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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

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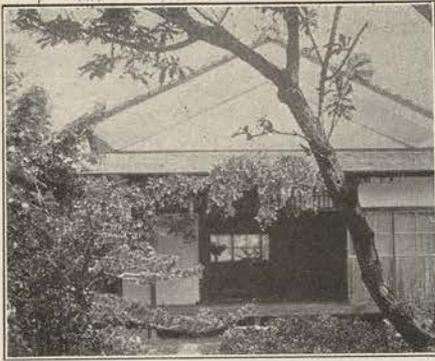
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THE FIRST SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS IN YAMAGATA, JAPAN
Founded by our pioneer kindergartner in that country, Miss Bessie Mead (Apple Seed Jane), who sits at the right



THE HOME OF APPLE SEED JANE IN WAKAMATSU

The Story of Apple Seed Jane

Who for Twenty Years Has Been
Sowing the Seed of the Word
in the Hearts of Little
Children in Japan

By *Bessie Mead, U. T. O.*

Kindergartner in Akita, Wakamatsu and
Yamagata in Northern Japan

YOU have all heard of Apple Seed John and how as he walked here and there in the United States he was always planting apple seeds, never perhaps imagining that he should see the trees that grew from them, and yet knowing that trees were sure to grow. Well, this is a story of Apple Seed Jane (*alias* Bessie Mead, U. T. O.).

Twenty years ago this very month of September, she landed in Japan and in the town of Akita began to learn how to go about sowing the seed of the Word under the sympathetic guidance of two who had been here, one five and the other ten years, longer than she. These two were the Rev. W. F. Madeley and Mrs. Madeley, who were the first of our Church to begin work in Akita.

Mrs. Madeley having had experience in kindergarten work in America and seeing the wide field for such work in Japan, had, through the assistance of Miss Hart with her Babies' Branch, gathered together the funds to begin just as their furlough was due.

It came as a shock to Apple Seed Jane that she would be expected to "carry on", not having been in Japan a year when Mr. and Mrs. Madeley left for England in July. Mrs. Madeley was very consoling and said, "With the help of the Japanese you can do it," and so it proved. That summer before she left, she taught Hoshi San, the Bible woman (still a faithful Church worker, now in Sendai) and Imanura

San, a young widow of twenty, how to play some kindergarten games, do paper folding, etc., and with them began a class of ten little children who came to play in the Japanese rooms attached to the house.

In September a Japanese teacher graduated at the Methodist training school in Akita was secured. She proved very capable, so the kindergarten was a success from the beginning. In October the Government license was obtained.

In June, 1906, just as the Gaylord Hart Mitchell kindergarten was flourishing, the beautiful Japanese house in which it was carried on and where the women workers lived was burned to the ground at midnight. This house was one in which the late Emperor Meiji had lunched when, at the beginning of his reign, he made the rounds of his kingdom. Once the headman of a neighboring village came and asked to be allowed to see the room where the emperor had eaten. When he entered, he at once prostrated himself before the *Toko-no-ma*, which is the place of honor in a Japanese room.

Aside from the loss of everything except our little dog, it was sad to think that this beautiful house was gone, though it was only rented and not mission property. Kind friends, however, soon sent money to build a new kindergarten and a residence for women workers, both in foreign style.

After the first furlough, work in the

old castle town of Wakamatsu was undertaken. One of the most interesting remembrances of the Wakamatsu period is a trip to a place sixty miles away from the railroad to visit a dozen or more children who had come back to their homes from the Widely Loving Orphanage in Osaka where they had been cared for during a period of famine. It is a very beautiful mountain region. At that season, just the end of October, the hills were richly colored with Autumn foliage and the high ones touched with snow in the early morning. The whole trip—one hundred and twenty miles in all—took just a week.

In Yamagata a kindergarten was begun with much less trouble in regard to the formalities incident to starting it, because one of the Christians here held a Government office. Never having had a fire to advertise it, the *Kasumi Yochieh* (Sweetness and Light Kindergarten) is still in a hired Japanese building.

The graduates are organized as a Society for the Prevention of Cruelty to Animals, and meet for talks on *St. Bernard Dogs*, *The Dogs of War*, *Carrier Pigeons*, and such subjects to give them sympathy with animals, in which most Japanese children (and adults as well) seem to be strangely lacking.

Beside the kindergarten, where the children are from comfortable homes, there has been some neighborhood work among the poor. A woman who was engaged to teach these children Japanese sewing and cooking became a Christian, and later moving to Tokyo went through the horrible experience of the earthquake. A young girl of fifteen who was with her at the time fell over her and died. Mrs. Tanaka's hip was so injured that, when she was dug out, she was taken to a hospital, remaining there for nine days before her husband and son found her. They had searched for her among the dead. A letter received at the beginning of September this year, the anniversary

of that awful time, recounts again how the thought of God sustained her.

Another Yamagata godchild was a young girl whose parents long opposed her baptism, particularly because they feared it might interfere with her marriage prospects. When she became engaged to an army officer, she wrote and asked him if he objected to Christianity, to which he replied, "Well, I've investigated Shinto, and I've investigated Buddhism, and I've investigated Christianity and I don't see any harm in it." So she was baptized and confirmed and after her marriage went to live in the northern island, the Hokkaido. Her little visits to Yamagata were always such pleasant reunions, and she was expected this spring, but long before that came a telegram "Ki-yoko is dead. Thank you for all your love to her." Her mother, who was with her at the time, was so impressed with the manner of her death that she, who had opposed her daughter's becoming a Christian, said with tears in her eyes, "I never realized there was such power in Christianity."

In answering the question as to how conditions have changed since twenty years ago, one remembers how then every day missionaries were jeered at on the street, at least in these northern towns, more particularly by the school children. Now, rude words are rare, and many of the school children bow in passing, even when they are not acquaintances. Secular magazines and papers have articles on Christianity and stories contain passing references to it. Little crosses are for sale in many shops and those who wear them are not always Christians. This, of course, has its objectionable side, but, at any rate, it shows that while it takes more faith than the majority possesses to make a real stand for Christianity, yet the general public opinion is not so opposed to it.

Sometimes it seems as though the Japanese, being so united, would have to come into the Church almost as a body in one big family.



LIFE IN A MISSION IN THE VIRGINIA MOUNTAINS

Left—The arrival of the mailman, the great event of the day at the Mission. Right—The appeal these children make to us is irresistible

Pictures From Grace House on the Mountain

A Moonlight Walk—A Preaching—A Baptism
in the Wonderful Virginia Mountains

By Margaret Williamson, U. T. O.

THE work over for the day at Grace House on the Mountain, I started out with joy at the thought of a sunset walk, a visit to pay, and a return by moonlight. A walk of one hour and a quarter brought me to Sandy Ridge Mission.

Sandy is on a mountain top overlooking ridge after ridge and at night one seems near the heavens. The woman I went to see lives near Sandy with her husband and two "least ones". The other four children are at Berea working their way. The neighbors cannot understand how a mother can let her children go so far. Her feelings are, "Isn't it grand, all they are seeing and getting. I just get so full up sometimes I have to cry." Had it not been for Sandy, these children would have

had next to no schooling, for the country school is from four to five miles away. This Mission, unfortunately, for lack of funds is closed for the winter. In the summer volunteers have day and Sunday school here and carry on general mission work.

On the walk back I did not meet a soul. I came by the Big Road which brought me past the school, a Primitive Baptist church, and eleven cabins, four of which are deserted. From this you can realize our scattered community. Off the road and in the hollows there are many other cabins. Within a radius of five miles we know intimately about one hundred and thirty families. These do not all come to the Mission, but I believe there is not one who, in case of sickness and not being able to get

THE SPIRIT OF MISSIONS



VISITORS AT THE MISSION WITH PRESENTS FOR THE TEACHER

a doctor, would not call upon us. In much that we do, it is hard for many of the isolated mountaineers to see that we are working in a Christian way, for many do not believe in Sunday Schools or book learning, nor want better ways of living and working, but in the visiting of the sick they see we do something as the "Bible tells".

I wish there was space to tell you how our time passes with Sunday School and services, clubs and classes, the Pack House and Public Health work, visiting and visitors, of the living of the mountain girl at the Mission and the library for children, singing and social gatherings. Wherever we are needed, we try to serve.

A more deeply and sincerely interested people in matters of religion it would be hard to find. From the following pictures draw your own conclusion:

It is August and a Saturday night. The day's work done, people are gathering about a small mountain cabin, for they have come to a "Preaching." The preacher, a man having a firm grasp on the deeper things of life and through experience grown tender, was by profession a miner. He was a laboring man, walking year by year many miles after work up hill and down, preaching to the people, not of the love of God,

but quite frankly against sin and "the fire that will not be quenched."

In the room, the people sat on the few homemade chairs, on benches made from boards put from box to box, or on the edge of the bed in the center of which many babies and children slept. The room was lighted by three or four miners' lamps. After the crowd had "gathered in" the service opened with several selections of songs by the choir. The pitch was given by the leader and all songs were in four parts.

The singing ceased. The preacher read from the Gospel of St. John, following with prayer and then the discourse. Like many a mountain preacher, he had a true insight and a knowledge of human nature. He knew how to touch the hearts of his hearers. His words were given in a sing-song fashion which at times were almost shouts and then he would lower his voice to its natural tone and one got the gist of the preaching. There was little room for the usual "striving," but a little to and fro movement was kept up to the rhythm, as it were, of his words. Over an hour passed. People sat spellbound. Then as if it were in the distance, someone began singing:

The bright morning star is a'risin'
Day is a'breakin' in my soul."

It was all so simple. It was so natu-

PICTURES FROM GRACE HOUSE

ral. Might it not have been so in the "Upper Room"? The preacher lowered his voice, but continued his pleading. Here and there throughout the room, people were getting down on their knees. The singing continued, the same hymn repeated over and over. Surely the Presence was there.

Without having heard in a dimly lighted cabin the mountaineer singing his hymns, one cannot know the power with which they grip the listener.

Through the crowd of men and boys standing in the doorway, a young man pushed his way and went forward and knelt by the preacher utterly unconscious of the people. But, unfortunately, the mountaineer is emotional. We heard a sob. That sob was followed by a shout and then screaming and jumping up and down. Between the Presence and us came the "getting happy with religion."

Soon after this service, the preacher was killed in the mines. He belonged, as he said, to the "Church of God," an independent church with no ordination of ministers and no records of any kind. John in the Desert kept no records, Jesus kept no records, so being literalists neither do they. They do not minister to their people beyond the preaching and baptizing. The result now of this man's work is a scattered and deserted flock.

Opposite this, picture a Baptism in our own Church:

See a pathway of many colored leaves at the foot of the bridge which leads to the clearing in the woods, nature's chapel; alongside the pathway, the brook; two hundred yards from the bridge, the place where the water is stopped in a pool, crimson and gold leaves bedecking it. Overhead, the blue that shines in silence.

It is the first Sunday in October. The people have gathered within this Chapel of Peace; women, some wearing sunbonnets, many with babies in their arms; men, tall and lean, generally wearing black slouch hats; the girls in their Sunday best and the boys with bright colored leaves fastened in their caps. Some have come great distances. They are curious, for it is our first service of Baptism by immersion up here. The service was shortened Morning Prayer, a sermon and then, while the choir sang, Mr. Hughes walked out into the water. The singing stopped. The place was silent, the water quiet and over all the Smile of God, then the clear, "Mary Lu-Emmie, I baptize thee, in the Name of the Father and of the Son and of the Holy Ghost. Amen."

Can you see why we are here with our long-neglected mountain brothers and sisters? Do these pictures tell you at all of the work we do? Can you not hear the Voice, perhaps a still small voice, "Whom shall I send?" Why not reply, "Here am I, send me"?



GRACE HOUSE ON THE MOUNTAIN, ST. PAUL, VIRGINIA

A Live Mission in Honolulu

Who Wants a Dead Mission? Hawaiians, Chinese, Koreans and Japanese Keep St. Mary's, Moiliili, Very Much Alive

By Sara En Leong Chung, U. T. O.

THE work at St. Mary's Mission changes as conditions and needs change. I have been here for many years and I have found that being a missionary means that one must be able to adapt oneself to changing conditions.

At first our work was more with adults and our night school was an important part of it, but now that the Exclusion Act is being strictly enforced there are no more Orientals coming into the country so we are working principally with the young children who are growing up and are American citizens. Our aim is to make good American Church men and women of them also.

Our day school for children has always been quite large. With our limited number of teachers we have had to send the older ones to public school. The kindergarten is especially popular with Oriental parents, for they are most anxious for their children to learn English, and they know that the kindergarten age is the best age for learning a language. The children who have learned good English in kindergarten make rapid progress when they enter the public schools.

Little ones not only learn English but they learn American ways and manners, how to set the table for their mid-morning lunch, how to make beds and to sweep and dust. Thus they learn cleanliness and tidiness, and isn't

it true that an early impression is the one that lasts?

I often think of how much the older generation has missed. The children of the present generation should certainly be very thankful, for they have great opportunities for progress. They not only have toys to play with but real articles to work with. Just think how wise and clever *their* children will be!



Besides our school there are many activities connected with the mission. We have Girl Scouts who meet every Friday afternoon, Junior Girl Scouts, of whom I am a leader, who meet Saturday mornings, and Boy Scouts who meet Friday evenings. Our Young People's Senior and Junior

Fellowship has branches.

Miss Lindley in the January SPIRIT OF MISSIONS told you how much we needed another building for our school. The mission was originally intended to house three workers and now, with the addition of a sleeping porch built more recently, it is housing twenty-three. We are thankful to say that we have two new classrooms built with money given to us by friends in Hawaii, nearly all of it coming from members of the Congregational Church. We have turned one of the old classrooms into a dormitory for the older girls.

Perhaps you think that now we are satisfied and have room for our work

A LIVE MISSION IN HONOLULU



ST. MARY'S KINDERGARTEN HARD AT WORK

These are not make-believe laundresses. They are washing out their bibs and doilies

to grow, but that is not so. Our dining room is only twelve by fourteen, so half of the family has to be seated in a narrow hall. We wish to build a new kitchen and dining room with a dormitory and shower baths over it so that the present family may be comfortable and more children come to us.

There are three babies in our home, a Chinese boy fifteen months old, a Korean girl seventeen months old, and little Japanese Cho Cho, whom you heard about last year, who is now two and a half years old. As we have no servant we have to do all our own

work, so you see we are busy from morning till night.

The missionaries in the field represent you, they do the work because you cannot go. I am sure you want your representatives to have room and space to work in. I don't believe if you knew the needs you would willingly let them pass, for who wants a dead mission? Where there is life there is growth. Growth in a mission means, perhaps, a little more sacrifice at home, but is it not worth while for each of us, in our different way, to become partakers in winning the world for Christ?

Next Month

An account of the way St. Luke's Hospital, Shanghai, is caring for wounded soldiers, by Anne Lamberton, is very timely.

Another instalment of Mrs. McKim's travels in Japan, with a photograph of the author. Also, we will publish the continuation of Miss Ambler's "Kindergartens Reaching Out," unfortunately crowded out of this issue.

Nine perfectly good articles by U. T. O. missionaries, much to our regret crowded out this month, will appear in January.

Lighten Our Darkness, We Beseech Thee, O Lord

The Old Collect Takes on a New Meaning in the Chapel of
a Hospital Among Indians

By Marjorie D. Hawkes, U. T. O.

Nurse at the Hospital of the Good Shepherd, Fort Defiance, Arizona

EVERY evening, immediately after supper, we have prayers in the chapel. The *Collect for Aid Against*



Perils we repeat altogether, and when I heard these Indians say those familiar words, "Lighten our darkness, we beseech thee, O Lord," it all assumed a new and very real meaning. Light means so much to those "who sit in darkness." They come

here hoping to have light given back to their eyes. At the same time, we try to give them something of the light of the Gospel and to teach them to be Light Bearers among their own people.

Our principal work at this hospital is fighting trachoma, which is such a scourge among these Indians and causes such an enormous amount of blindness among them. This is the only eye hospital on the entire Navajo Reservation of over 30,000 Indians. Men, women and children are brought, or come to us of their own accord, often from great distances. Sometimes they come too late, and it is impossible to save their sight; while in many cases, through the splendid work of Dr. Richards, a great many of them go away with at least partial vision.

The eyes are treated three times a day, irrigated twice, and blue-stoned once. When the bell rings for these Indians to come to the dispensary for

treatment, the children are invariably the first to arrive. Topsy, who has been here now over two years, flops on to the table, always smiling, in spite of the fact that her right eye is wholly gone and she has only partial vision in the left. Yana-bah, Allie May and Bah-Yazzie are always ready to crawl on as soon as someone has crawled off. The so-called "blue-stone" treatment hurts, but I have yet to see one of them cry, or show any sign of pain, other than standing with head down, and a square of gauze pressed to their eyes for several minutes.

The men and women sit on the benches, their blankets wrapped about them waiting their turn. Their long, black hair is done in a sort of "bob-knot" at the back of the neck and "all wound 'round with a woolen string."

The men usually wear earrings of turquoise and a string of bright-colored beads. The women wear silver buttons on their tight-fitting waists, and often a silver necklace of remarkable workmanship, as well as the bright beads. Their skirts, of which they wear from four to eight, are very full and each has a flounce measuring from twelve to fourteen yards around.

The children are most pathetic, they know no childhood, and have no idea of play. They are so frightened and timid at first. Many of them are turned out to herd sheep when only five or six years old, and then are brought to us, their poor little eyes just streaming with trachoma. And so often when the people find that the children can no longer tend and herd sheep they do not want them, and so they are left

LIGHTEN OUR DARKNESS



PATIENTS AT THE HOSPITAL OF THE GOOD SHEPHERD WAITING FOR TREATMENT
This is the only place to which the thirty thousand Indians on the Navajo Reservation can go to be saved from blindness

with us. It is our privilege to train them, educate them, feed and clothe them, as well as treat their eyes.

When the Navajo Indians were brought back to this Reservation, the Government promised school advantages for every thirty children. At the present time, there are approximately 9,000 children of school age on the Reservation and school accommodations for only 2,000, including Government and mission schools.

