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THE SPIRIT OF MISSIONS



AN ALASKAN NEIGHBOR

NOVEMBER 1924

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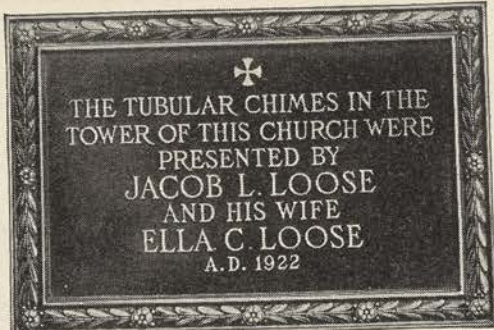
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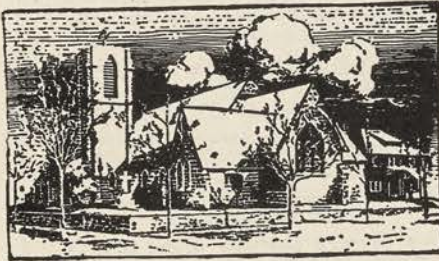
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Vol. LXXXIX

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No. 11

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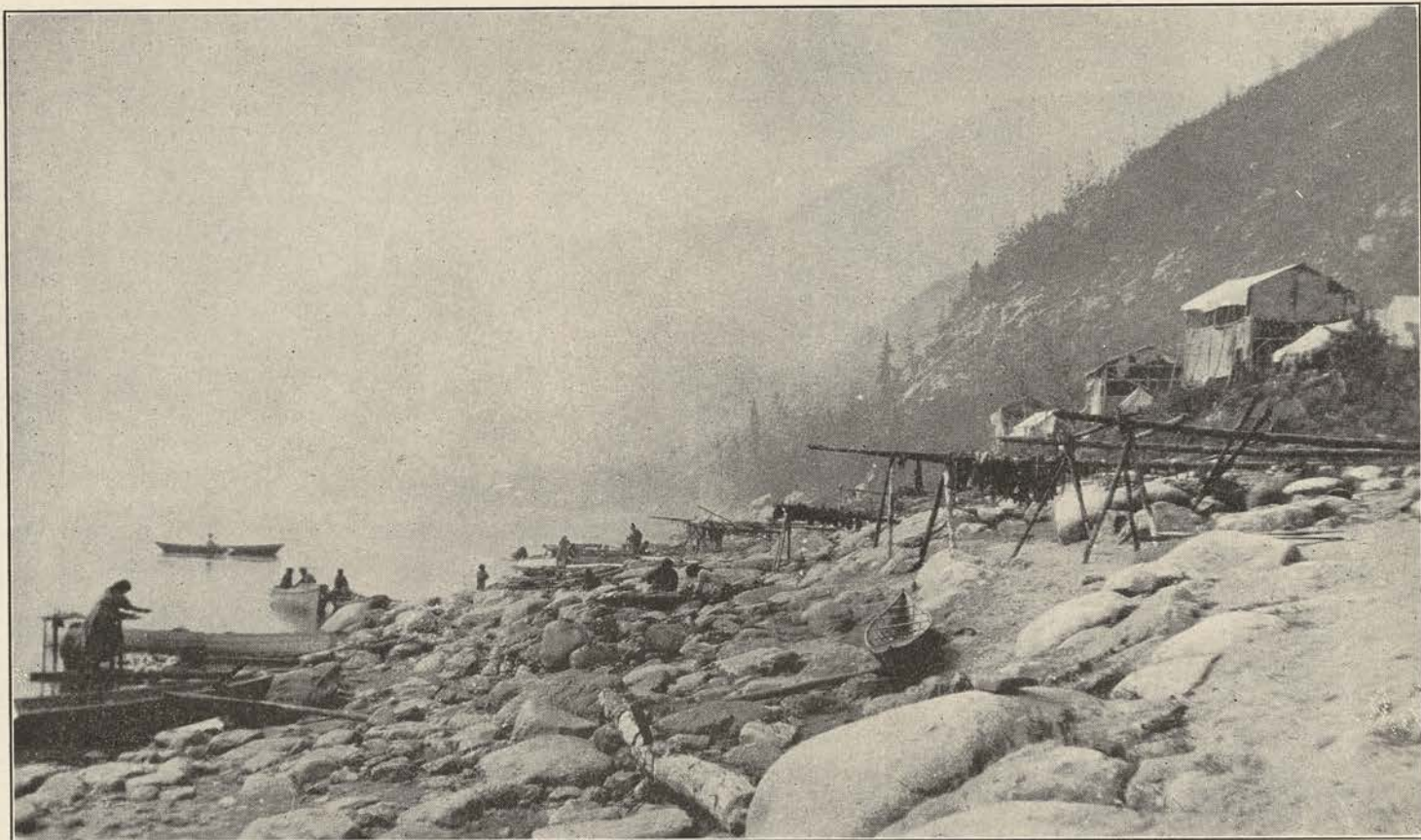
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A SUMMER FISHING CAMP OF INDIANS ON THE KOYUKUK RIVER, ALASKA

During the summer the Indians leave their homes and camp out on the shores of the Yukon and its tributaries to take advantage of the run of salmon. The picture shows the Indians on the Koyukuk River. Rainbow, on which Archdeacon Drane makes his summer journeys, is seen in the river. See page 689

Advance or Retreat

The National Council Faces Issue and Makes Statement to the Church — Radical Retrenchment or Wise Economy — The Deficit Has Not Been Increased Under the National Council

Statement from the National Council

A Call to the Church

At its meeting on October 7 and 8, at which the problem of reducing the debt was considered and the budget for 1925 was adopted, the National Council appointed a committee, consisting of the Rev. George Craig Stewart, D.D., Mr. James H. Pershing and Mr. John Stewart Bryan, to prepare a statement from the Council to the Church.

THE Father's Business demands both vision and valor. It also demands common sense.

Economies in administration are necessary and must be vigorously enforced, but they must not impair efficiency. If they do, they are not economies, but waste.

Expansion of our work must go on if the Church is to live, but the measure of our receipts must be the measure of our expansion. Cords can be lengthened only as stakes are strengthened. The Father's Business must be solvent. Its credit must be first-class. (Imagination is necessary, but the winged flights of imagination must be balanced and guided by sound judgment.)

The National Council has scrutinized the budget of every department of the Church's work and has pared the items of administrative expense down to the quick; every requisition for funds from

every field has been examined and re-examined before it has been admitted. At the meeting of the last Council drastic reductions in the budget netted a saving of \$36,000. This is in addition to savings of more than \$100,000 made during the past year. We are now sailing as close to the wind as safety permits. No further economies in the budget can be recommended.

The next step is clear. We must increase our receipts or order a retreat. If we go forward it must be on a guarantee of the present, not on a guess at the future. The Church of 1925 must make possible the program of 1925.

The past is already helping the present. Legacies and gifts from people now dead have created a reserve fund of \$708,000, from which we may borrow to meet emergencies. It has all been borrowed. The National Council, when it took up its work on January 1,

THE SPIRIT OF MISSIONS

1920, inherited from the Domestic and Foreign Missionary Society a deficit of \$478,652.48. This was the result of the operations of several years in which income was less than expenditures, which had suddenly risen as a result of war conditions. To this deficit was added the original expense of promoting the Nation-Wide Campaign amounting to \$341,583.48, making a total deficit of \$920,246.23. During the past four years that deficit has been reduced only \$13-134.14.

The Church of the present is not pulling its own load. Even with the legacies from the past, it is barely holding its own.

It must be clear to all, therefore, that a vigorous, determined effort must be made in 1925.

First, to raise every cent of the budget, which is \$4,400,000. This will enable us to pay back a large part of the reserve deposit accounts.

Second, to change the priorities (which represent the work we ought to do if we had the money) from numbered items in a printed program into realized advances for the Kingdom of God.

Church people have the money. The total giving of our people for Church objects of every sort shows a great yearly increase. But the general work of the Church is not receiving one-tenth of that increase.

The parishes have benefited from the Nation-Wide Campaign.

Within two years after it began the total annual salaries paid to clergy had increased more than \$2,400,000. This increase alone is nearly as much as the total amount of offerings received last year by the National Council.

The dioceses have benefited from the Nation-Wide Campaign.

The total combined income of dioceses for their own missionary work has leaped from \$700,000 in 1918 to over \$2,500,000. For the first time in

the history of the Church the combined income from offerings for diocesan missions is greater than the total offerings for general missions. Add together the increase in clergy salaries and the increase in income for the diocesan missions and the result is four times the increase in offerings for the national and international work of the Church.

Are we losing our perspective? Are we in danger of sacrificing the whole to the parts? Are we threatened again with the peril of parochialism and diocesanism? Are we unthinkingly committing ourselves to a policy that will in the long run defeat the one aim of the Church to "go into all the world and preach the Gospel to every creature"? Is the command of the Master to be "His witnesses in Jerusalem and Judea and Samaria and to the uttermost parts of the earth" losing its power in our Church program?

We do not believe it. We have consulted with the successors of the Apostles, the Bishops of the Church of God in their several jurisdictions. They have with one accord called us to go forward. They have assured us of their ardent leadership in realizing the Church's Program for 1925. The women of the Church, through the Woman's Auxiliary, have pledged themselves to even greater sacrificial labors for the Church's Program. We now call upon all the clergy and all the laity in their several dioceses and missionary jurisdictions and under the leadership of the bishops to join with us in making the final year of the triennium, the year 1925, one worthy of the great traditions of our Church. Sixteen hundred years ago the Council of Nicea was held. The best way to celebrate that event is to demonstrate the vitality of our Faith by the abundance of our Works.

GEO. CRAIG STEWART,
JAMES H. PERSHING,
JOHN STEWART BRYAN,
Committee.

Radical Retrenchment or Wise Economy

The Council Adopts Budget for 1925

THE principal item of business transacted by the National Council at its meeting in October was the adoption of the Budget for 1925. The greater part of the time of the session was consumed in a study of the items of the Budget in an effort to make retrenchment in expenses. The chief purpose of the proposed retrenchment was to bring about a reduction of the accumulated deficit.

Under the resolution adopted at a previous meeting of the Council the officers of the Council were directed to present, in addition to the approved departmental budgets for 1925, curtailed budgets showing savings in expenditures which might be applied to the deficit.

The total deficit at the close of 1923 was \$907,112. Of this amount \$705,000 was taken care of by use of the Reserve Deposit Funds given to the Missionary Society for the purpose of enabling it to protect its credit at such times as its income might be less than its expenses. It is necessary to restore these Reserve Deposit Funds as soon as possible.

Three ways of accomplishing this purpose were laid before the Council for consideration. The first method considered was based on a retrenchment sufficient to restore the full amount of \$705,000 in one year and was worked out on the theory that the missionary work in the field should suffer as little as possible. To do this involved the elimination of the Departments of Religious Education, Christian Social Service and Field, and large reductions in General Administration and in the Departments of Finance and Publicity, and the Woman's Auxiliary, and also the withdrawal of appropriations from cooperating organizations. Even with these drastic cuts there was involved the closing of work in the

mission field amounting to nearly \$200,000. As an alternative it was shown that a withdrawal from entire mission fields or groups of fields would accomplish the same purpose, or the sale of missionary properties.

These methods were not recommended but were taken under consideration only to show what radical retrenchment or sacrifices would have to be made to secure an apparent saving of \$705,000.

Figuring on the basis of a retrenchment of \$350,000, tentative budgets were offered by each Department showing what work would have to be diminished or discontinued if all the Departments were reduced in proportion. All these reductions were laid before the Council item by item and were carefully considered by the Finance Department and by the Council.

After careful deliberation the Council determined not to make any radical retrenchment but only such reductions as were prompted by a wise economy.

The General Convention fixed the Budget for 1925 at \$4,400,000. This total has not been changed but the appropriations for actual operating expenses, and particularly for what is generally termed "overhead expenses", have been very largely reduced and a corresponding increase made in the appropriations for payment of debt. In addition all savings on the budget, which ought to be large, will be applied to payment of debt. If the Church will meet in full in 1925 the Budget quota, the major part of the debt will be paid by the end of the year.

The principal reason why a policy of drastic retrenchment was not adopted was that there could be no assurance that the saving in expenditures thus secured would result in a corresponding reduction of debt, because it was believed probable that such a retrench-

THE SPIRIT OF MISSIONS

ment would result in a reduction of income. Withdrawal, complete or partial, from any missionary field would produce very little saving during the first year of the withdrawal. The traveling expenses of the missionaries and their maintenance until they could be placed would eat up most, if not all, of the savings of the first year. In addition to this it was thought likely that those specially interested in the fields affected would not willingly see the work abandoned and would rush to its rescue, which would probably mean withdrawal of offerings from the quotas to be given in specials for the work threatened. The same possibility applies to all organizations or institutions or phases of work from which support might be withdrawn. More particularly it was felt that to cripple the efficiency and activity of the Departments engaged in promoting the Church's Program would inevitably result in decreased offerings.

In addition to all this, so radical a change of policy seemed to be hardly justifiable as applied to the third year of a triennium when the General Con-

vention had approved a Budget of work and expenditures applying in general to the whole triennium. So important a change of plans, involving such serious steps and possible disaster, is a matter which should be considered by the General Convention when determining the national Program for a whole triennium.

Another consideration weighing very heavily with the Council was the fact that members of the Council reported conditions in their respective dioceses as being so favorable and as indicating such an increasing interest in the work of the general Church that it seemed probable that the National Council would have a larger income in 1925 and therefore would be able to pay off a portion of the indebtedness without sacrificing the work by a radical cut in expenditures.

The Council appointed a Committee, consisting of the Rev. Geo. Craig Stewart, Mr. James H. Pershing and Mr. John Stewart Bryan, to prepare a statement to the Church. This statement appears in another column.

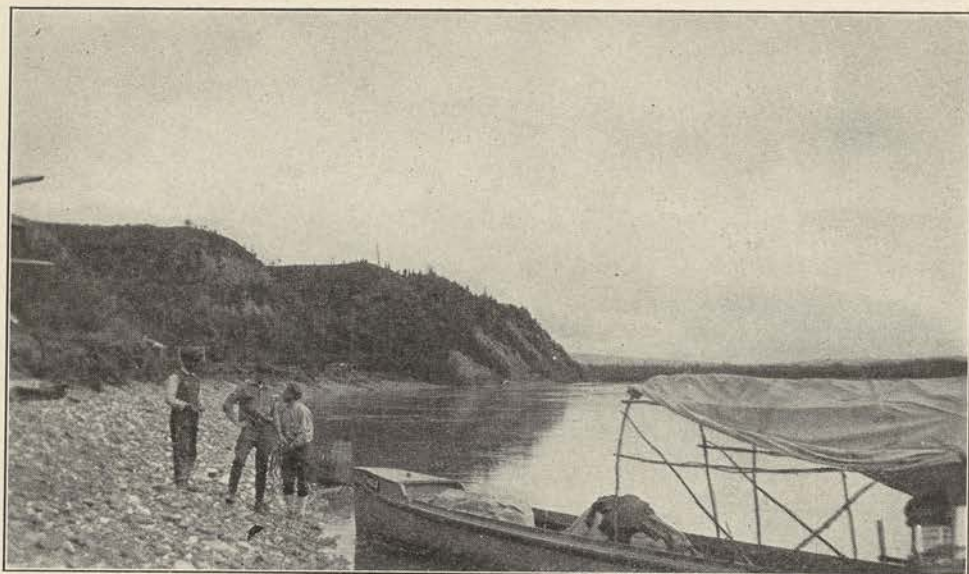
The Deficit Has Not Been Increased by the National Council

CONTRARY to a fairly general impression, it is a fact that the deficit of the national Church has not been increased by the National Council. In spite of the period of reaction through which we have passed, and in spite of a reduction in offerings for the general work, the National Council has managed, by careful economy, to effect a small decrease.

The deficit at the beginning of 1920, including the expenses of the Nation-Wide Campaign, was \$920,246. The total deficit at the close of 1923 was \$907,112. In 1920 the surplus of income over expenditures was \$278,330 and in 1921 the surplus was \$74,585. As the National Council adopted the policy of applying all surpluses to the

payment of debt, this meant a reduction of the deficit in the sum of \$352,955, more than paying the costs of the Campaign, \$344,000. In 1922, because of a heavy falling off in the offerings, there was a deficit of \$385,535, which meant that the total was increased by that amount. In 1923 there was a surplus of \$45,714. The net result was that at the close of 1923 the total deficit was \$13,134 less than at the close of 1919.

Up to October 1st of this year the receipts and payments were about the same as last year, and if the Church in the last three months of the present year does as well as in 1923 there should again be a small surplus of receipts over expenditures.



THE LAUNCH "RAINBOW" READY TO LEAVE ST. JOHN'S-IN-THE-WILDERNESS
The improvised covering shown was the only protection which Archdeacon Drane and his companion had during the two weeks of travel in almost daily rain.

"Three o'Clock in the Morning"

By the Ven. Frederick B. Drane

Archdeacon of the Yukon

"THREE o'clock in the morning" might naturally suggest a dance. But no, this was the hour of a divine service held on my summer trip on the Yukon.

