

Title: *The Spirit of Missions*, 1925

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The Spirit of Missions

AN ILLUSTRATED MONTHLY
REVIEW OF CHRISTIAN MISSIONS

THE MISSIONARY MAGAZINE
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
OFFICIALLY REPRESENTING
THE NATIONAL COUNCIL

ARCHIVES OF THE
GENERAL CONVENTION

VOLUME XC

1925

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

INDEX

VOL. XC

1925

(Pages 1-63, January; 64-128, February; 129-192, March; 193-256, April; 257-320, May; 321-384, June; 385-448, July; 449-520, August; 521-592, September; 593-664, October; 665-728, November; 729-792, December.)

A

ALASKA:

Allakaket:

"Wilderness hath shut them in," *Hill* (illus.) 165

Anchorage:

"Only queer folks go to church" in this town, *Landsdowne* (illus.) 264

Anvik:

New dormitory at Christ Church Mission, *Chapman* (illus.) 101

Fairbanks:

Note on bronze candlesticks presented to St. Matthew's Church 646

Fort Yukon:

Fire, flood and flu on the Yukon, *Burke* (illus.) 754

Good words for our Arctic hospital, *Drake and Cook* 169

Note on hospital which is more than filled 366

Influenza epidemic, *Rowe* 540

Yukon breaks its bounds, *Burke* 466

Tanana:

Layman's work in the northland, *Fullerton* (illus.) 623

Picture of mission 630

St. Timothy's mission, *Wright* (illus.) 172

Spectacles needed 366

Tigara (Point Hope):

Note on Fourth of July sport 434

May fourth and bowhead whales, *Thomas* (illus.) pt. 1, 265; pt. 2, 357

Picture of the tractor at work 227

Picture of warm covered sleigh used for aged and invalids at Point Hope 699

Wrangell:

Tourists welcome at Wrangell 234

General:

Archdeacon for Arctic Alaska (F. W. Goodman) 411

Bishop Rowe and Dr. Burke send grateful thanks for aid in flu epidemic, *Wood* 606

Note on Bishop Rowe's recovery 109

Note on Bureau of Education plan of three industrial schools 435

Can "stealing a minister" be right? 236

Flu follows flood along the Yukon 463

High water all along the Yukon, *Chapman* (illus.) 465

Little pastoral jaunt 20

Note on March cover, typical of missions 174

Picture of Chief Thomas and daughter in front of summer camp 94

Squeezing through, or sub-Arctic circuit riding, *Drane* (map and illus.) 325

Alaskan Churchman calendar 776

All aboard for Pike's Peak, *Lathrop* (illus.) 229

ALLAKAKET (See Alaska)

Along Wyoming trails, *Smith* (illus.) 395

Ambler, Marietta—Kindergartens reaching out, pt. 2 (illus.) 17

American missionaries ordained in London's great cathedral, *Reed* (illus.) 771

ANCHORAGE (See Alaska)

ANKING:

Introducing Grace Church, Anking, *Lee* (illus.) 565

Picture of consecration of the Church of the True God Miaochien 227

Sallie Stuart Memorial School is turning away applicants, *Phelps* (illus.) 280

ANVIK (See Alaska)

ANYUEN (See Hankow)

ARIZONA:

"Land of the sky blue waters" and its people (Havasu Canyon), *Jenkins* (illus.) 73

Pictures of staff and group of patients at St. Luke's Hospital, Phoenix 698

Around the world in a hotel lobby 701

Ashhurst, Sarah W.—Santiago de Cuba revisited (illus.) 504

Second church school conference in Cuba (illus.) 151

B

Bailey, Rev. Charles—Music in a mining town (illus.) 282

Balcom, Ven. Royal H.—Sociological experiment among Arapahoe Indians 545

Banner, Ernest K.—Sketch and portrait 110, 111

Barnaby, Catherine C.—Sketch and portrait 648, 649

Barnwell, Bishop—Portrait 692

Beecher, Bishop—Japanese Americans in Western Nebraska (illus.) 639

Beecher, Elizabeth—Joy of service (illus.) 153

Being international, *Skinner* (illus.) 617

Bennett, Bishop—Here is a real need among the Duluth Indians 212

Bethlehem as it is today, *Bridgeman* (illus.) 37

Bibles for the blind in the Near East 770

Bird's-eye view of our work in Cuba, *Hulse* (illus.) 633

Bishop Payne Divinity School—Note on unveiling of tablet in memory of Dr. Bryan 506

Bishops—Six missionary bishops elected (portraits) 691

Bishops' crusade 616

Bishop's plea for help, *Reifsnider* 296

Blanton, J. E.—Looking to the future of the Negro race (illus.) 425

Blind—Bibles for the blind in the Near East 770

BOLSHEVISM:

Bishop Graves finds Bolshevism a factor in China's turmoil (illus.) 453

What is happening in China, *Roots* (illus.) 456

Boone, Henry J.—Late Henry J. Boone, M.D. (portrait) 750

Boone Library gives thanks, *Ward* (illus.) 551

Boone University celebrates silver anniversary of Miss Wood (illus.) 210

Boynton, Frances C.—Smiles await you at Hooker School (illus.) 502

Bradner, Rev. Lester—Retiring secretaries of the Department of Religious Education 41

BRAZIL:

Interesting development in Brazil mission (among the Japanese) 469

Picture of procession at council meeting (Porto Alegre) 764

Picture of St. Paul's Sunday school, Rio de Janeiro 226

Bridgeman, Rev. Charles T.—Bethlehem as it is today (illus.) 37

Good Friday offering needed in Jerusalem (illus.) 203

Brief items of interest from the field, 47, 109, 174, 234, 302, 366, 434, 506, 576, 646, 776 (indexed also under subjects)

Brown, Bishop—Rev. John Gaw Meem, D.D. 46

Brown, Bonnie C.—Life in the "City of Everlasting Virtue" (illus.) 429

"Build thee more stately mansions," *Stevens* (illus.) 299

Bull, Leila—Leila Bull Endowment Fund for training Biblewomen 48, 773

Burke, Rev. Grafton, M.D.—Fire, flood and flu on the Yukon (illus.) 754

Yukon breaks its bounds 466

Burleson, Bishop—Year after South Dakota's great tornado (illus.) 467

Business—Their "business" the King's business, *Foote* 27

Busy parish among the cotton mills of the South, *Taylor* (illus.) 170

C

CALIFORNIA (See Sacramento)

Call of the Ho-de-no-sau-nee, *Manross* (illus.) 743

Camera man in the mountains, *Whittle* (illus.) 90

Campbell, Bishop—Portrait 691

CAPE MOUNT (See Liberia)

Carter, Deaconess Lucy N.—"If ye have done it in My Name" (illus.) 21

CENTER FOR DEVOTION AND CONFERENCE (See Racine)

IV

- CHANGTEH (See Hankow)
 Chaplain's work at a citizens' military training camp, *Smith* (illus.) 607
 Chapman, Rev. John W.—High water all along the Yukon (illus.) 465
 New dormitory at Christ Church Mission, Anvik (illus.) 101
 Charts 680, 781
- CHINA:
 Bishop Gilman tells of disturbances 460
 Bishop Graves finds Bolshevism a factor in China's turmoil (illus.) 453
 China missionaries send open letter on situation there 736
 Few words on the Orient, *Stratton* 219
 Only a boy's broken heart (over forced marriage) *Shryock* (illus.) 147, 297
 Present conditions in China, *Wood* 733
 Situation as viewed from the inside, *Roberts* 739
 Note on increase of students and size of faculties in Christian colleges 777
 What is happening in China, *Roots* (illus.) 456 (See also Anking; Hankow; Shanghai)
 China missionaries send open letter on situation there 736
 China missions in war days, *Wood*, etc. 5
- CHRISTMAS CARDS:
 Note on Girls' Friendly Society preparation for sale 576
 Good work of the Girls' Friendly Society (illus.) 603
 Church and stage allies in Japan as elsewhere, *Teusler* (illus.) 199
 Church Building Fund 174, 303
 Church Mission of Help, *Fisher* 547
 Church Missions House
 Christ-into-All-Nations on Fourth Avenue, New York 515
 Missionaries meet for conference (illus.) 412
 Church Periodical Club 175
 Church school service league—Leaders of Church schools confer at New Orleans (illus.) 705
 Church school teachers list 378
 Church Service League—Action of the National Council concerning the commission 247
 Church students hold a national assembly (illus.) 499
- COLLEGES (See Schools and Colleges)
- COLORADO:
 Music in a mining town (Trinidad), *Bailey* (illus.) 282
 Colson, John D.—Stewardship essay prize is presented (illus.) 690
- CONFERENCES:
 All aboard for Pike's Peak (fifth national conference of the social service workers of our Church), *Lathrop* (illus.) 229
 Church students hold a national assembly (illus.) 499
 Conference for young girls at the National Center, Racine 506
 Diocesan executive secretaries 121
 Leaders of Church schools confer at New Orleans (illus.) 705
 Missionaries meet for conference (illus.) 412
 Note on meeting of southern mountain workers and national council representatives 303
 Second Church school conference in Cuba, *Ashhurst* (illus.) 151
 Summer schools and conferences for 1925, 300
 Triennial of the Woman's Auxiliary, *Johnston* (illus.) 709
 Two helpful conferences (under Field Department at New Orleans) 786
 (See also General Convention)
- Cook, Ernest A.—Good words for our Arctic hospital 169
 Cooper, Rev. A. S.—Note on his resignation from Hankow 777
 Corbett, Deaconess Christabel—Flourishing mission in a coal mining community (illus.) 103
 Creighton, Bishop—Portrait 692
 Cromwell, Rev. C. B.—Herrin and vicinity a challenge near at home 167
 Hope of fifty years realized (illus.) 433
 Crusade, Bishops' 616
- CUBA:
 Bird's-eye view of our work in Cuba, *Hulse* (illus.) 633
 Note on Rev. J. W. McCarthy's work 302

Picture of staff of All Saints' Mission, Guantanamo 351
 Santiago de Cuba revisited, *Ashhurst* (illus.) 504
 Second church school conference, *Ashhurst* (illus.) 151

D

- Deaconess among Tukuran Igorots, *Whitcombe* (illus.) 69
- DENMARK (See South Carolina)
- DEPARTMENTS OF COUNCIL:
Christian Social Service:
 Books on sex education 381
 Church in rural communities, *Goodwin* 725
 Co-operating in welfare work, *Opie* 787
 Labor day, 1925, 587
 Social service primer 658
 Also 59, 120, 186, 246, 313, 381, 446
- Field:**
 Action of the National Council concerning the Commission of Church Service League 247
 Addition to our staff (Rev. J. I. B. Larned) 122
 All the year round; from the Piedmont Churchman 185
 National stewardship essay contest 589
 New secretary (Rev. Charles E. McAllister) (portrait) 724
 Parish revived, St. Paul's Church, Des Moines, 721
 Reaching the scattered communicants 588
 Report of Commission on Evangelism, July, 1925, 657
 Speakers' bureau 58, 123, 186, 249, 315, 380, 446, 590, 658, 724
 Suggestions for field operations 1925, 314
 Two helpful conferences (at New Orleans) 786
 Also 57, 121, 185, 379, 444, 516
- Missions:**
 Across the secretary's desk 244, 309, 441, 513, 585, 653, 783
 Meetings 55, 243, 375, 719
 Rev. R. F. Lau our new assistant secretary, 117
 Statistics of work and appropriations 190
 Educational division—Christ-into-all-nations on Fourth Avenue, New York 515
 School of religion comes into being 586
 Sore muscles and the remedy 442
 Also 55, 118, 181, 310, 377, 654, 720, 784
 Foreign-born Americans division—Chaplain and lay worker go to aid Assyrian Church 514
 Their own prayers 245
 Also 56, 117, 183, 311, 376, 442, 586, 655, 785
- Religious Education:**
 List of accredited church school teachers 378
 Mission study in the church school, *Withers* 184
 Retiring secretaries 40
 Weekday religious education in 1925, 119
 Also 60, 249, 312, 656
- Woman's Auxiliary:**
 (See Woman's Auxiliary)
 Diocesan executive secretaries' annual conference 121
- DOMINICAN REPUBLIC:
 Bibles, other books and organs needed 776
 Picture of Archdeacon Wyllie armed with pictures 630
 Picture of Rev. A. H. Beer and Sunday School at the Centrale Consuelo 626
 Doonan, Rev. Isaac.—Missionary career, was it worth while? 550
 Dossen, J. J.—Note on his death in Liberia 175
 Douglas, Isabel Y.—Now it can be told (letter describing the printing of the *General Church Survey*) 213
 Drane, Ven. F. B. Good words for our Arctic hospital 169
 Squeezing through or sub-Arctic circuit riding in Alaska (illus.) 325
 Droste, Mary—Another dream come true (illus.) 470
 Dubois.—(See Wyoming.)
 "DuBose religion" brings joy to scattered settlements, *Jones* (illus.) 84
- DULUTH:
 Pagan settlement in a Christian diocese (Ponemah) *Heagerty* (illus.) 140
 Du Quoin.—(See Springfield.)