The Church makes absolutely no provision for educating these little children, and in this is neglecting a most important duty. There should be a school here so that the children might be educated and taught to be Christians and useful citizens, at the same time having constant care of their eyes. At present our children must be turned over to the Presbyterians or Roman Catholics who train them in their schools. Where, then, is the Church to look for trained native workers?

In the death last August of Thomas Atkinson, the fine native Christian and interpreter, this hospital lost a valued

worker. Only those who knew him can appreciate his loss, yet the Church is training no one to take his place.

The Brazil Mission Bereaved

The Ven. John Gaw Meem, 3rd, of Brazil, of whose death word is received just as we are going to press, was one of those missionaries for whose life and service the Church has had cause to thank God for thirty-three years. It may be remembered that the first to go to that far distant field were Bishop Kinsolving and the Rev. James W. Morris, but they were shortly followed by the present Bishop of Virginia and the missionary by the news of whose death we have just been shocked. For all that time Dr. Meem has been a pillar of strength, and this in more ways than one. Not only was he closely associated with Bishop Brown in educating the present generation of Brazilian clergy, but to this he added the labors of archdeacon and treasurer of the Brazil Mission.

In a future number we will set forth more adequately the debt the Church owes to the work of this faithful servant of God.

Kindergartens Reaching Out

Part I: Through All Grades of School Life—Boys and Girls Come Back to Sunday School

By Marietta Ambler, U. T. O.

Kindergartner in the District of Kyoto, Japan

WITH a history of thirty years or so back of them our mission hospitals and schools have long ago proved their worth in the missionary work of Japan, but what is to be said for the kindergarten, which might be called the younger sister of these older institutions?

In the diocese of Kyoto our youngest kindergarten is just three years old, while our oldest can hardly boast of an ancient history further back than fourteen years ago, so that the very first children in our very first kindergartens are now just finishing high school, while by far the largest proportion of the children who have left our kindergartens are still in primary schools. Until hundreds of these children have become men and women, therefore, perhaps one cannot altogether judge of the real worth of the kindergarten as a missionary venture, but even now one may see which way the wind is blowing.

In our country kindergartens of Koriyama and Otsu, at least those hectic days of dark rooms for kindergartens and no proper rooms at all for the kindergarten teachers are over. Even in Otsu the old room, more or less in the rafters of the church, where enterprising rats were prone to nibble the kindergarten teachers of an evening, is a thing of the past, and this year there is a teachers' house in the kindergarten yard, where a miserable shed for a kitchen once stood. It is a kind of compact little dolls' house indeed, and yet big enough, and so new and clean that any rat would take his life in his hands should he take a notion to roam there.

In Koriyama, too, a house for the two kindergarten teachers is the very

latest addition, so that both here and in Otsu not only are there two substantial, sunny kindergarten buildings, but the Japanese teachers themselves have at last a place where there is really room and quiet enough for them to live and think and plan out their work, to entertain the kindergarten mothers, or to have a class for high school girls outside of kindergarten hours.

As we gratefully thank you at home for making all this possible for us, we joyfully turn over that long page, three or four years in length, full of scribbled building plans and maddening figures, and, forgetting carpenters and prices and all past agitations, we turn it firmly over to a new page. On this new page there are to be written, we trust, stories of splendid things to happen in the little buildings which are finished at last. But as we breathe more freely, with building for the time being over, and set sail for further ventures, it might be well to take stock with you at home of which way the boat is to sail and of whether the winds are fair!

One of the fairest winds in our favor is the new, better attitude of mind with which even country parents are beginning to regard the Christian kindergarten. Every parent is not sending his child to a Christian kindergarten nowadays just for the pleasure of having somebody else amuse a small, annoying person for a few hours, or simply because a kindergarten under western influence may have a magic effect on the small person's brain, but parents are beginning to realize something of the meaning of what a Christian kindergarten is—that it is not indeed a place for children to grow like small wild animals, all healthy bodies, or like clever

KINDERGARTENS REACHING OUT

machines, all precocious minds, but a place where a child, growing each day in body and mind, is to grow above all else in spirit. America is not the only country with the young person's problem. In Japan, where strict old customs of past generations are fast slipping away, where freedom to work out one's own desires is rapidly becoming many a young person's slogan, with translations of much of our western literature to spur him on and no steady-*ing* faith—parents are beginning to take alarm.

Gradually Japan is awakening to the danger of putting on the externals of Western customs and fashions with no house of the spirit set in order to rule over them—to the danger of their old religions crumbling away, or at least losing all hold on the young people, with nothing stronger to take their place. Christianity they dimly feel has some mysterious method of building character. "Why not try it, then—this Christian kindergarten? It might start a child right in the rather bewildering world of today!" And so a new pupil is enrolled.

Few parents, of course, would put this feeling into words, and yet it is an attitude of mind among parents which one meets now and then with a little thrill of joy that someone is beginning to understand; and certainly among parents who have had children for two years or more in kindergarten there are many who understand. On kindergarten graduation day in Koriyama this spring, for example, there is slight departure in the usual remarks which the principal of the primary school next door always makes to us. He does not talk only about primary school—can it be that as he sat high up in state, one of the speechmakers of the program, he had been looking at his little boy who is to graduate today, suddenly remembering that he is the last baby of the family to come to kindergarten, and, thinking things over somewhat, remade his speech? At all events, he winds up his remarks about school at a great rate

and talks about kindergarten and how everybody must remember it and come back to meetings there, and, do my ears deceive me? he is actually urging them to Sunday School—these lambs who are graduating and leaving us to-day in their best bibs and tuckers? Government Primary School principals have not been given in the past to advertising Sunday School and urging pupils to attend it—but there is no mistaking of his words, and as the exercises are over and parents with those important small graduates come up all bows and thanks for all the things we have and haven't done for them in kindergartens, there is more than one parent who says "and in Sunday School please honorably let my child still be a burden to you." Surely it is not too much to believe that to each such parent has come a real desire that her child may not lose touch with the kindergarten in the years to come, may not lose touch with those things of the spirit for which above all else the Christian kindergarten has stood.

But there is another good wind for our sails—a regular breeze of opportunity. It is the kindergarten reaching out beyond that little world of kindergarten proper, from nine A. M. to one. It is an ever widening world of opportunity, for to every kindergarten child in Japan might be attached the famous refrain, "His sisters and his cousins, whom he reckons by the dozens—his sisters and his cousins and his aunts!" Can the Christian kindergarten reach out to them? In Otsu this May we began an English class on Thursday afternoons for kindergarten children who had graduated in March to enter Government schools, in order to strengthen our hold on them, keeping them reminded of lessons learned in kindergarten and of Sunday School. Although primarily started for kindergarten graduates, some older brothers and sisters of kindergarten children also joined and they brought friends until we became a group full of new faces as well as old ones. So once a week we

THE SPIRIT OF MISSIONS.

meet—a mixture of proper little girls and irrepressible small boys—and for some thirty minutes violently twist our tongues and open our mouths into exciting English words like “cat.” Even one High School boy deigns to meet with us and is the wonder and admiration of us all, for he can say a whole English sentence—“It is a cat,” for instance—with hardly a flicker of his knowing eyes!

On Thursday, two weeks ago, we decided to become a club—to have ping pong and books to read in the kindergarten room before the English class begins, for some of us, arriving two or three hours ahead of time, find it difficult to keep out of violent arguments with sometimes warlike modes of backing them up unless there is something for us to do. The boys of us were immensely pleased with the club’s name, evolved after a variety of suggestions. It is to be the A.B.C. Club, indicative of our fast accumulating scholarly attainments. The proper little girls, however, did not feel altogether at home in this newly-initiated fraternity, so given to baseball and other wilder antics, but this is Woman’s Day, and so last Thursday they formed their club too, as the second chapter in our proceedings.

The A.B.C. Club comes to Sunday School almost in a body every Sunday morning—a goodly portion of them into my class of second and third grade children, making, of course, everything about them hum. They are so alive, so tingling—these youngsters—can we ever make Sunday School interesting enough to hold them? Only a few blocks away an enterprising temple has opened a Buddhist Sunday School, and they are sure to have old Buddhist grandmothers and maybe parents, too, as allies. We are not so sure of home coöperation, and temples, too, sometimes have cake—a truly grand finale and cheerful supplement to Sunday School, should first proceedings prove a bore!

Still nearer us, the glorious “movie”

show does business every night, and, passing by, one gives another hopeful glance to see if something better has come to town, but no, there are the same old posters to advertise the same “battle, murder and sudden death” variety of native picture, and alas! accordingly our cheapest type of western film. Before the movie entrance, where festive posters make glorious the most miserable things of life, stand not only grown-ups, but little children too, and passing on one wonders whatever can be done. Can we somehow offset this sort of thing—can we, a block away, compete with the movies? Not with tales of paler characters (for such the A.B.C. Club would have fine scorn), but we have found tales as thrilling as the movies for small Japanese boys. They are in the Old Testament. There is Elijah on Mount Carmel against the world, and Naaman, the Syrian, as proud as one of their own generals, cured of leprosy and humbly kneeling before the God of Heaven, and many more. From the opening service in the little church we come in rather breathlessly to the small, dark room where the clergyman robes—our special class room. Some of us are apt to stumble into the tea cups which the caretaker places conveniently near the center of the floor in splendid line for us, but this is only a preliminary. In two or three minutes we are sitting on our heels, ready for the next installment of Elijah and Elisha stories. One special story is sheer joy to tell, for angel hosts are clearer to the eyes of children. It is the story of Elisha and the young servant, amidst the enemy yet surrounded by the invisible armies of heaven. “Oh,” one of them said when tentative plans were being made for a magic lantern show, “if only we had magic lantern pictures of Elisha!” So need we fear if temple Sunday Schools have cake, if movie entrances are gay and the church is small and unpretentious? Elijah and Elisha have become beloved characters not easily forgotten!

(To be continued next month.)

The House of the Merciful Saviour

A Training School for Chinese Social Workers

By Edith G. Stedman

Head of the House of the Merciful Saviour, Wuchang, China

AND just what is Social Work in China? That is the question that one is being constantly asked. It is an unlimited and practically uncharted field, large enough to satisfy the most earnest and ambitious social worker that ever existed. It ranges from burying highly undesirable husbands to weighing undersized school children, and from taking case histories to reading the Litany in Chinese.

In ancient times in China the various trade guilds and benefit societies, up to a certain extent, at least, cared for the poor and the unemployed and performed that most excellent office of burying the dead. At the present time and in many places these guilds and societies have become either practically non-existent as far as actual help is concerned or else are so abominably managed as to be worse than nothing.

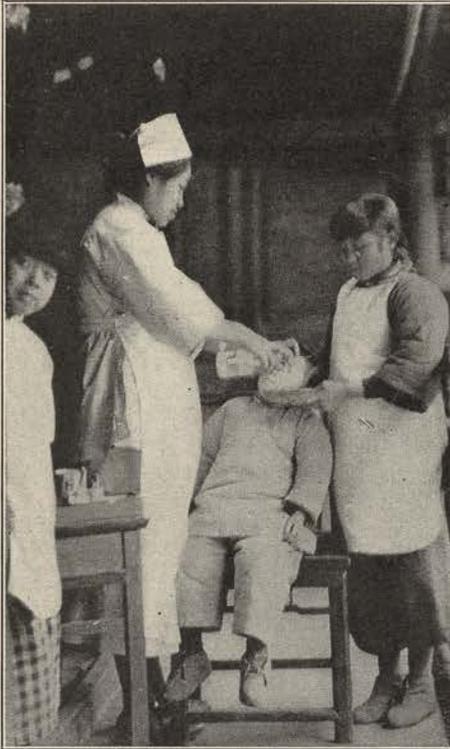
For instance, the idea of child placing is a very old one in China, but this is the way it is handled in Wuchang. There is a central "home" where children can be left and from which they are placed out in the neighboring villages and districts. The day I went there to visit the first sight that met my eye in the dark and dirty guest room was a pile of empty baby coffins made of the very cheapest wood imaginable and stacked in a pile in one corner. "They die so fast" our guide explained. From this we passed on into another room where half a dozen boys and girls, ranging in age from three to twelve or thirteen, were lying on dirty beds or sitting apathetically around, looking very sick and listless. We asked about one child in particular who was lying on a broken bamboo couch covered with a pile of rags. "O, she is sick—she has red spots and fever." My medical

companion gave a gasp and said after a close look, "Probably scarlet fever." The babies are farmed out from this home to country wet nurses at the rate of forty cents a month and supposed to be brought back at stated intervals for examination. The chances are that either the baby dies or, if it is a girl, she is sold as a slave when old enough to perform small tasks around the house.

The Beggars' Home is another pretty awful place where filth and disease flourish and no effort seems to be made to teach inmates useful trades.

The Widows' Home, on the other hand, is quite a model institution, barring always the dirt and disease which flourish everywhere. It is an enormous place with little streets of one or two roomed houses inside the high walls. Any respectable widow over thirty may be received with her children. A small space is allotted her in one of the "streets" of the home. Each widow is given an allowance of about \$1.50 a month out of which she feeds and clothes herself and her family. The children go to school at the home and a Chinese doctor visits them if they are sick. Many of the women receive outside allowances from relatives and as the rules regarding conduct, leave of absence, etc., from the home are quite strict, it enjoys a very good reputation among the Chinese. The authorities are fairly liberal about matters of religion and the Wesleyans are beginning to get a foothold there. As the vacancies are not very numerous and as a woman is only allowed out a very few times in the course of a year, a great many people, especially Christians, do not care to enter.

These are typical of the old Chinese



A SCHOOL NURSE AND PUPIL ASSISTANT WASHING THE EYES OF A PATIENT AT THE HOSPITAL OF THE MERCIFUL SAVIOUR

charitable institutions. But a great interest in all kinds of social work is springing up in Young China, principally among the Christians. Of course the Churches from the beginning have been engaged in practical "good works" and I venture to say that there is not a Christian school or hospital or institution of any kind in China that is not carrying on some form of social work. "Everybody is doing it," but there is still need for coordination of all this activity, and for a place where young and enthusiastic Chinese Christians may learn something of the underlying theory of economics and the social sciences and of the methods that have been employed in Western lands, that they may avoid our mistakes as well as profit by our successes.

We have been stumbling along at our House of the Merciful Saviour (the

outgrowth of the Social Service Department of the Church General Hospital) for the last three years and it would seem now as a result of our trial and error method that the best thing we can do is to try to turn it into an Educational Settlement. This would offer an opportunity to a small group of Chinese girl students to live a very simple life, studying perhaps in connection with the new Central China University as well as any other schools that would help us, and at the same time preparing themselves by actual supervised work to go out as trained Social Workers wherever they are needed. We have plenty of problems for them to occupy themselves with at the House of the Merciful Saviour. We have a large workroom where weaving and fine embroidery are carried on and to which we look for our support. Some of our women are widows—but the majority are the sole family support. *How does one make a husband work?*

Then we have a school of fifty odd children and here are some interesting facts about them:*

HOME CONDITIONS

In good condition and clean.....	17
Only fair	17
Poor and very poor.....	16
Total	50

(A most conservative estimate throughout.)

PARENTS

Mothers:

- A. Education:
 - 3 have been to school, the rest are illiterate.
- B. Health:
 - 23 "poor" or "bad".
- C. Habits:
 - 12 gamble.

Fathers:

- A. Education:
 - 24 over 6 years in school

* These figures are based on investigations made by my assistant, Miss Helen Ngai, and the school nurse, Mrs. Hsiung.

THE HOUSE OF THE MERCIFUL SAVIOUR

9 have some education
5 illiterate.

B. Health:

14 "poor or bad".

C. Habits:

19 gamble

12 take opium.

PREGNANCIES

Total number	265
Living children	156
Dead	} 41%
Stillborn (miscarriages), etc. 109	

(This death rate is really rather high.)

CHILDREN IN SCHOOL

Average pounds under weight, per child, according to Chinese weight chart (Published by Council Health Education)....	11.4
Average number of probably remediable defects per child, <i>i.e.</i> , trachoma, tonsils, tubercular glands, etc.....	3.3

Here is enough to satisfy any Social Worker—be she ever so earnest—unemployment, non-support, child welfare, baby hygiene, and so on through all the conditions that poverty, ignorance and superstition breed.

Up to the present time the limited quarters which the House of the Merciful Saviour is renting have been sufficient, but with the development of our new plan for a combination settlement house and school for social workers we shall have to look for new quarters. We must buy land and one or two Chinese houses which can be adapted to our needs. That means about \$10,000 (gold) of which we have in hand only about \$2,000.

So far with the exception of our rent, which has been contributed, we have been self-supporting and I trust we may continue so. Our aim would be to keep the character of the new house and the equipment as purely Chinese as possible in the hope that some day when our Chinese social workers take over from us they may not be burdened with big foreign buildings or machinery too complicated for them to handle. In the



THE PRIMITIVE METHOD OF WEIGHING CHILDREN
AT THE HOUSE OF THE MERCIFUL SAVIOUR

meantime we must provide the initial equipment.

In the face of all this it seems rather inconsistent to mention that foreign scales are preferable to the old-fashioned Chinese steelyard as a means of weighing school children. (I believe the small size Howe Scale costs about \$50.00). We can do it on the steelyards but it is a more satisfactory method for pigs than for children.

We should also like to have a worker come out and join us who combines all the virtues with the pioneer spirit and who will look on this work as a great adventure for Christ.

Is it worth while? Yes, but we must try and do it in a way that will be acceptable to the Chinese by understanding and respecting their traditions and customs, and to God by loving others in His Name.

Homeless!

Extracts From the Diary of a U. T. O. Missionary

By C. Gertrude Heywood

Principal of St. Margaret's School, Tokyo

OCTOBER 20, 1923:

St. Margaret's is at work again. Undoubtedly there have been many Good Samaritans during this time of disaster and suffering.



HUNTING FOR LAND

But prominent among them will stand the one who has sacrificed so much to house a whole school. Mr. Ishii, of Holy Trinity Orphanage, has always been a great friend of St. Margaret's and he has proved the sincerity of his friendship and the

unselfishness of both himself and Mrs. Ishii, by urging us to open St. Margaret's again in by far the larger and better portion of his school buildings. Classrooms and dormitory rooms are ours for as long as we wish. We have accepted his offer and about four hundred girls are attending school in six classrooms and fifty are sleeping in four rooms and a hallway.