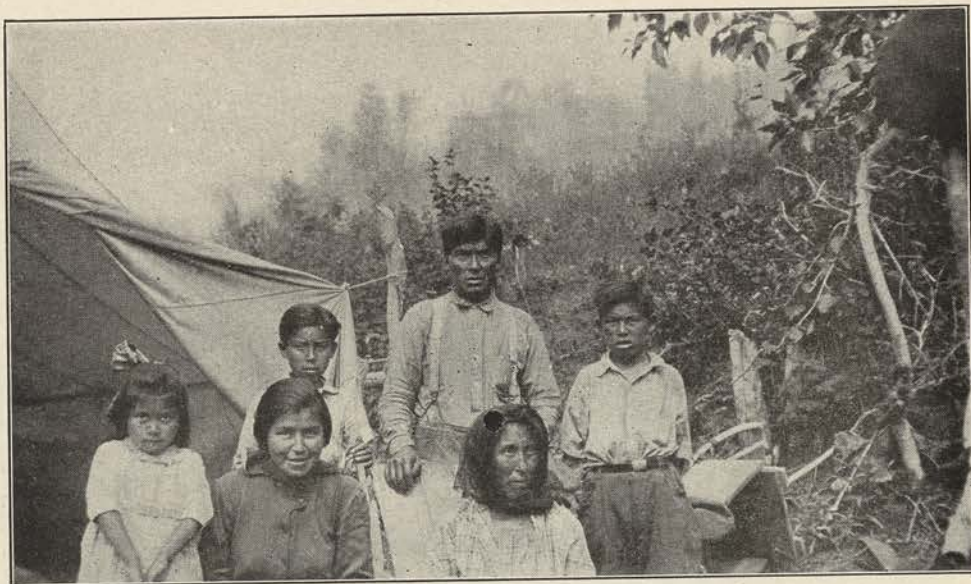
We had left Fort Yukon rather late in the afternoon for the run to Beaver, eighty or ninety miles distant. Arriving at one a. m. we found the settlement very quiet. But soon one man appeared. "Everyone asleep in this town?" I asked. "No," he said, "I am just getting up. Half of us work at night when it is cool, and sleep during the day when it is hot." But, indeed, there really was no night at this time of year. True, the midnight sun has disappeared by the first of July, but there is still good strong daylight until the middle of the month.

At Beaver there is the remarkable fact of an Eskimo population. These people, in number of about eight or ten

families, had either migrated from the Arctic coast near Point Barrow or else the wives had been secured from Point Barrow by men who had migrated from the Kobuk, the Koyukuk or the Chandalar, to this settlement on the Yukon. It seemed strange to me that the Middle Yukon should have natives from the extreme point of land of the North American continent. But such is the fact. And these Eskimos, either reared under the influence of one of our missions, or else under the Presbyterian mission at Point Barrow, count themselves Christians.

One of these families invited me into their house and gave me lunch, after which the whole company began to gather for service. So at three a. m. we began. There were three children for baptism. One an infant of two months, one of two years and one of four years. After an address and some

THE SPIRIT OF MISSIONS



ONE OF OUR CHURCH FAMILIES FROM TANANA

These people have left their home in Tanana and come out to their summer camp on the rapids of the Yukon for the fishing season

hymns in English I asked the people to sing some of their hymns in the Eskimo language. They began *Jesu, Lover of my soul* and *Abide with me*. But as they did not have their books these younger men and women forgot the words. Last winter I had heard beautiful singing of these familiar hymns in the Eskimo language by a band of Arctic natives, who had come into the Koyukuk in search of game. The older ones knew the words by heart, but the younger ones followed on from note books in which they had written the words of the hymns.

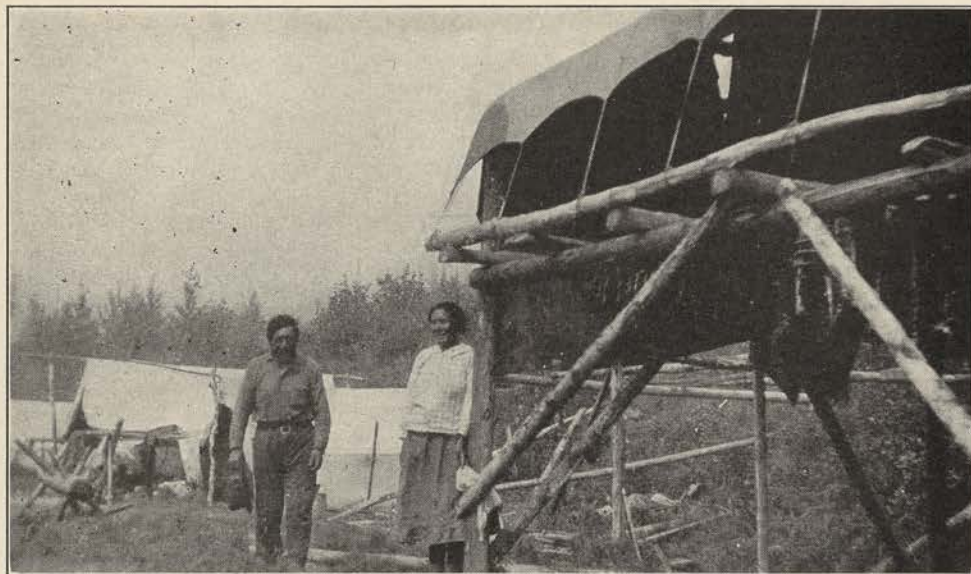
But if we failed in the singing of the hymns in Eskimo, the concluding prayers by each in turn went off very smoothly and reverently. Quite often in these prayers I heard the words "Kohyanah, Jesus Christ," which I knew to mean "Thanks to Thee, Jesus Christ."

There came one white man to this service. He was a neighbor of our host and had not yet gone to bed. As each of the Eskimo in turn offered a prayer the turn fell next to this white

man. I did not know his religious tendencies. Each time I had held service at Beaver he had been present if in town. But tonight he came perhaps to be sociable, I thought. But he allowed the turn to go to the woman just beyond him. Then he offered his prayer. I was startled at the sound of this deep voice in English after the soft Eskimo voices, and involuntarily looked up. The man's eyes were gazing upwards out of the window and his expression struck me as genuinely earnest. I did not catch all of the words, but some of the sentences were very apt quotations from the Scripture. It does me good to think that this man, so long leading the rough life on the frontier, had not forgotten what he had learned long ago from his mother or from his Church far away.

As I travel from village to camp along the Yukon I always find a response to the services. Last winter at Circle the storekeeper remarked, "Well, you had everybody in town but four." This meant that there were some fifty in the congregation. With a religious

"THREE O'CLOCK IN THE MORNING"



A SMOKE HOUSE FOR SALMON AT A SUMMER FISHING CAMP

Salmon cured in this way constitutes a large part of the winter food for both the Indians and their dogs. When the salmon run fails there is famine in the land

service only twice during the year it is natural for the majority of the people to attend, even if for the sake of diversion. And often I feel that this is the reason that brings them. But again after the service there are always those who linger to express their appreciation and to say that they wish it could be more often.

It was in a mining camp up the Koyukuk, where I had held Evening Prayer, using a leaflet in which were hymns and prayers and the Creed, that after the service an old miner was heard to remark to a friend, "Doesn't it do a man good to hear the statement of the Christian faith once more?"

Later I was visiting with a man who was very ill. Before leaving I told him I should like to read a portion of the Scripture and say a prayer. "I wish you would, brother, I wish you would. It is a long time since I have heard such." And after I had concluded he told me that he had always kept the habit of saying the Lord's Prayer morning and night. "It is a habit that has not left me in spite of twenty-six

years in this country. Like the rest of the men, I do not put on much show of religion, but deep down in my heart I have not lost the faith I was taught back in my home in New York State."

But these are digressions. After the three a. m. service I finally went to bed about five to get up and start another day at about ten a. m. After visiting about with the "dav shift" of the population we started off for our next place, Stephen's Village.

My companion on this trip was one Jimmy Bruce, a boy from far up the Porcupine River; in fact, from across the Alaskan boundary. He had been with us at Nenana for five years and recently he had shown considerable aptitude for machinery. He was counted the best operator of the gas engine at the laundry and of the Fordson tractor. So I could leave the running of our boat, the *Rainbow*, to Jimmy without even worrying as to whether he was keeping the engine oiled. While the cramped dimensions of our craft allowed few comforts, at times we could manage to steal a nap,

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and thus alternating we could travel long hours.

Stephen's Village being an Indian village, I knew that the people would be up and stirring through the "night" hours of the day, and sleep during the "day" hours. So there was a service of the Holy Communion at 2:30 a. m., and the next day the marriage of a young couple and also a baptism at 11:30 p. m.

Deaconess Bedell was the fortunate possessor of a new gasoline engine to be used in a newly built boat for visiting the fish camps during the summer. Not being properly installed some adjustments gave trouble. So there was a diversion for the itinerant missionary, who among other things must be a practical gas-engine man. To make that engine run was a sort of fight with a mule, for I knew that I had everything correct and that it had to go. So indeed it finally did, and a splendid engine it is. I am afraid Deaconess Bedell will be tempted to turn itinerant missionary herself if her assistant, Henry Moses, learns to run that engine.

The run of King salmon was on and this year it seemed to be showing the difference it made not to have that cannery at the mouth of the Yukon. As I journeyed down river each camp showed more fish. At last at one place three hundred King salmon had been caught in one day. This was like precannery days.

In the lower canyon of the Yukon, locally called "The Rapids," there was a whole village of tents lined along the foot of the hills. Practically the whole of the Tanana Village was there for the excellent fishing. Reaching here late I remained over most of a day in order to hold services with the people. It was a great sight in the morning to see the women and some of the men lined along the shore cutting the large salmon preparatory to drying them. This required nearly two hours, so finally I stole a nap in Fred and Dorothy Starr's clean, neatly ordered tent. Then came dinner and after dinner the service.

One can but love the work and the people at such times.

Stopping here and there as we sped down the mighty Yukon the Koyukuk River was finally reached. And then a steady advance against a sluggish current in clear, clean water that contrasts with the murky, silt-laden water of the Yukon. For four hundred miles we wound and twisted up this long tributary and in all of that four hundred miles we saw only one man—an Indian with his family camped below the "cut-off"—and he was a stranger to me. But as we were nearing Hughes against an ever-increasing current we came upon the camp of Sammy and Sophie and old Mamma and Hilda. I knew them from my visit up the river of the summer before. The two hours we stayed seemed short, as it had been so long since we had seen anyone but ourselves and the one Indian family we did not know. But now from Sammy's camp on there were people.

At Hughes was a small mining camp with some Indians camped near. At the Indian camp I married a young couple and baptized two children.

And finally came St. John's-in-the-Wilderness, at the Allakaket. Here we received a hearty welcome from the people lined up on the bank. It was Sunday and here was the congregation made up of the people from the nearby fish camps, and a few who remained to fish from the village as their camp. Deaconess Thayer and Miss Hill *would* get us a supper in spite of my protest that we had eaten on the *Rainbow* (sardines, hard-tack and river water). How good tasted the shrimp salad with the abundance of lettuce from their own garden, the first since we had left the Yukon!

In spite of circumstances the visit at the Allakaket was very satisfactory. In the first place two young couples came up from the fish camps below to be married. If it had happened by any chance that I should have missed them, it would have been six months before



JIMMY BRUCE ON THE TRACTOR AT NENANA

Jimmy was the Archdeacon's companion on his long summer trip. Jimmy is a boy who has been brought up in our Mission School at Nenana and who has shown much aptitude for machinery. He was the second engineer on the "Rainbow" during the Archdeacon's trip

they could have had the Church's Sacrament of wedlock. It was raining when they came and it had rained all day. It rained again the next day and the next day. One just had to ignore the rain.

The day after the marriages the mail boat unexpectedly arrived. This meant an abrupt parting for Deaconess Thayer. But she had already packed and soon she was ready to say farewell to the post that had been hers for the three years past.

The proprietor of the mail scow had invited Miss Hill to make the trip to the Yukon with Deaconess Thayer and there meet the incoming worker, Miss Florence Huband. At first she declined to leave the mission, but while the mail boat was having engine troubles the prospect of being alone at St. John's, together with the repeated urging to go from all of us, induced her to take the trip. It was what one needs who is secluded in a spot like St. John's-in-the-Wilderness.

With the two resident missionaries

gone Jimmy and myself took charge of the mission. And there was plenty to do. When the rain slacked we began to lay a new roof covering, as seventeen years had allowed the rain, the snow, and the ice to put the original roofing in a leaky condition. Last summer there was a rotten floor to replace, and so this summer there was repair work of another character.

While engaged on the roof I was called down by a man who said he wanted to get married. This would be the third couple in the course of three days. But I knew that the man had long settled on having the woman, and she him. I was later told that it was his fourth wife, so, no doubt, he knew what he was doing. With the marriage service there was another baptism, of three children. These people had come up from the camps down the river at some trouble, showing that they valued the services of the Church and would not be satisfied with a wedding in camp when it was possible to have it in the mission chapel.

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ONE OF THE YOUNG COUPLES WHO WERE MARRIED BY ARCHDEACON DRANE AT ST. JOHN'S-IN-THE-WILDERNESS

St. John's-in-the-Wilderness was my last objective and the trip from now would be the 480 miles back to the Yukon, then 200 miles up the Yukon to the Tanana River and finally another 200 miles up the Tanana to Nenana, my new headquarters. And one breaks up the distance into portions for each day, for distance is too great to be looked at as one proposition. Mighty glad we are that the engine hums along smoothly, and the *Rainbow* forges ahead so steadily. And after the trip is over we can look back on it as a fine summer's outing, with the long hours

and the days and nights of being out in the rain forgotten.

On my trip I was besought by many parents to place their children in one or the other of our two Alaskan boarding schools. Some eighteen requests came to me during the course of my visits at Circle, Fort Yukon, Tanana, and the camps on the Yukon and Tanana Rivers. For the most part these applicants for admission were bright, promising children. But of the number I could place only three, and this for the simple reason that there was no room for any more at St. Mark's Nenana, nor could more children be taken at Anvik, for here a dormitory had recently burned and it was a question what to do with the children already in hand.

The value of the Mission School training is appreciated by the Indians and the whites alike. Our boarding schools at Nenana and Anvik, together with one of the Roman Catholic Church at Holy Cross near Anvik, are the only boarding schools in the interior of Alaska. We have splendid staffs at both of our schools, but at both we are equipped with very meager quarters. Given larger buildings we could almost double the enrollment and this without a larger staff of workers or a greatly increased running expense. To my mind here lies our great mission, the training of the younger generation. We have made a start, but why not expand and grow? And this calls for new buildings—new buildings at Anvik as well as at Nenana.

Next Month

THE December issue of *The Spirit of Missions* will be the annual

UNITED THANK OFFERING NUMBER

It will contain articles written by United Thank Offering missionaries who are at work in the mountains of the Philippines, among the Indians in the West, in stricken but unvanquished Japan, on the Nebraska prairies, in tropical Liberia, in Arctic Alaska, and in many other parts of the world.

This number should be in the hands of every woman of the Church. In the advertising pages will be found the advantageous terms on which it can be procured and the way in which its sale will increase the United Thank Offering.

First Impressions of Japan as the Wife of a Bishop

By *Elizabeth Baird McKim*

Wife of the Bishop of North Tokyo

NOT as a tourist but as a resident does one learn the real spirit and charm of a country.

Can you imagine the privilege and good fortune one feels in coming into lovely Japan as the wife of one who has lived among the people for forty-four years? It is gratifying to see everywhere a growing realization and appreciation of the efforts made to bring the Japanese to the knowledge and love of God in Christ.

We arrived in Japan on May twenty-eighth. Words fail to express the innumerable assurances of cordial "welcome home" that we received from every part of Japan, and from the English and Canadian mission staffs as well as from our own. Such a reception is all one needs to gladden the heart and make one feel that there is little personal sacrifice in having left one's own country, for you begin to feel that you have come "home".

The first day and a half were spent in Tokyo, where the heart sinks in sorrow when you recall what the city was in your first visit in 1920, when she was the fourth city in the world, and again what you saw of desolation, debris and want of even proper housing of families and business in the fall of 1923. But admiration takes the place of sorrow when you see the improvement in the few months of absence. People's faces, voices and expressions show only their intense interest in rebuilding their beloved city, but never do you hear a whimper or mention of earthquake, other than that everything dates from "since or before the earthquake".

You see the new frame church edifices ready for service and the frame bungalow type of hospital buildings in Tsukiji carrying on the work of St. Luke's as though nothing had happened

last fall, a blessing to all who enter its doors. Then, too, you go further and learn that St. Paul's University is sharing what is left of its buildings with the Middle School, and St. Margaret's School for Girls is being housed in Mr. Ishii's buildings for feeble-minded children, loaned until the school could get quarters of its own.

All are getting along as best they can in over-crowded space and without proper equipment. All these conditions do inspire and arouse one's zeal for and appreciation of the noble army of people who serve their Church regardless of personal deprivations and inconveniences.

One has heartfelt sympathy with and admiration for the Japanese people who as a nation have borne great sorrow and loss in such an uncomplaining and courageous manner as to have set an example to the world.

'Tis impossible to make a word picture that can in any way adequately express my enthusiasm and interest about the new Tokyo, so follow us now to Kyoto.

Oh! the thrills when travelling in this "Garden Isle", where beauty abounds at every turn. The train trip of twelve hours to Kyoto is one of comfort (one of the few trips in Japan where one can travel first class and eat in a diner, and I think the only one where there is an observation car and revolving chairs) and rare beauty so varied as never to be tiresome. Though we were late for cherry blossoms we were fully recompensed by the glorious sight of pink azalea; whether they were nestled on the mountain side, on the edge of a rice field, at the door of a thatched roof cottage or beside the railroad track; all were colorful, artistic and refreshing and seemed a natural

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part of the altogether lovely assemblage of scenes.

Once again we are greeted by a number of dear people, Japanese and foreign, who wish to say *Omedeto* (congratulations) and "welcome home". "Home", because they remember that Bishop McKim started his work as a missionary in Osaka and they like to feel that he thinks of the Kyoto district as his home in the years of long ago when he was a young clergyman, and now again at the close of his life's work as their Bishop (until Bishop Tucker's successor is elected). One of the many delights in being down in that district is to see him greeted by people whom he baptized more than forty years ago. Some of them are now grandparents asking him to baptize their grandchildren, and several of the older people have sons who either have been, are, or are going to be ordained as deacons or priests. When you hear him speak to them by name and refer to their personal affairs of so long ago, one is brought face to face with the realization that neither time nor absence can eradicate the impressions and interests of youth, nor does memory fail us when we recall the things learned in youth.

Now begins the rush and rounds of official life, but coupled with that are the numerous invitations to the Bishop to cast duty, fatigue and business back of him, and use the hours of relaxation in the charmingly hospitable homes of different members of the staff, whether it be for luncheon, tea, dinner or reception, each equally enjoyable because of the welcome and fine spirit of each host or hostess.

