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# The Spirit of Missions

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# THE SPIRIT OF MISSIONS



MISSIONS AND THE WAR IN CHINA IN THIS ISSUE

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**JANUARY 1925**

**TEN CENTS**

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# The Spirit of Missions

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Editor

KATHLEEN HORE  
Assistant Editor

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JANUARY, 1925

No. 1

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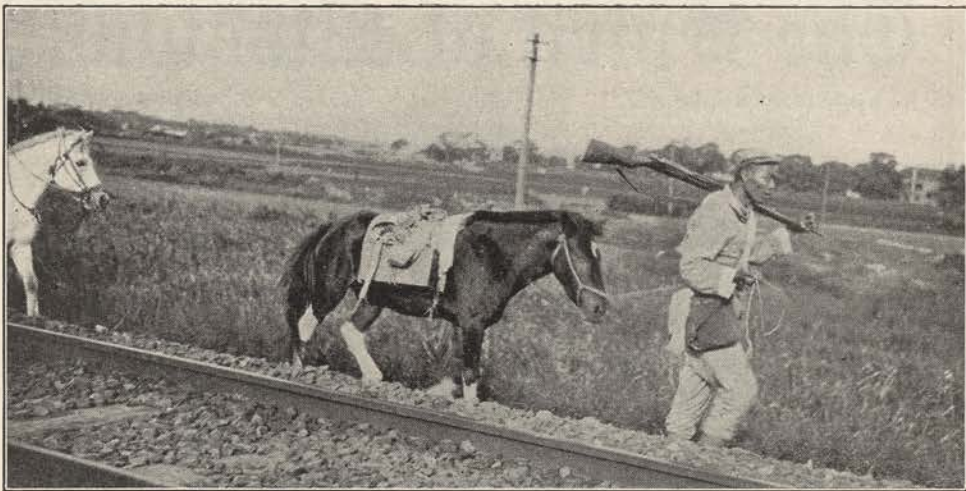
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#### OUR MISSIONS AND THE WAR IN CHINA

*The upper picture shows cavalry on the railroad track at Jessfield. The two lower pictures depict (left) a man trying to save his babies on the railroad bridge at Jessfield and (right) a soldier on his way to loot near the same place. Jessfield is the part of Shanghai in which St. John's University is situated.*

# China Missions in War Days

Dr. Wood Summarizes Results of Conflict  
Girls of St. Mary's Hall, Shanghai, Seek Safety  
Refugees Throng St. Andrew's Hospital, Wusih  
War Victims at St. Luke's Hospital, Shanghai

“OUR people have behaved magnificently.” This is Bishop Graves’s comment in one of his reports to the Department of Missions about the anxieties and dangers of September and October when Chinese armies were fighting in the Shanghai area.

One can always count upon our missionaries in China to meet a crisis in a big way. There was no panic; no unnecessary seeking for safety. They recognized the dangerous possibilities of the situation, took all proper precautions, went ahead with their work, and did valiant service in relieving suffering. We home people have a right to be proud of them. Certainly all of us at “281” are proud of them.

Now that fighting is over, reports of losses are beginning to come in. Some of our churches and houses in outstations where Chinese workers were located have been damaged. Numbers of the Chinese workers have lost all their belongings, clothes, household goods, everything. Our hospitals, especially St. Andrew’s, Wusih, and St. Luke’s, Shanghai, have lost heavily. No damage was done to property but much additional expense was incurred in caring for hundreds of wounded men.

Besides that, the temporary conversion of the hospitals to this war service has kept out many regular patients. So while hospital expenses have been increased, hospital-earned income has been greatly reduced. St. Andrew’s, Wusih, is \$2,400 behind as a result of its humane and imperative service. Miss Lambertson’s article indicates a similar situation at St. Luke’s Hospital, Shanghai.

Bishop Graves is anxiously wondering what can be done to make good these losses sustained by our Chinese workers and by our hospitals. Probably fully \$5,000 will be needed.

I will be glad to try to supply any desired information.

JOHN W. WOOD.

# Girls of St. Mary's Hall Seek Safety

By Caroline A. Fullerton

Principal of St. Mary's Hall, Shanghai

WHATEVER else life may be in China, it is not tedious. Last Monday morning we had a call from an officer of the British Marines in Jessfield Park. He said we were to close school, not in any hurry, but before dark. So the dinner bell rang as usual and while the girls ate their rice, Miss Kyong, the secretary, rang telephone numbers as fast as Miss Yuan, the senior Chinese teacher, could hunt them up in the telephone book. By fifteen minutes past twelve a fair showing of motor cars had assembled in front of our gate. The sun shone on our cosmos along the wall, and across the road our neighbor harvested his cotton crop as he had been doing all day.

Two little girls summoned to return with their father flatly refused to leave. He had to tell them we had sent for him. Then the girls understood it meant a vacation. Scattered around the halls waiting for the class bell to ring, they were in small groups and showed no special excitement, and absolutely no fear. The older girls helped the non-resident students to pack their bedding and a few necessities, preparatory to a walk to St. John's University. We said we would start at half-past two. So everyone was too busy to be frightened.

For weeks my chief anxiety had been that we might be obliged to have this exodus at night. We had prepared for it with frequent fire drills engineered by Miss Cooper. The last drill had been a moonlight affair at ten p.m., where the only hitch had been that the younger girls had complained they had been obliged to wait to get out because it took so long for their teacher to put on her shoes! The complaint was unfortunately a valid one. However, we had proved that the girls could be mobilized in short order when they did not expect it. As it turned out, leaving in the daytime was very simple. Two teachers

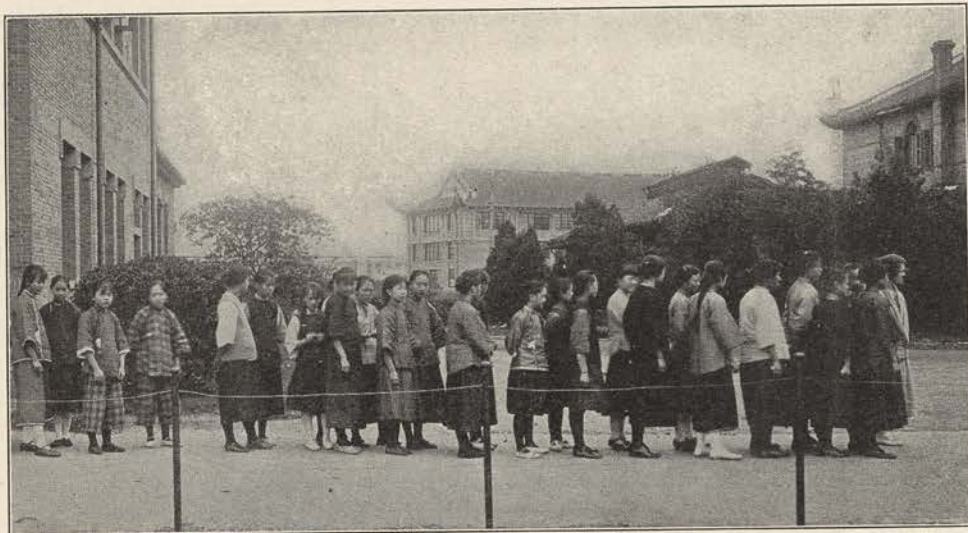
stood at the door and checked all the girls leaving with their own people, keeping a list of the other girls who accompanied them. After all these were accounted for we rang the fire alarm and formed a procession for the University.

Each girl carried what she could in her washbasin, in most cases, but the heavier bedding was sent in a Ford truck, or in Mrs. Pott's car. By three all the girls had passed into the protected area behind the wire entanglements at the Brenan crossing, and very soon all were occupied in hunting the softest spots on the St. John's gymnasium floor for a place to spread their *p'oo-khes*. A few fortunate ones commandeered the heavy mats for mattresses. Mrs. Pott sent in tea for them all, sixty-four students, twelve Chinese teachers, and seven *amahs*. That evening they had prayers as usual, and settled down to live comfortably each on her six by eight strip of floor.

The foreign teachers, who went to the Compound, divided up so that one should always be on duty at the gym. Two slept there, and Mrs. Chisholm stayed with the girls constantly, except when she came back to have her regular village clinic here at St. Mary's. Miss Graves was in charge of the entire group, and Miss Lucy Graves and Miss Cooper organized the day's work, or rather play. At first it was attempted to do some work in sewing for our refugees from the country, but it was not very successful. It required so much supervision. Also there was no furniture at all, and sewing was not very easy.

The day began with prayers in the Pro Cathedral, after the College had finished their own Morning Prayers. Dr. Pott has been most considerate. The students have used the tennis courts and played golf during the day for their ex-

## THE WAR IN CHINA



ST. MARY'S GIRLS GOING TO CHAPEL ON ST. JOHN'S COMPOUND

*The girls always began the day with prayers in the chapel but they had to wait until the college boys came out because there was not room for all of them at once*

ercises and have had everything possible done for their comfort. It is quite an experience for the girls to remember. The life of a Chinese school girl is not generally diversified by interludes like this. The one item of shower baths proved most exciting. The girls avoided the showers until the foreign ladies found enough bathing caps to supply each shower with one.

During the time the girls were housed at the gymnasium, Dr. Nichols spent most of his time at St. Mary's. Every night he stayed there with one or two men from St. John's, sleeping in the deserted infirmary. The ladies not busy at St. John's (including myself), stayed at the school to keep things as normal as possible, for it was necessary that the servants should stay to protect the property, not from soldiers but from thieves, who take advantage of the conditions. There are many workmen around the place, not only busy on the church, but also doing some work in the loft of the dormitories. So the school except for the absence of the girls appeared about as usual. The girls left on the thirteenth, and the general refugeeing to the settlement did not begin till next day. Then the road presented

the most pathetic sights, being crowded with people whose homes had been looted, or which lay in the path of the retreating Chekiang men. The women had their babies, and even very young children helped carry the household belongings. Often the family white goat trudged along with the rest as if conscious of the need of self-control under trying circumstances.

Soldiers were plentiful on the railroad right-of-way, groups moving in the direction of the Arsenal, or of the North Station—but not a soul was on Brenan Road in uniform, except the Marines and the S. V. C. The Chekiang men were a sad group on Tuesday morning, dazed from lack of food and sleep. All day long trains went by, covered inside and out with armed men, even the coal next the engine was hidden by the dusty blue of the Kiangsu uniforms. Occasionally some hundred men were transhipped here at our station. We were glad when the Chinese Chamber of Commerce began to distribute bread to the waiting lines. It is fortunate the girls were not here to watch all this from the dormitory verandas. Our servants were interested rather than alarmed and took turns at the crossing

collecting news. Before long it became apparent that these soldiers were men with commanders conspicuous for their absence. Tales of looting came down the road with the refugees, and in the night the red of fires showed across the fields.

Wednesday afternoon we had finished tea, when Dr. Nichols came in with the message from the guard at the crossing that all were to leave the place at once, for in half an hour a considerable force might be expected coming down the road. A group of Shanghai police was trying to induce them not to approach the Settlement, but they would doubtless not listen to reason, but continue their looting. So we told all the house servants, the school servants and the men working at the chapel. The foreman there refused to leave with his men, four of the school servants said they would remain, and Dr. Nichols with Mr. Donald Roberts and Mr. Pollard completed the group left behind, when the Bishop finally crossed the barricade with the two remaining foreign women. The crowd trying to press inside the defence opened to let the three foreigners through, but had to stay outside themselves.

Later in the evening the St. Mary's night watchmen joined the group at the school. They had been stopped at the barrier but had gone along the track, making a wide circuit, and came to the school from the opposite direction. If looters had come, no opposition would have been offered them. All the buildings were unlocked, and the school safe was open, with four bad ten dollar bills conspicuously displayed and about two quarts of coppers. The usual contents of that safe were in the attic of the West House, under the eaves, not exactly hidden, for in getting them there the prudent lady who had taken them from the safe had been obliged to walk a narrow beam, and in coming back, her foot had slipped through the hall ceiling.

That Wednesday night turned out to be unusually quiet at St. Mary's Hall.

Next morning the ladies came back and went on with the planting of sweet peas, the supervision of housecleaning, or whatever the major interest of the day happened to be. We took advantage of the absence of the girls to get the flooring down in the dormitory attics, so as to have more storage space, and thus make it unnecessary for the students to keep their movables under their beds. But every night the protesting women were escorted back to St. John's, while the neighboring villages were looted. St. John's men, directed by Dr. Nichols, stayed at the girls' school.

Since I began writing, at least a dozen girls have telephoned, "When can we come back?" But a more welcome message was from the Bishop, "Tell the ladies that they need not come over tonight." So the students also will soon be returning. But they are better where they are until the country is a little more free of disorderly characters. The electrician was here this morning to see about the lighting of the church, and I arranged with him to put in reflectors that will illuminate the grounds in front of the buildings and behind the gymnasium. Thus we may be able to discourage unwelcome visitors. Our friends, the Marines on the railroad crossing, will be an effective guard to the road.

Just now a train of over thirty cars has passed, full of soldiers with the red Kiangsu band on their arms. This means that the deadlock at the North Station is broken, and a very dangerous situation is clearing up. Over 8,000 Chekiang men have held up all traffic for three days there at the station, refusing to let trains leave until their grievances are adjusted. Like the girls, I now begin to wonder "When can they come back to school?"

People never close a letter from the Field without asking for something, do they? What we need is an American flag for our 80-foot alumnae flagstaff. Ours has worn itself out, flying night and day. Daytime was not enough, for



SOLDIERS ON THE HILL BEHIND ST. MARY'S HALL

*Although St. Mary's Hall was never really in actual danger the soldiers came unpleasantly close*

the bombing plane went over before sunrise and back daily about ten in the morning. But our ragged flag looked quite attractive to us on those days when we heard machine guns at Luiho and

cannon at Nanziang, not twenty miles away. Though torn it still waved.

Life in China is never tedious, especially if it is one's occupation to run a girls' school!

## Refugees Throng St. Andrew's Hospital Wusih

By Claude M. Lee, M.D.

Physician in Charge

WE are now (October 4th) cut off from Shanghai by rail and all mail has to go by boat up the Yangtse and down from Chinkiang by rail. We are full up with wounded and there are over a thousand refugees from the war area here in Wusih. The front has moved very near Shanghai, but the only way out for Kiangsu wounded is up this way by rail. Soochow is full and can take no more. We are the next city up the line and got our second consignment of thirty-one night before last. Three came in last night and we may have fifty or a hundred more any time.

Miss Selzer, with her experience of war work with the A. E. F., has been invaluable. She is visiting the refugees

who have fled here from the war zone every day. This, in addition to having stayed here all summer and having a long day's work and some night work in the hospital. She is out this afternoon helping one of our Chinese doctors who goes every other day to treat the sick in one of the temples in which refugees are housed.

For a while we were within the sound of cannonfire across the lake, but since General Lu drew his forces into Shanghai we are not near the front any more. There still remains a certain amount of panic among the people here. Our compound is covered with mat sheds erected by the wealthiest people in the city who expect to take refuge there if looting



starts. Also, we shall open our gates to all women and children who can crowd in. Danger from that source is not over yet, as the city fathers had to pay \$10,000 last week to buy off a passing band of soldiers. What they fear is that when General Lu is overcome the victorious soldiers *en route* to the North to fight Chang will take a while off to loot us. This is a very real danger, I think, but I do not anticipate any danger to mission lives or property.

Many coolies have been impressed to carry supplies for the army and their families have been suffering. Mrs. Lee went around among the wealthy people and raised money to help about four hundred people for ten days. After that she will try again. Mr. Dyer undertook to distribute the money, which he did in the most efficient way. He speaks Mandarin, and nearly all those suffering

were from the families of 'rickshaw coolies. He got the firms who rent 'rickshaws to issue tickets, which he gave to the needy. The firms guaranteed that the person named in the ticket and handing it in was one who had lost a breadwinner. Then he questioned the applicant. In ten days he will repeat the distribution.

I have spent most of my time in the operating room and wards so could not help in that work. There will be a lot more of every kind of work, military and civilian relief, before this war is over.

There are over 1,300 refugees here, housed in ancestral halls and temples. There are 400 temples in Wusih and I don't know how many ancestral halls, where the tablets of the departed are the only occupants. One can see the usefulness of ancestral halls now!

## War Victims at St. Luke's Hospital, Shanghai

By *Anne Lamberton*

Nurse in St. Luke's Hospital, Shanghai

"THE war is over, General Lu has fled to a Japanese ship and his soldiers have seized the military supplies and are selling automobiles for ten dollars apiece over at the railroad station just outside the Foreign Settlement!"

Such was the report in the Shanghai papers in the third week in October. Since then the Chekiang soldiers, quite orderly at first, have done the customary thing in China and have been looting and burning. They got within one mile of St. Mary's Hall and the girls, ordered out of their beautiful new school buildings by the Municipal Council of the Foreign Settlement in Shanghai, had to take refuge at St. John's University. Miss Fullerton stayed at the school till the Bishop insisted on her coming in, and she is already back there during the day, though the girls have not been allowed to return.

The situation on the borders of the Foreign Settlement, which is well

guarded by British, French, Italian, Japanese and American Marines and barbed wire entanglements, was tense two days ago when it was thought the seven thousand Chinese soldiers gathered at one point might try to force their way in to loot the Settlement; but nothing has happened so far, and we hope all hostilities are about over.

At any rate, we at St. Luke's Hospital have not received any new cases of wounded soldiers for several days, and have been able to start the classes in our Nurses' Training School which we could not begin earlier because the nurses could not be taken off the wards. Early in September an agreement was made with Dr. New Way Sung, who is in charge of the Chinese Red Cross, that St. Luke's would alternate with the Red Cross Hospital in receiving the most serious operative cases. Since then about two thousand wounded soldiers have been

## THE WAR IN CHINA



WOUNDED SOLDIERS ARRIVING AT ST. LUKE'S HOSPITAL, SHANGHAI

*The arrival of the wounded always drew a curious crowd which often had to be kept back by the police*

brought into Shanghai, and we have cared for over two hundred of these. As the capacity of our surgical building is only one hundred and one, we have often had a hard time finding beds for them all. The only way we have been able to take in and operate on so many—it must be remembered that our regular work went on at the same time—was to receive them, operate, give them a day or two to recover from the shock of the operation, and then pass them on to some hospital or convalescent home where the surgical work could not have been done. As you can imagine, this was both hard on the patients and discouraging for doctors and nurses; for often it seemed very doubtful whether the proper care could be given the men in the places to which they were sent. But it was our only possible chance of taking in the new men who were in desperate need of surgical care.