Everyone of us has learned to know the Master better through the example of this disciple who so truly lives the love of God.

NOVEMBER 1:

School keeps! But how it does it I don't know. We seem to be living a nightmare. A whole school without a home! Four hundred girls in space enough for about one hundred. Not enough seats to sit on, almost no desks to write on, and the majority of girls and teachers without books of any

kind. School keeps from ten to two and even then some girls must leave home by seven. The conditions of traffic are awful. It is not traffic, it is a battle. Strong woman that I am, I am about worn out when I get to school in the morning after fighting my way on and off of trains and trams. What must the little girls be?

School keeps! And we are all learning together the lesson of bearing discomforts, if not hardships. Perhaps our education will mean more to us for that reason.

NOVEMBER 17:

A month has gone by in our borrowed quarters and we are feeling more at home. Mr. and Mrs. Ishii are so kind that we are likely to forget that we are really homeless. But there is always present the little nag of anxiety, "We must find a home." But where? Everyone is agreed that it is not wise to go back to our old location in Tsukiji even temporarily. So we must buy land. Again, where? Buying land in America would be bad enough and in Japan how does one go about it? I have been warned against land brokers. They have been pictured to me as Harpies hovering around their prey. If I pass the time of day with one, after the land is bought he will come to be paid for his greeting. But it seems to be impossible to deal directly with an owner; directness is not a trait of the Orient.

When discussing the proper qualifications of a missionary, do not omit the "wisdom of the serpent".

NOVEMBER 24:

Woe is me! I have fallen into the

HOMELESS!



"ON THE SUNDAY BEFORE EASTER, 1924, NINE OF ST. MARGARET'S GIRLS WERE BAPTIZED"

hands of the Harpies, alias a land broker. I don't know exactly how it happened. A friend of a friend said a friend of his knew of a fine piece of land. It was all a matter of pure friendship. So No. 1 friend arranged with No. 2 friend to arrange a time and place for No. 3 friend to meet me. At time and place appointed I met him. Friend No. 3's name was Sato, but none of the three claimed that name and who they might be I had no idea. As it was all a matter of pure friendship it hardly seemed nice to demand their credentials, so I set out with them on a suburban tram line to see the fine piece of land. One of the three was an old man of the working class type, one was a semi-old woman of about the small shopkeeper class. The third—aha! I haven't yet had experience enough to name the type but although it was not on the card he showed me I know his middle name is Glib. The common humanity of the human race is surely proved by the common traits of

those who are out to make a deal. In the course of the long morning spent with them, I discovered that the old man is gardener to friend No. 3, the old woman once lived in the village where the "fine piece of land" is situated, and Mr. Glib—oh, he just came out of kindness, not being very busy!

Well, his kindness may cost something in the end, but it will be worth it if we can get the "fine piece of land" at the price he told us. It is truly fine. How the heart of the homeless can yearn for a home! And my heart beats faster when I picture to myself St. Margaret's at home on that lovely rolling high ground, looking out over the valley to snow-crowned Fuji. We must not let the time slip by. Let us hurry and God give us wisdom to bring about quickly the realization of that vision.

NOVEMBER 28:

I was right about Mr. Glib. He is a land broker, but a very stupid one. The

price he told me is only about half of what the owner really wants and that is double what we can pay. So Mr. Glib will look in vain for his three per cent commission and for that I am very glad. But we are still homeless and time goes on. After buying land we must build and in the meantime Mr. Ishii's children are crowded even more than ours and Mr. and Mrs. Ishii themselves are living in one tiny little room. We must move out just as soon as we can. But where? Someone told me of a school that has been hunting for the right piece of land for three years and has not found it yet. Job isn't the only one who has had tactful comforters. Well, we can't stay where we are three years. We're going to find that land and we're going to find it soon, and we're going to have a better St. Margaret's than we ever had before.

Goodbye, Job! You may sit in your ashes of regret if you want to. We're going to get up and hustle!

CHRISTMAS DAY, 1923:

It is hard to realize that this is really Christmas Day. School closed a day or two ago. What a contrast to last year! St. Margaret's Christmas celebration has always been the biggest thing of the whole year. But this year how little we could do. Mr. Ishii's largest room might seat two hundred if we had the chairs. The only way to get our four hundred in at once was to spread blankets and have them sit on the floor. That was too crowded and uncomfortable to endure for more than a short time, so we only had a short service with Christmas talk.

If only we could have announced the purchase of a new site for the school! That would have been a Christmas gift worth while. That would have made the succeeding days of discomfort easier to bear. One wonders if this abnormal, homeless existence is going on forever. Wrong thoughts on Christmas Day for followers of the Homeless Master? But "Take no thought" was

meant for oneself. He Himself took thought for others.

SUNDAY before Easter, 1924:

This has been a glorious day. The weather itself helped to make the day lovely. And best of all, in the little chapel at Mr. Ishii's school, nine of St. Margaret's girls were baptized. After all the darkness and dreariness of this long winter, the Easter season has brought us this joy. It has seemed as if we were doing so little to carry out the real purpose of St. Margaret's. It has been a fight for mere existence. What plans we are making for all the things we can do, when we finally have our own home, a beautiful school in the suburbs with room and time for everything. Then we'll be ready to give ourselves as never before to the spreading of the Kingdom.

JULY 15:

The end of school is here and yet no land has been purchased. We must send the girls away for the long summer vacation with no definite word of our future location. They will begin to think the future of their school is hopeless. What can we do? We have searched faithfully. When shall we find a home?

AUGUST 30:

Land! Land! No mariner at sea was ever more glad than we are, not only to see land but to know it is ours. The homeless are at last approaching a home.

SEPTEMBER 4:

St. Margaret's new land is a beautiful level site with a slope to the southwest, where one looks through a grove of pines across a green valley to high land beyond. Unfortunately school cannot keep just in pine trees and potato patches. Also unfortunately there is neither time nor money to put up the permanent home we long for. So to-



CHAPEL IN HOLY TRINITY ORPHANAGE, TOKYO, THE TEMPORARY HOME OF ST. MARGARET'S SCHOOL

Through the kindness of Mr. Ishii as many of St. Margaret's girls as could crowd in have worshiped in this chapel. It was here that the nine girls were baptized last Easter

day a contract has been signed for the least expensive and quickest-built building possible, the kind which is called a barrack out here. The Japanese government is lending us the money for this school building, free of interest for five years.

It is a great regret that from the very beginning we cannot have a chapel. We must use our assembly hall for gatherings of all kinds and for gymnasium work. We want to emphasize from the start our religious work. We shall have our daily morning service for all the students and the Sunday services to which we hope to invite the neighboring people also in this hall. But it will not be like having our special place of worship. It seems too bad that the first building to rise on the new property is not to be the chapel to show the spirit in which our work is to be done.

The land is bought, a temporary building to be finished in three months planned for, and soon we shall be able to relieve Mr. Ishii of the heavy burden he has borne so long and so uncomplainingly. The homeless will have a home. It is the generosity of the people in the Church in America that makes this new site possible for St. Margaret's and our hearts are full of gratitude and of earnest prayer that we may plan wisely all the steps in the future until the better St. Margaret's finally stands on its beautiful new site, a Christian school and a Christian home.

SINCE June, 1923, no less than 950 students have applied for admission to St. John's Middle School, Shanghai. Of these only 204 could be admitted. Every applicant for admission pays an examination fee of two dollars, whether or not he is finally admitted.

A Church Beehive in a Land of Flowers

The Myriad Activities of a Mission School Among Our
Adopted Children in Porto Rico

By Florence L. Everett, U. T. O.

Teacher in St. Andrew's School, Mayaguez

OURS is a wide-awake, growing mission. Among its many worthwhile activities is a fine day school with grades one to eight. Every morning session begins with a fifteen-minute service in the church, after which the children assemble in the patio for physical exercises or patriotic songs under the Stars and Stripes.



The Porto Rican child struggles with two languages, for the work in the first four grades is conducted in Spanish, with English as a subject, while from the fifth grade up English is the medium of teaching and Spanish a subject.

Last June a small but well prepared class of eighth grade pupils graduated from St. Andrew's and, with the exception of one girl who has gone to train in St. Luke's Hospital, our Church institution at Ponce, and a boy who is very ill, they have all been admitted into high school without any entrance examination.

In the Industrial Department of our school the older girls do beautiful embroidery and native drawnwork or *calado* and receive an honest return in money, according to the time and labor they have expended upon the articles they have made. Almost all of the girls come from very poor homes in the neighborhood and the help which they receive in this way is a very appreciable factor in their lives.

A few of the workers are married and we have recently as a new venture opened a day nursery to accommodate their babies while they are busy with the handwork. Thus they can earn the much needed money and at the same time have the opportunity of learning the most sanitary methods of caring for babies.

Although we strive always for material success in this department, a higher ideal is constantly kept in view. The girls attend the short Church service of the school every morning; they have a course in Christian Nurture on Wednesday afternoons and a special meeting of the Girls' Friendly, and in every way we try to make the Church a real help in their lives.

The manual training department for boys has been handicapped in the past for lack of room, but we hope soon to have a building where this work can develop into as helpful and practical a thing in the boys' lives as the Craft Shop has proved to be in those of the girls.

Last year the boys' department was temporarily at a standstill, as Father Saylor was wholly occupied with work on the new church. He not only superintended every process of building, but actually worked again and again with his own hands.

After worshipping for a long time in a room which we dignified by the name of chapel, one can easily realize our joy at having the beautiful structure which Bishop Colmore will consecrate on St. Andrew's Day. Its high, white cross, shining in the brilliant sunshine or wonderful moonlight of the tropics, is a constant reminder of Him in

A CHURCH BEEHIVE



THE CHILDREN OF ST. ANDREW'S SCHOOL, MAYAGUEZ
Lined up to march into Chapel for Morning Prayer

Whose Name we work here day by day.

On Sunday mornings we have three services—at 7.30, 10 and 11 o'clock, and Church School at 9. All the children who attend the day school are expected to be present on Sundays, although we gladly welcome others who go to public schools through the week.

Our Church School is graded and we are using the Christian Nurture series. When the session is over the children march into church for the beautiful 10 o'clock service, the Holy Eucharist, in Spanish.

Seven months of the year we have Morning Prayer in English at 11, and as this is the only service in that language in Mayaguez, many of the Americans in the city, whether of our way of thinking or not, attend.

The College of Agriculture and Mechanic Arts, a branch of the University of Porto Rico, and also a United States Agricultural Experiment Station, are located in Mayaguez, and the American

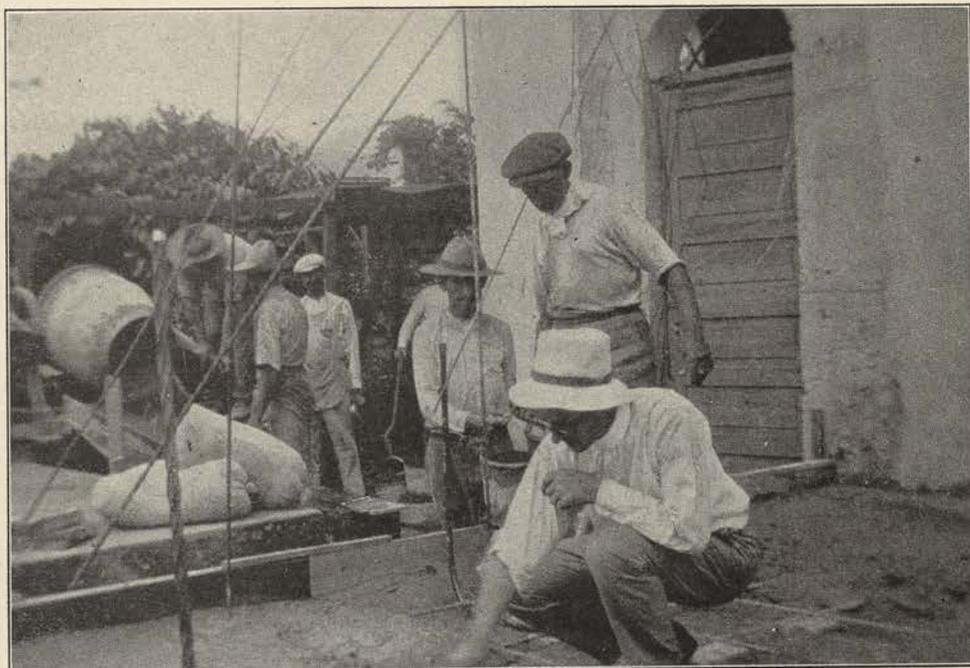
professors and their families who live about these buildings form a delightful and cultured group, who are always welcomed cordially at St. Andrew's.

Two organizations at St. Andrew's accomplishing much good are the Girls' Friendly Society and the Church School Service League.

Our G. F. S. Branch, the first one in Porto Rico, was founded by Miss Annette Carpenter nearly six years ago and for the last few years, under Mrs. Saylor's able direction, has been increasing its numbers and efficiency. We now have several senior members and we have been happy to place one of them in charge of the babies in the day nursery. She, with other G. F. S. girls, took a short course in Home Nursing last year and did very creditable work.

One very encouraging feature of the G. F. S. is the splendid class of candidates, organized last February, the members of which have already learned something of the ideals of this great

THE SPIRIT OF MISSIONS



BUILDING THE NEW ST. ANDREW'S CHURCH, MAYAGUEZ
The rector, Father Saylor, is laying a concrete floor for the church

society and who in a few years will become intelligent, and we trust faithful, members. Candidates, members and associates are all now preparing for a sale which we plan to hold in our patio in November in order to earn money to send to other missions.

The Juniors and Little Helpers of the Church School Service League meet on Wednesday and Friday afternoons, respectively, and during the course of the year they embroider dozens of handkerchiefs to obtain funds for their missionary gifts in the Five Fields of Service. At present they are working on a box for this missionary district.

Last year, hearing of a case of extreme poverty in the neighborhood, the children collected food and clothing and carried their gifts up the steep mountainside to their destination. The house was a mere hovel, the mother a widow with four or five children, of whom the youngest were twin babies a few months old. She was trying to eke out

a living by doing washing. The babies were very ill and looked like skeletons as they lay in hammocks swung from the roof.

A tropical shower descended while we were on the mountain and only a few of us could find shelter in the little home, the tallest one being able to stand upright only in the middle of the hut. The poor woman was cheered and helped by the visit and our children pleased and helped, too, by their community work.

One of the sweetest sights at St. Andrew's is the service on Friday mornings for the school, when we make an offering for the work of the Church School Service League and each child walks to the chancel and places her penny in the alms basin herself. Then we say in Spanish the beautiful prayer for missionaries.

A few months ago the fifth grade children were studying a list of English words, one of which was "famous."

When asked for a sentence illustrating its use, Lino said, "When I am a man, I want to be famous." God grant that, though the world never hear of them, we may help all our boys and girls to become famous in the work of our Blessed Lord. Amid all the bustling activity of St. Andrew's we have one aim in view, to help the children love Him so much that they will want to put Him first in their lives.

This seems a herculean task at times here, as in other places, but we realize it is an undertaking worthy of missionaries, and so we persevere, for, as Stevenson says, "to travel on hopefully is

better than to arrive," and all our perplexities are overshadowed by our joys.

Tourists often come to Porto Rico and some travel as far as Mayaguez; but we wish that more of our own people would take the voyage to the Island to see for themselves, not only here, but in other places, the good work the Church is trying to do for fellow citizens and to realize the great possibilities of the future.

We would welcome them heartily at St. Andrew's and make them so much at home that upon leaving they would feel that over our gate should be written, "Given to Hospitality."

A Training School for Leaders of Their Race

The Oldest of Our Normal and Industrial Schools for Negroes
Looks Back With Gratitude and Forward With Hope

By *Mary L. Gates, U. T. O.*

Teacher in St. Augustine's School, Raleigh, North Carolina

ST. AUGUSTINE'S SCHOOL, at Raleigh, North Carolina, is one of the larger of the eight or ten schools having the kindly care and support of the American Church Institute for Negroes. It takes girls and boys from the first grade through the second year of college work. The younger children live in the neighborhood, but many of the older ones are in the school dormitories, which accommodate, by crowding, nearly three hundred. These boarding students come from New England, from Florida, from the West Indies and from nearer points. Last year we registered, including the nurses in training at St. Agnes's Hospital, nearly six hundred. The school is almost sixty years of age and is, of necessity, recognized as having certain habits, as standing for certain principles and policies, and as aiming toward the realization of certain ideals.

Last year a young man whose years of experience as a teacher here, and whose intelligent and active interest in all that concerns his race make him

well fitted to know the mind of his people, gave three reasons why parents want to send their children to St. Augustine's School. These were a high standard of academic work, a somewhat rigid and careful discipline and a distinctly religious atmosphere and training.

An effort is made to keep our academic work up to that of the standard public schools. Our High School is recognized by the State of North Carolina and graduates from it are able to enter Northern colleges, while graduates from the Normal Department receive state teachers' certificates from the Educational Department of North Carolina.

In matters disciplinary one may usually rely on the cooperation rather than the criticism of parents. Girls living only a few blocks away are sent in as boarding students that parents may feel they are safe, and with checks for board often come requests for admonition for the boarder:

"I trust she will readily fall in line

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with the work of the school." "Trusting that she will behave herself and give you no trouble." "Please take her in charge and force her to her studies."

The child appears to us clothed with new dignity and importance in view of the anxiety and sacrifice of the home folks.

The life of the school centers about the Chapel and the day begins and ends there. All students, from the first grade children, who come half an hour early, to the college people who saunter in at the last stroke of the last bell, attend the short morning chapel service.

At night we go again. It is sunset and the stone chapel is filled with girls in dark blue uniforms, nurses in white caps and aprons, boys in khaki. Then the dear familiar service, the hymns and prayers, give one a comforting sense of forgiveness for the failures of the day and hope for the work of tomorrow. In many of these people, in whose minds religion is more strongly associated with excitement than with conduct, I believe there is being slowly developed a new sense of the dignity of worship and of the beauty of holiness. We often quote a worker here who said that one couldn't live at St. Augustine's without a sense of humor and the chapel services. Each does help wonderfully.