A knowledge of human nature and of how we all like to choose our friends, associates and the people with whom we live, gives one a deep sense of appreciation of the fine caliber of the women who are assigned to live with others who are strangers at first, and in most instances distinctly unlike, but who by the Grace of God adjust themselves to each other and their new and decidedly different environment and

live peaceably, and I believe usually happily.

If there is anyone who does not know about St. Agnes's School for Girls, please read about it or have some one tell you about those girls (one is the daughter of a Buddhist priest). It is a thrilling story. The Bishop confirmed sixteen of them now and eleven last January. They have grouped about twenty or more of themselves together and formed a vested choir for the services at Trinity Church.

The singing in Japanese congregations is inspiring to hear, 'tis real and from the heart as well as the voice.

There was also a class confirmed at St. Mary's Church, and rain and mud cast no damper upon church attendance or the devotional spirit of the services, three of which were taken by Bishop McKim on that first Sunday in June.

Now for our day spent in Osaka, which is only one hour on the train from Kyoto. The special object of the trip was to see the new St. Barnabas's Hospital, which was nearing completion and is a very modern and well-designed building.

It was delightful to meet the enthusiastic doctor and his wife, and enjoy luncheon in their home, and have the pleasure of meeting dear Bishop Naide and the two foreign nurses who are so interested in their work and life in Japan.

One can't help but be impressed by the spirit of contentment and apparent joy in service of the members of the American Church Mission in Japan. But my experience in visiting missions in other countries is that this same spirit prevails regardless of location and who the native people are, each missionary feeling that he or she is greatly blessed in having been sent to bring light into the many lives that otherwise might have been left in darkness. This to a great extent accounts for the contentment and loyalty we see in each mission among the dear people who are giving all they have to the Church and her work in the field. The ability to be

so indefatigable and fine is first developed at the altar, where you find these people go to worship and rededicate their lives, many having come long distances that they may receive the Blessed Eucharist which cannot fail to be a help to lighten all the paths of life if taken prayerfully after proper preparation.

I must not leave Osaka without mentioning Miss Bull who was called home so suddenly after a long life of unselfish and efficient service: she had the respect and love of all who had the privilege of knowing her and we should pray that God will give another of like spirituality and ability to serve in that fine diocese. I wish all at home might have the pleasure of knowing Bishop Naide, his wife and their son, who is one of our clergy.

Back to Kyoto and off next day to Wakayama where there was a class of ten for confirmation on the evening of our arrival: after the inspiring service there was the usual *Kangeikwai* (welcome party) and *Okusan* (wife) was presented with a box of five fans and certain Japanese sweets, all of which were carefully wrapped up in a newspaper package. In Japan 'tis considered bad form to open a gift in the presence of the donors,—imagine if you can the necessary self-control of curiosity!

Even though I had counted upon having my first experience of living in a real Japanese hotel in Japanese fashion, I was given a chair at once and was very glad to see it, for sitting on your heels is an art better acquired in infancy. Just as our Japanese dinner was placed before us (no use of chair possible then because the table is only ten inches from the floor), a caller was announced and the Rev. Mr. Buchanan of the Presbyterian Mission said "Please come with me to my home,—my wife is away but everything is in readiness for you to have dinner and spend the night in a bed, rather than sleep on a *futon* on the floor". The anticipation of homelike comforts made us glad to accept.

That afternoon we were guests of honor at a large and perfectly appointed reception where we met many foreigners of our own and other missions. 'Tis good to know the people who are sent out by the Y. M. C. A., the Y. W. C. A. and other Christian bodies, who are doing such good work in their several stations, which seldom overlap or duplicate the work of our Church.

On June seventh we left beautiful Kyoto on an evening train, after spending that afternoon as guests of honor at a reception given by the Japanese Christians. Nothing I can write could give you any idea of what a pleasurable party that was. There was an address (in Japanese but interpreted to me by a Japanese clergyman who is a graduate of St. Paul's and Harvard Universities and the Cambridge Seminary) of welcome made by Mr. Matsuyama (Pine Mountain) who was baptized fifty years ago, and in addition to his numerous activities for the Church was one of the translators of the New Testament in Japanese. His daughter is matron of St. Agnes's School. The Bishop acknowledged this fluent and very kindly greeting by telling them in Japanese of his strenuous months in America and of the kindly sympathetic and responsive reception given him everywhere when he was asked to tell of our plans for reconstruction. The way that the dear women and children put aside their characteristic bashfulness and extended to me kindly words of greeting was delightful.

And that occasion gave us one of several to express to the Japanese people our deprecation of the exclusion act which our so-called Christian nation has just made a law. It was helpful to be able to assure them that except for politicians the act in no way represented the wish or feeling of the American people as a whole, and that we believe that public spirit will influence the new Congress to rescind or modify the clause that gave such an unnecessary and unjust hurt to the Japanese nation.

Among the Mill Workers in a Chinese City

Where Young Children Stand at Their Machines for Thirteen Hours at a Stretch, With One Night Off in Ten

By *Ida Taylor Cotter*

Wife of the Priest in Charge of St. Andrew's Church, Wuchang

WE moved into our house in January. Although it is not yet finished, we are so happy to be at last in the midst of our work, and the Christians are so pleased to have us here at last.

All the old buildings have been torn down to make room for the new—and we have only been able to rent two small buildings, one for the girls' school and one for the boys'. We hold services on Sunday in the girls' schoolroom and when it is overcrowded the congregation sits in the open court. All other meetings are held in our house and every Thursday afternoon we hold a clinic here and have fifty to sixty people every time. We have been holding it in our dining room, but Dr. Brown, who leaves her work at the Church General Hospital to come to our assistance, has felt it unwise to expose our little family to all these diseases and so we have taken another room which is kept just for this purpose. Dr. Brown can only come out to us once a week, so every afternoon at five-thirty patients return to me for special treatment which it is possible for me to give them. We have only attempted to help some of the women and children, but we hope soon to begin a clinic for the men.

By this time you have heard that we are now without a foreign worker. I am trying to keep up the work among the women, with the help of our old Biblewoman, but it is fast getting beyond me and I hope and pray someone will soon be found who can help with this work.

Every morning from nine-thirty until twelve I devote to teaching our two eldest children and then the afternoons and evenings are given to the work of

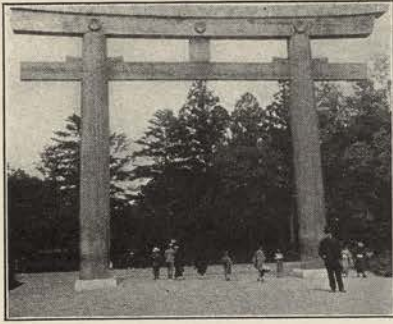
the parish. One afternoon a week I visit with the Biblewoman and one afternoon with the school teacher. We are going to hold meetings in the houses of the Christians for the heathen women who would not come here.

One day in every ten the mill workers have a holiday and those we know come to call and very often bring their friends with them. This week the girls' school teacher is going to help me with a class for the girls who do night work at the mills and have one evening in every ten free. We will devote half the time to instruction and half the time to recreation.

The work among the children makes a very strong appeal. Some of them are only mere tots and they stand for thirteen hours at night before the machines with nothing to eat but the cold rice they may have carried to the mills. They eat the cold food standing up at the machines.

How I wish I could paint a picture of the thousands of tired women and girls as they pour out of the mills each morning at six! The sound of the tramp of their little bound feet brings an ache in my heart which is always there. Oh, if these women and girls only had the knowledge of Christ's love to comfort them!—and the joy of the hope of Everlasting Life.

The need for a day nursery, where the mill women could leave their babies, is very great. We will use one of the rooms in the Parish House for this just as soon as we can get our school buildings. Is it too much to hope for that a worker may come soon and that the money for the schools may also be provided? Somehow I feel if the need were only known the money would soon be forthcoming.



Round the World With Miss Lindley

XI.—Japan: Tokyo, North Tokyo and Tohoku

This is the last instalment of Miss Lindley's account of her visit to the missions in the Orient.

THE four weeks in these dioceses have flown as time does when it is full of interesting experiences. Over the days has been only one cloud; that, however, has been a big one. It is pathetic and worse—to feel that your country has done a disgraceful thing and almost every American we have seen here feels that. By the time this letter is printed comment on these feelings will be old. At present we can only hope that things will not be as bad then as we now fear they may be. At present it looks as if Christian America had struck a most serious blow at the growth of Christianity in Japan. "Do you think the Exclusion Act Christian?" is asked, and when the missionaries answer "No," the question "What did the Christian people do to prevent its passing?" follows. And even when that is answered by the statement that Christians here and at home did protest the next question, "Why was their influence so impotent?" goes unanswered. Why, indeed? And what of the future? How much have we hurt the growth of the Church?

The names of the dioceses given above connote interesting developments. Tohoku has been a separate diocese for four years. The consecration of a Japanese bishop for Tokyo means that Bishop McKim is the Bishop of North Tokyo, and at present also has charge of Tohoku and Kyoto.

A list of the places visited would sound like a timetable, perhaps, however, a prettier timetable than some of ours. It is not possible to describe as

one wants to all things seen. There was first of all a few weeks' trip in the north under Miss Nellie McKim's most kind guidance, stopping at Utsunomiya, Nikko, Koriyama, Wakamatsu, Fukushima, Sendai, Aomori, Hirosaki, Yamagata.

Every place has its special interest, but there are some general resemblances which grow to be delightfully natural. The train draws into the station and there is a group of people waiting to welcome you, one or more foreigners who give you a hearty greeting, and the Japanese priest or catechist, Bible woman, kindergarten teachers and other Christians who give you their charming, gracious welcome. Much the same thing is repeated when you leave and you are urged to take care of yourself and thanked for coming. These welcomes and farewells are often combined at stations where the train stops but you are unable to stay, for "a few Christians" will meet you for the short stop the train makes, and sometimes there is a group of children with whom you exchange smiles and bows.

After the welcome at places where you are going to stay for a time varying from an hour to a few days, you get into rickshas and are probably taken immediately to see the kindergarten. That is a visit which is always refreshing. Pages have been written on the charm of Japanese children and pages would be all too little to exhaust one's feeling of fascination. We have seen them at work, (if there is any work in a kindergarten) at play, at lunch and at prayers. We have seen them smiling, laughing

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LUNCHEON UNDER THE TREES AT THE TRAINING SCHOOL FOR BIBLE WOMEN,
SENDAI, JAPAN

The two foreigners are Miss Roslyn Andrews, daughter of the Rev. R. W. Andrews of our Tokyo Mission, and Miss Nellie McKim, daughter of Bishop McKim

and weeping, for foreigners often produce tears from the small tots, and in every state they are most lovable.

There is not time nor space to give details of that visit north, but there are certain things which must be mentioned. There is the little training school at Omiya which has developed under Miss Upton's guidance; there is the specially beautiful church at Nikko where Miss Mann and her little kindergarten were visited. There were the visits in Koriyama to a large government girls' school, to a Japanese hospital where we were delightfully entertained and to another hospital in Wakamatsu, under a Japanese Churchman. Then there was a flying visit to Fukushima, where we took rickshas to the church for a short service followed by a welcoming meeting and tea, and then rushed back to the station. These three visits were in parishes under the Rev. John C. McKim, and they were most interesting in that they gave the chance to see so many different things and people.

Sendai held the special pleasure of seeing the training school for women in which the Auxiliary is so much inter-

ested. There were in it about twenty pupils under Deaconess Carlsen and Miss Gray, Miss Andrews and Miss Coates. There, too, was held the meeting of the Woman's Auxiliary of the diocese. At Aomori we stayed in the house built for Deaconess Newbold by the Auxiliary of the Harrisburg Diocese and although the Deaconess is at home Miss Spencer entertained us most comfortably in it. There too is the beautiful church due so largely to Miss Bristowe's efforts.

We were met there by the Rev. Shirley H. Nichols, in whose district Aomori is, although his own parish is in Hirosaki, and it was a delightful Sunday which we spent in the latter place. There was a baptism Sunday morning and the services in the lovely church, and later a climb over the parish house which is being built and which will house the sewing school under Miss Hittle and Miss Fauntleroy satisfactorily, which is not the case at present in the rather unsatisfactory rented building. There were other delightful things about that visit but it is not possible to get them all into an article.

Monday took us to Akita which is so full of memories of the Gaylord Hart Memorial kindergarten. It gave us the chance, too, to make some visits, under the guidance of the Rev. E. R. Andrews and Miss Humphreys, to very poor homes from which come the children who go to the kindergarten, and it gave us also the unique pleasure of attending a wedding which was both Japanese and Christian. There was a beautiful service in the little church and a wedding breakfast afterward, where there was a bride who retired several times to reappear in another kimono.

Yamagata was our last stop where we visited the church and kindergarten. A convention of kindergarten teachers was just beginning as we left, but Miss Bessie Mead seemed quite able to plan for our entertainment and comfort while she more or less indirectly ran the convention.

Then came Tokyo and, as at many other places of tragedy, we both realized and failed to realize the terrible things which have happened there. You drive through streets still piled with debris. You see "Barracks" everywhere.

The people do not talk of that terrible experience and they smile and speak of your travels and plan how they can entertain you. They are a wonderful people and Tokyo a pathetically wonderful city.

The first place we went to was St. Margaret's School and both the school and its present location were deeply impressive. Mr. Ishii, the head of the wonderful work for feeble-minded children, had crowded those children and himself and his wife into an end of the building and insisted that St. Margaret's use the rest, and had done it in such a beautiful spirit that the deed ranks high on the list of Christian generosity. To meet Mr. and Mrs. Ishii and to hear, from others, what they are and what they are doing is an unforgettable privilege. Then there was the meeting of St. Margaret's girls with a greeting from a little girl in Japanese and from a big girl in English, in the course of which

the latter said:

The Church in America has helped us so much in the past. When you go back to America, will you please tell all our friends there that St. Margaret's girls are thankful for all they do and that we are all trying to be true to Christ's teachings of love and peace in the world.

Later that day there was a visit with Miss Heywood to the new site for the school. It is cause for much satisfaction, for it is a fine piece of property, a place where the school can develop as it should and it is to be hoped that reconstruction funds may quickly provide the buildings needed.

The next day there was a visit to St. Paul's University where admiration for what the buildings had been and regret for what they are today were mingled. As the visit was in the morning we saw the boys of St. Paul's middle school at work, since the school uses the buildings in the morning and the college in the afternoon. Later that morning we met Bishop Motoda and some of his clergy in a conference which made us realize how truly these Japanese have put their hands to the plow. The same day brought the opportunity of attending the opening service in the temporary St. John's, of which the Rev. P. C. Daito is rector, on which occasion Bishop Motoda preached.

Beside these visits we have been entertained at a charming Japanese tea to meet some of the ladies of Tokyo, have been taken to a delightful Japanese play, have met the women missionaries in a conference and seen the site bought for the new Holy Trinity Church. This is to be a memorial to Miss Elizabeth R. Delafield, and the Church at home which knows the work she did can be well content that on such a piece of land there will be a memorial where both Japanese and Americans may worship the Lord she served so loyally and loved so well.

We had the pleasure of visiting St. Luke's Hospital on the day when the nurses and doctors with their assistants were moving from the tents which have served to house the patients for so long

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into the temporary barracks hospital. Dr. Teusler and his staff have done wonders with comparatively little money. The hospital is well arranged and has some good equipment. It is doing fine effective work. One cannot forget, however, that these buildings will not last long and that it is most important that there should be no serious delay in carrying out the plans for the permanent St. Luke's.

There have been other visits outside of Tokyo, to Maebashi, where the Rev. James Chappell and Miss Bessie McKim are at work and from there to Kariuzawa where we met the Bishop and Mrs. McKim who took us on to Kusatsu. This is where the leper settlement is and where Miss Cornwall-Legh has seen her efforts so richly blessed that about half the five hundred who live in the village are already Christian. This time it is not space that forbids a description but inability to tell the story. One cannot talk of those sad and happy people, those pathetic bodies and beautiful souls. The place is both a *Via Dolorosa* and a Mount of Transfiguration.

Mito was the last city outside of Tokyo visited, when the Rev. C. H. Evans and Mrs. Evans showed us church and kindergarten and the kind people welcomed us and gave us messages for their friends in America. And so came Trinity Sunday and our last

Sunday in Japan. At Bishop Motoda's request we had the great privilege of representing the Woman's Auxiliary at his first ordination of two deacons and two priests. In the afternoon the Bishop was kind enough to take us about the city to see the barrack churches and Mrs. Sekiya's kindergarten as well as to the Meiji Shrine and that unforgettable place where 30,000 perished in the terrible fire after the earthquake.

Much as we regretted leaving beautiful Japan, there is a satisfaction in knowing that an undertaking is completed. We have India ahead of us but while we shall undoubtedly learn much there the visits to our own missions are over. If only the cloud between Japan and America, a cloud for which we, not they, are to blame, did not hang over us we should leave with only the sorrow of parting with kind friends. As it is, perhaps thankfulness for the Sei Kokwai is the uppermost thought. There may be days of trial before the Japanese Church, there may even be days when growth will seem hopeless, possibly even days when the testing will be so thorough that only those able to bear it will remain faithful, but Japanese bishops, priests and people whom we have met make us sure that the Church is safely planted in this beautiful country and that nothing can prevail against it.



NURSES OF ST. LUKE'S HOSPITAL, TOKYO, ON THEIR WAY TO THEIR WARDS
St. Luke's Hospital is functioning splendidly in spite of its barracks buildings



AT THE LEFT IS SEEN A STATUE OF COLUMBUS IN CARTAGENA; AT THE RIGHT IS BISHOP MORRIS OF PANAMA AT BARRANCA BERMEJA.
Columbus as we all know discovered America; Bishop Morris has discovered Colombia as a part of a missionary district of our Church

A Roamer in a Little Known Land

Where People of Many Races and Faiths Are Gathered Together in the Search for Riches

By the Rev. J. J. Cowan

Missioner in the Missionary District of Panama

THE vast region of Colombia, where our Church hopes to lay foundations for permanent religious work, is Spanish in language only, the human element being chiefly Negroid and Semitic. Even the casual observer is impressed by the dominant racial element in politics and economics in the coast cities, the Levantine, who can be Hebrew, Mohammedan, Orthodox, Catholic and Protestant all within an hour when it serves his purpose.