Some of the soldiers were brought in a few hours after they were shot and made very good recoveries; but many of them did not reach the hospital for forty-eight hours, or more, after they had been wounded. This, of course, meant that the chances of doing anything for them were very much lessened,

especially in the case of abdominal wounds. Some of them had had good primary dressings put on by the Chinese Red Cross workers; but there were others whose dressings were very poorly done, and so the men were in an unnecessarily bad condition.

We have had the usual narrow escapes where a bullet missed a vital spot by half an inch, or stopped for no apparent reason just on the edge of the brain. The most tragic cases are the men who will recover but never walk, or sometimes never move at all; but the Chinese Red Cross is making plans to care for these men, and to return those who do recover to their homes, most of them having come from Shantung, which is several hundred miles away.

When a soldier is wounded he is supposed to receive full compensation and insurance for the rest of his life in the shape of \$5.00 Mex., which means about \$2.50 in United States currency, his wages before he was hurt having been about \$8.00 Mex. a month!

Of course, the influx of such a number of the most expensive kind of operative cases has meant a large additional outlay for St. Luke's—and mission hospitals are none too rich at the best of

times. The Chinese Red Cross has made us an allowance for the actual cost of dressings and materials used in operating, but there is still a large sum, used for food, tetanus antitoxin and general expenses which we will have to cover in other ways.

The one amusing thing about our soldier patients has been the frequency with which men came in, their clothes torn and bedraggled, their bodies wounded and exhausted, but their little Chinese teapots still intact! Last month was very rainy, and each soldier was presented by his General with a Chinese varnished paper umbrella with which to protect himself from the rain. Can you imagine a western army in the field carrying umbrellas to keep themselves dry?

One of our Chinese doctors, our *shroff*—a kind of bookkeeper and general manager of the details of hospital business—and two other employes live outside the limits of the Foreign Settlement, and we had to apply to the Chinese authorities, through the American Consulate, for certificates of protection for them to keep them from being taken up by the press gangs which have been very busy in the Chinese city, in which case they would have been made to do

coolie service for General Lu's army.

In our Out Patient Department the effects of the war have been seen in the men—numbers of them—who have tried to remove tattoo marks from their arms, thinking that the police, who were really taking finger prints, were looking for tattoo marks of secret societies, and would arrest any man with tattooed arms. They have used the strongest kind of solution of washing soda or nitric acid to get the marks off their arms, and as a consequence come in to us with terrible burns.

Of course the war has driven thousands of people from the country and towns near Shanghai to the Foreign Settlement for protection. It is estimated that fifty thousand have come in since the fighting began, and the presence of these homeless, and, in many cases, penniless people, creates a great problem in itself. The Municipal Council has built matshed villages at several points for the shelter of those who could find no roof to cover them, and Miss Cartwright, one of our evangelical workers, has opened workrooms for the making and distributing of warm clothes for the refugee women and children who have overcrowded St. Elizabeth's Hospital for many weeks.

## From the Files of The Spirit of Missions

### SEVENTY-FIVE YEARS AGO

San Francisco—Rev. J. L. H. Ver Mehr—Your missionary, after a most tedious voyage of seven months, arrived at San Francisco on the 12th of September, last. On a lot, beautifully situated and generously offered by Christian liberality, Grace Chapel is now in erection, which, in about two weeks, will be open for service.

—From *The Spirit of Missions*, January, 1850.

### FIFTY YEARS AGO

Our ordained missionaries number 39; our lay helpers are 52. Our schools contain over 1,800 scholars, viz: Africa, 585; China, 500; Japan, 77; Greece, 450; Joppa, 77; Haiti, 116.

The treasurer's report shows that the total amount contributed by the Church for foreign missions in the year 1873-4 was \$100,000.38.

In China a chapel at Shanghai has been consecrated and 24 persons confirmed.

—From *The Spirit of Missions*, January, 1875.

### TWENTY-FIVE YEARS AGO

A Salutatory addressed to the bishops and clergy and laity of the Church announced the beginning of the service of the Rev. A. S. Lloyd as General Secretary and Mr. John W. Wood, as Corresponding Secretary, respectively, of the Board of Managers, who then directed the missionary enterprise of the Church, appeared in

*The Spirit of Missions*, January, 1900.

# Seven Years Among the Navajoes

## How the San Juan Mission Became the Mary E. Hart Memorial Hospital for Indians

By M. C. Peters, U. T. O.

For Seven Years in Charge of the Mission at Farmington, New Mexico, 1917-1924

THERE is quite a story of missionary endeavor and accomplishment to be written between the names and dates



above, and it is my pleasure to write the story for the readers of THE SPIRIT OF MISSIONS, as it was my privilege to be the first one sent by the Church to this far-away corner of the Navajo country to establish,

first of all, a dispensary work and to open a house by the side of the trail, which for seven years was a Mission of hope and help to hundreds of Indians living on the large Reservation. I occupied and opened the little house January, 1917, and for fifteen months I carried on without an associate worker. In time there came, one by one, U. T. O. workers, but at no time did the staff consist of more than two, yet the work went on in the Mission House, and some field work was done out on the Reservation.

This work was for some years experimental, difficult, and problematical (it is still), and it surely required patience, faith and vision (as it does still), because we realized how much had to be attempted, acquired and accomplished before we could feel sure that we were laying the best and surest foundations for a larger undertaking. As we came into closer touch with the Indians, through ministering to their physical needs, we realized how great was the need of a hospital, a home for the friendless old Indians, a home and

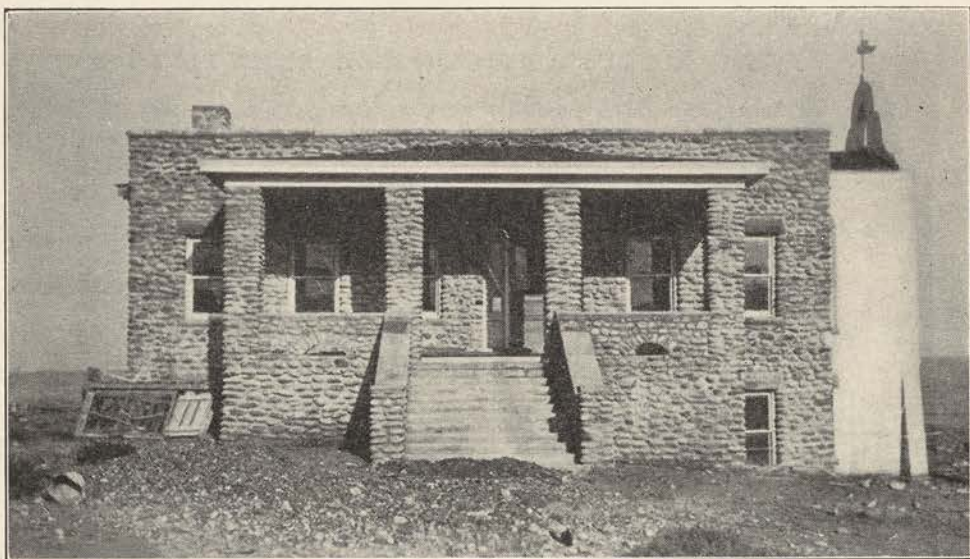
school for the little children, many of whom were trudging the desert, following the herds of sheep and goats, and caring for the lambs so easily lost. These little shepherds and shepherdesses—themselves neglected and straying—those other lambs not yet found and fed, were so many needs tugging at our hearts. It was difficult to decide which was the *greatest* need.

Our several years' experiences with epidemics, trachoma, tuberculosis and other diseases, revealed more and more the crying need of a hospital, and gradually my lovely dream of a home and school for some of the 1,500 neglected children of the Reservation faded, giving way to a vision of an institution for the sick of all ages. We planned in time to build the hospital to be an addition to the Mission, which had itself been enlarged to include dispensary and double ward, but when the foundations of the Mission threatened to give way it was decided to select another site for the hospital, and to move the frame buildings of the Mission to the new site.

After six years of hoping, planning and waiting for plans to materialize the Memorial Hospital came into being, the combined gift coming from the U. T. O. and the many friends of Miss Mary Hart of blessed memory, who for some time before her passing into Paradise, took a loving and prayerful interest in our Indian Mission.

The Mary E. Hart Memorial Hospital and Chapel stands to-day not far from the Reservation line and the abandoned site of the little Mission. The building, set on a hill near the highway, is most attractive and attracting. From it on all sides wonderful

## THE SPIRIT OF MISSIONS



THE MARY E. HART MEMORIAL HOSPITAL FOR INDIANS AT FARMINGTON, NEW MEXICO  
*This beautiful little hospital was erected by funds from the United Thank Offering and by special contributions from friends of the late Mary E. Hart*

views of valley, *mesas* and distant snow-capped mountains can be obtained, and each day the wonderful sunrise and sunset scenes fairly delight and awe one as the holiness of beauty is revealed.

The opening of the hospital was not as I had hoped. My own plan was to open the building with some formality and ceremony—perhaps a gathering of Indians and white people too—to celebrate the achievement of a completed hospital fairly equipped and furnished, and placed in charge of a resident doctor and trained nurse who would have a staff to enable them to begin the medical work at once. But my plans were side-tracked, and the hospital was opened with neither doctor nor nurse in charge, not even in sight, and with only untrained help.

After waiting weeks and months for the building to be completed we were given possession at last, early in December, 1923. The move was hurried for the cold weather was upon us and the Mission with its cracked walls through which the wind, frost and cold entered, was not a comfortable place in which to live. With the help of a white woman,

who had been employed to do the domestic work, and several Indian boys, the final move was made. This was the 8th of December, and four days later, before we could get the house into any kind of order, we were called upon to open the wards to sick folk.

An epidemic of measles was raging out on the Reservation at the time and many children, and even men and women, had already died for want of medical help and nursing care. The first victims to reach the hospital were brought by the government doctor. He told a pathetic story of conditions he found in camps, and he asked if we could cooperate with him in combating the epidemic which was claiming so many victims. We gladly promised all cooperation possible, although we knew ways and means of assistance must be limited.

During the remainder of the month of December we cared for six patients in the wards and visited and cared for stricken Indians in nearby camps. Just three days before Christmas one of the patients, a girl, brought in by the doctor in really dying condition, passed

## SEVEN YEARS AMONG THE NAVAJOES



VISITORS TO MISS WILCOX AT HER LITTLE HOME

*Miss Wilcox, field worker among the Navajoes, is doing a remarkable work among these neglected people*

away. She was the fifth child of one family to die within two weeks. Her mother lay in the ward at the time, very ill, and we were afraid she would die too from grief and fright, but she recovered after a long illness.

The death of the girl cast quite a shadow over our preparations for our Christmas festivities, which now mean so much to the Indians, but we went on to make ready for the annual gathering to take place three days after Christmas Day. After the busy day we would work far into the night opening the boxes which kept coming from everywhere, assorting the gifts, decorating the house and the tree which had been set up in the chapel. By Christmas morning everything was in readiness for the household celebration. We had a happy time, we and our several patients who were well enough to come into the chapel. Three days later we entertained our Indian guests, 150 strong, in one long day. We could not attempt a full service, but the Christmas Story was told through our interpreter. It was a touching sight to see those pagan Indians—as many as could be crowded into the chapel—on their knees while

the simple prayers were said. Gifts, joyful and useful, were given out from the beautiful tree, and from the tables lunch was served afterwards and everybody had such a good time. It was almost night before our guests began to move on to their far-away camps. We ended the day with dispensary treatments, which are always a part of "The Day's" program. Those who tarried got away at last, and we fell to work righting an upset house and gave thanks for having been able to make a Happy, Merry Christmas once more for so many Indians.

The New Year ushered in all kinds of experiences. It was the coldest but one of the seven winters I have spent here. There was unusual suffering among our Indians, caused by sickness and death and pitiful poverty. The work of the winter was demanding and extremely difficult. In addition to caring for patients in the hospital, an extensive field work was done in January and February in cooperation with government officials and employees, when fighting the epidemic which continued to rage with fatal results. All through the winter the work of rescuing and sav-

## THE SPIRIT OF MISSIONS

ing our Indians went on. We—my two helpers and I—cared for the sick brought to us, fed the hungry almost daily, and gave out hundreds of garments and knitted articles to the needy. But even so our usefulness and service had to be curtailed because of the lack of adequate financial help, and because we had no medical help other than occasional assistance given by town and government doctors, and by Miss Wilcox, our field worker, stationed twenty-eight miles away from the hospital.

Spring and summer passed and I was still without associate help. My one white helper had been called away, and my domestic staff had been reduced to one helper—an Indian boy. I had been compelled to curtail further the hospital work, taking in only the sick who were brought to the door and could not be turned away. So the record of service rendered in our new hospital, within nine months, shows only forty patients admitted. What was done, without organization, without doctor, without a nurse, was not commensurate with the need, nor with what was expected of us.

Months ago I realized that I had reached the breaking point, and that I should be compelled to give up as soon as some one could be sent to take charge. I was more than pleased to welcome Miss Sparkman, a U. T. O. worker from the diocese of Newark, who took charge on the first of November. As soon as an executive staff can be arranged for and assembled, the hos-

pital will be reopened to waiting sick Indians, and the medical and religious work will be made more effective.

During the summer the Mission buildings were moved to the hospital grounds, and they will be put into place and repair, and made into living quarters for the staff. The hospital building does not include sufficient quarters for a staff.

I must not close this account without mentioning the remarkable work being done by Miss Wilcox, our field worker. She lives on the Reservation, in a tiny house adjoining a trading post where many Indians go for their supplies. She ministers to hundreds every month. In addition to serving as "medicine woman," nurse, teacher and hostess, she manages quite a large business in bead work. She has taught the women—and the men too—to make beautiful beaded articles. This gives employment to many, and it makes an interesting point of contact.

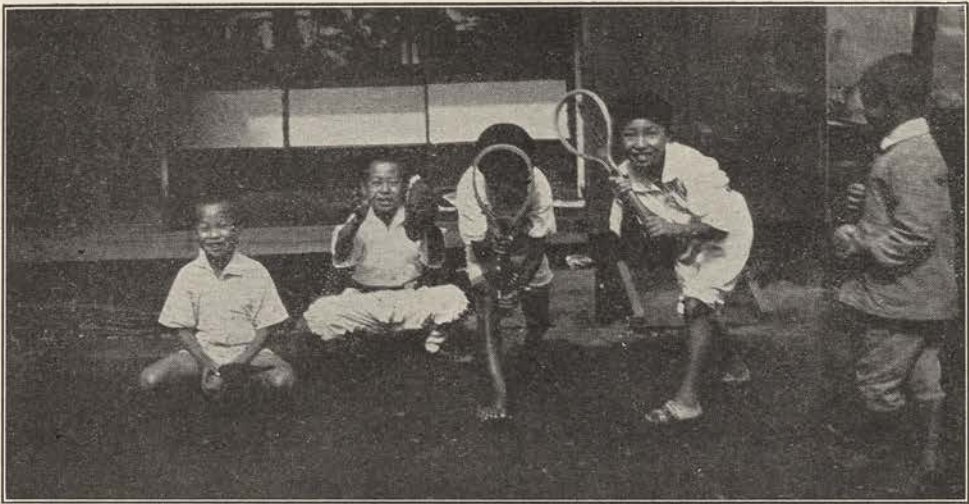
Truly the Church's work for the Navajo Indians is worth while, but progress seems painfully slow as the waiting Indians plead for help, help for body and soul. They wonder why we are so slow, why our God's work is being retarded. Many could voice the pitiful question put to Miss Wilcox by a dying girl, "Why doesn't God come out here?" The Indians wait, and surely the Great Physician and Good Shepherd waits too, as he bids us make haste to save His other sheep.

### Next Month

An account of a visit made by Archdeacon Jenkins to the Havasupai Canyon in Arizona. The Havasupai Indians have never yet been reached by the Message of the Gospel.

The consecration of St. Andrew's Church, Mayaguez, Porto Rico, the consummation of the splendid work of the Rev. Frank A. Saylor.

Three articles by U. T. O. missionaries which were again crowded out of the January number, one telling of the far-reaching influence of Iolani School, Honolulu. The other two describe the unlimited opportunities in a coal mining community in Spokane and among the dwellers in Horse Creek Valley, Upper South Carolina.



THE A. B. C. CLUB IN ACTION IN OTSU KINDERGARTEN

*"The high school boys come swinging into the kindergarten gate . . . here is another problem for the kindergartner reaching out to think about"*

## Kindergartens Reaching Out

### Part II. Even High School Boys and Girls Come Back—Parents Are Brought in Through Their Children

*By Marietta Ambler, U. T. O.*

Kindergartner in the District of Kyoto, Japan

*(Concluded from the December issue)*

**I**N the first part of this article we showed how the influence of the Christian kindergarten prevailed after our little ones had left us and entered the government primary schools. But that is not all. There are older boys and girls of high school age—old kindergarten graduates or relatives and friends of present kindergarten children. Can we reach them? And what about the parents?

Two years ago in Koriyama we began a class for High School girls who had been twelve years or so ago among our first kindergarten children. They met in the kindergarten room in the evening once a month for English and afterwards a Bible story, but they were a bare handful—it seemed almost a waste of time. Last fall the happy thought

came to us of extending an invitation to the High School at large, and they came, of course, the first afternoon—a great body, seventy or eighty—as if to the zoo, to see the antics of the foreign lady.

This was a year ago. The foreign lady's antics have become an old story, but still some thirty come, full of giggles and excitement and some real efforts after that elusive thing—the English tongue! On these afternoons the kindergarten tables are set out with games and there are a few books to read—and strange to say the book most read is a simple child's story of *The Life of Christ*. It shows which way the wind is blowing—not only this, but that little class begun two years ago, which seemed so much a waste of time,



## THE SPIRIT OF MISSIONS

has become the nucleus of a Bible class for High School girls on Sunday afternoons. They kept coming, these kindergarten graduates of years ago, on Sunday afternoons to see the kindergarten teacher after their little evening English Class was abandoned for the larger afternoon one for High School girls in general.

One Sunday afternoon (so the kindergarten teacher told me later in great glee) the weekly Sunday visitors let it out. "Aren't we ever going to do anything but play on Sunday afternoons?" they said. "Aren't we ever going to hear any more of those Bible stories we used to hear last year in the evening class? We are just forgetting all those stories we used to hear in kindergarten." So that was the real thing. They were asking for it themselves, and the Bible class began.

This is the Japanese head kindergarten teacher's job—her way of reaching out beyond the kindergarten children. Together we sit on the floor and make out the course. We will begin with the very beginning, God the Creator of all, and man the highest creation, and Abraham so early in history, hearing God's voice, and leaving home and kith and kin to cross the desert, and so on.