My work calls me to sit daily at the receipt of custom, an occupation that offers a much more varied and human interest than it is popularly supposed to do.

Last year the students' fees for board and tuition were somewhat more than one-third the amount of the current expenses of the school. Of the sums charged them less than one per cent remained unpaid at the close of

the year, and this amount has been diminished during the summer. A large proportion of the pupils or their parents pay these bills without notices or reminders of any kind. It is only the exceptional few who must be called to the office and who are unable to fulfill the vague promise of payment "next week." That this very good record should be made by a group of Negroes so diverse in training and intelligence indicates not only commendable honesty but thrift and an appreciation of that for which they are paying. There is certainly an increasing sense of responsibility with regard to small financial obligations.

As a school we have certain hopes, their fulfillment, in some cases, already in sight.

The new Hunter building, with adequate classrooms, laboratories and offices, will be ready for us in a few days. Our joy in its beautiful convenience is greatly increased by our thought that

those who made it possible believed that it was worth while that we should have it.

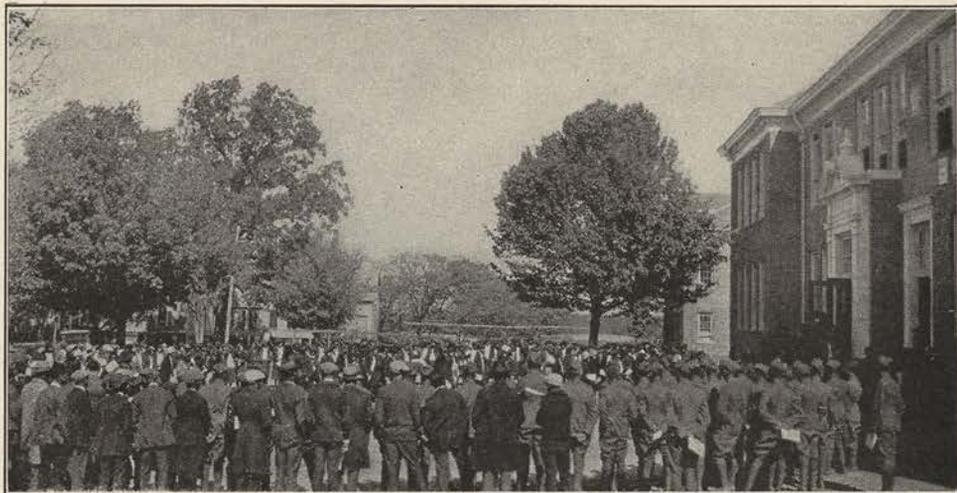
Some day, not very far away, we hope that to our new, but already well established, Junior College will be added two more years of work. Our Church has no Negro college. It would seem in every way fitting that there should be offered here a full college course.

One seldom speaks of St. Augustine's without mention of St. Agnes's Hospital. This is on the school grounds, but is not supported by school funds. The patients themselves pay about two-thirds of the current expenses. The hospital ministers annually to about a thousand patients from North Carolina and adjoining states. It maintains a



THE CENTER OF THE LIFE OF ST. AUGUSTINE'S

A TRAINING SCHOOL FOR LEADERS



DEDICATION OF THE NEW HUNTER BUILDING AT ST. AUGUSTINE'S, RALEIGH, N. C.

training school for nurses, in which are about thirty-five promising girls. The course is for three years and graduates from it are able to pass the North Carolina State Board examination and become registered nurses. An annex, a memorial to Dr. Glenton, is being built, but only one floor, that connected with the men's ward, is in use. We hope some day to be able to finish and equip the other floors of this annex. There are many who will want to aid this project in memory of a loved and faithful missionary.

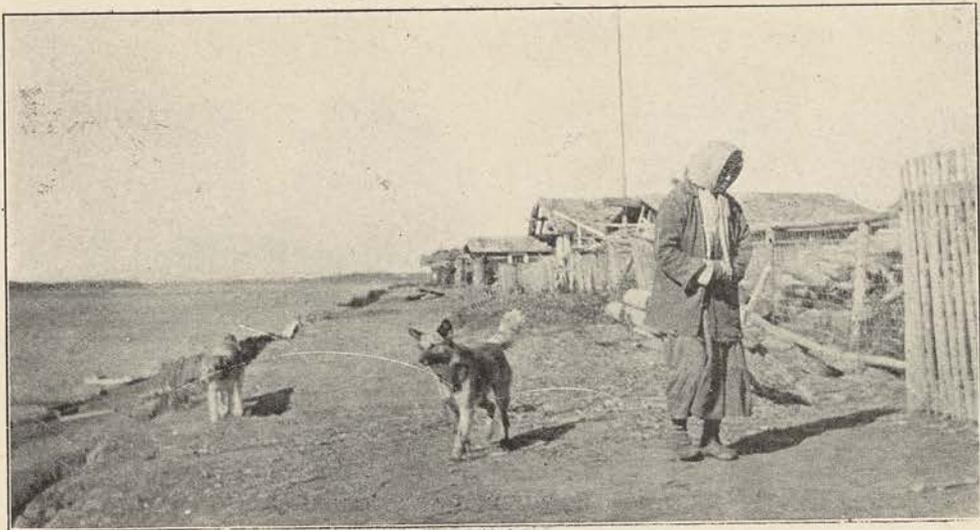
AS a means of commemorating twenty-five years of publication, the small Chart of the Prayer Book Year will be supplied in such quantities as may be needed to the first twenty-five missions requesting it, including those in Africa and Alaska who applied too late for last year's Chart. Address Deaconess Patterson, 384 Greenwood avenue, Blue Island, Illinois.

HIS Excellency Dr. S. Alfred Sze, Chinese Minister to Washington, has given Chinese bonds worth approximately \$10,000 to the School of Engineering of St. John's College, Shanghai. The School of Engineering of St.

But, with all our needs and desires, we can look back on a long, gradual, healthy growth for both school and hospital in things material and spiritual. Those who have graduated from the school, their useful lives, their words of appreciation, their children and grandchildren brought back here to be trained, give assurance that the school has had a definite part in leading a race to useful, intelligent and conscientious citizenship. There is no better contribution to the development of Christian character and good citizenship among Negroes.

John's is still in an experimental stage and this gift is very encouraging. Dean Ely will devote his time while on furlough in this country to arousing interest in this project.

BISHOP ROOTS has appointed the Rev. Arthur M. Sherman to be President of Boone University in succession to the Rev. A. A. Gilman, S.T.D., Bishop Suffragan-elect of Hankow. Bishop Gilman will for the present continue his relation to the work of higher education in Wuchang as President of the Central China University, of which Boone University will be one of the units.



THE MAIN STREET OF STEPHEN'S VILLAGE, ALASKA

This picture gives some idea of the isolation in which our missionary lives in this little Indian village on the banks of the Yukon River

Everyday Life on the Arctic Circle

Isolation—Darkness—Cold—But All “So Worthwhile”

By Deaconess Harriet M. Bedell

U. T. O. Worker at Stephen's Village, Alaska

STEPHEN'S VILLAGE is located on the Yukon river, forty miles from the Arctic Circle. It is a native village and long before the coming of the white man the natives gathered here in midwinter when it was too cold to hunt.

Being on the border of the land of the midnight sun, in summer it is light most of the time, the sun setting about half-past eleven and rising soon after midnight. The thermometer goes up to 90 degrees and this intense heat causes the snow on the surface of the ground to melt quickly and the ground to thaw two or three feet deep. The ice in the river breaks toward the end of May and in about a week the ice has disappeared. The steamboats begin to run early in June. This means that we are again in touch with the outside world and will have mail again twice a month.

Vegetation grows very rapidly and we have in our gardens potatoes, cauliflower, beets, carrots, lettuce, etc. The wild flowers are beautiful and the only thing that mars the summers are the mosquitoes. When out of doors we wear nets on our heads and though our cabins are well screened we must have nets over our beds at night.

As summer passes the days gradually grow shorter and shorter until winter comes and it is dark all the time. Ice and snow are everywhere and the thermometer goes down to 65 degrees below zero. Yes, it is cold, and even our eyelashes freeze sometimes, but dressed in wool and fur we go out and do not mind the temperature. Our cabins are well chinked and with crackling spruce fires we are very comfortable. All traveling is done by dog-team and the trails are beautiful. The Aurora Bore-

alis flashes its brilliant rays here and there, and the starry constellations, with the moon shining through the tall spruce trees laden with snow, fill us with awe, and we sing with the Psalmist "The heavens declare the glory of God and the firmament showeth His handiwork."

In taking long trips, when night comes on we cover the ground with spruce twigs, put up a tent, and make a fire in a little sheet-iron stove. Snow and ice are put on the stove to melt for water; wood must be cut, dogs fed, etc. After supper we roll in our blankets and rabbit robes and go to slumberland.

The people of the interior of Alaska are Indians, not Eskimos, and while they are living under the Stars and Stripes, they are directly governed by their chiefs and councilmen. They are self-supporting, living by hunting, fishing and trapping, with occasional cutting of wood for the steamboats. Before hunting there is much preparation. Sleighs, snowshoes, dog-harness, tents, moccasins, caps and mittens must be made. They get all material themselves from the woods or animals.

The mission work is centered in a Church Day School, which goes hand

in hand with the homes in the village. Henry Moses, our interpreter and lay reader, with his wife, is a great help in the work. A native girl from another village lives with me and acts as industrial instructor for the girls who come in turn from the village to help with the work.

There is nothing in the village for the young people to do and unless the mission provides entertainment for them they will resort to their own amusements, which are not always the best, so the mission is open every night for reading, games, the phonograph, singing, etc. At nine o'clock we have prayers. Only those who really wish to may stay.

Regular services of the Church are conducted in their own language by our native lay reader. Also, when the Bishop or archdeacon comes once or twice each year, we have the Holy Communion.

The work is all so interesting and worthwhile. You women of the Church have become our co-workers by your gifts and prayers, for without God's help we could never solve the many perplexing problems or use aright the gifts that you send.

Doors That Stand Open All the Year

Pig, Corn and Canning Clubs Succeed Regular School Sessions

By Florence J. Hunt

Wife of the Principal of the Fort Valley School for Negroes

THE Fort Valley High and Industrial School this year held its eleventh summer school for the rural teachers of Houston and other counties in the southern part of Georgia. The encouraging features were a larger attendance, a higher grade of teachers and, if possible, a greater eagerness to get new ideas. In other words, the emphasis was on matter and not on methods.

The work of this summer school is a

contribution of love and good-will to the educational system of Georgia. The loneliness of the country districts and the small salaries paid to teachers do not attract workers who have spent years in preparation in the big schools. But teachers must be had for the far backwoods children, hence those in the home communities who have known no school but the old slab lodge hall or parish house in which they were taught are called into service. They frankly

THE SPIRIT OF MISSIONS

admit, "I don't know much but will do the best I kin." And so we began the work of teaching the teachers.

The first summer school held in Georgia for colored teachers opened at Fort Valley in 1913. Some gave their services free as instructors and others received a mere pittance. As the years have gone by the State of Georgia has become interested. The Rosenwald schools have come and the General Education Board, Slater Board and individuals have contributed to the financing of our summer school and a better prepared teaching force is here.

Another part of the year's program at Fort Valley is the coming of the pig, corn and canning club boys and girls of the county to the school for a week of instruction and good times. For some of them it is the most fun they have ever had. They bring their rations and bed covering with them. The school turns over dormitory space, kitchen and dining hall to them under the direction of teachers and they do all the housekeeping. It is interesting to see them doing the sweeping, making beds, dusting, cooking, setting the tables, serving the food and washing the dishes. When possible, we try to have selected pictures to fill up the evenings along with games and songs.

Later in the month comes the farmers' gathering and dinner at the school after a tour of the county. This year there are more Rosenwald schools to be seen and others that have been remodeled. Also more cotton fields have "got by," as it is expressed, the boll weevil. Rapid cultivation, arsenic poison and extreme hot weather have all helped to destroy many of the weevils that have been doing so much damage to the cotton crop.

For the boys, especially those who play and hang around on the corners during the week or two of rest between the closing of the peach season and the cotton picking season, we have tried to furnish some amusement in the form of ball games, giving them the use of the school ballground, and the shower

baths, and we have loaned the truck to take them to nearby communities in the county for contest games. We have had movies a number of evenings, showing Sunshine Sammy and the fables with the cats and all of their antics. Where there are no playgrounds, no kind of organization for boys, not even the "ole swimming hole", it is not to be wondered at that boys running loose in small towns get into serious trouble. These efforts have proven very clearly to us that the boys are not bad but need wise and directed handling.

Another effort that has awakened ambition and furnished entertainment has been the holding of the third choir contest of the churches of Fort Valley. This summer the choirs contesting were gently encouraged and the rivalry was of a most friendly kind. The inter-racial spirit was shown also in that Mayor Hale of Fort Valley and several members of the white choirs of the town acted as judges. A new feature was introduced by having the Rev. J. H. Wiggins lead the audience in the singing of some of the oldest melodies. Father Wiggins called attention to the fact that it was his eighty-second birthday and recounted much of his personal history and that of Fort Valley.

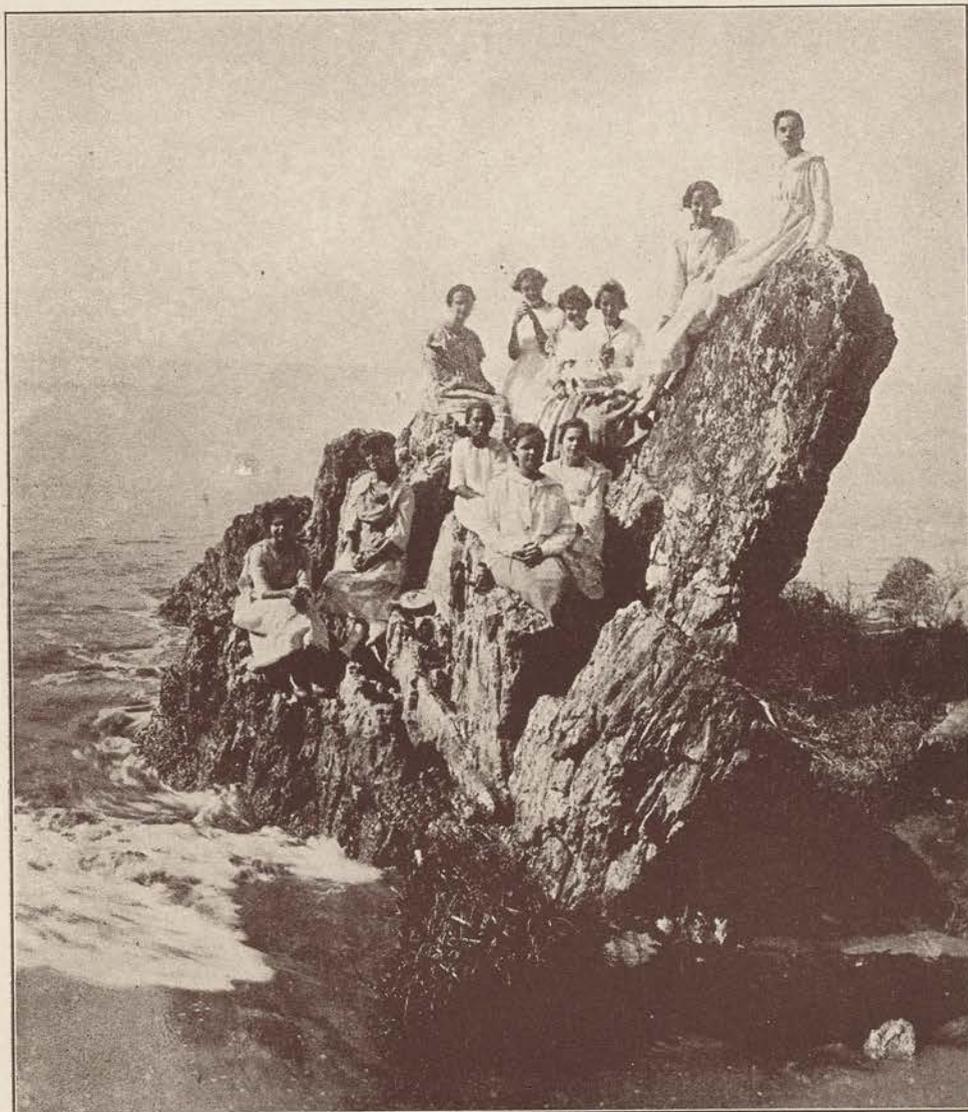
Late in September the regular school session begins and runs for eight and a half months with about three days for holidays. From this outline of work it can be seen that the Fort Valley School Plant is in constant use and service for the man, woman and child farthest down. It has been Principal Hunt's desire that the doors of the school should never close but should be wide open every day in the year so that through them might pass all who need help and desire to be led to a higher and better plane of living.