Dwalu, Rev. James.—Passing of Ziamah at Pandemai (illus.) 362

E

EASTERN CHURCHES:

- Picture of groups at reception at Fishguard, given by Archbishop of Wales 760
 Edmond, Agnes.—Note on her death 175
 Edmunds, Frank D., Sketch and portrait 774, 775
 El Coto de Manati.—(See Porto Rico.)
 Elliott, Mabel E., Sketch and portrait 648, 649
 Emery, Margaret T.—Death of 507
 Late Margaret Therese Emery, *Loring* 646
 Passing of Margaret Therese Emery, *Thorne* 645
 Emhardt, Rev. William C.—Travels of a secretary in the Near East (illus.) pt. 1, 345; pt. 2, 401; pt. 3, 489; pt. 4, 577; pt. 5, 611
 Endicott.—(See Southwestern Virginia.)
 Evangelism, Commission on, Report, July, 1925 657

F

Few words on the Orient, *Stratton* 219

FINANCE:

- Fiscal problems at General Convention 527
 General Church program 1926-1928 531, 681
 In rousing session deficit is pledged 685
 Momentous decision (concerning deficit) *Franklin* 651
 Supplementing the Every Member Canvass, *Franklin* 742
 Fire, flood and flu on the Yukon, *Burke* (illus.) 754
 First impressions of Japan as the wife of a bishop sees it, *McKim*, pt. 2, 24.
 Fisher, Dorothy C.—C. M. H. lessons it teaches, needs it stresses 547
 Five results of prayer and work in Bontoc, *Mosher* (illus.) 421
 Flint Hill and faith, *Gordon* (illus.) 142
 Flourishing mission in a coal mining community, *Corbett* (illus.) 103
 Foote, Edith L.—Their "business" the King's business (portrait) 27
 Foreign-born Americans, being international, *Skinner* (illus.) 617
 Fort Yukon.—(See Alaska.)
 Fox, Bishop—Some nooks and corners of Idaho (portrait) 561
 Franklin, Lewis B.—Gist of the Convention (editorial) 715
 Momentous decision (editorial concerning deficit) 651
 Supplementing the Every Member Canvass 742
 Fullerton, A. G.—Layman's work in the Northland (illus.) 623
 Fullerton, Caroline A.—Girls of St. Mary's Hall seek safety (Shanghai) (illus.) 6

G

- Gardner, Rev. William E.—Farewell (editorial) 50
 Retiring secretaries of the Department of Religious Education (portrait) 40
General Church Survey—Now it can be told, *Douglas* 213
 GENERAL CONVENTION:
 Bishop Motoda will visit the Convention 393
 Calendar 532
 Convention seen as a whole 669
 Fiscal problems 527
 Forty-eighth General Convention 525
 General Church program adopted 681
 Great day of the women of the Church (illus.) 677
 In rousing session deficit is pledged 685
 New Orleans will welcome General Convention (illus.) 596
 Opening service (illus.) 673
 Gilman, Mrs. Alfred A.—Status of women in the Chinese Church (illus.) 334
 Gilman, Bishop.—Bishop Gilman consecrated Suffragan of Hankow, *Merrill* (portrait) 261
 Bishop Gilman tells of disturbances (portrait) 460
 Girls' Friendly Society.—Good work of the Girls' Friendly Society (illus.) 603
 Girls of St. Mary's Hall seek safety, *Fullerton* (illus.) 6
 Good Friday offering needed in Jerusalem, *Bridge-man* (illus.) 203
 Goodman, Ven. Frederic W.—Archdeacon for Arctic Alaska (portrait) 411

- Goodwin, Rev. F. D.—Church in rural communities 725
 Gordon, Anna Clark.—Flint Hill and faith (illus.) 142
 Gosline, Hazel F., sketch and portrait 774, 775
 Graniteville.—(See Upper South Carolina.)
 Grant, Rev. W. P.—Week among the Ute Indians (illus.) 341
 Graves, Bishop.—Bishop Graves finds Bolshevism a factor in China's turmoil (portrait) 453
 Graves, Louise B.—What we have done in three years (illus.) 283
 Green River deanery.—(See Wyoming.)
 Guerry, Rev. Sumner.—Emmanuel Church, Yangchow, consecrated (illus.) 87

H

Haddon, Eunice.—Object lesson in the brotherhood of man 105

HAITI:

- Note on Bishop Carson's outstanding achievements of the year 506
 Picture of St. Andrew's Church, Cassalle 351
 Hall, Agnes M.—Retiring secretaries of the Department of Religious Education 41

HANKOW:

- Bishop Gilman consecrated Suffragan (illus.) 261
 Boone Library gives thanks, *Ward* (illus.) 551
 Boone University celebrates silver anniversary of Miss Wood (illus.) 210
 Life in the "City of Everlasting Virtue," (Changteh) *Brown* (illus.) 429
 Miners' Church at Peaceful Spring (Anyuen) *Tyng* (illus.) 474
 Note on Changsha mission needs 777
 Note on missionaries safety from bandits 47
 Note on lack of heat in Church General Hospital, Wuchang 174
 Picture of clergy, choir and parish workers of Trinity Church, Changsha 484
 Pilgrims of night in old Shasi, *Mother Ursula Mary* (illus.) 136
 Sisters of St. Anne make a joyful Christmas (Shasi) *Mother Ursula Mary* (illus.) 765
 Status of women in the Chinese Church, *Gilman* (illus.) 334
 Happenings in St. John's University Shanghai, *Volaw* (illus.) 423
 Havasu Canyon.—(See Arizona.)
 "He gives twice who gives quickly" 297
 Heagerty, Rev. W. B.—Pagan settlement in a Christian diocese (illus.) 140
 Herrin and vicinity, a challenge near at home, *Cromwell* 167
 High water all along the Yukon, *Chapman* (illus.) 465
 Hill, Amelia H.—"Wilderness hath shut them in" (illus.) 165
 Hitchings, Edna B.—Helpless without his motor boat (illus.) 44
 HONOLULU:
 Note on Iolani School for boys graduating its largest class 367
 Object lesson in the brotherhood of man (Iolani School) *Haddon* 105
 Picture of Iolani school for boys 30
 Hope of fifty years realized, *Cromwell* (illus.) 433
 HOSPITALS (Domestic):
 New Mexico:
 Seven years among the Navajos, *Peters* (illus.) 13
 Porto Rico:
 Personality—plus in hospital work (St. Luke's, Ponce) *Lovett* (illus.) 231
 HOSPITALS (Foreign):
 China:
 Refugees through St. Andrew's Hospital, Wusih, *Lee* 9
 St. Andrew's Hospital, Wusih, and the war in China, *Lee* (illus.) 81
 War victims at St. Luke's Hospital, Shanghai, *Lamberton* (illus.) 10
 Japan:
 Graphic details of the fire in St. Luke's Hospital, Tokyo, *Reifsnider* (illus.) 133
 St. Luke's Hospital, Tokyo, again visited by fire (illus.) 88
 St. Luke's Hospital welcomes Dr. Teusler and the X-ray (illus.) 497
 "Tokyo's great mother—St. Luke's Hospital," from the Japan Times 201

House of Bishops.—Pastoral letter 712
 Hulse, Bishop.—Bird's-eye view of our work in Cuba (illus.) 633

I

IDAHO:

Pictures of a Mormon synagogue and an irrigation spillway 560
 St. Luke's Hospital, Boise, campaigns for a new wing 776
 Some nooks and corners, *Fox* (illus.) 561
 "If ye have done it in My name," *Carter* (illus.) 21

Illinois—(See Springfield.)

INDIA:

Note on large number of Moslems 777

INDIANS:

Arizona:

"Land of the sky blue waters" and its people (Havasu Canyon, Arizona) *Jenkins* (illus.) 73

Duluth:

Here is a real need among the Duluth Indians, *Bennett* 212
 Pagan settlement in a Christian diocese, *Heagerty* (illus.) 140

Nevada:

If ye have done it in My name (Pyramid Lake) *Carter* (illus.) 21
 Rising temperature on Bishop's day, *Moulton* (illus.) 573

New Mexico:

Seven years among the Navajos, *Peters* (illus.) 13

New York:

Call of the Ho-de-no-sau-nee, *Manross* (illus.) 743

Oklahoma:

Note on Don Whistler's appointment in University of Pennsylvania Museum 175

South Dakota:

What forty-five years have brought to the Oglalas (Pine Ridge) *Miller* (illus.) 145

Utah:

Work among the Ute Indians, *Grant* (illus.) 341

Wyoming:

Serving God and the Indian, *Work* (illus.) 541
 Sociological experiment among Arapahoe Indians, *Balcom* 545

General:

Note on organization of juvenile agricultural clubs 435
 Picture of dinner preparation at a convocation 627
 Wells drilled on reservations in Arizona and New Mexico 367

INFLUENZA:

Bishop Rowe and Dr. Burke send grateful thanks for aid in flu epidemic, *Wood* 606
 Epidemic in Alaska, *Rowe* 540
 Ise.—(See Kyoto.)

J

JAPAN:

Bishop's plea for help, *Reifsnider* 296
 Few words on the Orient, *Stratton* 219
 First impressions of Japan as the wife of a bishop sees it, *McKim*, pt. 2; 24
 Note on inspection by English Church of its missionary work in Japan 174
 Note on translation of Bishop Oldham's articles on the Catechism into Japanese 175
 Note on reassurance from Bishop McKim on results to work from U. S. Senate's action 303 (See also Kyoto; North Tokyo; Osaka; Tokyo)
 Japanese in America:
 Japanese Americans in Western Nebraska, *Beecher* (illus.) 639
 Jenkins, Ven. J. Rockwood.—"Land of the sky blue waters" and its people (illus.) 73
 Jenkins, Rev. Thomas.—"Pesecal Church" in Oregon (illus.) 642

JERUSALEM:

Good Friday offering needed, *Bridgeman* (illus.) 203
 Johnston, Edith D.—Triennial of the Woman's Auxiliary (illus.) 707
 Jones, Esther P.—"That DuBose religion" brings joy to scattered settlements (illus.) 84

Jones, Rev. Pierre.—Note on his death 367
 Joy of service, *Beecher* (illus.) 153
 Juhan, Bishop.—What another bishop thinks of the Church's mission 445

K

Kearney, Warren.—Portrait 526
 Kellogg, Elizabeth S., sketch and portrait, 110, 111
 Kindergartens reaching out, *Ambler* pt. 2 (illus.) 17
 Kinsolving, Bishop.—Interesting development in Brazil mission 469
 Kloman, Rev. E. Felix, sketch and portrait 774, 775
 Knight, Florence G., sketch and portrait, 774, 775
 KOBE:
 Rev. J. B. Simpson to be the new English bishop 647
 KYORO:
 Kindergartens reaching out, *Ambler*, pt. 2 (illus.) 17
 Note on development of St. Agnes School 435
 Picture of four graduates of St. Agnes' School 626
 Picture of group at Kuwana 699
 Picture of group at retreat at Miyazu 763
 Picture of a notable Christian family 758
 Refugees from Tokyo find a new home (Ise) *Welbourn* (illus.) 407
 Royal visit to the "Baby House," *Paine* (illus.) 570
 St. Agnes' School will have a birthday party, *Smith* (illus.) 275
 Shrine of the Sun Goddess, *Welbourn* (illus.) 293