Then there are High School boys. We must reach out to them, so once a month in the evening they come swinging in through the Koriyama Kindergarten gate for English, too. There is the earnest, studious one, always on time and very wise; the debonair one, a little swaggering, whose face, as innocent as a May morning, still manages to make the others laugh, and the fat boy, often late, who thumps in like a young earthquake. Replicas they are of American boys, those exasperating and yet withal delightful creatures, one's own brothers or cousins at knowing "seventeen," most dear to memory. Watching them it is not easy to maintain an altogether stern and pedagogic eye—and how to reach them now when they are gay and young and strong—here is another problem for the kinder-

garten reaching out to think about. One has a feeling against too many sermons, but if somehow they could begin to want the thing themselves!

Before the summer holidays each boy was given a copy of St. Mark's Gospel. The exciting thing about the copy was that it was written in both English and in Japanese in parallel columns, so that even the debonair one would feel obliged to look it over even for mere curiosity's sake. At our first class this fall the boys voted on a text book for English reading. Some voted for English fairy tales, one for poetry, one for biographies of famous men, and one for St. Mark's Gospel. We are going to be fair and take each suggestion in turn, but even so St. Mark's Gospel is to have a hearing—and best of all it was a boy's own vote!

Those boys are opening, no doubt, these Gospels now and then at home or in school, for the most part curiously, of course, but was it not so too with those first disciples, St. Andrew and St. John? Curiously they followed, asking where He dwelt, but the Master, knowing all, bade them to come and see, and, growing to know Him, that first curiosity became a lifelong worship.

And last but not least are the kindergarten parents. Do any of them ever become Christians? As yet those who have received baptism are few indeed, and yet these first years of growing friendly, of mothers' meetings, of Thanksgiving and Christmas festivals where parents were invited, too, and of all the other little ways of growing to be friends and of making clearer each year the Christian point of view—surely these have not been lost years. For the first time in our history we are beginning a weekly Bible class in Koriyama for kindergarten mothers, because the time has come when there are those who definitely wish to study it. There is one mother there, too, recently baptized and very lately confirmed. She is a doctor's wife who has had five children in kindergarten.

It is a warm Church family in Kori-

## KINDERGARTENS REACHING OUT



TWO OF THE TEACHERS IN ONE OF MISS AMBLER'S KINDERGARTENS

*These are Christian young women whom Miss Ambler has trained so that they are now able to conduct Bible Classes for the boys and girls who come back*

yama into which these new Christians enter. I like to think of that little congregation as it was a few months ago on the Sunday evening on which this kindergarten mother received baptism. After the service was over there was, of course, the teaparty to welcome the new Christians, and as we sat around with our teacups in a kind of circle, young men and maidens, middle-aged people and old ones, what to my consternation was to become the topic of conversation but the Immigration Act! It was natural, of course. Everybody was talking about it, and yet, whatever was I to say! There was an old man opposite me with a long beard—a picture of old Japan. He looked like an old *samurai* and in the old days no *samurai* would brook an insult. "If God is really our Father and men of all nations are brothers," I heard him say, and hearing felt as if I, too, might be in for "grave consequences"! There was unfortunately no American senator near by to explain—but all such agita-

tion was quite unnecessary. In ten minutes we were a family, talking as families do quite honestly and openly of the faults and problems of our different countries, trying fairly to see somehow from many different angles.

Finally Kashimoto San summed it all up for us—nice Kashimoto San, who even burned up the family shrine when the family became Christians because he was determined it was never to be sold and become a temptation for anybody else. "After all," he said, "the only thing that can ever settle these difficult problems between the countries is Christianity." And so we talked of different things until the little teaparty broke up for the evening. I have thought many times of the warmth of that small room where we of different lands—of lands, moreover, even then in the throes of misunderstanding—could meet as members of one family. Those old, old words came back to me, no longer vague, but rich with real meaning, "The Kingdom of God"—so that was it

However it might be outside, no touch of bitterness was here. In that small room we were members one of another in the Father's Kingdom.

But to go back to the mothers. There is Mrs. Muramatsu, too, always to remember if there ever comes a day of dark discouragement, and the blessed memory of Mieko, her little girl. About three years ago Mieko began coming to our kindergarten. Her young parents were nominal Christians of another Communion who had moved here to Otsu a year or two before, but had somehow drifted away from church-going. As the mother has told us since, everything of the spirit seemed vague to her—she could not seem to find God, but it was all clear to Mieko. Mieko was drinking in all she heard at a little Sunday School near by and at our kindergarten. "Why don't you ever go to church?" she would say over and over again to her parents. A year or so went by and suddenly Mieko was taken desperately ill. In a few short hours her parents knew that there was no hope of keeping her.

Before long Mieko entered the heavenly country, brightest of all, perhaps,

for little children.

From that night the change which came into the mother's life because of the faith of this child can best be given in her own words: "Through the death of this child I have learned of the existence of the spiritual world. I have learned that the spirit lives after death. My discouragement and doubt have utterly changed into brilliant hope. I have learned that God and life everlasting are the true objects of human existence, and seeing in all that happened the Providence of God I worship in exceeding gladness before Him."

And what the mother writes is true. Over and over again one sees in her face that light "that never was on land or sea" the peace of God. Are kindergartens worth while? Can kindergartens reach out to young and old far beyond the bounds of kindergarten proper? A thousand golden opportunities say yes!

God give us eyes as little children that we may see the invisible hosts which ever fight for us, and eyes as the Master's, that we may see the fields in Japan as white to the harvest as ever they were long ago in Judea and Galilee!

### A Little Pastoral Jaunt in Alaska

ARCHDEACON DRANE of Alaska expects to leave his home at Nenana about January 1st for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country 150 miles northeast to St. John's in the Wilderness. From there he will follow the Koyokuk River northward to Wiseman and Goldfoot to visit the few white miners in those isolated camps. Another overland journey across the Yukon mountains will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Ft. Yukon, Circle and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Cross-

ing and from there will follow the Tanana River down stream to Nenana, reaching home about April 15th, having traveled approximately 1,700 miles on foot.

The proposed visit of the Archdeacon to the outlying stations in the interior of Alaska is more arduous than even such an itinerary would indicate. A glance at the map will show that his travels will take him in almost a circle through a sparsely settled region, with stations hundreds of miles apart and traveling much of the time near the Arctic Circle. Seldom will he follow a highway or a beaten path and often he may have to "break trail" through freshly fallen snow. Archdeacon Stuck's *Ten Thousand Miles by Dog-Sled* covers much of this same territory.



ADOPTED BY THE MISSION

## “If Ye Have Done It in My Name”

Visiting the Sick, Feeding the Hungry and Clothing the Naked on an Indian Reservation

By Deaconess Lucy N. Carter, U. T. O.

THE population of the Pyramid Lake Indian Reservation in Nevada has changed greatly, even since I came six years ago. Just before that time the Government boarding school for Indian children was closed. Since then there has been a day school, which has dwindled down to perhaps twenty children, when they all come in.

The Indians have grown accustomed to having their children fed and clothed in the boarding school. When this one was closed they were told it would be better for them and the children to send them off to the one near Carson, which a good many of them have done, sending some of the very young children. Not having that responsibility, with their love of wandering and also the need to make money, a great many go away to work, hunt or visit.

Only a few of the young people who go off to school come back to live. There isn't much to come back to; five acres of land in a country where there is sometimes water and sometimes not, is not exactly sustaining.

There is the lake, Pyramid, named from the pyramids which rise out of it. Some of the Indians make their living during the summer fishing and hiring their boats to visitors. People come in automobiles from Reno and other towns. Sunday is the big day. The lake is a wonderful body of water, forty by fifteen miles. There are interesting caves in the mountains that rise right up from the lake.

Our population consists mostly of old

people, a good many blind and helpless, young children and their parents. There are some young people but those who really amount to anything go off where they can find work.

I went out to visit some of the homes one day. At the first place there were three old people, a man, his wife and a sister, one entirely blind and the other two so lame it was difficult for them to get around. The one daughter had been sent off to the boarding school. The old people felt that she should come home and take care of them. How she was to do it with nothing but a very scant Government ration seems a puzzle. She refuses to make the attempt.

The next place I came to there was an old man, his wife, a son and daughter, all totally blind. The son has been blind from childhood and can work. He cuts down trees, saws and splits the wood to order and so supports the family in a measure. He works slowly, everything is high at the one store and he has a limited number of customers.

There is another old woman who is a wonderful illustration of what can be done when there is the will to do. She is very deaf and almost blind, but she loves to work. She goes around and helps her sick neighbors, saws wood for them. She gathers grain and hay from the fence corners and ditch banks, wherever it is left; threshes out the seed with infinite patience and sells it. When her eyes are not too bad to come to sew on Friday, she is the first one to arrive, sometimes before I am

## THE SPIRIT OF MISSIONS



AFTER SERVICE AT THE PYRAMID LAKE INDIAN RESERVATION

*Deaconess Carter holds service every Sunday morning except on the joyful occasion of the visit of a clergyman*

dressed in the morning. She sits sewing so happily, seeing out of the corner of one eye.

We have two sewing classes, one in the morning and one in the afternoon. The older women make quilts, aprons and warm skirts to be given away at Christmas and when they are specially needed. The younger women make prettier quilts, which we sell to make money for the United Thank Offering and for other Church purposes. The red letter days are when I have a nice lot of pretty pieces to give away.

The women make pretty rag rugs. The old women make baskets of willows. I am always expected to buy their baskets and rugs. It is almost impossible to refuse when they have worked hard and you know they really need the money.

The mail has just come. Two good letters from home make everything seem brighter. A nice package from a kind friend with a dress and a pair of shoes that will fit one of the very poor little school children; a good wrapper for a poor old blind woman, and a pair of gaiters that I need very much. The mail is so often a spe-

cial Providence, bringing something that I specially need just at that time.

These people are set in the midst of so great dangers. Around them are cattle and sheep men, people, so far as I can learn, whose god is money. They consider it a part of the year's work to get all they can out of the Indians. If a fair-speaking cattle man comes along and says to an Indian, "I'll give you so much for your hay" when, perhaps, it is selling for twice as much, if the Indian has nothing to eat, he takes the cash. He always finds out when it is too late that he has been cheated and it makes him feel bitter against white people.

An Indian and his wife came down here to put their children in school and to get land to make a home for them. The first land he worked over two years. Nothing could be done with it. It was full of alkali. They had nothing, they were strangers, the man in the store would not give them credit. One of the daughters told me of this. They had nothing to eat, their father improvised a fishing outfit and went to the river to try to catch some fish; when he came back with a bunch of

"IF YE HAVE DONE IT IN MY NAME"



PART OF THE CHURCH SCHOOL AT PYRAMID LAKE RESERVATION  
*Church School is held every Sunday morning also. One young man from this school is studying for the ministry*

fish they were all "so happy."

He finally succeeded in getting a good piece of land. They have all worked hard and have succeeded in getting a nice little place; they even have fruit trees and flowers. This summer they have been trying to build a decent house. They have the roof, a floor and a screen porch, but there are many cracks to be covered before cold weather. This is a real Christian family. They always come to church. They are honest, kindly, pleasant, dependable people; full-blooded Indians. Neither of the parents ever went to school, but with Christian faith, lately acquired, and hard, honest labor, they have accomplished a home.

We are trying to make Christ known by having Church school and service every Sunday morning, visiting the sick, feeding the hungry and clothing the naked, when it is possible. We are called upon for many sorts of things. It is hard to keep even a dusting rag, rags are in so great demand.

The staff at the mission house just now consists of my little dog and me. He came to live with me, because he needed a home; perhaps he thought I needed him.

One of our young men has gone to South Dakota to continue his studies for the ministry. Bishop Hunting considered him the hope of the future of this place.



THE LITTLE CHURCH AND MISSION HOUSE AT PYRAMID LAKE

# First Impressions of Japan as the Wife of a Bishop Sees It

## Part II. A Visit to the Leper Colony at Kusatsu—Visitations at Mito, Nara and Elsewhere

By *Elizabeth Baird McKim*

Wife of the Bishop of North Tokyo

The first installment of Mrs. McKim's "Impressions," closing with a reception given to Bishop and Mrs. McKim by the Japanese Christians of Kyoto, appeared in our issue for November, 1924.

THE train trip from Kyoto to Karuizawa is along the west coast for much of the way and the farming is the most attractive I have ever seen. The very hilly and irregular contour necessitates much of the soil being tilled and planted in terraces; there are more wild flowers than in other localities, the houses are thatched or have metal roofs covered with straw which is held in place by stones placed upon it because the winds come in from the sea and are apt to take the "straw sun shield" away.

Please do not expect me to be able to describe Karuizawa, but rather sit you down and think of any and all of your pet mountain resorts (3,500 feet) and then say to yourself "Well, I do believe Karuizawa is second to none!"

The next day Miss Lindley and her party arrived and after showing them the restful quietness of that charming vicinity we all started off on a very narrow gauge train drawn by a "tea kettle engine" which took four hours to travel twenty miles (one excuse for

delay was a tottery bridge, so all passengers alighted from the train down an embankment and forded the river by skipping from stone to stone, and all we needed was a kodak) to Tsumagoi where a Ford awaited us (a "Ford" for three is luxury when you know that nine persons were squeezed into a Hudson used as a stage coach) to take us over a mountain road—excuse me, did I say "road?" I should call it a passageway dug out of the mountainside and just wide enough to keep one in constant expectation of a sudden slide of car and its occupants down the nice slippery precipice of a thousand or more feet, the only hindrance to that being the hub-deep ruts of this so-called road. And in that way we spent our second four hours (going ten miles this time) and arrived at Kusatsu and found dear Miss Cornwall-Legh down on the road at the entrance to the town where she had waited in the rain for three hours, not knowing that our "private" (?) car would have been



ELIZABETH BAIRD MCKIM

## FIRST IMPRESSIONS OF JAPAN

made to wait around for the disabled ones whose drivers wished the assistance of ours.

The ride through the town, the sight of hundreds of lepers, the inhalation of sulphur fumes, the arrival at the home of Miss Cornwall-Legh where tea was awaiting us, the visits to the chapel and several mission houses where the Christian lepers make their home—all is too awe-inspiring to describe, and words fail when one wishes she could share with the people at home the inspiration she received at Kusatsu. Nowhere else in the world have I seen so much love-light and joy in the faces and lives of so greatly afflicted people who have been able to cast care, suffering, isolation and deprivation all back of them and bask in the sunshine of God's love, forgiveness and the many blessings which have come to them since they accepted Him as their Father, friend and keeper.

I wish you could know their love, yea, reverence, for their good "Shepherdess", Miss Cornwall-Legh, for I am sure you would feel as I, that she is a real messenger of Jesus Christ. Because she does not wish to enjoy any physical comforts that the patients are deprived of she refuses to have even a stove when there are several feet of snow on the ground, and eats the Japanese foods. Her position is an enviable one and should influence us to be more zealous and less luxury loving. Bishop returns to Kusatsu in September for confirmation of a class of thirty, which will mean that our community of Christian lepers there will number about three hundred, and Miss Legh only started her work there seven years ago. I am glad to be going again so soon to visit Kusatsu and wish I might take with us any and all persons who have ever even questioned in their minds the value of missions and personal sacrifice, for though it is the most trying and difficult trip in Japan it is the one that inspires us to say "Lord, what wilt thou have me do?"

On June twenty-fourth we returned to Kyoto where Bishop McKim or-

daind seven men to the diaconate, the largest number at any one time in his episcopate. The service was impressive, one special feature being the age of two of the men who had given a lifetime to bringing others to Christ, but had not had the privileges of study sufficient to permit their passing earlier in life the necessary examinations. One of these men has a son in the ministry. Our Church people should know about these two men and what they have done in the Church by their zealous love and work for the people in their own communities; in both instances a wife or daughter plays the organ for service, does Sunday School and kindergarten work and is generally very helpful.

On June twenty-fifth we went to Nara, where a class of ten were confirmed and three children baptized in less than an hour after our arrival in town. That same evening we went to Koriyama (third-class train only) where four were confirmed. The mission building here is one of those which so charmingly combines a chapel and kindergarten room by shutting the altar off by *fusuma* (sliding screens), when used for other than church purposes.

We returned to Nara that night about ten-thirty only to leave next day for Takata where four were confirmed, two of them having come over from Gojo. It is interesting to know that the priests of these two parishes were baptized and confirmed by Bishop McKim more than twenty-five years ago and were educated in St. Paul's University, Tokyo, and General Seminary in New York. We returned to Nara that night at midnight. In each of these country places we went through the regular formality of meeting the people by drinking tea with them, and I must tell you that not yet have I been asked to sit Japanese fashion, for a chair always appears from somewhere and I am made comfortable so that I may enjoy the service, even though I cannot understand a spoken word, and am compelled to pay much polite attention to the over-zealous mosquito friends who look upon me as their greatest chance for a feast.



On June twenty-eighth we left Kyoto for Tsu and that train trip is memorable also. Having made two previous visits in Japan in fall and winter it is a treat to see the country in spring and summer, and there are many things to recompense for not seeing the fall coloring of the maples, which do exceed any other fall foliage I have ever seen.

We left Tsu next morning at eight o'clock and went to Yokkaichi where the Rev. Mr. Nagata, one of those so recently made deacon at the age of seventy-two, met us at the train and escorted us to his home and the adjoining rooms used for church purposes. The Sunday School was in session and was followed by the regular morning service, when two were confirmed. Here, as everywhere, one is impressed by the devout and heartfelt way the people worship and participate in the service.

We left after service and went to Nagoya. From Nagoya we traveled as far as Kotzu by train, and thence by motor to Odawara and on to Miyano-shita to rest for a day in that very fine Fujiya Hotel.

From there we motored to Hakone Lake and came to a fuller realization of the havoc wrought last September in that particular district. 'Tis too sad to relate,—everything, even the roads demolished, but with the true Japanese spirit all is being rebuilt and people labor and live as though nothing could happen again, even though there are quakes every few days of lesser degree. This is true in Tokyo also.

We returned to Tokyo on July first, having traveled two thousand miles in Japan since May twenty-eighth, and ten thousand miles since May fourth when we left Quebec.

On July third the Japanese workers and their families in the new Diocese of Tokyo gave us a reception at the home of Bishop Motoda which is quite large and admirably adapted for such functions. It was a very interesting and enjoyable gathering where we were delighted to shake hands or perhaps

only bow in Japanese fashion with the faculties of St. Paul's University, the Middle School and St. Margaret's High School for Girls. All who were present are leaders of the church in Tokyo in their various capacities. They have been tried as by fire and not found lacking in Faith in God, loyalty to the Church and indefatigable efforts to accomplish that which established a precedent among missionary districts of the Church resulting in the creation of a diocese and election of the first native diocesan Bishop in the history of the Anglican Communion.

On July fifth we left for Mito where we enjoyed the hospitality of the Rev. C. H. Evans and Mrs. Evans at their attractive home. They too have a garden that delights. This is the first outstation in the District of North Tokyo that I have visited and it was gratifying to a newcomer to see how valuable to a mission the wife of a priest may be in an educational and social way.