We want all who have helped us to know that their gifts are opening the way for many black boys and girls to lead better and more useful lives, and day by day our prayers follow our benefactors.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



THE GIRLS' FRIENDLY SOCIETY OF ST. ANDREW'S CHURCH,
MAYAGUEZ, PORTO RICO

The Girls' Friendly Society of Mayaguez is active in every sense of the word. This picture shows them enjoying a picnic on the seashore. They are just as enterprising in every kind of good work as they are in their playtime. See page 768



FOUR GENERATIONS AT GRACE HOUSE ON THE MOUNTAIN

There is something particularly appealing in the fine, earnest faces of these dwellers in the mountains. Read the story by Miss Williamson on page 751



LEADING HIS BLIND GRANDFATHER TO THE HOSPITAL

One of the saddest chapters in the history of the American Indian is written around our reservations. That dread disease of the eyes, trachoma, attacks them by the thousands. Read the account of our hospital at Fort Defiance, Arizona, on page 756



KINDERGARTEN AT ST. LUKE'S MISSION AMONG FILIPINOS IN MANILA, PHILIPPINE ISLANDS

This kindergarten is the latest addition to our work in the Philippines. As you see by the surrounding houses it is in a poor section of the city of Manila, a part which is probably never reached by tourists. Mrs. Alice I. B. Massey, our U.T.O. superintendent, is seen at the right. The Rev. W. L. Ziadie, the priest in charge, stands at the left. Bishop Mosher hopes to make this kindergarten the nucleus of settlement work among the Filipinos who live in this part of Manila



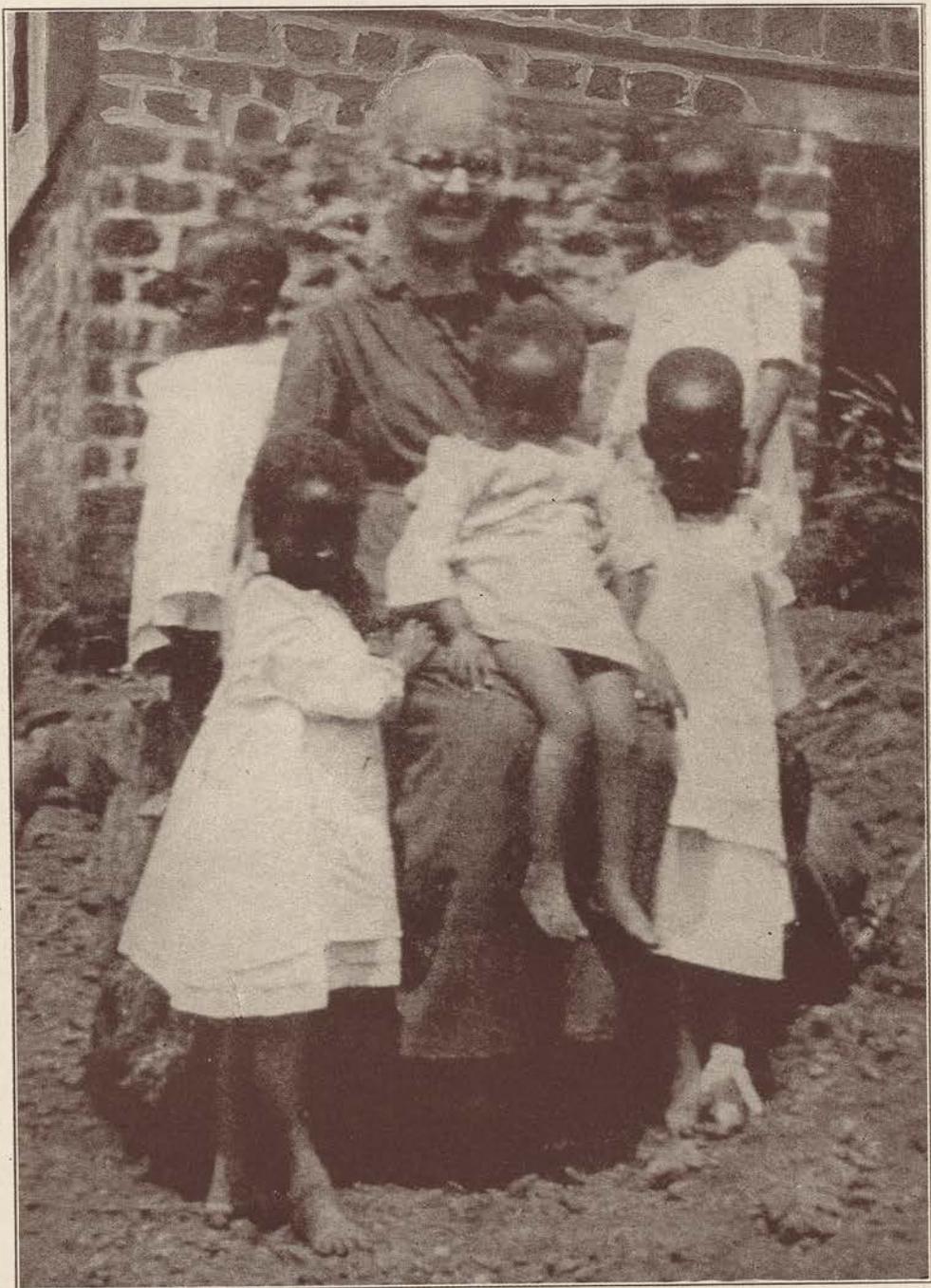
SOCIAL SERVICE AT THE HOUSE OF THE MERCIFUL SAVIOUR, WUCHANG, CHINA

The work which is carried on at this institution was originated by Miss Stedman, who gives a vivid description of the need for Social Workers in China on page 761. In the picture one of her assistants, Miss Ngai, is seen taking a child's history; another, Mrs. Hsing, is giving a treatment for trachoma.



DOLLS' FESTIVAL IN THE KINDERGARTEN AT KORIYAMA, JAPAN

Once a year Japanese children have a dolls' festival. Dolls of every kind and size, with their houses and equipment, are carefully treasured from one year to another. We are indebted to Miss Marietta Ambler for this lovely picture and for an admirable article (See page 758)



MISS MARGARETTA L. RIDGELY WITH SOME OF HER WARDS
Miss Ridgely has just closed her twentieth year of service to the women and girls of Liberia. On the following pages will be found some slight appreciation of what she has meant to the Cape Mount Mission

A Bright Spot in the Dark Continent

Twenty Years of Devoted and Loving Service—Let Us Give a New Home to Our Missionary at the House of Bethany

By the Right Rev. Walter H. Overs, D.D.

Bishop of Liberia

TWENTY years in Liberia is an experience which only a very few white people attain. Owing to climatic and other unfavorable conditions, our white workers are usually able to give only a few years to service in Africa.

Twenty years ago Miss Margaretta S. Ridgely left Hampton, Maryland, to devote her life to Liberia. Few people realize just what it was she left and what it was she went to. Hampton is an old Maryland mansion which was built in 1781. The building is massive, the rooms are spacious and the furniture is rich. The gardens, which were laid out a hundred years ago, are lovely today; and the whole is surrounded by an estate of great attractiveness. This was Miss Ridgely's home where she spent her girlhood days and came to the responsible years of young womanhood. There was certainly no lack of comfort, in fact her home life might be described as a "lap of luxury." One day, however, she read a book on Africa which changed her whole conception of life. She expressed her desire to go as a missionary to Liberia. Because of family responsibilities, the call to this great work could not be answered immediately, but the time came when Miss Ridgely left Hampton, with all the comfort and luxury that the Hampton life represented, and turned her face toward Africa in response to the call of the Great Dark Continent.

She was appointed to Cape Mount, Liberia. Cape Mount in those days was not as much developed as it is today. St. John's boys' school was there, but Miss Ridgely's mission was to help the girls of Liberia. She built, very largely from her own funds, a school for girls, known as the House of Bethany, and

for all these years she has devoted her life to the training of girls which she has taken from the native African tribes.

A salary was appropriated by the Board of Missions for Miss Ridgely's use, but instead of using it herself, she has kept a missionary in China with it and thus has extended her influence to that part of the world.

The building known as the "House of Bethany" is a very simple affair. There is on the first floor a hall room for class teaching, a very unpretentious sitting room, two small bedrooms and a dining-room wired off from the end of the veranda, and an attic dormitory where the boarding pupils sleep. The lady who was brought up in the spacious mansion has for her own personal and private use, the year round, one small bedroom.

There is a very commendable characteristic about this school, namely, it is a school for tribal girls only; that is, so far as boarding pupils are concerned. Miss Ridgely is quite determined in her purpose to take only those girls from tribal territories for whom she is the only hope of better things. Many are taken when they are mere babies, little things cast out to die. If a child is ill, the parent often fears an evil spirit has possession of it, and so refuses to keep the baby, especially if it happens to be a girl, fearing the wrath of the evil spirit in the home. Fortunately for many, Miss Ridgely has taken them in and saved them from the fate of the cast-off. Hundreds of girls in these tribal territories look to Miss Ridgely as the only mother they have ever known. For twenty years she has been working for these girls and in all that

time she has never spent a Christmas away from the House of Bethany. Three years ago, when she was on furlough in this country, I wrote urging her to plan to go back with a missionary party leaving in December. She replied that it would be the greatest pleasure to do so but she must get back before Christmas. So she journeyed to Africa alone in order that she might spend Christmas with her girls.

At present there are fifty-five boarding pupils and seventy-seven day pupils under Miss Ridgely's care. How she takes care of so many I really do not know. So beautifully does she train and educate them that it has become a usual thing for the better class of Liberian officials to look in that direction for their future wives, as it is generally recognized that the best trained girls for domestic and home purposes are those found at the House of Bethany. All

courting has to be carried on under the keen eye of the good lady, who always satisfies herself as to the worth of the man who seeks a girl in marriage.

The time has come when it is necessary to enlarge the building in order to take better care of the many pupils whose home it is, and render it safe against fire. Plans have already been prepared for the erection of such a fire-proof addition at a cost of \$10,000. Miss Ridgely is coming home on furlough early in the New Year, and we should like to get much of the work done while she is in America to save her the trouble and worry of it. Wouldn't such a building be a splendid recognition of her twenty years' service in Africa? Twenty years in Liberia! What a gift of devotion! Let the Church now suitably recognize it and present to Miss Ridgely this new school house as a twentieth anniversary gift.

What the Life of Margaretta Ridgely Has Meant to Our Mission in Liberia

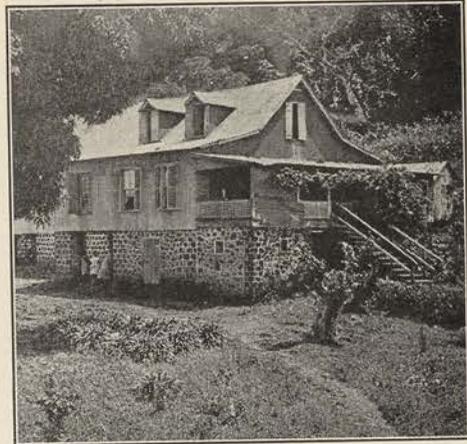
As it Appears to One of Her Co-workers at Cape Mount

By *Mary Wood McKenzie*

THE month of December is always a month of rejoicing and joy in any mission school. It means a closing of the year's work; cessation from study for a short period; and best of all it brings Christmas! That is a magic word to any Christian child, for it brings up visions of gayly lighted trees, the excitement of Santa Claus and gifts from friends. It brings all of this to the boys and girls of the Liberian Mission but it means even more. It means hope and opportunity, a chance for an education, release oftentimes from slavery, and a Christian outlook upon life. Had it not been for the birth of the Christ Child more than nineteen hundred years ago there would have been no mission school, no release from slavery and no light, but darkness and ignorance.

December, 1924, will bring another celebration for the House of Bethany at Cape Mount, besides Christmas. It is the celebration of its twentieth birthday and the coming of Liberia's veteran missionary, Miss Margaretta Ridgely. Truly an anniversary worthy of remembrance! Returning from her furlough in 1904 Miss Agnes Mahoney took back with her a portable house in order to begin a separate work among the women and girls of the Vai tribe. A grant was secured, the site selected and cleared and the house erected. It was small and even then the workers must have been cramped for room. In December of the same year Miss Ridgely arrived and together she and Miss Mahoney worked on Bethany's Hill: Miss Mahoney doing the dispensary work and Miss Ridgely starting a school. Often

A BRIGHT SPOT IN THE DARK CONTINENT



FROM A MANSION IN MARYLAND TO THE HOUSE OF BETHANY IN LIBERIA
At the left is Hampton, Miss Ridgely's childhood home, which she left for the little house on the edge of the African forest at the right

classes were held in the yard under the large mango tree while the sick were being treated in the one large room which served as dispensary, school room, living room and dining room for the workers.

The few civilized families of the little town of Robertsport were eager to take advantage of the opportunity and the first month there were as many as thirty-five girls enrolled. But it was difficult to persuade the native people from the nearby towns to send their girls to the day school so a few girls were taken into the house to be trained by the missionaries. Among the first to come were two girls redeemed from slavery by Miss Mahoney with forty dollars given her by a friend in New York. Thus the boarding school was begun. Miss Mahoney's health soon compelled her to give up her work and Miss Ridgely became principal of the school.

Begun in a small way and limited in numbers for lack of funds, Bethany has developed until it now has an outstanding place in the life of the community. With fifty-three girls living in the school and twice as many day pupils the building has again become inadequate, although it has been twice enlarged. It is now a school of seven grades with a corps of eight teachers, six of whom are

girls trained at the House of Bethany. Perhaps the most interesting of all departments is the kindergarten class. Here the children of three and four learn their letters and are taught to speak English. Here, too, they do a little hand work, paper cutting and plasticine modeling. Here they are taught simple hymns and the story of the Christ Child and his love.

A most promising feature of the work at Bethany is the normal training class, which is composed of the teachers and the senior class. During the past three years they have had a regular class in normal methods under one of the missionaries and the members have taught under supervision. Marked ability and progress has been shown in this class.

Keeping foremost the purpose of all missionary work to train in Christian living and to bring others to Christ, the Bethany girls have been taught to be missionaries themselves. Acting as teachers in the Sunday School of Irving Memorial Church and assisting in the evangelistic services at five nearby towns they have proved invaluable aids to the missionaries. They also have their classes in cooking and sewing and in general housework. In addition to the work in the school this anniversary will see fourteen girls married from the

school who are making an effort to establish a standard in the community for Christian homes. A number of these have married teachers trained at the boys' school who are now in charge of schools in the interior and they are a great help to their husbands.

Twenty years a missionary! What does it mean? It is a short time in many respects. But viewed in the life of a missionary it is a long time.

Twenty years of tropical heat, of separation from loved ones, of trials and

discouragements, of hard, patient work. Twenty years of joyful service, of kindness and helpfulness alike to native and workers!

Twenty years of bringing sunshine into the life of others, and of bringing the heathen to Christ!

Such is the record of Miss Ridgely, or "Meissie" as she is lovingly called by all around her. May this twentieth anniversary mark but the first lap in Bethany's life in the march of Christianity through the ages!

African Lilies



AFRICAN LILIES

SOME time ago Miss Ridgely sent to her old home in Maryland some roots of the African lily. These have been so lovingly cared for and sheltered from our winters that each year they send up their delicate blooms, with pure white petals and stamens of green tipped with gold. The photograph gives but a faint idea of their beauty. During her last visit to this country Miss

Ridgely, in addressing a meeting, spoke of these flowers as typifying the girls among whom she has cast her lot. The comparison seems far-fetched until we hear her words:

"Not long ago one of our pupil teachers came into my room with a very smiling face and told me that the young teacher to whom she was engaged had sent her a present with these words on it, 'To my Lily of the Valley!' Whereupon I asked her if she knew what a lily of the valley was? She replied, 'No, ma'am.' I then described it and told her how beautiful and white it was. 'And I am as black as fire coal,' said she, with a hearty laugh. Then I told her that no matter whether one's skin be black, red or yellow, the heart can be as pure and white as the lily. 'I like that name now!' was the prompt reply.

"It is part of my vision for these girls to live such pure, good lives that they may beautify and brighten the lives of all with whom they come in contact.

"The African lily opens at sunset and sends forth its first fragrance into the darkness! Is not this included in our vision of the future of the native girls of this school, that they carry the love and joy and peace of the Gospel of Christ to their relations and friends, who are now in the darkness of heathenism and Mohammedanism?"



THE CUBAN SUNDAY SCHOOL OF ALL SAINTS' CHURCH, GUANTANAMO

A Church School in the Queen of the Antilles Where There Are One Hundred Children and Accommodations for Only Sixty

By *Frances E. DeGrange, U. T. O.*

Teacher in All Saints' School, Guantánamo, Cuba

CUBA! I wonder just what your idea of Cuba is—the romantic country of tropical beauty or the land of continual uprisings and revolutions, with its two-wheel oxcarts, flying cockroaches, ants that eat everything from trees to clothes, scorpions and lizards. Yes, they are all here.

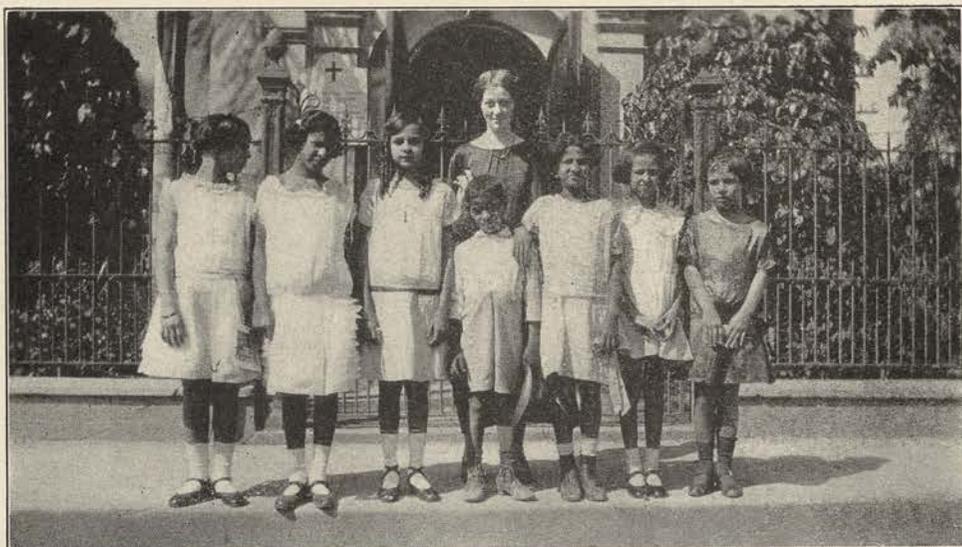
Arriving in the lovely Havana harbor, guarded by ancient Morro Castle, your impression is one of both romance and beauty. Perhaps, as so many Cubans think New York is the United States, you, too, think Havana is Cuba! There you find a very modern Americanized city, busy and industrious, with our fine Cathedral School in one of the pretty suburbs.

Leaving Havana, you travel in a filthy "dining-carless" Pullman for

twenty-four hours across the desolate interior, covered with scrubby palms and cactus, and arrive in Santiago de Cuba, where it is necessary to spend the night in order to make connections with the train for Guantánamo. From Santiago to Guantánamo is a trip of about five hours, depending upon whether there is a presidential candidate or a member of congress on the train, at which time you are lucky to make it in ten hours. Perhaps this will convey to you not only the size of Cuba, but also the difficulties of travel: why you find a modernized Havana and the rest of the island years behind the times.

