstruction Fund.

Sailings

Mr. L. J. Weiser, Philippine Islands, returning after furlough. Sailed November 21 on the S.S. President Van Buren from San Francisco.

The Rt. Rev. Joseph S. Motoda, D.D., Tokyo. Sailed November 23 on the S.S. President McKinley from Seattle.

Mrs. Edith B. Ross, Philippine Islands, going out as secretary to Bishop Mosher. Sailed December 5 on the S.S. President Hayes from San Francisco.

The Rt. Rev. L. H. Roots, D.D., Hankow, returning after General Convention. Sailed December 5 on the S.S. President Jefferson from Seattle.

Miss Margaretta S. Ridgely, Liberia, returning after furlough.

Miss Lois M. Ford, Liberia, returning after furlough.

Miss Maryland B. Nichols, Liberia, going out for first time.

Miss Florence G. Knight, Liberia, going out for first time.

The above four Liberia missionaries sailed December 5 on the S.S. Biafra from Liverpool.

The Rt. Rev. C. S. Reifsnider, Mrs. Reifsnider and Son, North Tokyo, returning after General Convention. Sailed December 12 on the S.S. President Lincoln from San Francisco.

Miss A. G. Denton, Kyoto, returning after furlough. Sailed December 12 on the S.S. Empress of Russia from Vancouver.

New Bishops for Missionary Jurisdictions

DECEMBER has been marked by the consecrations of three of the missionary bishops elected at New Orleans. The Right Rev. Robert E. Campbell, Bishop of Liberia, was consecrated on St. Andrew's Day in the Cathedral, New York City, by Bishops Talbot, Gailor and Overs.

The Right Rev. William M. M. Thomas, Suffragan for Southern Brazil, was consecrated on Holy Innocents Day in St. Paul's Church, Baltimore, by Bishops Talbot, Kinsolving and Cheshire.

The Right Rev. Middleton S. Barnwell, Bishop of Idaho, was consecrated in the Church of the Advent, Birmingham, Alabama, on December 30, by Bishops Talbot, Gailor and Beckwith.

The consecrations of the Rev. Walter Mitchell, D.D., to be Bishop of Arizona and the Rev. Frank W. Creighton to be Bishop of Mexico, will occur in January. Mr. Mitchell will be consecrated in Christ Church Pro-Cathedral at Trenton, January 5, Bishops Murray, Matthews and Atwood the consecrators. This will be the first occasion upon which Bishop Murray officiates as Presiding Bishop of the Church.

The consecration of Mr. Creighton will take place at St. Ann's Church, Brooklyn, on January 12. The consecrators will be Bishops Murray, Garland, and Nelson.

The Rev. Shirley Hall Nichols will be consecrated Bishop of Kyoto in Holy Trinity Church, Kyoto, Japan, on April 13. The consecrators will be Bishops McKim of North Tokyo, Lea of South Japan (Church of England), and Hamilton, of Nagoya, Mid-Japan (Canadian).

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Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Iraq Assyrian Mission

OUR new Iraq Mission, which continues the Archbishop of Canterbury's Mission in Mesopotamia, has been placed under the supervision of a new committee. This committee, called the "American Committee of the Archbishop of Canterbury's Assyrian Mission," had its initial meeting in the office of the Division on December 8th. Striking reports were read from the missionaries in Mosul, and appropriations approved.

A school of over two hundred boys and girls is already in full swing. The Mission House has been furnished. Candidates for the ministry have been presented to our missionary by the Assyrian Bishops. A new hope for this most pitiful of ruined races has sprung up.

In addition to the educational plans, immediate emergency relief is needed, and the Committee are doing their utmost to try to obtain this. The names of the members of the committee are: The Right Rev. Charles H. Brent, D.D., the Right Rev. Thomas Frank Gailor, D.D., The Right Rev. Arthur Selden Lloyd, D.D., The Right Rev. J. DeWolf Perry, D.D., the Right Rev. John Durham Wing,D.D., Mrs. Stephen Baker, Mrs. John Markoe, Mrs. Samuel Thorne, Mrs. Everett P. Wheeler. The Very Rev. Berryman Green, D.D., the Rev. Lester Bradner, D.D., the Rev. Edwin S. Carson, the Rev. Charles W. Hinton, the Rev. J. Alan Montgomery, D.D., the Rev. George H. Thomas, the Rev. Floyd W. Tomkins, D.D., the Rev. William Harmon van Allen, D.D. Messrs. Howard I. Dorman, Jackson A. Dykeman, Louis B. Gawtry, Harper Sibley.