The next morning six persons were confirmed, two baptized, and Holy Communion celebrated.

That evening there was a service at Sukegawa, where eleven were confirmed.

We returned to Tokyo on the seventh and were able to leave on the twelfth for Nikko the splendid, where real beauty abounds at every glance. Here we have time to think upon our blessings and the work for the future and enjoy the comforts and courtesies of the Nikko Hotel. Nor are we deprived of the privileges of Church services for here we have the beautiful and complete Church of the Transfiguration in which regular services are held in the Japanese and English languages each Sunday. 'Tis a treat for those of us who must attend services in Japanese on most Sundays to have opportunity to worship God in the language to which we were born.

The slogan of one who appreciates the privilege of being in the Japan Mission is "See beautiful Japan and there catch the spirit of missionary zeal".



EDITH L. FOOTE

## Their "Business" The King's Business

Secretaries and Treasurers in the Mission Field  
Are Real Missionaries

By Edith L. Foote

Treasurer of the Missionary District of Kyoto

A CERTAIN commentary on the Bible lies open before me, and I am reading the list of references to the word "business." I find twenty-seven references which use this every-day word, but there are two which seem especially to apply to the group of missionaries in various fields who are engaged in the administrative occupations of their respective dioceses. One of them is from the First Book of Samuel, and reads, "the King's business required haste"; the other, from the Gospel of St. Luke's reads, "I must be about my father's business." If I were writing a sermon on business methods in the Mission Field, one of these two texts would be my theme.

The direct relation of dollars and cents, filing cabinets, typewriters and adding machines to the work of evangelizing the world must seem very remote. Otherwise I should not have to participate so frequently in the following dialogue:

"What work do you do, Miss Foote?"

"I am in charge of the funds of the diocese of Kyoto."

"Oh! You are in the *office!* Well, then, of *course*, you are not a missionary." This in tones of mingled grief and astonishment.

And then I affirm that I *am* a missionary, appointed by the Church to save the time and energy of all the other missionaries in this diocese as far as I can do so; to help inform the

Church at home how her money is spent in the field; to aid the Bishop in carrying out his plans promptly; in short, to keep my small section of the King's Business in as efficient order as possible.

A quarter of a million *yen* sounds like a great deal of money even in these days of inflated currency. Do you know, Auxiliary Member, that you helped last year to send even more than a quarter of a million *yen* to the diocese of Kyoto for the carrying on of the Business of the King? Some of this money was used to pay the salaries of your missionaries and their Japanese colleagues; some of it paid rent and taxes on your real estate; some of it helped to support fourteen kindergartens, St. Agnes's School for Girls, your splendid Day Nursery and St. Barnabas's Hospital. You helped pay for the education of young Japanese women who plan to teach in Christian or non-Christian schools what they themselves have learned under Christian auspices. You have also helped to educate young Japanese men who are studying for the ministry. Some of your money was used to pay for the publishing of Bibles, prayer books and hymnals and other Christian literature in Japanese. Some of it was used to pay for the teaching of the Japanese language to your group of new missionaries.

These activities are only a part—an important part, it is true—of the King's

## THE SPIRIT OF MISSIONS



HEADQUARTERS OF "THE KING'S BUSINESS" IN THE DISTRICT OF KYOTO  
*Typewriters and filing cabinets do not generally appeal to people as missionary agents. Miss Foote in her delightful essay makes us see that they have a distinct part in evangelizing the world*

Business in the diocese of Kyoto. But they will serve to illustrate the necessity for the same careful methods that any reputable commercial concern expects to find throughout its organization. Once upon a time, before specialists came into vogue, the Mission Field required versatility as well as religious fervor on the part of its staff. The pioneers combined religious, educational and commercial work, finding at length that each type suffered loss. As a result of their experience, missionaries are selected now because they have been especially trained and are peculiarly fitted for a particular branch of work. It is not logical to expect training and fitness for office work in a kindergartner or evangelistic worker.

Further, from the purely religious standpoint, no foreigner can come to the Mission Field as a representative of the Church, without making a definite impress for good or ill upon the community in which he resides. He will probably be unconscious of his influence most of the time, and it is not at all unlikely that he will never know its extent. He may be sure from the outset, however, that he is watched,

criticized, imitated at times, and certainly better understood than he may think by his native neighbors. This is quite apart from the many opportunities which present themselves for personal service, in regular Church work, parish visiting, or the teaching of English. There is at times almost irresistible pressure to allow extraneous activities to encroach on one's business.

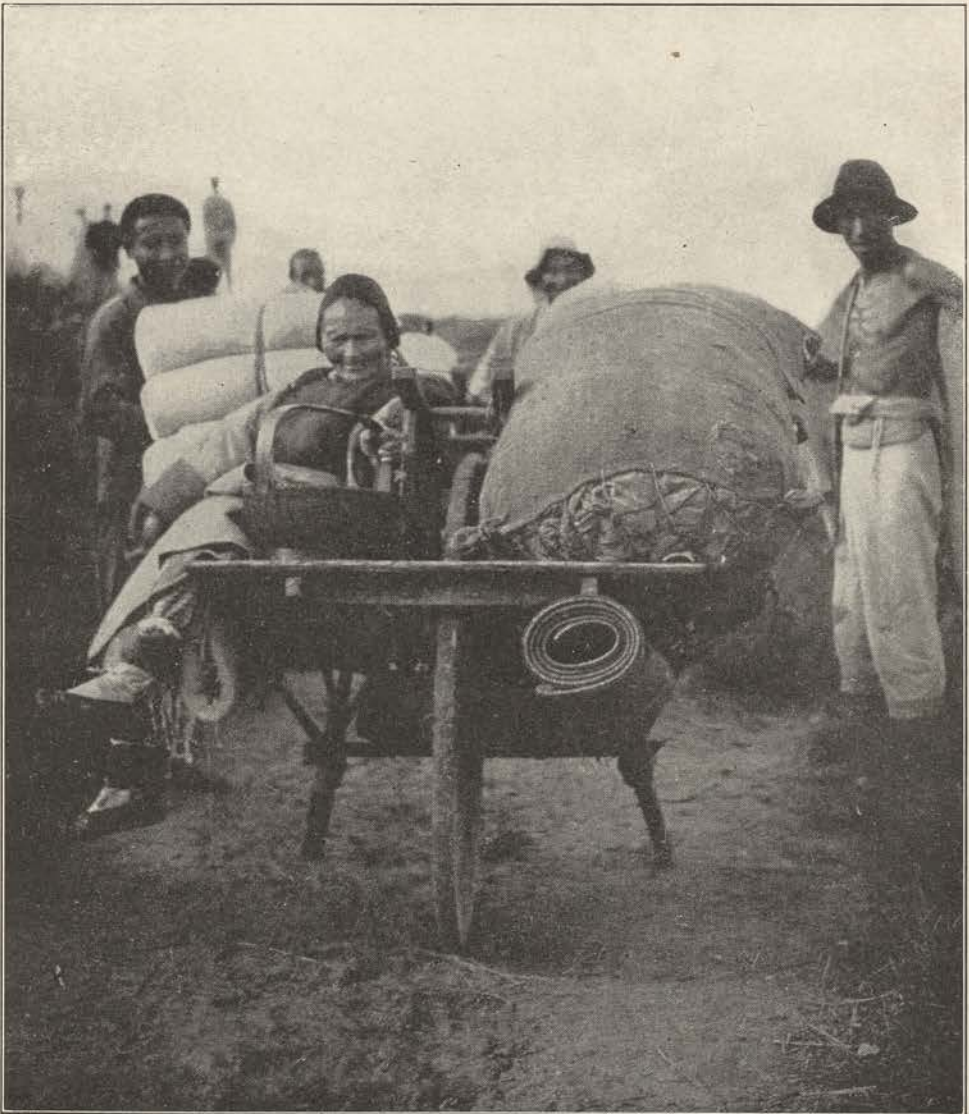
Spiritually-minded people have said to me, "I hate money. I don't want to have any more to do with it than I have to." But I don't hate your money. I love it. I think of these many dollars as your consecrated gifts laid week by week and month by month on God's Altar, coming from rich people and poor people, from old people and from little children, a loving, sacrificial outpouring of the spirit at the feet of the King, for the carrying on of His Business. We who are your servants and His could not do our work if you stopped sending us your gifts.

Please think of your treasurers and secretaries as real missionaries, who rejoice in their service and who lay their talents along with yours at the feet of the Master and King.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



ONE RESULT OF THE WAR IN CHINA

*The great dread of the country people in war-racked China is the looting by irresponsible soldiers. This old lady has loaded herself and her bedding on a wheelbarrow and is seeking refuge in the city of Shanghai*



BRINGING WOUNDED SOLDIERS TO ST. LUKE'S HOSPITAL, SHANGHAI  
*This is the type of truck used by the Chinese Red Cross in the present war. In many instances there was not even straw in the bottom to ease the jolts*



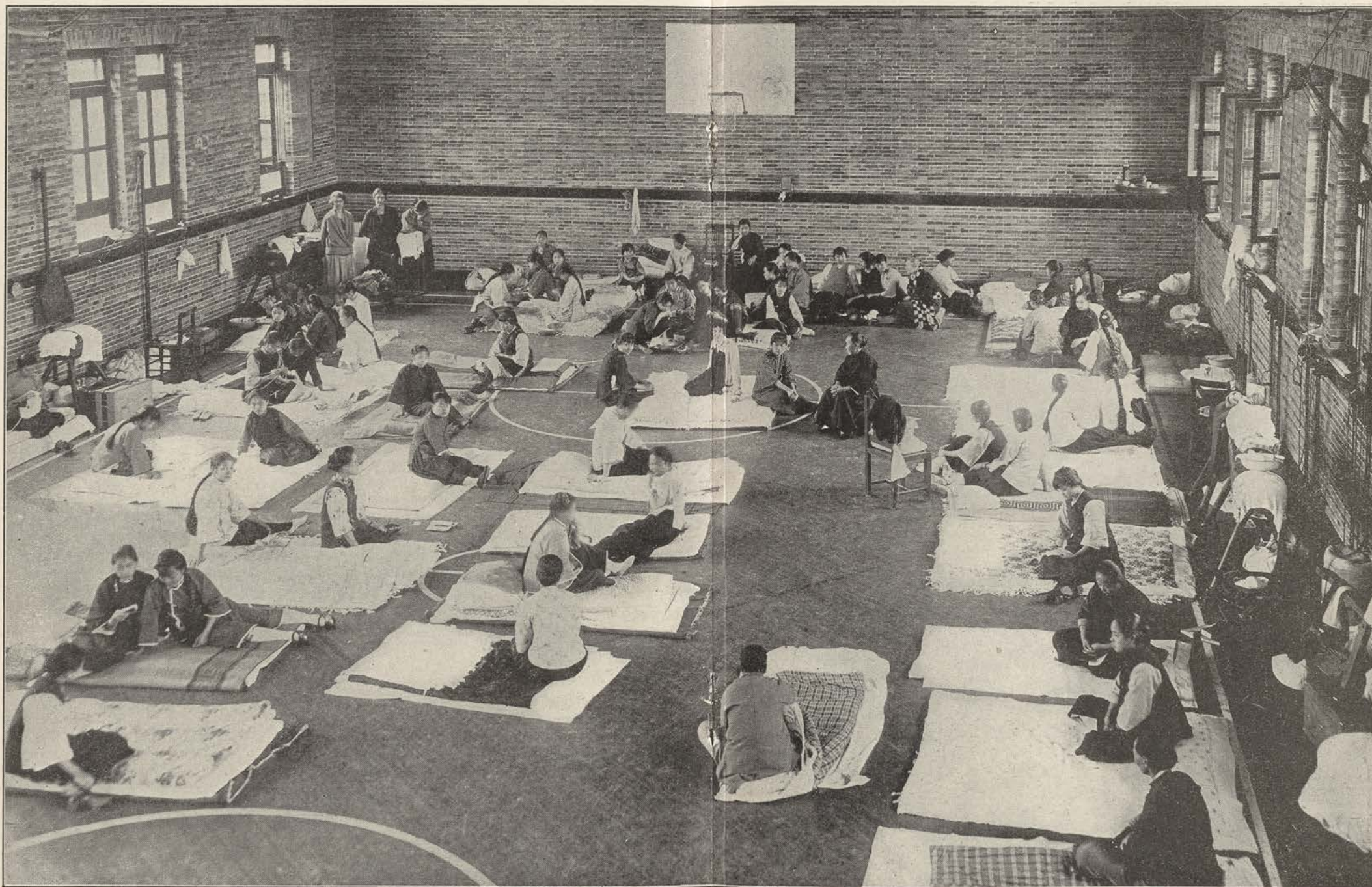
IOLANI SCHOOL FOR BOYS IN HONOLULU, HAWAIIAN ISLANDS  
*Iolani looks very picturesque but it is almost falling to pieces from age. It was old in 1903 when Bishop Restarick took charge. Bishop La Mothe badly needs a new school*



ST. PHILIP'S SCHOOL FOR NEGRO GIRLS AT SAN ANTONIO, TEXAS  
*The Sewing Class. Although agriculture and poultry raising are in their curriculum, the gentler art of the needle is not neglected*



ANOTHER CLASS AT ST. PHILIP'S SCHOOL FOR NEGRO GIRLS  
*In the language of their blackboard, these girls are learning to be artists. "Swedish timbales" sounds appetizing. We wish we could read the recipe*



THE GIRLS OF ST. MARY'S HALL, SHANGHAI, CAMPING OUT IN THE GYMNASIUM OF ST. JOHN'S UNIVERSITY

*The war came so close to them that the girls of St. Mary's were forced to leave their school outside the city limits and take refuge inside the barbed wire entanglements. Dr. Pott gave them a hospitable welcome at St. John's and made over to them the beautiful Cooper Gymnasium for a dormitory*



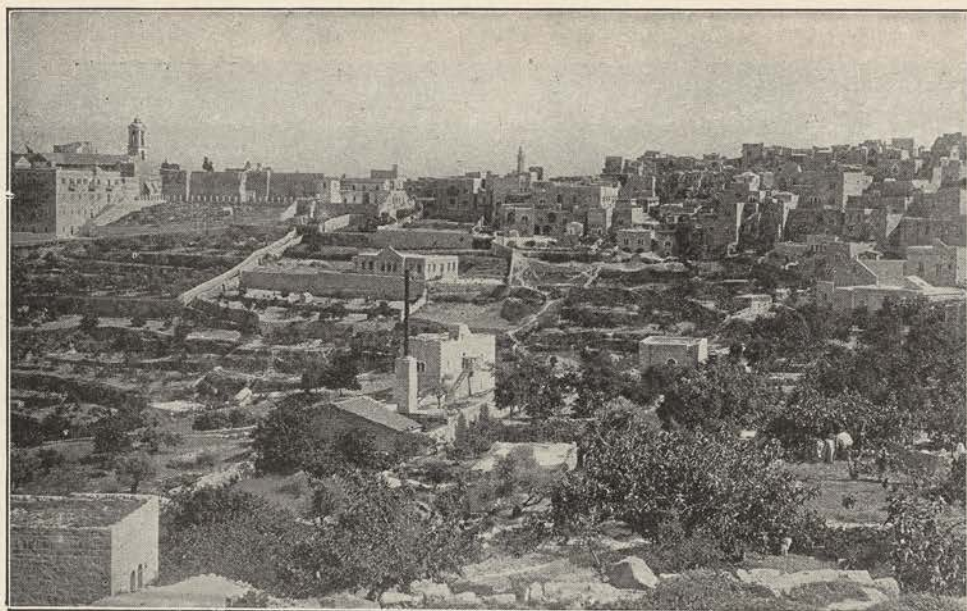
ST. STEPHEN'S HOSTEL FOR SINGLE MEN (LEPERS) AT SHIMONA, NEAR KUSATSU, JAPAN

*This is part of the work carried on among these unfortunate people by Miss Cornwall-Legh, an Englishwoman who has devoted herself and her means to alleviating their misery. Miss Cornwall-Legh and the Rev. A. S. French are seen at the right*





THE TREASURER OF OUR KYOTO MISSION AND THE SHIRA-YURI-KWAI, OR WHITE LILY ASSOCIATION  
*Miss Edith L. Foote, although her official position is that of treasurer, is just as truly a missionary. She is interested in this group of lovely young Japanese girls who form the Altar Guild of Holy Trinity Church, Kyoto*



GENERAL VIEW OF THE CITY OF BETHLEHEM AS IT IS TODAY

*Bethlehem lies on a hill about five miles south of Jerusalem. At the east end stands the Church of the Nativity, overlooking the Field of the Shepherds and the hills of Moab*



THE MARKETPLACE IN THE CITY OF DAVID TODAY

*Bethlehem lies in the midst of a great sandy waste. The camels, kneeling to unload the goods they have borne across the desert, and the merchants in their voluminous robes, make a scene which probably has not changed much since the time of Our Lord's birth*

# Bethlehem as It Is Today

The Threefold Celebration of the Nativity of Our Lord in the  
Place of His Birth

By the Rev. Charles T. Bridgeman

Representative of the National Council in Jerusalem

NOW that the Christmas bells have circled the world with their music once again and we in thought have traveled back to the Holy Land nineteen hundred years ago, it will be interesting to know something of the city of our Saviour's birth as it is today. Strangely enough, there are *three* Christmas days in Bethlehem each year, as we shall see later. Let us first try to see what the City of David looked like in our Lord's day, and what it is like now.

Bethlehem is very ancient. It stands on the road between the two cities of Jerusalem and Hebron which are mentioned in the stories about Abraham, and perhaps even in that day was a small village. Its name, "Place of Bread," was naturally suggested by the splendid olive groves and well-tilled fields which then as now surrounded the city. It is a garden in the midst of a great rugged waste.

Bethlehem lies on a hill, or rather on two hills, about five miles south of Jerusalem, on the same backbone of rock which runs from the Plain of Esdraelon to the sandy desert below Beersheba. To the west are rolling hills that shortly give way to the coastal plain along the Mediterranean Sea, while to the east the hills fall away into the profound depths of the valley of the Dead Sea.

It is the eastern view which holds the eye of all visitors to Bethlehem, for the city stands on the edge of the highest hill, from which can be seen the deep cleft where the salty waters of the lifeless sea glisten in the sun, and the chiseled hills of Moab rise beyond in purple masses.

During the dry season, which lasts from April to November, these near-by and far-off hills are bare of vegetation

and their surface is largely naked rock exposed by ages of unhindered erosion. Yet, with all their barrenness, they have a beauty of their own, as under the changing lights of the high, unclouded summer sun they assume various delicate shades of blue and purple. But when spring comes after the long winter rains they have glory of another sort, for countless flowers spring up to carpet every bit of loam and deck the rocks with blooms.