L

Lamberton, Anne.—War victims at St. Luke's Hospital, Shanghai (illus.) 10
 "Land of the sky blue waters" and its people, *Jenkins* (illus.) 73
 Landsdowne, Rev. Burdette.—"Only queer folks go to church" in this town (illus.) 264
 Laning, Mary E.—Note on her death 109
 Larned, Rev. J. I. B.—Addition to our staff (portrait) 122
 Lathrop, Rev. Charles N.—All aboard for Pike's Peak and the Garden of the Gods (illus.) 229
 Lau, Rev. Robert F.—New assistant secretary of the Foreign-born Americans Division 117
 Layman's work in the Northland, *Fullerton* (illus.) 623
 Leaders of Church schools confer at New Orleans, *Withers* (illus.) 705
 Le Blanc, Doris K.—Personally conducted through the Vieux Carré (illus.) 599
 Lee, Claude M., M.D.—Refugees throng St. Andrew's Hospital, Wushih 9
 Lee, Mary W.—Cup of cold water 498
 Lee, Mary W., a walled city of refuge (illus.) 207
 Lee, Mary W. and Lee, C. M.—St. Andrew's Hospital, Wushih and the war in China (illus.) 81
 Lee, Rev. Edmund J.—Introducing Grace Church, Anking (illus.) 565
 Lenten Offering:
 Children's Lenten offering for 1924 155
 Lepers:
 Palo Seco leper colony, *Pinckney* (illus.) 619
 LIBERIA:
 American missionaries ordained in London's great cathedral, *Reed* 771
 Note on appeal by Order of the Holy Cross for its mission 236
 Note on Dr. L. R. Fowler's institution of medical work 507
 Note on farewell service for missionaries for Liberia 777
 Note on Lenten offering from Cape Mount 366
 Note on varied life of Rev. H. A. Donovan, Cape Mount 647
 Passing of Ziamah at Pandemai, *Dwailu* (illus.) 362
 Pictures of natives showing devotion to memory of Mrs. Ramsaur 162
 Surprising request (Mohammedan chief asks for a Christian school) 298
 Word from a U. T. O. worker in the Liberian bush, *Seaman* 317

LIBRARIES:

- Boone Library gives thanks, *Ward* (illus.) 551
 Boone University celebrates silver anniversary of Miss Wood (illus.) 210
 Happenings in St. John's University, Shanghai, *Votaw* (illus.) 423
 Lichtenberger, Rev. Arthur C., sketch and portrait 648, 649
 Life in the "City of Everlasting Virtue," *Brown* (illus.) 429
 Lindley, Grace.—Story of the United Thank Offering 107
 Triennial (editorial) 715
 Triennial Assembly of the women of the Church (illus.) 534
 Triennial thank-offering of the women of the Church (illus.) 272
 List of leaflets 125, 188, 318, 519
 "Little W."—Do you know what a "little w" is? 338
 Looking to the future of the Negro race, *Blanton* (illus.) 425
 Loring, Abby R.—Late Margaret Therese Emery 646
- LOUISIANA:
 Church in the dream country (Church of the Epiphany, New Iberia) 344
 Lovett, Mary J.—Personality—plus in hospital work (illus.) 231
 Lynwood.—(See Virginia.)

M

- McAllister, Rev. Charles E.—New secretary (portrait) 724
 McKim, Elizabeth B.—First impressions of Japan as the wife of a bishop sees it, pt. 2 (portrait) 24
 Manross, William—Call of the Ho-de-no-sau-nee (illus.) 743
- MAPS:
 Interior of Alaska showing the trip of Archdeacon Drane, 1925, 324
 Near East showing the route of Dr. Emhardt's journeys during 1922 and 1924, 400
 United States showing provinces 191, 448
 Marching orders of our first missionaries to China, *White* 389
 May, R. G.—Texas school for the training of Negro girls (illus.) 42
 May fourth and bowhead whales, *Thomas* (illus.) pt. 1, 265; pt. 2, 357
 MAYAGUEZ (See Porto Rico)
 Meem, Ven. John G.—Editorial on his work 50
 His death, *Brown* (portrait) 46
 Merrill, Frances E.—Bishop Gilman consecrated suffragan of Hankow (illus.) 261
- MESOPOTAMIA:
 Travels of a secretary, *Emhardt*, (illus.) pt. 1, 345; pt. 2, 401; pt. 3, 489; pt. 4, 577; pt. 5, 611
- MEXICO:
 Picture of Archdeacon Watson and some Indian friends 627
 Picture of Christmas crib at San Jose de Gracia, Mexico City 759
 Radio talk on Mexico, *Newell* (illus.) 751
 Smiles await you at Hooker School 520
 Working together in harmony (Pachuca), *Nash* (illus.) 422
 Meyette, Grace A.—Sketch and portrait 110, 111
 Meyette, Leo A.—Sketch 111
 Micou, Rev. Paul—Retiring secretaries of the Department of Religious Education 41
- MILITARY TRAINING CAMPS:
 Chaplain's work, *Smith* (illus.) 607
 Picture of honor men being decorated 631
 Miller, J. M.—What forty-five years have brought to the Oglalas (illus.) 145
 Miners' Church at Peaceful Spring, *Tyng* (illus.) 474
- MINNESOTA (See Duluth)
 Mission Study in the Church School, *Withers* 184
 Missionaries—Around the world in a hotel lobby (illus.) 701
 Missionaries meet for conference (illus.) 412
 Missionary career, was it worth while? *Dooman* 550
 Mitchell, Bishop—Portrait 691
 MITO (See North Tokyo)

- Morris, Rev. James K.—Sketch and portrait 648, 649
 Mosher, Fanny S.—Five results of prayer and work in Bontoc (illus.) 421
 MOTODA, Bishop:
 Bishop Motoda will visit the Convention (portrait) 393
 Note on visit to Japanese Christians in China 175
 Moule, Ven. W. S.—Note on his retirement 434
 Moulton, Bishop—Rising temperature on Bishop's day (illus.) 573
 Murray, Bishop—Opening a new era in the executive direction of the Church 769
 Portrait 668
 Music in a mining town, *Bailey* (illus.) 282
 Musical scores of masses and anthems needed 302
 My first six months in North Texas, *Seaman* 471
 Myers, Blanche E.—Sketch and portrait 110, 111

N

- Nash, Rev. H. O.—Working together in harmony (illus.) 422
 National Center for Devotion and Conference (See Racine)
 NATIONAL COUNCIL:
 Meetings 53, 241, 373, 719
 Named at New Orleans 672
 (See also Departments)
 NEBRASKA (See Western Nebraska)
 NEGROES:
 Hoffman-St. Mary's Industrial School, Mason, Tenn., *Nelson* (illus.) 72
 Looking to the future of the Negro race (Voorhees School, Denmark, South Carolina), *Blanton* (illus.) 425
 Note on formation of Inter-racial Club at Carlisleville, Alabama 235
 Picture of theological students at Bishop Payne's Divinity School, Petersburg, Va. 354
 Texas school for the training of Negro girls (St. Philip's, San Antonio), *May* (illus.) 42
 Nelson, Rev. M. J.—Hoffman-St. Mary's Industrial School (illus.) 72
- NEVADA:
 "If ye have done it in My name" (Pyramid Lake), *Carter* (illus.) 21
 Note on Deaconess Carter's address 303
 Note on work among Indians at Moapa 302
 Rising temperature on Bishop's day, *Moulton* (illus.) 573
 Neve, Ven. F. W.—Portrait 482
- NEW IBERIA (See Louisiana)
 NEW JERSEY:
 Grace Parish, Plainfield, gives and supports one of its members in China 45
- NEW MEXICO:
 Note on erection of altar in chapel at San Juan Indian Mission, Farmington 234
 Seven years among the Navajoes, *Peters* (illus.) 13
- NEW ORLEANS:
 New Orleans will welcome General Convention (illus.) 596
 Personally conducted through the Vieux Carré, *LeBlanc* (illus.) 599
 Pictures 354, 419, 483
 New Orleans will be the Convention City 150
- NEW YORK:
 Call of the Ho-de-no-sau-nee (Iroquois), *Manross* (illus.) 743
 Newell, Anna G.—Radio talk on Mexico (portrait and illus.) 751
 Nichols, Bishop—Portrait 691
 Nichols, Maryland B.—Sketch and portrait 774, 775
- NORTH CAROLINA:
 Airplane view of St. Augustine's School, Raleigh 224
 Busy parish among the cotton mills of the South (Roanoke Rapids), *Taylor* (illus.) 170
 Flint Hill (Spray) and faith, *Gordon* (illus.) 142
- NORTH TEXAS:
 My first six months in North Texas, *Seaman* 471
- NORTH TOKYO:
 Disastrous fire at Mito 263
 Dr. Teusler congratulated on work of St. Luke's 749

VIII

- Graphic details of the fire in St. Luke's Hospital, *Reifsmider* (illus.) 133
 Note and picture of St. Margaret's new home 235
 Note on Japanese sympathy in St. Luke's second burning 109
 Note on progress of St. Luke's Hospital 647
 Picture of St. Stephen's Hostel for lepers 34
 Picture of reconstruction work 221, 559
 St. Luke's Hospital again visited by fire (illus.) 88
 St. Luke's Hospital welcomes Dr. Teusler (illus.) 497
 Still loyal to Tokyo's slums, *Sugiura* 479
 "Tokyo's great mother—St. Luke's Hospital"; from the Japan Times 201
 (See also Tokyo)
 "Notes" to be obtained on request 175
 Now it can be told, *Douglas* 213
 Nuno, Christine M.—Sketch and portrait 648, 649

O

- Object lesson in the brotherhood of man, *Haddon* 105
 OLYMPIA:
 Picture of group at St. Peter's Japanese Mission, Seattle 762
 Onlooker—Around the world in a hotel lobby (illus.) 701
 Only a boy's broken heart, *Shryock* (illus.) 147
 "Only queer folks go to church" in this town, *Landsdowne* (illus.) 264
 Opie, Rev. Thomas F.—Coöperating in welfare work 787
 OREGON:
 "Pesecal Church" in Oregon, *Jenkins* (illus.) 642
 OSAKA:
 Leila Bull Endowment Fund for training Bible-women 48, 773

P

- Pagan settlement in a Christian diocese, *Heagerty* (illus.) 140
 Paine, Margaret H.—Royal visit to the "Baby House" in Kyoto (illus.) 570
 PALESTINE:
 Travels of a secretary in the Near East, *Emhardt* (illus.) pt. 1, 345; pt. 2, 403; pt. 3, 489; pt. 4, 577; pt. 5, 611
 PALO SECO (See Panama Canal Zone)
 PANAMA CANAL ZONE:
 Note on work among West Indian laborers in San Blas country 367
 Palo Seco leper colony, *Pinckney* (illus.) 619
 Visit to the House of the Holy Child, *Pinckney* (illus.) 747
 Parish revived 721
 Passing of Margaret Therese Emery, *Thorne* 645
 Passing of Ziamah at Pandemai, *Dwalu* (illus.) 362
 Pastoral letter of the House of Bishops 712
 PEACEFUL SPRING (See Hankow)
 Pedersen, Frederick M.—Note on visit to Shanghai 435
 Personality-plus in hospital work, *Lovett* (illus.) 231
 "Pesecal Church" in Oregon, *Jenkins* (illus.) 642
 Peters, M. C.—Seven years among the Navajoes (illus.) 13
 Phelps, Deaconess Katherine E.—Sallie Stuart Memorial School is turning away applicants (illus.) 280
 PHILIPPINES:
 Deaconess among Tukuran Igorots, *Whitcombe* (illus.) 69
 Five results of prayer and work in Bontoc, *Mosher* (illus.) 421
 Note on increase of work in Manila among Chinese 647
 Opening up new work (illus.) 610
 Pilgrims of Night in Old Shasi, *Mother Ursula Mary* (illus.) 136
 Pinckney, Charles C.—Palo Seco leper colony in the Canal Zone (illus.) 619
 Visit to the House of the Holy Child (illus.) 747
 POINT HOPE (See Alaska)
 PONCE (See Porto Rico)
 PONEMAH (See Duluth)