To me the Guantánamo Valley, in which we are located, is the prettiest part of the country. Entirely sur-

THE SPIRIT OF MISSIONS



MISS DEGRANGE AND SOME OF HER SPANISH SUNDAY SCHOOL CLASS

rounded by mountains and twelve miles from Guantanamo Bay, it is ideal.

In the midst of this you find All Saints' School opening with over one hundred pupils (quite an increase over the enrollment at the opening of the past year), ranging in age from three to sixteen years. Our actual desk space is about sixty, so that you will find two classes on the church porch and two more crowded in the hallway. My particular spot is under the stairway. It is certainly teaching under difficulties to have fifteen or twenty children with the fighting instinct prevalent gathered around a table. The noise of the two classes alone is very distracting. We are praying that the day will soon come when adequate space will be supplied for each class.

At present we are having a cyclone, so that it is impossible for anyone to attend school or church. The streets are rivers of mud. It is so very bad that when Miss Ashhurst, returning from a funeral, was thrown from the coach and the wheel passed over her shoe, she was unhurt because her foot had sunk so deep in the mud. The coachman, dashing along, was abso-

lutely unconscious of the fact that he had dropped his passenger until he heard the wails of the people on their porches. Luckily, only her umbrella suffered injuries, being doubled in two and several ribs broken, while she received only a mud bath.

As soon as the weather gets more settled we start in preparing for *fiestas*. First comes Harvest Home. After Harvest Home, preparations begin for Christmas. With two *fiestas* to get ready, it is quite a busy season. There must be one in English for the Jamaicans and one in Spanish for the Cubans. But what a joyous time! For we have a Christmas tree and lovely presents from the United States.

The Church School Service League meets every Wednesday after school when we sew and make presents for other children in the island. Last year we sent many lovely things to our children in Santiago and this year they go to Camaguey.

Thus time flies in Guantanamo, and when Bishop Hulse comes for confirmation in November and April it is a ready and eager class that he finds anxiously awaiting his arrival.

Where Dreams Come True

And Homeless Children Find Loving Care and Their Birthright of Joy

By Alice G. Lightbourn, U. T. O.

THERE is a booklet with the title *Where Dreams Come True* to be had from the Church Missions House which describes the Canal Zone and tells how, through the dreams of scientists and engineers, what was one of the most unhealthy spots in the world has become a delightful health resort, and the wonderful waterway an accomplished fact. Bishop Morris and others, too, had their dreams, so already there is our beautiful St. Luke's Cathedral standing at the entrance to the lovely grounds of Ancon Hospital.

Two miles from Ancon, near the Bella Vista beach, is also the Children's Home, known as the House of the Holy Child. Through having attended the Wellesley Conference of 1921 my own dream of having the joy of active work in the mission field came true, and more than true in that I am here as a United Thank Offering Worker. It means so much to feel that it is you consecrated women of the Church who are making it possible for me and many others to be doing this kind of work, and I am indeed proud to be your representative.

I find it quite difficult to realize that over a year has passed since my very able co-worker Mrs. Adelaide C. Somes (who is also from the Wellesley Conference) and I came to Panama to take charge of the Home. The time has simply flown. There is no danger of stagnation where there are many children, especially when they are of different nationalities as these are. In

fact, life among them is a bit volcanic and one generally does the most unexpected things instead of what has been planned. While busy sewing yesterday I heard Lari saying, "Aunt Allie, Maria the cook says the kitchen clock is tired of work already and will you please fix it." They think I can do anything.

Their great confidence in our ability to "fix" anything and everything is

sometimes trying. One hates so to fail them and they don't understand. I remember one tragic night when an electric storm put our lights out and some of them kept insisting that I could "open the light."

Soon we will again be hearing "Christmas, Merry Christmas," as we did from the twenty-three children last year. It was five-

thirty Christmas morning and to the northerner accustomed to the snows of New England and Canada it seemed so unreal.

And yet, in spite of the warmth and flowers, there was the Christmas spirit of cheer and good will, and the happy, excited children, for our kind friends the Shriners had sent them a beautiful tree and Santa Claus was coming to give them their toys. Old Santa should wear a more suitable garb though in the tropics. The poor man nearly died of the heat.

One has to live with children who have never had such things to fully realize how much joy a tree and toys can give. A little fellow whispered to me as I tucked him into bed that night,



DAVID AND TEDDY



THE HAPPY FAMILY AT THE HOUSE OF THE HOLY CHILD

"Give tree un kiss for me, Aunt Allie."

They have learned early, too, to appreciate the practical gifts. Recently a friend in the Zone gave each child in the Home a pair of new shoes, *not passed on*, but really new, with "rubber heels" one child told me. I never knew there could be such joy in rubber heels. As I made my rounds that night I found several pairs of shoes had been taken to bed by their small owners.

I wish you could see this happy group playing in the garden or in the evening as they gather around the dining room table to do their lessons. If you could, I know you would easily realize what a joy it is to be doing this work, and why it seems to be so worth while. Especially if you could see what and where they have come from. One little girl of eight did not know how to play when she first came to us, but would sit perfectly still just looking. The woman who had taken care of her had locked her in a windowless room while she went out to work.

The boy in the picture is David. He was the baby four years ago when the home was first opened and is not unknown to many of the readers of *THE SPIRIT OF MISSIONS*. David is now a sturdy boy of eight and my right hand man who never fails, after trudging home in the hot sun from school, to come and ask what he can do to help.

The first graduate of the home, who is now entering her second year as a pupil in the Santo Tomas Hospital Training School for Nurses in Panama, is doing excellent work there and but for the home would probably be still living in Costa Rica in extreme poverty with no chance of getting any education or training to enable her to make her own living. Her two younger sisters are with us and are bright attractive girls.

We are dreaming now of a permanent building of our own, in the Zone, and nearer to the people on whom we are dependent for the upkeep of the House of the Holy Child.

The very attractive building we are in is too isolated; besides it is only rented. The constantly changing population on the Isthmus means the frequent loss of those who are interested in this work. Owing to this we are facing a serious financial situation which means a curtailment, instead of caring for more children this year.

I think the nicest time of the day at the Home is just before the littlest ones go to bed at a quarter before seven. A line is formed and singing the hymn they have chosen, the baby, who is

barely four, leads the way into the chapel, where we have prayers together.

Their favorite hymn seems to be, *There Is a Friend for Little Children.*

As often as I listen to them I think, surely He will not allow these little ones to be scattered, and a fresh courage comes. We leave the chapel strengthened with a feeling of assurance that their Friend *will* put it into the hearts of His followers to continue to care for them and to make it possible to admit some of the many whom we are now unable to help.



THE HOME OF MRS. ROYCE AND HER INDUSTRIAL SCHOOL

A Wellesley Birthday Gift and What Came of It

Mrs. Royce Says That U. T. O. Stands for "Unlimited Thrilling Opportunities" in Haiti

By Estelle Swann Royce, U. T. O.

LIKE all others who have come under its spell, I had been looking forward for months to attending again the Conference for Church Workers at beautiful Wellesley. The very names of Bishop Parker, Bishop Rhineland, Dr. Richardson, Dr. Bell, Professor Washburn, Dr. Jeffreys—to select just a few—suggested privilege and inspiration.

I found myself at Wellesley last June, and at once I realized I was a part of the Conference, to be called upon to contribute as well as to be ready to receive.

A year ago I spent five days in Haiti, a longer period than most tropical tour-

ists spend in any one spot, and I was not altogether taken by surprise when I was asked to give to the Conference my impressions of those few days. So I told my story, and the moral was that Bishop Carson must have someone to help him in his difficult field. I suppose there was just a little pride in my voice when I told the Conference I was to sail for Haiti within ten days.

I do not know just how it leaked out, but in some occult fashion someone learned I was to have another birthday, and then it became public property. The result was a place at a table with Bishops and other dignitaries, a huge cake and more candles



MRS. ROYCE AND HER NATIVE ASSISTANT

than I cared to count, and—a wonderful present. I did not at the moment take in its significance, being busy with replying to the nice words said to me and about me, but afterwards my breath was taken away by its magnitude. It was a gift of the Wellesley Conference for the opening up of my work in Haiti, and its splendid proportions were *two hundred and forty dollars!* Think of such richness!

I cannot hope to attend the Wellesley Conference next year and so I may now be permitted to tell how I have been using this birthday gift.

It is never easy, in a foreign country, to find just the right location and the right house for a work of the sort I had in my mind. I counted myself fortunate to get settled within six weeks after my arrival and ready to begin work with the rest of the school world of Haiti on the first Monday in October. That is a great day in Haiti, that first Monday in October. It is the opening of the school year, but the

opening is of another sort than that which one would experience in the United States. The churches are crowded with children, our own churches among others, and there is no more inspiring picture to be witnessed anywhere. Bishop Carson had been asked to be at three churches where services were to be held for school children. He went to two on the Sunday preceding, and was present at Holy Trinity, Port au Prince, on Monday.

I had to have my school in readiness for that opening day.

We have a two years' lease on a house; I live upstairs and our school is on the first floor. I had already engaged a young Haitian woman as an assistant and our first work was to add a sort of domestic science department, mostly fine sewing and embroidery, for the girls in the school conducted so admirably by Miss Marianne Jones, a daughter of the Rev. Dr. Pierre Jones, the senior priest of the Haitian clergy.

In connection with this, we have opened a Craft Shop—the French name is *Ouvroir*—and the familiar Woman's Exchange. There is the inevitable cake and candy department and the department where goods may be ordered some time in advance. Tourist travel to Haiti has not as yet reached large proportions, but it is sure to increase and so it will be not only old friends from Panama but others who are visiting the wonderful West Indies for the first time that I hope to supply with worthwhile souvenirs. My secret hope is to build a large part of that cathedral that we must have shortly here in Port au Prince. The auxiliaries at home will help generously, of this I am confident.

Another work has grown out of that Wellesley birthday gift; at least, it is associated with my presence here.

Bishop Carson has started a Sunday School for American children at the Marine barracks, and he has put me in charge. Our opening, a week ago, was most encouraging.

During the first weeks in Haiti, I was able to go with the Bishop on some of

his journeys, if not too far distant. The first confirmation service particularly impressed me. It was at Coustard, of which the Bishop has himself written in the pages of *THE SPIRIT OF MISSIONS*—that story which was illustrated by a little Haitian boy, sitting on a pile of railway ties, singing a hymn of welcome to the Bishop. I was told that those who had just been confirmed would spend the rest of the day at the minister's house singing and praying. It was not hard to believe, for they had started singing before we left.

Another Sunday, I was present at an ordination service; the Rev. Victor Gilles, of Saint-Marc, was made a priest. There was no church or chapel in which to hold the service, and so a hall had been tendered for the occasion. A similar service, in a cathedral at home, could not have been better ordered!

All the while I am making comparisons with what I saw a year ago and now, and the improvement is striking. How much has been accomplished by one man with the willing coöperation of his clergy, and with so little means!

The spirit is so fine, and the discordant notes of the past have so largely given place to a spirit of strength and confidence. The fields here, truly, are white unto the harvest.

I have not space to tell of the band of American women who have grouped themselves together, calling themselves the Bishop's Guild of Help, nor of the Woman's Auxiliary, native women all, nor of the Altar Guild, nor of the League of Cadets among the boys—something of the same character is in every mission field. It is worth while saying that these women of Haiti realize that they are a part of a Church which is world-wide in its reach, and though their own needs are great they are eager to help others and to show their thankfulness by sharing in the United Thank Offering of the women of the Church.

Those letters—U. T. O.—are significant initials, and the thing itself, the offering, is full of beauty, but to me, here in Haiti, in addition to every other meaning they stand for this—Unlimited Thrilling Opportunities. Perhaps someone else has said it before.

“Foolishness! What Should a Girl Do With Education”

But Chayapan Decided to Secure One—Her Wonderful
Story as Told by Her Teacher

By E. H. Whitcombe, U. T. O.

ABOUT fourteen years ago, when the mission of All Saints at Bontoc in the Philippine mountains was still young, and the girls' school of the mission still younger—very young in fact it was, with only about twelve or fifteen girls—there came to it a small, thin child who shyly, but with absolutely no uncertainty, announced that she wished to come to school. She was admitted and the other girls, who were

mostly of her town, Samoki, a sister town to Bontoc and just across the river from it, were very pleased. She was very much smaller than the rest and they seemed to think this was quite nice.

Towards evening, however, when all members of Igorot households turn their steps homeward, an old man appeared, little Chayapan's father. Chayapan was missing from the family

THE SPIRIT OF MISSIONS



ALL SAINTS' SCHOOL GIRLS AT BONTOC ON THEIR WAY TO CHAPEL

This picture was taken in the early days of the mission, when Chayapan went to school there

group, and inquiry brought forth the fact that Chayapan had elected to acquire an education and for that purpose had betaken herself to the Mission School. "Foolishness," quoth the father. "What should a girl do with education? A girl must work in the rice fields when old enough, and even when not old enough for that she can scare birds from the fields, fetch water, cook rice, etc. Senora, my child Chayapan, she must come back." Senora (Miss Whitcombe) in charge of the school, and with only a limited Igorot vocabulary at her command, is helped to an understanding of the situation by Miss Waterman, who is so proficient in the language.

And then it seems that Miss Waterman and Father Clapp know this old man well. He was the first mail carrier for Bontoc several years ago, and Father Clapp had been postmaster and had given the old man some species of uniform of which he had been inordinately proud.

So Miss Waterman says, "O no, a pity to take Chayapan away. She wants to come. This other Senora, Miss

Whitcombe, will take good care of her, and be to her just like a mother."

It all comes back so plainly, and how eager we were, and how important it seemed to keep every child who wanted to come. We had not learned then that by far the majority of girls who came would be dragged away, willy nilly, by obdurate parents. But this was a dear old man, a funny crumpled-looking little old man, who had learned that the Mission people were friends, and he said, "But you cannot teach her anything, Senora," and he touched his forehead significantly. "Let us try," we said, "she wants to come." "All right," said the old man, "if you want to take the trouble, Senora," and always after I have been amazed at him, so different from nine out of every ten, or two out of every three, of the other parents.

So little Chayapan stayed and it soon became apparent that one could teach her much, and that easily, so eager was she, so earnest, so persevering. And from that old father and a nice mother she had inherited a sterlingness of character which has been apparent

right through her school and hospital training school life. I used to call her "big little soldier," so straight she was in her carriage, physical and moral.

Soon she became a little catechumen and in due course was baptized by the name of Geraldine, but until the baptism, and indeed for a long time afterwards, she was commonly known in the mission as "Little," the name coming to her in this way: The Igorot name of an older girl was also Chayapan, but her Christian name was Agnes, and when I would call "Chayapan" and Agnes would answer, I would say, "No, I mean *little* Chayapan." So the girls seemed to think that "Little" was her name, as Agnes was that of the other, and it stuck to her for a long time. I remember when she received a doll for Christmas and I asked her its name she laughed and said, "*Si Little, ya*" (It is Little).

She went easily through the primary school, which was all we aspired to in the mountains in those days, and then with some older girls she went to live at the House of the Holy Child in order to go to the public schools of Manila. After this she came to teach in the girls' school of the mission. As a little girl, she had always said that she would be a teacher, and I remember talking to her once of her ambition and of how future little girls would speak of "our teacher, Miss Geraldine," and she clasped her hands and said ecstatically, "*O mo saia!*" (O, if it might be!)

And here it was, and she was a delightful little teacher, and when, after a year, we decided that she should go to St. Luke's Hospital and be trained for a nurse's career, which called her persistently and urgently, her class of very small girls shed real tears of sorrow at losing their beloved teacher. But when her first photograph in student nurse's uniform and cap came they were enormously proud. It was pinned on the wall and they would stand before it and say "Nurse *chadler*" (A nurse for sure).

Like all Igorots, she has that blessed

quality of modesty about her own achievements, and from her letters one might have thought that she was almost on the point of being dismissed from the hospital, but when Deaconess Massey, the superintendent of St. Luke's, came to Bontoc on a visit I said, "How is my Geraldine doing?" "Your Geraldine is a joy!" was Deaconess Massey's answer.

She did not graduate at the top of her class nor carry off any prizes, but she was elected president of the student body of nurses during her senior year, an honor of which anyone might well be proud, and in the examination of the board of examiners for registration which every graduate nurse in the Philippines is required to take before she can practice she came out twenty-fourth out of the one hundred and fifty-six who took the examination and was second of the St. Luke's nurses, being only two-tenths of a mark below the first—not a bad record for the first Bontoc Igorot girl to become a nurse.

Soon after the examination results were known she received an appointment to the provincial hospital in Bontoc and on the second of June arrived there to take up work among her own people. Doctor Hilary Clapp is to go shortly as physician in charge of the same hospital, and with Adela Aseng of Sagada, who graduated in the same class with Geraldine, as a nurse also, we feel that there is the beginning of untold good for our Igorots.

(Since the above was written Dr. Clapp has taken up his work as one of the two physicians in charge of the Bontoc Hospital, with Stanley Kaligan, also an Igorot, as superintendent. The two nurses, too, are also in residence.)

On page 800 we give a brief description of the reception given to Dr. Clapp by the Bontoc officials. We hope in a future issue to give our readers a more adequate account of this event. The story of our work among Igorots in the mountain province of the Philippines is one of the most encouraging chapters in our missionary history.—ED.)

Chinese Girls—Bless 'Em

The Hupeh Club Keeps a Secret and Springs a Surprise on Its Alma Mater

By Rhea G. Pumphrey, U. T. O.

Worker in St. Mary's Hall, Shanghai, China

YES, they are all the nice things foreigners don't expect them to be and dearer to those who have known them than many at home think possible.

I can't single out all my happy experiences with them, but I'll introduce a small group of girls in St. Mary's Hall known as the Hupeh Club, whose sense of "Love and Loyalty and Service" is typical of that found throughout the school.

These young girls come from the Province of Hupeh and are from fourteen to eighteen years of age, and they do truly represent the new spirit of youth now taking hold in China.

It was nearing the time to leave school for the China New Year vacation of 1923, when a meeting of this club was called and the members voted to make their vacation time "really worth while." Since most of these girls were going to spend their holiday in and around Hankow they decided that they could get together there and give a program which was still to be worked out.