About Bethlehem the natural barrenness has been tamed by man's industry. The erosion has been stopped by making terraces up the steep slopes and planting vast olive groves. In the depths of the valleys where small level places are found the ground is tilled and planted for an early crop after the rains.

It was winter when Mary and Joseph came down from Galilee. The cloudless days of summer had given place to frequent rains. Snow, if not actually on the ground, might be expected at any time. Though when the sun was shining it was warm out of doors, at night the wind was cold. But the *khan*, or inn, where they planned to spend the night was already filled with guests and it was to a grotto in the rocks used as a stable that they went for refuge. Such rock caverns are used today both for dwellings and for stables, as one can see frequently all through Palestine. Here, sheltered from the stormy blasts of the night wind, in a snug cave warmed by the bodies of the cattle, was born the King of Kings.

To the east of Bethlehem, on a fairly level plain below the first descent of the hill, were the shepherds, watching over their flocks. On the cold nights, with their herds gathered about them, they

## THE SPIRIT OF MISSIONS



THE CHURCH OF THE NATIVITY IN THE CITY OF BETHLEHEM

*Built over the Grotto in the rock where tradition says our Saviour was born, this church is the goal of thousands of devout pilgrims every year*

may well have used the small cave there for a shelter. But on this night their eyes were probably cast heavenwards to gaze at the new star among the bright ones above them. And up there they heard the angel voices that told them of the happenings in the stable up on the hill.

Justin Martyr in the second century knew of the grotto, and Jerome spent many years here while laboring to translate the Holy Scriptures into Latin, then the vulgar tongue, whence its name of Vulgate. Constantine in the year 330 caused a basilica to be built over the place of the Saviour's birth, with the chancel covering the top of the cave. It is believed that this is the same church which is standing today, making it the oldest Christian edifice extant. Justinian (527-565) doubtless restored it in part, and the later Byzantine emperor Manuel Comnenos (1143-1180) caused gilded mosaics to be placed on the walls. But in its majestic simplicity the building stands as it was planned.

The Church of the Nativity stands at the east end of Bethlehem, overlooking the Field of the Shepherds and the hills of Moab. Westward and northward

stretch the square stone houses of medieval Bethlehem with the curious narrow streets between. Before the church is a large paved square where stood the atrium of Constantine's basilica. As one faces east the church's pile of grey stone and its curious doorway lie before one. On the right are the high, fortress-like walls of the Armenian monastery, and on the left the hill drops away into a deep *waddy*. On the left side of the church is the large Latin monastery with its schools and other quarters.

The doorway of the church was originally square, about fifteen feet high, with pillars on either side. But in troublous times when the church was liable to hostile attack the doorway was made smaller, the larger portion being blocked up. And again this was done during the Turkish domination, so that now but a narrow, low opening admits one to the vestibule. From here a second doorway leads to the basilica itself.

Space, dignity and fineness of line characterize the church. The nave—unobstructed by chairs like all Orthodox churches—leads forward to the slightly-raised crossing and the gold "picture screen" with its three doors which

## BETHLEHEM AS IT IS TODAY

stands before the high altar. Two rows of magnificent columns on each side of the nave make the side aisles. The high roof of wood has lost its former rich coloring, but with its rough beams suggests the antiquity of the place.

Steps on each side of the chancel lead to the cave below, where, by the dim light of many small lamps, in an atmosphere suggestive of the Wise Man's gift of incense, one may see the small altar erected over the spot where tradition says that our Lord was born. Beneath the altar is a silver star placed there by the Latins as their part in a sanctuary which is in the custody of the Greek Orthodox Church.

The pilgrim has no eyes for the many lamps which hang in the grotto, nor for the interesting old hangings hiding the marble with which a past age has covered the walls of the stable. In the dim light one's mind is filled with the picture of the scene as the shepherds must have witnessed it, when, awestruck, they entered the homely place and saw amid the cattle the Babe lying in the stone manger, watched by the young Mother and her wondering spouse. It is because in the quiet and peace of this sacred place men have been able to see more truly the significance of the Incarnation and know more fully the depth of the Father's love, that men have throughout all the ages journeyed here in humbleness and reverence.

The Church of the Nativity is in the custody of the Patriarchate of Jerusalem as it was the great Eastern Church which built and protected it throughout the ages. But the Latin Church (as the Roman Catholic Church is called in the East) has been no less interested,

and through the Order of Franciscans enjoys certain privileges in the grotto. Likewise the Armenian Church also has the privilege of having services here, sharing with the Greeks the custody of the chief altar of the Nativity. It is a splendid witness to the unity and fundamental soundness of the great parts of the Christian Church that here in the Holy Sepulchre many different Churches may have services at the same altar at their appointed times.

Because of this three-fold interest in the Church of the Nativity, and because the old calendars of East and West are different, there are three Christmas celebrations in Bethlehem. On the 25th of December at midnight the Latins hold their Christmas service here. It coincides with our celebration. But as the Eastern calendar which the Greek Church (as well as the Armenian) still observes in Jerusalem, though given up elsewhere, brings the date of the Nativity on January 7th, there is another service for the Greeks at that time. The Armenians follow a very ancient custom, formerly universal in the Church, of celebrating both the baptism and birth of our Lord. So it happens that on our January 19th, which is their January 6th, the Armenian Church honors our Lord in His birthplace.

Thus it will be that when for us the Christmas holidays have come and gone and we are beginning to look forward to Lent, the people of Bethlehem will still be thinking of Him. And, through the whole year, the sight of endless numbers of pilgrims and tourists will constantly bring to mind the debt which the world owes to that first Christmas Night.



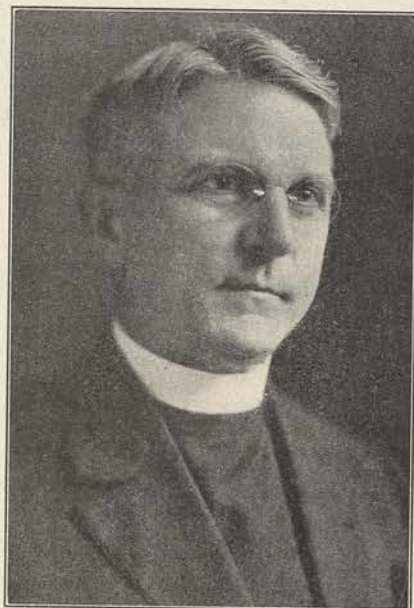
## Retiring Secretaries of the Department of Religious Education

THE Department of Religious Education has lost by resignation four of its staff, the Rev. William E. Gardner, D.D., Executive Secretary; the Rev. Lester Bradner, Ph.D., Secretary for Teacher Training; the Rev. Paul Micou, Secretary for Colleges and Universities, and Miss Agnes M. Hall, Secretary for Women Students. The occasion warrants a review of the services rendered by these officers.

The Rev William E. Gardner, D.D., the retiring Executive Secretary, has rendered a service to the Church which cannot be measured by the words and phrases at our command. When he became General Secretary of the General Board of Religious Education the Church's methods of training her youth were most desultory. Several publishing houses were putting forth lesson papers, but the mind of the Church had not collectively been put to the task of determining what should be taught, how that subject matter should be translated into character and activity in service, how the curriculum of the Church school should be related to that of the public school, how educational authorities could be won to a policy of cooperation, how the young people should be organized and directed, how our college students could be kept loyal to the Church

and trained to be her leaders, how the Church colleges could be saved to the Church, and how the theological students might receive an education better fitting them for present-day life.

All of these things Dr. Gardner either accomplished by himself and by other secretaries assisting him, or else he started the process of their solution. The mere statement of such an achievement is tribute enough. Facts speak louder than words. A volume of thought and an immensity of work lies behind such things as The Christian Nurture Series, Week Day Religious Education, The Church School Service League, the Young People's Movement, the National Student Council, the Association of Church College Presidents, the Commission on Theological Education and Recruit-



WILLIAM E. GARDNER, D.D.

ing for the Ministry, the Annual Conference of Religious Education Executives, The Church School Commission and the National Accredited Teachers' Association.

Dr. Gardner owed much of his success to his winning personality, but more to his statesmanlike grasp of great objectives, and most to his faith that the Church would rise to what he called in his book *The Children's Challenge to the Church*. And the Church has risen!

## RETIRING SECRETARIES OF THE COUNCIL

Dr. Gardner goes to work among the students of Boston, as rector of the Church of the Messiah.

The Rev. Lester Bradner, Ph.D., was contemporaneous with Dr. Gardner in the initial efforts to awaken the Church to the task of religious education. He brought to his share of the work a mind highly trained in pedagogy, a wide experience in parish work, and an observation of growing children in his home. He was the first secretary added to the staff of the General Board of Religious Education and has served faithfully ever since. He was the representative of our Church in dealing with outside agencies in religious education, especially the Sunday School Council which has since become the International Sunday School Council of Religious Education. All matters concerning the Church Schools and war service and Near East Relief have been cleared through him. He has carved out a future career for himself as "religious education consultant" for parishes. Dr. Bradner's greatest contribution was in the preparation of Christian Nurture Courses, a task which involved the production of material about a conference table, the experimenting with it in classes, correction of the first draft in the light of experience, and the publication of the product for further trial use. Dr. Bradner also gave himself to the production of teacher-training manuals, several of which are in constant use by Church school teachers. The educational work of the Church could not have attained its present status without Dr. Bradner's skill and knowledge.

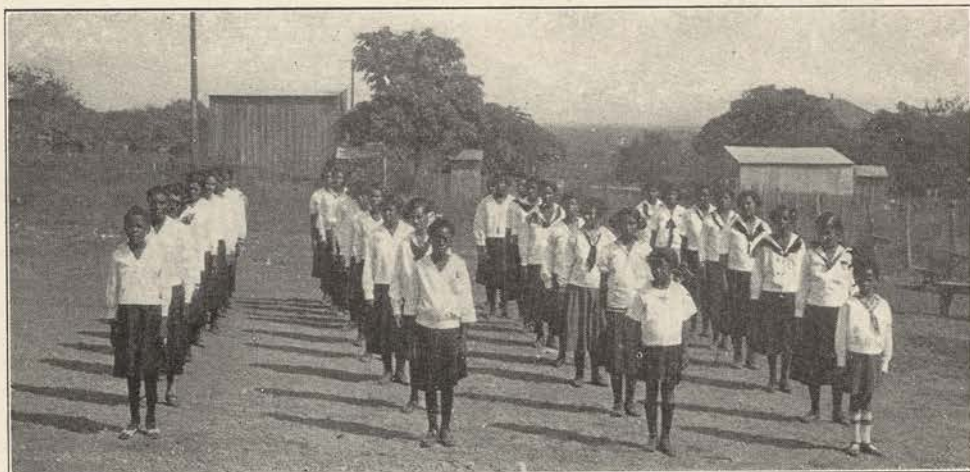
The Rev. Paul Micou, the second secretary added to the G. B. R. E., has since 1917 organized our Church students in colleges and universities, has determined principles of college Church work, and has awakened the Church at large to its problem. The first of these he accomplished, with the aid of clergy in college communities and interested students, by organizing The National

Student Council of the Episcopal Church, which in six and a half years has spread until it has now seventy-six units in colleges and universities. The second he accomplished with the aid of a band of nine co-workers, known as the "Student Inquirers". These men, all clergy in college communities, have hammered out a technique of student work on the anvil of experience, which is embodied in the book, *The Church's Inquiry Into Student Religious Life*.

The Church learned for the first time the full extent of its college problem in the surveys conducted by Mr. Micou in connection with the general program of the Church. Over a million dollars should be spent in buildings for Church work in colleges and universities. Many conferences, addresses, published articles, etc., in the past seven years have helped to awaken the Church to its college problem. Mr. Micou and Miss Hall, next to be mentioned, have represented the Department in dealing with the interdenominational student organizations. Our Church can safely claim to have made a contribution to all of these organizations, although we have not shared in all phases of their work.

Mr. Micou resigned in order to become rector of St. Luke's Memorial Church, Bustleton, Philadelphia, Pa.

Miss Agnes M. Hall has for three and a half years served as secretary for Work Among Women Students. Her student contacts were not limited to women students, however, for she and Mr. Micou shared alike in the visitation of the colleges, and in the development of units of the National Student Council. Miss Hall had the backing of a very able committee, and with them she conducted a study of the problems of Church girls in colleges and how to reach them. Miss Hall's clear thinking on student problems, her keen sympathy and friendship for students, her unflinching good humor and good will, her emphasis on spiritual and realities, have enabled her to make a real and lasting contribution.



## A Texas School for the Training of Negro Girls

St. Philip's Normal and Industrial School in San Antonio is  
Giving Effective Service to the Community

By R. G. May

FOR twenty years St. Philip's has striven to represent a high standard of education for Negro girls in the Southwest, and it has been quite successful in propagating this idea. We are now convinced that the effectiveness of Christian education for the Negro has been firmly established. Wherever our students have been distributed they have been living examples of the true significance of this training; they have established standards that are being emulated to good effect.

The school has always realized and accordingly emphasizes the importance of moral training for the womanhood of our race. The Negro woman has been more often brought face to face with the need of a strong character than is true of other women representing the various groups in this country.

While there seems to be a growing tendency toward commercial activity among Negroes, nevertheless, it will be years before we can hope for any appreciable development in this phase of

our racial life; therefore it is to our distinct advantage as a race, and to the best interest of America as a whole that the Negro be prepared to render the best service in his position in our economic machinery. To this end, it is important that the Negro be given a training that will enable him to serve to the greatest advantage. Such a training can only be obtained in institutions designated for said purpose.

The present tendency of farm hands as well as farm operators to abandon the farms for city life is justly causing alarm among the commercial and industrial leaders of the country. This condition as affecting Negroes is becoming more marked each year. At the present rate of Negro migration from the South, where a large majority of the Negroes are located, the decrease of Negro farmers will be much more outstanding, and its relative effect will be felt not only in the South but throughout the whole country, North and South alike.

The question naturally arises, "What



## A TEXAS SCHOOL FOR NEGRO GIRLS

are Negro educational leaders contributing toward relieving this condition?" It might be well to state that our educational institutions as well as other Negro organizations are doing much through their extension departments as well as through other agencies, not the least of which are the farmers' conferences, which are held annually for the purpose of enlightening the Negro farmers of the South in regards to the possibilities in their own hands. Our educational system is also being arranged to meet the exigency of farming in our section of the country. But our impotence is marked by the lack of funds to extend these influences to the millions of our people in the rural districts.

To what extent can the Negro woman be instrumental in helping to solve the problem of labor shortage in the farming districts of the South? At St. Philip's school the larger portion of our girls come from the rural districts. Such girls are selected for training as are capable for leadership; and the training is so directed that it might be applied to the best interest of the community. For the purpose of facilitating this training, an agricultural course has been instituted. In connection with this course

are taught truck gardening and its relation to farm life, poultry-raising and its possibility of contributing to the economic welfare of the community; dairying and its significance is also stressed. These girls are taught to operate and direct as well as to teach these various farming activities, thereby demonstrating the possibilities of the Negro woman who is properly trained to keep the attention and interest of her people centered on the economic importance of farming.

Our girls are also taught to appreciate and promote the beautiful and attractive. Attractiveness can always be used to foster satisfaction and contentment. The Negro is particularly susceptible to the beautiful, and can be made contented in many cases where attractiveness prevails. The girls are induced to carry this attribute back to the communities from which they have come and to apply it for all it is worth.

The problem confronting the Negro educator is not how to best train the Negro for usefulness, but to meet the requirement of training a larger number to be distributed to the many communities that are suffering for the want of sane leadership.

**WE ARE GLAD** to report the first order for The Spirit of Missions Pictorial Section as separate from the magazine. This came from St. Peter's, Williston, North Dakota, the Rev. P. H. Hartman, rector. These pictorial sections can be secured for separate distribution or as supplements for diocesan or parish publications. For terms write to the Editor, The Spirit of Missions, 281 Fourth Avenue, New York.

**WE REGRET** that it has been impossible to fill all orders for the United Thank Offering (December) issue. Hence checks and money orders and cash have been returned. The moral would seem to be "Order Early Next Year."

**WE ARE PREPARING** this year's Lenten Offering Number which will be the March issue of the magazine. Ash Wednesday this year is February 25th. A publication date has been set which, it is believed, will insure delivery throughout the Church by that date. A page advertisement in this number gives further details.

Under adverse circumstances, and despite unavoidable delay, the edition last year reached more than 127,000 copies.

With coöperation throughout the Church we can greatly exceed this number this year.

# Helpless Without His Motor Boat

Dr. Pott Loses Veteran China Missionary Craft and Prompts a Reminiscence of Miss Lindley's Tour

By Edna B. Hitchings

WHEN one tries to describe anything in China one faces a difficult task, because things are done so differently in different sections of China, but in all sections they are done very deliberately. To a foreigner the leisurely manner in which boats depart from and arrive at ports leaves much to be desired, but after all, the foreigner realizes he is traveling in China and he smiles and makes the best of it because one must pay a little at all events for the privilege of visiting this interesting country, and a timetable would seem a little out of place anyway!

Our party had been traveling for months it seemed, with almost no chance to catch up with accumulated mail, and we were now planning our departure from Zangzok bound for Soochow, which meant almost a whole day on the Soochow Creek in the river launch. We knew all about that launch for we had come to Zangzok on it and we tried to secure a "stateroom" in which we could do some work, but working on a Chinese boat is something one must experience to appreciate. In the first place, the so-called "staterooms" (there are only two) have nothing in the way of privacy and the moment a portable typewriter is produced and the keys begin to rattle, there is an exodus from all parts of the boat and the Chinese gather *en masse* in every inch of space

in both doorway and window to watch the foreigner perform.

One has to sit in a stifling stateroom with every bit of ventilation shut off by curious Chinese to understand what one's condition can become at the end of an hour or two. When the heat gets unbearable and the air too thick all the foreigner has to do is pantomime the fact that she is suffocating and must have air and the Chinese smilingly move back an inch or two, only to push forward again the moment work is resumed. They are a very curious people, these Chinese, but a very friendly people as well, and one eventually gets accustomed to being stared at in this way.

So, having had very little success in getting caught up with correspondence, we hit upon the happy notion of engaging a small boat to be towed by the larger launch in which we could spread out and with no spectators to take our time or attention, really do a full day's work. It was great sport getting off, because there was the usual crowd to watch the foreigners embark and, in fact, the crowd got so big and so curious that we were obliged to push off and row down the creek a short distance where we anchored waiting for the launch to pick us up. We waited and waited and then waited some more. Of course, one gets accustomed to waiting in China, but this wait began to seem a bit ominous, and



THE ZANGZOK HOSPITAL AND THE MOTOR BOAT WHICH WAS WRECKED

## HELPLESS WITHOUT HIS MOTOR BOAT

finally our boatman informed us that the launch which was to tow us back to Soochow had not even arrived.

