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# The Spirit of Missions

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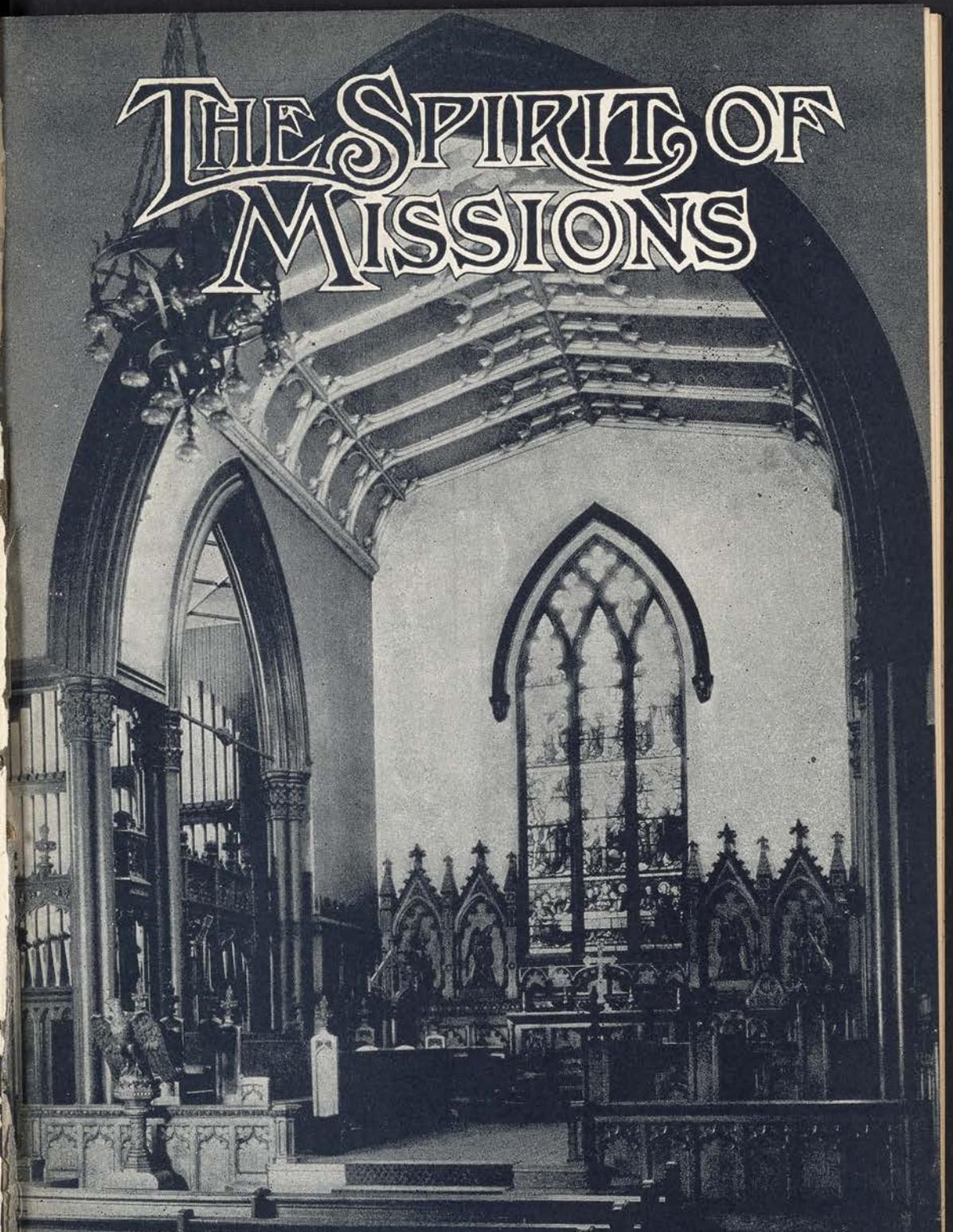
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# The Spirit of Missions

G. WARFIELD HOBBS  
Editor

KATHLEEN HORE  
Assistant Editor

Vol. XC

SEPTEMBER, 1925

No. 9

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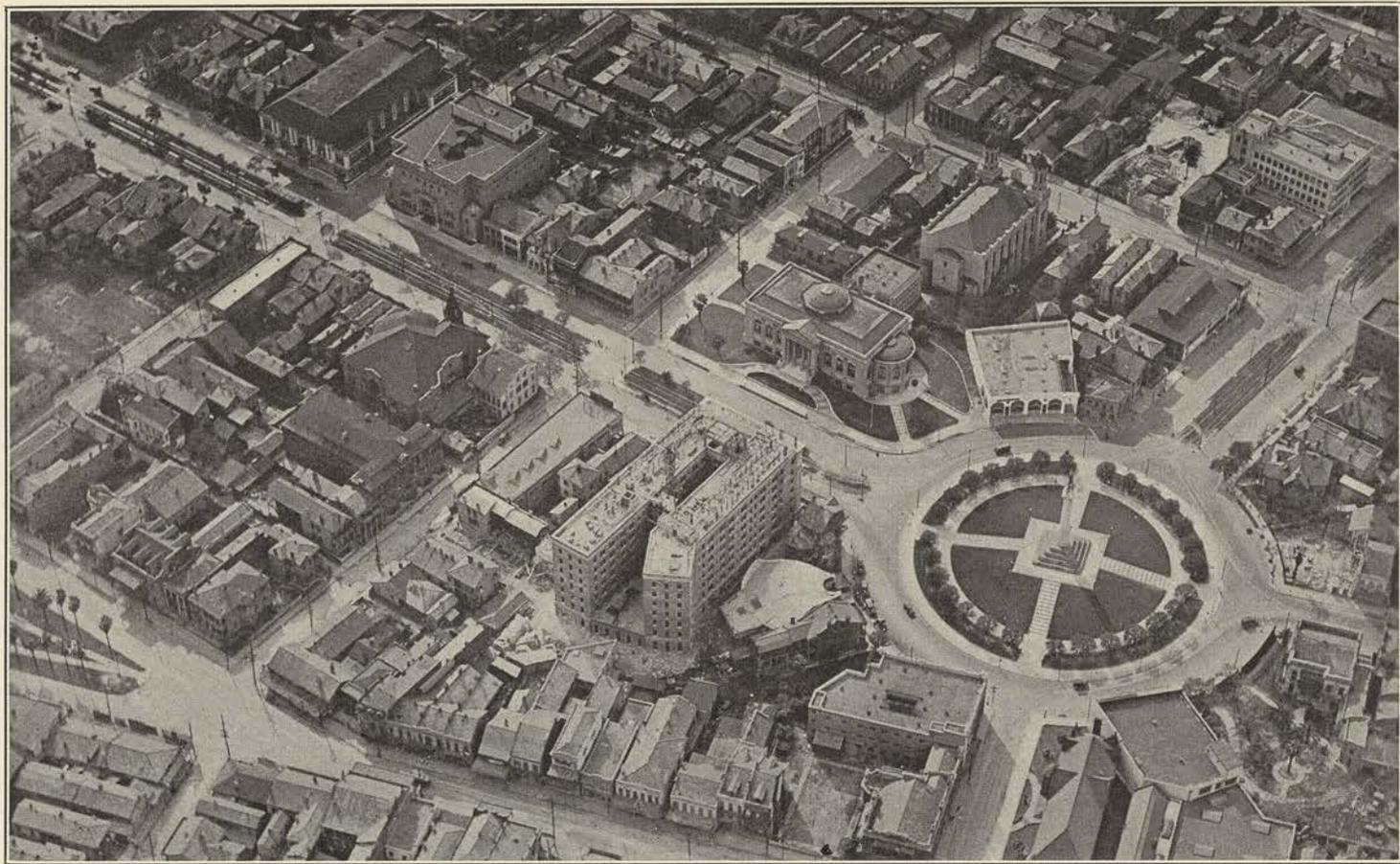
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AIRPLANE VIEW OF THE CENTRAL PART OF NEW ORLEANS, THE CONVENTION CITY

*At the lower right is Lee Circle. The large building to the left of the Circle is the Bienville Hotel, headquarters of the Convention. Still further to the left, on the opposite side of St. Charles Avenue are the Jerusalem Temple and the Athenaeum. The Woman's Auxiliary meets in the former, the House of Bishops and House of Deputies in the latter*

# The Forty-Eighth General Convention

*New Orleans, October 7-24*

New Orleans is Ready  
Fiscal Problems  
Convention Calendar

The Woman's Auxiliary  
Calendar Woman's Auxiliary  
Suggestions for Travelers  
Expedition to Mexico

## The Convention City Is Ready

**E**LABORATE preparations have been made for the forty-eighth triennial meeting of the General Convention which will open in New Orleans on Wednesday, October 7th.

The Executive Committee in New Orleans, of which Mr. Warren Kearney is chairman, has been actively at work for months preparing to uphold the reputation of New Orleans as a Convention City, and of the Churchmen of the Diocese of Louisiana for a splendid loyalty to the Church itself and its task in the world.

The New Orleans Committee has introduced a novelty in the fact that both the opening service of the Convention and the United Thank Offering mass meeting of the Woman's Auxiliary will be held outdoors. Audubon Park, a beautiful public playground, is equipped for such gatherings and a new and spectacular note will be introduced as a result. The procession of Bishops for the opening service will proceed through an avenue of magnificent trees to the platform and in a great natural amphitheatre thousands of participants and spectators may be accommodated. The preacher will be the Right Rev. Theodore Du Bose Bratton, D.D., Bishop of Mississippi, whose voice will be carried by amplifiers to the remotest parts of the gathering.

An organization of many sub-committees, each in the hands of capable chairmen, has faced the many varied types of responsibility involved in entertaining a body which for three weeks will attract a throng of perhaps five thousand official and non-official visitors.

Convention halls have been provided, the difficult problems of housing and entertainment of various types and kinds have all been met and all have been solved. "New Orleans is ready" is the word that comes from the Convention city.

The Convention itself requires separate accommodation for the House of Bishops and for the House of Deputies, while the Woman's Auxiliary amounts practically to a third House in the general scheme of things. Two splendid halls in the center of the city will house the business sessions. The Athenaeum will offer accommodation on its two floors for the House of Bishops and the House of Deputies, while the Auxiliary will occupy the Jerusalem Temple, center of masonry in New Orleans, these two structures being separated by a narrow street only.

Three large auditoriums in these buildings will accommodate mass meetings and the various gatherings which lend interest to General Convention

## THE SPIRIT OF MISSIONS

days in intervals between sessions of the two houses.

The sessions of the two Houses will be held morning and afternoon in general from ten a. m. to one p. m., and from two-thirty to five p. m. Brief devotional services will mark the beginning of each session, while a deep spiritual note characterizes the whole General Convention period because of daily celebrations of Holy Communion, very often corporate celebrations for agencies of the Church, a feature of Convention life in which all of the parishes of New Orleans will gladly take part.

While interest attaches to the separate sessions of the two Houses this is enhanced when joint meetings are held. The canons require that the two Houses meet in joint sessions twice for the consideration of the work of the Department of Missions, once for the Department of Religious Education and once for the Department of Christian Social Service. In addition to these sessions the program provides for joint sessions on two successive days when the report of the Presiding Bishop and the Council and Departments will be made, and the program for the next triennium be presented.

Various departments and a number of the national organizations of the Church will hold mass meetings in the evenings during the sessions of the Convention. Conferences and study classes for the training of leaders and discussion of special phases of work will be conducted daily under the auspices of the Department of Religious Education, the Field Department, the

Woman's Auxiliary, and other agencies.

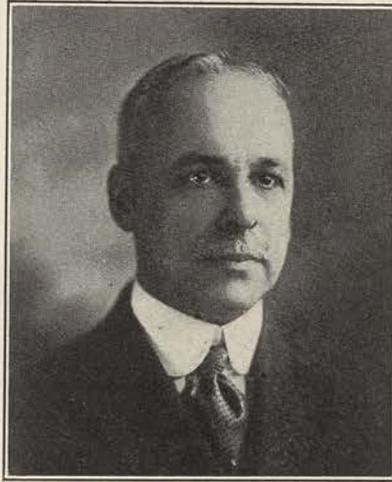
Many of the Departments, auxiliaries and cooperating agencies of the Church have provided exhibits of their work. These will be housed in the parish rooms of a Methodist Episcopal Church near the Convention headquarters. In this connection it may be said that a very gracious feature of pre-Convention experiences on the part of the New Orleans Committee has been proffers of buildings and cooperation on the part of all of the Church people of the city.

One of the notable actions of the Convention will be the election of a Presiding Bishop. General Convention of 1919 enacted a canon making the office of Presiding Bishop an elective one after the death of Bishop Tuttle, and providing that the Presiding Bishop should be at the same time the President of the National Council.

The triennial meeting of the Woman's Auxiliary will begin with a Quiet Hour on Tuesday afternoon, October 6th. The

business session will begin at two-thirty, Wednesday afternoon, October 7th. Thereafter sessions for business will be held morning and afternoon, except when there are joint sessions of the General Convention.

Thursday, October 8th, will be United Thank Offering day. There will be a corporate communion at Trinity Church. At this service the United Thank Offering will be made. A mass meeting in Audubon Park will be held at 8 p. m. on the same day, when the amount will be announced. This as usual will prove one of the outstanding events of General Convention.



WARREN KEARNEY OF NEW ORLEANS

*Chairman of the Executive Committee which is charged with preparations for General Convention*

# Fiscal Problems at General Convention

## Program for Triennium, Proposed Budget Reduction and Present Deficit Will be Considered

**F**ISCAL problems of greatest importance to the whole Church at home and abroad will be the subject of legislative action by the General Convention at New Orleans.

1. The National Council will present a Program for the next triennium, subject to the action of Convention.

2. Consideration will be given to suggestions that the amount of the Budget be reduced.

3. The General Convention will consider the question of the deficit.

Informative statements concerning these three subjects follow, together with a summary of the General Church Program which includes:

1. The Budget.
  - (a) Work in the Field.
  - (b) National Council and General Administration.
2. Advance Work.

### General Church Program

**T**HE National Council will report to the General Convention a proposed General Church Program for the next triennium, 1926-28.

This Program consists of two parts, the Budget and the Advance Work. The Budget covers the maintenance of the work now committed to the National Council. The Advance Work covers permanent investments in land, buildings, etc.

The total amount of the Budget for each year of the triennium is \$4,500,000. It includes for 1926 an item of \$444,430 for reduction of the deficit, leaving the balance of the deficit to be covered in 1927 and 1928. The total amount of the Advance Work is \$4,500,000 for the triennium, being \$1,500,000 for each year.

The Operating Budget for 1926, the Budget less the item for reduction of debt, amounts to \$4,055,570. This is practically the same amount as the

Operating Budget for 1923, which was \$4,041,057. The General Convention authorized an increase in the Budgets of 1924 and 1925 of \$200,000 each year. At this rate of increase the Operating Budget for 1926 would be \$4,641,057. In other words, the National Council will present a Budget which is about \$600,000 less in amount than a sum which would conform to the policy of growth endorsed by the General Convention in 1922.

There will be presented with the Program a tentative allotment of annual quotas to the Dioceses and Missionary Districts. After conference with the House of Bishops, it was decided to recommend that quotas be allotted on the following plan:

(a) *On the Budget*: to be based on parochial "current expenses" and distributed by the Dioceses and Missionary Districts to their parishes and missions or congregations, by a method to be determined by the Dioceses or Missionary Districts.

(b) *On the Advance Work*: to each Diocese and Missionary District on the basis of estimated giving ability in excess of contributions to the Budget through parochial channels. This part of the quota not to be allotted to the parishes unless the diocese so desires, but that each diocese in its corporate capacity make an organized and systematic effort, with the assistance of the National Council, to raise this amount as the canon requires.

The National Council will suggest that each Diocese select specific items in the Advance Work, not less in amount than its quota for Advance Work, and endeavor to win the support of its people for these designated projects, particularly the support of those individuals whose stewardship cannot be adequately exercised by giving their proportionate share of the parish quota for the Budget.

It is not proposed to allot the full amount of the Budget in quotas, for

there is a certain definite income upon which the Council can rely for Budget expenditures. It is estimated that there will be available \$400,000 from interest on trust funds. At each General Convention the women of the Church make a United Thank Offering, the greater part of which is designated for the support of women workers in the missionary field whose salaries form part of the Budget. It is estimated that there will be available from this source not less than \$200,000 each year. It will therefore be recommended that Budget quotas be allotted in the sum of \$3,900,000.

The Budget will be presented to the General Convention in complete detail, being a document of more than one hundred typewritten pages. It will be printed in considerable detail in a book entitled the *General Church Program* and also in the Triennial Report of the National Council which will be presented to the Convention.

An epitome of the Program appears in a table in another column.

### Reduction of Budget

**I**N preparing the Program for the next triennium, the National Council had under consideration a suggestion from certain dioceses that the amount of the budget be reduced. Having already made drastic reductions, and having in the interest of economy abandoned the policy approved by General Convention of increasing the Budget every year to cover normal growth, the Council felt that it could not make any further reduction without serious injury to the work and without the practical abandonment of the whole general policy under which the Church has been working for six years.

But, as the proposal to make a material reduction in the Budget will be made to General Convention, the National Council has, on request, prepared information for the use of General Convention when considering the proposal. The proposal to reduce the Budget is based upon a desire to have the quotas

on the dioceses reduced. The theory is that if the quotas are fixed at a figure closer to the amounts which the dioceses have given, the dioceses will make a more earnest effort to raise their quotas. The average giving of the dioceses for the General Program during the past five years was \$2,700,000. If to this is added \$600,000, the amount of fixed income, it would permit a Budget in the sum of \$3,300,000. As the proposed Budget is \$4,500,000, this would mean a reduction of \$1,200,000.

The Council has prepared and will submit to General Convention detailed information showing how a reduction in this amount can be made with a minimum of damage to the work. This information is printed in detail in the Triennial Report. Two alternative methods of reduction are set forth. In both lists of reductions the item of \$444,430 for reduction of debt is included and also the item of \$130,625 for support of cooperating agencies. Necessarily, if the Budget should be so drastically cut as to involve the abandonment of missionary work, the debt will have to be provided for in some other way than through the Budget and the national organizations now depending upon the National Council for their support, in whole or in part, would be forced to raise their maintenance funds from other sources, as was the case prior to the Nation-Wide Campaign. The remaining \$624,945 of the suggested reduction would be taken from the work committed to the National Council.

One method followed is to scatter through all of the fields and all of the departments the items to be eliminated. The other method is to select for elimination those parts of the Budget which cover work in fields where there is an able and interested clientele to which an appeal could be made for the needful funds.

Under the first method the appropriations to the Dioceses are reduced in the sum of \$85,150 and the appropria-

## THE GENERAL CONVENTION



THE ATHENAEUM ON ST. CHARLES AVENUE, NEW ORLEANS

*The sessions of the House of Bishops and the House of Deputies will be held here. The building on the right is Jerusalem Temple, headquarters of The Woman's Auxiliary*

tions to the Domestic Missionary Districts in the sum of \$113,203. In the other missionary fields there are reductions curtailing the work in many ways and closing all work in the Dominican Republic, and part of the work in Mexico, Haiti, Liberia, Honolulu, Panama Canal Zone, Cuba, Porto Rico, and China. There is included the reduction of all salaries of the missionary bishops, missionaries and workers throughout the mission field.

In the administration and department Budgets there is involved a reduction of salaries, of travel expenses, life insurance for lay members of staff, printing and advertising and elimination of the agency for life service and travel expenses for members of the Council.

In addition to the above reductions, which affect all of the departments, there are reductions involving the departments separately; in the department of Missions, literature for the blind, Foreign-born work, rural work, printing, lantern slides, and travel; in the department of Religious Education,

elimination of work among students in colleges and among young people in parishes; in the department of Christian Social Service, social and industrial studies and research, social service conferences, and the Secretaries for Institutions and for Rural Work; in the Finance department, renovation of the Church Missions House; in the Publicity department, the mat service to small papers, motion pictures, Field Bureau and *The Church at Work*; in the Field department, the five newly authorized Field Secretaries, Commission on Evangelism and Speakers' Bureau; in the Woman's Auxiliary, reduction of secretarial staff, travel of the executive board and travel of officers.

The alternative list of reductions includes, besides the item for debt and the cooperating agencies, all the appropriations made for work in the Dioceses, a reduction of \$60,000 in the appropriation for the American Church Institute for Negroes and a reduction of \$300,000 in the appropriation to the Domestic Missionary Districts.

In regard to most of the reductions, according to either method, it is to be said that the elimination of these items from the General Program will not mean that the money will not be spent, but that it will be raised separately and outside of the quota. The question immediately arises whether this will not mean a corresponding reduction in the amount of offerings for the quota. In any event, it will constitute the practical abandonment of the plan adopted six years ago under which a multitude of special appeals were eliminated and under which all work for which the Church as a whole is responsible was provided for in one budget. In some cases it would mean the abandonment of work which has been inaugurated. In the case of the promotion departments it means a reduction of their efficiency and usefulness in the service of the dioceses. In the case of salaries, it means the reduction of stipends in almost every case now insufficient and the abandonment of the campaign inaugurated by the General Convention of 1919 to raise clergy salaries to a living basis, in all cases where the salaries are paid through the National Council.

### The Deficit

THE National Council, when it assumed charge of the general work in 1920, inherited a Deficit of \$920,000. This Deficit was due mainly to two causes. During the war silver increased in price to such an extent that an American dollar was reduced to less than half its normal value in China. Because of this, the cost of China exchange paid by the Board of Missions in 1918 and 1919 alone was about \$500,000.

The General Convention directed that the expenses of the Nation-Wide Campaign should be paid out of the proceeds of the Campaign. These expenses were \$342,000. Additional reasons could be given, but these two causes alone account for nearly the whole of the Deficit inherited from the Board of Missions.

By 1922 the National Council had succeeded in reducing the Deficit to \$567,000, thus having more than paid the cost of the Nation-Wide Campaign. Unhappily, offerings for the Program fell off so seriously in 1922 that all the previous reductions of the Deficit were wiped out. At the present time the total Deficit is \$1,041,000. In other words, since the National Council took office six years ago there has been a net increase of \$121,000 in the Deficit.