But since peace broke out in Europe about five years ago another element is making itself felt in the racial make-up of this region. Hundreds of citizens of the former German Empire are settling here, and if they run true to form, will easily make of the Levantine a con-

genial trade partner and just as easily conform to customs which prevail here for partnership sake.

But since the Colossus of the North has closed his doors to excessive immigration another group element must be considered. During the past month of July several hundred Rumanians—only a small advance guard according to reliable reports—arrived to make their homes in the coastal region.

In Barranquilla, a city of about 65,000 souls, there are fewer Americans and English than a year ago, their places being filled by Central and Southern Europeans and the constantly-coming Egyptian. One has but to read the names of business houses to feel that he is in Cairo, Constantinople

or Damascus, and if that does not convince, a visit to the restaurants and a bit of trafficking in the shops will do so.

In Barranquilla there is a well-organized mission of the Presbyterian Board which made a brave effort some time ago to conduct public worship for English-speaking residents but gave it up for lack of interest. The residents here are commercial representatives who are on contract for short periods; they do not make their homes here; they do not usually bring their families with them and are not unlike other folks at home during the summer months, and here it is always summer.

In a few weeks the Presbyterian mission will dedicate a fine new church building and, although it was erected for Spanish work, services will be conducted in English if necessary.

Much the same must be said of the city of Cartagena, with this exception, until recently no settled Protestant religious work has been attempted, but it is the intention of the Presbyterian Board to provide a plant to deal with the native and foreign religious work.

Some years ago the Roamer's duty as Canon Missioner found him on board a steamer bound from Costa Rica to Guatamala, about six hundred miles to the north, but two days later, on board the same ship he found himself in Santa Marta, Colombia, four hundred miles south (such is the aggravation of missionary journeying) and saw what seemed to be hundreds of West Indian laborers on the water front. Hearing the King's English being woefully abused in the vulgar tongue he went ashore to find the "Pawsun", for surely there must be one near by. Instead he found a saintly West Indian layman conducting service in his own home and kept fairly busy reading the Burial Office from the Book of Common Prayer.

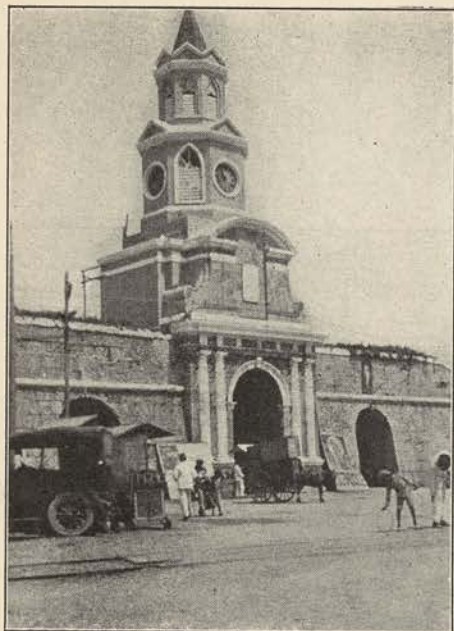
A few years later he again found himself in Santa Marta, this time with a commission to begin religious work under the auspices of our Church, and again found that saintly West Indian layman, intent in service and faithful

in every good work. Mr Horatio Lynch deserves well of his people for surely the blessing of God rests upon him. But where were the happy-go-lucky dock laborers? Not there, alas! The Colombian government had passed a law prohibiting the immigrating of West Indians and those already in the country found it more congenial elsewhere, so that now there is scarcely a baker's dozen to meet in the poor little cottage, which serves as a church. This is not strictly an Anglican mission, any evangelist with a message is welcome and why not in the circumstances?

In Santa Marta there is a fair sized colony of American and English engaged in the fruit business, only a very few are Churchmen and they are not zealous in "singing the Lord's song in a strange land." One wonders if it can be laid just to plain youth having its fling, or whether it be the lack of instruction in their parish churches at home. It does one good to see some of this colony faithful in fulfilling their religious duties at the old Cathedral in Santa Marta, but they, naturally, are not Anglicans, so why this difference, this lack of loyalty and shirking of spiritual obligations? One would like to have heard their confirmation instruction.

When the Roamer needs to visit the interior of Colombia, he must set about getting ready betimes a week before anyway; he must just "hang around" waiting for a boat that is going south on the Magdalena River. He must get his bedding ready, a mat to sleep on, sheets if he is finicky, pillows, towels and some cans of fruit, he must pack his mission service books and plenty of changes of clothing, for this is a hot sweltering trip across the equator. At last he is invited to go aboard. The boat will sail tonight, but it doesn't. nor the next night, for this is *manana* land and the traveler must simply grin and bear it, although he finds it much easier to grin if only somebody else would bear it! But he finally does

A ROAMER IN A LITTLE KNOWN LAND



AT THE LEFT IS ONE OF THE GATES OF CARTAGENA; AT THE RIGHT IS A SCENE NEAR THE RAILROAD STATION IN SANTA MARTA

Cartagena is one of the few walled cities of the world. In both these towns our Church ought to find a foothold

get away, bound for Barranca Bermeja, four hundred miles south, where there is a colony engaged in the petroleum business, consisting of representatives of nearly every nationality in the world, the majority being American, and representatives of almost every religious and non-religious body, the latest census uncovering four of our communion.

The Roamer secures permission to conduct service, for this is a private concession, sometimes in the club-room, at other times in one of the cottages. If in the club, he may have to compete with the adjoining bar, for "the springs in the valleys" are not the only places where "the young asses quench their thirst". Here again as the constituency is constantly changing, the men being engaged for short contract terms, any kind of an organization is well nigh impossible.

The Roamer finds he must again bide in patience to return north, for

river boats do not run to suit his convenience and he is anxious to reach another community four hundred miles in another direction, up the Magdalena and down the Cauca and Necho Rivers. He succeeds in reaching the junction of the two former rivers only to find that there is no boat going his way for a week. He finds lodging in the little pueblo, spreads his mat and waits, like Micawber, for something to turn up. At last he gets under way, but not far, the good ship heads for a sand bar and composes herself for two days.

After five days more he reaches a fair sized mining camp on the Rio Necho and is welcomed by two gentlemen—for miners are always gentlemen—whom he had met years ago in a Californian mining town. There was not a Churchman in the whole camp, but he held two hearty services and received into the congregation of Christ's flock little Rosina Magdalena and her sister Maria Evangelista, the

baptismal service being attended by all the mining officials and a few prominent Colombians, the latter being greatly interested in the fact that the Book of Common Prayer used contained the Baptismal and Communion Offices in their own language. That aggravating little boat was returning north next morning and not another for at least a month, so with a hearty invitation to "come back as soon and as often as you can" the Roamer starts on the last lap of one of his many journeyings.

The Anglican Communion has a mission in this and other South American lands. I, personally, do not believe that the prevailing ecclesiastical system will be aggressive in opposition. While there may not be any outward show of welcome to the sacramental system of our Church by the ecclesiastical officials, the common people will receive it gladly. This will need much preparation, priests will need to have special training for the work, and the preparation ought to begin without delay.

The Executive Secretary of the Church Periodical Club Explodes the Fallacy That You Can't Buy Happiness

By Mary E. Thomas

THE Very Wise Ones are always telling us that we cannot buy happiness with money. They are wrong. Money will buy happiness. Not by itself, it is true. But if you add to any amount of it one little coin from the mint of kindness and another—just the tiniest!—from the treasury of wisdom, it will buy happiness untold. At this season of the year especially, I know where I could buy small packages of unmeasured happiness; and, better still, I know exactly where I should send all the packages I could buy—if I had the money to which someone had added the little coins of kindness and wisdom!

If you want to find out about it for yourself, go to some book store and ask the people to show you the most fascinating children's books they have. Most of the stores will have the very best ones out during the week of November tenth, Children's Book Week. Perhaps they might show you *The Boy's King Arthur*. Look at the beautiful Wyeth illustrations and read a page or two to bring vividly to mind again the story of Sir Gareth or of Galahad. Then think of a boy—there are so many of them!—perhaps a little crippled boy in a poor home, a boy who never heard of King Arthur or Lancelot or Gala-

had, who never had a book all his very own!

Or perhaps it is *Robin Hood* that is put into your hands, the charming version by Paul Cheswick. Now think of some sturdy little lad who has never thrilled to the brave tales of Robin and Little John and Maid Marian.

Or ask to see the *Arabian Nights*, the volume with the colorful illustrations by Maxfield Parrish. Think of a little girl this time, with her growing mind starving for beauty and romance.

What would happen if one of the books you have just been enjoying could be put into the hands of some child who has known enough of the wonders and delights that lie between the covers of a book to be unutterably hungry for more? Couldn't money buy happiness—if you added to it the coins of kindness and wisdom? The year draws near to Christmas, to the birth season of Our Lord Who loved all these little ones. And if you should wonder where the children are who lack this happiness, ask the good people at the Church Periodical Club, either in your own parish or at 2 West Forty-seventh street, New York. There they know where hundreds and hundreds of them are.



THE WOMAN'S AUXILIARY OF ST. PETER'S JAPANESE CONGREGATION, SEATTLE
*This branch of the Auxiliary has thirty members. As you can see by the picture, they are good mothers
as well as good Churchwomen*

Too Much Success Is the Problem of St. Peter's Japanese Congregation in the City of Seattle

By the Rev. Herbert H. Gowen, D.D.

Rector of St. Barnabas's Church, Seattle

THERE is a missionary work among the Japanese in Seattle which is both constructive and reconstructive: Constructive, because it is successfully building up a strong Christian element in the Japanese community of the city; reconstructive, because, although we have had no physical earthquake from which to recover, yet recent proceedings in Congress, which came upon the Japanese of the Coast with the force of a moral earthquake, have rendered the need of Christian work a thousand times more important than ever.

Yet our problem at St. Peter's arises not from failure but from success, since the growth of the work, under the faithful ministrations of the Rev. Genjiro Shoji, priest in charge, has been so phenomenal that the mission has quite outgrown its present quarters

and faces immediately the alternative of lessening its work or of finding larger and more permanent premises.

The present mission of St. Peter's is a rented house on Vesper Way, together with a rented room on King Street which is used as a kind of overflow Sunday School. The mission itself has been altered and altered in order to secure more space until it is impossible to go further in this direction. At the regular Sunday services, for the past six months, the congregation has been compelled to stand three rows deep around the walls, until members no longer feel that they dare invite their friends to come.

We have now 150 baptized members belonging to the mission, of whom seventy are communicants. The Chapter of the Brotherhood of St. Andrew num-

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ST. PETER'S CHAPTER OF THE BROTHERHOOD OF ST. ANDREW
The Rev. Genjiro Shoji, the priest in charge of this Japanese Mission in Seattle, stands in the front row

bers twenty-eight, and the branch of the Woman's Auxiliary thirty. The Sunday School was started in 1916 with twenty-four children in attendance; we have now two Sunday Schools, in one of which are one hundred children and in the other over fifty. Half of these children are from Christian homes. Last Easter at the children's service we had 139 children competing for the use of just sixty seats.

Much more might be written to enforce the evidence of the need for purchasing at once a new site, for which the Japanese have raised some \$400, I trust the above mentioned facts reveal the situation with sufficient clearness.

St. Peter's Mission has shown a splendid example in assisting all the work of the diocese and of the Church in general. It has always paid up its apportionments and has materially contributed in establishing another Japanese mission in the White River Valley. Several years ago, when an appeal was

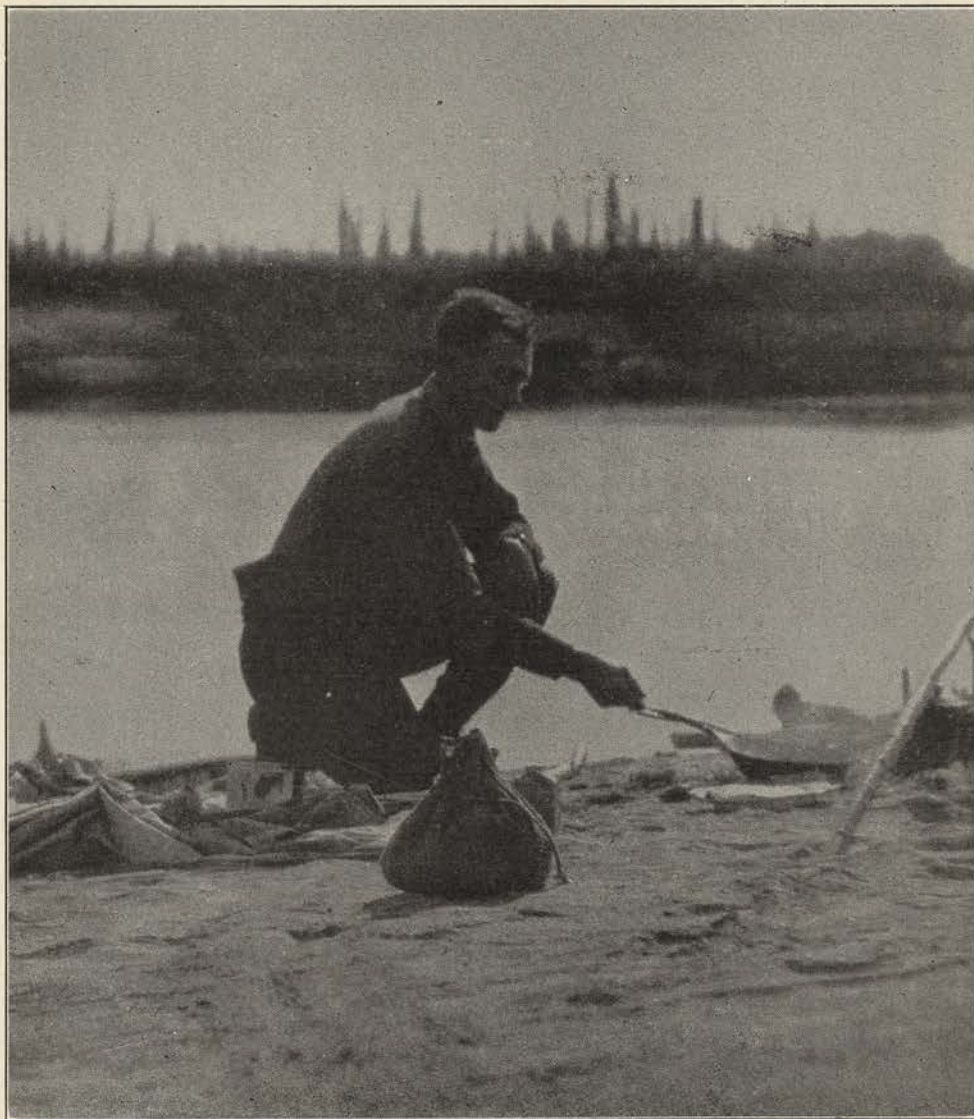
made for a Cathedral Fund, the first gift was one of \$53 from St. Peter's Mission. In the efforts of last year to send supplies to Japan to relieve the sufferers from the earthquake, the members of St. Peter's took a leading part, making great individual sacrifices to assist their fellow-countrymen in their trouble. The Japanese, moreover, who represent the fruit of St. Peter's have done remarkable work for the cause of missions in other parts of the United States and in Japan. On my recent visit to the Orient I found in many places those who owed much to St. Peter's and are now influential in their native land.

MISS MARIAN de C. WARD, of Boston, has again gone out to China as a volunteer worker. This is the second time that Miss Ward has given generously of her services in connection with the Church General Hospital, Wuchang, and other work in China.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BREAKFAST ON THE SHORES OF THE KOYUKUK RIVER

Archdeacon Drane says that in his summer trips on the Alaskan rivers breakfast is often the only hot meal of the day. See the story of his summer journey this year on page 689



At the left is the Rev. A. A. Gilman, D.D., president of Boone University, who has just been elected a suffragan for Bishop Roots of Hankow

At the right is Ingle Hall, one of the most beautiful of the university buildings, erected to the memory of James Addison Ingle, first Bishop of Hankow



THE BISHOP SUFFRAGAN-ELECT OF HANKOW AND THE SCENE OF HIS LABORS



ARCHWAY LEADING INTO THE STREET IN WUCHANG ON WHICH ST. ANDREW'S MISSION IS SITUATED
*In this miserable neighborhood the Rev. F. J. Cotter and Mrs. Cotter are ministering to some of the most needy of China's millions.
See the article by Mrs. Cotter on page 698*



CHILDREN OF RUSSIAN REFUGEES IN THE GARDEN OF THE DEANERY AT HOLY TRINITY CHURCH, PARIS, FRANCE

The Very Rev. Frederick W. Beekman, D.D., dean of the American Pro-Cathedral Church of the Holy Trinity, is doing a splendid work among Russian refugees. Some months ago the Junior Guild of the church, composed of sixty young American women and girls, appealed to the Church in America for help for the children of exiled Russians in France. This appeal met with response and the Guild is now caring for forty-five children of families who were robbed of all they had by the Bolsheviki. Mrs. Beekman, wife of the dean, sits in the center; at her left hand is Miss Evans, chairman of the Russian Committee of the Junior Guild; on her right is Madame de Enden, president of the Guild, whose cousin, Dr. Botkine, was physician to the Czar and his family and was killed while sharing their imprisonment