We were about giving up in despair and wondering whether we could manage to spend the night on this little "two by four" when we heard the "chug chug" of a motor boat and, looking across the creek, discovered Dr. Walter Pott, the missionary physician at Zangzok, racing up the creek at such a speed that we were sure he was on an emergency case. We yelled and howled at him, but he continued looking at the opposite bank. He did admit afterward that he heard our voices but thought they came from the opposite bank. I have always had my doubts about that particular statement! At any rate, when there was no longer any chance of mistaking the fact that our voices did *not* come from the shore, he turned and came toward us. We explained our predicament; he explained his—that he was making a mad dash for Soochow to catch the night train for Shanghai in order that he might interview a prospective doctor to take his place at the mission hospital while he was on furlough. He frankly admitted that his little launch would not hold our luggage but it would hold us, on a pinch, so trustingly leaving our bags with the boatman to be delivered later—and they were—we stowed ourselves carefully away in the little mission launch and in a few minutes were speeding down the creek. It was an

exciting ride. We were fighting against time and while we went on the rocks a couple of times and the poor, old, overworked engine made valiant efforts to get us off, and while darkness came on us long before we wanted it to, we finally arrived at Soochow with just sufficient time to allow Dr. Pott to dump us off onto a floating raft while he rushed on to catch his train.

Now this long story is just to say that we acquired quite an affection for this little old rickety launch and when we stopped to think how often it had been used in emergency cases much more serious than ours, how many times it had carried relief to the bedside of a sufferer, or had served as an ambulance to bring a sick patient to the hospital, we were very grateful indeed that the hardworking and goodnatured mission doctor had a vehicle in which he could rush off at any time of the day or night.

Word has just come to Dr. Pott, who is in this country on furlough, that his motor boat has been wrecked and he is facing his return to the mission hospital at Zangzok, the entrance to which is right on the creek, with no motor boat for his calls. A motor boat to Dr. Pott is what a Ford roadster is to the doctor in this country and costs just about the same. He simply cannot get along without it.

*(Further information can be obtained from the Department of Missions, 281 Fourth avenue, New York.)*

GRACE PARISH, Plainfield, New Jersey, has recently had the honor of sending one of its own communicants to the mission field. Miss Viola McGoldrick, after having trained as a nurse and proved her efficiency by work in hospitals and elsewhere, volunteered for service in China. The people of Grace Church might justly have felt that they were doing a mighty fine thing in giving one of their best young women to the mission field. But they did not complacently stop there. Un-

der the leadership of their rector, they said to the Department of Missions, "Grace Church is proud to give one of her members to God's work abroad, but we want to go beyond that and provide for her support in addition to everything else that we give for the progress of God's Kingdom." Grace Church was already giving largely to carry out the Church's program. The additional \$900 a year for Miss McGoldrick's support is just an additional good work of the parish.

# The Rev. John Gaw Meem, D.D.

*By the Right Rev. William Cabell Brown, D.D.*

Bishop of Virginia

IT was with a heavy heart and a deep sense of personal loss that I read the telegram from the Church Missions House announcing the death of my friend, my classmate, and my former fellow-laborer, the Rev. Dr. John Meem, D.D., in Rio de Janeiro, Brazil.

Dr. Meem, the son of John G. Meem, II, and Nancy Estabrooke (Cowan), though born in Shreveport, Louisiana, August 2, 1864, spent his boyhood on his father's magnificent estate, known as Mt. Airy, near Mt. Jackson, Virginia, in the loveliest section of the famous Shenandoah Valley.

After graduating from the Virginia Military Institute in 1884, where he distinguished himself by conspicuous ability, winning the first Jackson-Hope medal, the highest honor of the Institute, he became assistant professor, took a post-graduate course in civil engineering and won the degree of B.S.

He entered the Virginia Theological Seminary in 1889 and was soon recognized as one of the outstanding men in a class that numbered among its members such men as James Addison Ingle, who became the beloved missionary and first Bishop of Hankow.

The mission in Brazil had been started in 1889, when the pioneer missionaries, the Rev. L. L. Kinsolving and the Rev. James W. Morris went forth to plant the Church in the land of the Southern Cross. When a strong appeal came back to the Missionary Society

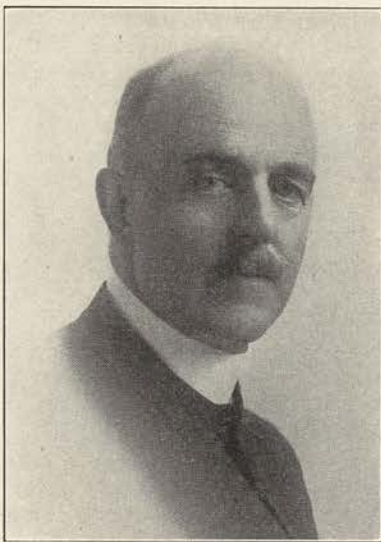
from our first missionaries in Brazil, setting forth the claims of Brazil and begging for reinforcements, young Meem was the first to offer himself, moved thereto not only by the appeal, but also because his father was one of the civil engineers who had been employed in constructing the railroad connecting

the cities of Rio de Janeiro and Sao Paulo, a work which is still regarded as a remarkable feat of engineering skill.

Besides Meem, Miss Mary Packard, the daughter of the then Dean of the Virginia Seminary, and I answered the call. On our graduation, Meem and I were made deacons by Bishop Whittle in the Seminary Chapel on Friday, June 28, 1891, and together were advanced to the priesthood on August 2,

1891, in Grace Church, Berryville, Virginia, and in the following month set sail for Brazil, accompanied by Miss Packard and Mrs. Brown.

During his long years of able and devoted service in Brazil, Dr. Meem was the rector of only two churches, the Church of the Redeemer in Pelotas, Rio Grande do Sul, and the Church of the Redeemer in Rio de Janeiro. In Pelotas he laid the foundations so wisely and so well that when he left there for Rio de Janeiro in 1914 he left a strong, well-organized congregation worshipping in one of the most beautiful churches of our mission for which he had drawn the plans himself and



JOHN GAW MEEM, D.D.

## BRIEF ITEMS OF INTEREST

which had been built under his personal supervision.

While rector of the church in Pelotas, he married Miss Krischke, the granddaughter of the American Consul in Rio Grande do Sul. Her brother, the Rev. George Upton Krischke, is one of the best beloved of our Brazilian clergy. Dr. Meem is survived by his wife and five children, to whom our hearts go out in tenderest sympathy.

When we think of the large part that Dr. Meem played in the establishment of the Church in Brazil, and its subsequent development, we find it hard to realize how the Church can continue

without his wise counsel and advice. Doubtless Bishop Kinsolving feels as if he had lost his right arm, and yet, though the loss of his services as Archdeacon of Rio de Janeiro and for so many years the valued treasurer of the mission will be deeply felt, I am sure that his quiet, faithful and devoted work will abide, and that his name will long be held in highest esteem by those among whom he labored and for whom he gave himself without stint in a singularly unselfish and blessed ministry.

It is our earnest prayer that God will raise up someone to take his place and carry on his work.

### Minute Adopted by the National Council

At the meeting of the National Council, held December 10 and 11, 1924, a committee composed of the Right Rev. William Cabell Brown, D.D., Bishop of Virginia, and the Rev. Ernest M. Stires, D.D., Rector of St. Thomas's Church, New York City, classmates at the Virginia Seminary of the Ven. Dr. Meem, prepared and presented the following Minute, which was adopted by rising vote:

Resolved: That the National Council has been deeply moved by the sad news of the death on November 20 of the Ven. John G. Meem, D.D., Archdeacon of Rio de Janeiro, and desires to place on record its high appreciation of the unselfish and devoted services of Dr. Meem in the establishment and subse-

quent development of the Church's mission in the land of the Southern Cross.

It would be hard to measure accurately how severe a blow has fallen upon the Brazilian Church, which during a third of a century has enjoyed the counsel and advice of this singularly gifted missionary, who not only distinguished himself as an evangelist, but was its faithful and efficient treasurer for some twenty-five years.

And yet severe as is the blow, we feel sure that the foundations laid by Dr. Meem in the churches built in Rio Grande do Sul and in Rio de Janeiro, were so wisely and well laid, that his work will abide, and his name will be long held in reverent esteem by those whom he served so faithfully.

To the family of Dr. Meem the National Council would extend its tenderest sympathy over the loss of a great friend and devoted missionary.

### Brief Items of Interest

OUR cover this month is unusually interesting. It shows the refugees from St. Mary's Hall, Shanghai, on their way to chapel in the campus of St. John's University. The war came unpleasantly close to them and they found a temporary home there. Miss Fullerton, the principal, has written an account of the way St. Mary's girls took refuge at St. John's, for this issue.

RECENT newspaper dispatches concerning activities of bandits in Central China have undoubtedly caused serious apprehension in the minds of many friends of members of our staff in the Missionary District of Hankow. In answer to our inquiry, Bishop Roots cables that in the Provinces of Hupeh and Hunan, which comprise the diocese of Hankow, the situation is not nearly

## THE SPIRIT OF MISSIONS

as bad as has been represented. He assures us that all missionaries are safe and that there is no cause for anxiety.

✱  
**T**HE Rev. Charles W. Baker of Northern California has been using a borrowed phonograph to accompany the singing in his little church. He has found this method of leading the singing very successful, but he wishes he had more records, especially of chants, as the Magnificat, Nunc dimittis, etc., if available. Then, he can not always borrow the phonograph and it would be a great help if the mission had one of its own. The Rev. Carroll M. Davis, the secretary for domestic missions at 281 Fourth avenue, will be glad to correspond with anyone who would be interested in supplying this need.

✱  
**M**ISS ETHEL M. ROBINSON, who is in charge of our training school for women in Porto Rico, is in great need of a typewriter. She writes: "I have one need I am going to tell you about. There are so many letters to be written every week that I have worn out my little typewriter. I wonder if it is at all possible to get a second-hand Underwood? If you know of one in good condition I should like to have it, please. If not, I can make this one do for a bit longer."

Miss Robinson really ought to have a brand new Underwood. Further particulars will be furnished gladly by the Rev. Arthur R. Gray, D.D., Church Missions House, 281 Fourth Avenue, New York.

✱  
**U**NDER the leadership of Bishop Naide of Osaka, the Church people of the city are making gifts to a fund in memory of Miss Leila Bull who died at her post in Osaka last March. Miss Bull had served for 36 years in Japan and was one of the best known American residents of that great commercial metropolis. Her service to the city was recognized by the municipality some years ago through the gift of a pass on all the trolley lines of the

city. Her Japanese friends hope to raise not less than \$2,500 to be used for—

- 1—A small stone to mark her grave.
- 2—A small book telling briefly the story of her service in Japan.
- 3—A fund the interest upon which will be used for the training of Bible women.

While their object is especially to give the Japanese Church people of Osaka an opportunity to express their affection for Miss Bull and their gratitude for her work, they will gladly receive any gifts that American Church people may desire to make. Such gifts can be sent through the Department of Missions, 281 Fourth avenue, New York, for forwarding to Bishop Naide. The committee in charge of the fund has already secured \$750.

✱  
**D**URING the past academic year twenty-three of the students of St. John's University, Shanghai, were baptized and thirty-eight were confirmed. President Pott calls attention to the fact that when St. John's was founded, provision was made for the support of a certain number of scholarships, so that deserving Christian students of inadequate means might obtain the advantage of a college education. Altogether there are fifty scholarships in all departments, including the Middle Schools. This number has remained the same, although the registration of students has greatly increased. "As recommended to the Board of Control, we believe that efforts should be made to increase the number of scholarships; \$100 per annum will provide a scholarship in the College and \$75 per annum a scholarship in the Middle School. It is important that in a Christian institution a fairly large proportion of the student body should be Christians."

✱  
**A** TYPOGRAPHICAL error in the September, 1924, issue gave 1870 as the date of the founding of St. John's College, Shanghai. The correct date is 1879.

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# Progress of the Kingdom

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THE SPIRIT OF MISSIONS welcomes the new year as an open door to further loyal service in the cause it represents. "Forward To Welcome the March" was our New Year motto for 1924 and it is with real pride

and happiness that we report an appreciable achievement under that slogan. Gains are to be recorded in circulation, in advertising revenue, in every aspect of the life of the magazine. Its pages during the year have recorded splendid service, sustained loyalty, zeal and consecration on the part of the Church's great army of mission workers. We came to the close with a fairly memorable United Thank Offering number in December.

We begin the new year with quickened courage, furthered by encouraging evidences of coöperation and interest from organizations and individuals, vital to our success.

The mission cause at home and abroad is the one, and, we are tempted to say, the only task of the Church. To be its mouthpiece is a wonderful privilege and responsibility. Only an informed Church will respond with adequate interest and support for the task of the Church.

We could make a wonderful advance in 1925 if every reader of THE SPIRIT OF MISSIONS felt a responsibility to pass on the magazine and thus to spread the information and inspiration it brings from month to month. In a more particular way we need a representative in each parish and mission of the Church who will feel it a privilege to urge upon the men and women of these groups the necessity of becoming informed through reading the official publications of the Church, especially THE SPIRIT OF MISSIONS.

We enter 1925 confident that the year holds, along with its opportunities and responsibilities, the promise of wonderful blessings and achievements in the great cause for which this magazine speaks.

WITH this issue THE SPIRIT OF MISSIONS enters its ninetieth year. The entire editorial family of the magazine was impressed On Being when in preparing this Ninety issue for publication we changed the volume designation on the title page to an abrupt "XC" and realized that with another January this herald of the mission ideal will have rounded out ninety full years of consecrated service. We defer until then a formal recognition of this anniversary, but in the meantime reconsecrate all of our energies to make this ninetieth year one of sustained and determined effort.

First we will glean the field for the best it has to offer. Then insistently we will urge upon the people that they learn to know and coöperate in the world-wide effort of their Church to spread knowledge of the Good News of Christ and of His redemption.

To this end we will ask coöperation of every organized agency and of individuals to help us make this magazine as notable for service rendered as for length of days.

May we set down here the motto from St. Paul's Epistle to the Ephesians, with which the very first number, that of January, 1836, made its bow to the Church:

*To the intent that now unto the principalities and powers in heavenly places might be known, by the Church, the manifest wisdom of God.*

**T**HE National Council of the Church at its recent meeting in New York voiced the universal regret felt because of the resignation of the Rev. William E. Gardner, D.D., who for fifteen years had directed the work of the Church in the field of Religious Education. In the action taken, in the very words employed, there is evident a sense of the futility of expressing in any usual form the degree of appreciation in which the work of Dr. Gardner is held and an appraisal of the loss occasioned in this exacting field by his return to parish work.

Two outstanding achievements are to be credited to him. He found the Church without a unified program of educational method, with no goal to be achieved and certainly with no comprehension of child psychology with which the religious educator must deal. Into this chaos he brought the orderliness of the Christian Nurture series, a method of religious instruction built into the progressive stages of child development and reflecting the experience of all who undertake this task. Its strength lies not only in the intelligence with which the system has been built but in the fact that it remains plastic, subject always to revision as further experience points out defects and prompts improvement. Certainly here rises a splendid monument to Dr. Gardner's long years of consecrated service.

A second memorable accomplishment is the introduction of religious pedagogy into the courses of study at our theological seminaries. It seems strange that generations of the priesthood of the Church were sent out to their exacting task with no preparation whatever for leadership in the field of religious instruction to the childhood and youth of our parishes.

The whole Church will concur in the words of tribute adopted by the National Council as expressive of the impress Dr. Gardner's personality and

achievements have made upon the leadership of the Church. We quote:

**DR. WILLIAM E. GARDNER, D.D.**  
Executive Secretary of the Department of Religious Education, 1913-1924:

Humble disciple of Jesus Christ  
Faithful servant of the Church  
Doctor of Divinity

Passionate lover of truth  
Gifted leader of men

Patient and inspiring teacher  
Sympathetic interpreter of youth  
Pioneer in the fields of Christian nurture  
Exponent and exemplar of Christian education

Beloved of his associates and honored by the whole Church, to whom the National Council hereby expresses its appreciation of long and efficient service and upon whom it wishes a continuance of God's abundant blessing.

**A**RCHDEACON MEEM was a builder of international good will and an apostle of world peace.

His Americanism  
The Late John was of the sturdy  
Gaw Meem, D.D. Virginia kind, the kind of Washington and Jefferson, of Lee and Jackson. He stood not only for loyalty to the home land but for service to the world.

In a day when both Church and Nation looked with indifference upon the South American republics, young John Meem perceived the opportunity and responded to the call to service. No earthly record can ever fully reveal the significance of the work done by that quartette of young Virginians, Kin-solving, Morris, Brown and Meem, who, despite timidity in some quarters and opposition in others, persevered and finally won their way to the land for whose welfare they had dedicated their lives. In this notable fellowship Dr. Meem played a real and important part. His ordered mind and his solid abilities were devoted quietly and steadily to constructive tasks. The Church in Brazil bears and will continue to bear the marks of his vigorous and consecrated personality.



## Sanctuary of the Church's Mission

### PRAYER FOR THE NEW YEAR

WE know the path wherein our feet should press.  
Across our hearts are written Thy decrees.  
Yet, now, O Lord, be merciful and bless  
With more than these.  
Grant us the will to fashion as we feel;  
Grant us the strength to labor as we know;  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.  
Knowledge we ask not—knowledge Thou hast sent,  
But, Lord, the will!—there lies the bitter need;  
Give us to build above the deep intent—  
The deed, the deed.

*John Drinkwater.*

### FOR THE NEW YEAR

OGOD of the endless years: Give to each of us, in this little day of life which remains, some share in the working out of Thy eternal purposes for men. Show us where we may stand in the battle, and arm us for the fight. Fill our weakness with Thy strength; touch our hearts with Thy love; gird us with a measure of Thy great patience, and cheer us with the confidence of final victory through Thee. That so, through the life which we now live in the flesh, there may shine some token of Thy presence; to our own eternal benefit and to the blessing of our fellowmen; through Jesus Christ, our Lord. *Amen.*

### FOR THE QUICKENING OF ZEAL IN CHRISTIANS

LORD, our Saviour, Who hast warned us that Thou wilt require much of those to whom much is given; grant that we whose lot is cast in so goodly a heritage, may strive together the more abundantly, by prayer, by almsgiving, by fasting, and by every other appointed means, to extend to others what we so richly enjoy; and as we have entered into the labors of other men so to labor that, in their turn, other men may enter into ours, to the fulfillment of Thy Holy Will, and our own everlasting salvation. *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.