General Convention approved the plan of paying the Deficit through budget appropriations and placed upon the dioceses the responsibility of raising the money to meet the budget. This plan having proved ineffective because of a failure of most of the dioceses to meet this responsibility, the National Council in the spring of this year appealed to the dioceses to make a special effort to wipe out the Deficit. As no definite action resulted from this appeal, one of the most serious problems which will face the General Convention is the question whether to continue the policy of trying to wipe out the Deficit through budget appropriations, or to adopt some special plan to secure otherwise the necessary funds for the purpose.

The National Council has been able to carry this Deficit and protect the credit of the Missionary Society largely because of the generous provision made by friends of the Society through the establishment of certain funds known as "Reserve Deposit Accounts." These special funds, the book value of which amounts to \$745,979.97, are available under the provision attached to the several funds for use by the Missionary Society at such times as its income may be less than its expenditures, but money thus borrowed from the "Reserve Deposit Accounts" must be returned as soon as possible. Despite the help afforded by the "Reserve Deposit Accounts", the Council has been seriously handicapped in its work by this Deficit.



# Calendar of the Convention

## Summary of Special Even's Day by Day

### Wednesday, October 7

- 7:30 a. m.—Corporate Communion.  
For House of Bishops and House of Deputies only. In Christ Church Cathedral, St. Charles Avenue and Sixth Street.
- 10:30 a. m.—Opening Service.  
Held in Audubon Park. Admission to reserved seats by ticket only. Sermon by the Right Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi and President of Synod of Fourth Province.
- 3:00 p. m.—Convention Organizes.  
In the Athenaeum, House of Bishops on first floor, House of Deputies on second floor.
- 8:00 p. m.—Reception to Convention, Woman's Auxiliary and Visitors.  
Given by the Diocese of Louisiana at the Country Club. No cards required.

### Thursday, October 8

- 10:00 a. m.—First Business Sessions of the Convention.
- 10:00 a. m.—Daughters of the King.  
Opening session in Trinity Parish House.
- 3:00 p. m.—Daughters of the King.  
Devotional service conducted by Bishop Ferris.

### Friday, October 9

- 11:00 a. m.—House of Bishops and House of Deputies.  
Joint Session. Report of National Council.
- 2:30 p. m.—House of Bishops and House of Deputies.  
Joint Session. Report of National Council (continued).
- 4:00 p. m.—Tea to Convention and Woman's Auxiliary.  
Given by the Daughters of the King at residence of Mrs. John N. Stewart, 1837 Napoleon Avenue.
- 8:00 p. m.—Mass Meeting, Daughters of the King.  
In Christ Church Cathedral. Addresses by Bishops Irving P. Johnson, L. H. Roots and Davis Sessums.

### Saturday, October 10

- 7:30 a. m.—Corporate Communion of Deaconesses.  
In Grace Church, Canal and Marais Streets.

- 10:00 a. m. Deaconesses.  
First business meeting.
- 10:00 a. m.—Daughters of the King.  
Business session, Trinity Parish House.
- 11:00 a. m.—Field Department.  
*Team Work in the Church.* Lewis B. Franklin, Treasurer National Council, presiding. In Jerusalem Temple.
- 2:00 p. m.—Recreation.  
Trip on River. Afternoon tea will be served. Take boat at head of Canal Street. Cards required.
- 8:00 p. m.—Newcomb Art. Alumni Reception.
- 8:00 p. m.—Church Schools Dinner.

### Sunday, October 11

- 7:30 a. m.—Celebration of Holy Communion.  
In all city churches. The Girls' Friendly Society will have a Corporate Communion in Trinity Church.
- 11:00 a. m.—Service in all city churches.
- 3:30 p. m.—Mass Meeting, Church School Service League.  
Presentation of Birthday Thank Offering in Jerusalem Temple. Address by Bishop Overs.
- 8:00 p. m.—Mass Meeting, Department of Missions.  
In Jerusalem Temple.

### Monday, October 12

- 7:30 a. m.—Daughters of the King.  
Corporate Communion and renewal of vows. In Trinity Church.
- 10:30 a. m.—Society of the Nazarene.  
Annual conference at St. George's Church.
- 11:00 a. m.—Joint Session of the two Houses.  
Presentation of Budget and Program of National Council.
- 2:30 p. m.—Joint Session of the two Houses.  
Presentation of Budget and Program of National Council (continued).
- 6:00 p. m.—Daughters of the King.  
Banquet at the Yacht Club.
- 8:00 p. m.—Field Department.  
Mass Meeting at Jerusalem Temple.
- 8:00 p. m.—Society of the Nazarene.  
Annual Conference at St. George's Church.

## THE GENERAL CONVENTION

### Tuesday, October 13

- 10:30 a. m.—Society of the Nazarene.  
Annual Conference in St. George's Church.
- 4:00 p. m.—Tea.  
Given by Miss Grace King, 1737 Coliseum Street.
- 4:00 p. m.—Gaudet School for Negroes.  
Open house to all. Automobiles leave Jerusalem Temple at 3:30 for Gentilly Road.
- 8:00 p. m.—Mass Meeting, American Church Institute for Negroes.  
In Jerusalem Temple.
- 8:00 p. m.—Society of the Nazarene.  
Annual conference in St. George's Church.

### Wednesday, October 14

- 10:30 a. m.—Society of the Nazarene.  
Annual conference, St. George's Church.
- 4:00 p. m.—Girls' Friendly Society.  
Reception at the Orleans Club, St. Charles Avenue and Robert Street.
- 8:00 p. m.—Mass Meeting, Department of Religious Education.  
In Jerusalem Temple.
- 8:00 p. m.—Commission on Faith and Order.  
Mass Meeting in the Athenaeum.
- 8:00 p. m.—Society of the Nazarene.  
Annual conference, St. George's Church.

### Thursday, October 15

- 10:00 a. m.—St. Barnabas Guild.  
Meeting of Branch Secretaries, St. Andrew's Church.
- 10:30 a. m.—Society of the Nazarene.  
Annual Conference, St. George's Church.
- 2:00 p. m.—St. Barnabas Guild.  
Executive Committee meeting.
- 2:00 to 4:00 p. m.—St. Barnabas Guild.  
"Seeing New Orleans" ride.
- 8:00 p. m.—Mass Meeting, Work Among Young People.  
Brotherhood of St. Andrew, Girls' Friendly Society, Church Mission of Help. In Trinity Church, Bishop Brent presiding.
- 8:00 p. m.—Mass Meeting, Foreign-Born Americans Division.  
In Jerusalem Temple.
- 8:00 p. m.—Society of the Nazarene.  
Annual Conference, St. George's Church.

### Friday, October 16

- 8:00 a. m.—St. Barnabas Guild.  
Corporate Communion, St. Andrew's Church.
- 12:00 noon.—St. Barnabas Guild.  
Luncheon in Courtyard Kitchen.

4:00 p. m.—Joint Session of two Houses.

- Foreign Missions.
- 8:00 p. m.—American Bible Society.  
Mass meeting in Jerusalem Temple.
- 8:00 p. m.—St. Barnabas Guild.  
Mass meeting in St. Andrew's Church.

### Saturday, October 17

- 11:00 a. m.—Field Department.  
Building a Parish Program in the Five Fields of Service.
- 4:00 p. m.—Recreation.  
Tea at Yacht Club. Ride on Lake.
- 8:00 p. m.—Young People's Movement.  
Banquet under auspices of Provincial Federation Young People's Service League. Southern Yacht Club.

### Sunday, October 18

- 4:00 p. m.—Council of Nicea.  
Mass meeting.
- 8:00 p. m.—Department of Missions.  
Mass meeting or special services in four churches.

### Monday, October 19

- 3:00 p. m.—Children's Home.  
Open House. Jackson Avenue and Rousseau Street.
- 4:00 p. m.—Joint Session two Houses.  
Domestic Missions.
- 8:00 p. m.—Church Periodical Club.  
Meeting at St. George's Church.

Tuesday, October 20th; Wednesday, 21st; Thursday, 22nd, and Friday, 23rd  
Business sessions of Convention as usual. No special meetings.

### Saturday, October 24

- 1:30 p. m.—Pastoral Letter of the House of Bishops read.  
Closing Service of Convention in Christ Church Cathedral.

## Pre-Convention Activities

On Monday, October 5th, there will be a meeting of all Domestic and Foreign Missionary Bishops at 10 a. m. on the first floor of the Athenaeum. On Tuesday, October 6th, at the same time and in the same place, there will be a joint session of the Domestic and Foreign Missionary Bishops and the National Council.

In view of the early opening of the Convention on October 7th, the Committee is urging everyone to reach New Orleans not later than October 6th.

## The Message of the Woman's Auxiliary to the National Council

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

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

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

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

## Triennial Assembly of the Women of the Church

**Strong Spiritual Note Marks Program Prepared for New Orleans  
Sessions—Study Classes a Feature—Mass Meeting Under  
Trees Will Hear Announcement of Thank Offering**

*By Grace Lindley*

Executive Secretary of the Woman's Auxiliary

**I**N presenting the program for the Triennial we would call attention to a few special points. One is tempted to say that all that proposed program is of special importance! We call your attention first to its natural divisions. There are services, business meetings, missionary talks, study classes and conferences. If one were trying to put into words the *purpose* of those days perhaps it could be done by saying that the purpose is threefold, we are to meet for prayer, for legislation, for discussion of and training in carrying on the Church's work. So the days begin

with a Quiet Hour, to be followed soon by the Corporate Communion when the United Thank Offering is made, to reach new heights of prayer and devotion in the Day of Special Intercession, to close with another Corporate Communion.

In the business sessions such subjects as further plans for the "Message", world peace, a financial policy and a United Thank Offering policy will be acted upon.

There will be three missionary meetings in the regular program and a new plan of garden meetings for non-dele-

## TRIENNIAL ASSEMBLY OF THE WOMEN OF THE CHURCH



THE AUDITORIUM OF JERUSALEM TEMPLE, NEW ORLEANS

*For over two weeks the delegates to the Triennial Meeting of the Woman's Auxiliary will gather in this beautiful room to legislate for this important branch of the work of the Church*

gates which ought to prove interesting.

The conferences when we shall seek to find out the "how" of doing our best work deal with the important subjects given in the program. This time the study classes do not belong exclusively in the Woman's Auxiliary program, as they are planned for men and women and will be led by men and women, but it is safe to say that there will be many women members of those classes seeking again the "how" of method and subject.

So much for the program in general. There are a few special things to be said. The question has been asked whether the United Thank Offering is a spiritual effort or a money drive. It is certainly the first and not the second, though in saying that we do not say that the size of the offering is not a spiritual matter. When we remember what that Service on October 8th will be, the money part falls into its rightful place. That service is intended to be the Corporate Communion of the

women of the Church, the hundreds who will be in Trinity Church that morning represent thousands of women throughout the world, the hundreds there represent the dedication of these others. Through that service the women of our Church are presenting themselves, their "souls and bodies, to be a reasonable, holy and living sacrifice", and if that is true must not the offering taken up in money be representative too? If it were to be, then its size would not be measured by any previous giving, not even the last and largest of \$681,145.09, in 1922. Nothing less than the offering of self and possessions should be made at the Corporate Communion of the Women of the Church.

On the program for the Triennial is a new feature—the Day of Special Intercession. The Executive Board of the Woman's Auxiliary, acting for the Auxiliary, sent a "Message" to the National Council last October. The carrying out of that message has been the

principal concern of the Board since then. Gradually we have become convinced, however, that the true beginning of the effort must be made at the Triennial. There is to be a conference on the subject and a class also, while all classes and plans are to be connected with it. But Friday, October 16th, is set as the special day when the women will gather for self-dedication and intercession, when we are daring to believe that God will speak to us telling us His will in this undertaking, which

we believe He is guiding. If it were necessary we should make two requests. One to those women who are going to be in New Orleans, and one to those who will not be able to be there. But after all the request is the same, that all Churchwomen will prepare for those great days so that the women of the Church may indeed go in person and by representation to those services and meetings, to give themselves to our Lord, Jesus Christ, so truly that He may use them as He will.

## Calendar of the Woman's Auxiliary

Headquarters: Jerusalem Temple, St. Charles Avenue

As usual no meetings will be held at the time of Joint Sessions in the Convention, nor will any meetings be held at the time of the Field Department's meetings on Church Work.

Office hours before and after meetings will be kept by the Secretaries at Headquarters.

Tuesday, October 6

10:00 a. m.-3:30 p. m.—Headquarters open for registration.

There will be three places for registration, one for the five authorized delegates from each diocesan and district branch, one for all other women attending the Triennial, and one for applicants for study classes. Delegates and all visiting members will receive their badges at this time.

4:00 p. m.—Preparatory Quiet Hour. Conducted by the Right Rev. Granville G. Bennett, D. D., Bishop of Duluth, in St. Paul's Church, Camp and Gaiennie Streets.

Wednesday, October 7

7:30 a. m.—Holy Communion.

Service in St. Paul's Church, Camp and Gaiennie Streets.

2:30-5 p. m.—Business session, headquarters.

Mrs. James M. McBride, President of the Louisiana Branch, will preside at this and all other business meetings. Authorized delegates only can take part, but there is ample space for visitors in the hall.

Thursday, October 8

7:30 a. m.—Corporate Communion and United Thank Offering Service of the Women of the Church.

In Trinity Church. The Presiding Bishop will be the Celebrant.

The hymns to be sung at this service are:

329—*My God, and is Thy table spread* (new hymnal).

526—*O Saviour, precious Saviour* (new hymnal).

193—*Alleluia! Sing to Jesus!* (new hymnal).

504—*Holy offerings, rich and rare* (new hymnal).

11:00-12:00 a. m.—Registration for Study Classes.

In Trinity Parish House. Inasmuch as there are to be four sessions only for study classes, it is imperative that all registrations be made on Tuesday, October 6th, or on Thursday, October 8th. If members can state their preference on cards given them on these days, much time will be saved.

8:00 p. m.—Mass Meeting in Audubon Park. Announcement of Amount of United Thank Offering.

Bishop Gailor, President of the National Council, will preside. Speakers: Bishop Sessums of Louisiana; Bishop Overs of Liberia; Bishop Brent of Western New York; Miss Lindley, Executive Secretary of the Woman's Auxiliary; Presentation of Missionaries by Dr. Wood, Executive Secretary of the Department of Missions. Mr. Lewis B. Franklin, Treasurer of the National Council, will make the announcement.

The following hymns will be sung:

538—*Stand up, stand up for Jesus* (new hymnal).

## THE GENERAL CONVENTION

481—*Lord, Her watch Thy Church is keeping* (new hymnal).

453—*Ye Christian heralds go, proclaim* (new hymnal).

442—*God of the nations who hast led* (new hymnal).

445—*O God, our help in ages past* (new hymnal).

### Friday, October 9

9:30-10:45 a. m.—Talks by Missionaries From the Field.

Chairman, Mrs. John Markoe, Honorary President of the Pennsylvania Branch. At Headquarters.

11:00 a. m.-1:00 p. m.—2:30 p. m.-4:00 p. m.—Joint sessions of General Convention.

### Saturday, October 10

9:30-10:45 a. m.—Study Classes.

To be held in the Parish House of Trinity Church, Jackson Avenue and Coliseum Street.

1. *The Power of Christ through the Individual Life.* Leader, Miss Elizabeth Matthews of Southern Ohio.

2. *Personal Service, its Place and Power in the Christian Life.* Leader, Mrs. Charles R. Pancoast of Pennsylvania.

Classes No. 1 and No. 2 are planned for those who desire to understand what the Message is or to present it to groups.

3. *The Church, a Power for Christ in the World.* Leader, William C. Sturgis, Ph.D., Educational Secretary of the Department of Missions.

This class is planned for those who desire to study the general subject of Church History.

4. *Prayer as a Source of Power.* Leader, Miss Margaret C. Weed, of Florida.

This class is planned for those who desire to understand better prayer and its power.

5. *Freedom through the Power of Christ in Latin America.* Leader, Mrs. Wright B. Haff of New York.

This class is planned for those who would like to learn how to conduct classes on the textbook, *That Freedom*, by the Rev. A. R. Gray.

6. *Freedom through the Power of Christ in Latin America.* Leader, Mrs. Wilson Johnston of Oregon.

This class is planned for those who desire to know more about our Latin America Missions.

7. *The Power of Christ for the World.* Leader, Miss Laura F. Boyer, Asst. Educational secretary of the Woman's Auxiliary, to the National Council.

This class is planned for those who would like to learn how to conduct classes on the Program of the Church.

8. *The Power of Christ for the World.* Leader, Lewis B. Franklin, Treasurer and Vice-President of the National Council.

This class is planned for those who desire to know more about the Program of the Church. Advance registration limited to men.

9. *World Peace through the Power of Christ.* Leader, Mrs. J. C. Tolman of Texas.

This class is planned for those who would like to learn how to conduct classes on *The Search for Peace.*

10. *World Peace Through the Power of Christ.* Leader, Mrs. Herman B. Butler of Chicago.

This class is planned for those who desire to know more about the general subject of War and Peace and present day movements looking toward world peace.

11:00 a. m.-1:00 p. m.—Conference under Field Department on Church Work. Headquarters.

### Monday, October 12

9:30-10:45 a. m.—Conferences of Diocesan and Parish Officers.

Held in Trinity Parish House, Jackson Avenue and Coliseum Street.

For Diocesan Presidents; Chairman, Miss Grace Lindley.

For Parish Presidents; Chairman, Mrs. Wm. P. Remington.

For Diocesan Educational Secretaries: Chairman, Miss Laura F. Boyer.

For Parish Educational Secretaries: Chairman, Mrs. Wright B. Haff.

For Diocesan Supply Secretaries: Chairman, Mrs. T. K. Wade.

For Parish Supply Secretaries: Chairman, Mrs. Wm. W. Orr.

For Diocesan United Thank Offering Treasurers: Chairman, F. S. Spruill.

For Parish United Thank Offering Treasurers: Chairman, Mrs. D. S. Scofield.

11:00 a. m.-1:00 p. m.—2:30 p. m.-4:00 p. m.—Joint sessions of General Convention.

### Tuesday, October 13

9:30-10:45 a. m.—Study Classes.

Held in the Parish House, Trinity Church, Jackson Avenue and Coliseum Street.

11:00 a. m.-1:00 p. m.—Conference on *The Message.* Chairman, Mrs. K. N. Robins. President W. N. Y. Branch.

2:15-5:00 p. m.—Business Session.

Garden Talks from Missionaries for non-Delegates.

### Wednesday, October 14

9:30-10:45 a. m.—Study Classes.

Held in the Parish House, Trinity Church,

## THE SPIRIT OF MISSIONS

11:00 a. m.—Introduction of Foreign Visitors.  
Headquarters.

2:15 p. m.—Conference on Presenting the Church's Mission to Younger Women.  
Headquarters.

3:30 p. m.—Talks by Missionaries from the Field.  
Chairman, Mrs. A. L. Sioussat, President Maryland Woman's Auxiliary.

### Thursday, October 15

9:30-10:45 a. m.—Study Classes.  
Held in the Parish House, Trinity Church.

11:00 a. m.-5:00 p. m. Business Session.

3:00 p. m.—Garden Talks from Missionaries for non-Delegates.

### Friday, October 16

DAY OF SPECIAL INTERCESSION  
Christ Church Cathedral, St. Charles Avenue and Sixth Street

7:30 a. m.—Holy Communion.  
Celebrant, the Rt. Rev. Arthur S. Lloyd, D. D.

10:00 a. m.-3:30 p. m.—Intercessions for Home and Family, the Nation, Racial Contacts, Church Unity, World Peace.

Conducted by Bishops Cook, Oldham, Tucker, Roots. Closing Service Bishop Lloyd.

1:00 p. m.—Joint Session of General Convention.

### Saturday, October 17

9:30-10:45 a. m.—Conference on World Peace.

Chairman, Mrs. Hermon B. Butler, Vice-President Chicago Branch. Headquarters.

11:00 a. m.—Conference under Field Department on Church Work.  
Headquarters.

### Monday, October 19

9:30 a. m.-3:45 p. m.—Business Session.

Headquarters.

4:00 p. m.—Joint Session of General Convention.

### Tuesday, October 20

9:30-12:30 a. m.—Talks by Missionaries from the Field.

Held at Headquarters. Chairman, Mrs. H. M. Von Holt.

2:15 p. m.—Conference.

Headquarters.

Presenting the Church's Mission to Business, Professional and Rural Women. Chairman, Miss Alice Simrall.

### Wednesday, October 21

9:30 a. m.-4:00 p. m.—All Day Business Session.

Headquarters.

### Thursday, October 22

10:00 a. m. Closing Service.

Celebration of the Holy Communion. Address by the Right Rev. Thomas C. Darst, D. D., in St. George's Church, St. Charles Avenue and Cadiz Street.

## How to Reach the Convention

### Special Rates by Boat and Rail

THE railroads have granted a rate of one and one-half fare on the certificate plan for members attending the General Convention, and they give the following directions:

1. Children of 5 and under 12 years of age when accompanied by parents or guardians will be charged half fare.

2. Tickets at the regular one-way tariff fares for the going journey may be obtained as follows: In the territory of the Trunk Line Association, the Central Passenger Association, and the New England Passenger Association, tickets will be sold between October 1st and 7th, with midnight November 4th

as the limit of return to point of destination.

Winter tourist fares, which are on a lower basis than the regular fares, will be in effect from points in Trunk Line territory to New Orleans and return. Tickets will be on sale October 1st to April 30th, with final return limit of June 15th.

In the territory of the Trans-Continental, Western, Southeastern and Southwestern Passenger Associations, tickets will be sold from September 27th to October 9th (a day or so earlier in some sections. Consult ticket agents). Limit of return to destination, midnight,

## THE GENERAL CONVENTION

November 5th, with privilege of extension to November 30th by deposit of certificate with special agency and payment of fee of one dollar per certificate at time of deposit.

*Be sure* when purchasing going ticket to request a *Certificate*. Do not make the mistake of asking for a *Receipt*.

3. Certificates are not kept at all stations. You can ascertain at your home station whether *Certificates* and through tickets can be obtained to place of meeting. If not, the agent will inform you at what station they can be obtained.