- PORTO RICO:
 Another dream come true (Kindergarten at El Coto de Manati), *Droste* (illus.) 470
 "Build Thee more stately mansions" (El Coto de Manati), *Stevens* (illus.) 299
 Personality-plus in hospital work (St. Luke's, Ponce), *Lovett* (illus.) 231
 Picture of Church and Mission at Quebrada Limon 557
 Picture of home of a Porto Rican family 93
 St. Andrew's Church at Mayaguez is consecrated, *Robinson* (illus.) 77
 Pott, Rev. F. L. H.—Celebrates anniversary of arrival in China in 1886 175
 PRAYERS (See Sanctuary of the Church's Mission)
 Presbyterian Church Missionary statistics 435
 Printing of the *General Church Survey*, *Douglas* 213
 Progress of Japan reconstruction, *Wood* (illus.) 197

PROGRESS OF THE KINGDOM:

Alaska:

- All in the day's work 306
 Bishop Rowe Foundation Fund 115
 Tribute to Hudson Stuck 439
 Cry for help (in influenza epidemic) 509
 North of the Arctic Circle 369
 Our everyday heroes in Alaska 178

Brazil:

- Late John Gaw Meem, D.D., 50

China:

- Bishop Graves writes from China 238
 More light on the crisis 780
 Situation in China 509
 Women to the front 369

Finance:

- Fiscal problems at New Orleans 583
 It is your task now 717
 Momentous decision (concerning deficit), *Franklin* 651
 Referendum to the Church 779

General Convention:

- Gist of the Convention, *Franklin* 715
 Looking toward New Orleans 177, 438
 Missions at General Convention, *Wood* 716

Indians:

- Land of the sky blue water 114

Japan:

- Japan needs more than dollars 305
 Reconstruction 238

Liberia:

- Face to face with paganism 371

Mexico:

- Chance to see Old Mexico 511

New Orleans:

- Hospitable city 717

South Dakota:

- Year after the tornado 511

Wyoming:

- One woman's work 511

General:

- Cardinal Hayes says a true word 584
 Concerning choice of a college 439
 Dr. Emhardt in the Near East 369
 English Church army here 307
 Farewell to Dr. Gardner 50
 Good Friday offering 237
 Happy Christmas 779
 In the back of the magazine 239
 Lenten offering 179
 Lenten number next month 113
 "Little W" has an inning 371
 Mission giving made easy 306
 On being ninety 49
 On the approach of Lent 113
 On the way to all the world, 437
 Past twenty-five years 114
 Real work of the Church (evangelism) 652
 Stewardship mottoes 652
 Summer groups hard at work 371
 This a notable Bible year 370
 To stir up pure minds (concerning foreign-born students) 114
 To welcome the New Year 49
 Triennial, *Lindley* 715
 Word of Easter greetings 237
 World giving for missions 305
 Worth-while things to read 583
 Worthy memorial to Bishop Tuttle 239

R

RACINE:

- National center for devotion and conference fills a real need (illus.) 202
 National center to reopen 109
 Radio talk on Mexico, *Newell* (illus.) 751
 Ramsaur, Mary M.—Unlimited opportunities in Horse Creek Valley (illus.) 91

RECRUITS:

- Alaska:**
 Kellogg, Elizabeth S. 110, 111
- Anking:**
 Myers, Blanche E. 110, 111
 Townsend, Mollie E. 110, 111
 Wood, Rev. Joseph C. 648, 649
- Brazil:**
 Roberts, Rev. Albert N. 110, 111
- Cuba:**
 Thornton, Rev. Reese 110, 111
- Hankow:**
 Gosline, Hazel F. 774, 775
 Lichtenberger, Rev. Arthur C. 648, 649
 Tetley, Margaret G. H. 774, 775
- Kyoto:**
 Morris, Rev. James K. 648, 649
- Liberia:**
 Kroman, Rev. E. Felix 774, 775
 Knight, Florence Gale 774, 775
 Meyette, Grace A. 110, 111
 Meyette, Leo A. 111
 Nichols, Maryland B. 774, 775
 Reed, Rev. W. Josselyn 774, 775
- North Tokyo:**
 Elliott, Mabel E. 648, 649
 Nuno, Christine M. 648, 649
- Philippine Islands:**
 Shaw, Kate Sibley 648, 649
 Taverner, Dorothea 110, 111
- Porto Rico:**
 Edmunds, Frank D. 774, 775
- Shanghai:**
 Banner, Ernest K. 110, 111
 Barnaby, Catherine C. 648, 649
 Roberts, Elizabeth 648, 649
 Young, Mary T. 774, 775
- REED, Rev. W. Josselyn:**
 American missionaries ordained in London's great cathedral (illus.) 771
 Sketch and portrait 774, 775
 Refugees from Tokyo find a new home, *Welbourn* (illus.) 407
 Refugees throng St. Andrew's Hospital, *Wusih Lee* 9
- REIFSNIDER, Bishop:**
 Bishop's plea for help 296
 Graphic details of the fire in St. Luke's Hospital Tokyo (illus.) 133
 Retiring secretaries of the Department of Religious Education 40
 Rising temperature on Bishop's day, *Moulton* (illus.) 573
- ROANOKE RAPIDS (See North Carolina)**
 Roberts, Rev. Albert N.—Sketch and portrait 110, 111
 Roberts, Elizabeth—Sketch and portrait 648, 649
 Roberts, Rev. W. P.—Situation in China as viewed from the inside 739
 Robinson, Ethel M.—St. Andrew's Church at Mayaguez is consecrated (illus.) 77
 Roots, Bishop—What is happening in China (illus.) 456
- ROSLYN (See Spokane)**
 Rowe, Bishop—Influenza epidemic in Alaska 540
 Royal visit to the "Baby House" in Kyoto, *Paine* (illus.) 570
- Rural Messenger*, published to further rural work 776

S

- S., E.D.—Do you know what a "little w" is? 338
- SACRAMENTO:**
 Photograph and records needed to lead singing 48
 St. Luke's Hospital welcomes Dr. Teusler and the X-ray. (illus.) 497
 Sallie Stuart Memorial School is turning away applicants, *Phelps* (illus.) 280

- Sanctuary of the Church's Mission 51, 112, 176, 240, 304, 369, 436, 508, 582, 650, 714, 778
- SANTIAGO DE CUBA (See Cuba)**
 Schmuck, Rev. Elmer M.—Acceptance of secretaryship of the Field Department (portrait) 517

SCHOOLS AND COLLEGES:

China:

- Girls of St. Mary's Hall seek safety, *Fullerton* (illus.) 6
 Sallie Stuart Memorial School is turning away applicants (Anking), *Phelps* (illus.) 280

Honolulu:

- Object lesson in the brotherhood of man (Iolani School), *Haddon* 105

Japan:

- Saint Agnes School will have a birthday party (Kyoto), *Smith* (illus.) 275

Louisiana:

- Fire in Gaudet Normal Industrial School, New Orleans 109

Mexico:

- Smiles await you at Hooker School, *Boynton* (illus.) 502

Porto Rico:

- Another dream come true (Kindergarten at El Coto de Manati), *Droste* (illus.) 470

Shanghai:

- Happenings in St. John's University, *Votaw* (illus.) 423

South Carolina:

- Looking to the future of the Negro race (Voorhees School, Denmark, South Carolina), *Blanton* (illus.) 425

Tennessee:

- Hoffman-St. Mary's Industrial School, *Mason, Nelson* (illus.) 72
 "That Du Bose religion" brings joy to scattered settlements, *Jones* (illus.) 84

Texas:

- Texas school for the training of Negro girls (St. Philip's, San Antonio), *May* (illus.) 42

- Seaman, Bishop—My first six months in North Texas (portrait) 471
 Seaman, Emily D. W.—Word from a U. T. O. worker in the Liberian bush 317
 Serving God and the Indian, *Work* (illus.) 541
 Seven years among the Navajoes, *Peters* (illus.) 13

SHANGHAI:

- China Missions in war days, *Wood, etc.*, 5
 Emmanuel Church, Yangchow, consecrated, *Guerry* (illus.) 87
 Girls of St. Mary's Hall seek safety, *Fullerton* (illus.) 6
 Happenings in St. John's University, *Votaw* (illus.) 423
 Note on encouraging number of confirmations 576
 Note on gift of American flag to St. Mary's Hall 235
 Note on needs in free clinic at St. Andrew's Hospital, *Wusih* 434
 Note on need of scholarships in St. John's 48
 Note on need of X-ray machine in Zangzok Hospital 235
 Note on needs of St. John's University 435
 Note on purchase of land for Central Theological School 234
 Note on raising of money for relief by students 236
 Note on safety of all in war zone 109
 Note on Schereschewsky Hall, St. John's 174
 Picture of Christmas group in St. Elizabeth's Hospital 759
 Picture of street in Shanghai 96
 Picture of the Physics Laboratory of St. John's University 631
 Refugees throng St. Andrew's Hospital, *Wusih, Lee* 9
 St. Andrew's Hospital, *Wusih*, and the war in China, *Lee* (illus.) 81
 Undesirable tenants evicted from our hospital at *Wusih* (pure water obtained) 144

- War victims at St. Luke's Hospital, Shanghai, *Lamberton* (illus.) 10
- Wushih, a walled city of refuge, *Lee* (illus.) 207
- SHASI (See Hankow)
- Shaw, Kate S.—Sketch and portrait 648, 649
- Shrine of the Sun Goddess in Ise, *Welbourn* (illus.) 293
- Shryock, Rev. John K.—Only a boy's broken heart (illus.) 147, 297
- Six missionary bishops elected (portraits) 691
- Skinner, Lilian M.—Being international (illus.) 617
- Smiles await you at Hooker School 502
- SMITH, Rev. Franklin C.:
- Along Wyoming trails (illus.) 395
- Chaplain's work at a Citizens' Military Training Camp (illus.) 607
- Smith, Frederica—St. Agnes School will have a birthday party (illus.) 275
- Social service workers conference; all aboard for Pike's Peak, *Lahrop* (illus.) 229
- Sociological experiment among Arapahoe Indians, *Balcom* 545
- Some nooks and corners of Idaho, *Fox* (illus.) 561
- SOUTH CAROLINA:
- Looking to the future of the Negro race (Voorhees School, Denmark), *Blanton* (illus.) 425
- (See also Upper South Carolina)
- SOUTH DAKOTA:
- What forty-five years have brought to the Oglalas (Pine Ridge), *Miller* (illus.) 145
- Year after South Dakota's great tornado, *Burleson* (illus.) 467
- SOUTHWESTERN VIRGINIA:
- Pictures of Endicott girls and a cabin 159
- SPEAKERS' BUREAU (See Departments of Council, Field)
- SPIRIT OF MISSIONS:
- Back numbers wanted 234
- From the files 12, 76, 79, 201, 206, 279, 333
- Increase of subscriptions desired by Bishop Lines 302
- Is it worth the postage to forward? 506
- "Loan packets" on Cuba, Panama Canal Zone, etc., made and distributed by parish worker in Oregon 647
- SPOKANE:
- Flourishing mission in a coal-mining community (Roslyn), *Corbett* (illus.) 103
- Stressing missions brings up St. James's incomes, parochial and missionary 175
- SPRAY (See North Carolina)
- SPRINGFIELD:
- Herrin and vicinity a challenge near at home, *Cromwell* 167
- Hope of fifty years realized (Du Quoin), *Cromwell* (illus.) 433
- Status of women in the Chinese Church, *Gilman* (illus.) 334
- Stevens, Ethel A.—"Build thee more stately mansions" (illus.) 299
- Stewardship essay prize is presented, *Colson* (illus.) 690
- Still loyal to Tokyo's slums, *Sugiura* 479
- Stratton, Ira W.—Few words on the Orient 219
- Study Classes—Study classes crowded to capacity 711
- Sugiura, Rev. Yoshomichi—Still loyal to Tokyo's slums 479
- Summer schools and conferences for 1925 300
- Supplementing the Every Member Canvass, *Franklin* 742
- SUTER, Rev. John W., Jr.:
- Accepts his appointment as secretary of Department of Religious Education 434
- New executive secretary (portrait) 656
- SYRIA:
- Travels of a secretary, *Emhardt* (illus.), pt. 1, 345; pt. 2, 403; pt. 3, 489; pt. 4, 577; pt. 5, 611
- T
- TACUBA (See Mexico)
- TALBOT, Bishop:
- Letter to the children of the Church (portrait) 156
- Retiring Presiding Bishop says "Thank you" to the children of the Church 768