This much decided upon they appointed a member to interview Miss Fullerton, the principal of the school, and see if she approved of their idea. This delegate was to say that their idea was entirely prompted by a desire to improve their vacation time—and this was perfectly true—although there was yet another reason, but this they kept to themselves until sure of success.

When she had been assured that the motive back of their scheme was a sincere one, and that proper chaperonage would be supplied, etc., Miss Fullerton gave her approval, much to the joy and satisfaction of the club. But the bigness of the thing did not dawn on her any more than it had dawned upon the girls.

With so much accomplished, why not muster courage to make two modest requests—one that they be allowed to ask three of the foreign teachers for a few hours of coaching and another that they be allowed to borrow a few costumes from the costume room?

Both requests were granted, although the girls were sufficiently impressed with the fact that they were

to be entirely responsible for the costumes borrowed.

After giving something like three hours out of school time for coaching these girls, the teachers went their various holiday ways and most likely completely forgot the plans of the Hupeh Club.

But time to return to school soon came and with it the usual heavy duties of a new semester, so that there was little time in which to remember holiday activities and the club realized that this was not the time to launch their amazing surprise. Poor youngsters, they must have been fairly ready to burst! But the Chinese mind is a dramatic mind and knows no defeat. So they bided their time.



SOME OF THE HUPEH CLUB

Finally when all was in quiet running order, an invitation from the Hupeh Club was handed to the principal and the three teachers, asking them to attend a five o'clock tea party in a certain room in Twing Hall.

The invitation was accepted but at the time little was thought about it, although I believe the four guests were agreed afterwards that it was one of the most interesting tea parties they had ever attended.

When the guests had been received the president of the club read an interesting and detailed speech about the adventures of the club during the holiday at home.

She told how through the father of one of the girls they had been able to secure for two evenings without cost, except for lights, the Y.M.C.A. Hall in Hankow. In this they gave a program, the details of which had not been completely developed when they left St. Mary's a few weeks before. And she related how they had economized on paper and printing by having the program printed on the back of the admission tickets.

The selling of the tickets was done by the girls, each taking the section of the city assigned to her and making a thorough canvass of it. Each girl, or group of girls, was accompanied by a Chinese woman servant, which of course protected the girls from undue criticism.

The program, by the way, was something like this: A Chinese play, an English play, piano solos, folk dancing, solo dancing—remembered from some past May fête at St. Mary's—First Aid and Girl Guide demonstrations, and last but not least, the St. Mary's Hall song and their national anthem.

The speaker went on to say that such a program was so unheard of in the conservative parts of Hankow that people were consumed with curiosity and bought tickets regardless, and on the opening night, when the girls looked out on a full capacity audience, they were all but petrified with fear. They

realized for the first time probably the bigness of their scheme, but to quote the wife of one of our Bishops who attended the first performance, "The program was carried out with the utmost dignity and poise." And she felt proud that these girls were products of a mission school.

The second night brought another enthusiastic audience and the girls were then sure of their success.

When the servants had been paid and the light and printing bills met their total expenses were something like fifteen dollars.

The president in closing said that from the beginning the club had intended if possible to do something that would enable them to make an offering to the Building Fund of the new St. Mary's Hall, then under construction, but they had not mentioned this fact before, because they were most uncertain that they would have any degree of real success. But now they were filled with joy for they had been successful and were ready to present to the Building Fund for the new St. Mary's—\$700!! I think about this time chilly spines were in order!

The seven hundred dollars made a great showing for it was not presented in check form, ah no, but in actual money, and this—hold your breath—had been carried by the child treasurer from Hankow to Shanghai, a matter of several days by boat. Can you picture these eager, happy, daring children, bending over their money boxes in the hall in Hankow, all talking at once, and each hoping that the profits would be what she had expected? And can you imagine the utter joy with which they clapped their hands and danced up and down, when the summing up of figures said, "You have cleared seven hundred dollars!"

Ah, I like to think of these girls and the many more like them, but particularly I like to think of the great contribution they are making and will continue to make to the some-day Christian China.

Brief Items of Interest From the Field

A Word of Thanks

THE editorial management of THE SPIRIT OF MISSIONS is grateful to the great number of United Thank Offering missionaries who have contributed to this special number. Nine admirable articles other than those appearing in the magazine have been received and will appear in the January number, limitations of space and the necessary inclusion of a greeting to Miss Ridgely at the moment of her return after twenty years of service in Liberia forcing this situation upon us. Choice has been made arbitrarily and without significance as to the merits of articles appearing in the supplemental issue, except that effort was made to avoid duplication of the fields represented. There will be just as many plums in the January pudding as there were in the one served up for Christmas.

Never before has there been such a response to an appeal for literary labor. The SPIRIT OF MISSIONS needs for its success that men and women everywhere in the mission field shall feel that it is part of their responsibility to aid in keeping the home groups acquainted with their successes and their failures. It is gratifying to record the receipt of an increasing volume of such material. The editorial management of the magazine trusts that the splendid response to the appeal for material for this United Thank Offering Number will merely be typical of continuing willingness to "Write Home to Hobbs!"

LAST month we stated the bald fact that Bishop Rowe of Alaska, after being marooned for a month at Point Hope, had succeeded in getting away from that desolate spit of land jutting out into Bering Sea and was making visitations in central Alaska. Later letters from the Bishop tell of the difficulties and dangers he encountered on the trip out. The voyage from Point Hope

to Nome was made in comparative comfort on a government vessel, but from Nome to St. Michael it was, to use the Bishop's own words, "a fierce and tedious trip. Crossing Bering Sea in a small gas boat we nearly suffered shipwreck. From St. Michael in another small boat we were held up several days at the mouth of the Yukon, unable to enter. Then the boat turned over on her side and we were nearly drowned before we could get out, but we succeeded in righting her. We had the crew of a wrecked vessel on board. There were twenty-four passengers and sleeping places were inadequate. The discomforts were indescribable." The Bishop finally reached Anvik, glad of the rest and refreshment he found in the warm welcome of Dr. Chapman and his staff. On reaching his home in Seattle the Bishop expected to go into a hospital for an operation.

THE eleventh of July was a day of rejoicing in the mission at Bontoc in the Philippine mountains, for on that day Dr. Hilary Pitapit Clapp arrived to take up his appointment as one of the two physicians in charge of the Bontoc Government Hospital. There were all sorts of festivities, culminating in a reception in the public hall of the government building. Bontoc turned out *en masse*, headed by the governor of the Mountain Province. Clement Irving, another Igorot who was one of the late Deaconess Hargreaves' pupils, was the chairman and introduced the guest of the evening, making first a speech in English and then, turning to the Igorots present, telling them in their own tongue of what the occasion meant to himself and to Dr. Clapp.

Three other Igorots had preceded Dr. Clapp on the staff of the Bontoc Hospital, Stanley Kaligan as superintendent and two nurses, Geraldine Chayapan and Adela Aseng, from our girls' schools at Bontoc and Sagada.

THREE CALENDARS

News From the Seat of War in China

Soochow, September 13.
WE have now in the school forty women and children besides a few of the Soochow Academy teachers for whom we feel responsible. A number of our servants are working in the Chinese hospital under our Chinese Christian doctor's charge, looking after the wounded soldiers. There was quite a bad row over there yesterday when one of the soldiers acted outrageously to one of our servants, but it was taken up at once with the Defense Commission and the soldier will be punished.

H. A. McNULTY.

Wusih, September 7.
THERE is no news of any kind here which can be relied on. The people are still frightened and daily reports come in of the danger of looting here. The police are registering all the dwellers in matsheds inside the city, and those who cannot secure guarantors are

being moved outside the city wall. Work for the laboring man is scarce, and if he gets hungry he will probably help himself from those who have food, as is only natural. Everyone is well.

C. M. LEE, M.D.

Wusih, September 11.
ALMOST none of St. Mark's boys showed up, so that school cannot be opened. A great many of them live on the other side of the fighting lines and are cut off.

Everything is very quiet here outwardly, but everyone seems very apprehensive. We have many applications for places in the compounds in case the town should be sacked. It is rather unlikely that this will happen, however, unless General Chi is badly beaten on one of the fronts. The city has made some preparations towards keeping out routed soldiers and bandits.

E. R. DYER.

Three Calendars for 1925

OUR old friend, *The Alaskan Churchman Calendar*, is ready and may be ordered from Box 6, Haverford, Pennsylvania. The price is fifty cents, postage paid. The bright red cover of this calendar, with its golden cross, makes a very attractive spot of color for the wall, and the twelve pictures of Alaska, one for each month, are interesting. The proceeds of its sale are sent to Bishop Rowe for his work.

A NEW friend makes its bow to the Church this season. The House of the Merciful Saviour, Wuchang, China, offers for a Christmas Calendar the picture of its Garden Shrine done in true Chinese blue and yellow on a heavy white cardboard, 12 x 17 inches, with large clear calendar pad. These calendars may be purchased for fifty cents each either from Miss Edith Stedman, 96 Chestnut St., Boston, Massachusetts,

or The Book Store, 281 Fourth Avenue, New York City.

On page 761 of this issue will be found an account, written by Miss Stedman, of the very practical work for women and children which is being done at the House of the Merciful Saviour.

A WALL calendar of daily Bible readings will appeal to many. To all such the Department of Religious Education is glad to recommend the Christian Year Calendar for 1925, published by the Christian Life Company of Cincinnati. The cover design shown here is a seven-color reproduction of "The Consoling Christ."

It can be ordered from The Book Store, Church Missions House, 281 Fourth Avenue, New York City, at 30c a single copy; ten or more, prices on application.

Sanctuary of the Church's Mission

ALMIGHTY GOD, whose compassion fails not, and whose loving kindness reacheth unto the world's end, we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee: through Jesus Christ our Lord. Amen.



ALMIGHTY GOD, our heavenly Father, bless, we pray Thee, our work for the extension of Thy kingdom, and make us so thankful for the precious gift to us of Thy beloved Son that we may pray fervently, labour diligently and give liberally to make Him known to all nations as their Saviour and their King: through the same Jesus Christ our Lord. Amen.



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



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



ALMIGHTY and everlasting God, who dost govern all things in heaven and earth, we commend to Thy fatherly care all whom Thou hast called to take part in the missionary work of Thy Church. Watch over them, we beseech Thee, for good; defend them from all dangers both of body and soul, from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine Angels charge concerning them, and let Thy Holy Spirit rule in their hearts, and prosper all their work to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.



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



THE custom of mid-day prayer for missions has become widespread since it was first proposed by Bishop Hare in 1871. It was independently started at Wuchang, China, in 1880. It was adopted in 1891 at the St. Louis convention of the Brotherhood of St. Andrew, at the Missionary Council at Chicago in 1893, and at the Church of England Missionary Conference, London, in 1894. At the Church Missions House in New York and at stations at home and abroad the noonday prayer is said. Wherever missionary work is done by our own Church, and in many a home and shop, books and tools are dropped for a moment at noon for prayer.

Progress of the Kingdom

THROUGH all the United Thank Offering, its inception, its growth, its use, runs the note of joy. Its very beginning came because the Woman's U. T. O. Service Auxiliary, meeting triennially for their corporate communion, and inspired by Mrs. Soule's suggestion, felt it appropriate to bring with them an offering of thankfulness. It is not money that called them then or calls us now together. It has been and is a great service of dedication when representatives of all the women of the Church offer for them "themselves," "souls and bodies, to be a reasonable, holy and living sacrifice." Privilege of service like that demands an outward expression of united thankfulness, and so those representatives come carrying in their hands gifts of money which represent the joyful giving of the women of the Church. It may be wise to remind ourselves of this fact, for that Triennial Offering does not represent our regular gifts for the Church's work. Those are made constantly, through quotas, designated and undesignated, through specials, through supply departments, and in many other ways. This Triennial gift is "over and above" all that, it is a sign of our joy in being able to serve. It is cause of joy, too, that most of the gift finally reaches the mission field in *lives*. All the women of the Church can share in the money gift, a few specially trained women can give themselves for service in the field. I have seen many of those women at work and I bear witness that it is high privilege for us through our money gifts to be able to enter into their joyful service. Smaller amounts from the offering have gone into buildings which have made this service better equipped.

"Unconquerable joy" is not a bad title for the story of the United Thank Offering. It is almost inconceivable that the amount of the gift should not increase at every Triennial offering. How could our joy in our work ever decrease? How could women who have once given cease to share in that offering? How could it be that more young women will not gladly offer themselves first for training and then for "happy service" in the field.

October, 1925, is the date we are thinking of now, and surely it is thinking shot through with joy. Once again the women of the Church in their representatives will meet together in a great service of dedication, once again "the gift of life" will be given by some of our younger women, once again from all who would share in such service will come our joyful gift, once again a great congregation will sing:

Holy offerings, rich and rare,
Offerings of praise and prayer,
On thine altar laid, we leave them:
Christ, present them! God, receive them!

Shall our gift reveal the measure of our joy? Dare we try to answer that question in the affirmative?

GRACE LINDLEY.

WE are called upon to give to many objects in the course of the year. Sometimes the many appeals mislead us into thinking that we are giving much more to the Church than we really are. It would be worth while to add up all our gifts and compare the total with various items of our expenditure.

The wise man makes a budget. This makes it easier to devote a definite portion of his income to Church and charity.

THE SPIRIT OF MISSIONS

When selecting the objects to which this definite portion of our income will be given we should make sure, as loyal Churchmen, that the Church will receive an adequate share. It is very easy to unconsciously discriminate against the Church. Perhaps we do not realize how extensive and multifarious is the work which the Church is trying to do in our name. It is not one hospital to which we are asked to give through the Church but scores, not one school but hundreds, not one worker but thousands.

We are not likely to overlook the parish, in the support of which we are glad to do our full share. But the Church is much more than the parish. There is the diocese and there is the national Church. We are members of both and are responsible for the work of both. This work is just as dependent upon our support as the parish is.

Are We Informed? Have we fully informed ourselves as to the nature and value of the work done in the diocese or of the work at home and abroad done in the name of the whole Church? If we do not have time to investigate for ourselves, would it not be reasonable to trust the judgment of those we have chosen as leaders of the Church?

Each parish has a quota fixed by the diocese. This quota includes both diocesan and general work. What effect does this quota have on our giving? Do we look upon it as a maximum or a minimum? Do we realize that the parish is asked to give *at least* the amount of the quota? How shall the diocese and general Church secure sufficient support for their budgets if these quotas are not regarded as minimums?

Perhaps we are able to give to the Church a larger sum than the amount we believe to be our wise and fair share of the parish quota. A man is willing to give according to his means, provided others are giving according to their means, but he hesitates to carry too large a share of the parish responsibility

for fear that some might thereby feel justified in refraining from carrying their share. If, however, he can feel sure that others are doing their best, he will not let the quota prevent him from doing his best.

Quotas and Large Givers In determining the total amount he will give to the Church he will ask not only "What is my share of my parish quota?" but also "What is my share of the amount needed by the diocese?" and "What is my share of the \$4,400,000 needed for the budget of the whole Church and of the \$3,600,000 needed for advance work?" Having fixed the largest amount he can justifiably give through his parish, he will give additional sums directly to the diocese and the general Church.

If he is able to give very large sums to good objects, he will take into consideration some of the great projects promoted by the Church. We read of princely gifts for educational, scientific and philanthropic institutions and projects but seldom of such gifts to Church projects. Why should not great sums be given to extend the world-wide work of the Church, which has an even greater influence on the welfare of the nation and the world? As a matter of fact, would this not be the very wisest way in which a man could use his wealth if he believes in the Mission of the Church?

PERHAPS there is a reader of this magazine who has caught the vision of the whole task of the Church set forth in its Pro-

My Duty Toward the Church's Program gram and yet has failed to fix his or her individual part in that great enter-

prise. May we venture here a thumbnail sketch, a blue print as it were, that in the fewest possible words will bring that person face to face with his whole duty and privilege.

Be Informed. THE SPIRIT OF MISSIONS, *The Church at Work*, diocesan and parish papers and other literature

PROGRESS OF THE KINGDOM

give knowledge that makes intelligent cooperation possible.

Pray. Each can pray regularly that Christ's Kingdom shall come everywhere. The intercessor and all other Christians need the missionary spirit to work, beginning as volunteers for any task within the parish to start with and, once the task is assigned, then cheerfully seeking to make good.

Pledge Support. As the Church has budgets in parish, diocese and nation, so ought each individual to indicate by a pledge in the Every Member Canvass to what extent he or she will

share in providing for these budgets, making sure that that share is according to means and justly proportionate with all other expenditure.

Give. Once pledged each should make payments regularly and promptly unless prevented by unforeseen disaster.

We invite amendments to this program for the individual, but at this moment with great accuracy it represents the actual personal "blue print" adopted by scores of thousands of leaders among our people and if universally the basis of our loyalty would vitalize every unit in the Church.

A Letter From the Presiding Bishop to the Women of the Church

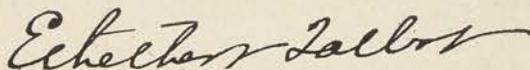
To All Our Faithful Church Women:
Greeting:—

THE annual Thank Offering of the Woman's Auxiliary has become increasingly interesting and important each year from its beginning. Not only the good women themselves look forward to it, but our Church people generally have come to regard it as one of the main features of the growing work which through God's help you have been enabled to do for the extension of His Kingdom.

I wonder if one explanation of the success of this United Thank Offering is that it *does* come from thankful hearts. "It is good to give thanks unto the Lord", and if we make it a habit to count up our blessings we shall have abundant joy in thanking Him for His goodness. Great as has been the increase in your annual United Thank Offering, far greater, doubtless, has been the spiritual blessing which has been vouchsafed each one of you in the consciousness that you have made your individual contribution to the advancement of the Master's work throughout the world.

The needs of the Church are great. The opportunity for service was never more inviting. Let us all pray God for grace to enter into the many open doors and present our gifts, for the Christ Child at this blessed Season is ready to receive them. Think of our rejoicing at the General Convention at New Orleans when we hear the glorious record of your three years' work.

Faithfully yours,



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The National Council

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

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

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

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Who Is to Blame and What Shall We Do About It?