4. Certificates must be validated in New Orleans by the Rev. J. G. Glass, Assistant Secretary of the House of Deputies; also by the special agent of the railroads, who will be in attendance from October 9th to 31st from 8:30 a. m. to 5:30 p. m. for this purpose. Certificates will be good for purchase of return ticket to destination, via same route used in going to New Orleans, at one-half the full fare.

5. No refund of fare will be made on account of failure to obtain proper Certificate when purchasing going tickets, nor on account of failure to

present validated Certificate when purchasing return tickets.

6. Return tickets issued at the reduced fares will *not* be good on any limited train on which such reduced fare transportation is not honored.

Railroad fare from New York to

New Orleans, one way .....\$48.34  
Half fare returning ..... 24.17  
Lower berth both ways ..... 29.26

Total .....\$101.77

The Southern Pacific Steamship Lines operate vessels between New York and New Orleans sailing from New York at 12 o'clock noon on Saturday, reaching New Orleans the following Friday at 7 o'clock in the morning. The regular one way first-class fare is \$63.00, including stateroom (two in room) and meals. Ticket good for 6 months. There is a special clergy rate of \$42.60 each way for first class accommodations, same as above.

### *New Orleans Hotels*

The Bienville, Headquarters Hotel, all reserved. Lafayette, \$4 up; De Soto, \$4 to \$10; St. Charles, \$4; Roosevelt, \$5 to \$10; Monteleone, \$3 to \$9. Listed in the order of their nearness to Convention Halls.

## Will Visit Missions in Mexico

### Tourists Have the Hooker School as Their Ultimate Goal

**A** GROUP of friends of Hooker School and of the missions of the Church in Mexico generally is actively promoting interesting tours to that country and Cuba, one to precede and the other to follow General Convention.

The Department of Missions, with the particular cooperation of the Rev. Arthur R. Gray, D.D., Secretary for Latin America, together with various Bishops of the Church with particular interest in this work, has given cordial approval to this plan.

The pre-Convention tour will reach New Orleans on the morning of the day before the General Convention. The post-Convention tour, identical

with the other, will begin at New Orleans on October 26.

The committee in charge includes Miss Laura F. Boyer, Mrs. Charles H. Boynton, Miss Josephine F. Bumstead, Mrs. Earl Harding, Mrs. Henry Goddard Leach, Miss Esther G. Ogden, Miss Grace Lindley, Mrs. Ralph Putman, Mrs. George Zabriskie.

The Honorable Alexander W. Weddell, American Consul General at Mexico City, is acting in advisory capacity and cordially endorses the project.

Further information may be had from Mrs. Earl Harding, 34 Gramercy Park, New York City, N. Y., or at Convention Headquarters, New Orleans.

# Influenza Epidemic in Alaska

Heroic Work Done at the Hudson Stuck Memorial Hospital, Fort Yukon  
—The Canadian Church Lends a Helping Hand

By the Right Rev. Peter Trimble Rowe, D.D.

Bishop of Alaska

Last month we published two cable messages from Bishop Rowe regarding the epidemic of influenza which was sweeping down the Yukon. The news reached the Bishop when he was at Dawson in Canadian territory. He immediately chartered a launch and, accompanied by two nurses and Archdeacon Shirley and his wife, of the Canadian Church, hastened with all speed to Fort Yukon. The condition they found there is graphically told in the following account received at the Church Missions House on August tenth.

ON July sixteenth at six-thirty p. m. we arrived at Fort Yukon. And we were needed. Mrs. Beatrice Wood and Miss Agnes Bradley went to work at once. One patient died as Miss Bradley stepped to his cot. Five have died since we arrived.

The hospital was a sight. One ward was full of white men, the Rev. Mr. Moody of the Old Crow Mission being one of them. The solarium was full of children, cots filled the corridors, tents have been put up. There are seventy patients in these and the hospital. The village seems dead. In every cabin the parents and children are sick together, helpless to help each other. Once daily soup and other foods are brought to them from the hospital. Mrs. Burke does all the cooking. She is a wonder, so cheerful and so efficient. It is fortunate that she and Dr. Burke have kept well. Miss Dalzell, strong and well as she is, is on her back in the hospital; also Miss Ryder; also Miss Sands. Johnnie Fredson, whose father died two nights ago, goes about taking temperatures and carrying soup, etc. Nicholson is a great help, is most kind and efficient. Archdeacon Shirley and his wife of the Canadian Church, whom I brought from Dawson, are a great help. He buried four today (July 17).

If the strain continues a few days longer, the mission supplies will be exhausted. The mission is bearing the whole burden. It has happened at a bad time, just as the fish are running.

So, if many survive and get well they will be without the basic food supply. And the fish are running strong. We get from one "wheel" a supply daily for our needs. It is pathetic to see the unfinished "wheels" near the Indian cabins. So we will have to see that they have food when they recover.

Dr. Burke has been supplying drugs, etc., to places far and near on both sides of the boundary, as far as Alavik on the Mackenzie River, a station under the Canadian Church. Patients are here from Tanana, Eagle, Circle, Rampart House, etc. I think there are over 300 cases.

Now that gives a good and true idea of the conditions as I size them. Stephen's Village, Rampart, Tanana and Allakaket are affected I hear, and I know Eagle and Circle were. Mrs. Wood, Miss Bradley, Archdeacon and Mrs. Shirley and I spent a night at both places ministering to the sick as we were on the rushed run from Dawson to Fort Yukon. I bought supplies for both Eagle and Circle and helped to relieve them.

I will stay here until I see the serious conditions over. I have been carrying a cold, don't feel very fit, but hope to keep up and going.

[The latest advices are that the epidemic is abating, with a total of eight deaths. That the percentage of mortality was so low is no doubt owing to the heroic work done by the nurses and other helpers, led by Dr. and Mrs. Burke.—*Ed.*]

# Serving God and the Indian

A Recognition of the Work of Christian Missionaries Among Our  
"First Americans"

By the Hon. Hubert Work

Secretary of the Interior

THERE is something in the missionary spirit that identifies it with the innate characteristics of mankind. It is one of the benevolent attributes inspired by brotherly love that impels man to extend his influence to his less fortunate brethren. As a process of civilization it has advanced the world thousands of years in a few centuries by conquering the primitive. Having its origin in things spiritual, it also concerns itself with things temporal, teaching that the road to spiritual welfare often lies through bodily well-being.

To succeed in his calling, the missionary should be a composite of preacher, judge, pioneer, explorer, diplomat, artisan and teacher, and he is no less the missionary if he is more of the teacher than the preacher, for the true missionary relies upon example rather than exhortation in leading the untutored into moral and spiritual pathways.

The influence of the Christian missionary on early American history was potential. The privations of the pioneer missions under primitive surroundings in this country, their struggles in the Southwest to develop

a pastoral from a nomadic people, the hazards of carrying the Gospel across the continent in the covered wagon when civilization ended at the borders of the thirteen original States, all made the missionary one of the moulding forces in developing the permanent life of America.



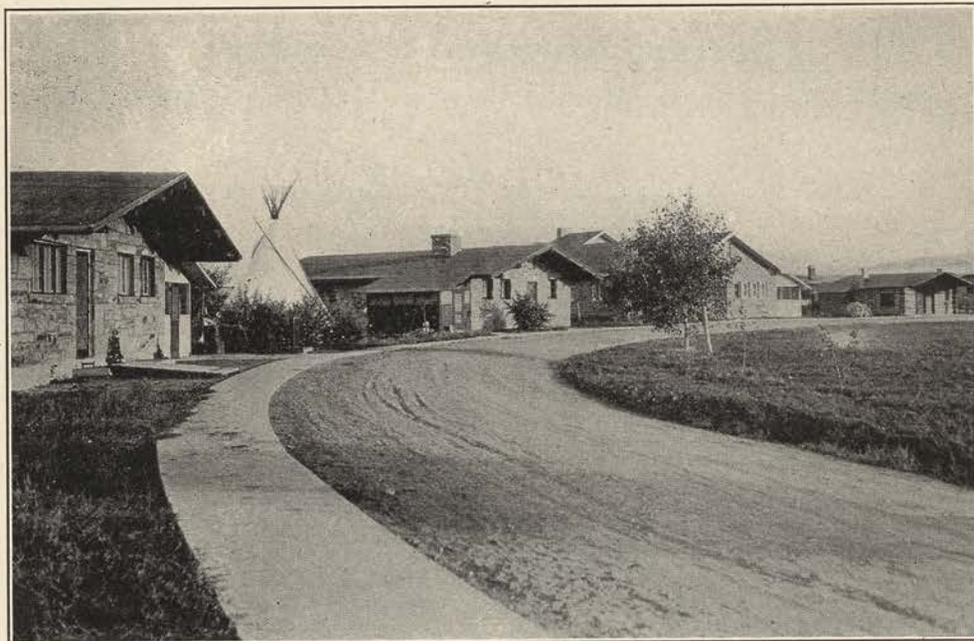
Photo by Underwood & Underwood  
THE HON. HUBERT WORK  
Secretary of the Interior

Today the missionary is one of the principal formative agencies dedicated to the welfare of the remaining "First Americans" and the beneficent effect of his unselfish, righteous living under discouraging conditions is demonstrated in his daily contact with the Red Man.

The modern Indian mission field is well organized, practically every tribe being under the influence of one or more field workers. In the early days the Government contributed to the educa-

tion of the Indians through the missionaries, but since 1900, when Federal aid of missions was withdrawn, the various religious denominations have contributed to the support of their field workers and maintain eighty-two mission schools, having an enrollment of more than 6,000 pupils. There are 436 Protestant and 255 Catholic mis-

## THE SPIRIT OF MISSIONS



A PART OF THE CIRCLE AROUND WHICH ST. MICHAEL'S MISSION IS BUILT  
*This segment shows the Glebe House, the dispensary and two of the school buildings. The other side of the circle is shown on the opposite page*

sionaries engaged in work among these native Americans, and the 991 churches maintained by them have an attendance of over 100,000 Indians.

The splendid and lasting service of the missionaries has been of invaluable aid to Government administration. The field is far from being encompassed, however, and there remains much to be done. Racial antipathy and poverty frequently obstruct rapid advance, and call for the exercise of unusual qualities in the missionary, since much of the groundwork must be done in the home. Distrust of the White Man and his ways must be overcome by the simple example of right living and a demonstration of its benefits. Retrogression, one of the most discouraging obstacles to permanent advancement which the Indian Office must combat, is frequently stayed by the contact of the missionary with those who return to their tribe after instruction in Indian schools. Birth and death, the two mysterious extremes of mortal exist-

ence, excite the superstitions of the untutored and often lead to unsanitary and injurious customs. Besides teaching the new mother to properly care for the child and comforting the survivors after death by Christian burial and the teachings of the Bible, the ministrations of the missionary at these two milestones materially affect the Indians' whole existence, giving them a new viewpoint and setting up new standards of living.

Frequently, it is only through the children that the missionary is able to reach the adult. "The children have grown quite friendly through kindness and love," writes one of the modern followers of the banner of service among the Indians. The grown-up does not easily yield to change, but the young more naturally adapt themselves to the new way of life. The missionary's most productive workshop is often the school room, for once the confidence of the child is won the door to the Indian home is opened.

## SERVING GOD AND THE INDIAN



ANOTHER SEGMENT OF THE CIRCLE OF ST. MICHAEL'S MISSION, WIND RIVER, WYOMING  
*St. Michael's Church, which the Indians call "Our Father's House," is seen at the right. The other buildings are cottages in which the girls are housed and the store*

The work in the mission schools consists of training along elementary lines such as is given in the public schools up to the seventh and eighth grades, and industrial education is provided in agriculture and stock raising, the various trades, domestic science, certain arts and crafts, especially those which are primarily Indian. Some schools and missions have given a great deal of effort to forward the sale of such articles as are produced by the Indians under their charge, thereby enabling them to earn a comfortable livelihood and preventing a return to unproductive tribal habits.

One of the interesting and successful mission schools for the Indians is St. Michael's, conducted on the Wind River Reservation, Wyoming, by the Episcopal Church. It has been in operation for a number of years and for most of that time under the superintendence of the Rev. Royal H. Balcom, a gentleman of culture and refinement with unusual sympathy and interest to-

ward the Indians, who has made a long study of their needs and nature from both a psychological and practical standpoint and has gained in a marked degree the confidence and patronage of the Arapahoes for whom this plant was established.

An attractive feature of the school is its division into small units for the girls, with about twelve pupils in a cottage well constructed of logs with not many modern conveniences, where they live as one large family under the care of a housemother who trains them to keep house in a simple, cleanly, and comfortable way, eats at the same table with her girls and sleeps in the dormitory with them. The boys are housed under the dormitory plan and are given industrial training in shops, barn, and fields. The school specializes in high-grade livestock and poultry. The material plant consists chiefly of about thirty log houses well constructed with good living quarters, but some of the buildings are of neat stone con-

## THE SPIRIT OF MISSIONS

struction and, of course, more durable.

The heating and lighting are much the same as the Indians must use in their own homes, and many routine activities are performed in the way that pupils must necessarily follow under the home limitations to which they will return. A mercantile store is maintained for supplying the Indians as well as the school, and pupils are taught to go to the store and make purchases, as they must later do, in a careful and economical way.

This school has invested approximately \$260,000. The Government has a contract with it for the education of about seventy pupils at an annual cost of \$125 per capita, which is only about half of the total expense, and there is every indication that splendid results are being attained.

The missionary schools and Church societies throughout the Indian country have long been faithful and effective in reducing the dangers to Indian health, and their workers exert a fine samaritanism in cooperation with the health plans of the Department.

The old adage that "cleanliness is next to godliness" has long been a working rule of missionaries and other field workers among Indians, but where water is so scarce that its use for ordinary purposes is almost unknown, the habit of cleanliness, as the White Man sees it, is impossible. The desert Indians place a value on water which eastern folk can not appreciate. Navajo and Apache Indians have been called dirty by persons who are ignorant of the waterless area which these Indians inhabit. A Navajo woman was seen squatting on the ground for half an hour patiently dipping up in spoonful quantities water which oozed up under a rock. She collected less than a gallon in the thirty minutes. This ooze or seep is located on the reservation map as a "spring".

An official investigator of Indian affairs had his attention directed by a woman missionary to some Papago women of southern Arizona, who were washing white dresses and skirts in

what appeared to be ditch water. "These Papago women," she said, "are the only ones I know who can wash their clothing in muddy water and get good results."

The water, in fact, was seepage from an adjacent *charco* or reservoir built for storing water for livestock. These women, for there were several of them, could have gone to the *charco* for clean water but the water in the reservoir was for the cattle and too precious for families to use for domestic purposes.

Sanitation has become a dominant word in the functions of the Indian Service. It is increasingly realized as one administration succeeds another that there must be strenuous effort for the improvement of Indian health. If the Indian can not learn to practice the ordinary rules of health, his civilization is problematical or at least greatly retarded. It is safe to say that more progress has been made in gaining the Indian's acceptance of a remedy when he is sick than a preventive of disease. Too often the Indian will go from a hospital cured to a home and living conditions that made him sick. Prevention is apparently the word he is slow to understand, which makes it urgently necessary that he should learn the value of sanitation, and to this end greater emphasis is being given to the teaching of personal hygiene.

No influence has cooperated so well with the Government's efforts as the work of the Christian missionaries, and its continuance is of increasing value. The Indian is naturally religious and the teachers of Christianity have found him in the main receptive to the enlightened faith and precepts they offer. There should be no break in the long line of devoted and dauntless workers who have followed the early pioneers. The Government has relied upon them in the past for their civilizing influence and continues to look upon them as a helpful and indispensable adjunct to future activities in this field, which calls for the true spirit of Christianity and brotherly love in those who would cultivate it.

# Sociological Experiment Among Arapahoe Indians

## Industrial Winter Village a New Feature—Will Benefit Older Members of the Tribe

By the Ven. Royal H. Balcom

Archdeacon of Wyoming and Warden of St. Michael's Mission

ST. MICHAEL'S MISSION to the Arapaho is felt by many to be no longer an experiment. Less than ten years ago it was established on somewhat unconventional lines. Its work has already attracted the attention of social workers throughout the land; it has received favorable comment from many connected with the Indian Service. It makes today a stronger appeal to its Indian charges than in the days when it presented itself with the force of a new thing.

Work with Indians has always been accounted difficult. Discouragements have been numerous. There has been so much reversion to type that many have believed effort among the Indians not worth while. It is a fine thing to do one's best and leave the results with God, but all of us have a desire to see some results following a lifetime of effort.

These native Americans, living in the midst of an alien civilization, have not achieved results commensurate with the effort expended upon them. But it is somewhat childish to account men of no value simply because they do not

respond to our attempts to improve them. Perhaps our methods of approach are wrong. Possibly our psychology is so different from that of the American Indian that the average uplifter has with him almost no point of contact.

New workers at St. Michael's are taught that it is not desired to make a white man out of the Arapahoe. The first step in his education is to make him a good Arapahoe. Ideas and ideals which have been evolved through centuries of the white man's civilization have at the present time no meaning for the Indian. Study must be made of racial tendencies; constant effort must be put forth to find points of contact. The whole desire is to lead rather than to

drive. Sympathy rather than criticism is the one thing needful.

The American Indian has much in common with other primitive races. For years we have approached him as if he had the background of the white man's civilization. And when we have failed we have laid the blame at his door. At St. Michael's we are trying to work out new methods of pedagogy

### The Hon. Hubert Work

Secretary of the Interior

Says:

THE splendid and lasting service of the missionaries (among Indians) has been of invaluable aid to Government administration. . . . Today the missionary is one of the principal formative agencies dedicated to the welfare of the remaining "First Americans". . . . No influence has cooperated so well with the Government's efforts as the work of the Christian missionaries, and its continuance is of increasing value.

## THE SPIRIT OF MISSIONS

in dealing with primitive people. The field is new. Research along this line is full of promise.

St. Michael's Mission was founded in 1912 at the junction of the roads crossing the Wind River Reservation, north, south, east and west. Our responsibility for undertaking this task reverts to the presidency of General Grant, who committed to the Episcopal Church the religious training of both the Shoshone and Arapahoe Indians upon the Wind River Reservation. For thirty-three years the evangelistic and academic methods as they were developed by that apostle to the Indians, Bishop Whipple, and by his illustrious successor, Bishop Hare, were alone pursued upon this Wind River Reservation. Excellent results were noticeable in the children while they attended the schools, but within a brief time most were reverting to type.

St. Michael's School cares for about eighty Arapahoe boys and girls. On a farm of three hundred and fifty acres one finds an unusual opportunity for education in animal husbandry and crop culture. There are a dairy and an experimental farm for chickens. Hogs and sheep are cared for by the boys themselves. Splendidly equipped shops provide for instruction in practical handicraft. There is a trading store where the children receive instruction in buying. There is a trachoma clinic, in charge of a trained nurse, which helped to reduce trachoma among the children of the school last year nearly fifty per cent.

The school life is very little like that of the ordinary institution. The girls live in separate houses, a dozen of them in each house. They are of different ages, in order that the life of the family may be developed. A housemother, whose sole duty is to care for them when they are not in school, gives them instruction in the arts of housekeeping and strives for the development of their character. Life here is informal and natural. In the school rooms the grades are carried on up to the tenth.

But, after all, the problem of the Indian, as Bishop Thomas has so wisely pointed out, is not the school, but what envelops and follows the school. The Church in Wyoming has addressed herself to the task of furnishing a background among the older people of the tribe with which she deals as well as for the youth. If the experience of the last fifty years has taught us anything, this much is certain: No race of primitive people can be elevated through the education of the young alone. So St. Michael's is establishing an Industrial Winter Village to which the older people of the tribe can be brought and trained in new ways of living. Its beginnings will be small. Only a few chosen families will at the first be asked to join in this venture. Comfortable homes will be provided and various industries encouraged so that idle time may be made productive. No attempts at pauperization will be made. The Arapahoes will pay for all that they receive. And in this effort for the education of the older members of the tribe we shall be creating a new environment into which the children of our school will go when their school days are over.

This village has been already begun. Shops will be built in the village and tools provided for each trade or craft represented by the craftsmen among the Arapahoes. A "council" house will be built, in which the tribe may gather for discussion.

If the Arapahoe lived on his own allotment and in his own home the year round this Industrial Winter Village would not be necessary. But as on most of his allotments he finds no water in winter it becomes necessary for him during that season to live along the river, for the most part in temporary dwellings. Tents with the temperature at forty degrees below zero are not comfortable dwellings.

This new sociological experiment on the part of St. Michael's Mission seems to hold a solution for many difficult problems in Indian work.

Lessons  
It  
Teaches



Needs  
It  
Stresses

*By Dorothy Canfield Fisher*

MY heart leaps up to think of the lesson we can learn from the Church Mission of Help, the lesson we so sorely need to make our own—that the girl headed straight for evil is going there because she has not had the moral and spiritual and physical and intellectual food she needed.

When we see a child with uncomely, misshapen, bowed legs we recognize that he has not been given proper food, and that if he is taken in hand now, at once, there is still hope for him because he has not passed the formative period. We no longer say, "Oh what an unpleasant looking child! Our children are not like that." We know at once (because doctors and trained nurses have for a generation been hammering the idea into our heads) that the child is misshapen because he has not been getting the right food to make bones; and we think instinctively, "I must speak to the district nurse about that case, and see if she can't help him before it is too late and he has passed the period of growth." We no longer yield to our natural first impulse to deal with misshapen children, by the good old-fashioned method of disapproving of them and letting it go at that.

But do we have such sane, prompt impulse to help when we see a fifteen-year-old girl, flaunting, and noisy and ill-bred, her young eyes bold and roving, her young body exposed in a caricature of evening dress, her young face stained with cosmetics, tottering into a dance hall on foolish, high heeled slippers? No, you know what we think when we see her, how instant and Pharisaical is our disapproval, how far from remorse we are for any share we may have had in bringing her into that

state, how definitely lost we consider her, how complacent and satisfied is our feeling, "O, our girls are not like that!"

We need the trained workers of the Church Mission of Help, with their experienced acceptance of the facts of their work as natural phenomena to be handled and managed according to laws about as well known as those regulating physical health. Such quiet acceptance is in marked contrast to our own alarmed, disgusted panic, when chance brings us into contact with those facts. We need them to tell us that the girl has been starved just as much as the rickety child with his strengthless bones. The second part of the lesson we need to learn is that we have had our full share in starving her. We feel our physical responsibility for not materially starving the children of our community, and show it by supporting the Red Cross and District Nurses, the splendid workers of those organizations helping us to do our part towards the bodily health of younger children.