- TANANA (See Alaska)
- Taverner, Dorothea—Sketch and portrait 110, 111
- Taylor, Rev. Lewis N.—Busy parish among the cotton mills of the South (illus.) 170
- TENNESSEE:
- Hoffman-St. Mary's Industrial School (Mason), *Nelson* (illus.) 72
- "That Du Bose religion" brings joy to scattered settlements, *Jones* (illus.) 84
- Tetley, Margaret G. H.—Sketch and portrait 774, 775
- TEUSLER, Rudolf B., M.D.:
- Church and stage allies in Japan as elsewhere (illus.) 199
- Dr. Teusler congratulated 749
- TEXAS:
- Texas School for the training of Negro girls (St. Philip's, San Antonio), *May* (illus.) 42
- (See also North Texas; West Texas)
- "That DuBose religion" brings joy to scattered settlements, *Jones* (illus.) 84
- Their "business" the King's business, *Foote* 27
- Thomas, Bishop—Portrait 692
- Thomas, Rev. W. A.—May fourth and bowhead whales (illus.) pt. 1, 265; pt. 2, 357
- Thorne, Ethel M. C.—Passing of Margaret Therese Emery 645
- Thornton, Rev. Reese—Sketch and portrait 110, 111
- TIGARA (See Alaska)
- TOKYO:
- Church and stage allies in Japan as elsewhere, *Teusler* (illus.) 199
- Holy Trinity Cathedral eagerly awaits its new building 549
- Progress of Japan reconstruction, *Wood* (illus.) 197
- (See also North Tokyo)
- Townsend, Mollie E.—Sketch and portrait 110, 111
- Travels of a secretary in the Near East, *Emhardt* (illus.), pt. 1, 345; pt. 2, 401; pt. 3, 489; pt. 4, 577; pt. 5, 611
- TRINIDAD (See Colorado)
- TUKUKAN (See Philippines)
- Tyng, Rev. Walworth—Miners' Church at Peaceful Spring (illus.) 474

U

- UNITED THANK OFFERING (See Woman's Auxiliary)
- Unlimited opportunities in Horse Creek Valley, *Ramsaur* (illus.) 91
- UPPER SOUTH CAROLINA:
- Looking to the future of the Negro race (Voorhees School, Denmark), *Blanton* (illus.) 425
- Unlimited opportunities in Horse Creek Valley (Graniteville), *Ramsaur* (illus.) 91
- URSULA MARY, Rev. Mother:
- Pilgrims of night in old Shasi (illus.) 136
- Sisters of St. Anne make a joyful Christmas in China (illus.) 765
- UTAH:
- Pictures of St. Elizabeth's Indian Mission, White Rocks, and of Indians ready for Bishop's day 223
- Work among the Ute Indians, *Grant* (illus.) 341

V

- VIRGIN ISLANDS:
- Picture of irrigation project at La Grange 94
- VIRGINIA:
- Picture of a mountain family at St. Andrew's Mission, Blue Ridge 553
- What we have done in three years (Lynwood), *Graves* (illus.) 283
- (See also Southwestern Virginia)
- Visit to the House of the Holy Child, *Pinckney* (illus.) 747
- VOTAW, Maurice:
- Happenings in St. John's University, Shanghai (illus.) 423

W

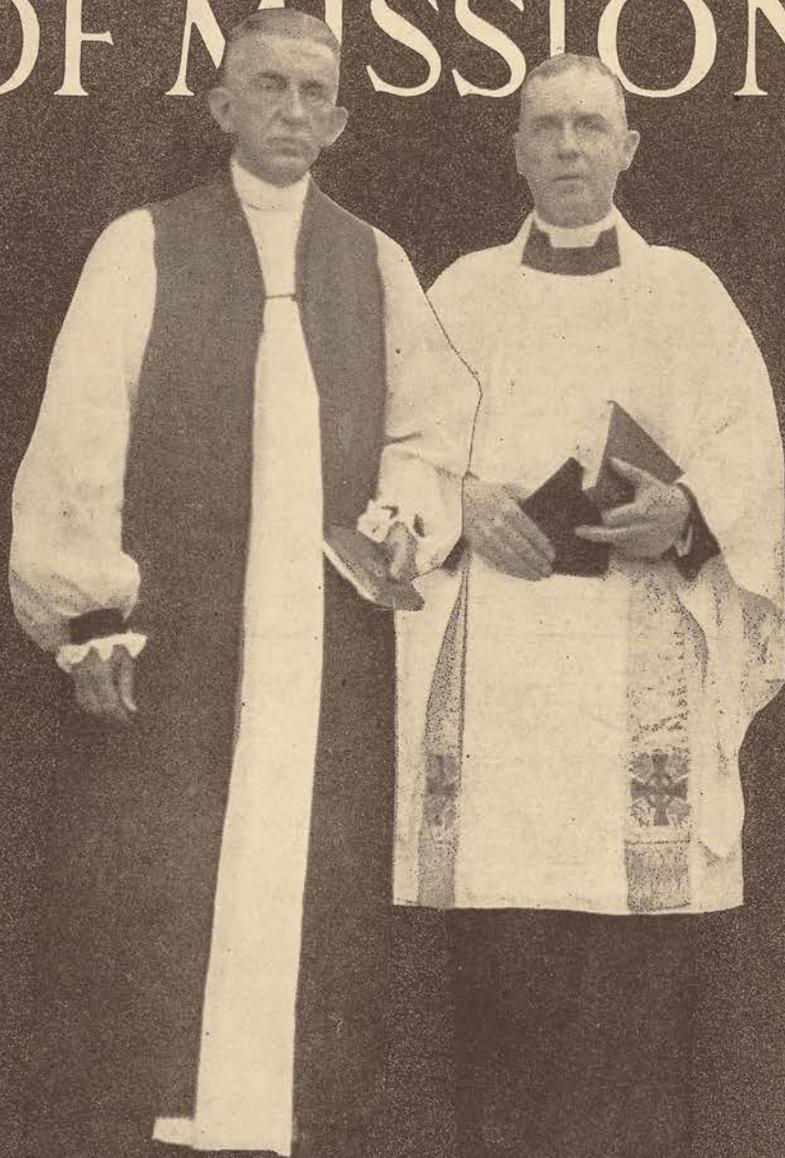
- Walton, Janet—Woman's work at Dubois (illus.) 494
- War victims at St. Luke's Hospital, Shanghai, *Lamberton* (illus.) 10

- Ward, Marian DeC.—Boone Library gives thanks (illus.) 551
- WASHINGTON (See Spokane)
- Week among the Ute Indians, *Grant* (illus.) 341
- WELBOURN, Rev. J. Armistead:
Refugees from Tokyo find a new home (illus.) 407
Shrine of the Sun Goddess in Ise (illus.) 293
- WEST TEXAS:
Pictures of St. Philip's School for Negro Girls, San Antonio 31
- WESTERN NEBRASKA:
Japanese Americans in Western Nebraska, *Beecher* (illus.) 639
Joy of service, *Beecher* (illus.) 153
- WESTERN NORTH CAROLINA:
Note on assistance of the Townsend family in the laying of the cornerstone in Valle Crucis 647
- WHALING:
May fourth and bowhead whales (Point Hope), *Thomas* (illus.), pt. 1, 265; pt. 2, 357
- What forty-five years have brought to the Oglalas, *Miller* (illus.) 145
- Whitecombe, Eliza H.—Deaconess among Tukuran Igorots (illus.) 69
- White, Bishop—Marching orders of our first missionaries to China (portrait) 389
- Whittle, Rev. Dennis—Camera man in the mountains (illus.) 90
- "Wilderness hath shut them in," *Hill* (illus.) 165
- Williams, Deaconess Maria P.—Portrait 482
- WITHERS, Frances H.:
Leaders of Church schools confer at New Orleans (illus.) 705
Mission study in the Church school 184
- WOMAN'S AUXILIARY:
Business at the business meetings of the Woman's Auxiliary Triennial 788
Calendar (during General Convention) 536
Conferences: Nov. (1924), 63; Jan., 123; Feb., 253; March, 316; April, 383
Executive Board: Meetings 61, 250, 382
For those not in New Orleans (prayer leaflet) 659
Some special features of the Triennial 726
Triennial of the Woman's Auxiliary, *Johnston* (illus.) 707
Also 187, 590
- United Thank Offering:**
Great day of the women of the Church (illus.) 677
Story of the United Thank Offering, *Lindley* 107
Triennial thank offering of the women of the Church, *Lindley* (illus.) 272
Also 447, 518
- Woman's work at Dubois, *Walton* (illus.) 494
- WOMEN:
Status of women in the Chinese Church, *Gūman* (illus.) 334
- Wood, John W.:
Bishop Rowe and Dr. Burke send grateful thanks for aid in flu epidemic 606
China missions in war days 5
Missions at General Convention (editorial) 716
Present conditions in China 733
Progress of Japan reconstruction (illus.) 197
- Wood, Rev. Joseph C.—Sketch and portrait 648, 649
- Wood, Mary Elizabeth—Boone University celebrates silver anniversary of Miss Wood (illus.) 210
- Wood, Rev. Robert E. and others—China missionaries send open letter on situation there 736
- Work, Herbert—Serving God and the Indian (portrait) 541
- Working together in harmony, *Nash* (illus.) 422
- Wright, Rev. Arthur—St. Timothy's Mission at Tanana Crossing, Alaska (illus.) 172
- WUCHANG (See Hankow)
- WUSIH (See Shanghai)
- WYOMING:
Along Wyoming trails (Green River deanery), *Smith* (illus.) 395
Woman's work at Dubois, *Walton* (illus.) 494

Y

- YANGCHOW (See Shanghai)
- Year after South Dakota's great tornado, *Burleson* (illus.) 467
- Young, Mary T.—Sketch and portrait 774, 775
- Young People's Movement—Picture of group in Baltimore 352
- Yukon breaks its bounds, *Burke* 466

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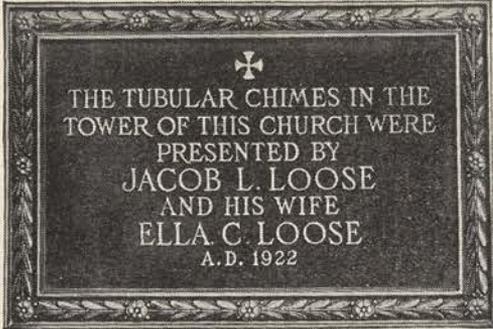
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The Spirit of Missions

G. WARFIELD HOBBS
Editor

KATHLEEN HORE
Assistant Editor

Vol. XC

OCTOBER, 1925

No. 10

Contents

SPECIAL FEATURE

The General Convention: New Orleans Will Welcome General Convention.....	597
Personally Conducted Through the Vieux Carré.....Doris Kent LeBlanc	599

STORIES FROM THE FIELD

Why the Girls' Friendly Society Sells Christmas Cards.....	603
Bishop Rowe and Dr. Burke Send Grateful Thanks.....John W. Wood, D.C.L.	606
A Chaplain in a Citizens' Military Training Camp The Rev. Franklin C. Smith	607
Opening New Work in the Philippines.....The Right Rev. G. F. Mosher, D.D.	610
Being International (Work Among Italians).....Lilian Marchant Skinner	617
Palo Seco Leper Colony in the Canal Zone.....Charles Cotesworth Pinckney	619
A Layman's Work in the Northland.....A. G. Fullerton	623
A Bird's-Eye View of Our Work in Cuba, The Right Rev. Hiram R. Hulse, D.D.	633
Japanese-Americans in Western Nebraska, The Right Rev. George Allen Beecher, D.D.	639
"The Pesecal Church" in Oregon.....The Rev. Thomas Jenkins, D.D.	642
The Passing of Margaret Therese Emery.....Ethel M. Cheney Thorne	645
The Late Margaret Therese Emery.....Abby R. Loring	646
Recruits for the Mission Field.....	649

PICTORIAL SECTION

Eight Pages of Pictures From Various Fields.....	625
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EDITORIAL

Brief Items of Interest.....	646
The Sanctuary of the Church's Mission.....	650
The Progress of the Kingdom.....	651

THE NATIONAL COUNCIL

Departments:	
Missions and Church Extension.....	653
Educational Division	654
Foreign-Born Americans Division.....	655
Religious Education	656
Field	657
Speakers' Bureau	658
Christian Social Service.....	658
The Woman's Auxilliary.....	659

Subscription Price: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada 25 cents a year extra. For other countries 35 cents should be added for postage.