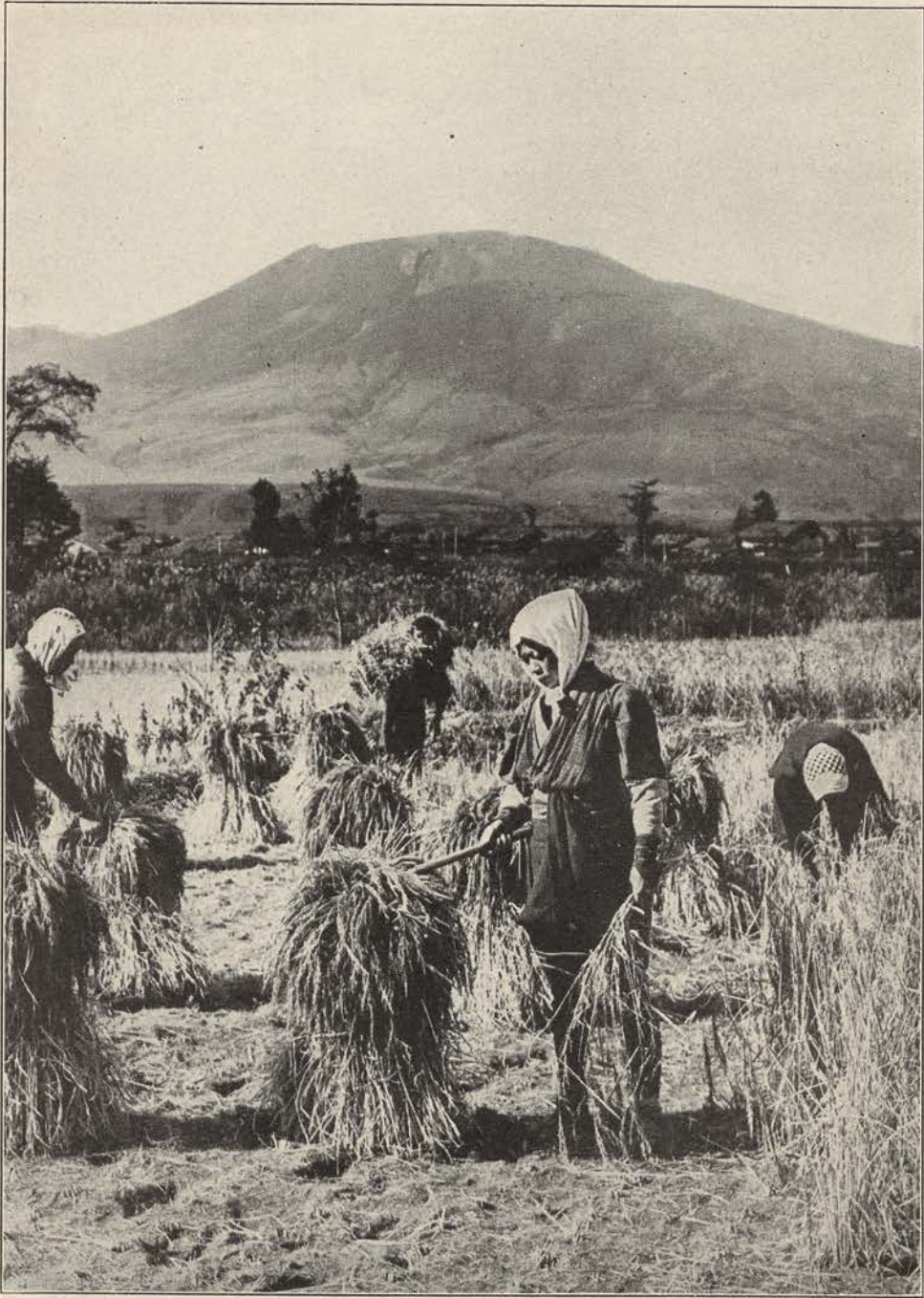
OUR "FARTHEST NORTH" MISSION SCHOOL IN ALASKA

This School at Point Hope on Bering Sea is taught by Tony Joule, who was educated at this mission. Bishop Rowe says he is doing admirable work



ST. THOMAS'S MISSION AT POINT HOPE (TIGARA) ALASKA

The picture shows the launching of a whale boat. This is the mission in which Bishop Rowe was marooned for a month this fall. See note on page 724



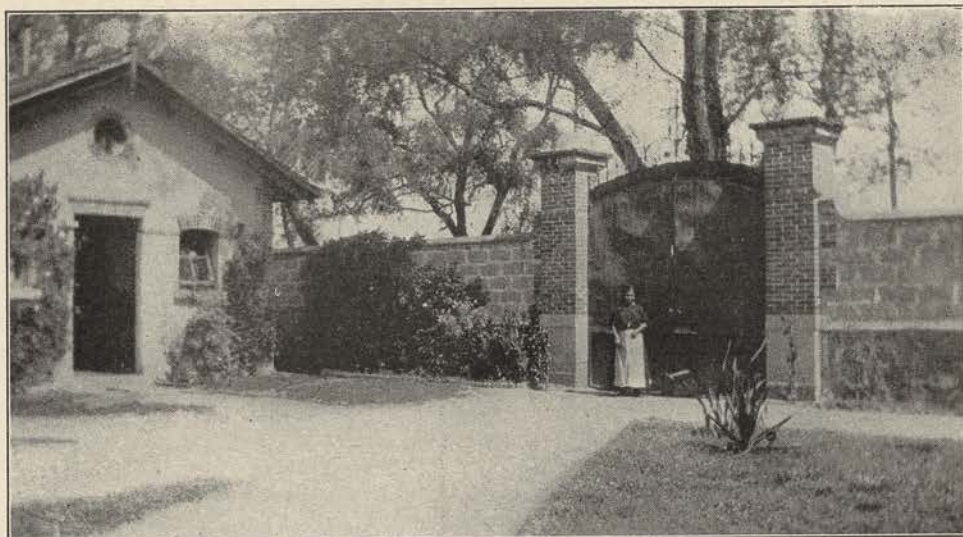
THE RICE HARVEST IN JAPAN

Mrs. McKim, wife of our veteran bishop in Japan, calls that country "A garden isle, where beauty abounds at every turn." See her article on page 695



SUNDAY SCHOOL OF ST. PETER'S JAPANESE CONGREGATION, SEATTLE

They are displaying the banner given by the diocese of Olympia for the best record in the Advent Offering for Missions



THE COURTYARD, HOOKER SCHOOL, MEXICO

The minute you enter the grounds of Hooker School you are struck by the beauty and order which surrounds you.

Who's Who at Hooker School: Impressions of a Visitor

By Frances C. Boynton

President of the Woman's Auxiliary, Diocese of Newark

In response to an invitation from the Woman's Auxiliary of Mexico, delivered by Deaconess Newell to the triennial gathering of the Auxiliary in Portland in 1922, Mrs. Charles H. Boynton spent six weeks in Mexico during the past summer, visiting the various branches. She made her headquarters at Hooker School, Mexico City.

THE first impression of Hooker school is made at the gate, where the *portero*, Gil, his wife, Theresa, and little girl, Marguerita, receive you with a smile that makes you glad you decided to come to Mexico. As you walk up the broad front walk admiring the beautiful flowers and well-kept lawn, your second impression is that smiling is not the only occupation of the faithful servants of the school, and during your entire visit each one seems to seek out ways to make you comfortable.

We have arrived after the opening of the morning session, and the first class we see is the kindergarten at work in a sunny corner of the playground.

The teacher was in Mexico in a private school when she heard that the Hooker School needed a kindergartner, and at once applied for the position. This is a part of the English department, and it is a lesson in patience for an observer to watch those little Mexican tots being taught to play and sing the well-known games and songs in a foreign tongue with no idea that it isn't just a part of the good times.

As the hour for recreation has arrived, out onto the playground troops a group of girls under the leadership of Miss Cornelia Howell, of Newark, N. J. She has come down to see what is done at a missionary school in Mexico and,

THE SPIRIT OF MISSIONS



A PART OF THE AMERICAN DEPARTMENT OF HOOKER SCHOOL, MEXICO
Miss Osgood, head of the department, who sits at the right, returned to New York this summer to take an additional course at Columbia

with a year's study of Spanish at college, she has at once found her place in the school family. Sometimes she takes the girls off on a hike, sometimes they must go to the dentist, or to the doctor in the city, a ride of twenty minutes by trolley, or she is asked to take study hall for some of the teachers; there are numerous ways in which an extra can be of use in this busy place.

Miss Osgood, head of the American department, is at Columbia for the Summer School, and her place is being filled by Miss Irwin, a young girl from Texas, a teacher of elocution. She came to visit her aunt in Mexico City and decided to help out when she found she was needed.

Miss Hamer teaches English to the girls in the Spanish department, or *Departamento Nacional*, as it is called; she is soon to be married, but one may be sure Deaconess Newell has someone in mind to take her place, as there seems to be no end to her resourcefulness.

The sound of voices leads us to the rooms where our Mexican teachers are

at work. The first is an old Hooker girl, Hermelinda Reyes, a fine, dignified young woman, who came to the school years ago from her home in the country knowing only her Indian tongue, Spanish being a foreign language. Now she will greet you in excellent English and you will listen intently while she teaches the second grade children a lesson in language.

A temporary partition divides the second from the fourth grade, taught also by a Hooker girl; she has not yet received her diploma but will do so in the near future. Another partition, and we come upon a class in charge of a graduate of the Presbyterian Normal, a large school which we have already visited. Before many years Hooker School will be able to graduate its Mexican staff, but at present it is glad to call upon a sister institution. When that time comes it is to be hoped temporary partitions will have disappeared and the space now given to classes will be the much-needed auditorium.

The school numbers thirty-two *internas* and about sixty day pupils. An

extra charge is made for the English department, which is eagerly sought for by the parents of promising pupils.

Music always attracts, so we next make our way to Miss Falk's room. She is a graduate of Whitman College, State of Washington, and first heard of the school from her college friend, Miss Osgood. All the morning Miss Falk teaches music and in the afternoon we find her head of the Commercial department. At first it seems a strange transformation, but if one sits in the classroom one soon becomes conscious of the rhythm of the machines as the girls, blindfolded, learn typewriting as it should be taught.

The shouts of little children on the playground do not need to be translated. We know that the day school has been dismissed and the normal teachers are about to meet Miss Crissey for criticism in methods, discipline, etc. Miss Crissey came down from Newark, New Jersey, last winter, where she has been a skillful high school teacher; her knowledge of Spanish adds to her value and the Deaconess is anxiously awaiting her decision as to whether she can afford to return another year. Would that the Church did not have to ask such women to accept a salary one-fourth of what they can command at home; perhaps our future United Thank Offerings will come to the rescue.

One more member of the staff we have still to meet, Mrs. Millard, a young widow, who has spent much of her life in Mexico and to whom Spanish is easier than English. Just now she is acting as housekeeper. That

does not mean simply planning meals for a family of thirty or more Mexican girls who want their native food, and a family of American teachers who also want theirs, but the supervision of the housework which is done by the girls. Halls and dormitories are swept daily, dust is carefully removed, flowers are always found in every room and the chapel is ever ready if one wants a quiet, beautiful spot where one can rest and pray. Well-kept houses don't just happen and we hope soon the careful housekeeper will be free to do other work she is so well qualified to do. She hopes also to have time to study for a degree at the University of Mexico, and when she receives her Ph.D. the Hooker School will boast of having on its faculty the owner of the first ever won from that university.

And what of the girls present and past? The former are an attractive group, always ready to greet the American guest with a smile, happy most of the time, trying to their teachers sometimes, just a normal crowd. What else would one want or expect? They have a fine tradition to live up to, for the Hooker girls of the past are among the leaders in the Mexican Church today. Deaconess Newell has a far-reaching, constructive program to carry out when she can have the much-needed buildings in which to house the larger school, but nearer to her heart is the building of character, that each class that graduates may raise the standard a little higher and that troubled Mexico will some time awaken to the fact that in its educated Christian womanhood has been found its salvation.

ST. MARK'S, Wusih, seems to have reduced the maintenance charge for a boarding school to a minimum. Fourteen cents a day Mexican is its cost for providing food for a pupil. That means seven cents in our money. St. Mark's is working out an interesting experiment in education by taking boys from the small towns and the farms within a radius of eight and ten

miles of the great city of Wusih, and giving them an education entirely in Chinese. Many of the boys come from the poorer Christian families of the country districts. For the most part they are boys who, it is expected, will return to the small villages and the farms instead of being drawn into the whirl of big business because they have a command of English.

The First Joint Conference of the Bishops and the National Council

A JOINT conference of the Bishops and the National Council, the first of its kind, was held in New York on October 9 and 10. The bishops met with the Council at the invitation of the latter to talk over the national program for the next triennium, which, under the canon, the Council must prepare for submission to the General Convention meeting in New Orleans next October. The Council desired to have the advice of the bishops and the benefit of their knowledge of local conditions and sentiment in determining the contents of the program, the allocation of responsibility for the required support and the best means of promoting that support.

The conference proved to be a pronounced success, not only in achieving the object for which it was called, but also in promoting a clearer understanding of national policies and of the relationship of the dioceses and the National Council. The meetings were of the nature of executive sessions and were characterized by a frank discussion of difficulties and problems. The discussions proved of such value that at the close of the session a resolution was adopted recognizing the inspiration gained by all and recommending the holding of similar conferences in the future from time to time.

There were present one hundred and three of the bishops and all of the National Council except three. The sessions were held in the assembly room of the main building of the Metropolitan Life Insurance Company at the invitation of its president, Mr. Haley Fiske. On both days all who were in attendance were entertained at luncheon as the guests of Mr. Fiske and Senator William J. Tully, a member of the Council.

Bishop Burgess of Long Island was made chairman of the conference, and the secretary of the House of Bishops

and the secretary of the National Council were made secretaries. A committee on despatch of business was appointed, consisting of Bishop Reese of Georgia, Bishop Davies, Bishop Oldham, the Rev. Dr. Stires and Mr. James H. Pershing. A committee on findings was also appointed, consisting of Bishop Bratton, Bishop Freeman and the Rev. Dr. Milton.

The agenda prepared in advance for the conference included a considerable number of questions and problems. As it was evident that all could not be given adequate attention in the limited time which the bishops found themselves able to give to the conference, the committee on despatch of business was instructed to select a limited number of the most important problems for consideration and to prepare a time schedule. All speeches were limited to five minutes.

The first group of problems considered had to do with the building of the program. The first topic discussed was the equitable distribution of funds to meet the needs of the dioceses and missionary districts. The consensus of opinion expressed was that the whole missionary program should be considered in its entirety without making undue distinction between diocesan missions and work in missionary jurisdictions. There were repeated appeals for equity in the distribution of funds as the results of a more complete study of the field and a more accurate knowledge of the relative merits of the work done in the dioceses and districts. Definite recommendations were agreed upon which will be presented to the National Council at its December meeting. There was also discussion of the policy of making specific appropriations in the budget, such as to Church colleges and to the various organizations classed as cooperating agencies, in regard to all

of which definite recommendations are to be made.

Another subject considered was possible economy in administration. This afforded an opportunity for constructive criticism, but there was evidenced a desire not to lay stress upon retrenchment in the administration of the Church's central agencies, except through wise economies, or upon the mounting cost of the Church's Mission, but rather to make more evident to the Church at large both the privilege and the opportunity of carrying out the Church's great missionary program, in fine, to fulfill the supreme command of Christ to preach the Gospel to every creature. On this subject of economy no recommendations were made. But it was resolved, "That the question of economies in administration be recommended to the judgment and action of the National Council, with the full confidence of the bishops present at this conference."

The question of how large a budget ought to be presented to the next General Convention was next considered, and various recommendations in this regard will be laid before the National Council. This problem necessarily involved the matter of quotas apportioned to dioceses under the canon and the response of the dioceses through the offerings. A ringing challenge to the bishops was made by Bishop Darst, who said that this was not a time to scale the budgets down to the will of the dioceses but to scale the giving up to the will of God. There was evidenced a desire to readjust quotas rather than to reduce the total and a disposition to feel that the real solution to the problem lay in arousing the Church to a deeper sense of responsibility for the Mission of the Church, which would necessarily express itself in providing a larger support.

Under the general subject of priorities, various questions were proposed and considered, such as the size of the list of priorities, whether quotas should be allotted on the priorities and the

budget combined, or on the two separately, or on the budget only; whether there should be any priorities at all and whether the advance work covered by the priorities should not be provided for under some other name and by some other method. Here again definite recommendations were made. This discussion involved the whole problem of "Specials" and it became apparent that there was no disposition to revive the old system of "Specials", while at the same time it was very necessary to bring before the Church in some way enterprises of strategic importance and also desirable to facilitate an approach to the larger individual givers of the Church with the coöperation of the bishops.

Among other problems given consideration were the following:

What is the best method of establishing a more equitable method of division of funds as between the dioceses and the general Church?

How can the bishops most effectively lead the dioceses in the execution of the program, in contacts with the parishes, parochial clergy and vestries, in contacts with leading laymen and in supervision of diocesan organizations?

How can the diocese best acknowledge its responsibility for its share of the program?

What is the best policy with regard to parishes making no effort to comply with the canon which makes it the duty of parishes and missions to "take necessary steps to raise their respective quotas."

The Committee on Findings, in addition to reporting the various resolutions and recommendations said, among other things:

"The discussions indicated an increased desire on the part of the bishops to recognize the relation which the diocese bears and the responsibility it assumes for the whole work of the Church. Only as this fact is recognized and adhered to is there any assurance of financing both the missionary enterprises of the diocese and the wider mis-

sionary enterprises of the whole church.

"It is clearly demonstrable that the Church at large has vastly increased the efficiency of its enterprises, diocesan and general, through what has been commonly known as the Nation-Wide Campaign. The increase of receipts for diocesan enterprises bears a distinct relation to the increase of interest and support accorded the general work of the Church. Notwithstanding the fact that the income for general work has declined in part during the present triennium, the results are so immeasurably greater than those under the old system that the present plan of operation should be widely commended and encouraged.

"It was evident from the discussions that this fact was generally recognized by diocesan and missionary bishops and it was felt that there should go forth to the whole Church at this time an expression of confidence and an appeal for a more intelligent and deepened interest in the Church's program. It is widely recognized that there is an increased demand for a fresh accent upon the national solidarity of this Church, a national consciousness, else the work of the Church must be seriously embarrassed and hindered and ultimately fail of its high purpose."

The report of the committee was adopted unanimously.

The final question asked was this: What kind of a general or Church-wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?

During the various debates of the sessions many suggestions based upon experience were made as to ways, both educational and inspirational, of awakening interest and deepening the sense of responsibility. In addition to these Bishop Darst proposed a plan for a Church-wide effort to revive the spiritual life of the Church. The proposed project was in the nature of a crusade, led by the bishops, assisted by out-

standing priests and laymen of the Church, involving the holding of a series of meetings in hundreds of places in the Church in the early part of 1925, in which would be stressed the dominant note of evangelism, religious education and social service. These meetings would be conducted simultaneously in many places and the whole project was to be concluded within a limited number of weeks. The belief was expressed that an intensive movement of this sort would have an uplifting and inspiring effect which would be permanent in the Church and which, through the widespread publicity it would provoke, would have an influence upon the whole nation.