But what good is it to the community to make sure that the baby girl's milk bottles are clean and filled with pure milk, if, when she enters adolescence, the community watches, with an aloof and disapproving stare, her poor, foolish, often very dangerous efforts to keep from starving in another way, her struggle to get what we all want out of life, cheer and companionship and fun and admiration and congenial occupation and a good mate.

That is what we all want, isn't it, and it is harmless. But that is all that is wanted by any of these "troublesome" girls, for the cases of genuine

## THE SPIRIT OF MISSIONS

moral depravity are so rare as not to be taken into account at all. The girls are starving for what they need, what we all need, and with what strength they have they struggle to get it, taking for it the poor poisonous substitutes which are all we put in their reach, just as shipwrecked and starving people eat clay and bark rather than nothing at all.

We need tragically the Church Mission of Help to keep telling us that it is we, ourselves, who are starving adolescent girls into vice or wrongdoing; and after they have shamed us into contrition, to tell us how to make amends by providing the right food for them. And nobody can tell us that who is not experienced and trained in knowing how.

In a well-known passage, Ruskin stated first the old aphorism that cruelty and indifference are nearly always merely other names for lack of imagination. And then in his vivid way he proceeded to show it. He described a dinner-party, as luxurious and magnificent as he could imagine it, the table surrounded by the most complete worldlings, people deadened to all right feeling by luxury and self-indulgence, utterly calloused to the sufferings of others, willing to enjoy while others grieved, bent on nothing but their own pleasure.

If, says Ruskin, some power could suddenly transfer to the beautiful room, beside those easeful roisterers, actually transfer in the flesh, a tenth part of the misery of the city about them; if the broken-hearted weeping in despair could be set down there, if the incurably sick poor could be laid there on their miserable mattresses, if the neglected, ill-fed children could stand there beside all that superfluity, if the drunken men, striking their wretched wives, if the starving aged poor stood there, their hollow eyes fixed on the feasters . . . there is not one human being alive, who would not be moved to pity, to the horrified and contrite impulse to help. And yet there they are, all the time, only a few feet away, with

only a wall or two of brick and stone between the sufferers and the fortunate ones.

We are not, Heaven knows, we ordinary, well-behaved "good American citizens", roisterers nor feasters, but most of us are very fortunate. We are safe in our comfortable, quiet homes, with our well-fed, well-protected children about us, with our books and our pleasant, healthful interests, and our secure, forward look into the future, sure that we shall find there, as we always have, what will make life tolerable and often very delightful. High and dense around us arise the walls of our lack of imagination, which results in our indifference, in our incredible neglect of the girls whom the Church Mission of Help wishes to help. They are our own girls, our sisters, our daughters, our own kin in the spirit, starving and wandering and wavering, and we never raise a hand to help them till it is too late . . . and then we blame them, all the time. We need the Church Mission of Help to do what Ruskin conceived, to break down those walls and to bring there, close to us, inside the charmed circle of our respectable security, the knowledge of the existence of these girls, so that we can never forget them again.

There are many, many ways the C. M. H. can use to arouse us to this. There is the plain, low, materialistic appeal to our instinct for self-preservation. We have all seen and many of us experienced the trouble and care and sorrow which can be caused in a community by a girl who, not properly guided, goes wrong. She is, (let the Church Mission of Help remind us sharply, and sting even our selfishness into alarm) she is just as dangerous to our own boys as to herself. With every such wavering girl, turned back towards healthful activities and decent hopes, there turns back to those good elements in life, a whole circle of young people who would have been influenced by her. When we put out a hand to lead her back from the edge of the precipice, we lead with her a whole in-

## HOLY TRINITY CATHEDRAL, TOKYO

visible company who would have gone over the edge with her. It is not "such girls" or "wayward girls" whom we will be helping. It is our own girls and boys as well. This is not the highest argument, but it is valid.

There is another, on an even lower basis of materialistic consideration, and startlingly vivid to people who think of it for the first time, and this is the appeal to our pocket-books—for pre-reform school aid for girls is ever so much cheaper, even in cash, than letting them drift to complete shipwreck, and then trying to make something out of the drift-wood. Moral health is like physical health, it is more easily kept,

than won back after it is lost. Simpler, easier methods serve to keep girls safe, and happy, and normal, than will serve to help them climb back the steep, steep road to rehabilitation. It does not take much to keep little children in health: . . . enough good food, enough good air, plenty of harmless occupation. But it takes the wisest doctors to get them back into health. And so with our girls.

And then, what one hopes most of all from the Church Mission of Help is the highest appeal of all, the age-old, ever-new, unanswerable, heart searching appeal for help for those who need help, in the name of Jesus Christ!

## Holy Trinity Cathedral, Tokyo, Eagerly Awaits Its New Building

Congregations Must Stand to Pray—No Room to Kneel

### Good News for Tokyo

The work of a committee of the Woman's Auxiliary in the Diocese of New York supplemented by other gifts, has made it possible for the Japan Building Committee of the National Council to authorize the erection of a new Holy Trinity Cathedral, Tokyo, as soon as the necessary plans can be prepared.

**F**OR many years Holy Trinity Cathedral in the Tsukiji section of Tokyo was used jointly by Japanese and American congregations, worshipping at different hours and each in its own language. That meant six services for Sunday besides at least two services each week-day for the students of St. Paul's and St. Margaret's Schools. The earthquake and fire of September 1, 1923, left nothing but ruins of the church. Since then, the two congregations have been worshipping in a small chapel attached to Bishop McKim's temporary residence.

Both Japanese and American congregations

are eagerly awaiting the result of Japan Reconstruction efforts and are hoping for word that construction may soon begin upon the new church building. Meanwhile, they are doing their best to take a large share in the \$50,000 building fund for the new church.

Reverend N. S. Binsted, the minister in charge of the American congregation, reports that on Easter Day, the little chapel was so uncomfortably crowded that it was practically impossible to kneel during the service. "In spite of our crowded quarters", Mr. Binsted continues, "we had a vested choir and used for the first time, the processional cross given by the three sons of the former Ambassador, Mr. Warren.

"The offering, which was designated for the building fund, amounted to *Yen* 2,228.67. This, I believe, is the largest offering in the history of the church. It shows, I believe, a real desire on the part of the congregation to have a proper church home. Then, too, it is a prophecy that in the near future the congregation will be able to pay the full salary of the chaplain.

# The Missionary Career: Was It Worth While?

*By the Rev. Isaac Dooman*

Retired Missionary to Japan

THE late M. Renan, the celebrated French savant, on perceiving that old age was gradually creeping in and his mental productivity was steadily diminishing, one day said to a visitor: "Were I given a second life, I would do exactly what I have done in the present one."

The present writer also would do exactly the same thing, although in a little different form. He would without the slightest hesitation, choose again a missionary career, backed by a mellowed experience of thirty and six years in the most interesting missionary field of the present world, viz, Japan.

Renan's life labor, spiritually speaking, was quite destructive, and he has not stated his reasons why he would follow again the same course. But the present writer will try to give some of his reasons for pursuing the same career in case a second life was vouchsafed him.

In the first place, because the missionary career is fundamentally a constructive career. Its constructive nature lies in the fact that it is a universal endeavor to bring in harmony amongst widely divided races of mankind. There is no other factor in the world of today so exclusively and ardently devoted to the cause of a permanent and real peace as the broadly-scattered Christian missionary forces. Of course there are other factors also working to compass the same end; such as commerce, education, traveling and other forms of international association. The combined influence of these factors is quite efficient in bringing about some sort of mutual understanding between the contending nations, and in case of emergency acts as a deterrent of the incoming rush for a universal conflict. Nevertheless, none of these operative causes possess the

inherent force of the missionary spirit; for they are all mainly based on the principle of self-interest, and whenever self-interest is thwarted the disharmony becomes rampant. While in the missionary career self-interest is totally submerged in self-sacrifice, and the individual in the universal.

In the second place the missionary field, because of its loneliness, enables the individual to study the world problems, whether spiritual or temporal, from an infinitely broader viewpoint. Thus the environment becomes a great stimulus for development of intellect.

In the third place it is helpful in developing the personal character of the young missionary. A young man surrounded by so many important problems of our mundane existence, and all demanding an immediate solution, is bound to fall back upon his own resources, and eventually develop an independent and self-reliant character. Such countries as China, Japan, India, having well developed civilizations receding into the background of remote antiquity, constitute the best universities to give the final finish to a young man's character and education.

The fourth and the greatest reason is the fact that a foreign field, better than any other spot upon the face of our planet, brushes aside every object intervening between God and ourselves, in order that we may observe the universal panorama of existence in its transcendent completeness, and after surveying it judge for ourselves.

For the above reasons if the gift of a second life were granted me, I would without a moments hesitancy or doubt choose my former missionary career, but of maturer knowledge strive to make it infinitely grander than the first.



TABLET PRESENTED TO BOONE LIBRARY, WUCHANG, ON ITS FIFTEENTH ANNIVERSARY  
 Translation: "To the Directing and Spreading of Civilization." At the left is the name of the donor, Marshal Tuan Chi Sui, Chief Executive of China; at right the name of the Founder, Miss Mary Elizabeth Wood

## Boone Library Gives Thanks

Its Influence Spreads in Ever-Widening Circles—The Chief Executive of China Sends a Tablet—More Books Needed

By Marian DeC. Ward

A GOOD deal has been said lately about the Library Movement in China and its connection with the return of the Boxer Indemnity money, and it would be hard to find a more important subject, whether in its relation to popular education in China or to the contribution which we, as Americans, can make to that great undertaking. But it must not be forgotten that the whole movement grew out of Boone Library. It was the lectures given by the Boone librarians, Mr. Seng and Mr. Hu, in many centers in China that proved to Chinese educators the value of the public library in any modern educational system. The Chinese had libraries, but they had not realized the power contained in them.

The movement is fairly launched now. It has grown from a missionary venture to a national and international force, and should be watched by all who believe in education. But while we follow with interest the growth of our library's big child, we keep in mind

the necessary development of the parent. Beside generous gifts from America, much is being done here in China to make Boone Library a representative institution. Money to enlarge the building was given by the alumni of Boone University and their friends. The memorial to Miss Shipman, "Aunt Margaret," was given by those students to whom she showed her wonderful hospitality while they were studying in the United States. The Sen Memorial Room was given by an alumnus in memory of his father, a banker and merchant, and the books placed there will be on banking, commerce, and kindred subjects.

Then there is "Woodside" the tribute of the alumni to Miss Wood on her twenty-fifth anniversary, and this room will contain books of reference. Is this not a reason why Miss Wood's friends at home should make a special gift of reference books to the library? The room is beautifully furnished with wood-carving; the bookcases, table and

## THE SPIRIT OF MISSIONS

chairs being the work of a local carver, with different designs on each piece.

"Woodside" was not the only tribute presented. A pair of beautiful carved doors, the gift of the present student body of the College, now graces the main entrance to the Library; the furniture for the platform, consisting of desk and chairs even more ornate than those in "Woodside" itself, was given by the students of Boone Middle School and over the platform hang two new tablets, one presented by Tuan Chi Sui, the Chief Executive of China, and the other by Hsiao Yao Lan, the Governor of the Province of Hupeh. These presentations were made on May 16th, when the Library celebrated its fifteenth birthday and Dr. Bostwick, of the St. Louis Public Library, made the address. Dr. Bostwick is in China in the interests of using a part of the Indemnity Fund for Public Libraries in China, and it was a happy combination of circumstances that brought him here for the Library's birthday celebration.

In the meantime the Library continues to do its work faithfully and without the blare of trumpets, and we must not forget that it needs our continued assistance. Many and valuable books have been placed on the shelves since the article in *THE SPIRIT OF MISSIONS* entitled *A Book for Boone*, appeared four or five years ago. Empty spaces no longer challenge one's attention in the same way, but a careful study of the card catalogue reveals gaps in every department which should be filled without delay. There are two types of books which we should have in mind.

The first is the standard sets and such books as do not grow old. The second type of book covers the new ones. Any good publisher's list will give the titles of such books.

To mention only a few, there should be a full list on sociology, psychology and natural sciences, books on animal life, like those by Henri Fabre, books on flowers, stars, geology, etc. Then there should be more of the writings

of Bishop Brent, L. P. Jacks, H. R. L. Sheppard, G. A. Studdert Kennedy, Dean Inge, of great international authors like Dr. Deissmann, and others of similar character. Reference books are, of course, always wanted. A New American Encyclopaedia, the New International, up-to-date, any good dictionaries, dictionaries of synonyms, books on the growth and development of language, etc.

For the special use of the Library School, which is expected to supply librarians for the new public libraries that are to be a feature of the modernized educational system in China, there must be all the best publications on Library Science. These books, with probably very few exceptions, will have to be bought new and given to the library at first hand; but, after all, we do not like to be reminded of the definition of charity, that it is "giving away all the old things we don't want." It brings its own joy if we give away some of the new things we *do* want, and want very much.

Books sent to Boone should be reported to the Church Periodical Club, at 2 West Forty-sixth street, New York, but there is no need to fear sending duplicates, as the traveling libraries, of which twenty-three are on the road all the time, take all the surplus copies. When books have served their purpose they are sold to the students and form the nuclei of personal libraries for them.

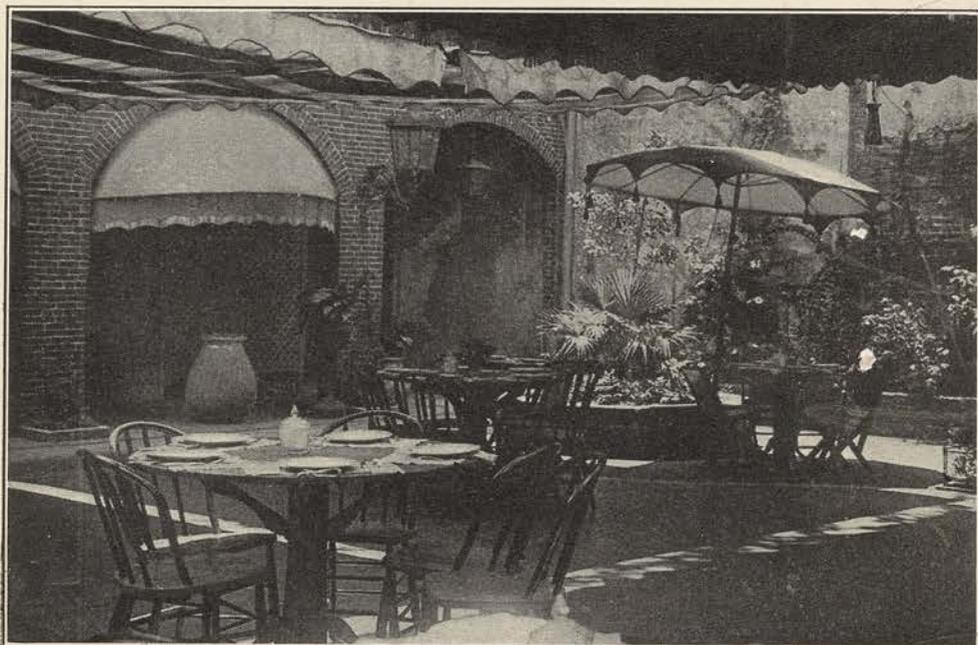
This is but a slight sketch of what is needed at Boone, but it covers a wide circle at this end and ought, surely, to reach a wide circle at home. Is there any person or group whom it does not touch at some point? Let each one so touched make a response according to his ability and the Library will provide a base of supplies adequate to the demands which are increasingly being made upon it; and as Boone Library Gives Thanks for accomplishment and opportunity, shall we not make of our gifts thank-offerings for the Library privileges which we enjoy at home and take so much for granted?

# The Spirit of Missions

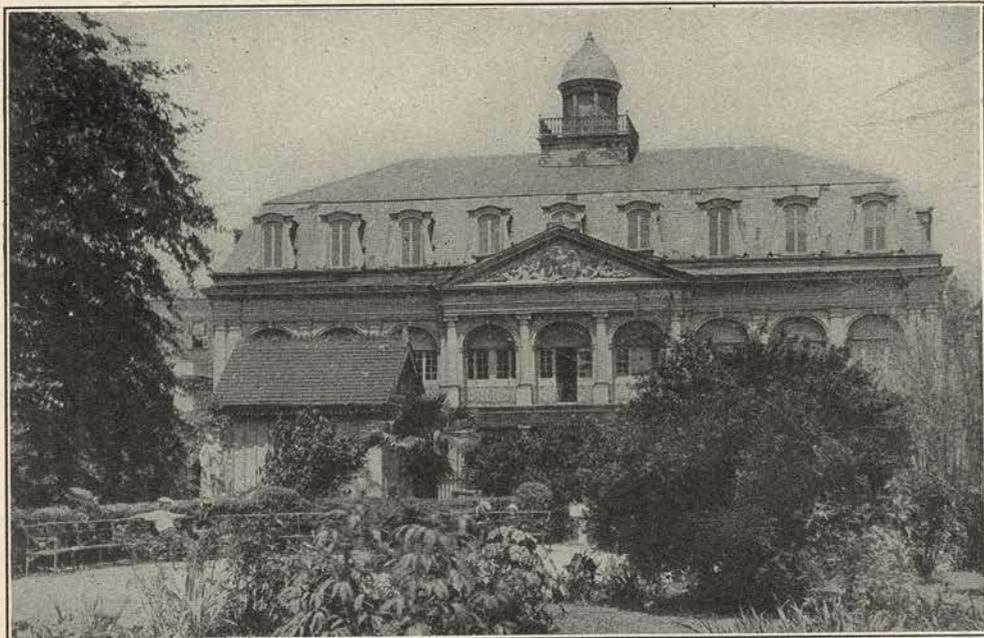
PICTORIAL SECTION



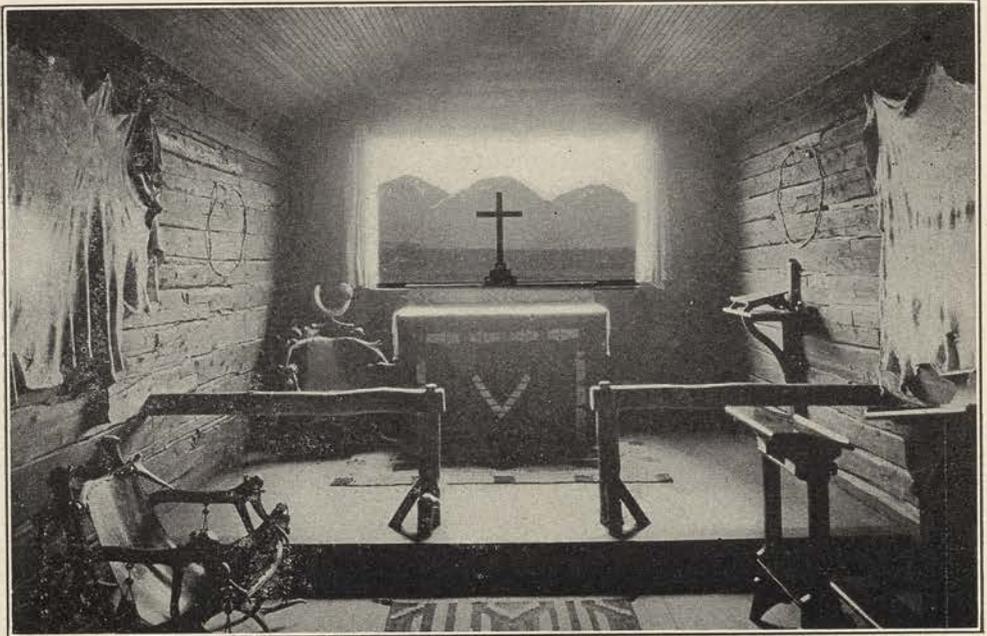
A MOUNTAIN FAMILY AT ST. ANDREW'S MISSION, BLUE RIDGE, VIRGINIA  
*The two boys learned the value of fresh air and sunlight at the mission school and put in the window shown in the picture*



COURTYARD OF THE PATIO ROYAL OF THE VIEUX CARRÉ, NEW ORLEANS  
*The Convention City is famous for its culinary achievements. Even ordinary food would gain in savor if eaten in such surroundings as this*