Italian Advance

Through coöperation between the Italian Priests' Association and the F. B. A. Division increasing unity of spirit and plans has been brought about in our Italian missions. In order to foster this unity and advance Italian work, the Department, at its October meeting, appointed a national Advisor on Italian work for the F. B. A. Division, without salary.

He will have the same position as the Rev. Robert Keating Smith has in regard to Czecho-Slovaks. Through his help a great advance ought to be made in Italian work, not according to the old method of establishing new Italian missions off by themselves, but by the new and much better method of English and Italian work combined in ordinary parishes. This new center of responsibility for Italian work is the Reverend Canon Leslie, Jr., director of Foreign-Born work in the diocese of Newark.

Educational Division

William C. Sturgis, Ph.D., Secretary

IN connection with the course of study on Latin-America, we are issuing a short play, suitable for children, entitled *Our Latin-American Neighbors*. It is written by Miss Marion Renfrew, of Trinity Church, Boston, and was the outcome of a course on the text-book, *That Freedom*, given at Wellesley at last summer's conference. The cast requires twenty-eight characters, about evenly divided between boys and girls, but two of the parts might well be taken by adults. The make-up involves, of course, some blackening of faces —a fact always alluring to boys; and the costuming may be made either simple, or as elaborate as facilities permit. Nothing extraordinary in the way of stage-setting is needed. The play is recommended by the fact that it has been successfully tried out, and subjected to expert criticism. The price is 15c. per copy.

We recently received a request from a well-known Church boarding-school for a collection of missionary books for its library. The school was prepared to spend up to $100 on this feature ,and we were rather gravelled to find a sufficient number of really suitable books. We didn't as a matter of fact; and this only goes to show a distressing lack. It is, therefore, a delight to note five volumes in *The Master Missionary Series* published recently by Hodder & Stoughton, of London, and bearing the Doran Company imprint. The volumes are admirably gotten up and could not fail to interest healthy boys. Livingstone, Mackay, Chalmers, of New Guinea, Keith-Falconer, of Arabia, and Jackson, of Moukden, comprise the subjects, and the illustrations are almost on a par with those in the famous Missionary Heroism series which we have constantly recommended for boys and girls. The price of the present series is $1.50 per volume.

Four of Revell's publications ought to be mentioned in this connection. *African Idylls*, by Donald Fraser, is sufficiently recommended by its authorship. No writer, except Jean Mackenzie, who furnishes an introduction to this volume, has a more graphic and readable style in narrating missionary adventure than has Dr. Fraser. The pictures are good, too.

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The Lost Treasure of Umdilla attracts by its title. The author is Annie M. Barnes, and the story has an African setting. Boys or girls would find it attractive. *Glimpses of Indian America,* by W. F. Jordan, of the American Bible Society, falls in naturally with the regular mission study course this year. Aztecs and Incas are names to conjure with, but if they remain mere names their inherent fascination is missed. Here is an attractive and inexpensive opening for a wider view of the less familiar features of South America.

Somewhat more exciting is F. C. Glass's *Adventures with the Bible in Brazil.* The Rev. Stuart Holden, of London, provides a foreword, a fact which guarantees the quality of the book. The author is a *colporteur* of the American Bible Society, and his stories are rightly called "adventures." Also, though the book is one sided and is doubtless on the blacklist of the Roman Church, accounts of the thrilling experiences of the modern colporteur are so rare that they are doubly welcome.

No one is more competent in things Hawaiian than W. D. Westervelt (he married into the Castle family, a fact which speaks for itself). He had already written five books on Hawaii when his *Hawaiian Historical Legends* appeared two years ago. It is a book of the highest degree of interest, written in a manner attractive to young and old alike, and dealing with that always mysterious and tragically fascinating topic, a vanishing race. If one wants a "thriller" for boys, we would recommend *Arnot of Africa,* by Grahame—hardly more than a sketch, but by one of the most skilled of missionary biographers.

An admirable little book, not so much for general reading as for study and reference is *Missions and World Problems,* a compilation of quotations from many authoritative sources collated by the Commission on International Relations of the National Conference on the Christian Way of Life. In the form of a syllabus of questions based on the quotations, it affords material for the intelligent discussion of the connection between Missions on the one hand, and, on the other, such vital matters as Race, Migration, Social Reform, Economics, Peace, and Internationalism. If our men could be persuaded to spend a few hours in the study of such a small volume as this, there would be less of the tiresome, fatuous criticism of Missions which one hears from otherwise intelligent people. We can supply the paper-bound book at 75c; cloth, $1.00. There is nothing better in the market at the price.