There being so little time to give the necessary careful study to such a proposal, a committee consisting of Bishop Darst, Bishop Brent and Bishop Slatery was asked to take the matter under consideration and report to the National Council at its December meeting.

On the subject of Stewardship the conference took action by adopting the following resolution offered by Bishop Tyler:

Resolved, That in view of the splendid progress that is being made by the Kingdom of God on earth and the fine opportunity there is for this Church in these times to assist in conquering the kingdoms of this world for our Lord and Christ, this conference would earnestly request the people of the Church who are not already doing so to consider proportionate giving from their incomes so that the Church shall have ample material means for carrying on its work and thus be freed from the paralyzing effect that the continual need for such means entails.

A telegram of greeting was received from the Brotherhood of St. Andrew, assembled in convention at Albany, to which a cordial reply was sent.

The following resolution bearing on the situation in Japan, offered by Bishop Freeman, was adopted:

Whereas, This joint conference recognizes the urgent need of restoring the institutions of our Church in Japan, believing that in this way the Gospel of Christ and of goodwill is most effectively proclaimed; therefore, be it

Resolved, That the bishops assembled in New York for conference with the National Council, recognizing the need for prompt reconstruction of the Church in Japan, assure Bishop McKim by cable that we pledge our earnest effort to the Japan Reconstruction Committee in the hope that it will bring about the early completion of the fund.

In reporting this resolution the Committee on Findings said: "The foregoing resolution envisions the Church's statesmanlike conception of its obligation to the devastated institutions and

churches in Japan and the determination to lend at this critical time such aid as will confirm to the Japanese people our desire to exemplify the high purposes of our Christian faith. The conference believes that the restoration of our Japanese work is a matter of urgent importance that should engage the unfailing support of every diocese of the Church, and therefore requests that it be considered as an imperative claim during the first six months of 1925."

Meeting of the House of Bishops in New York

THREE new missionary bishops were elected at the special meeting of the House of Bishops in New York, October 8-9, preliminary to the first joint meeting of the bishops with the National Council. The Rev. Eugene Cecil Seaman, rector of the Church of the Holy Comforter, Gadsden, Alabama, was elected to succeed the late Rt. Rev. Edward Arthur Temple, D.D., as missionary bishop of North Texas; the Rev. Dr. Edmund Pendleton Dandridge, rector of Christ Church, Nashville, Tennessee, was elected to the missionary bishopric of Idaho, vacant through the resignation of Bishop Touret, and the Rev. A. A. Gilman, D.D., was elected suffragan bishop of Hankow. (Since the above was written Dr. Dandridge has notified the Presiding Bishop that he can not accept his election.)

Dr. Gilman, who is president of Boone University, Wuchang, was elected in response to a request from Bishop Roots that he be given a suffragan to assist him in the discharge of the rapidly accumulating duties of the important district of Hankow. Bishop Gailor made the gratifying report to the House of Bishops that Bishop Roots had withdrawn his resignation as diocesan of Hankow. With the aid of a suffragan, Bishop Roots will now be enabled to give a portion of his time to the National Christian Council of China.

It was decided to defer the election of a bishop for Mexico. This action

was taken as the result of a detailed report submitted to the House by Bishop Kinsolving of Texas. It appears from this report that under the new constitution of Mexico foreigners are forbidden to engage in religious instruction or educational effort of any kind and are likewise forbidden to own property used for such purposes. The matter of the Church's property has been adjusted, but the more serious question of meeting the requirements of the new law remains to be looked into, as well as detailed matters in connection with several of the Mexican congregations. It was for these reasons that the House of Bishops decided it would be best to defer the election of a bishop for Mexico until the whole situation had been investigated. The National Council has been requested by the House of Bishops to designate two representatives, who, with Bishop Capers, will visit Mexico, inquire fully into conditions there and report to General Convention next October. The request made that Nevada be allowed to remain for another year under the charge of Bishop Moulton of Utah was granted.

Mar Timotheus, Archbishop of Malabar and Patriarch of the Nestorians, was presented to the House by Bishop McCormick and invited to a seat.

At the close of the meeting the House expressed its gratitude for the hospitality shown its members in New York, and adjourned to meet at the next General Convention in New Orleans, 1925.

Brief Items of Interest

At Home and Abroad

IN our September issue an item appeared telling of Bishop Rowe's successful journey to Point Hope, our farthest-north mission in Alaska. The revenue cutter *Bear*, on which he expected to make the trip from Nome to Point Hope, had been wrecked, and for a time it was feared that he would be unable to make the visitation. But the Bureau of Education boat, *The Boxer*, came to the rescue and he was able to complete his journey.

Bishop Rowe found the Rev. W. A. Thomas and his family all well. Mr. Thomas presented a class of twenty-two for confirmation. Tony Joule, the native teacher, had done excellent work. There was no sickness among the Eskimo and they had killed sixteen whales which ensured them abundance of food. In fact everything was in fine shape.

But one element remained to be reckoned with, the weather. In the middle of October a letter dated September 1st was received from the Bishop which said: "The question is how and when am I to get away from here? I have been here now four Sundays. This has been the worst season in the recollection of the oldest inhabitants. Already two steamers have been crushed and lost by the ice near Point Barrow. The *Boxer*, if still safe, is marooned by the ice field. A small boat has just made this mission with some members of the crew of one of the wrecked ships. We are housing them although they fill the house.

"I never saw the weather so bad as it has been on this visit. Every day there are fierce winds from the north, and so cold! I could not keep warm and was laid up for some days by a croupy cold. Am better now but still have a bad cough."

We are glad to know from an Alaskan paper just received that Bishop

Rowe was able to leave Point Hope. He reached Nenana on October 5th, where he preached in the morning and held confirmation in the evening. The following Sunday he was at Fairbanks, leaving there for Seattle, intending to stop *en route* at Anchorage, Seward and Cordova.



A CABLE from Bishop Mosher reports that a heavy typhoon has swept over the mission at Sagada in the mountain province of the Philippine Islands and seriously damaged some of our mission property. The loss is estimated to be at least \$7,500. The cable gives no particulars so that it is not possible to say what buildings were wrecked or damaged. As soon as particulars are received from Bishop Mosher by mail, they will be shared with the readers of THE SPIRIT OF MISSIONS. Meanwhile Dr. John W. Wood asks that we be preparing to stand by Bishop Mosher and the Sagada staff as soon as the exact needs are known.



THE Rev. F. W. Goodman, who has twice volunteered to spend a year at Point Hope, our mission on Bering Sea in Alaska, in order that the missionary at that isolated place might have a furlough, has published a translation of Morning and Evening Prayer and the Service for Holy Communion, together with a selection of the Psalms, in the language of the Tigara tribes of northern Alaska.

This translation will be of special value to philologists, as it goes far toward determining the origin and migration of these people who have lived for unknown generations on the shores of the Polar Sea. What is of greater importance, however, is that the Tigara people, now practically one hundred percent Christians, need no longer be

denied the Bible and Prayer Book in their own language. Further portions of them ought to be translated as soon as possible. The translator of this book has made a splendid beginning. The whole Church is indebted to Mr. Goodman. He should, by all means, be encouraged and enabled to continue his work of translation. The Gospels, or at least one of the Gospels, should as soon as possible be rendered into the Tigara language. That in itself would take two or more years, as the translator is faced with that difficult problem of pioneer work—the rendering into a strange language not only the words but also the ideas underlying the text of the Prayer Book and Bible. His achievement deserves the very best backing of the Church in her missionary work.



IN our account in the October SPIRIT OF MISSIONS of the conferring of the degree of "Bachelor of Christian Education" at the School for Christian Service, we inadvertently alluded to it as the "School for Social Service." This is incorrect. The full name of the institution in question is "The School for Christian Service and Deaconess Training School of the Pacific." The School is located at Berkeley, California, and is under the supervision of Deaconess Anita Hodgkin, to whom we express our regret for this inaccuracy.



A VISITOR from China at the Church Missions House has called our attention to an error in the October issue. The pictures of convalescent patients and men learning to make Christmas cards which appeared in Dr. James's article on *China Old and New*, were taken at the Little Factory and not at the House of the Merciful Saviour. The Little Factory is an admirable work for men conducted by Mrs. Bliss, wife of the doctor in charge of the men's department of the Church General Hospital, and we trust she will

heap coals of fire on our heads by sending us in the near future an article about her work.



EVERYBODY at our outstations in the Shanghai district is well and at work in spite of the war. At the three hospitals, St. Andrew's, Wusih, St. Luke's, Shanghai, and the Church Hospital, Zangzok, our doctors are doing a great deal of work for wounded soldiers. Bishop Graves says that when the Chinese soldiers are wounded the Chinese authorities seem to wash their hands of them. "At Soochow there are more than a thousand wounded in the hospitals. Mr. Cox and Mr. Borman and some other foreigners meet the trains and put the men on stretchers to be taken to the hospitals. They say that the Chinese at the station will not handle these wounded men or the bodies of those who have died, and the foreigners have to do it themselves, and yet people will tell you that the Chinese have a good enough religion of their own."

Books Received

The Kingdom Without Frontiers. Hugh Martin. The Macmillan Co., New York. \$1.00.

Wilfred Grenfell. Basil Mathews. George H. Doran Co., New York. \$1.50.

Needlework in Religion. M. Symonds and L. Preece. Sir Isaac Pitman and Sons, Ltd. New York and London. \$6.50.

Was Holy Communion Instituted by Jesus? Rev. Douglas S. Guy, B.D., George H. Doran Co., New York. \$2.50.

Gospel at Corinth. Rev. Richard Roberts. The Macmillan Co., New York. \$1.75.

Liberalizing Liberal Judaism. James Waterman Wise. The Macmillan Co., \$1.50.

Morning and Evening Prayer and the Holy Communion Together with Selections of the Psalms, Translated into the Eskimo Language of the Tigara Tribe of Arctic Alaska. Rev. Frederick W. Goodman. Fisher and Thul. New York.

Sanctuary of the Church's Mission

LORD, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O use me, Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

✱
THAT it may please Thee to move Thy people freely to give of their substance for the increase of Thy Kingdom and the salvation of all men:

We beseech Thee to hear us, good Lord.

That it may please Thee to comfort and uphold those who forsake all to follow Thee, giving them cheerful courage and a good hope because of Thy Word:

We beseech Thee to hear us, good Lord.

That it may please Thee to send out Thy light and Thy truth into the dark places of the earth, and by the breath of Thy lips to destroy the habitations of cruelty:

We beseech Thee to hear us, good Lord.

✱
ALMIGHTY GOD, Who hast made us to dwell in this good land, enable us to do our full duty to Thee and to our country, our neighbors and ourselves. Make us faithful, zealous, generous and unselfish, ever ready to give of our means and our service in every good cause. Give us grace to bear the burdens of others, those known to us and those unknown. Keep us from being cast down by anxiety, and enable us to cheer and comfort all those who are about us. Show us at all times what is our duty, and strengthen us to perform it: through Jesus Christ our Lord. *Amen.*

(Rt. Rev. Charles Fiske, D.D.)

✱
OGD, Who, through the life and preaching of the blessed Apostle, St. Paul, and of all Thy faithful disciples, hast caused the light of the Gospel to shine throughout the world; grant, we beseech Thee, that we and all Thy people, having their wonderful devotion in remembrance, and being inheritors of their labors, may show forth our thankfulness unto Thee for the same by a like faithfulness in service for the conversion of our fellow men; through Jesus Christ, our Redeemer and Lord. *Amen.*

✱
OMOST merciful Father, we confess before Thee that we have done little to spread Thy Gospel and to extend Thy Kingdom among the people who know not Thee. Our love for the perishing world has been cold, our prayers have been feeble and our gifts unworthy. We have not loved Thee as we ought, nor our neighbor as ourselves. Hear us, O Lord, and when Thou hearest forgive. Cast us not out from Thy service, but of Thy mercy pardon all that is past and quicken us by the Holy Spirit to living faith and burning zeal, through Jesus Christ our Lord. *Amen.*

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

Progress of the Kingdom

THERE have been rumors in circulation to the effect that the National Council has been and is **Concerning the Debt** piling up indebtedness, and fears have been expressed that the national Church is facing bankruptcy. These rumors and fears are utterly unfounded, as will be seen by reference to a statement of facts in another column regarding the indebtedness of the national Church.

The Missionary Society has an indebtedness of about \$900,000, a large sum, but relatively small when compared with the total of invested funds and the value of property owned by the Society throughout the world. This indebtedness was inherited by the National Council. It has not been increased. On the contrary, it has been slightly decreased. In every annual budget of the National Council there has been an item covering part of the debt, and if the offerings for the work of the national Church had continued on the scale of those of 1920 the total indebtedness could have been almost wiped out.

It has not seemed wise to the National Council to withdraw from any part of the mission field or to curtail any of the work or to cripple the efficiency of any of the departments in an effort to pay off this indebtedness. There has been every effort to be wisely economical, but it was felt, and is still felt, that it would not be a wise policy to pay the debt at the expense of the work. The larger part of the indebtedness was assumed for the very purpose of maintaining the work in China without damage or curtailment. If it was necessary and wise to save the work then, it is just as necessary and wise now. Most of the balance of the debt

represents the cost of the great movement known as the Nation-Wide Campaign, a movement from which the Church everywhere has derived great benefit. Indeed, it is demonstrable that the parishes and dioceses have benefited vastly more in income as a result of this movement than has the national Church. Where would be the justice of cutting down the national work to pay this portion of the debt?

It is further very doubtful whether a curtailment of the national work and of the activities of the departments of the Council would result in any reduction of the debt. In the first place, it is quite possible that those specially interested in pieces of missionary work and organizations from which support would be withdrawn might simply shift their giving from the quotas to these particular objects. In the second place, if all the great work of promotion now conducted by the National Council were abandoned, or even only crippled, it is probable there would be a falling off in offerings. At any rate, it is believed that radical retrenchment in the national budget would mean a serious reduction of income and such a loss of morale as in the long run would completely defeat the purpose of the retrenchment.

In this connection it is to be remembered that the income of the National Council from all sources other than legacies and interest on investments was \$300,000 larger in 1923 than in 1922. This is taken as an indication that the tide has turned and that it may be reasonably expected that the total offerings for the general work will increase. If they do, the debt will surely be paid off. For, when adopting the budget for 1925, the National Council, in addition to making an appropriation

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for a portion of the debt, adopted a resolution to the effect that all savings and all surplus of receipts over expenditures should be devoted to payment of debt. The payment of the debt is dependent upon increased offerings, and it is believed that if the people of the Church clearly understood the situation the necessary increase would be promptly forthcoming.

(This editorial will appear also in THE CHURCH AT WORK.)

THERE is every promise that the whole program of the Church will move forward with increasing success in the fact that for the first time since the reorganization of the Church in 1919 the members of the House of Bishops and of the National Council have met in joint conference. Some of the bishops are important members of the Council and all bishops throughout the Church have from time to time been consulted by the National Council and have aided in solving its problems. Thus there never has been a time when there was any lack of accord or indirect coöperation. This, however, cannot compare with the gathering of both great groups around a single council table, all contributing toward the solution of the great mass of difficult and perplexing problems continually confronting the leadership of the Church.

The joint conference was called to consider the program for the next triennium in the light of the experience of the last.

In every particular the conference was a success. There was frank discussion of many problems and a new comprehension upon the part of all who participated of the necessity for complete coöperation between the bishops, who with their dioceses are responsible for the support of the national administration, and that administration, which looks out upon the whole world as its parish.

No better proof of success need be given than that it was unanimously recommended that similar conferences be called from time to time in the future.

The House of Bishops and the National Council as a unit agreed upon the preëminence of missions as the business of the Church. At the same time there was manifest a unanimous acquiescence in the new mode of administration which through the agencies of the National Council has guided the destiny of the Church since 1919.

The limelight was thrown upon one after another of the plans and projects of the Council, the only eagerness of all concerned being to insure that all of these be planned upon economic and commonsense principles and carried out with administrative efficiency. From the whole tone of the conference it may be asserted that the organization devised in 1919 has justified itself in the eyes of the whole leadership of the Church, all at the same time eagerly uniting to profit by the experience of the past.

All around the table ran a splendid optimism, with the bishops unanimously resolved to present to the Church an expression of their own confidence as well as an appeal for intelligent and deepened interest above everything else in the Church's program. In this they echoed a kindred spirit revealed unmistakably in the meeting of the National Council which preceded the joint conference. One after another rectors of great parishes and bishops of outstanding dioceses declared their confidence in the future of this program and quoted signs from many parts of the field of an awakening zeal and a growing enthusiasm.

Against this fine spirit depressing fiscal details could not prevail. And even fiscally there was found to be no basis for depression, pessimism or gloom. There was a militant note in the National Council itself, and among the bishops themselves, that grew into a great optimistic chorus when these two bodies united their forces.

Details of all three sessions appear in this issue of THE SPIRIT OF MISSIONS, and its readers cannot fail to catch something of this new spirit born of more intimate coöperation and with renewed zeal and consecration fall in line now behind their leaders to make history as their Church presses on to fresh conquests.

WE are very happy to present this month the first of two articles by Mrs. John McKim, wife of the Bishop of North Tokyo, giving in happy vein her impressions upon arriving in Japan as the bride of one of the most distinguished missionaries in the annals of the Church.

Mrs. McKim has been an indefatigable traveler, and Japan was not unknown to her. Naturally, the outlook differs as between the point of view of the tourist and that of one who now permanently links her life with the people among whom Bishop McKim has labored for nearly half a century.

All who read will feel the instinct for the mission enterprise in the mind of the writer, and not only Japan but the whole far-reaching missionary project of the Church will gladly welcome one who brings a real enthusiasm and a capacity to serve. THE SPIRIT OF MISSIONS trusts that Mrs. McKim, as the spirit moves her, will interpret the mission work unfolding before her eyes for the readers of this magazine.