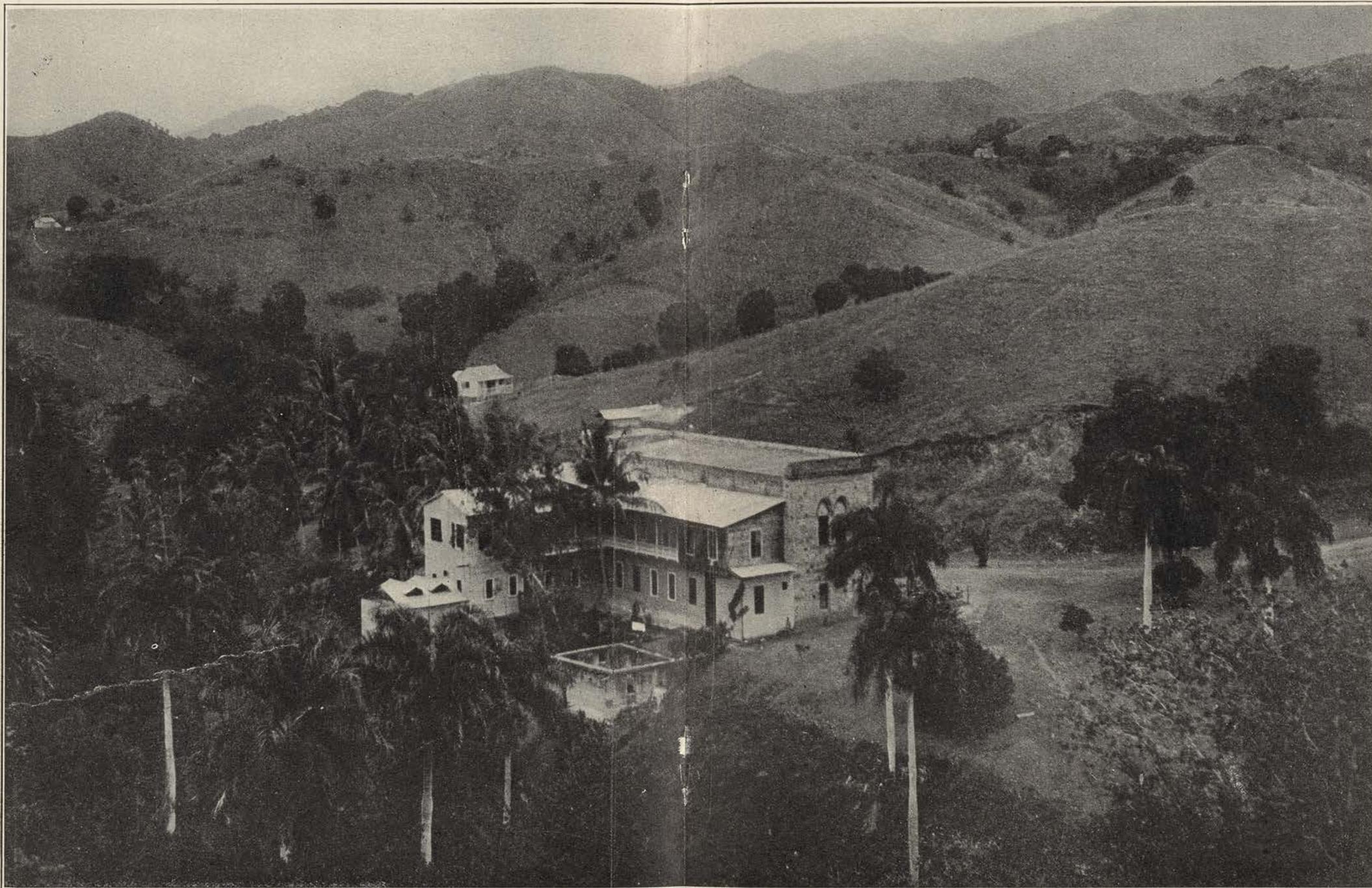
THE CABILDO, ONE OF THE HISTORIC BUILDINGS OF NEW ORLEANS  
*Once the municipal building, it is now a museum. Its chief interest for convention visitors will be that it was here the first service of our Church was held by Philander Chase in 1806*



CHANCEL OF CHAPEL IN ST. MICHAEL'S MISSION, WIND RIVER, WYOMING  
*The heart of this most interesting work among Arapahoe Indians. The view of the distant mountains through the window makes a beautiful reredos*



ST. MICHAEL'S BOYS AT OUR MISSION AMONG THE ARAPAHOES  
*This work at Wind River is under the direction of the Ven. Royal H. Balcom, Warden of St. Michael's Mission, who may be seen at the right of the picture*



CHURCH OF THE ATONEMENT AND MISSION HOUSE AT QUEBRADA LIMON IN THE MOUNTAINS OF PORTO RICO

*The group of buildings shown in this picture is the center of a work which embraces fourteen separate mission stations with two thousand communicants, with schools, a deaconess establishment, a seminary for the training of prospective mission helpers and priests and medical service, every bit of which is the achievement of Bishop and Mrs. Ferrando. Bishop Ferrando has been at work in Porto Rico for over 25 years. For some time he was under the Presbyterian Church but through the influence of our Prayer Book, which had been translated into Spanish, he came into our Church and on March 15, 1923, was consecrated Bishop of Quebrada Limon in the Cathedral of St. John the Divine in New York. Later the House of Bishops elected him Suffragan Bishop of Porto Rico*



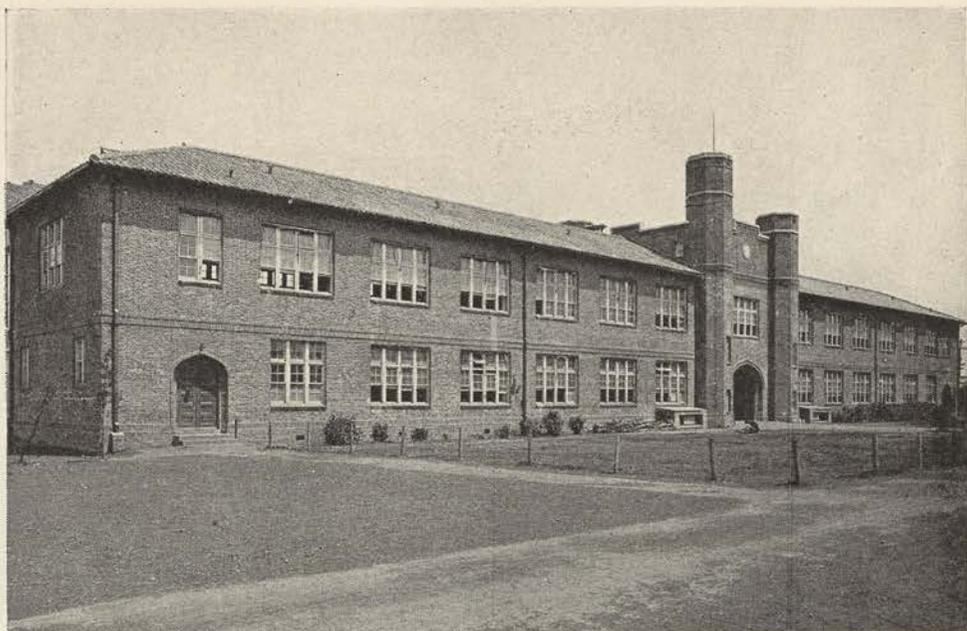
TWO MEMBERS OF THE RELIGIOUS SECT KNOWN AS "JOHN THE BAPTIST PEOPLE"

*One of the most peculiar of the many small religious bodies to be found in the Near East. Little is known about these worshipers of John the Baptist, who have a well-defined organization of their own.*



CITY OF MOSUL FROM THE WALLS OF OLD NINEVEH

*During the occupation of the British army, straight roads were cut through this ancient city in a strange contrast to its narrow and tortuous eastern by-ways*



THE MAIN BUILDING OF ST. PAUL'S COLLEGE, IKEBUKURO, TOKYO

*This picture was taken in May of this year. The damage done by the earthquake has been repaired under the direction of Mr. William Watson*



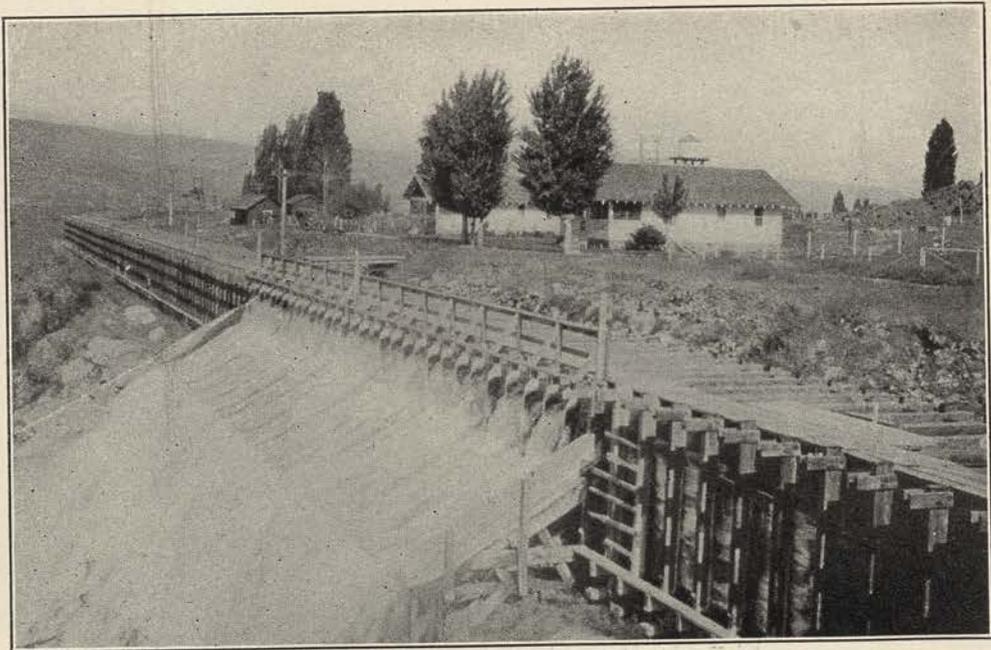
THE LIBRARY OF ST. PAUL'S COLLEGE, IKEBUKURO, TOKYO

*This building has practically a new exterior, as the walls were badly cracked by the earthquake. The first floor contains a students' locker room*



THE MORMON SYNAGOGUE AT MONTPELIER, IDAHO

*Mormonism is the most serious menace the Church has to face in Idaho. Three churches, Baptist, Roman Catholic and our own, have been wiped out of existence in this town*



MAKING THE DESERT TO BLOSSOM LIKE THE ROSE IN IDAHO

*A spillway on one of the irrigation ditches. The discovery of this way of using water has done more for our great West than ever the discovery of gold did*

## Some Nooks and Corners of Idaho

In the Footsteps of Lewis and Clark—An Old Friend of Bishop Tuttle  
Confirmed at Eighty-nine

By the Right Rev. Herbert H. H. Fox, D.D.

Suffragan Bishop of Montana, Bishop in Charge of Idaho

THE only thing that made one confident of at last reaching the habitations of men was a splendid road. It went through the sage brush desert of Southern Idaho. Here and there a great blister of lava rose above the plain, but as far as the eye could reach were sagebrush and greasewood. Every once in a while a jack rabbit would dart across the road, the only living thing we saw. "We" means the Rev. W. R. R. Simmons, an Idaho missionary, and myself, the Bishop in Charge during the absence of Bishop Touret.

We came to the edge of the gorge of the Snake River, so named because of its winding course. Rising in Shoshone Lake in Yellowstone Park, it makes an effort to get into Nevada, but failing in that it turns back north and finally joins the Columbia River at Pasco, Washington. We snaked down the wall of the canyon finally reaching the river which we crossed on an excellent bridge. Climbing the opposite ridge we came again into sagebrush desert. Finally the valley of the Bruneau River came into view. Here and there clumps of Lombardy poplars gave distinction to the valley whose green meadows

were a striking contrast to the desert sage.

The road brought us to the village of Bruneau. We have a church here and a band of loyal, devoted church people. The missionary, the Rev. Mr. Simmons, left me at the church and drove on ten miles in order to bring some people in who had no means of getting there. A number of families drove ten or twelve miles to attend the service.

At 11 o'clock the service began with hymns played by the missionary. He then presented a confirmation class of

ten after which followed the Holy Communion service. It was a pleasure to find the church building neat and clean within. Outside it needs a coat of paint very badly. It will cost about \$133 to do it, but it ought to be done and the congregation are unable to do it themselves.

After dinner the missionary drove me some miles into the sagebrush to a ranch where a young man was making a successful fight against tuberculosis. We had prayers for him.

From there we retraced our steps to Bruneau and then drove ten miles up the Bruneau valley, where we held service in a school house.



THE RIGHT REV. H. H. H. FOX, D.D.  
Suffragan Bishop of Montana  
Bishop in Charge of Idaho

## THE SPIRIT OF MISSIONS

Our congregation came, some on horseback, some in automobiles, some walking from ranches all about. Near the schoolhouse is Hot Spring Post Office, so called because of hot springs that come boiling out of the ground. We stayed the night in the homes of ranch men. After the service I had the pleasure of listening over the radio to two sermons by other preachers, one in Los Angeles and the other in San Francisco. Thirty years ago these people were a long day's journey from the nearest railroad and half a day's journey from the nearest post office, where mail came perhaps once a week. Now they have rural free delivery of mail three times a week, automobiles that will get them to the railroad in two or three hours and the radio that brings the latest news every evening, besides concerts and entertainments of every sort. Soon they are promised moving pictures by radio.

A few days later my journeyings took me into the mountains of what is called the Bois  Basin. Over 30,000 people were prospecting every draw and every canyon for gold or were placer mining claims where gold was

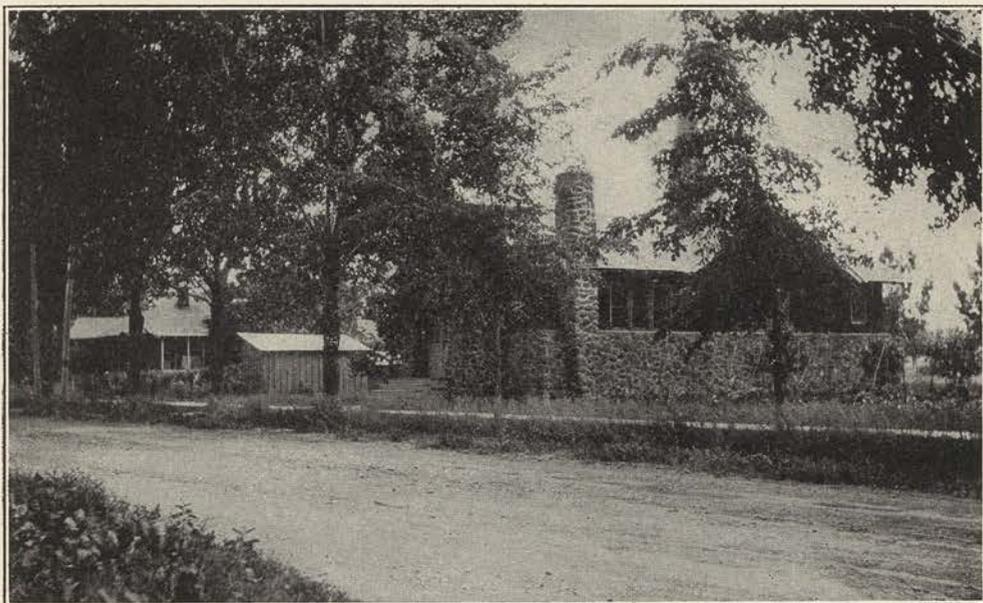
known to be. Bishop Tuttle visited Idaho City and Placerville in the early 70's. Now I suppose there are not 2,000 people in the whole region. We have a church in Placerville, the only one in the county. The other religious bodies have agreed to leave the work wholly to us.

This spring we put a missionary in the field and furnished him with a Ford machine. It is the only way he can get about expeditiously. Horseback would be too slow. From Placerville he goes to schoolhouses and halls in hamlets about the Basin organizing Sunday Schools and holding services. The Bishop's visit was to Placerville. Last November I confirmed a class of eight and was told that I was the first Bishop to visit them in eight years. On this visit I confirmed six more, one of whom was a woman eighty-nine years old who had lived there almost continuously since 1859. She, of course, remembered Bishop Tuttle and, with her husband, who had died just a week before at the age of ninety-two, had been his helper in the early days. Her children had been confirmed by Bishop Tuttle but she had not taken the step



ST. ANDREW'S CHURCH AND RECTORY, MONTPELIER, IDAHO  
*Mormonism has closed this church as well as the Presbyterian and Roman Catholic churches in the same town*

## SOME NOOKS AND CORNERS IN IDAHO



TRINITY CHURCH AND RECTORY AT GOODING, IDAHO

*This church is in charge of the Rev. W. R. R. Simmons, who also visits the missions at Bliss, Bruneau, Hagerman, Ketchum and Lava Hot Springs*

until she was eighty-nine years old. They were all happy to have Mr. Wood, the missionary, reside in their town and he seemed to be winning their loyalty and devotion to the church.

The Sunday following I was in Salmon City. It is at the junction of the Lemhi and Salmon Rivers. It was here that Lewis and Clark had hoped to build boats and float down the Salmon River to the Snake and thence to the Columbia on their journey to the Pacific Ocean in 1806. It is near the birthplace of Sacajawea, the Indian girl who acted as their guide up the Missouri and over the Divide. When they arrived at what is now Salmon City, the Indians told them that they could not go down the river because of the bad rapids. So they were compelled to buy horses instead and again climb another divide to reach what is now the Clearwater River and so reach the Snake.

We have a beautiful little church here and a group of faithful communicants. Many years ago when the Lem-

hi Indians were on a reservation near Salmon City the Church had an active and promising mission among them. Then the Government moved the Indians to another reservation and our church and rectory and school stand at Lemhi unused. A store and post office are all that remain at Lemhi. There is no other town near enough so that the missionary at Salmon City can get to it. He ministers, therefore, to Salmon City only, where he is a leader in all manner of public doings. The Rev. Mr. Vincent is beloved and respected by all. It was a pleasure to find that the Church was ministering in such a fine way in these out-of-the-way places.

**R**EAR ADMIRAL PHELPS, of the Yangtze Patrol Force, recently wrote to Bishop Huntington of the diocese of Anking, China, saying, "One thing I shall take home with me—the firm conviction that only Christianity and education will change the mentality of the Chinese. That I shall preach."



THE CONGREGATION, WORKERS AND SCHOOLS OF GRACE CHURCH, ANKING, GATHERED TO SAY "GOOD-BYE"  
*This occasion was a farewell reception given to Bishop Huntington, the Rev. Edmund J. Lee and Mrs. Lee on their departure for the United States, May, 1925.*

# Introducing Grace Church, Anking

Insufficient Accommodations Only Hinder Growth—Congregations Could Be Doubled if There Were Room—No Anti-Missionary Spirit Here

By the Rev. Edmund J. Lee

For Twenty-five Years Missionary in China

THIS is a time when the eyes of the world are focused on China because of the recent disturbances there, and the question naturally arises whether missionary work there can still carry on or if our missionaries will have to be withdrawn and most of our institutions closed.

The demonstrations have been made against foreign governments, the immediate occasion being the unfortunate incident during the strike of Chinese operatives in Japanese mills in Shanghai on May 30th, when the police fired on what was apparently an unarmed, though menacing, crowd of students, killing a number and wounding many more. This incident aroused intense indignation throughout China and has been used by political leaders to inflame the public against what they consider to be the injustice with which, in general, China has been treated by foreign nations, leading to a demand that the treaties with Western nations be revised on a basis more equitable and more compatible with national self-respect.

It is true that there was a definite anti-Christian movement before the present disturbance broke out. This, however, was limited to a small group largely composed of students in the Government schools and apparently met with scant sympathy from the people in

general, so far as the writer can judge.

The writer has just returned from China and is able to state quite definitely that in twenty-three years' connection with the China mission he has not known a time when the Christian preacher had readier access to all classes of the people than this last year, or a time when his message was received with greater courtesy and friendliness by the people.

Of course, there is a possibility that the present movement may extend to all foreigners and all activities with which foreigners are connected. This possibility should not, however, affect our actions at present. It is also true that the missionary phase of the development of the Church in China will soon be over. Every year makes the Church there better able to

carry on alone. The missionary is still, however, greatly needed and will be able to make during these final years a contribution of such importance that it will be the part of far-seeing wisdom, while not extending greatly, to strengthen the existing work in all necessary ways.

The truth is that it would be hard to exaggerate the importance of these closing years. We are now putting the capstone on our century of work, giving it a final impress. The work is more delicate and difficult than it was. We cannot roughhew it with any pros-



THE PRESENT BUILDING OF GRACE CHURCH, ANKING

*It is marvelous that so great a work can be done from so small a center*

## THE SPIRIT OF MISSIONS

pect of success. But there is a challenge in the difficulty, and faithful work done in a self-effacing spirit was never able to win larger fruitage or bring a greater reward. The situation is not different from that some years back when a distinguished missionary said: "The situation is serious; at any time we may have to stop work and leave the country, but for the present we can say that we have never had such an opportunity in our lives—so full steam ahead!"

It is in this spirit that I would introduce to the readers of *THE SPIRIT OF MISSIONS* a work that has, I think, never before been presented in its pages. This is the work of Grace Church in the city and diocese of Anking.

Those who are familiar with the development of our Anking work will remember that it is done from two centers or compounds. On the smaller and older compound near the south gate of the city is the Cathedral of the Holy Saviour and the Cathedral School. At the northeast corner of the city is the other compound where are located Saint James' Hospital, St. Paul's High School and St. Agnes' School. Grace Church is outside of but quite near to this compound and was established to take advantage of the evangelistic opportunity which was offered by the presence of these institutions in this locality. In all of our mission institutions there are, of course, the Christian employes who should be cared for and directed in Christian life and service. There are also the non-Christians who should be influenced and brought into the fellowship of the Church. The Cathedral was too far away to do this effectively so Grace Church was established to meet this need as well as to evangelize this general locality.

When the work at Grace was begun twelve years ago this neighborhood was one of the poorest in the city, consisting largely of hovels and market gardens. Since then, however, its character has completely changed. It has

become an important educational center. There are four large Government Schools within a few minutes' walk of our door. These schools are a definite part of our field of activities. Furthermore, the market gardens are being replaced by handsome dwelling houses and the locality bids fair to become the best residential section of Anking. This change in the neighborhood has been reflected in our new converts. While formerly they were for the most part laborers and artisans now we have many students and not infrequently people of influence and position.

There are two institutions so closely connected with Grace Church that no account of it would be complete that did not tell of them. The first of these, St. James' Hospital, needs no introduction as it is one of the best known institutions of the China Mission. By way of refreshing memory, however, let me say that this hospital has eight doctors, twelve graduate and fifty student nurses and treats every year in wards and clinic some forty thousand cases drawn from an area the size of the state of Connecticut in which there is no other hospital that deserves the name.

The relation of St. James to Grace Church is: first, that Grace Church is the church of the hospital staff. Some thirty doctors, nurses and other employes are members of our congregation and the hospital uniforms are a conspicuous sight at our church services.

A second relationship is that the evangelistic work of the hospital is done by the staff of Grace Church. This includes daily preaching and distribution of literature at the clinics and closer bedside work with the patients of the wards. When patients leave the hospital the effort is made to follow them up wherever possible and get them attached to some church or mission.

This suggests the third relation of the hospital to the church, for wherever the patients are near enough we try to get them connected with Grace Church. The result has been that there

## INTRODUCING GRACE CHURCH, ANKING



THE CLERGY AND VESTRY OF GRACE CHURCH, ANKING

*It will be noticed that there are two women among them. Of the men, two are government officials and one is a doctor in St. James' Hospital*

are a considerable number of ex-patients in our congregation and a service at Grace suggests the words of the Gospel where it is stated that the lame and the blind came to Christ in the Temple and were healed.