I WAS recently speaking in public to a large group of Church people, among whom was a highly intelligent couple—the man, a vestryman of the parish, teacher in the Church School, and a leader in every parochial activity; his wife, equally active, and President of the local Church Service League. During my address I had occasion to refer once or twice to *The Story of the Program*, a copy of which I had with me. At the close of the address, the lady in question came to me with great eagerness, asking the name of the book to which I had referred. I repeated the title and showed her the volume. *She had never heard of it*, and at once took down the title in her note-book and asked me where she could get a copy. Dr. Wood tells me that I should not have been surprised. As a matter of fact, I was simply paralyzed and have not yet recovered. The amazing thing was that the lady's rector had had a copy of the book for two years. I wonder what he did with it!

This incident prompts me to follow one of our Church periodicals in quoting a paragraph from a notable report made by a committee to the House of Bishops two years ago, and, since then, remaining comfortably buried in the Journal of General Convention. The recommendation applies with equal force to every seminary in the country as to the particular seminary mentioned:

Your committee recommends . . .
that the Board of Trustees and the

Faculty of the General Seminary be requested to consider whether additional required courses on the subject of the Mission of the Church should not be provided. Your committee suggests that the Presiding Bishop and Council might well provide, by arrangement with the Seminary authorities, for such courses of study in a very practical way.

There is much more to this report than the paragraph quoted, especially in the line of practical suggestions to make the report effective; the whole is worth reading and may be found in the Journal of General Convention, 1922, pp. 180 and 181. Like many such reports, there was tagged to this a brief resolution regarding the source of nomination of Episcopal members of the seminary Board of Trustees. This resolution was promptly adopted by the House of Bishops, but the Journal contains no further reference to the fundamentally important matter presented in the report itself. Apparently this received no consideration whatever. At least, so far as I know, no action has resulted, and our prospective clergy are still left without any prescribed and adequate courses of study on the one topic which gives the Church her reason for existence. So long as this condition prevails, and notwithstanding all that the National Council can do through its work of information and propaganda, the bulk of our laity

will remain uninformed, indifferent, and lacking in missionary leadership.

The blame for this state of affairs rests largely upon the seminary authorities. In conversation recently with a member of the faculty of one of our seminaries, I urged the establishment of a course on modern Missions as part of the required curriculum. I was amazed to receive the reply that the students' time was so fully occupied that only "essential topics" could be included in the curriculum. That a thorough knowledge of what the Church is doing at home and abroad is not essential to the mental equipment of a parish priest was a wholly new idea to me. On further inquiry, I learned that what my friend meant by "essential topics" was such as are required for the canonical examinations for the priesthood. But is not the subject of Missions one of such required topics? It certainly is. Prior to 1919, the requirements for priests' Orders left much to be desired; but General Convention, at its meeting that year, thoroughly revised and expanded these requirements. It is now required that every candidate for the priesthood shall pass an examination in "Christian Missions: Their history, extent, and methods". Not only this, but the topic is given the third place in importance, being preceded only by "Holy Scriptures" and "Church History" (Canon 4. Journal General Convention, 1919, Constitution and Canons, p. 29.)

I have a suspicion that this particular canon is still, in certain respects, a dead letter. At any rate, I was told by a certain priest, a year or so ago, of a friend of his who presented himself for examination for

Orders. He was asked one question, and, one only, on the subject of Christian Missions, and, on failing to answer it, he was "conditioned" in that subject. The question was: *Who was the author of the hymn, "Jesus shall reign where'er the sun"?* Are our younger clergy to blame if they know nothing regarding the missionary work of the modern Church? And if the clergy are uninformed, what can you expect of the people? And if the people show no special interest in the Church's work, how can a few men and women in an office in New York do anything constructive or progressive?

From a Secretary's Notebook

UNDER this title there was issued late in November a little leaflet of missionary stories, facts and incidents which it is hoped will prove useful to the leaders of the Church. From time to time as interesting and important jottings accumulate other issues of *From a Secretary's Notebook* will appear. The first issue has been sent to all the clergy and to the educational secretaries of the Woman's Auxiliary. Others may receive copies by writing to me. Comment on these notes will be highly acceptable and it is hoped that those who receive them will express themselves frankly—tell me how they may be improved or send me an interesting story or incident which they have found effective. *From a Secretary's Notebook* is designed to fill a long-felt want for brief vital missionary facts and stories. With your help it may fulfill its purpose.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

To the Young People of the Church

WHAT can you do to make all the Young People's Societies reach out to the young people of foreign birth or parentage, as a normal part of their work for God and country? How will you answer the objection "We don't want to associate with those foreigners"? How can the Foreign-Born Americans Division help this awakening to opportunity and removing unchristian prejudice?

There are in every community anywhere from one to tens of thousands boys and girls, young men and women—Russians, Italians, Czechoslovaks, Armenians, etc. etc., attending our public schools and colleges, and just as good on the average as the old American stock. These need the

young people of our Church to keep them from discouragement, degradation, and becoming misfits in America instead of a real and valuable part of us.

The Girls' Friendly Society has had for a year a national secretary for work among the foreign born. The Brotherhood of St. Andrew has just made a definite provision in this matter. Both keep in close touch with our office.

Following are some examples from the Girls' Friendly Society:

In Yonkers, N. Y., there is a Russian parish of twenty-five years' standing. When the Girls' Friendly Society of the church nearest to it was awakened to this fact,

THE NATIONAL COUNCIL

they invited the Russian girls to meet with them. This has been kept up to the great benefit of both our girls and the Russians.

In Detroit, a club of Armenian girls is being sponsored by the Girls' Friendly Society.

In Dante, Va., a young Hungarian girl, member of the local branch of the Society, has entered Berea College, Berea, Ky., through the instrumentality of the Society.

In Central Nebraska, at a recent admission service, sixteen Russian girls were received into the Society.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

The Bishop's Message

From *The Minnesota Missionary Church Record*

"**MY FATHER'S BUSINESS**"—That is the watchword which our Church has adopted for the coming year's work. Our memory goes back at once to that beautiful and significant incident in our Lord's life when, at the age of twelve, His mother found Him with the doctors in the Temple. With that incident we link at once all that marvelous life of His, given, every minute of it, to the doing of God's will.

This is just what the Church has in mind

in keeping this phrase before us. Everything that we have and everything that we are is God's. "We are not our own. We are bought with a price." Every detail of winning the world for Christ is Our Father's business. As we are His, we must make His business ours, and in so doing find the peace that passeth understanding.

Ever affectionately,

FRANK ARTHUR MCELWAIN
Bishop of Minnesota

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 806.

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).

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

LIBERIA

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

MEXICO

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

NEGRO

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

Religious Education

The Rev. William E. Gardner, Executive Secretary

Plans for a National Student Meeting Next June

A SPECIAL "program committee" of the National Student Council met in Columbus, Ohio, October 29th and 30th, to prepare for the Triennial Student Assembly of the National Student Council at Racine, Wisconsin, June 17th to 24th, 1925.

On this committee were representatives from the Universities of Virginia, Pennsylvania, Michigan, Wisconsin, Colorado, Nevada, Ohio State, and Oberlin College. Bishop T. Irving Reese, Mr. Micou and Miss Hall also met with the committee.

The committee is attempting a unique thing in preparation for the Assembly. They are asking our Church students in colleges all over the country to have discussion groups to determine the purpose and place of the Church on the campus. We feel the need of clear thinking on the part of students as to the function of their Church college organizations, and we feel an even greater need of having them tell the Church what her policy ought to be in student work. The results of these discussions will come to headquarters and from them material will be prepared to go before the Triennial Assembly.

The committee prepared the following:

TOPICS FOR DISCUSSION

- A 1 What effect has college had upon your religion, and why?
 2 Was this effect due to a change in your conception of religion?
 3 What have you thus discovered is essential to religion?
 4 What place does Jesus Christ hold in this essential?
- B 1 Should the expression of religion be organized into churches?
 How did the Church begin?
 2 Should one's thinking in religion be organized into creedal form?
 How do the teachings of the Church harmonize with the established results of modern science?
 3 What distinctive things has the Episcopal Church to offer that no other religious agency gives?
 4 What reasons do you give that you are an Episcopalian, rather than a member of some other communion?
 5 What may a student expect from the Church, and why?
 6 Is the spirit of religion better expressed through inter-church work rather than through Church work?
 Should a student have a dual loyalty for both Church and inter-church work?
 7 Can the special contributions of the Episcopal Church to religious experience be made effective for all students in
 (a) college teaching
 (b) contact between students, especially between those of different races
 (c) inter-church campus work
 (d) relations of students with the community?
- C 1 What obligation is laid upon its members as students by the distinctive things that the Episcopal Church has to offer?
 What relation is there between our religion and campus morality, *e.g.*,
 (a) social relations
 (b) college honor
 (c) the Eighteenth Amendment, etc.?
 2 What obligation does the Church lay upon its student members as potential citizens?
 What is the special contribution of the Episcopal Church, *e.g.*,
 (a) in the field of social service
 (b) in the field of industrial relations
 (c) in the field of internationalism?
- D 1 What is the relation between the Church and the Kingdom of God?
 What is the fundamental purpose or aim of the Church?
 How can you improve your campus Church work by putting this purpose in the foreground?
 2 How much interest is there in the things outside of your campus?
 Will loyalty to the Church broaden one's point of view?
 3 Is a working knowledge of the Bible necessary to a proper practice of Christianity?
 What effect will the answer to this question have on your program of Church work?
- E 1 If we further the Church's fundamental purpose or aim how will it affect the use of
 (a) our money
 (b) our time
 (c) our lives
 (d) our leadership of younger people?

The above questions, changed in certain ways, might prove a very valuable outline for the discussion of adult classes in a parish.

Daily Bible Readings

WHEN the National Council was requested in 1921 to publish daily Bible readings no one supposed that their use would total a quarter of a million within three years. For each year since a Kalendar of Daily Bible Readings has been issued, and the combined distribution of these three issues has exceeded that figure.

The Kalendar for 1925, beginning with Advent, 1924, is now ready. It is a 32-page booklet, illustrated. The readings from the Bible for the first six months follow subjects suggested by the Collects in the Prayer Book, those beautiful prayers which give the Christian a life motive each week. During the remaining months the readings are from the Books of Prophecy, the Poetical Writings, The Acts and the General Epistles. The year closes with passages selected from the Book of Revelation.

The price of the Kalendar is 5c, or \$3.50 per hundred in lots of one hundred or more.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Dinner Is on the Table

THE Department presents what it considers a nourishing menu, and stands waiting for the hungry to line up.

It consists of three items.

The first is an edition of the proceedings of the Toronto Conference. What was the Toronto Conference? It was the fourth annual conference of social service workers of the Church. This year it became an international conference because we were joined by the social service workers of the Church of England in Canada.

Housing, divorce, mental hygiene, jail work, ethical forces in industry, opium and diocesan programs were some of the things discussed. Forty-eight dioceses sent delegates. Two hundred and seventy-eight persons registered. They were all enthusiastic about the conference, so we have no hesitation in recommending to the entire Church the reading of these papers. We think you will be pleased with the new form in which they are printed. The price is twenty-five cents.

The second item is a printing of the proceedings of the Madison conference on rural

work. Our Church has been woefully neglectful of her rural workers and their opportunities. We have just begun to give national recognition to rural work. It was a small conference compared to Toronto, but to get thirty-one rural clergy together and to learn from them and have them learn from each other what it is they are facing is a notable achievement. And if you read these proceedings you will have reason for pride in these men who have taken their jobs so seriously and who are laboring under big disadvantages, not the least of which is the unconcern of the rest of us.

The third item is a revised edition of the Social Opportunity of the Churchman. Evidently the book was needed because we had no more copies left. Evidently the Church continues to need a text which will lay down the principles that underlie our social responsibility and which will present the basis of a workable parish program. So we took the opportunity to do a little re-writing and have issued a new edition which is ready for your use, price twenty-five cents.

Dinner is on the table!

Suggestions for the Betterment of Rural Communities

AT the conference of rural clergy held in Madison, Wisconsin, last summer, some excellent suggestions for the betterment of rural communities were made by the Rev. Jules L. Prevost, of the diocese of Pennsylvania, who was one of our pioneer missionaries in Alaska. Among these suggestions were the following:

To use every effort to meet the crying need of recreation, not only and especially for the children, but for the young and older folks as well, not overlooking the importance of young people's organizations as a great factor in their social life.

Every agency of Public Health should be welcomed and re-enforced by education of the public of its value, and the establishment of a Community Nurse should be considered as a vital requisite.

The instituting of Cottage Meetings for religious services and moral teaching, and the introduction of a Home Department to the Sunday School for the non-attending and the home-ridden will not only have its value as such, but will also have a strong binding influence.

A Welfare League, having in view the civic, social and religious interest of the

neighborhood, may be a great force for the uplift of that community.

Many rural communities have a large Negro or foreign population, or both, creating problems fully as complex as that of the city, and should not be overlooked.

A Rural Social Survey, not necessarily along scientific or technical lines, but for practical purposes, may be considered as of primary importance.

If there are other religious bodies in the neighborhood, there should be cordial co-operation and co-ordination, not so much for the Christian Unity proposition as for the welfare primarily of the community.

Where problems cannot be met by local resources, the parish should supplement its own strength by co-operating with outside forces.

The people should be educated as to their responsibility in the need for improvement of school and teaching facilities, and especially, where feasible, in the importance of consolidating the one-room schools.

A general program for Community Service may be suggested under the following headings:

Civic, health, social, educational, recreational, culture, aesthetic, religious and moral.

THE SPIRIT OF MISSIONS

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

A Summary of the First Six Months' Work at Racine

THE National Center for Devotion and Conference at Racine, Wisconsin, was closed for the winter on November 10. The activities carried on during the last six months under the direction of the National Council have been varied and greater in number than was expected when the Hall was opened for work on May 19, 1924.

Within the season there have been Provincial Conferences for Diocesan Officers of the Woman's Auxiliary and Girls' Friendly Society, Diocesan Conferences of Leaders for Young People's Societies of Chicago and Milwaukee, a National Conference for Leaders of Young People, Provincial Conference for Training of Church Workers, Conference for the Church School Commission, the meeting of the Synod of the Fifth Province and retreats for deaconesses, lay-women and priests. In addition, a number have used Taylor Hall as a vacation center. The most interesting people coming for this purpose were the rector and members of the women's choir from the Ascension Church, Chicago.

The value of so new a work cannot be estimated accurately, but opinions gathered as a result of the experience and possibilities for the future may be helpful. The comments concerning Taylor Hall most frequently heard from those attending the different gatherings have been words of appreciation for the devotional atmosphere and for the feeling of being together as one family in the home of the National Council, a place where one person has as much right to be as another.

When the conferences were in session the days were given up to discussion and formulating plans for the extension of the work of the Church; only brief intervals of time were taken for meals and recreation.

The Center is national in every sense of the word. The great majority of states within the Union sent representatives there in some capacity. A great contribution was made by Miss Nellie McKim from Tokyo, Japan. Miss McKim spent the summer at Taylor Hall. Her presentation of the Church's work in Japan and the quick contacts she made with people helped us to realize the value of the place as a future missionary center.

The last use of the Hall before closing was for a priests' retreat, from the afternoon of November 4 to the morning of November 7. Two bishops, one bishop-elect and thirty-eight priests registered. The opin-

ions expressed after the retreat closed indicated that the clergymen were grateful to get away from diocesan and parish duties and spend a few hours in devotional reading, meditation and prayer.

The work as a whole has been encouraging. Among some of the results gained is the best kind of publicity. The fact that each group which met there desires to come back next year, to bring a larger number, with more time for work and a stronger program, speaks for itself. Even the Provincial Synod so voted, when the conditions under which it met, owing to the large number, could not have been as comfortable as that of the smaller conferences. In the second place the equipment has been more than doubled. Over one hundred can be housed at Taylor Hall and through the courtesy of the Racine College School authorities additional room has been placed at our disposal when needed.

The source of our greatest inspiration was in the beautiful college chapel which was used daily for the celebration of the Holy Communion, Morning Prayer and Vespers.

The schedule for 1925 will be a repetition of our first year's work, with two exceptions. In addition, there will be a Provincial Convention for the Young People's Association, the National Student Assembly, from June 17 to 24. A six weeks' Teachers' Training School, Conferences on the Ministry for Young Men and of the Brotherhood of St. Andrew, and other work, are pending. The outlook for Taylor Hall, so nearly as we can judge now, is that it will be used almost constantly from the day it opens, the first of next April, throughout the year 1925.

December Conference

THE December Officers' Conference will be held in The Church Missions House on Thursday, December 18, at 10.30 a.m. It will be preceded by the Celebration of the Holy Communion at 10 in the chapel. The subject will be *The Executive Secretary in the Field—The Missionaries*. This subject was to have been presented at the October meeting, but, owing to Miss Lindley's absence from the city at that time, it was postponed until December. This is a topic of the most absorbing interest at this time when our thoughts are centered on the United Thank Offering and there should be a large attendance.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

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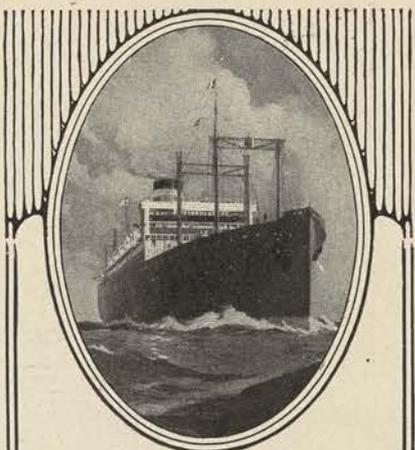
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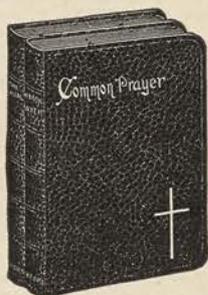
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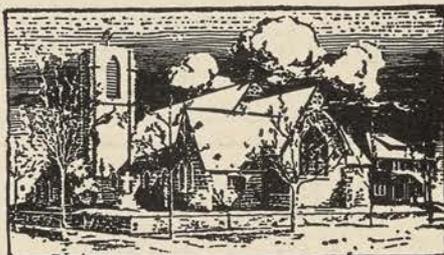


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