IT is not sufficient in an hour of vision and aspiration to dedicate ourselves to the work of intercession. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. Proficiency and power in prayer cannot be attained without patient continuance and much practice. The primary need is not the multiplication of prayer meetings or the more extensive circulation of prayer calendars, but that individual Christians should learn to pray. If this work is to be taken seriously, the hour of prayer must be definitely set apart and jealously guarded in spite of weariness and many distractions. The secret and art of prayer can only be learned from the teaching of the Master Himself, and by patient study of the best books on the subject. When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.

—John R. Mott.

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

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# The National Council

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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.

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## Meeting of the National Council

THE National Council met in the Church Missions House on December 10th and 11th. The President in his opening address called attention to the fact that a committee, of which Bishop Rhinelander is chairman, was coöperating with the authorities of the Church of England and the Eastern Churches in preparing for a world-wide celebration of the sixteen hundredth anniversary of the Council of Nicea, next spring.

The committee appointed at the joint meeting of the Bishops and the National Council in October, 1924, to consider the advisability of a spiritual crusade throughout the Church, made an encouraging report and the following resolution was adopted:

**Resolved:** That the National Council has heard with very great satisfaction the report of the Committee on a Spiritual Crusade on the part of the Bishops of the Church, and the Council requests the Committee, with the addition of two other Bishops, members of this Council, to accept responsibility for the presentation of this matter to the next General Convention.

The President named as additional members of the Committee, Bishop Francis of Indianapolis and Bishop Reese of Southern Ohio.

Careful consideration was given to the report brought in by the committee which had been asked to prepare a plan for the Program for the next Triennium, to be laid before General Convention. As far as possible the recommendations made at the joint conference of the Bishops and National Council in October were embodied in this plan. A committee of the Council was appointed to work with the officers in perfecting the details, which committee will report at a future meeting of the Council.

From the report of the activities of its first year it is evident that the National

Center for Devotion and Conference at Racine, Wisconsin, has filled a real need in the Church. Its success was largely due to the tactful leadership of Mrs. George Biller, Organizing Secretary of the Woman's Auxiliary. Mrs. Biller has now resigned her post in the Auxiliary and been appointed as the permanent head of the Center.

The committee appointed to consider appropriations for white work in this country, exclusive of that done among Mountaineers, was requested to continue its inquiry with the aid of the Bishops concerned.

Authority was given to the committee in charge of the National School for the Training of Colored Women as Church Workers to begin the erection of the building at Raleigh, N. C., on the grounds of St. Augustine's School.

At the request of the Committee on Adult Education a small appropriation was made to make possible a meeting of representatives of the various Summer Conferences. This movement has attained such magnitude that it is highly desirable there should be opportunity for conference among the leaders.

It was ordered that a resolution of appreciation of the services of Dr. Gardner, the retiring Executive Secretary of the Department of Religious Education, be engrossed. A record of his work appears on page 40.

The Council was rejoiced to hear through the Bishop of Maryland that Bishop Fiske, who has been critically ill in Baltimore for over eight months, has now received from his physicians positive assurance of his complete recovery. The Council sent him their loving greetings by telegram.

Since the last meeting of the Council two of its members have been severely afflicted. The following resolution was adopted by a rising vote:

The National Council has been informed by its President of the supreme

## THE SPIRIT OF MISSIONS

loss which has come to the Right Rev., the Bishop of Georgia, in the death of Mrs. Reese, after forty-five years of wedded life and of happy co-operation; and to Mr. James H. Pershing, in the death of Mrs. Pershing, who had been his efficient help-meet for thirty-five years.

Fully realizing that no human words can avail to assuage the grief and the sorrow which our brethren are enduring, the Council nevertheless cannot refrain from assuring them of its affectionate regard and heartfelt sympathy, and of their prayers that the God of Peace, who brought again from the dead our Lord Jesus Christ, the Great Shepherd of the Sheep, may sustain them in this their time of trial and desolation, and bring to them anew the reality that both those who have gone before and those who are left here awhile longer are joined together in one communion and fellowship in the Mystical Body of Christ our Lord.

**The Department of Missions:** The death was announced of our veteran missionary in Brazil, the Rev. John G. Meem. An appreciation of Dr. Meem's work and the Minute adopted by a rising vote of the Council will be found on page 46.

Mr. Homer P. Knapp and Mrs. Charles Pancoast were elected additional members of the department and the Rev. R. F. Lau was appointed on the staff of the Foreign-Born Division to take the place of the Rev. Charles T. Bridgeman, our representative in Jerusalem.

The resignation of the bishop of Idaho on account of ill health was accepted with great regret. The presiding bishop has appointed Bishop Fox, suffragan of Montana, to take charge of the work in Idaho.

The report on the funds for relief in Japan showed that there had been received to November 1, 1924, on account of the Japan Emergency Fund \$531,397.51. That on account of the Japan Reconstruction Fund there had been received to December 1, 1924, \$425,545.66. This did not include unpaid pledges amounting to \$257,162, and the more than \$250,000 raised in the city campaign in Philadelphia, nor the gift just received from Mrs. Harriman for a building in connection with St. Paul's College amounting to \$40,000, nor a gift of \$5,000 made to Dr. Teusler by a friend for use at his discretion in the work of reconstruction.

Dr. Teusler was present at the meeting and he, with Dr. Wood, gave the members of the Council exact information about conditions in Japan.

The Council was informed through the Department of Missions that letters had been received from the Bishop of the Philippine Islands indicating that serious disagreement

existed between the Bishop and the Priests in charge of the station at Sagada. The Council authorized its President to appoint a committee, of which he should be the Chairman, to consider the whole matter and the committee was empowered to take whatever action might in its judgment seem best.

The committee as appointed consists of Bishop Gailor, President of the Council, the Bishop of Maryland, the Bishop of Rhode Island, the Bishop of Indianapolis, Bishop Lloyd, the Rev. George Craig Stewart, D.D., the Rev. E. M. Stires, D.D., and Dr. Wood, Executive Secretary of the Department of Missions.

**Finance Department:** The Treasurer reported that \$868,086 was needed before January 1st if the books were to be closed with a balance on the right side. This fact having come to the knowledge of Dr. Atwater of the Church of Our Saviour, Akron, Ohio, he asked his vestry to allow the Christmas offering of the parish to be used toward the amount needed by the National Council and anticipated the offering by sending a check for \$900. Not content with this, Dr. Atwater wrote to about five-hundred other rectors, asking them if possible to follow the example of the Akron parish. If this is done the amount needed will be easily obtained.

An interesting report was that on the Estate of Helen F. Massey, late of Philadelphia, Pa., which came to this Society. The total amount received on account of this legacy to December 1, 1924, is \$3,987,238.21. Under the wise management of the Philadelphia Trust Company and the services freely and generously rendered by the firm of which the Hon. George Wharton Peper is a member, and our Counsel, Davies, Auerbach and Cornell, the value of the legacy has increased from the estimate given in October, 1921, of \$2,700,000, to the above-mentioned amount.

**Field Department:** The Executive Secretary made a most encouraging report of conditions in the field, especially of the value of the work done by the Associate Secretaries, who serve without remuneration. Bishop Gailor, who had made an extensive trip, embracing among other places Memphis, Detroit, St. Louis and Denver, told of a wonderful service in the last-named city, where there were over 5,000 people present, of whom 2,000 were men. There was a choir of some 250 people and the singing was like "the voice of many waters."

The Rev. J. I. B. Larned was appointed a secretary in this department.

**Department of Religious Education:** Mr. Edward Sargent, acting Executive Secretary, asked for the appointment of Miss Mabel Lee Cooper as Field Worker, also that the work among students should be continued.

**Department of Christian Social Service:** At the request of the Executive Secretary

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the Council adopted resolutions asking the clergy to pray for international peace during the Christmas season and urging the formation of study groups throughout the Church to examine the various plans proposed for the abolition of war.

Miss Dorothea P. Coe was appointed as secretary for Church Institutions in place of Miss Mildred P. Carpenter, resigned.

**Department of Publicity:** The last edition of *The Church at Work*, based strictly on requisitions from the field, was 580,000. *THE SPIRIT OF MISSIONS* has had a prosperous year, the receipts for the first eleven months being about \$2,400 larger than in the same period last year, and the expenditures about \$2,600 less. The receipts above mentioned take no account of the sums of money which are constantly coming to the Treasurer for enterprises in the mission field, about which the donors have learned in the pages of the Church's missionary magazine.

**The Woman's Auxiliary:** Miss Emily C. Tillotson, who acted as Executive Secretary

during the absence of Miss Lindly in the Orient, has suffered a breakdown and been obliged to take a complete rest. The Executive Board of the Woman's Auxiliary recommended that Miss Tillotson be given a year's leave of absence, which was granted. Miss Tillotson's absence from the office will be a great loss to the work, but it is hoped that at the end of the year she will be back again fully restored in health.

### Committee on Adult Education

**T**HE Committee on Adult Education of the National Council requests publication of a correction of a misleading statement which appears on page 57 of *My Father's Business*: "In the Virgin Islands there are three self-supporting congregations composed entirely of poor colored laborers."

Bishop Colmore suggests that the error might be corrected by changing the word "entirely" to "largely" as various other groups of residents of the islands are members of these three congregations.

## Missions and Church Extension

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

### Meeting of the Department of Missions

**T**HE Department of Missions met as usual on the day before the Council convened. Most of the action taken appears in the account of the meeting of the Council.

Very encouraging news came from Porto Rico and the Canal Zone. In the former district the new St. Andrew's Church, Mayaguez, has been consecrated. This handsome building has cost the Council virtually nothing, having been built out of the profits of industries conducted by the Rev. F. A. Saylor, with some help from friends. In the Canal Zone friends of Bishop Morris have underwritten the Panama Priority and authorized him to have plans drawn up for a house for Archdeacon Sykes. A new Church has been given to Bishop Morris in consid-

eration of the sum of \$75.00, the said church to be used for the mission work at Cascades.

The resignation of Dr. C. McA. Wassell from the Church General Hospital, Wuchang, was received and accepted with regret.

There is much distress among our native Christians in China as a result of looting by Chinese soldiers. Bishop Graves was asked to care for such cases in any way that seemed to him wise.

The following appointments to the distant missions were made: **Canal Zone:** The Rev. Louis Chester Melcher. **Hankow:** Miss Jessie Cameron Wilson. **Honolulu:** Miss Edith Carnie Ross. **Shanghai:** Miss Catherine Corwin Barnaby. **Tokyo:** Miss Christine Mercedes Nuno.

### Educational Division

William C. Sturgis, Ph.D., Secretary

### Two Notable Books

**A**LMOST simultaneously there appeared in England a short time ago two books dealing with the same subject which are worthy of the careful attention of every student of the missionary enterprise; yea, even of every one who is concerned about world affairs. *The Missionary Genius of*

*the Bible*, by Canon Vernon F. Storr (Hodder and Stoughton, \$1.50), and *The Kingdom Without Frontiers*, by Hugh Martin, Literature Secretary of the Student Christian Movement (Macmillan, \$1.00), are both brief surveys of the Bible as a missionary document. Canon Storr sounds the keynote of

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his volume and the meaning of the missionary enterprise today in these words:

"The largeness of the missionary enterprise is rapidly being borne in upon the minds of thousands. . . . It is now being understood that what is at stake is nothing less than the future of civilization, that what we do, or fail to do, in the matter of spreading Christian faith in the next half century is going to determine the kind of a world in which our grandchildren will have to live. . . . The missionary who goes out today to a heathen country with the message of the Gospel is doing something far bigger than bringing individual souls to Christ and His truth; he is helping to mould a developing nation and lay the foundations upon which an entire civilization is to be built."

With this challenge of the missionary adventure resounding in our ears, the pages which follow are significant. Briefly, yet carefully and clearly, the author traces the development of the Old Testament conception of God, the growth from the thought of God as merely a tribal deity to the belief in the universality of God; the doctrine of man; and the idea of redemption. Then follows a brief account of the Old Testament Messianic Prophecy, and the discussion of the Old Testament as a missionary document is concluded with an interpretation of the Book of Jonah, "the one completely missionary book in the Old Testament."

The missionary genius of the New Testament is examined first in the light of the teaching, work, and person of Jesus as revealed in the Synoptic Gospels. This is followed by a study of the Fourth Gospel, the Acts of the Apostles, which records the early history of the Church and wherein the missionary genius of Christianity is nowhere better exemplified, the Pauline Epistles, and the Book of Revelation.

Canon Storr has presented to us most admirably the missionary genius of our Faith. The question is will we fail to see the significance of the adventure today—the need for a vital, throbbing, powerful Christianity—or will we range ourselves on the side of Christ and help Him bring in His Kingdom—"the Kingdom Without Frontiers"?

In this post-war period in which we are now living, the international mind which was developing in the first decade of our century has been somewhat clouded and everywhere evidences of nationalism of a more insidious type even than that of the nineteenth century are cropping out. It is, therefore, refreshing to pick up a book of the type of Mr. Martin's "The Kingdom Without Frontiers"—what imagination there is behind that title—and be reminded of that larger Kingdom, that Kingdom not bothered by irksome boundary lines or differences of color, that Kingdom without frontiers to which we owe allegiance.

Mr. Martin's book is considerably shorter than that of Canon Storr, though it covers materially the same ground. Particularly notable is the last chapter entitled "The Quest for the City of God" in which the author faces the question "whether we have any solid ground for believing that the Kingdom of God can come on earth, or whether, after all, Celsus was not right in thinking the whole missionary enterprise to be folly, a fruitless labor for the impossible."

Brief, vivid, imaginative yet very practical this little volume of eighty-seven pages should make a wide appeal for reading and study. The book is equipped with suggestive questions for discussion and an index of Biblical References.

Both of these books are in the Library of the Church Missions House and may be borrowed under the usual rules for two weeks or they may be purchased through the Book Store at the prices noted.

### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

## Part of Report of Committee on the Near East Presented to The National Council on December 11th, 1924

A MEMORANDUM of the Most Rev. Mar Timotheus, representative of Mar Shimun, Patriarch of the Assyrian Church, which was presented to the Council at its last meeting, was referred to a special committee which reported as follows:

"The memorandum presented by the Most Rev. Mar Timotheus is commended also to the sympathetic attention of the Council. The Archbishop emphasizes the need for an

educated clergy to be trained with the financial assistance of the Church in America; also for the appointment of a committee of the Council to assist in maintaining organizations of the Assyrian Church in America.

It is recommended by your committee that the communication be referred to the Advisory Committee on the Near East.

"Your Committee is of an opinion that the appeal of the Assyrian Nestorians is of such urgency that Christian people cannot ignore

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it. The Secretary was asked to invite the cooperation of the Near East Relief and the Federal Council of Churches in providing for the physical needs of these people, especially along medical lines. The request for aid in maintenance of their Church calls for a sympathetic expression from our Church.

"The extreme suffering and large death rate, especially infant mortality, arising from the necessity of a Mountain People to live on the plains, will lead to a speedy extermination of the race unless they can be moved to territory more adapted to their physical habits. The Secretary was instructed to bring this to the attention of the Colonial Office of Great Britain through the Archbishop of Canterbury.

"Mr. Bernard F. Salmon, Special Commissioner of the Greek Ministry of Public Assistance, presented a statement concerning the sufferings of the children of Greek refugees, and asked an endorsement of the work of the American Friends of Greece. This organization, created by Dr. Capps of Princeton, former Ambassador of Greece, is endeavoring to supplement the work of the Near East Relief, which has merely transferred to Grecian soil the orphanage work undertaken before the destruction of Smyrna and the expulsion of Christians from Asia Minor. It is plainly a work among refugees and is in no sense institutional. It functions through two organizations. The Fatherless Children Fund endeavors to obtain the quasi-adoption of specified individual orphans or fatherless children by those willing to contribute five dollars per month. The Work Shop Fund establishes work shops for women whose products are

sent to America for sale. The demands for these products exceed the supply many fold. At present there is a turnover of capital invested several times a year. Appeal was made for an increase of this revolving fund to one hundred thousand dollars. By this means several thousands of homes will be maintained without impairment of the capital invested. No salaries are paid to any officer or agent. After full discussion your committee gave its endorsement.

"The attention of the Committee was called to the splendid cooperation of the Greek Government in aiding refugees. Ever since the war, Greece with her scanty means not only has offered an asylum for Moslem as well as Christian refugees of many races, but has contributed generously toward their support. At present the demand is too great for her to meet.

"Mr. Voris of the Near East Relief indicated the necessity of finding a permanent home for the Armenian refugees. The Armenians in Russian Armenia believe that the cultivated portions of the Republic cannot receive additional population unless provision is made for maintenance for at least one year. Possible lodgment might be found in Syria, either in the villages deserted by the Syrians during the famine, or on the shore of the Euphrates. The Secretary was instructed to prepare a memorandum on the subject for consideration of the League of Nations, the State Department, the Near East Relief and Rev. Harold Buxton, Secretary of the Lord Mayor's Fund of London."

ERNEST M. STIRES, *Chairman.*  
W. C. EMHARDT, *Secretary.*

## Field Department

The Rev. R. Bland Mitchell, Executive Secretary

### How the Diocese of Ohio Does It

"COPIES of the Diocesan Church paper for November have been sent to every family within the diocese. The prayer cards, leaflet No. 970, *What Shall We Do Then?* have been sent out in quantities to the parish directors, and we are assured of a thorough distribution. The *Suggestions to Canvassers* has been thoroughly distributed through the parish directors to the canvassing committees.

"Mrs. Backus and Mrs. Anderson representing the Woman's Auxiliary, and Benham and I, have held a number of Regional Conferences, and before the 30th of November will have completely covered the diocese with conferences. We have come in touch with every parish and mission and all have been well represented so far at the regional meetings. Mrs. Backus and Mrs. Anderson have

taken the afternoon meetings for women at four o'clock, and these have been followed by supper meetings when Benham and I have spoken.

"I feel that this plan has been as thoroughly worked out as any plan could be, and I trust that it meets with your approval.

G. F. PATTERSON,  
*Chairman Department of Nation-Wide Campaign."*

A rector in the South writes: "You will be glad to know that we have sent out 244 copies of *My Father's Business* with the understanding that each copy is to be used in a discussion group. With each package we sent a corresponding number of *How to Lead a Discussion Group.*"

## Tribute To Field Secretary

A MEETING in the interest of the Nation-Wide Campaign was held in All Saints' Parish, Highland Park, in the Diocese of Los Angeles, on the evening of November 26. In all, ten parishes and missions were represented. The Rev. Middleton S. Barnwell, the field secretary of the National Council for the Eighth Province, was the speaker of the evening and presented the Program of the Church, as a correspondent writes, "in a most masterly and convincing way. His logical arguments and his most apt and unique illustrations of what faith and vision and good leadership can do filled us all with the conviction that we must go back to our parishes and missions with the full purpose and assurance that we can do all and more than all that

the Church Program asks us to do, and that nothing but blatant unbelief and willful negligence can prevent us from going 'over the top.'