The number of letters reaching my desk, asking for information relative to particular fields or stations, indicates a peculiar degree of ignorance concerning what the National Council publishes. *The General Church Program* gives much general information; the *Annual Reports* give the most recent facts to date, supplied by each missionary Bishop in this country and abroad; for years, we have issued a series of leaflets on special fields, for free distribution on request; THE SPIRIT OF MISSIONS, if kept on file and indexed, serves to provide a large amount of recent fact regarding all fields, details regarding particular enterprises, and local color or background; and, finally (this is my main point), the four present issues in the series called *Handbooks on the Missions of the Episcopal Church,* covering China, Japan, the Philippine Islands, and Liberia, give a comprehensive view of the work in these fields from the beginning to date, and, by the use of an original device, are kept continuously up to date.

The total cost of the above is comparatively small. *The Program* costs 50c (one copy sent free to every clergyman); THE SPIRIT OF MISSIONS, $1.00 for a year; the *Handbooks,* 40c each ($1.60); the rest, free; total, $3.10. For a little over three dollars, then (less in the case of the clergy), any person can have within arm's length practically all of the sources of information which I use in preparing an answer to many of the letters which I receive. Only penury or laziness dictates some such letters. The former is excusable, but there is no excuse for the man who, by the easy road of a letter, can get someone else to do his work for him. A recent incident is illustrative. A certain parish priest wrote to THE SPIRIT OF MISSIONS, roasting the editor for emphasizing the study of Latin-America and, at the same time, printing nothing of interest on that field in the magazine. The letter was referred to me, and I was able to cite no less than 40 references to our work in all parts of Latin-America, taken from the Index of THE SPIRIT OF MISSIONS, 1924. If subscribers would only spend half an hour a month in keeping a card-index of notes and articles in this magazine, and would occasionally refer to the published index of completed volumes, it would save time and postage, besides forestalling some plaintive recrimination.

Yet, I would not for the world cut off the freedom of access to this office for purposes of getting information on any relevant topic. I depend very largely on this stimulus to keep my own mind alert and my own information up to date. There is a happy mean, and I must rely on my correspondents to find it. I would go farther and suggest, not only that people write me regarding facts, data, statistics, etc., which they ca.. not dig out for themselves, but also that they address all such inquiries to my office rather than to other officers of the Department of Missions, or to THE SPIRIT OF MISSIONS, or to "The Church Missions House," or to "The National Council." This, in order to avoid confusion and the waste of time incident to passing an inquiry from one office to another; also because my office, more than any other, is supplied with all the printed sources of information.

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Field Department

The Rev. R. Bland Mitchell, Executive Secretary

First Meeting of Commission on Coöperating Agencies

THE first meeting of the Commission on Coöperating Agencies, a Commission of the Field Department, was held in the Council Room of the Church Missions House, New York, on Tuesday morning, December 1, 1925. The Rev. R. Bland Mitchell acted as chairman of the Commission and spoke as follows concerning its purposes and aims:

"The old Commission on the Church Service League brought the heads of the organizations together and made them realize that they have a common theme and are all working together at a common task. It thus developed something great and valuable which must be conserved. The action of the National Council in creating this new Commission has divided the work into two parts or phases: First, the promotion of the organization or channel for service. Second, supplying the Church with ideas for good and worthwhile parish programs. The promotion of the organized channels for service centering around the Parish Council is the permanent function of the Field Department, carried on through its printed suggestions and through the Field Secretaries.

"Under these resolutions the Field Department is instructed by the National Council to suggest a Parish Program of Service in the Five Fields. This Commission, through its combined experience, is especially able to help along these lines.

"Each of the organizations is at the same time working out its program for its own specialized task. There is great power in this group, not only for better understanding of each other nationally, but for the closer working together of the organizations in diocese and parish. And with the coöperation of this group, the Field Department will be building up power behind the General Church Program, and also behind the programs of the organizations.