The other institution closely connected with Grace Church is the industrial work known as the Anking Colored Cross Stitch. It began some years ago in a small way to solve the personal problem of a few poor women in the neighborhood, and has grown until now women and girls are connected with it. The number is rigorously limited and there is a large waiting list.

This work is notable from the character of its product and its conspicuous success as a business enterprise. It is even more interesting as a social and industrial experiment. We must, however, reserve for a future article an account of the Cross Stitch work itself. We are here only concerned with its relationship to Grace Church.

This relationship is, of course, not organic and is simply that Grace Church is the church of the Cross Stitch women. All the staff and a large percentage of the workers are members of the

Grace congregation. The Cross Stitch women constitute about one-third of the congregation at our regular services and there is sure to be a large representation of them in our classes of inquirers and among the candidates for Baptism and Confirmation.

Furthermore, the children of the Cross Stitch women are educated in the Grace Church schools. There are nearly one hundred of these children. The management of the industry pays full value for this work and has in addition provided the buildings occupied by the lower school which are the only modern and satisfactory school rooms in our school equipment.

This brings us to the educational side of our Grace Church work. Our schools run from kindergarten through the grammar school grades, ending with one year of the lower high school. Our school children number some 230. Schools are apt to hamper the life of a congregation and prove a serious handicap. We prevent this by having entirely separate services for the children. The school provides a large field for evangelistic effort in itself while through the children we have access to many homes in the neighborhood. In the lower

school boys and girls are taught together and attend in almost equal numbers. This has been a novel experiment for our part of China, but it has been quite successful. The lower school is taught by young women while men are teachers in the upper school. We find women teachers better for the smaller children. In addition the lower school has the advantage of the highly efficient supervision of Miss Margaret Monteiro, who has been in the United States for the past year and whom some of the readers of this article will have met personally.

Special mention should be made of the highest grade in our school. It was added two years ago to meet the needs of the graduates from our outstation schools who have not the money to pursue their education in one of the higher schools of the mission where much of the teaching is in English. We have sixteen of these schools in our Anking outstations. The outstation graduates whose records are highest come to us for a year and are then chosen by competitive examination to enter the Central China Teachers' College, the Catechetical School in Hankow and the Nurses' School of St. James' Hospital, Anking. We thus serve as a feeder for these important schools.

Details of work and organization are apt to be prosy. It is personalities that are really interesting. I wish it were possible to introduce to the readers of THE SPIRIT OF MISSIONS some of the group of energetic men and women that make up our staff of workers, paid and voluntary, at Grace Church. I have spoken of Miss Monteiro above but have not said half enough about her. She is in charge of the women's work of the parish. She exemplifies to an unusual degree the spirit essential to fruitful work under present conditions in China. This spirit added to her fine equipment makes her one of the most valuable workers in the mission. Her Chinese colleague in the women's work, Miss Sen, is equally fine in her way. She has been with us only a year,

but has already "won her spurs" as a devoted and effective worker.

For the men workers our first mention must be the Rev. Mr. Den, our Chinese clergyman. He is a member of an influential, official family. He was formerly a Catechist and worked through the three Catechist grades to the ministry.

Our two catechists, Mr. Tseng and Mr. Yang, are both valuable men. Mr. Tseng is not intellectual and was unable to graduate from the Catechetical School. When we tried him in actual work, however, we found him much above the average. He has good judgment, energy and enthusiasm, with a contagious case of Christianity that gets across to other people. Mr. Yang is one of our own Grace Church boys.

It will be necessary to pass over our ten school teachers though they are well worthy of individual mention. I cannot forbear, however, mentioning three of our vestry. First, old Mr. Fang, an ex-official and a fine Chinese scholar, who in season and out of season talks Christianity to all of his many friends of non-Christian days and is a great stimulus and encouragement to us all. The other two are Dr. Sen, of St. James' Hospital, and Mr. Hsiang, an official in one of the Government Law Courts, who are both of the finest type of Christian laymen.

Again I must remind myself of the exigencies of space and time and bring this article to a close. Enough, I hope, has been said to show that Grace Church is a vigorous growing work, making a valuable contribution and with large possibilities of development. It is, however, just in this matter of development that we are now facing serious difficulty. Our church building was built twelve years ago in the day of small things. It has since been enlarged but even now can only seat comfortably some 250. There is no further possibility of enlargement as the adjoining land cannot be secured. The school children fill the church almost to the limit at the daily services while

## INTRODUCING GRACE CHURCH, ANKING



IN THE COURTYARD OF GRACE CHURCH COMPOUND

*The Rev. Edmund J. Lee stands at the left of some of the older scholars of Grace Church Schools*

on Sunday at the general congregational service, which the school children do not attend, again and again we have to fill the aisle with chairs. During a recent series of services for the Christians of the city we were even obliged to fill the choir and vestry room.

There is every indication that our present steady growth will continue. Our last confirmation class, presented six weeks ago, was the largest Bishop Huntington has confirmed in the thirteen years of his episcopate. There is, however, not room in our present church building to meet the present needs of our congregation much less provide for future growth. A new church and land on which to build are immediate and pressing needs.

This, then, is the appeal which Grace Church, Anking, makes to the friends of the China Mission. It is our first appeal. We have waited to make it until we could claim for it the endorsement of the Church. Among the "Priorities" for 1925 will be found \$10,000 for land and buildings at Grace Church, Anking. This, with what the congregation can itself provide, will suffice. We are planning a building of Chinese design, seating 500, and as inexpensive

as is consistent with reasonable durability. This building, as we plan it, should last a good fifty years. Of course, we could double the cost and have it last a hundred or so, but we believe in leaving something for the Church of 1975 to do. Of course, it will be understood that all gifts to this object will be counted on the priority quota of the parish that makes them.

In making this request I am taking the liberty of expressing the earnest hope that it may be possible for us to secure this fund without the necessity of an exhausting and time-consuming personal canvass. I have just arrived from China after five years' service there and have a plan for the next six months which will, I believe, both further the missionary cause here and at the same time equip me for better service on my return. My previous furloughs during the twenty-three years of my connection with the China mission have been to a large extent nightmares of money raising, very little of which has been for my own immediate work. If this fund for my own work can be secured more easily and release me for other things I shall be most grateful.



THE WORKERS AND SOME OF THE BABIES AT THE KYOTO DAY NURSERY  
*Dressed in their best they are awaiting with bated breath the arrival of the visit from the representative of the Royal Family*

## A Royal Visit to the "Baby House" in Kyoto

Our Day Nursery Has the Honor of Entertaining a Representative of the Royal Family of Japan

*By Margaret H. Paine*

Teacher in St. Agnes' School, Kyoto

**S**UNDAY, May Seventeenth, nineteen twenty-five! This is a Red Letter Day in the history of the "Baby House" (Kyoto Day Nursery) for we have had the honor of entertaining the Crown Prince's own representative as a guest and inspector of our work for babies in Kyoto.

In America this may not be fully appreciated in all the significance and deep interest it carries for the Japanese. But we have indeed passed a mile stone and are riding on the crest of the wave of success and fulfillment.

Here in Japan there are two perspectives on this visit. That of the Japanese, who thrill to the significance of such royal interest, knowing that it brings interest and help from many channels which were closed to the "Baby House" before, and that, also, of

the missionary who lives in Japan, waiting for social service in Japan to open to the Christian influence. This perspective centers on the royal recognition of Christian effort in this work. So the missionary thrills to an awakening of a wider spread interest in a Christian demonstration of work which springs essentially from the Christ idea. He holds his breath, however, for today a Buddhist Day Nursery as well as a Christian one has been visited. Will this representative of royalty see the spirit of love and helpfulness that springs from the Christian faith behind our work, which can be nothing but form where Christian love is lacking?

But how were we visited? True to Japanese form, you may be sure, for there are certain rigid customs in con-

## A ROYAL VISIT TO THE "BABY HOUSE"

nection with the Japanese royal family which must be observed.

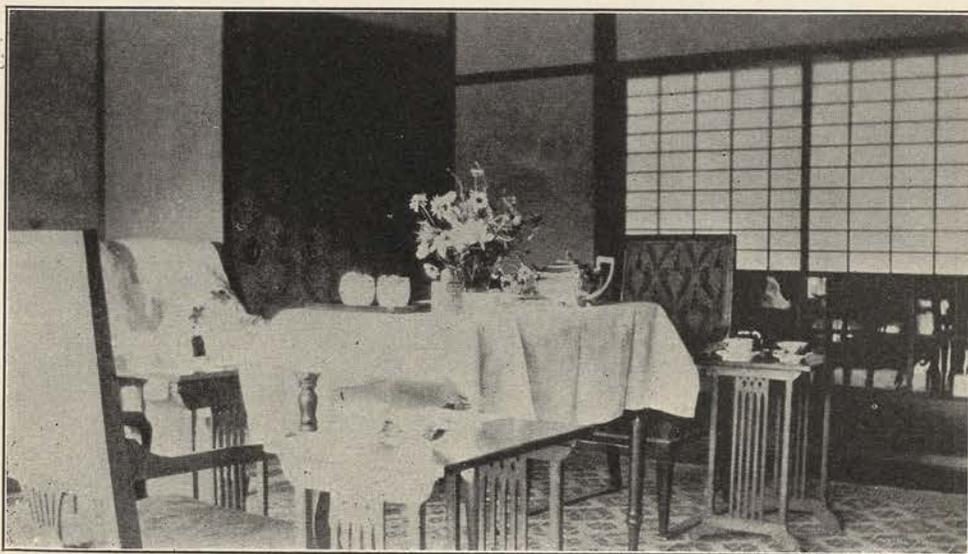
It was no small matter. First, the representative of the *Fucho* (City Department) came to get particulars and compare our work with that of other institutions. Two weeks ago we were informed that we were one of two favored ones in Kyoto. Great excitement! Such detailed reports, such inspections by the City Department, such great consultation, such careful preparation of the enlarged photographs of the life of the "Baby House," to be presented on the great day.

Then an interesting visit from the Governor of this district, who had done social service work in Tokyo before his recent appointment as Governor. He made a real visit to the "Babies." He made no remarks about our inadequate fence that surrounds the garden—which neither keeps out the neighbors' chickens nor his garbage. He said nothing about the new doors which our Japanese friends thought so important to the building. But he *did* ask about Shiro Chan's bad color—were we giving him special food? About Miyo Chan's (the new baby) terrible skin

trouble—did we think it safe to leave her with the other babies? About Sadako Chan's poor little rickety legs—did we have the opportunity to give her special food? The missionary's heart swelled with joy, for in this man's attitude was a real appreciation of the needs of the children. To many Japanese, surface needs, the doors, the fence, the looks of the house, loom in too large importance, and they forget the real reason for their social service—the welfare of the human being.

Comes the last visit of the *Fucho* man who showed us just how the new muslin must be laid on each floor upon which His Highness would tread; how the room should be arranged where tea would be served; where we each ought to stand to greet the guest; the size and shape of the chairs upon which the guest and his two attendants would sit, the direction they must face while taking their tea—one could hardly believe there was so much to consider.

The other Day Nursery was to receive the guest in purest, most elegant Japanese style, which can be very elegant indeed; everything donated by



THE KYOTO DAY NURSERY SPREADS A TABLE FOR ROYALTY

*Refreshments, position of table, service table and chairs, as well as that of the hostesses, had to conform to regulations laid down by officials*

## THE SPIRIT OF MISSIONS

one of the richest of the Buddhist temples in Kyoto. So our Day Nursery, with its American Church backing, did everything in foreign style; dainty linen, silver tea service, exquisite china, loaned by one of our Mission, and very elegant we were!

The great moment arrived and "He" was ushered in with great ceremony. When he had finished his tea and fruit cake he interested himself in the house. He went everywhere that the clean white pathway of muslin led him and—being a very human, intelligent gentleman—when he came to its end and it had not taken him into the big stone and tile bath room he stepped off of the path and went in to see the clean, steamy place where the children had just been bathed that morning. He made a close inspection of it and heard with interest that a bath three and four times a week for twenty or twenty-five children was a regular feature of our work. We find that in similar institutions it is almost unknown, for the Japanese depend largely on the dangerous, unsanitary, public bath. He asked what the contents of an interesting looking cupboard were and was delighted with the efficient little sets of soap, washcloth, toothbrush and powder, a set for each child and his name on his section. Mrs. Sonobe's medicine cupboard with its sanitary glass bottles of medicine, absorbent

cotton and other "first-aid" material also attracted his attention.

He walked right into the big sunny playroom where the babies and nurses were gathered, and looked closely at the kindergarten material which the teacher had cleverly displayed on the low tables. For now we boast a kindergarten for the older children. He smiled genially on the children who had gathered about him, quite unaware of his august presence, and asked them to show him how they used the slide which had been presented to them at Christmas. This they hastened to do, falling all over themselves in their haste to be first. They were very natural and sweet. I believe that he felt the atmosphere of a real family, and not the discipline of an institution, under the friendly roof of Mrs. Sonobe's home.

Soon after he was gone and the great moment was over. His ten minutes had extended to thirty, and what that thirty minutes meant to our "Baby House" can only be imagined! But such an honor is never forgotten.

A distinct step has been taken in making this Christian institution a Japanese one. It will no longer be prominently thought of as a work established and carried on by Americans in Japan. It has made a deep and lasting contact with the Japanese as a Japanese institution recognized by the Royal Family.

### A Comprehensive Account of the Proceedings of the General Convention at New Orleans In the November Spirit of Missions

**M**ANY questions of gravest concern to Churchmen everywhere will be decided at New Orleans. Ecclesiastical, fiscal, liturgic problems full of significance will have attention.

A new era will open with the election of a single Presiding Bishop of the Church. Who will he be?

An annual subscription sent now will bring pre-Convention numbers, together with the November issue. Send a dollar and join the army of informed Churchmen.

The Spirit of Missions, 281 Fourth Ave., New York, N. Y.



BISHOP'S DAY AMONG THE PIUTE INDIANS IN NEVADA

From left to right: Archdeacon Bulkley, Dean Brown, Rev. E. A. MacGowan, Archdeacon Smithe, Bishop Moulton, and John P. Moulton, son of the bishop

## Rising Temperature on Bishop's Day

Three Hundred Piutes Gather in Nevada to Welcome Their Chief Pastor on the Longest and Hottest Day of the Year

By the Right Rev. Arthur W. Moulton, D.D.

Bishop of Utah, Bishop in Charge of Nevada

IT reached one hundred and two before we were through. It was worth it. Indians do not care how hot it is, so why should white missionaries demur, if the sun heats up in summer? That is seasonable.

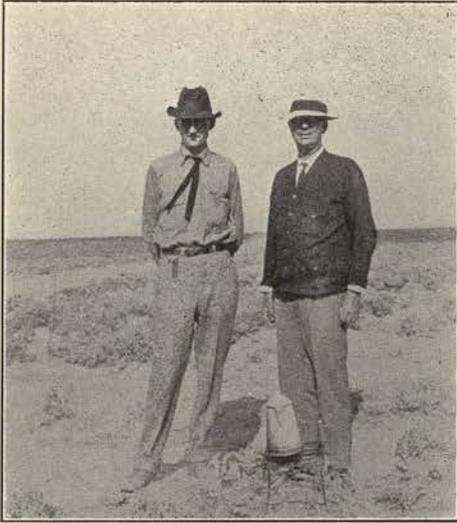
In Utah we find the Utes; in Nevada we count the Piutes as our responsibility. THE SPIRIT OF MISSIONS has published several stories of our work among the Utes in Utah and it may interest our friends to read of like doings among the red brethren of another tribe across the line.

We have two stations in Nevada,

one at Nixon and one at Moapa. In the fall we hope to put on a Bishop's Day at the latter place, but it gets too hot there in June, July and August. This story therefore is concerned with Nixon.

At Nixon, as our readers know, the Church has built a lovely edifice for worship and a convenient home for the missionary. In this home Deaconess Lucy Carter lives, dwells and carries on the work for us. She has been there nearly a decade; she lived in Utah, working there among the Utes, for many years; early in Bishop Hunt-

## THE SPIRIT OF MISSIONS



BREAKFAST ON THE PRAIRIE

*At the left is Bishop Moulton, at the right Archdeacon Smithe, who has been twenty years in Nevada*

ing's episcopate she came to Nevada; she knows all about Indians.

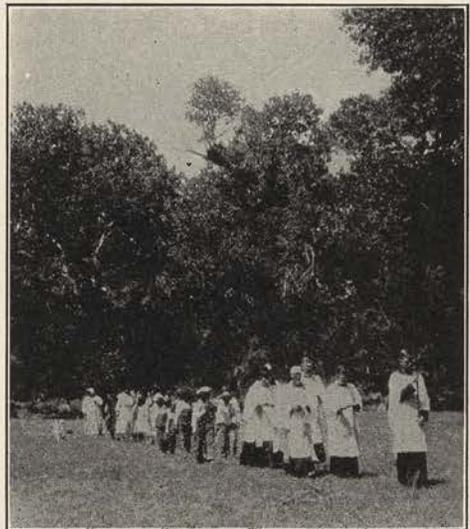
To her abode, then, we all made our way on the longest day of the year. She made it seem short. Two Archdeacons, a parson who covers half Nevada, his family, the Bishop and his son John, found everything to their liking and nothing left undone. Here resides Indian Amy, a fine loyal Christian convert. With the house and Church as a center, the school, the hall, and the agency buildings furnish an attractive group of buildings, and there you have Nixon.

Bishop's Day began at six o'clock with a celebration of the Holy Communion. At half-past nine we marched from the church to the altar in the grove, a quarter of a mile away. John marched on before us with the cross, followed by the clergy and several hundred braves and squaws and children and papooses and dogs. It might have been Mamre, it might have been Shalem, and Abraham or Jacob might have been the builder; surely the old patriarchs did it this way, but on this John the Baptist's Day it was a little sheltered oasis in the desert and it was

Archdeacon Smithe—twenty years in Nevada—who builded the altar. It was the first time long ago in Shechem and it was the first time ever in this modern land of promise.

See the picture. An altar all covered with white, the foot paces all covered with Indian rugs, the retable with its burning candles and its shining cross against a white reredos, with its glad greeting, great green cottonwoods bending over it all like angels protecting and marking forever the sacred spot. No lovelier spot could have been selected; it was the place for three hundred to assemble, it was the place for the multitude to group itself, it was the place for the sacrifice of the altar and the sermon and the praise.

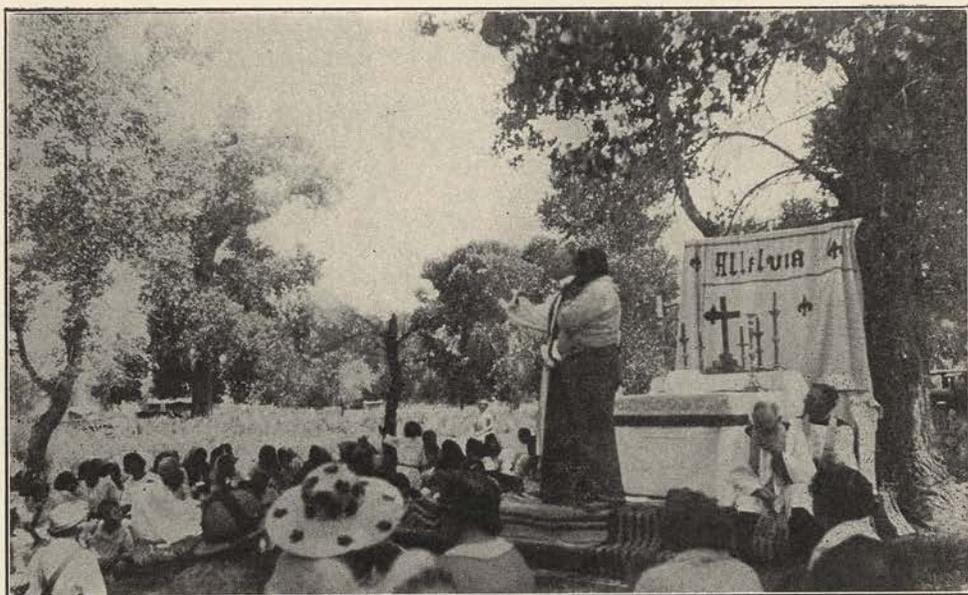
When it came time for the sermon I called Dave Gibson out of the crowd; I asked him to come up and stand beside me at the altar to preach my sermon for me. There was something touching and thrilling about that. Dave was vested in the best he had—and the Bishop was vested in the best he had, and it was all very natural. I had a rochet on and Dave had a blue shirt on. Dave wore a pair of blue overalls



THE PROCESSION EMERGING FROM THE WOODS

*Headed by the crucifer, Bishop, Clergy and Indians wended their way to the altar*

## RISING TEMPERATURE ON BISHOP'S DAY



THE ALTAR UNDER THE COTTONWOOD TREE ON THE PIUTE RESERVATION  
*Bishop Moulton is preaching, almost hidden by Dave Gibson, the interpreter. On the steps beneath the altar are the clergy. The Indian congregation is seated on the grass*

and the Bishop a purple cassock. The Bishop had on a black chimere and good Dave wore a yellow handkerchief about his neck. My arms were inside the big sleeves and the Indian had his sleeves rolled up. And again it all seemed natural and in place, and it was.

I do not think a single Indian or White cared a snap for what we had on, but I am sure that every White and every Indian cared a whole lot for what we said. Some of those Indians heard for the first time in their lives the news of redemption; some of those whites heard it for the nth time, and some of them for the first time in many moons. There was no patronizing there, no sign of White man feeling that this was fine for the Indian, but quite gratuitous as far as the White man was concerned!

That is one of the indirect results I find from these Bishop's Days—the Whites are invariably impressed and quickened in their own loyalty to the fundamental things of life. Well, anyway I told the old, old story in Eng-

lish and Dave told the old, old story in Piute, and more Indians made their communions than I have ever seen in my life and white men whom I had never beheld before knelt and received the Sacrament too.

After the service came the "Big Eat". Five hundred pounds of beef, loaves and loaves of bread, gallons of beans made up a banquet fit for the first families of old America. It was fun for those who waited on and it was joy for those who ate. We owe more than we can pay to certain good white men who carved meat and cut bread and made coffee, but the feeling that they were serving in a big cause paid them bountifully.