"The National Council conferred a peculiar favor and blessing by sending to the Church on the Pacific Coast such a man as Mr. Barnwell, a man of wonderful faith and vision and so thoroughly master of his subject that he does not leave the shadow of a doubt about the feasibility and practicability of the great work to which the National Council of the Church calls us.

"If the National Council would send a few more men like Mr. Barnwell into the field the program of the Church would be worked out in all its fulness in a year or two."

## Does the Group Discussion Method Work?

THE Field Department has received an interesting communication from the rector of Holy Cross Parish, Valle Crucis, North Carolina, which tells of the success of the group discussion method when it is properly inaugurated and executed. This parish has only 86 communicants, according to the Living Church Annual for 1925. For a parish of this size the following letter seems to us a splendid testimony as to the value of the group discussion method.

"You will be interested to know that we have had seven splendid groups here at Valle Crucis studying *My Father's Business*. On last Wednesday evening we had a joint meeting of all the groups in the Mission School dining-room. A Roll Call supper

was served and ninety-one people answered present. More than one hundred people came to hear the Rector's address after the dinner. It was all joyously, beautifully and effectively carried out.

"The Mission here has met all its obligations for the year and has received in gifts and pledges more than ten thousand dollars toward the erection of a new church building.

"We attribute much of this success to the N. W. C. and particularly to the discussion groups conducted here for the past two years. We find the people will respond when they know the needs and plans of the Church. We thank you for your helpfulness!"

## 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 52.

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 Lossie de R. Cotchett (Province 4).  
Miss Alice Wright (Province 5).

### CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).  
Miss E. G. Dexter (Province 1).  
Prof. C. F. Remer, Ph.D. (Province 1).  
Mrs. Paul Maslin (Province 2).

### CUBA

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

### JAPAN

Bishop H. St. G. Tucker (Province 3).



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Rev. R. W. Andrews (Province 8).  
Rev. J. H. Lloyd (Province 3).  
Miss Gladys V. Gray (Province 5).

### LIBERIA

Mrs. E. M. Moort (Province 2).

### MEXICO

Mrs. Ralph Putman (Province 7).

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

### NEGRO

Archdeacon Russell (Province 3).  
Rev. S. W. Grice (Province 3).

## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### Among Other Things

AT a state conference on social work a speaker deplored the failure of the clergy to show interest. In the midst of his remarks he asked the clergy present to rise. They did so. There were not many. But all that were there were priests of our Church!

It is a matter of pride that our Church is among the leaders in emphasizing social service. In regard to this very subject of state conferences, plans have been worked out by North Carolina, Pittsburgh, Chicago, and Los Angeles, and there are probably others of whom we have not yet received report.

And the people of the Church are beginning to respond to such leadership. For instance, a certain layman, reading in the Living Church of the successful conference of rural priests held at Madison Wisconsin, last June, and desiring for his own diocese similar benefits, offered five hundred dollars toward the expense of such a conference in his diocese.

The above paragraphs are notes from the meeting of the Council of Advice of this Department held during the first week in December. Among other subjects brought up was the Denver-Manitou conference—the Fifth National Conference on Social Service in the Protestant Episcopal Church—to be held June 6-10, 1925, at Manitou, Colorado, immediately before the National Conference of Social Work. It is now time to begin preparations. Expenses for delegates must be put into budgets that go before diocesan conventions, many of which take place in January. The time must be noted and held free. Among the subjects suggested for the conference are the broken home as seen from the angle of child dependency, exhibits of social service work in rural, town and city parishes, recreation, public health, the ways of peace, and sub-conferences as in the past on City Missions, Church Mission of Help, St. Andrew's Brotherhood and Girls' Friendly Society work. It was suggested that there be a group on the Seamen's

Church Institute, and one on the work of student pastors.

Manitou should prove an attractive spot in June. Pikes Peak, the Cave of the Winds, the Garden of the Gods, the springs—all these are near to hand and will amply repay a tourist's curiosity. The conference should be enriched by a greater representation from the West than has been feasible at other conferences. Incidentally, summer excursion rates will prevail and we understand that the excursion round trip is about one and one-tenth the usual one way fare.

The summer conferences also came up for discussion. How can the summer conference attract to the social service courses those who will go back to the parish and promote social service? How can the subject be best presented? How can the proper leaders be obtained? The summer conferences are growing rapidly. Some forty-one were held last summer. They represent a large investment of the time and interest of hard-working people who make sacrifices in order to act as faculty. They represent also a group of Church people of strategic importance running up into the thousands. Three courses were decided upon, first, an introductory course on the principles of social service; second, a course on the child viewed in the background of the family and of the community; and third, a course on the relation of the parish to the community. It is time now for us to go about the diocese and the parish looking for likely persons who can be sent or urged to go to the summer conference and take a social service course.

There are two items we should like to bring to the attention of the Church through this page. One is the effort to have Church people direct their attention to a study of the methods of peace. Action looking to this end is reported elsewhere. We wish to point out here that this is not to be a discussion of peace as an ideal, but of the existing plans for making it a reality. Bishop

## THE SPIRIT OF MISSIONS

Gore recently urged the establishment of "circles of representative men in each district . . . to draw up a statement of what is wrong in current practice, and of the principles on which Christians ought to act". Here is an opportunity for us to come out of the clouds and to settle up on the firm ground of carefully built plans. The Christian has a special responsibility to see to it that if war comes again it will not be because he has not conscientiously studied the ways of peace. This Department will prepare books which are being announced through the press so that the study may be the more conveniently carried on.

The other item is the publication of the *Report of the Public Dance Hall Committee*, issued by the California Civic League of Women Voters, San Francisco Center, Hotel St. Francis, San Francisco, price twenty-five cents. When from six to eight percent of the people *habitually* use the dance halls, as in San Francisco, when, as in New York, the estimated income of the dance halls runs up to eight millions of dollars, it is obvious that we have a problem of large dimensions. We know of no better introduction to this subject and heartily commend the investment of twenty-five cents in a copy of the report.

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### Religious Education

Executive Secretary

#### Carrying On

**T**HE new year points us forward. The Department of Religious Education is faced in that direction. With the enthusiasm and help of the field it is prepared to make a real advance.

The Department has registered its intention of securing a priest to succeed the Rev. William E. Gardner, D.D. Among his first duties will be the selection of a successor to the Rev. Paul Micou, Secretary for Student Work.

**Student Work:** There will be no let-up on student work. Let's chant it! During January the provincial committees of the National Student Council will meet and plan their year's work with special reference to college discussion groups and intercollegiate gatherings. The study groups will be asked to consider a special pamphlet giving suggestions for discussion. This pamphlet has been prepared by the Program Committee and will be put in the hands of the students this month. Reports of these discussions will help the national office in the determination of a program for students. A compilation of the material will be made for the use of the delegates to the Triennial Student Assembly, which will convene at Racine, Wisconsin, June 18-24.

The Triennial Student Assembly will undoubtedly make many recommendations to the General Convention on which the Church's program for students for the next triennium can be based.

A special effort is to be made to get the students to attend certain of the Church summer schools, particularly those students who have been delegates to the Triennial Assembly. The summer schools chosen will have a special period for the training of college students.

Let us make this the slogan of our student conservation work: "All our college students held for Christ and the Church".

**Young People's Movement:** Have you read the resolutions of the Racine conference of young people? The "House of Youth" is with us to stay. With our young people really lie the issues of the immediate future. What kind of homes are they going to stand for? What ideals do they register on peace and war? These are thrilling thoughts as we visualize this great body of young people consecrating their enthusiasm and energy and carrying on in the dioceses and provinces under the leadership of the bishops a splendid far-seeing program of service.

**The Church School:** There will be no pause in the advance of the Church School. The Commission with its provincial representation is studying every phase of Christian education and hopes to be able to put at the disposal of the field, where it is needed, the enlightened experience of parishes that seem to have attained. One of the new fields being tilled by the Commission is the Home Department in its important work with the little child during the four years previous to the Church School, when the subconscious drinks in impressions that create attitudes, mind-sets and prepossessions. The leaflet on religion in the home is but a starting point.

There is no let-up in the program of projects in the five fields of service. The C. S. S. L. programs are more widely and effectively used.

We are proud of what the Church School has put in its Lenten offering in past years. Nothing less than a half million dollars will satisfy us this year.

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**Teacher Training and the N. A. T. A.:** These are to be pursued with unflagging vigor. Already the provinces are vying with each other for the greatest number of first-class teachers. We hope, as from time to time we publish the list of names, those dioceses that have not yet appeared will take steps to see to it that their teachers have every opportunity to qualify. This may be done by holding more institutes in the parishes, more diocesan normal schools, and by urging a greater number to attend the summer conferences.

Those who have left the Department have not lost their interest in the work nor their optimism for its future achievement. Their

prayers and good wishes are helping us to seize the torch and carry it on. Let us reiterate some of the telling slogans that point to our objectives:

All our college students must be held for Christ and the Church.

Our Young People must be consecrated to an ideal of Christian service.

If the nurture principles are to be attained, the children in our Church schools must have more time to live them, and the best time is school time.

Our neighbors are those who need us; our greatest privilege is service in the five fields of the Church's mission.

### Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### Meeting of the Executive Board

**T**HE December meeting of the Executive Board of the Woman's Auxiliary was held in the Church Missions House on December 6 and 8. The meeting was preceded by a celebration of the Holy Communion in the chapel at 9 a. m.

All members attended except Mrs. Butler, Mrs. Prince, Mrs. Johnston and Miss Magill; all the secretaries, except Miss Tillotson, who is still away because of her illness, and Mrs. Taber, United Thank Offering worker, were present.

Mrs. Phelps, the chairman, said prayers and then welcomed the new member of the Board, the representative of the Seventh Province. Mrs. Tolman responded briefly, giving special greetings to the Board from the Diocese of Texas. Mrs. Taber was also welcomed to the Board meeting.

A motion was then made by Miss Winston, duly seconded and carried, and the secretary of the Board was instructed to write a letter giving affectionate greetings from the members of the Board to Miss Tillotson.

Brief reports were then given by Miss Lindley, the Executive Secretary, and the other secretaries. Miss Lindley said that the Survey of Women's Work in the Church had been asked for by prominent members of other organizations and highly commended by them. Miss Boyer, the Assistant Educational Secretary, in a most interesting report, emphasized the new possibilities she had found in student conferences. Mrs. Biller reported on the field work and the National Center for Devotion and Conference, Racine, Wisconsin. Mrs. Taber, field worker, gave an account of the work she had done since March, 1923, in Alabama, Tennessee, South Carolina, Eastern Oregon, Georgia and Louisiana.

The reports of the Committees on the Agenda were then given. Mrs. Pancoast, chairman of the Committee on the Financial Policy, gave a tentative report, dealing with gifts, budget and advance work. No decision was reached and it was referred back to the Committee. On the question "What can the Auxiliary do in New Orleans to further the development of the Church Service League?" Miss Corey offered the following points for consideration:

- (1) Parish programs covering the Five Fields of Service.
- (2) Reporting—How and to whom.
- (3) Meeting on a coöperative basis.
- (4) Supplies.

These topics were referred to a Committee to be worked out and to be reported back to the Executive Board at the February meeting.

At the December meeting in 1923, the Board voted to invite the Women's Committee for College Students to the December, 1924, Executive Board meeting. Mrs. Rosenberry, of Madison, Wisconsin, came as representative and gave a most illuminating talk on the responsibility of the Church for college and normal school students. Mrs. Rosenberry gave compelling facts of the need out of her own experience as Dean of Women in the University of Wisconsin. She made a strong appeal that the work of such people as Dr. Gardner and Miss Hall should not be lost, but their plans carried out by a National officer who should be an outstanding figure in the Church. When asked what the Executive Board could do, Mrs. Rosenberry suggested that it could go on record as recognizing that stu-

dent work is a national need, and the following resolutions were passed by the Executive Board:

**Resolved:** That the Woman's Auxiliary in the different dioceses be requested to allow a place on their programs at some diocesan meeting during the year for discussion of the needs and opportunities for student work in their own dioceses.

**Resolved:** That the members of the Executive Board pledge themselves to create public opinion in favor of strengthening the Church's work among students throughout the country.

Mrs. Pancoast then told of the offering in gold, silver and jewels made by the Diocese of Pennsylvania, the proceeds of which had already netted over \$20,000 for the Japan Reconstruction Fund. The following interesting facts were brought out by questions—\$8,000 of melted gold and silver sent to the Mint, over 300 sterling pieces resold, over 1,200 people paid entrance admission of 25c each. The following details of organization were given—a chairman, a vice-chairman for each convocation and a chairman in each parish. Mrs. Thorne moved, and it was seconded and carried, that Mrs. Pancoast be appointed by the Board as national chairman for this project, which has as its aim the rebuilding of the girls' schools, St. Agnes' and St. Margaret's. The matter is optional with each diocese as to whether it will undertake such a sale.

Mr. Irwin, secretary of the circulation and advertising of THE SPIRIT OF MISSIONS, told of the need for a larger circulation and gave facts that show a lack of support for this magazine. One instance was the drop from 50,000 to something over 12,000 for the special United Thank Offering number. Mr. Irwin asked for the appointment of one woman in each parish who would look after

new subscriptions and renewals. The percentage allowed might prove a consideration for some woman and a new type of service to the Church could be developed. The details can be secured from the New York office.

In the report of the Committee for Peace and World Relations a number of suggestions were given which will be discussed at a future meeting and definite recommendations will be made later.

Mrs. Robins, chairman of the Committee on the Message sent to the National Council at its October meeting and which was printed in the November SPIRIT OF MISSIONS, page 731, reviewed the circumstances under which the Message was written. The two underlying things that had been impressed upon the Board at that time were the possibilities of the mission field as brought back by Miss Lindley and the situation of the Council in feeling that the deficit might mean a reduction of work. In the message sent there was a statement to the effect that the members of the Executive Board believed that the apathy among church members is due to failure to use the Power of Christ to meet the needs of the world today. Conscious of their own lukewarmness, they dedicated themselves anew to their Saviour, and in their message assured the National Council that they would try to arouse greater spiritual power among the women of the Church. In the report of the committee on plans for putting the message into effect the four following suggestions were brought before the Executive Board:

1. A period of examination.
2. A period of surrender.
3. A period of recollection.
4. Work and service.

The matter will be discussed further at the February meeting.

## The Woman's Auxiliary and the Foreign-Born

FIVE years ago the Woman's Auxiliaries throughout the country studied *Neighbors*. Thus by their own study and contact with other members of the parish the Auxiliaries were largely instrumental in beginning the great change that has come over our Church in its attitude toward the foreign-born. More than one thousand parishes are now doing constructive work in this all-important phase of the Church's mission.

In foreign-born work, especially among foreign-born women, members of our Auxiliaries have a God-given opportunity to be missionaries themselves, right in their home towns. The foreign-born woman, more than the foreign-born man, and more than the children, needs the Christian friendship which our Churchwomen can best give.

They are the loneliest people in the United States, often shunned by their own children as "foreigners". Many of them are of equal social standing with ourselves, but even among the most lowly, the majority will be found to be women of high ideals and character, with capabilities of becoming worthwhile members of our American civilization.

The trouble is they have been given no opportunity of getting in touch with the real Americans, and their lives are stifled. It is all important, also, for the children's sake, that we show respect to their parents. These children of the foreign-born, because the home ties are so pitifully broken by superficial Americanization, are becoming criminals in an appalling number of cases.

Could not the auxiliaries furnish women

## THE NATIONAL COUNCIL

to take the lead as missionaries in these Foreign Missions at Home and see that the pamphlet, *How to Reach the Foreign-Born*, and the Intercession leaflet, No. 1539, are sent to all Auxiliaries, and that other leaflets and publications of the Foreign-Born De-

partment be sent when needed? The Girls' Friendly Society, the Young People's Service League and the Brotherhood of St. Andrew have already taken important measures to bring about a like result in their branches and no doubt will be successful.

### November Officers' Conference

THE Officers' Conference was held in the Church Missions House on November 20. It was opened with a celebration of the Holy Communion at 10 a. m.

The following dioceses were represented: Albany, Long Island, Los Angeles, Massachusetts, New York, Newark and Maine.

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, was the speaker. She spoke simply and eloquently of the impressions she had gained from visiting Hawaii, the Philippine Islands, China, Japan and India. The glimpses she gave of her trip from the time she left the Grand Central station until she returned were fascinating, and the information contained in her address was most valuable and stimulating to those who heard her.

The first stop was Honolulu and through Miss Lindley we saw the beauty of the Islands, the charm of the people, the wonderful spirit of coöperation and understanding existing among the different races living there, and then one saw what the Church is doing, and realized what she could be doing if there were no handicaps. The Philippine Islands were visited next. There were attractive and interesting features, but one could not help feeling, while listening to the address, that it required great courage on the part of the missionaries to stay there and that far more support from people at home was needed.

The concrete illustration of Deaconess Massey, the only foreigner, caring for 6,000 in her dispensary in one year, gave a vivid picture of the needs and opportunities. It was encouraging to hear that General Leonard Wood was striving in every possible way to help the people understand that their country could not develop without religion and that he had spoken strongly of the importance of having a larger number of able priests sent out to represent the Church.

In China and Japan the splendid educational and medical work made a strong appeal, especially the girls' schools and the work among the lepers. Miss Lindley suggested that sister schools in this country could greatly strengthen our schools in China and Japan.

The description given of conditions in non-Christian India and the results obtained

through Christian teaching made one long to have our branch of the Church take her part in the great missionary work that is waiting to be done there.

### The Emery Room

ON December 8, at 4 p. m., a very delightful event took place in the Church Missions House. It was the formal opening of the Emery Room, which is for the use of our missionaries. All available missionaries at home on furlough, the members of the Executive Board of the Woman's Auxiliary, Bishop Gailor and the Secretaries of the Church Missions House were present. After tea was served Miss Lindley, in a brief address, told how the room had been secured and the purpose for which it had been furnished.

Miss Loring, of Boston, paid a loving tribute to Miss Julia C. Emery and spoke of their association together from the very early days of the Woman's Auxiliary until Miss Emery's death in 1922.

Bishop Gailor said that he hoped there would be many such gatherings in the Emery Room and suggested that there be at least one a month in order that the people in the House might be brought in closer touch with each other.

A full description of the Emery Room will be given in the February number of THE SPIRIT OF MISSIONS.

THE January Conference will be held in the Church Missions House, Thursday, January 15, 1925, at 10.30 a. m. It will be preceded by a celebration of the Holy Communion at 10 o'clock.

The subject will be The United Thank Offering. This being the last year of the Triennium, the subject is of vital importance and a good attendance is desired.

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