Changes of Address must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and new address should be given.

Remittances should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. To checks on local banks ten cents should be added for collection. Receipt will be mailed when requested.

Address communications to THE SPIRIT OF MISSIONS, 281 Fourth Ave., New York.

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A RELIC OF THE DAYS OF SPANISH POSSESSION IN NEW ORLEANS
*This famous old mansion, over one hundred and fifty years old and still occupied, is one of
the beauty spots of the Vieux Carré*

New Orleans Will Welcome General Convention

A Great Throng Expected—Well Organized Committees Have Arranged to Meet Every Possible Want—The Traditional Hospitality of the South Displayed

THE scene is set and all is in readiness for the curtain to go up on the Forty-eighth General Convention of the Church. Of the forty-seven preceding Conventions, fifteen have met in Philadelphia and thirteen in New York. Baltimore has been the scene of this most important event three times, Cincinnati, Richmond and Boston have welcomed it twice, while Wilmington (Delaware), Trenton, New Haven, Chicago, Minneapolis, Washington, San Francisco, St. Louis, Detroit and Portland (Oregon) have each claimed one visit from the Church in Convention assembled.

While the Convention has twice ventured as far west as the Pacific Coast, it has never been farther south than St. Louis. For the first time New Orleans will play host to this great gathering and with true Southern hospitality she has thrown her doors wide open and assures to all her visitors a hearty welcome.

For months an able Diocesan Executive Committee, under the leadership of Mr. Warren Kearney, with Bishop Sessums as Honorary President, has directed the activities of numerous sub-committees charged with matters concerning the housing and entertaining of delegates. The Church people who will throng the streets of the metropolis of the south from the seventh to the twenty-fifth of this month, may feel certain that no detail has been overlooked, no preparation neglected, to insure their comfort and convenience.

Outside of the Convention Halls, visitors will find much to interest them. No one will want to leave New Orleans without a visit to the Vieux

Carré, the old French quarter so well described elsewhere in this issue, where traditions of the past linger in every house, street and lane. The Committee has arranged for personally conducted tours through this section.

But New Orleans has other points of interest besides those which remain of her past. Her two beautiful parks, Audubon, named after the great naturalist, and the City Park, offer all attractions of outdoor life, golf links, aquarium, swimming pools and drives bordered with magnificent oaks and magnolias. The privileges of the Country Club and Audubon Golf Club are tendered to the visiting Bishops and Deputies.

New Orleans is proud of being the second port in the country. Her cotton terminal and warehouses cover one hundred acres and were built at a cost of seven million dollars. The industrial canal which was formally opened for navigation in May, 1923, is over five miles in length and is navigable for ships of 100,000 tons. It has a lock a thousand feet long, 150 feet wide and sixty-eight feet high. The total cost of building was \$20,000,000, and it is surpassed only by the Panama Canal. The water purification plant, built at a cost of \$33,000,000, is also well worth a visit.

For the reader and the art lover there are the fine Public Library, designed along the line of the Temple of Mars in Rome, and the Delgado Museum of Art. The Orleans (woman's) Club has extended an invitation to all members of the Woman's Auxiliary and women visitors in general to use their reading room and circulating library at 5005 St. Charles avenue.

THE SPIRIT OF MISSIONS

From the advance proofs of a Handbook published by the Executive Committee we gather the following information, which will supplement that given in the September issue of THE SPIRIT OF MISSIONS.

General Information Bureaus will be maintained in the Athenaeum, headquarters of the two houses of the Convention, and in Jerusalem Temple, headquarters of the Woman's Auxiliary. Both these buildings are on St. Charles avenue, on either side of Clio street. There will be check rooms and telephone booths for local and long distance calls in both buildings.

Tourist agents, with full information, will be stationed in the Athenaeum, where the telegraph office will also be found.

In the large corridor on the first floor of Jerusalem Temple, the registration office, Mr. T. J. Bartlette, chairman, will be open from 8 a.m. to 8 p.m., October 5, 6 and 7. Hotel reservations may be made in Mr. Kearney's office in the same building, by applying to the chairman, the Rev. J. D. Cummins, who will answer all questions referring to hotel accommodations and housing. There will also be a post-office here in charge of a U. S. official. Mail for Bishops, Deputies and Delegates to the Woman's Auxiliary should be addressed, "Care of General Convention, Jerusalem Temple, New Orleans, La."

Lounges and smoking rooms have been provided for the two houses of the Convention in the Athenaeum, and stenographers and typewriters will be at the disposal of the members.

Luncheon will be served at one o'clock on each day of the Convention (except Saturdays and Sundays) to the members of the House of Bishops and House of Deputies at Jerusalem Temple and the Bienville Hotel. Members of the two Houses will receive when they register a book containing complimentary tickets for these luncheons. Delegates to the Woman's Auxiliary and visitors may purchase indi-

vidual tickets at eighty-five cents apiece, or \$10 per book of twelve tickets. On October 7 luncheon will be served in Audubon Park, after the opening service, the whole Auxiliary participating.

Afternoon tea will be served at four o'clock each day (except Saturdays and Sundays) by the Woman's Auxiliary at the Japanese Tea Garden, Clio street near St. Charles avenue.

It is impossible to study the pages of the Handbook without a feeling of gratitude for the immense amount of painstaking effort put forth by the Church people of the city of New Orleans, and the Diocese of Louisiana in general, in preparing for their guests, who, we feel sure, will not fail in appreciation of what has been done for them.

Pre-Convention Meetings of the National Council

Oct. 5, 10 a. m.—Meeting of the Departments.

2:30 p. m.—Meeting of the National Council and the Department of Missions with the Bishops of the foreign and Latin American jurisdictions.

Oct. 6, 10 a. m.—Meeting of the National Council.

2:30 p. m.—Meeting of the National Council and the Department of Missions with the Bishops of the Continental Domestic Missionary Jurisdictions and all Diocesan Bishops receiving appropriations from the Council.

All of the above meetings will be held on the first floor of the Athenaeum.

A Correction

THROUGH a regrettable error the mass meeting of the Department of Christian Social Service in Jerusalem Temple, scheduled for eight p. m. on October 9, was omitted from the calendar of events published in September. Among the speakers at this important meeting will be Dr. C. J. Galpin of the U. S. Department of Agriculture.



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THE OLD PLACE D'ARMES, NOW JACKSON SQUARE, IN NEW ORLEANS

Here the Sieur de Bienville struck his sword in the ground and claimed the territory of Louisiana for his King

Personally Conducted Through the Vieux Carré

New Orleans Will Rejoice in Showing Her Guests the Beauty and Romance Which Are Her Heritage

By Doris Kent LeBlanc

A TRIP through the Vieux Carré of New Orleans on a golden October day! One could not spend an hour or two more delightfully, that is, without crossing the Atlantic and seeking out some old-world corner of Paris or Madrid. And during the Triennial Convention of the Episcopal Church in New Orleans this fall, there will be available a trained corps of volunteer guides, men and women bred and born in the romantic tradition of New Orleans, who will show the quaint old town in all the glamorous veil the years have cast across its ancient facades.

Why is it called the "Vieux Carré"? The words mean literally "old square"; the old square that made the walled city of La Nouvelle Orléans, with its surrounding moat and its eight-gunned fort at each corner.

And what does "Creole" mean? Any dictionary will dispel the distressingly general idea "up north" that it involves negro blood. Decidedly not; the word means of French or Spanish descent or of mixed descent, French and Spanish. The Creole is one who is born away from his country, whatever that country may be. The Empress Josephine,

Napoleon's first wife, was a Creole from Martinique, one of France's island possessions. The New Orleans Creole is a typical product. The women are lovely; the men are brave; they have charming manners; they are exclusive, perhaps a little clannish, having their own language, their own customs.

Of late years the term "Creole" has been expanded to mean almost anything native to New Orleans. At market one discriminates between Creole (home-grown) tomatoes, lettuce, spinach, and the California brand. There are Creole eggs and the cold-storage variety. There are "Creole negroes", those who speak French, in other words. This probably explains in part the erroneous interpretation that has clung to the term.

Suppose the trip starts at the upper boundary of the Vieux Carré, Canal and Bourbon streets, now the heart of the business district, but then "au dessous des ramparts". It is a fitting starting point, for here is the site of the first Episcopal church in the Mississippi Valley. When, after the ceding of Louisiana to the United States in 1803, pioneers from other states hastened to the new El Dorado, they found New Orleans a well-built city with a Roman Catholic cathedral and churches, schools, hospitals, theater, opera and newspapers.

In 1805 a group of forty-five Episcopalians, seven Presbyterians and one Methodist met in conference and instituted a movement to obtain an Episcopal minister for Protestant worship. Christ Church, accordingly was incorporated, and the Rev. Philander Chase came to hold the first divine service in November, 1805, at the Cabildo. A frame church building arose still later on the site of the old city fortification.

Royal Street provides an interesting route for the sight-seer. In the first block below Canal was once the office of Dr. Antonmarchi, Napoleon's physician on St. Helena, who afterward settled in New Orleans. It was he who

made the three famous death-masks of the Emperor and gave one to the Louisiana State Museum in the Cabildo.

Antique shops line the way and they are worth a pause, for in their windows may be found the things beautiful and rare, mingled with the tawdry. Here, like driftwood, accumulates the wreckage of many a proud old family. What stories might not they tell, the stately old furniture, the lace scarves, the ornaments and jewels and the delicate fans?

Look up as you pass through the Vieux Carré, for it would never do to miss any of the ironwork on the "miradors", the balconies that overhang the "banquette", which is Creole for "sidewalk". Most of it was made in workshops here, hammered out by negro slaves, as delicate and intricate as lace. Some railings bear monograms as a central design; some use fruit or flowers, but no two are alike. They are priceless today, for they cannot be duplicated.

Royal and Conti Streets once formed the banking center of New Orleans. On one corner the old Bank of Louisiana was built in 1812. Diagonally across is a beautiful old domed building, once the Louisiana State Bank, organized in 1816 and existing still in imposing modern quarters above Canal Street as the Canal-Commercial Trust and Savings Bank. The old domed building is typical of a Creole residence of the period when the "first families" lived above their places of business. The rooms upstairs are tremendous with magnificent marble mantelpieces and crystal chandeliers.

Farther on is the home of Paul Morphy, the world's greatest chess expert, whose brain at last gave way beneath the terrific strain. The courtyard of his home is one of the loveliest in the city and in Spring its great magnolia trees, loaded with fragrant white flowers, are a sight worth going far to see.

Only a vacant space shows where the famous old St. Louis Hotel once reared its proud bulk. Its ballroom was the boast of the South, and its famous auc-

PERSONALLY CONDUCTED



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AUDUBON PLACE IN THE CITY OF NEW ORLEANS

One of the most beautiful parts of the residential section. Fine roads lined with palms, oaks and magnolias make this a most delightful drive

tion block was a center for slave trading "befo' the war."

Visible from here is the "Napoleon House", marked by its high cupola from which the river can be seen. This house was actually built for the Emperor by Nicholas Girod, who had formed a plan to rescue Bonaparte from St. Helena. Dominique You, daring lieutenant of the pirate Lafitte, was in charge of the expedition. The house was luxuriously furnished and the *Seraphine*, a swift vessel, tugged at her anchor in the river, while the band of young Creoles awaited the word of their leader. The day before the *Seraphine* was to sail came the news that Bonaparte was a prisoner at St. Helena no longer—death had been his rescuer.

In lower Royal Street are many beautiful examples of the courtyards New Orleans loves so well. With typical reserve, the Creoles built blank walls to

face the busy streets and in dreamy, shut-in gardens lived their own happy family life. A fountain, palms, crepe myrtle and oleander trees; great stone jars (that once brought oil from Spain) overflowing with fragrant bloom; children at play under the watchful eye of a "mammy"; pretty women in airy gowns, white-clothed men; a light babble of French, brightened with laughter—that is what these old walls were built to shelter long ago.