ONE gets a vivid impression of vast distances, of lonely vigils, of consecrated workers, remote from all the life they have known, in Archdeacon Drane's story of an Alaskan summer trip told in this issue. He tells of a pastoral jaunt of 880 miles there and as many back, an astounding distance and typical of the great field in which he works.

All along his way came a succession of contacts with many sorts of peoples,

now in groups, now isolated, all eager for just such a visitor. Now a baptism, now a wedding, now a gasoline engine to be conquered, now a roof to be repaired, always the campfire and meals to be prepared. In the comfortable homeland, safe in the cushioned pew, are we not all too unmindful of the men and women who in our names endure and persevere?

What a privilege to pray for them, to give with sacrificial zeal, that the great campaign they carry on be furthered with ever-increasing faith and power!

When the cause of missions fails to touch the Christian mind and conscience, then certainly the whole spirit of romance, the love of adventure, capacity for high enterprise, will have died out of the human heart.

THE value of our boarding schools for Indians in Alaska cannot be questioned. Archdeacon Drane believes that the training of the younger generation lies in our great mission to these kindly and receptive people, and the results already achieved amply bear out his judgment. All our mission schools have done notable work in changing the lives of the communities in which they are situated, but our boarding schools have naturally led in this respect. At Christ Church Mission, Anvik, Dr. Chapman has seen an almost unbelievable transformation in the people among whom he has lived for thirty-seven years, and St. Mark's at Nenana has given many notable instances of the value of the Indian boarding school. Among them we have in mind a boy from Fort Yukon who is fast qualifying himself to be a physician among his own people, and another, from the valley of the Tanana, who is now a clergyman and our missionary at one of the most isolated stations in the interior of Alaska. Work which produces such results should be expanded and sustained by the coöperation of the whole Church.

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

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

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

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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The Rev. Loaring Clark, D.D., General Missioner Lawrence L. Gaillard, General Secretary
Miss Jean W. Underhill, Speakers' Bureau

THE WOMAN'S AUXILIARY

Miss Grace Lindley, Executive Secretary
Mrs. George Biller, Organizing Secretary Miss Laura F. Boyer, Assistant Educational Secretary
Miss Emily C. Tillotson, Educational Secretary Mrs. G. B. K. Wade, Supply Secretary
Miss Ellen I. Flanders, Office Secretary

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

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.

Meeting of the Council

THE members of the Council showed their sense of the importance of the series of meetings which began on October 7th at the Church Missions House, New York, by an unusually full attendance. Only two of the members were unavoidably absent.

The interest of the members naturally centered in the discussion on the financial situation. This subject is treated at some length elsewhere in this issue. Bishop Gailor made an eloquent plea to the members of the Council that they should not be unfaithful to Almighty God by feeling discouraged or pessimistic about His work. Later in the meeting this appeal was strengthened by encouraging messages from several members of the Council who gave instances of an awakened sense of responsibility for the furtherance of the Church's Mission in the fields they represented. In this connection it was felt that a strong and clear statement should be made to the Church and a committee was appointed for that purpose. The result of its deliberations will be found on page 685.

The Executive Board of the Woman's Auxiliary sent the following assurance of coöperation to the Council:

We, the members of the National Executive Board of the Woman's Auxiliary, are deeply concerned over the grave financial situation facing the National Council.

We are even more alarmed by the probable cause of the situation than we are by the possible effect upon the Program of the Church. Believing that the apathy of many Church members is due to failure to use the power of Christ to meet the needs of the world today, and, conscious of our own luke-warmness, we have dedicated ourselves anew to our Saviour and will strive to give proof in our own lives of our conviction that He is the only way of life.

Further, we offer, with your approval,

to try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the world.

Finally, we declare ourselves willing and ready to coöperate in any plans which the National Council may set before the Church to meet the immediate emergency.

The President appointed a committee to draw up a suitable reply to this communication and the committee brought in the following which the President was asked to transmit to every member of the Executive Board.

The National Council has received with warm appreciation and gratitude the expressions of the Executive Board of the Woman's Auxiliary, relative to the present financial situation facing the National Council, together with their assurance of sympathy and loyal coöperation.

The Council notes with sincere approval the intuitive perception by the members of the Board of what the council believes with them are the underlying and spiritual causes of the seeming apathy of "many of the members of the Church" towards this situation, and gladly accepts the Board's offer to arouse the women of the Church to the facts in the case in every way within their power.

The Council fully recognizes the inestimable value of the contributions in prayer, in example and in effort which the women of the Church have made in every enterprise of the Church throughout the past; and assures the Auxiliary of its desire to use the women of the Church in any plans

THE SPIRIT OF MISSIONS

which may result from the joint conference of the House of Bishops and the National Council, now pending.

At a recent meeting of representative clergy and laity of our Church in conference with national officers of the Near East Relief, the Bishop of Georgia, the Rev. Dr. Stewart of Evanston, Illinois, and Mr. Burton Mansfield were appointed a committee to bring before the Council the heavy responsibility resting upon Christians in America to carry on the work of ministry to little children so nobly begun. There are still many thousands of children in orphanages and refugee camps who must be fed, clothed and educated. The committee was deeply impressed by the recent adoption of a definite program of religious nurture by the Near East Relief, whereby these helpless wards are to be brought up in the faiths of the religious Communions to which they belong by birth, with the cooperation of the ecclesiastical authorities of such Communions. The above committee presented the following resolutions:

Resolved: That the National Council of the Church indorses (anew) the work of the Near East Relief and commends to all the clergy and laity of this Church the program of the Near East Relief, which includes a threefold ministry to the bodies and minds and souls of these little children.

Resolved: That the President of this body be respectfully requested to appoint from this Council a committee to be known as the Near East Advisory Committee of the National Council with power to add to its membership, which committee shall serve as representative of this body in all matters involving relief of our Christian brethren in the Near East.

The treasurer reported that the total receipts in cash and pledges so far received for the Japan Reconstruction Fund amounted to \$641,000. The diocese of Pennsylvania is making a determined effort to raise \$350,000 for this fund, of which \$35,000 is now in hand. It has been decided to enter into an interdenominational campaign in New York for St. Luke's International Hospital, Tokyo, to culminate in December. It is interesting to recall that on July 1st, the day on which our Congress passed the Exclusion Act, the Japanese government sent a gift of 155,000 *yen* to St. Luke's.

Department of Missions: An item of \$4,000 was included in the budget to cover the salary of the Bishop-suffragan of Montana for a year. The district has recently lost \$70,000 of its endowment fund, in a manner

which could not have been guarded against. Bishop Faber addressed the meeting and pointed out that with such a loss it seemed impossible to carry on without some help.

November 8, 1924, will be the fiftieth anniversary of the consecration of the first Bishop of Haiti. (THE SPIRIT OF MISSIONS for October contained an article by Bishop Carson on Bishop Holly.) On that date Bishop Carson hopes to lay the cornerstone of the new Church of the Holy Trinity in Port au Prince as a memorial to Bishop Holly, and he has asked that a representation from the Council may be present. The President of the Council and the Secretary of the Department of Missions were authorized to arrange for such a representation, if possible, and the following message was sent to the Church people of Haiti:

Resolved: That the Department of Missions sends its hearty congratulations to the Bishop, the clergy and the Church people of Haiti upon the completion of a half century of Church life. It hopes that the services commemorating the consecration of The Right Rev. Theodore Holly, D. D. on November 8, 1874, as Haiti's first Bishop, will bring happiness and renewed purpose and zeal to all those who today are carrying on the work he so well began.

Department of Religious Education: The resignation of the Rev. William E. Gardner, D.D., Executive Secretary, was received with many expressions of deep regret. Dr. Gardner reviewed briefly the work his department had achieved and said that after fifteen years as a secretary to the administrative body of the Church he felt that for the remainder of his life he ought to devote himself to the office of a priest. He has accepted a call to the Church of the Messiah, Boston, and will enter on his new duties on the ninth of November. The Council appointed a committee to draw up a suitable expression of its appreciation for his service. This we hope to print in a future issue.

The resignations of Dr. Bradner, Miss Hall and the Rev. Paul Micou were also regretfully accepted. The two former are resigning on account of ill health. Mr. Micou has accepted a call to a church in Pennsylvania.

In response to a request from the International Committee of the Y. M. C. A., Mr. Harper Sibley was appointed representative of the council to confer on work among students and young men.

The secretary described the progress of what is known as the Young People's Movement in the Church and told of the Handbook which his department had issued as a guide to associations of young people.

THE NATIONAL COUNCIL

Field Department: Reports on the Church Service League by Dr. Milton and the American Church Institute for Negroes by Dr. Patton were presented. The appointment of the Rev. M. S. Barnwell as Field Secretary in the Eighth Province was confirmed and the resignation of the Rev. J. A. Schaad was received. Both of these events received fitting comment in the October SPIRIT OF MISSIONS.

The secretary spoke highly of the valuable services given by the associate field secretaries, who receive no remuneration, and said that the formation of a like group of associate missionaries was in contemplation. The name of the Commission on Preaching Missions has been changed to Commission

on Evangelism. The Rev. John I. B. Larned was elected a General Secretary of the department.

Department of Publicity: The secretary spoke of the increased demand for *The Church at Work*. It was determined, in the interests of economy, to limit the issues for the coming year to four instead of five as hitherto.

Department of Social Service: The secretary reported two highly successful conferences, one at Toronto where representatives of the Canadian Church and our own Church met to confer on the general work, and one on the rural work at Racine.

Missions and Church Extension

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

Meeting of the Department of Missions

THIS department as usual met on the day preceding the meeting of the Council. In his opening address the executive secretary gave reassuring news from China. There had been no damage to property by the military forces which attacked Shanghai except at Quinsan, where our church was seized and the food supplies of the Chinese clergyman in charge were confiscated.

Several items from Alaska call for comment, such as the burning of the Mission House at Fort Yukon and its rebuilding (already noted in our columns), the resignation of Miss Gunz in view of her approaching marriage, and the transfer of Miss Barlow from Alaska to Liberia. Miss Barlow has given ten years of faithful work to the hospital at Ketchikan and it is a satisfaction to know that her services will not be lost to the missionary cause. Miss Gunz, who has been for four years connected with the hospital at Fort Yukon, has been a most helpful and efficient member of the staff and her resignation was accepted with much regret.

In China gifts had been received from relatives in this country to build houses for Dr. Tucker and Dr. Morris of St. Luke's Hospital, Shanghai, to cost \$11,000 each. When these houses are no longer needed by the doctors in question, they will become the property of the Shanghai Mission.

The China Medical Board offered to give \$9,000 in gold for the enlargement of St. James's Hospital, Anking, provided the hospital furnished another \$9,000 for this purpose. This offer was gratefully accepted. Friends of the hospital in this country have raised the necessary sum so that the enlargement of the women's ward and the rebuilding of the out-patient department can be put

in hand at once.

The Bishop of Cuba was authorized to accept a gift of nine hundred square meters of land in Moron on which to erect a church. This is the contribution of a business man, Col. Tarafa, to the work of Archdeacon McCarthy of Camaguey. The secretary was asked to express the thanks of the department to Col. Tarafa.

Mrs. Loring Clark reported that the committee on literature for the blind had, with the approval of the Church Pension Fund, arranged to issue a special edition of one hundred hymns.

The resignations of Mr. John R. King as treasurer of the missionary district of Cuba and Mr. Welton E. Johnson as treasurer of the missionary district of the Panama Canal Zone, were received. The President was requested to transmit to Mr. King and Mr. Johnson the appreciation of the Council for their services.

For nearly a quarter of a century Dr. Brandreth Symonds, the chief medical examiner of the Mutual Life Insurance Company of New York, gave his services unstintedly to the Department of Missions as its medical adviser. Dr. Symonds has recently died, and the department, speaking on behalf of its staff of missionaries throughout the world, wishes to express its gratitude for his life and work.

Twelve new missionaries were appointed to the distant missions as follows: Alaska, Miss Elizabeth S. Kellogg, Miss Mary E. Ryder; Anking, Miss Lila S. Stroman, Miss Mollie E. Townsend; Hankow, Mr. John Delmore Mowrey; Liberia, Miss Grace E. Meyette and Mr. Leo A. Meyette; Shanghai, Mr. E. K. Banner, Miss Anne Lamberton.

THE SPIRIT OF MISSIONS

Educational Division

William C. Sturgis, Ph.D., Secretary

Our Bargain Counter

A RECENT inventory of the books and pamphlets published by the Educational Division shows that we have a surplus stock of certain titles. In order that these books may have as wide a distribution as possible and in order to relieve our very badly congested stock room it has been decided to offer the books listed below at very greatly reduced prices. Among these books will be found many dealing authoritatively with world problems and relations from a Christian point of view; booklets of prayers and devotions which will give a renewed meaning to the adventure of the missionary en-

terprise; readable and vivid biographies; and books for boys and girls.

As the number of copies of each book is limited and as the books will not be reprinted it is urged that you send in your orders at once.

For your convenience in remitting, a dollar bill will buy three 35c books, four 30c books, five 25c books or six 20c books. A complete set of these books may be had for \$7.50.

For suggestive groupings which are offered at special rates see the advertising pages.—W. E. L.

Title	Regular Price	Special Price
An Officer of the Line	\$.25	.15
Call of a World Task, The— <i>Murray</i> .....	.40	.25
Call of the King, The— <i>Giles</i> .....	.30	.15
Century of Endeavor, A— <i>Emery</i>	1.50	.75
Christian Americanization— <i>Brooks</i> .....	.40	.25
Christianity and Civilization .....	.50	.25
Church Dictionary .....	.25	.15
Church's Life, The— <i>Sturgis</i>	1.00	.50
Emergency in China, The— <i>Pott</i> .....	.40	.25
Good News for the World .....	.10	.05
Helping Hand in the Sunrise Kingdom— <i>Osgood</i> .....	.15	.10
His Star in the West— <i>Giles</i> .....	.40	.25
Hobart, John Henry— <i>Emery</i> .....	.20	.10
Honorable Little Miss Love— <i>Newbold</i> .....	.35	.20
How Can We Know the Way— <i>Jeffreys</i> .....	.60	.35
Japan— <i>Murray</i> .....	.60	.35
Japan—Advancing Whither .....	.50	.25
Japanese Girls and Women— <i>Bacon</i> .....	.70	.40
John Henry Climbing the Upward Path— <i>Gardner</i> .....	.10	.05
Light of the Word, The— <i>Speer</i> .....	.40	.20
Mañana— <i>Osgood</i> .....	.20	.10
Missions According to the Bible .....	.25	.15
Modern Heroes of the Mission Field— <i>Walsh</i> .....	.40	.25
Neighbors .....	.60	.35
New World, The— <i>Gray</i> .....	.50	.30
Pen Sketches of Medical Missions in China— <i>Jefferys</i> .....	.15 }	.20
Two Plays from the China Medical Mission— <i>Jefferys</i> .....	.25 }	
Potter, Henry Codman— <i>Hodges</i>	1.00	.75
Prayers and Supplications .....	.10	.05
Primary Mission Stories— <i>Applegarth</i> .....	.75	.50
Simon Peter, Rock— <i>Sturgis</i> .....	.40	.25
Sketch of Chinese History— <i>Pott</i> .....	.75	.40
Joseph Smith, Jr., Translator .....	.10	.05
Story of the Church in China— <i>Gray</i> and <i>Sherman</i> .....	.50	.30
Studies in the Gospel: St. Matthew .....	.15 }	.15
Studies in the Gospel: Revelations .....	.10 }	
Task of the Church .....	.25	.15
Then and Now— <i>Hobart</i> .....	.30	.15
They That Sat in Darkness— <i>Sugiura</i> .....	.25	.10
Warfare— <i>Osgood</i> .....	.15	.05
Yin Teh Sin (Life of Bishop Ingle)— <i>Jefferys</i> .....	.50	.30

Our Lending Library

MANY years ago the Library at the Missions House established a fund for maintenance consisting of annual subscriptions of \$1.00 each from a few friends. Although this fund amounts to only about \$30 a year, it is a very real help in keeping the Library up to date. The Council allows us \$1,250 a year for the various expenses connected with the Library and the exhibits; but, of this, only \$500 are available for the purchase of books by the Department of Missions. The balance has to be applied to the needs of the other Departments in the way of new books; to the purchase of exhibit material, historical records, photographs, etc.; and to the general upkeep of the Library. With the drastic cuts now being made in appropriations, it is more than possible that the small sum allowed annually for the purchase of books may be further reduced.

Everyone knows the cost of books nowadays, but few people realize how many books have to be available for students of Missions. Most of these, of course, are "background" books—geographical, travel, description, now and then a novel—all essential to an understanding of countries and races which come within the scope of the Department of Missions. On China alone, just now, the books are legion; the illus-

trated ones (most in demand) are very expensive; they should be in our Lending Library if only for the reason that most of our intelligent readers are not within range of any large and comprehensive Public Library. We have to let many valuable books go by simply because we haven't the money to buy them.

For this reason I am again begging those who are interested in world affairs to contribute a dollar apiece to our Library fund. No special privilege attaches to these gifts, except that of enabling the Library to be of more use.

Another suggestion may prove valuable to us. There are numbers of rich people in our Church who regularly buy expensive books of travel, biography, etc., and, having read them, consign them to their library shelves without a further thought. The chances are that those books are never looked at again, and the owners might be willing to present them to the Missions House Library. Unfortunately those are, as a rule, just the people who never read *THE SPIRIT OF MISSIONS* and will, therefore, fail to read what I am writing. Some of their humble friends, however, may read it, and, if they do, they might pass on the suggestion the next time they are in the library of their rich friend.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

Near East and Other Notes

DR. EMHARDT'S Report of his extended trip was carefully considered by the National Council. As the Council's "Official Representative to the Churches of Europe and the Near East," his trip was of the greatest importance in relation to the work of the Church among the foreign-born here. The Council ordered the printing of the Report and took action to carry out some of its far-reaching recommendations.

Archbishop Mar Timotheus, representative of the Patriarch of the Assyrian ("Nestorian") Church, was received by the House of Bishops. The National Council acted upon a Memorial presented by him. This Memorial requested that our Church send educational chaplains to Mesopotamia, as has already been done in Jerusalem. He also requested that his few clergy and congregations in America be taken in some way under the care and discipline of our Church. On these negotiations depends largely the saving of the Assyrian race and church.