Followed the games. Space should be given to the ball game. It was memorable. We took on the Indians and the Indians turned us back with a convincing defeat—thirty-one to sixteen. That in the big leagues would be called convincing I am sure. When, however, the game is analyzed and when you consider that the mercury was riding high, and when you reflect that we

parsons are no longer as young as we used to be, and when you delete one unhappy inning wherein they made fifteen runs off our Indian pitcher, it was a ball game. If the Archdeacon of Nevada had pitched nine innings instead of four, if the Bishop of Nevada and Utah had pitched nine innings instead of four, if the Archdeacon of Utah had pitched nine innings instead of one, it would have been another story. At any rate it was the game of the year.

The tugs of war, the horse races, the foot races all contributed to make the scene a colorful one and we came to the end of a red-hot day with songs and dances, ice cream and cake in the big hall.

What does it all amount to? What does it amount to in any one's life who believes that good men and women are honestly interested in him? You know as well as I that it is a powerful inspiration to high endeavor and to right living. Translate this over into a tribe of Indians not wholly sure that the American people care very much about them from any other motive than for what they can get out of them; translate this into a tribe looking wistfully for friendship and fraternity and doggedly believing that in some way or other the white man can help if he will and you get your answer. The Indian knows that Christ can be trusted and he infers that Christ's men can be trusted also.

## Brief Items From Varied Fields

**W**E show on our cover this month the altar of historic Trinity Church, New Orleans, where on the morning of October 8th, the United Thank Offering of the women of the Church will be laid. Delegates from all the dioceses and districts of the Church will unite in this service, which is felt by all to be one of the high points of General Convention.

**P**RIOR to General Convention the office of registration for the House of Bishops and the House of Deputies in the Jerusalem Temple will be open from 8 a. m. to 8 p. m. on Monday, October 5th, and Tuesday, October 6th. Delegates to the Woman's Auxiliary may register in the same building, beginning at 10 a. m., October 6th.

**B**ISHOP GRAVES recently consecrated the Church of the Transfiguration at Daung-kheu and the Church of Our Saviour at Koel-loo. At the latter place the Bishop also confirmed a class of sixteen made up of candidates from both congregations. On the same visitation the Bishop confirmed thirty-two candidates at Wusih and fifty-one at Zangzok.

In spite of the unsettled condition of our work in China, the number of people confirmed by the bishop altogether from April 5 to June 7 was 382, an encouraging number.

**T**HE staff at the home office of the Girls' Friendly Society in America finds abundant occupation during July and August in preparing for sale the hundreds of thousands of Christmas cards which are received at that season.

Purchases are made from three Italian, two Belgian, five or six French, eight or ten English and at least a dozen American houses.

The 1925 selection is large and varied, both in style and price, and includes some new lines of very great beauty as well as an immense number of inexpensive cards suitable for every possible Christmas need of Christian people.

The sale begins late in September when circulars and samples will be sent from the Girls' Friendly Society central office, 15 East Fortieth Street, New York. Samples are to be on view and orders received in New Orleans throughout the time of General Convention.

# Travels of a Secretary in the Near East

Bagdad at Last—A Visit to Ancient Babylon—Sand Storms on the Syrian Desert on the Way to Mosul

By the Rev. W. C. Emhardt, Ph.D.

Field Secretary Foreign-Born Americans Division  
Department of Missions

## Part IV

This is the fourth of a series of five articles describing a journey taken last summer by Dr. Emhardt for the purpose of establishing better contacts with the Eastern Churches. The trip was made with official sanction but entirely at the Secretary's own expense. In the August issue Dr. Emhardt told of the trip from Aleppo to Bagdad, passing many famous ruins.

THE entrance to Bagdad is over a causeway extending for several miles. One must travel slowly. *Hamals*, (native porters) bearing tremendous loads, mingled with laden donkeys and women bearing larger loads, contest the right of way with camels, ox carts and well mounted Arabs. The immediate approach is over the Tigris by the Maude Bridge, built on small ship-like floats. One pauses to view the strange sights. The swirling crowds on the causeway struggle through the narrow passage of the bridge. The water is alive with small, perfectly round boats, six or eight feet in diameter, made of woven reeds covered with clay and cemented with bitumen.

Banish all visions of Arabian Nights, although we are in the city of Haroun al Rashid. Towering date palms lend an oriental atmosphere, but we are in a modern city, possibly the most modern in nearer Asia. The patient antiquarian can still find relics of a remote past. The bazaars are extensive but

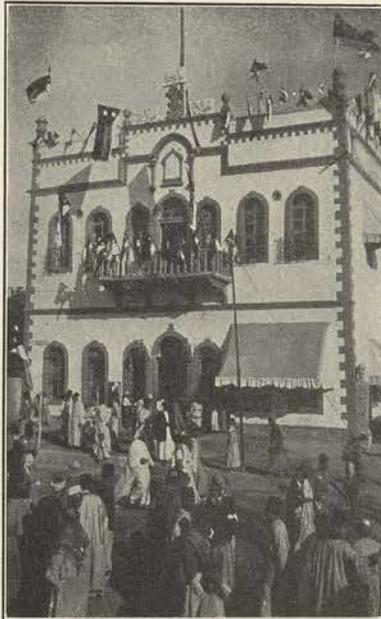
very commonplace. The domed mosques with their minarets are beautiful, but very new and garish. Its 250,000 people are more than half Moslem,

about equally divided between Shiites and Sunnites. About one-fourth are Jews, descendants of those exiled in the Assyrian-Babylonian period. Most of the remainder are Christians, divided among Nestorians, Jacobites, Maronites, Chaldeans, Armenians and Orthodox. There are many smaller sects, such as the Yezedis or Devil Worshipers, and what are locally called John the Baptist people.

We are taken to the Maude Hotel, eastern in a way, especially in its management, but purely occidental in its ap-

pointments. We are to have the doubtful privilege of sleeping under a roof. This would be impossible were the rooms not provided with revolving fans about twelve feet in diameter. The heat was unbearable.

By this time my visit to El Gain was brought painfully to memory by



A GALA DAY IN MOSUL

the acute condition of my sandfly bites. I was covered with rash from head to foot. Fortunately I did not develop the fever that mostly accompanies bites from these pests. My Arab servants advised using the local remedy—a vigorous application of fresh watermelon rind. I did this effectively. To their amazement I asked for a hot bath. Except for cooking purposes the use of hot water was unknown. This defect in hotel appointments was overcome with ease and simplicity. They took two pails of water to the roof, exposed them to the sun for a short time, and presto, I had my hot bath.

My chief purpose in visiting Bagdad was to see the High Commissioner and gain his approval of my visit to Mosul to investigate the condition of the Assyrians. The British government was naturally discouraging visits by any who would be likely to build false hopes in the minds of the Assyrians or lend too patient an ear to complaints of the sufferings. My whole mission would be simplified and the Assyrian interests served better if I went to Mosul with the full knowledge and consent of the High Commissioner.

The Government compound is on the west bank of the Tigris. It required quite a long ride in the noonday sun in an antiquated *arabah*, through the purely native sections of the town and over another floating bridge, if possible more congested than the one further down the river. Owing to the illness of the High Commissioner it was necessary to conduct negotiations through his secretary. We were at length assured that we could set out the following day with credentials.

It is impossible even for natives to venture out of doors in the early afternoon. Intense humidity combined with the terrific heat makes life out of doors impossible for several hours. A justifiable siesta was a great boon.

When we could go out into the town, we found greater freedom than we had anticipated. The quarantine imposed by the epidemic of bubonic plague was

lifted sufficiently to remove all restrictions upon foreigners. Although there was nothing of historic interest in the city, its general atmosphere was inviting. A city of palm trees is always attractive. People of all kinds thronged the streets, Arab, Kurd, Persian, hill people of Persia, Armenian, Syrian, Assyrian, Greek, Turk, Indian, each in his native garb, created a cyclorama of interest.

A visit to the orphanages and refugee camps was a necessity. The Reformed Church of America has purchased an uncompleted school house, in course of erection when the war broke out, from the Church Missionary Society, and is performing a useful service among the Protestant converts. For political and financial reasons all missionaries of the Church of England have been withdrawn from Irak.

Nearby is a large refugee camp of the Armenians and Assyrians. This is dependent almost solely upon local support, the Assyrian portion I believe entirely so. Of all the refugee camps I have seen (and I have seen all the larger ones) this is by far the best. The Armenian portion is neat and fairly clean. The Assyrian portion is rapidly becoming a model village. Too much praise cannot be given to the Assyrians of Mesopotamia for the care of their own refugees. They have been unassisted by the Near East Relief, which has confined its efforts to the Protestant converts among the Persian Assyrians. A small amount of money raised in the Episcopal Church has been turned over by the Near East Relief for educational work in Mosul and emergency relief. *The refugee work has depended upon the unassisted effort of the Assyrians.*

One interesting section of Bagdad is the street occupied by the John the Baptist people, so called. These people are doubtless the Manaeans, also called Sabians or Nasoraean, whose religion is a mixture of Christian, Jewish and heathen elements. They are doubtless descendants from the ancient Gnostics.

## TRAVELS OF A SECRETARY



THE MAUDE BRIDGE ACROSS THE TIGRIS AT BAGDAD

*This bridge is laid on pontoons. Over it goes a never-ending procession of porters, women bearing country produce, well-mounted Arabs and people of every Eastern race*

Their existence was practically unknown until the middle of the seventeenth century. When I discussed their religion with their chief in Bagdad, he gave a most childlike explanation. "You Christians," he said, "worship the Christ. Is it not proper that some should worship John the Baptist?" They evidently live a semi-communal life, supporting themselves and their Church by the manufacture of silver jewelry made by burning bitumen into the metal in artistically wrought designs.

A spare day in Bagdad was devoted to a visit to ancient Babylon. The first part of the journey is a repetition of the entrance into Bagdad, made more interesting by the fact that it was made at daybreak when the vendors are hastening to the city with their wares. The women are laden more heavily than ever. Some carry bread pans on their heads with the thin native bread piled four or five feet high. Many drag along their small children, the smallest girls wearing one or two nose rings.

We pass near the reputed tomb of Queen Esther and cross the desert to

the bank of the Euphrates. Our chauffeur, although claiming universal knowledge, was forced to admit he did not know the road. After several hours' wandering we crossed a canal far to the southwest of our destination and near the ancient Kербela. We followed the canal and were repaid by a view of Hilleh, a modern town with attractive houses made of stones, mostly taken from Babylon. Hilleh is another illustration of what can be done in this so-called desert district by a little irrigation.

Our course would have been very simple had we not encountered a heavy sand storm. At length we arrive at the sandy mounds that were once the citadels of ancient Babylon. The more southern one, said to cover the palace with the Hanging Gardens of Semiramis, is unexplored. The northern one has been excavated most thoroughly. Its chief building is the brick palace of Nebuchadnezzar. Of course, most of its contents have been removed to museums. One can still enter the "Mene-Tekel" room of the book of Daniel, (V:1-30) about 170 x 60 feet,

## THE SPIRIT OF MISSIONS

and the ground plan of the throne room can be traced easily. There is also a clearly marked processional road of the god Marduk. Hours could be spent exploring the ruins. Perfect, except for a long scar on the side, there stands a very large statue of a lion. A few years ago a tourist with experience in sleight of hand tricks, astounded the natives by drawing gold pieces from the side of the lion. That night a number of the more greedy returned with picks in order to appropriate what seemed an endless supply of hidden money.

As one stands upon the mounds of Babylon and glances over the desert and realizes that the city extended as far as the eye could reach, he is impressed with the transitory nature of the apparently stable things of life. These mounds are but the high points in a city described by Baedeker as covering a larger area than London and Paris combined. Its glory has long since passed away and the dwellings of its mighty ones now rest beneath the sand. Another hot ride, during which we encountered another sand storm, brought us again to Bagdad.

All preparations were now made for the trip to Mosul. There is a railway with trains three times a week from Bagdad to Kelot Shergat, near the ancient city of Assur. Here the train is met by a caravan which takes one to Mosul. Baedeker warns against the dangers of the trip over the caravan trail and advises a large increase in the guard, a circumstance which prompted a favorable consideration of the railroad. Our chauffeur, however, assured us that he knew the road and that we would have no difficulties. He did not tell us at that time that his knowledge was gained from car windows. Everyone seemed surprised that we intended going by motor, but no one discouraged us. It was not until we reached Shergat that we knew that the road had been closed to travelers since the beginning of the war. Another night in Bagdad.

We again leave at daylight, provided with a good lunch and an abundance of luscious fruit just brought into the market by the overburdened women.

Of course for most of our journey this time we kept near the Tigris. It is not long, however, before we discover that the road is unfamiliar to our guide. By keeping the river in sight we know that we cannot go far astray. We pass many caravans and Bedouins and an occasional Arab.

Samara, the second capital of the Abbaside Caliphs (836-76), is the only place of importance. Ruins of this city extend for twenty miles on either bank. A small hamlet, however, is all that remains.

We meet frequent reminders of the severe fighting during the war. Late in the afternoon our train leads us away from the river through trackless steppes and soon we are hopelessly lost. Before us we could see the hill of Jebel Hamrin. We knew that through one of the passes we could reach Shergat and the Tigris, but all looked the same. We cross the remains of a military road which seems inviting but merely leads to more confusion. In the distance we see a Bedouin camp. Our hope that the Sheik is friendly is fulfilled. We are hospitably received. Our inquiries must be postponed until coffee has been consumed in its threefold servings. Directions are given which we think our guide grasps. Before leaving we must partake of the common bowl of *eiran*, a kind of buttermilk made from the milk of sheep. The bowl, none too clean, is passed several times to the guests and head men of the tribe and their women. In twenty minutes we would have been in Shergat if our guide had followed directions. He seemed to have a penchant for doing the wrong thing and chose a pass near the correct one, but not the correct one. This led us into the depths of the hills, where we wandered for hours, passing only a few Kurdish shepherds



THE TYPE OF BOAT USED ON THE TIGRIS AND EUPHRATES RIVERS

*The waters of the Tigris near Bagdad are alive with these boats which, though made of woven reeds covered with clay and bitumen, are perfectly seaworthy*

who could understand no language we could use.

The car performed automobile marvels over camel and sheep trails, going from valley to hill and hill to valley, marvels that would supply Henry Ford with advertising matter for a year. As the tallest of the party I climbed to the apex of the highest hills in search of some alluring sign. Nightfall was at hand when I saw in the far distance the Bedouin camp which we had left some hours before. It was difficult to avoid spending the night in the camp. At length after drinking more coffee and sipping more eiran we started with an escort for Shergat and arrived there in a short time.

Shergat is merely a railway terminal and an army post for the Arabian levies. We were hospitably received by the English officers. Early next morning we prepare for our last lap. Before leaving we visit the ruins of the city of Assur. German excavations began here in 1903 and everything of value has been removed. One can, however, trace the outlines of the old

Parthian Palace and those of Sennacherib and Shalmaneser I, whose descent upon Palestine brought forth the sublime poetry of the prophecies of Isaiah. The Tigris still flows at the foot of the Citadel. The rest is covered by the desert sands. We are told that as late as the eighth or ninth century, when the Moslem dynasties began their successive rule, this was a densely wooded country. Their policy was to consume, not to create; to destroy, not to preserve.

We now proceed along a fairly good trail across steppes and through fields on the river bottom, passing near Tell Kayara, conspicuous in current history for its oil wells. At last we pass through a hilly limestone formation and descend into the valley which is Mosul.

Whatever disappointment one may have had on entering modernized Bagdad is forgotten upon entering Mosul. All that one looks for in the Near East is here. Our stay in Mosul proved full of interest, but the account of it must be deferred until the October issue of this magazine.

## Sanctuary of the Church's Mission

**T**HY Kingdom come!  
And quickly, Lord!  
For Life is a tempestuous sea,  
Where storm-winds beat unceasingly  
And drive us oft away from Thee.

Thy Kingdom come!  
Lord, till it comes,  
We are but voyagers who roam  
With straining eyes amid the gloom,  
And seek but cannot find our home.

So day by day,  
We ever pray—  
"Thy Kingdom come!  
Thy Kingdom come!"

So, day by day,  
In faith we pray—  
"Thy Kingdom come!  
Thy Kingdom come!"

### A SONG OF THANKSGIVING

**O** SING unto the Lord a new song: for He hath done marvellous things.  
With His own righ hand, and with His holy arm; hath He gotten  
Himself the victory.

The Lord declared His salvation: His righteousness hath He openly  
showed in the sight of the heathen.

He hath remembered His mercy and truth toward the house of Israel; and  
all the ends of the world have seen the salvation of our God.

**L**ET us pray:

### FOR THE UNITY OF CHRIST'S CHURCH

O Lord, Jesus Christ, who didst say unto Thine Apostles: peace  
I leave with you, my peace I give unto you, regard not our sins but the  
faith of thy Church, and grant her that peace and unity which is agreeable  
to Thy will, who livest and reignest, God forever and ever. *Amen.*

### FOR THE GENERAL CONVENTION

**A**LMIGHTY and everlasting God, who by Thy Holy Spirit didst preside  
in the Councils of the blessed Apostles, and hast promised, through Thy  
Son Jesus Christ, to be with Thy Church to the end of the world; we  
beseech Thee to be present with the Council of Thy Church assembled in  
Thy Name and Presence. Save us from all error, ignorance, pride, and  
prejudice; and of Thy great mercy vouchsafe, we beseech Thee, so to  
direct, sanctify, and govern us in our present work, by the mighty power of  
the Holy Ghost, that the comfortable Gospel of Christ may be truly  
preached, truly received, and truly followed, in all places, to the breaking  
down the kingdom of sin, Satan and death; till at length the whole of Thy  
dispersed sheep being gathered into one fold, shall become partakers of  
everlasting life; through the merits and death of Jesus Christ our Saviour.  
*Amen.*

### FOR MISSIONS

**O** GOD, who didst send Thy blessed Son to preach peace to them that are  
far off and to them that are nigh, grant that all men everywhere  
may seek after Thee and find Thee. Bring the nations into Thy fold, and  
add the heathen to Thine inheritance. And hasten, O Lord, the fulfilment of  
Thy promise to pour out Thy Spirit upon all flesh; through the same Thy  
Son, Jesus Christ, our Lord. *Amen.*

*Our Father . . . .*

**T**HE fruit of the Spirit is love, joy, peace, longsuffering, gentleness,  
goodness, faith, meekness, temperance.—Galatians 5.22.23.

*Oh, when shall we learn the sweet trust in God that our little children  
teach us every day by their confiding faith in us? We who are so mutable, so  
faulty, so irritable, so unjust, and He who is so watchful, so pitiful, so loving,  
so forgiving! Why cannot we, slipping our hand in His each day, walk  
trustingly over that day's appointed path, thorny or flowery, crooked or  
straight, knowing that evening will bring us sleep, peace and home?*

—PHILLIPS BROOKS.

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# Progress of the Kingdom

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**M**ANY questions of compelling interest and importance demand consideration of the General Convention which will assemble on October 7th in New Orleans. There seems reason to believe, however, that chief

## Fiscal Problems at New Orleans

among these are certain fiscal problems affecting the whole program of the Church at home and abroad. They demand only such solution, we believe, as may be inspired at New Orleans by faith in the inherent will of the Church to go forward.

The National Council will present a Program which upon its adoption becomes the marching orders of the Church for the new triennium.

Part of that Program is the Budget which provides for the proper conduct of work now under way, strictly a matter of "bread and butter".

The first major fiscal question involves a proposal that the amount of this Budget be reduced. Since the Budget provides for maintenance of existing work only, naturally any reduction in its items amounts to reduction of work. This of course means retreat and the question which confronts General Convention and the whole missionary-minded Church represented there centers about a willingness to accept a policy so distressing as this.

A second grave problem concerns the Deficit of the National Council. When the National Council took office it fell heir to an incubus of more than nine hundred thousand dollars. In the first two years under its management there seemed reason to believe that this Deficit would be wiped out through the largely increased giving inspired by the Nation-Wide Campaign. By a mysterious mathematical paradox the in-

come of the National Council since those first two years has steadily declined, despite the fact that the impetus of the Nation-Wide Campaign has resulted in tremendous annual increases of total Church giving. After five years of effort the Deficit, as a result, shows net increase of about \$120,000.

The General Convention will be asked to consider ways and means by which this "Old-Man-Of-The-Sea" may be hurled from the back of the National Council. It would seem that a Church which can give thirty-nine million dollars in one year could find one million dollars, a matter of a dollar, let us say, per communicant, to turn the national Deficit into a surplus.

Each recurring General Convention seems a timely moment for courage, faith and vision. The gravity of problems to be faced at New Orleans calls for a more than ordinary display of these virtues.

May we venture to hope that a waiting Church will hear from New Orleans only this clarion call, "Go Forward!"

**M**ILLENNIUM dawns lie on far horizons, nevertheless there lingers a hope in the editorial sanctum of THE

**Worth While Things to Read** SPIRIT OF MISSIONS that this can be made a reading Church. This issue of the magazine is

tinctured with information of the most important type concerning the affairs of the Church. Problems lie in wait, and yet there is not a single problem confronting the Church which would not be shorn of its harmful powers were the people of the Church really informed of The Church's Program, its world-wide enterprise, and the importance of that Program and enterprise to the con-

quest of the world for Christ.

Several publications at this moment fairly demand the attention of the Church. The current issue of *The Church at Work* names a complete list. We confine ourselves here to three publications designed for general reading:

1. *The Triennial Report*. This volume, brief and comprehensive, covers the work of the National Council for the past three years. Diocesan headquarters have it, rectors have it, and leaders throughout the Church—shall we say stockholders in its great administrative undertakings—will do well to acquaint themselves certainly with a general idea of the business that has been done in their names during the past three years.

2. *The General Church Program, 1926-28*. This volume takes the place of the former *Story of the Program*. It describes work under way and provided for in the Budget, and gives the schedule of Advance Work proposed for the next Triennium. The Program presented represents the judgment of the National Council based upon study of askings both as to Budget and Advance Work. The work of the Church provided for in the Budget is described in the text and the book is profusely illustrated with maps and pictures.

This book will be the basis of study class work and will serve as a fountain of information and inspiration throughout the next Triennium. A nominal price of fifty cents will be charged and it is hoped that the clergy and other leaders throughout the Church will cooperate in securing as widespread circulation as possible.