Any one contemplating a visit to the Vieux Carré should re-read Cable's "Old Creole Days" for the sheer joy of recognizing the actual landmarks he describes—*Sieur George's House* (the first skyscraper in New Orleans—four stories tall!) or *Madame John's Legacy*. Thrilling, too, it is to gaze on the high balconies of *The Haunted House* from which the little slave-girl is said to have leaped to escape her fiendish mistress, Madame Lalaurie. Legend

has greatly distorted this story of the lady who entertained notables at her lavish board with the sweetness of a dove and tortured her miserable slaves like the Grand Inquisitor. But it is historically true that she eventually was driven from the city by an angry mob and, with poetic justice, was later killed by a wild boar while hunting in Germany. Another touch of poetic justice lies in the fact that her magnificent home with its carved doors and gorgeous mantels is now dedicated to social service for men and boys "down on their luck".

It is impossible to catalogue them all here—all of the sights of the Vieux Carré. Still less possible is it to do justice in words to their mellow, unique charm. There is the old "archbishop's palace", the oldest building in the Mississippi Valley, built in 1727 for the Ursuline nuns. Here were schooled the daughters of the colonial families for many years and here the Sisters prayed for the victory of the American troops while "Old Hickory" fought the British at Chalmette in the War of 1812.

There is beautiful Jackson Square, originally the "Place d'Armes", which probably has seen more vital history than any equivalent space in the United States. Here Bienville struck his sword to earth and claimed Louisiana in the name of France; here the Ursulines landed and later the "Casket Girls", sent from France with a king's dowry-gift as wives for unknown colonist-husbands. Here the victory of Andrew Jackson was celebrated with a Te Deum in the Cathedral and showers of rose-leaves cast before him by white-clad girls.

Facing the square are the St. Louis Cathedral, the Cabildo, the ancient Presbyters and the "calabozo", or military prison of Spanish times. Flanking it on each side are the picturesque buildings erected by the Baroness Pontalba, once housing the *crème de la crème* of New Orleans society.

Once, as guest of Madame la Ba-

ronne, they sheltered Jenny Lind when she came to sing at the old French Opera House where Patti made her original debut. It is said that when the "Swedish nightingale" went through her vocal exercises each morning the streets outside were thronged with the enraptured populace, crowded in silent ranks but ecstatic with delight. Here it was, also, that "Boudro, the Cook", made for her the Bouillebaisse which Thackeray has made famous.

The Cabildo, built in 1795, as the State Museum is now a treasure-house of relics of colonial days. The roster of world-famous men who have passed beneath its door of Spanish iron-work and up its marble steps is like a roster of forgotten courts and salons. There might be listed the names of Louis Philippe, Aaron Burr, Lafayette, Audubon, the Duke of Saxe Weimar, Zachary Taylor, Henry Clay, the Grand Duke Alexis, brother of the Czar; General Boulanger, Roosevelt, Taft, McKinley, Mark Twain, Admiral Schley, Sarah Bernhardt, Coquelin, Joseph Jefferson, Barrett, Booth and Mansfield.

A whole column might be written on the French Market with its mountains of good things; its huge frogs, tethered by the leg for customers' choice; its eels; its flying-fish wings (good broiled with butter!); its Indian vendors of *filé* and *marjoram*. Above all its coffee at a tiny, immaculate stall, named the "Morning Call" where debutantes and longshoremen perch side by side at midnight on high stools, eating crullers and drinking the delicious and typical New Orleans brew.

The old New Orleans is a city of intense personality. In spite of neglect and decay its beauty still draws one. A library of unwritten volumes lurks still in its quaint old thoroughfares. Romance shines there like a jewel around which a surging municipality has placed a golden setting. New Orleans stands today, home of old beauty and new achievement, a precious link between the past and the future of the American continent.

Good Work of the Girls' Friendly Society

IN Bethlehem of Judea in the days of Herod the king, there was no room in the Inn for the Nativity of Christ, the Incarnate God. He was born in a stable surrounded by the beasts and cattle, and from that day until now, through all the centuries that have passed, there has continued, in one way or another to be, "no room".

Perhaps in no other way has this been so clearly shown as in the type of the average Christmas card which deals with everything except the central fact of Christmas. We can find dogs and cats, flowers and fir trees, puddings and kewpies, even whiskey bottles alas! and coarse jokes and pictures, but very few of the cards have the Holy Child and His Blessed Mother, the Shepherds, the Wise Men, or the Angels, and we search in vain for something that expresses the meaning of the festival of the Incarnation and the message that it brings.

In consequence of this, many Christian people have followed the line of least resistance and bought cards they did not like or approve of, while others have continued to search and to demand what they wanted, but without success, unless they lived in one of the larger cities and even in them the assortment is usually small and poor.

As a result, every Church Society



Albert Rose Sculpt
LA VIERGE DOREE

Why It Sells Christmas Cards

and every religious newspaper in the country receives, during the autumn and early winter of each year, a very large number of letters asking where religious Christmas cards can be bought.

Seven years ago the Girls' Friendly Society in America realized that, when this inquiry came from its own membership, it should give a satisfactory answer and, not knowing how else to do so, it decided itself to provide the cards.

Having come to this conclusion, and with serious doubts as to whether it would ever get back the money, fifty dollars was invested in English cards, these were sold quickly and another like quantity bought during that first season without meeting the demand.

The following year \$500 was spent for cards which sold just as easily, and now the outlay is at least one hundred times as much as the first purchase, and the business continues to grow.

Orders come from all over the United States, from Canada, Bermuda, Alaska, China, Japan and other countries; from the clergy, the Woman's Auxiliary, the Church Periodical Club, from countless parishes which buy to sell again, and from hundreds of individual customers. Only one-eighth of the sales are to people who come to the office, the other seven-eighths are sold by mail, as it is only by arranging for a satisfactory

THE SPIRIT OF MISSIONS



F. Lippi

LA NATIVITE

method of submitting samples that the need of people who are outside the large cities can possibly be met.

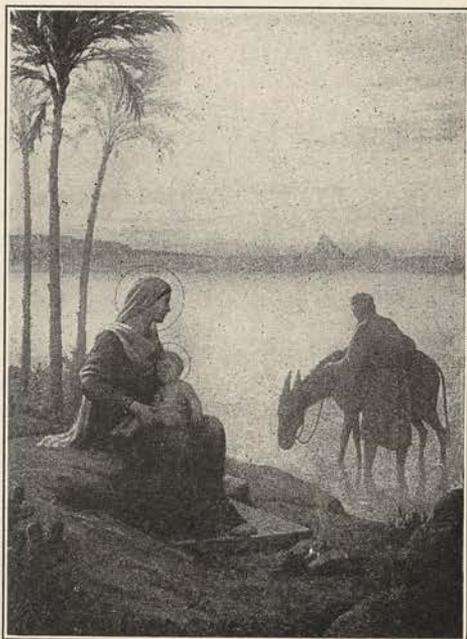
Whether the customer comes in person or buys by mail, each new purchaser makes, almost invariably, the same comment, "Your cards are what I have always wanted and never found before. How do you assemble such a wonderful collection?"

Fortunately for the Christmas card business, the person who does the buying spends her summer vacations in Europe, and her contribution to the undertaking is the giving of a part of her holiday to the work, which she finds full of interest and adventure. A long afternoon is given up to a drive of miles into the country over such cobble stones as exist only in Flanders, with disappointment at the end of an hour's interview conducted in French, English and Flemish, no one of which is spoken and understood by both parties to the conversation but on the journey back to town a chance glance into a window of Bruges results in

establishing the connection which had not been possible at the remote factory. Long mornings have been spent in wandering in and out of shops, big and little, in the Latin Quarter of Paris, where literally hundreds of thousands of samples have to be looked over before a half-dozen desirable designs are found.

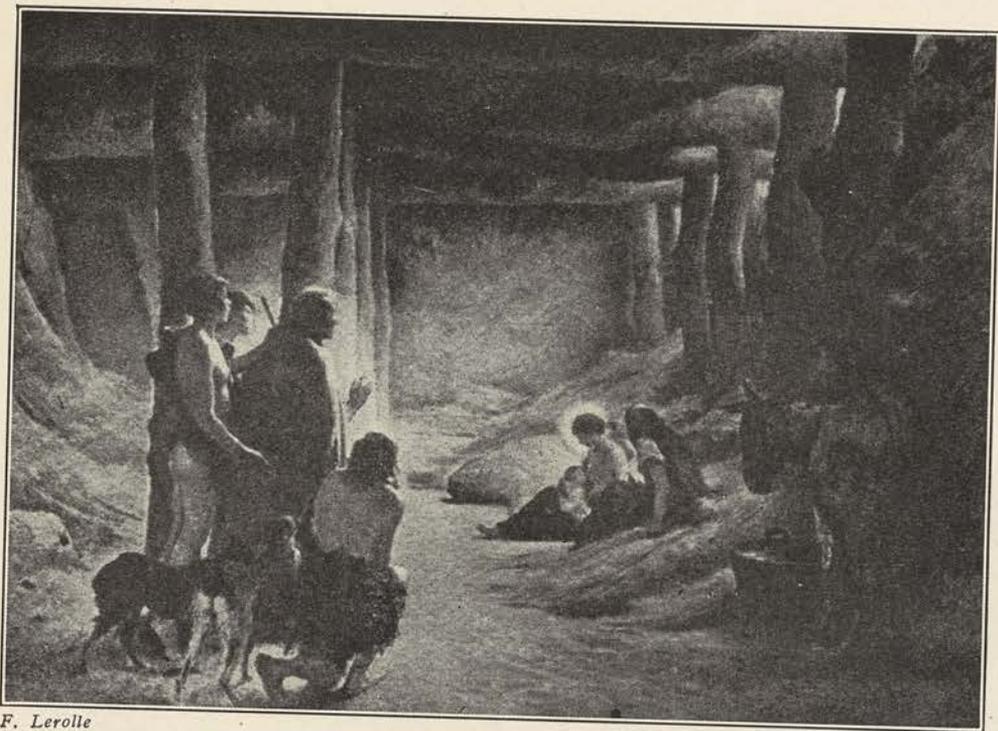
One of the most delightful experiences was tea in the mission house of a famous parish in East London through which some of our loveliest cards are secured, the purchase helping materially with the support of a boys' camp in the New Forest. A drive from Windsor to Clewer was fruitless of results, as, since the war, the Sisters have been too short-handed to take the necessary time for designing, but at another convent in Oxford exquisite things were found and both visits were delightful.

In London, Soho, Paternoster Row, Ave Maria Lane and Amen Corner are familiar names to us all and good hunting ground for cards, but surely,



E. Piar

LE REPOS EN EGYPTE



F. Lerolle

THE MANGER IN BETHLEHEM

nowhere else in the world are there such steep, endless, and dark stairs, with shops at the top where the dust of ages has settled so thick that even the proprietors are covered with it, nor are there elsewhere display rooms of such perfect proportions with such exquisitely carved chimney pieces and wonderful panelling as one sometimes finds in London, where fashion has moved to a new locality and left its lovely Georgian mansions to become salesrooms.

All of this experience and careful, individual personal care in selection has resulted in the building up of a business which has grown from very small proportions until it now equals that of the largest shops. Every need of Church people is considered in select-

ing cards; there are many offered at a cent each, some are twenty-five or even thirty cents apiece, but the great majority are three, four and five cents, with a number at ten, fifteen, and twenty cents.

Special cards are chosen to meet the needs of the clergy, that they may have them printed as they wish with lists of Christmas services and greetings; for these, and for all cards in large quantities there are special prices.

The profits on the card sales are a welcome addition to the income of the G. F. S. and help materially to carry the overhead of the office and the salaries of the clerical force employed there. These profits are the usual ones that would be made by any retail shop, so that there is no unfair competition.

The Christmas cards will be ready by October first, after which samples will be sent out and orders filled. Those interested should write at once for circulars with the conditions under which samples may be procured and the cards secured either for personal use or for sale again. The address of the Girls' Friendly Society is 15 East 40th Street, New York, N. Y.