THE Department of Missions gave a partial scholarship for the education of

Joseph Orlando of Hartford, Conn., a boy brought up in our Italian church there. He is the only Italian now preparing for the priesthood. It is hoped that this action will encourage our Italian clergy to strive hard to find and present other candidates and awaken interested church people to provide them with scholarships. There is an appalling need of priests who can speak Italian.

THE Girls' Friendly Society, under the leadership of Miss Dunn, has grasped its opportunities in many sections of the country, and is showing real practical friendship to girls of foreign race. It is hoped that all Young People's societies will show like action.

WE earnestly urge that everyone in the least interested in learning how to work and pray for these our neighbors, should order at once (free) *How to Reach the Foreign Born* (pamphlet No. 1520), and the intercession leaflet, *For Ourselves and Neighbors* (No. 1539).

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Meeting of the National Commission on the Church Service League

ON September 29 and 30 representatives of all the organizations which compose the Church Service League met at the Church Missions House, New York. The bodies participating were the Woman's Auxiliary, Church Periodical Club, Daughters of the King, Church Mission of Help, Guild of St. Barnabas for Nurses, Churchwomen's League for Patriotic Service, Brotherhood of St. Andrew and the Girls' Friendly Society. Dr. Milton (in the chair), Bishop Cook of Delaware, the Rev. R. Bland Mitchell and the Rev. A. R. McKinstry represented the Field Department. Mr. Lewis B. Franklin and the Hon. Ira W. Stratton, members at large, also attended, and a number of representatives of diocesan branches were present by invitation.

The meetings were interesting, lively with discussion and marked by definite results which we believe will further the work of the Church Service League.

After the budgets for the coming year had been discussed, on motion of Mr. Stratton, the following resolution was adopted:

RESOLVED, That the Commission request the Field Department to make public utterance, in connection with the Budgets of the various coöperating organizations, stressing the large amount of volunteer work done without pay.

Dr. Milton voiced two growing convictions: (1) If we really believe in the principles of the League we have reached the point where more direction is necessary; and (2) There should be an annual meeting in the dioceses to permit parishes to send their delegates from the working organizations. This affords proper opportunity for the reporting of service in the five fields and for exhibits of the same. There is also need of developing the League's ideals in the rural sections of the Church.

The Secretary, the Rev. A. R. McKinstry, reported a rather extensive correspondence with the field since the last meeting of the Commission. In some instances misunderstandings had been eliminated and the work visibly strengthened.

Acting upon the authority of the Commission an outline for conferences had been drawn up and either courses or conferences were held in many Summer Schools. There is no more vital matter before the Commission than this subject of education through the channel of the Summer Schools.

It was felt to be absolutely essential that a comprehensive program of work and serv-

ice be completed and put into circulation in the early spring. Such a program would be the crux of the whole matter, to speak generally. The demand for more leadership from this Commission is the result of a desire from the field for something to do in the five fields of service. The whole subject of parish programs is apparently coming more and more to the attention of the Church, and it was therefore decided to place in the field in the early spring a comprehensive program of work and service in the five fields as suggestions to dioceses and parishes in the building of their programs of service.

The Secretary emphasized the following points as the backbone principles of the Church Service League:

- (1) Parish Council thoroughly organized.
- (2) Parish Program comprehensive in scope.
- (3) A division of responsibility among organizations and individuals for the purpose of carrying out of the Parish Program.
- (4) A spirit of fellowship and sympathetic coöperation in the light of a common goal.

Urged by Bishop Cook the Commission voted to endeavor to have the Church Service League discussed at the meetings of the Provincial Synods during the coming year. It was felt that this was the proper place to introduce it to the field. Bishop Cook suggested that a model ordinance be drawn up and presented before the Synod meetings asking for the creation of a Provincial Commission on the Church Service League, which would work in coöperation with the National Commission and help interest the dioceses in forwarding the aims of the League. It was decided to adopt this plan as a part of the League's general promotional scheme for 1924-25.

In order that misunderstandings concerning the Church Service League might be removed the Chair urged the Commission to restate its aims and principles in attractive form and asked that interesting publicity be gotten up to demonstrate the operation of the Church Service League in (1) rural parishes, (2) moderate sized parishes, (3) large parishes. In addition to this it was suggested that practical demonstration on paper should be provided to show the op-

THE NATIONAL COUNCIL

eration of a Parish Council and the way to develop a parish program. The Commission adopted this suggestion.

In order to satisfy the demands for closer contact between the National Commission and the field the following was adopted:

Resolved, That a Committee of Advice and Information be appointed by the Chairman of the Commission to cooperate with the Secretary of the Commission in solving problems which arise between meetings of the National Commission.

The Rev. A. R. McKinstry, Mrs. A. S. Phelps, Mrs. John M. Glenn and Mrs. Theodora Wade were appointed.

The Chair explained how the Commission is handicapped in carrying out its work properly, especially in getting in touch with the field, because of the lack of funds. The present appropriation from the National Council amounts to but \$200 annually. This is a tremendous handicap. Upon Mr. Mitchell's suggestion the following resolution was adopted:

In view of the increasing demands placed upon the Commission for publicity and field work, be it therefore resolved that the National Commission request an appropriation from the National

Council of not less than \$1,200 for 1925.

It was moved, seconded and carried that the Chairman and the Secretary of the Commission be empowered to select competent men and women throughout the Church as workers in the field.

In answer to a request for a statement from the Commission on its attitude towards young people in the Church, the following was adopted:

Resolved, That the Executive Secretary of the Department of Religious Education be asked to appoint a committee of young people to meet in conjunction with a committee appointed by the Commission for the purpose of ascertaining whether the strength of the Church's youth may be expressed through the five fields of service suggested by the Church Service League.

The Commission feels that the responsibility for nurturing the Young People's Movement falls logically under the Department of Religious Education. However, the Church Service League has always expected that the young people would have a share in working through the five fields.

A committee was appointed for the purpose of arranging an interesting program at the next General Convention at New Orleans.

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 737.

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

ALASKA

Rev. R. G. Tatum (Province 4).
Miss Susan E. Smith (Province 4).
Miss Lottie de R. Cotchett (Province 4).
Miss Alice Wright (Province 5).

CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Prof. C. F. Remer, Ph.D. (Province 1).
Mrs. Paul Maslin (Province 2).
Dr. Walter H. Pott (Province 2).

CUBA

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

JAPAN

Bishop H. St. G. Tucker (Province 3).
Rev. R. W. Andrews (Province 8).
Miss B. R. Babcock (Province 7).
Rev. J. H. Lloyd (Province 3).
Miss Gladys V. Gray (Province 5).

LIBERIA

Mrs. E. M. Moort (Province 3).
Miss Mary W. McKenzie (Province 4).

MEXICO

Mrs. Ralph Putnam (Province 7).
Miss Martha Bullitt (Province 2).
Mrs. Charles H. Boynton (Province 2).
Miss Genevieve Crissey (Province 2).

NEGRO

Archdeacon Russell (Province 3).
Mrs. A. B. Hunter (Province 2).

THE SPIRIT OF MISSIONS

Publicity Department

The Rev. Robert F. Gibson, Executive Secretary

Progress in Publicity

THERE has been a remarkable growth in the circulation of *The Church at Work*. The circulation of this paper is based solely on orders and requisitions from the field. No papers are sent out unless asked for. The total of requisitions for the First Program Number in the fall of 1922 was 450,348; for the corresponding number in 1923 it was 510,717; for the corresponding number this year (the last issue) it was 568,868. How close this comes to a "saturation" of the field may be judged by a comparison with the estimated number of families in the Church. If we count two communicants to a family there are 572,000 families.

An effort is being made to put *The Church at Work* on a subscription basis at the price of 10 cents per year. The dioceses have been asked to carry a subscription printed on the pledge cards used in the Every Member Canvass. Forty-three dioceses have agreed to do this in the approaching Canvass.

THE SPIRIT OF MISSIONS has been growing

in circulation steadily though slowly. The September edition was 33,551. The corresponding edition in 1921 was 30,900. There was an extra edition of 126,000 of the Lenten Offering Number sold this year.

The National News Bureau has been developing its policy of handling its news service through correspondents in the field. It now has correspondents in 67 dioceses and districts.

Publicity activity in the dioceses has shown extensive development. Five years ago there was no definite publicity organization in any diocese. There are now publicity organizations of some sort in 70 of the dioceses and districts. There is definite publicity activity in all of the dioceses and districts. There are diocesan papers in 77 dioceses and districts, with a total combined circulation of more than 210,000. About 600 parishes have publications of their own, varying in character from a single sheet or card to a magazine rivaling a diocesan paper.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Something Definite and Concrete

ONE of the standing objections to social service in the Church is that it does not offer something definite and concrete to do, but rather invites the consideration of general problems and general principles. The inference is that general problems and general principles are not seriously part of the work.

We should like to challenge that idea.

Of course there should always be expression in the line of some specific activity, but who knows better than the local community whether it should start a dental clinic or a Church Mission of Help office? It is the local group that decides the concrete program and that program must be built upon the local needs.

But is there no place for the consideration of great problems in the solution of which the local group may be able to do very little of specific activity? Take housing, for instance. What can a parish group do about the housing situation? Very little perhaps, but it is a worthwhile consideration just the same.

For a study of housing will do two things

for a group. In the first place, it will open up associated problems. For example, a recent study shows that immigrant mothers, under poor housing conditions, suffer glandular disturbances and produce defective children who are today a problem for the courts, the psychiatrists and for society as a whole.

Or again, the growth of dance halls in the large cities brings in its train problems of immorality, bootlegging, strained relations between parents and daughters as to money spent on pleasure, late hours, and undesirable associates. But basically the dance hall is the product of the housing situation. The people of New York City do not spend \$5,000,000 a year in dance halls because they prefer to dance there. The point is that crowded quarters at home compel them to go to the commercialized dancing centers if they want to dance.

Just in those few ramifications then we have traveled over a big field. We have extended our knowledge of what is involved and we have perhaps found some one aspect that we can take up, realized the plight of some individual or family whom we can help.

The other thing such a study does for us is to stimulate our sense of social responsibility, to make us comprehend the staggering size of this and similar problems, to make us realize that they can be met only by coöperative effort, and finally to drive home to us that they are not only problems of human engineering but also problems of individual imperfection as well. Grasping men, whether landlords or bricklayers, may be restrained but not cured, by a law. Behind all these evils lies the evil in the hearts of individuals. Behind all these evils lies

our failure to work together. When we have learned that, we have learned something about Christian social service which will affect our lives, our prayers, our votes, our amusements, our gifts, and our activities.

We claim that such a consideration is not indefinite or abstract but brings us to the very heart of the Church's problem, the problem of creating a social conscience and of making real the vital relation between the achievements of a social conscience and the heart-changing power of our religion. This is surely something definite and concrete.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

THE October meeting of the Executive Board was held at Bronxville, New York, from the first to the fifth. All but three members were present: Mrs. Dix, whose resignation was reluctantly accepted, Mrs. Adams and Miss Brent, and all the secretaries except Miss Tillotson, whose sudden and most regrettable illness prevented her attendance, and Mrs. Biller, whose absence at Racine prevented her being at Bronxville.

After prayers and an informal report from the Chairman, Mrs. Phelps, reports of Miss Tillotson as Acting Executive Secretary and as Educational Secretary were read, followed by the reports of the Assistant Educational Secretary, Miss Boyer; the Supply Secretary, Mrs. Wade, and a letter from the Organizing Secretary, Mrs. Biller.

In the evening the Board gave a dinner of welcome to the Executive Secretary, at which the guests were Bishop Gailor, the Rev. F. J. Clark, Dr. Wood and the other secretaries of the Department of Missions. After addresses by the Chairman of the Board and Bishop Gailor, Miss Lindley read her report on her visits to the Missions in the East.

The next day began, as did every day, with a celebration of the Holy Communion at Christ Church. Both morning and afternoon sessions were given to the consideration of Miss Lindley's report, which presented such points as the fields visited, the problems and difficulties found in them, the organization of the Church Service Missionary League in China, opportunities in our schools and other training institutions, women missionaries needed in each diocese, special financial needs, and a very full report of the women workers, suggestions as to recruiting and training volunteers, suggestions on various things the Auxiliary might do for the missionaries and their work, and a request for appointment of committees to consider such questions as *International Relations*, and *Gifts for the Church's Work*. Noonday intercessions were led by Mrs. Robins.

The evening was given to reports by the Committees on *Publications*, on *The United Thank Offering*, and on *The Emery Room*. The first brought up the question of the possible distribution of the item for printing in the Woman's Auxiliary budget, whether it would be possible to set aside special sums for reprints, for new material, and for emergencies, and whether a definite policy for the publication of leaflets could be made after each Triennial. The United Thank Offering Committee reported the publication of the leaflet *That All May Give Thanks*, and made the suggestion that the diocesan treasurers should be urged to send Christmas cards to their parish branches, asking how the work of the offering is progressing.

Friday morning the report of the Committee on Appointments under the United Thank Offering was presented, including a special report on *The United Thank Offering Policy*. This was discussed and referred to the Department of Missions with the request that a Joint Committee should be appointed from the Department of Missions and the Executive Board to report at the December meeting. Noonday prayers were led by Miss Corey. In the afternoon the election of officers for 1925 was held, and resulted as follows: Chairman, Mrs. Kingman N. Robins; Vice-Chairman, Mrs. Charles R. Pancoast; Recording Secretary, Miss Margaret G. Weed.

A report on the Kuling School was made by Mrs. Pancoast, Chairman of the Committee, and a resolution expressing sympathetic interest in the school by the Board was passed. A very interesting report on the *Woman's Auxiliary Specials* was presented by Miss Winston. If faithful work is done between now and May 1st, the Board felt that it could hope for success in the reaching of the goal set. Plans for the School for Training of Colored Workers in the South were presented, and a report on possible houses in New York was received.

Both matters go back to Joint Committees.

In the evening reports on *The Emery Fund* and on *Summer Conferences* were presented. The report on the latter was ordered mimeographed, so that officers serving on boards of Summer Conferences desiring to have suggestions made by the Executive Board may obtain a copy.

Saturday morning was given partly to a consideration of Triennial plans, which were referred to a Committee to report at the December meeting, and partly to a subject not on the agenda, but which had grown out of the meetings of the previous days, and had resulted in the appointment of a committee which brought in suggestions on a message to be sent to the National Council. This will be found in full on page 731.

Saturday afternoon and evening were given to miscellaneous business and the following committees were appointed:

On *Program for Triennial*, Mrs. Hermon B. Butler, chairman; on *United Thank Offering Service at Triennial*, Miss Margaret Weed, chairman; on *Peace and World Relations*, Mrs. Hermon B. Butler, chairman; on *Financial Policy*, Mrs. Charles R. Pancoast, chairman; on *Miscellaneous Suggestions*, Mrs. Herbert Payson, chairman; on the *Message to the National Council*, Mrs. Kingman N. Robins, chairman.

The meeting of the Executive Board closed with a Quiet Hour in Christ Church, Bronxville, on Sunday afternoon, October 5th.

October Officers' Conference

The October Officers' Conference was held on the 16th. Representatives from the following Dioceses were present: Anking, Long Island, Newark, New Jersey, New York and the Philippines.

Mrs. C. H. Boynton, president of the Newark branch, gave a most interesting account of her visit in Mexico, under the title of *An Auxiliary Officer in Mexico*. (See page 717 for an account of her visit to Hooker School.) We hope to publish more of Mrs. Boynton's experiences in Mexico in a future number, as, owing to present conditions in that land, the result of the observations of an eye-witness will be most interesting.

The November Conference

The November Conference will be held at the Church Missions House on the 20th, the subject being *The Executive Secretary in the Field—The Missions*. The service of Holy Communion which always precedes the Conference, will be held in the Chapel at ten o'clock.

A Message of Thanks From the Philippines

DEACONESS PEPPERS, one of our United Thank Offering Workers, writes: "Our monthly inspection at the House of the Holy Child is always an exciting time because one is never quite sure whether one's old work dress will "do" for another month, or whether one's best shoes are only "fit" for school. It has become even more thrilling since we received a wonderful box from California. Or rather, there were two boxes; one of household supplies, bed linen and towels, and the other of clothes, dresses, good-looking ones of excellent gingham, and underclothes, well made, of splendid material. The girls love to be called into "The Shop" to try on a dress, nightgown, or pair of shoes. They told me to say that they "are being very careful of their things" and that they "never had so many beautiful dresses before". We are most grateful to those who have sent us all these things. They save us much time and much worry and also assure us of the love and desire to help of those "back home".

We should also like to thank the Woman's Auxiliary of St. Mary and St. John for a gift of 50 pesos for our girls who are now studying elsewhere. We have fourteen girls here in the house for whom we have no regular "visible means of support", so that this help for our grown-up girls, whom we must care for until their training is finished, is much appreciated.

A Word to the Women of the Church

THE next issue of THE SPIRIT OF MISSIONS (December) will be the annual United Thank Offering Number. We cannot urge too strongly upon all the women of the Church—and especially upon the members of the Woman's Auxiliary—the importance of giving this issue as wide a circulation as possible.

The greater part of this number will be written by United Thank Offering Missionaries who are doing our work in difficult and sometimes dangerous fields. The least we can do to show our appreciation of their devotion is to make a real thank offering for their work. The wider the circulation of this number of THE SPIRIT OF MISSIONS, the greater our offering will be. (See the following page.)

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It is hoped that this year special effort will be made to secure yearly subscriptions. The United Thank Offering provides an exceptional opportunity to approach Church people on this subject, and the Auxiliary campaign could easily be made to increase the circulation of THE SPIRIT OF MISSIONS by several thousands of new readers.

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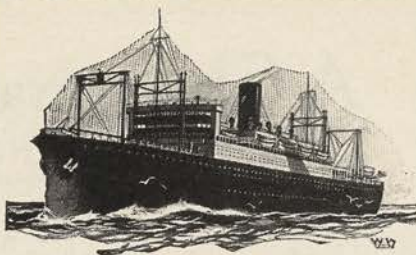
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