The following organizations were represented at the meeting: Guild of St. Barnabas for Nurses, the Rev. C. M. Davis; Seamen's Church Institute, the Rev. W. T. Weston; Daughters of the King, Mrs. George Ames; Girls' Friendly Society, Mrs. Aiken; Church Mission of Help, Miss Christine Boylston for Mrs. John M. Glenn; Church Periodical Club, Miss Mary C. Thomas; Woman's Auxiliary, Mrs. A. S. Phelps; Brotherhood of St. Andrew, Mr. G. Frank Shelby; Churchwomen's League for Patriotic Service, Mrs. W. C. Sturgis.

Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, the Rev. Robert F. Gibson, Executive Secretary of the Publicity Department, and the Rev. A. R. McKinstry, Corresponding Secretary of the Field Department, were also present.

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 4.

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. L. R. Craighill (Province 2).
The Rev. Dr. and Mrs. B. L. Ancell (Province 3).
The Rev. and Mrs. E. J. Lee (Province 2).
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 2).
Miss H. J. Disbrow (Province 2).
Rev. Dr. I. H. Correll (Province 2).

ALASKA

Miss Bessie B. Blacknall (Province 2).
Archdeacon Drane (Province 5).
Deaconess Anna Sterne (Province 5).

LIBERIA

The Rev. H. A. Donovan (Province 3).
Miss Grace Meyette (Province 3).

NEGRO

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

PORTO RICO

The Rev. Ernest Pugh (Province 2).

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Religious Education

The Rev. John W. Suter, Jr., Executive Secretary

In this space for several months, beginning in January, 1926, will be found a series of articles by Mr. Suter dealing with missionary education for children.

The Earthwide Family

WE all recognize the great importance of ideas. If during the years of the formation of their habits children acquire ideas on the Church's mission which are inadequate or distorted, it will probably affect their whole lives in relation to this enterprise. What missionary ideas are our children picking up at home and in the Church School? Every time we talk to them about the missionary work of the Church, every time we engage them in mission-study, every time we appeal to them for gifts either of money or of work, we help them form certain missionary ideas. But are these ideas always good?

Let us make it plain to the children that all humanity constitutes an Earthwide Family. (This, by the way, is a Christian idea; yet sometimes unfortunately it is left out of missionary teaching.) We belong to an Earthwide Family every member of which is equally precious in the eyes of God our Father. Some of us have heard the glad tidings of the life of Jesus Christ and have benefited from the uplifting power of His influence; others (equally "of us") have never heard the good news and know nothing about the Saviour of the world. These, however, are in no sense "queer." It is a mistake for us to look upon ourselves (American whites for example) as God's normal or regular children, and upon others (yellow Chinamen or black Africans) as somehow removed from God and very far away from the normal type of His children. The earth has no top. God is not white. We are just as "queer" as Esquimos or Orientals. Everybody is queer to everybody else. Nobody is queer to God.*

In conducting mission-study it is quite possible to give a child the impression that we are kindly condescending to share our benefits with a certain far-away group of outsiders who are distinguished by strange habits, costumes, and speech. The Earthwide Family seems sometimes to be forgotten. Thus the pronoun in "Our Father" is by implication narrowed to refer only to members of our country, or at most our race, as though God were our own Father but the other people's Uncle.

What we need is more imagination, and the skill and spirit to give our children an unselfconscious, brotherly attitude toward all the members of God's family. Particularly we need to emphasize the fact that all the members of this family have precious things to contribute to the whole. American whites cannot do all the giving, spiritually, intellectually, or even financially. God has put into the hearts and lives of people everywhere unique and invaluable treasures that need to be shared. The whole missionary enterprise should be recognized as a *mutual* giving and receiving. Each group gives what it happens to have in abundance to those who happen for the moment to be comparatively lacking in that particular commodity. There is thus a mutual exchange. The principle is the same as that which guides the members of a household. If one is disabled physically the others give the necessary help; if another is dependent financially someone who is able to do so lends financial help. The Episcopal Church in the United States is able to give financial help to certain of God's children in various parts of the world. But this circumstance does not spring from any absolute or inherent superiority. It is partly an accident of history. We also receive spiritual and intellectual gifts from Orientals and other distant peoples.

Here, then, is the first idea: That we belong to an Earthwide Family whose members owe to each other mutual self-sacrifice and mutual generosity in the Name of Christ.

* It is wholesome for us to remember that frequently the Chinese find it difficult to stay long in the presence of whites, so unpleasant is the odor of the latter to the former.