3. *The World and I*. A concise and graphic presentation of the work of the Church's Program, designed for general reading, as a manual for public speakers and information men, as stimulating sermon suggestions, and for leaders as a textbook in group discussion work. The book lends itself readily to four separate group sessions. No similar book in recent years has

been so replete with stimulating suggestions. Its distribution is in the hands of diocesan authorities, but additional copies may be secured from the Book Store, 281 Fourth Avenue, New York.

We venture the assertion that no parish permeated with this literature will fail to take its place in the forefront of those which, having a real vision of the Church at work, write their names on diocesan rolls of honor as one hundred per cent loyal in the service of their Master.

A WORD of wisdom for all of us was prompted by "Press Month" recently held throughout the Roman

Catholic fold, and uttered by Cardinal Hayes of New York, in an address urging support for

publications of that faith. He said, "A strong, plain speaking, and highly intelligent Catholic press is needed to offset the harm done by non-Catholic and anti-Catholic publications which find in our own Catholic faith and practice a fertile and lucrative field for the printed word. Surely our Catholic laity will take it as a duty in conscience to support Catholic publications, whether books, magazines or newspapers. Only such sympathetic patronage will build up in the Catholic press a defense which will command a hearing in the forums of public opinion, while spreading the divinely revealed truth of our holy religion—ever unassailable. May I urge most earnestly the faithful to subscribe to a Catholic newspaper or magazine, and in reading of books to include Catholic publications, especially on the doctrinal and moral teaching of the Church."

We venture to assert there is no more immediate need than that for *informed* Churchmen and Churchwomen. Church publications, official and non-official, excellent in kind and quality, are available. Oh, that this Hayes program might become a norm among our own and Christian people generally!

Cardinal Hayes Says a True Word

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# The National Council

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

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

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

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## Missions and Church Extension

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

### Across the Secretary's Desk

BISHOP ROWE'S friends have rallied to his support with characteristic promptness and generosity. It is easy to imagine his gratitude when he received our wireless of August 10, telling him that approximately \$9,000 was in hand to help him meet the emergency caused by the epidemic of flu. I say approximately \$9,000, because the truth is that the gifts have been coming in such numbers that the short-handed Finance Department has not been able to keep up with them.

The article from Bishop Rowe, elsewhere in this issue, left Fort Yukon on July 17. It is evident that the epidemic is much more widespread than at first appeared to be the case. It will be remembered that Bishop Rowe was at Dawson when word of the epidemic at Fort Yukon reached him. He was on his way to the interior accompanied by two nurses who were going in to relieve retiring members of the staff of the Hudson Stuck Memorial Hospital. As no steamer was scheduled to leave for several days, the Bishop chartered a launch for the 450 mile run down the river. That one item cost \$423, but it was money well spent for it enabled reinforcements to reach Fort Yukon in the shortest possible time.

The Bishop transferred Miss Lossie Cotshett temporarily from Nenana to Fort Yukon.

BEFORE taking its summer holiday All Angels' Church School, New York, made a special gift of more than \$200.00 to enable Dr. Burke to secure additional radio equipment for the Hudson Stuck Hospital. As soon as the new device can be installed Dr. Burke will connect it with his receiving set and by means of a loud speaker Indian patients may lie in bed on the banks of the Yukon and hear music that is being played in Pacific Coast cities 2,000 or 3,000 miles away.

I HAVE always said that a sense of humour is a great missionary asset. It certainly is a support in a time of danger. Miss Alice Gregg, writing of the anxious days passed by our staff in Anking in June says:

The China Inland Mission has been attacked twice. Their staff has been badly frightened. Two or three hundred people went in and broke up a prayer meeting and tore down those things hanging up. I mean the high-flown Chinese sentiments that hang in churches. They haven't killed them, but they yell *Hsia wai kueh ren* (down with the foreigners), and scare them to death. If they yell it long enough, somebody will do it some day. It isn't a bit pleasant to sit inside and hear them yelling it. I wouldn't mind so much if one would come softly up behind and do a quick job. All I ask is that they won't warn me. However, they probably know that, so they continue to talk about it. It is a method of torture.

Do you realize that the first Geography of Liberia has just been given to the world? Its author is Miss Mary Wood McKenzie, one of our missionaries at Cape Mount. Its publisher is Bishop Overs. If you would like to see a copy of the geography, a card to this office will bring it to you. Perhaps after having seen it, you would like to help Bishop Overs meet the cost of publication.

Under the chapter headings *Location and Size, Physical Features, Waterways, Climate, Minerals and Building Stone, Plant Life and Forest Products, Animal Life, Agricultural Products, Exports and Imports, Tribes and People, and Government*, Miss McKenzie has given us a wealth of information about the country to which she has devoted her life.

## THE SPIRIT OF MISSIONS

### Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

### Suggestions for Reading

#### Serious Reading

IN the June number of the Spirit of Missions we recommended *Christianity and the Race Problem*, by J. H. Oldham, as a book deserving of study by all who are interested in this question. A third reading has increased our respect for it. Lothrop Stoddard's book, *The Rising Tide of Colour*, and many magazine articles in a similar vein, have spread throughout the country a pseudo-scientific sense of race superiority, the logical result of which must be a firm policy of oppression if not even extermination. To be sure, this point of view has been combated frequently in Mencken's *American Mercury* and in a series of articles in *The New Republic*, by Boas, Bercovi and others. But from the Christian point of view nothing better has been produced than Oldham's book. Its importance in this field is being recognized on all sides. Ranking next to it is Basil Matthew's *Clash of Colour*.

These two books and their common theme form the basis of a symposium in the April number of *The Review of the Churches*, in which Sir Valentine Chirol, Dr. Vaughan Cornish, Lothrop Stoddard and other authorities join.

#### Interesting Studies

YOUNG People's Societies can plan a most helpful and interesting series of papers on the contributions which various races have made to civilization by referring to the *Handbook Bibliography on Foreign Language Groups*, by A. B. Greene and Frederic Gould, Price \$1.50 cloth and \$1.25 paper Order from the Book Store, 281 Fourth Avenue, N. Y.

#### Fiction?

THE brawn of a riveter and the heart of an artist have combined to produce an unusual bit of writing in Louis Forgione's *Reamer Lou* (New York, E. P. Dutton, 1924). It is decidedly not a book for a Church School library. A realistic portrait of the life of a foreign-born workman, it is almost Homeric in its strength, beauty and humor.

THE International Migration Service, located at No. 1 Madison Avenue, New York City, is performing a most useful service free of cost. Any problems connected with migration should be laid before them.

### Educational Division

William C. Sturgis, Ph.D., Secretary

### The School of Religion Comes Into Being

SINCE its opening in May, 1924, probably the most outstanding event in the life of the National Center for Conference and Devotion at Taylor Hall, Racine, Wisconsin, was the School of Religion held from July 13 to August 3 of the present year. Realizing that if the educational program of the Church were to be adequate it must provide opportunity for the study of religion for the greatest possible number of adults of the Church, and believing that this result could be furthered by a school lasting three weeks each summer at the National Center, the School of Religion came into being and has just finished its first session. So successful has been this venture that those who originally sponsored it are enthusiastically making plans along similar lines for another session next summer.

The School this year was admittedly an experiment and as such was kept quite small. But in spite of this, the expectations of all were exceeded when the school opened with

an enrollment of twenty-one representing twelve dioceses and missionary districts. The faculty, under the Rev. M. Bowyer Stewart, D. D., of Nashotah House, as dean, had been carefully selected for their scholarship and interest in the subjects committed to their care. In addition to Dr. Stewart, who acted as instructor in Christian Doctrine and Christian Morals, this faculty included the Rev. A. Haire Forster of the Western Theological Seminary, instructor in New Testament, the Rev. Percy V. Norwood, also of the Western Theological Seminary, instructor in Church History and Liturgical Worship, and Mr. William E. Leidt, Assistant Educational Secretary of the Department of Missions, instructor in the History of Missions.

The classes which were held every morning and on a few of the evenings were conducted largely by the lecture and seminar methods. The afternoons left free by this arrangement were utilized for recreation and doing assigned reading. But it must

## THE NATIONAL COUNCIL

not be supposed that in emphasizing serious study the devotional side of life was neglected.

The spiritual atmosphere of the School was made real and positive by frequent services in St. John's Chapel, just a step from Taylor Hall, long famous for its influence on the lives of Racine College men. There the day began at 7:15 with Morning Prayer, followed immediately by the Holy Eucharist. At noon the school paused for a moment for Intercessions. Evensong was said at 5:30 o'clock and the day ended with the singing of Compline at 9:30 p. m. Thus both mind and spirit were developed simultaneously and, we believe, to good effect.

Those who are familiar with the history of Church Schools and Colleges will remember Taylor Hall as one of the Racine College group.

It is a large, comfortable, brick building with accommodations for about sixty people, though seventy-five or even one hundred can be crowded into it. There are many features which make the Center homelike and attractive, and consequently loom large as factors in the effectiveness of the work. One of these is the DeKoven library—a large room across the entire end of the Hall. Its book-lined walls, grand piano, comfortable chairs, good pictures, and open fire on chilly days, make it a congenial meeting place. Situated not far from the center of population of the whole United States, it is a most strategic position to uphold the banner of Christianity and serve as a beacon light from which young people especially may obtain knowledge and inspiration for the Great Adventure—the adventure for God and His Church.

### Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### Labor Day, 1925

**L**ABOR DAY is not a day on which somebody makes a talk to us on the dignity of work, or a day on which some laborers stop laboring and line up for a parade, and a few of us watch them, while the rest go to the movies.

It is a day on which a question may pop up, and if during the day our minds do let that question pop up, the day's observance will have been a great success.

The question is how long can we endure having "labor" on one side of the fence, and "capital" on the other? How long shall we rest satisfied with continual conflict between the two?

For despite all our rhetoric about how the two must work hand in hand, the fact is that most of the time they do not. We must recognize that fact first of all.

Then comes a second question: What is this conflict and in what sense am I a participant? Is it a conflict over hours or wages, or promotion on the one hand; or is it a conflict of philosophies? Is it a difference in interpretation between two adherents to the same principles; or is it a battle between two sets of principles?

Can both sides be properly considered as putting up united fronts; or are there different schools of thought on each side, some looking for peace, some looking for conquest? In which school am I interested?

I am the public opinion to which both sides look for support. What is my attitude? Am I demanding facts from both sides, or am I satisfied with accusations? Do I believe that they can get together, that there is a philosophy into the practice of which both can enter coöperatively; or am

I resigned to perpetual conflict between them?

My attitude is all important, and my attitude is in the long run the result of my religion. If my religion demands of me a social philosophy acceptable to its teaching, then I must work out some attitude toward this industrial problem, which shall be better than a mere shutting of the eyes to it.

There is leadership on both sides that shows what conscientious thinking on the subject can do. The president of the American Federation of Labor says, "We refuse to accept the oft-pro pounded theory that the differences between capital and labor, between employer and employee are irreconcilable." The Baltimore and Ohio Railway under enlightened leadership had made a "notable agreement" with the International Machinists' Union.

Secretary Hoover, speaking of the ability, interest, and coöperation in production necessary to eliminate waste, says: "To do these things requires the coöperation of labor itself, and to obtain coöperation we must have an intimate organized relationship between employer and employe. They are not to be obtained by benevolence; they can be obtained only by calling the employe to a reciprocal service."

Public opinion can retard or further the efforts of such leadership. "That industry has a right to look to the churches for the creation and the encouragement of the coöperative spirit cannot be doubted by any one who accepts the mission and function of the Christian Church as defined by Jesus Christ and taught in the New Testament," says one writer.

## THE SPIRIT OF MISSIONS

What then is our duty? The General Convention of 1922 states it clearly in summing up the resolutions adopted on industrial strife:

Therefore, while the Church cannot commit herself to any particular program of social reform or policy of industrial reconstruction, she can and must do these things at least:

1. Proclaim persistently these fundamental Christian principles in industry.

2. Watch and encourage with sympathetic interest those many hopeful experiments, looking to the establishment of such principles, which are today being tried by our most enlightened employers.

3. Listen with open and unprejudiced mind to any voices, come whence they may, which utter the aspirations and ideals of the great toiling masses of mankind.

4. Urge upon her members and particularly her clergy the earnest, careful and impartial study of the whole industrial problem in the light of the teachings of Christ, with especial attention to the real spiritual significance of the world-wide labor movement which is so often dumb and inarticulate and which generally finds such inadequate and often distorted interpretation in our public press and current literature.

### Field Department

The Rev. R. Bland Mitchell, Executive Secretary

## Reaching the Scattered Communicants Organizing an Every-Member Canvass by Mail

**H**OW would you organize an Every Member Canvass in a parish where your 120 communicants were scattered over an area of 2,400 square miles? Where the six missions have only one or two services a month? And where there are thirty-two scattered communicants on isolated ranches and in little villages, whose only contact with the Church is the quarterly visit of the Archdeacon.

This was the problem that faced the Ven. James Madison Johnson, Archdeacon of Southwest Kansas, in the District of Salina. All through 1924 the people had been learning to think of the Archdeaconry as a part of the machinery of the whole Church for extending the Kingdom, rather than as a group of weak missions and a number of scattered communicants, just a burden on the Church to be provided with infrequent services.

During the year the people have gathered twice for Archdeaconry meetings and then gone back home to work for new recruits and to increase their offerings so that one new priest might be added to the Archdeaconry staff each year. In the one year without any campaign they increased their offerings for salary and quota from \$282 to \$535 and they learned to think of their quota as their privilege to share in extending the Church, rather than as just paying back a little of what the Church has given them.

The burden of raising money had always rested on the Archdeacon. In only one mission had the people ever carried out a canvass for pledges. And the scattered communicants had made no pledges. All of the scattered communicants were now as-

signed to the mission nearest them, so that they might be a part of the organized work of the Church.

The Archdeaconry Bulletin, which is mailed monthly to every communicant, carried an explanation of the plan, and literature from headquarters was enclosed, together with an appeal from the Archdeacon to join the whole Church in the Forward Movement, uniting in the canvass on December 7.

A circular letter was sent to the chairman in charge of the canvass in each mission, enclosing pledge cards to be used in the personal canvass and mailed to the scattered communicants grouped with that mission, some of whom were forty miles away. The chairmen were also provided with form letters to be signed by them, and mailed, with the pledge cards, to the scattered communicants. This material was all distributed by mail, three weeks before the canvass.

One week before the canvass a circular letter was mailed to every canvasser, reviewing the plans, and urging them to an earnest effort. A personal letter was also sent to every chairman, reminding him of his responsibility for leadership and showing him how much a successful canvass would help our work, especially in teaching the people how much they could accomplish by their own efforts. Report blanks were distributed so that the Christmas Bulletin might tell the Archdeaconry the result of the canvass.

Two days before the canvass this was followed by a very personal letter to the Chairmen. And two days after the canvass a letter reminded them how much it would mean if every communicant would pledge

## THE NATIONAL COUNCIL

something; and outlined a follow-up drive.

The reports came in slowly. One mission, the smallest, with a group of seven communicants, made no report. But the Christmas Bulletin carried the message of an increase of 25 per cent in the amount pledged for the quota.

Three weeks after the canvass a circular letter was sent to every communicant thanking those who had pledged, and urging those who had not to send in a pledge at once.

At this time fifteen pledges had been received from the thirty-two scattered communicants; the number of pledges in the missions had been increased 38 per cent; the Archdeaconry had increased its pledge for the quota 47 per cent (\$311 to \$457); with an increase of the salary pledge of over 30 per cent.

The treasurers were provided with copies of this letter to send to each isolated communicant.

At Archdeacon Johnson's request I am sending a Pledge Card for every Communicant in your family, which you will please fill out and return to me in the enclosed stamped envelope.

The Archdeacon has informed you that no part of your Pledge will be used for our local work. But that it will all go toward the Salary of our Bishop and Archdeacon, and for the work of the Whole Church. Our District of Salina receives \$30,000 from the Whole Church. What you pledge on the red side of the

envelope will show our goodwill and appreciation, in giving what we can for others. The black side of your pledge goes toward the salary of our Bishop and Archdeacon. We are all working first to increase the number of our Clergy and then to become self-supporting.

If you will consent to make your offering through our Mission, it will help to relieve our Bishop and Archdeacon from a financial responsibility they should not have. And will make possible the extension to every Communicant in the Archdeaconry of the organized responsibility of Laymen for the financial support of our Church.

Our Mission is only acting as the Bishop's representative to make this possible. And will of course, keep account of money so received, forwarding it to the Bishop for you.

The January Bulletin will carry a message from the Bishop thanking the canvassers for carrying the canvass through, and thanking the people who have pledged. The Archdeacon will enclose pledge cards so that all may receive them and any who have not pledged and have lost their cards may still have an opportunity.

As a result of the canvass every layman in every mission has had the vision of sharing the work of the whole Church, and has received a successful demonstration of what they can accomplish when they make a united effort.

## National Stewardship Essay Contest

THE National Stewardship Essay Contest, inaugurated last fall by the Field Department of the National Council, will culminate, as originally planned, in the presentation of a gold medal to the winner of the first prize in the presence of the General Convention at New Orleans. The trip to New Orleans is part of the winner's reward.

The National Committee of judges, having considered the essays submitted to them without any knowledge of the identity or residence of the writers, has awarded the first prize to Master John Colson of St. Faith's Church School of the Cathedral of St. John the Divine, New York.

The second prize has been awarded to Miss Shirley Buell of All Saints' Church School, McAlester, Oklahoma.

The third prize has been awarded to Miss Rachel Hess, All Saints' Church School, McAlester, Oklahoma.

The winner of the second prize will receive a silver medal and the winner of the third prize a bronze medal. It is an interesting fact that not only were the judges unaware that they were awarding prizes to

contestants in the same Church school but also that neither girl knew that the other was writing for the Essay Contest.

The National Committee of judges was composed of the Rt. Rev. Ethelbert Talbot, D.D., the Rt. Rev. Thomas F. Gailor, D.D., the Rt. Rev. Philip Cook, D.D., Mr. Lewis B. Franklin and Dr. Wm. C. Sturgis.

The Essay Contest began with study courses and contests in parishes in 81 dioceses and districts. In 52 of these there were officially announced diocesan essay contests. Each diocese and district was allowed three entries in the National Contest. About 175 essays reached the National Committee.

The Stewardship Essay Contest proved a gratifying success and won widespread approval largely because it involved a study of the subject of stewardship by all the members of the schools which entered the Contest. The unique character of the plan followed attracted the attention of national officers of some of the other communions who wrote to the Field Department for full information and some of them have decided to follow the plan in their schools.

## THE SPIRIT OF MISSIONS

### Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING 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 591.

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

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

#### CHINA

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

Prof. C. F. Remer, Ph.D. (Province 1).  
Dr. C. F. S. Lincoln (Provinces 1 and 2).  
Miss Lucy Kent (Province 2).  
Rev. J. S. Tsang (Province 1).

#### CUBA

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

#### JAPAN

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

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#### NEGRO

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

#### PORTO RICO

Rev. J. W. Denness Cooper (Province 2).

### Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### Preparations for the Triennial

(From a New Orleans Newspaper)

**P**LANS for the Woman's Auxiliary's part in the General Convention are working out splendidly under faithful and capable chairmen. All Louisiana is of course, interested in the Great Triennial—Louisiana's own eventful contribution to the Church's life.

Mrs. John B. Clegg, of New Orleans, is arranging for the registration and placing of these classes.

Printing and typing and the making of posters, bulletins and signs would literally bury Mrs. Oser were it not that she is sending to press daily the work that comes to her.

When we think of registration, Mrs. Lamb and her two chairmen, Mrs. Elliott and Mrs. Craig, at once come to mind. Straight registration for about 1,500 women is, perhaps, in the mind of the inexperienced, a simple matter, but registration of delegates by diocese, giving to each delegate her privileges when she registers and keeping a separate file for Louisiana women and for the U. T. O. delegates, require skill and accuracy in no ordinary degree. When one considers that information and checking go with the duties of this committee one realizes that Mrs. Lamb's committee has no light task.

Then all the reception committees—the honorary, over which Mrs. Davis Sessums

is the gracious chairman. The committee to meet trains is under Mrs. Pool—a piece of work difficult in cities where there is a union station, but much more so where committees shuttle from L. and N. to Union, to T. and P., etc. An auditorium is not all New Orleans needs in order to be a real convention city.

Then at hotels, Mrs. Berkeley has a trained committee to be on hand to give an air of a homeness to the many hotels. Did you ever arrive in a large convention city, a stranger wanting to know, wanting to find, with no one to suggest or tell the right of way to street cars, halls, shops, etc. If that has been your experience, then you will rejoice that Mrs. Berkeley's committee is in touch with the "stranger within our gates," who will soon not be a stranger. And should a delegate in the convention hall feel tired or faint, she will gratefully seek Mrs. Duggan's rest rooms, where Mrs. J. W. Moore's trained nurse will minister to tired folk as only a real nurse can.

Until the gavel sounds adjournment, closing the 1925 convention, the Church women of New Orleans and Louisiana must with singleness of purpose attune their hearts and minds to the beautiful piece of work that is theirs to perform in the service of the Master.

# The National Council

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

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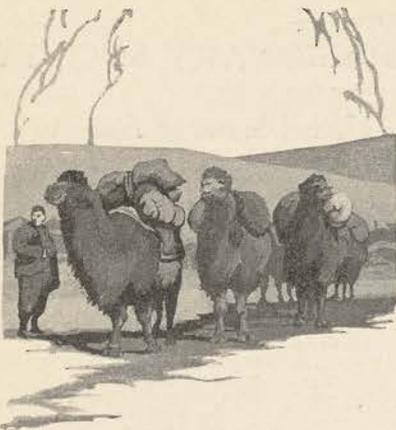
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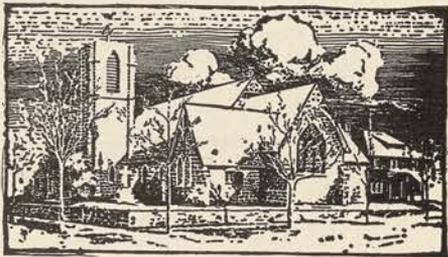
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