Advance Notice

During this coming Lent the Department of Religious Education will conduct a Poster Contest. Full information will be available shortly. Watch the Church papers and also inquire of your diocesan executive of Religious Education and your rector, both of whom will be kept informed. All persons below twenty years of age will be eligible. The poster is to embody the general idea of the Church's Mission. The best posters will be used in connection with the annual Lenten Offering of 1927. Posters may be submitted up to May 1, 1926.

For Lent 1926 the Department will send to every parish and mission one poster instead of the usual six. In addition to this we are sending to each parish, in equal number with the Offering Boxes, a devotional booklet for each child or young person. This booklet contains a letter from Bishop Murray; and a Text, Thoughts and Prayers for each week in Lent.

Original document located in The Archives of the Episcopal Church.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

What Can We Learn From Social Work?

WILLIE SMITH has become a problem, and there are many explanations forthcoming as to what the trouble is with him. One may say he is incorrigible, but that, of course, is merely putting a name to our ignorance for it leaves unanswered the question of why he is incorrigible. Another may say his trouble is due to a heart lesion, or to heredity. A third may call him a case of "personality disorder," while a fourth thinks he is the result of a home morale broken by poverty. Still another may hold that it is in the realm of his attitudes toward other people, parents, teachers and playmates, and in their attitude toward him that trouble lies.

In other words we may approach Willie Smith in different ways, and each way probably has a good deal of truth in it. By a correlation of these approaches we shall achieve a means of getting Willie to stop being a problem.

The science of social work has developed these approaches and it is to that science we must turn to discover what has been found out with respect to each approach and how it is to be carried out.

The national department is making it possible for us to do exactly that. With the faculty of the New York School of Social Work as our teachers, and with its classrooms as our meeting place, we shall have a ten-day course in social work for clergy, running from June ninth to June eighteenth, 1926. It is called the Conference of Priests, Ministers and Rabbis, because it is a joint endeavor of all the religious bodies who use one or another of those terms. In the thirty-six hours of class work there will be probably eight hours on Mental Hygiene, eight hours on Community Organization, six hours on Social Case Work, six hours on Industry, four hours on Child Welfare and four hours on Criminology. A few of the outstanding pieces of social work will be visited for observation.

Last summer we had twenty-one of our clergy at this course, and they were quite unanimous in their expressions of satisfaction at having taken it. By the fact that they were housed at the General Seminary, our own conference members were able to create a Church fellowship inside the course, which was most rewarding. The fee is small; the room charges at the Seminary are nominal.

The course represents a valuable opportunity for the busy priest to bring himself into touch with the leader of social work and to acquire data and principles and methods that are of the utmost value to him in relation to his parish and to his community.

The Department urges inquiries.

The Manitou Report

Valuable addresses on dependency and delinquency, on the industrial situation, on work among seamen, and other critical problems are contained in the proceedings of the Fifth National Conference on Social Service of the Protestant Episcopal Church. which was held at Manitou, Colorado, in June. The report is now ready and may be had from the Book Store, 281 Fourth Avenue, New York, for twenty-five cents.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

First Meeting of the Executive Board

By Grace H. Parker

Organizing Secretary Woman's Auxiliary

THE first meeting of the new Board elected by the Triennial at New Orleans was held at the Church Missions House on Saturday and Monday, December 5 and 7. The old members of the new board present were: Mrs. Thorne, president; Miss Weed, vice-president; Mrs. Tolman, secretary; Miss Magill, Mrs. Payson and Mrs. Robins. The new members were Miss Davis, Miss Bussey, Mrs. McGregor, Mrs. Burkham, Mrs. Leet, Mrs. Randall, Miss Sturgis, Mrs. Fisher and Mrs. Boynton. Mrs. Johnston and Miss Brent were unable to attend but sent greetings to all present.

With much business on hand to be decided, many discussions to be held, each day was opened by a corporate communion service held in the chapel, and with a real sense of consecration and guidance, a great deal was accomplished within a comparatively short time.

The final amount of the United Thank Offering was announced, $912,841.30. It was decided to close the offering with the Presentation at the Triennial Service, in the future. To many this may seem too soon, but it was felt that, like many other things which run over their allotted time, if it is well understood beforehand people will try to coöperate with those in charge and make

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it possible for the final offering to be presented all at once at the great service of the Triennial. The appointments under the United Thank Offering were read and approved by the Board.

Interesting discussions about the Corporate Gift were held, and the policies to control the raising of the total were discussed. Mrs. Burkham was appointed chairman with Miss Winston, treasurer. Owing to a request that came from the Bishop of Haiti, it was decided to ask the National Council to authorize a change. Bishop Carson is most anxious to have this money go towards the completion of his cathedral, rather than for the school.

All the resolutions passed at New Orleans wer re-read and refreshed in our minds, and it seemed a very fitting time to remind ourselves of the pledge which we had made to promote the circulation of THE SPIRIT OF MISSIONS. Reports of the success of the Gold and Silver Offering were given, having proved most successful in the twelve or fourteen dioceses in which it has been held. Everyone was urged to carry on such a sale in every diocese and province, as the need for St. Margaret's School in Tokyo, to which the proceeds of this sale are going, is very pressing. Miss Heywood, the head of the school, is here on furlough at the present time and is ready to help any group who may want further information about the school.

The Rev. John Suter, the new head of the Department of Religious Education, was introduced to the Board, and gave a very interesting discussion on his plans and hopes for the future. Miss Boyer's report of the results of the study classes at New Orleans was very interesting. Six hundred and two in classes, eighty-one dioceses, seven foreign districts. England and Canada were represented. Only five domestic dioceses were missing. Miss Boyer discussed her hopes of being able to organize institutes in different parts of the country, to be held by leaders throughout the Church. She laid great stress on the value of field work, and getting together of local leaders and discussing their plans and problems.

It seemed fitting that the Executive Board should express their position on the question of the possibility of the entrance of the United States into the World Court, the question which is shortly to come before the Senate, and it was voted to send the following resolution:—

Whereas: the Executive Board of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America, believes strongly in the promotion of international good-will and in the abolition of war.

And whereas, we believe the World Court to be an essential factor in the accomplishment of these purposes:

Be it resolved: That we hereby urge the immediate entrance of the United States in the World Court.

Mrs. Robins,
Mrs. Tolman,
Mrs. Leet,
For Committee.

Dominating the two days' conference, from the very start, was the Message, which now belongs to each one of us. One by one each member of the Board told how she had carried the Message to her corner of the province or diocese, the methods adopted for its presentation, and it was truly thrilling to hear the splendid reports of its reception. All through the two days it seemed to form the background and basis for our work together, and all were conscious of the very keen corporate sense which it has given us, the desire to go forward together in a very real spirit of consecration and carry forward the work together, and to keep closer than ever before to Him for strength and guidance and power.

Announcing the Lenten Offering (February) Number of
THE SPIRIT OF MISSIONS

This number will aid the children in their effort for the offering which last year produced $480,000. More than a hundred thousand copies of The Spirit of Missions were sold. An advertisement in this issue gives terms. We expect an even larger sale this year. Please order early.

The Woman's Auxiliary is securing representatives for The Spirit of Missions in each parish. The children also are helping to secure annual subscribers. With this coöperation 1926 bids fair to prove a wonderful year for

THE SPIRIT OF MISSIONS

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DEPARTMENT OF MISSIONS

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970 Do You Know.
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5512 Suggested Social Service Program for Diocese and Parish with Three Papers of Constructive Value. (Bulletin 25.)
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5522 Plain Points for Parish Practice in Social Service.
5523 The Use of the Union Label.
The Social Opportunity of the Churchman. (Revised Edition). 25c.; 5 for $1.00.
Suggestions for Leaders for above book, 10c.
Proceedings of First National Conference (Milwaukee), 1921. 25c.
Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.
Proceedings of Third National Conference (Washington, D. C.), 1923. 25c.
Proceedings of Fourth National Conference (Toronto, Canada), 1924. 25c.
Proceedings of Fifth National Conference (Manitou, Colorado), 1925. 25c.
Proceedings of the Second Conference of Rural Clergy, 1924. Free.
The Motion Picture Problem. 15c.
The City Mission Idea. An Interpretation by Dr. Jefferys. Free.
Social Service Through the Parish. 50c. By Dr. Brackett.
Social Service at the General Convention (1922).
The Search for Peace. 25c. By Laura F. Boyer.
Main Street and the New Jerusalem. Free.

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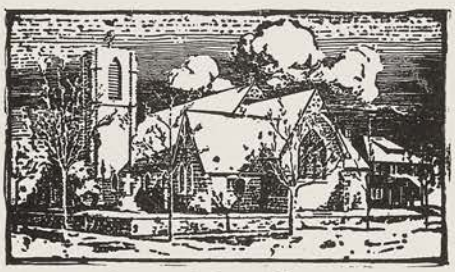
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