Bishop Rowe and Dr. Burke Send Grateful Thanks

Generous Response to Bishop's Appeal For Aid in Flu Epidemic—
Emergency is Fully Met

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

Executive Secretary, Department of Missions

BISHOP ROWE has sent a wireless from Fort Yukon to the Department of Missions saying that the danger from



BISHOP ROWE

the "flu" epidemic has now passed and that the sick are recovering. They still require much care. "Without the mission hospital," the bishop says, "all would probably have perished. My heart is full of deep gratitude to friends in the Church for their generous response to our distress. They share with us in this merciful work. Please give all donors my loving thanks."

Dr. Burke has also sent a wireless asking the Department to thank the many friends who have helped to combat through their gifts what he describes as "one of the most serious epidemics in all my experience in Alaska. Whole families," he continues, "were stricken and for three weeks we were feeding and caring for over 300 persons. Sixty are still in the hospital. Cheering wireless messages from the Department have been a great comfort and help in this time of trouble. Both Indians and white people join in genuine appreciation to the Church."

Writing from Fort Yukon on August 7th, Bishop Rowe reported a serious accident. "Nicholson (the man who has come in to rebuild the mission resi-

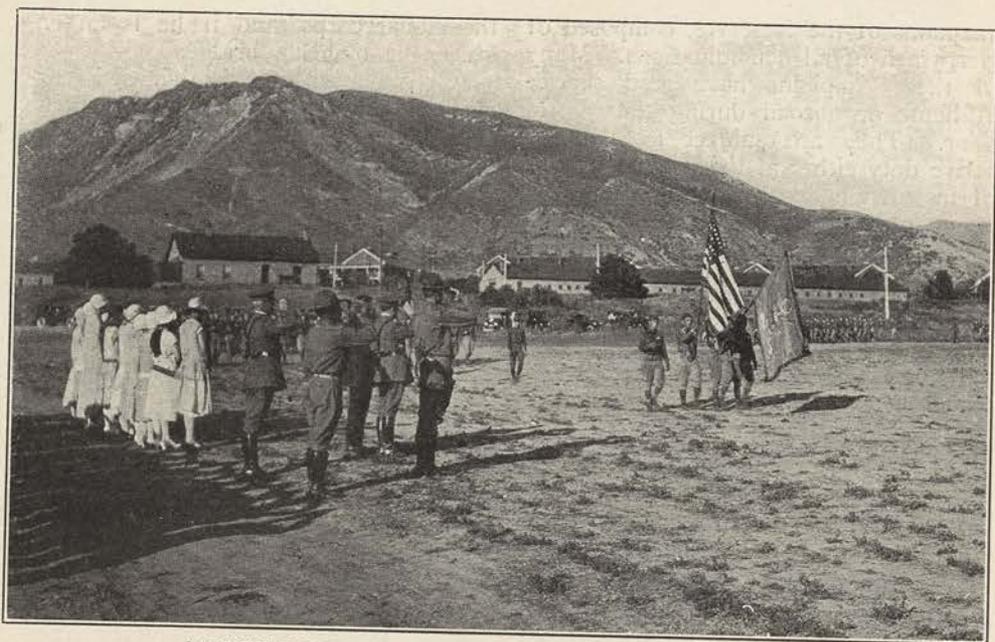
dence destroyed by fire last September) was just getting the saw mill running this morning, when one of his men fell on the revolving saw—revolving slowly. He was terribly lacerated on one arm and slightly on the head. One thumb was cut off. He is in the hospital. Dr. Burke and nurses are working on him now. The doctor will do his best to save his arm if he can. I think he will live. Poor fellow! He has a wife and five children, one only a few weeks old. They live at Rampart. He came here to get work under Nicholson. He is a good workman. In the winter he carried mail."

"A boatload of tourists passed through here on Sunday, August 2nd. Three prominent surgeons were among the number and went over the hospital. They were enthusiastic in their admiration of the Church having such a work and hospital here."

The amount received to meet the need at Fort Yukon, September first, was \$14,995.77. At Bishop Rowe's request part of it has been placed in his bank account in Seattle and part is held at the Church Missions House for such drafts as the bishop may make upon it.

The Department of Missions adds its grateful thanks to those of Bishop Rowe and Dr. Burke for the marvelous way in which so many friends have come to the assistance of the mission staff and people at Fort Yukon.

Bishop Rowe left Fort Yukon on August 18th and is now at Nenana superintending the erection of the new building for St. Mark's School, our largest Indian boarding school in the interior of Alaska.



SALUTING THE COLORS IN A MILITARY TRAINING CAMP

Boys in these camps are trained to be good citizens as well as good soldiers. Should their country need them they will be ready to defend it

A Chaplain's Work at a Citizens' Military Training Camp

The Religion of Service Gains the Confidence of the Boys—In Any Emergency "Ask Chaplain"

By the Rev. Franklin C. Smith

Chaplain in the Reserve Corps

HOW many boys attended your services last Sunday?

Probably a great many people are unaware of the fact that the National Defence Act of 1920 gathers every year in camps located in divisional areas all over the country some 35,000 boys of the ages of seventeen and upwards for a period of a month's training. This assembly of boys under peculiar conditions incident to military life furnishes a unique opportunity to the chaplains of the regular army and the reserve corps who are detailed for duty at these camps. It is my judgment that these camps are character builders,

mentally, morally, spiritually and physically. The officers in command are, in the main, men of strong character and the boys are benefited by contact with them.

An important part of the army of the United States, provided for by the National Defence Act, is found in the Organized Reserves. This component of the army consists of the commissioned, non-commissioned and enlisted specialist personnel needed to officer an army of several millions of men, who will be drafted in the event of a major emergency. Of the 85,000 reserve officers there are some 1,500

THE SPIRIT OF MISSIONS

chaplains of the Reserves, composed of clergymen of all denominations. Many of these chaplains have seen service at home or abroad during the World War. They are subject to call for active duty either at the summer camps of instruction or in event of the emergency of war. The Citizens' Military Training Camps are one method of providing officer and non-commissioned officer personnel for the Organized Reserves.

The opening of one of these camps is a replica of the draft during the late war. The boys arrive in civilian clothes of all sorts with a grotesque collection of hand luggage. They come by train, afoot, on bicycles, motorcycles, in "bugs" and in flivvers which would baffle description. They register, take their physical examination, draw clothing, are assigned to companies and the work begins of making soldiers out of raw civilian material. The change effected in ten days is surprising. Erect, tanned, and with scandalous appetites they show physical signs of improvement, while a subdued and respectful manner bears witness to the beginnings of an interior discipline. Some of them have learned to say "sir" for the first time in their lives.

But one must not imagine that training in military tactics is the entire range of the month's course. Emphasis is laid on training in citizenship at these camps. Lectures are given on this vital subject and many a boy learns for the first time the duties of citizenship and that bearing arms is one of these. He gets a background of the history of his country and the ideals of its founders. He feels himself a part of a glorious organization when he "stands retreat" and presents arms as the colors come down the line at parade. His outlook is broadened as he is introduced to the peculiar ritual of the service based on respect for constituted authority, and realizes that "no man liveth to himself." He is instructed in first aid and hygiene, helps build a radio and construct a telegraph line if he is in

the signal corps, and if he is an engineer he builds a bridge.

A regular scheme of athletics is carried out under charge of an officer assigned to this department, which begins with "setting up" after reveille. When the evening shadows fall and sometimes nostalgia gets in its deadly work, there is a movie in the big tent, a dance in the post hall, a band concert or perhaps the coveted privilege of the weekly pass to town. A definite recreational program, under charge of an officer, is provided by the wise forethought of a beneficent Government.

How does the chaplain serve in all this? That the Government has a care for the moral and spiritual welfare of the men in the service is shown by the existence of the Chaplains' Corps. So when these boys gather in camps, chaplains are assigned to duty with them. It has a most salutary effect when men in the service see representatives of organized religion in the persons of the chaplains sharing the same life and, in active service, the same dangers and hardships. Regulations define a chaplain as the "friend, guide and counsellor" of the enlisted men. He is the one officer to whom an enlisted man may come without permission. If one imagines that a chaplain's main work is holding services on Sunday and preaching, he is mistaken. His chief work lies in the numberless small offices he is able to do for the men. The officers recognize this and "See the chaplain" is the common reference. A chaplain's work lies in aiding the morale of the men.

What is morale? How do you feel? If you have physical or mental troubles, your morale is lowered. To correct these restores morale. One trifling instance will illustrate. A boy approached me just after mess on a Sunday. He had a pass to town. He had deposited his money for safe keeping with his company commander. This officer was absent and the sergeant either couldn't or wouldn't locate him. So the boy was completely and totally stuck? What do?

A CHAPLAIN IN A C.M.T.C.



A MOST IMPORTANT EVENT OF THE DAY

The boys are lined up for "grub" in a military training camp. Chaplain Smith says they develop "scandalous" appetites in this active life in the open air

Why, see chaplain, of course. It was a simple matter for me to find his officer and get the boy's money, though entirely impossible for him. So the boy went to town, enjoyed his little good time, came back to camp happy.

A trifling matter? Yes, indeed, but life is made up of trifling matters and soldiers are like children in many ways. Just as helpless in many things, and little things have a significance out of all proportion to their value in the monotony of camp life. Satisfactorily adjusted, they spell the difference between good morale and low morale in a command.

So a chaplain at a C. M. T. Camp has a unique opportunity for service which seldom comes to any clergyman. Look into our hut during leisure hours. It is thronged with boys, reading and writing. A number are in line at chaplain's desk waiting turn to speak to him. They come with a cheerful grin, most of them. Even in the hospital, that cheerful grin salutes chaplain. If I were to devise a chaplain's coat of

arms, I think that cheerful grin would be its crest, and a very significant one, too.

What do these boys want? Not to talk about religion, it is true, but the religion of service has placed chaplain there to serve them. Almost everything else under the sun gives a point of contact, and an opportunity for a cheering word and a boy goes away cheerful. Any case having a moral bearing is always referred to chaplain. Court martial cases are sent to him before or after trial. It has been my duty numbers of times to talk with moral delinquents. Discipline is taken care of by the line officers, the chaplain's work is solely advisory and admonitory, as it should be.

At these camps every year gathers a picked body of American youth. I have said nothing yet about the cheerful Sunday services in the big tent with the stirring music of the band, this latter provided by the wise forethought of the commanding officer who shrewdly forecasted its good ef-

fect upon the attendance at service. What minister would not covet the opportunity to face this crowd of earnest-faced American boys! If he doesn't get a thrill out of it then there is something wrong somewhere. Bright, fresh, eager, time nor care has laid its heavy hand on them as yet. They trust you because you are one

of their officers and because you are "chaplain." So chaplain is the best known officer in the regiment. If he has an earnest desire to serve, experience to make his service of real value, a definite masculine quality in his make-up, I know of no station where he can better serve his Lord and Master than in his country's uniform.

Opening Up New Work in the Philippines

Far-Reaching Effects of the Missions at Bontoc and Sagada

FROM *The Diocesan Chronicle* of the Philippine Islands for August, we learn that Bishop Mosher and Mrs. Mosher returned to Manila, July 1st, after an absence of nearly five months in Bontoc and Sagada. In June the Bishop and the Rev. E. A. Sibley spent two weeks on the trail visiting Balbalasan in the Kalinga country and other points *en route* from Bontoc to Balbalasan. A number of the Bontoc school-boys went as *cargadores* and all

along the route others were visited. One of our old boys is to be Supervising Teacher in Kalinga this year, under the Bureau of Education; several others are Principals of the large schools that are found in that province; and many are teachers. In the office of the sub-provincial Governor in Lubuagan our Churchmen were found, some are in the Constabulary and in one place a very pleasant night was spent with one who is a successful farmer. On this trip the nights were spent in school-houses (army cots and blankets were carried, as well as all food but the rice purchasable everywhere) and in Balbalasan the party were in the teachers' house for over five days—a typhoon with heavy rains making the trail, especially river crossings, too dangerous for travel.

"It was a curious experience," says the Bishop, "to go into a country where the Church has never had a mission, and that is several days' travel from our nearest mission center, and yet find the Church strongly represented in most important positions by men who are natives of the locality. . . . Active and aggressive missionary work must be undertaken immediately and Balbalasan opened as a center."

The Bishop asks in closing: "Are there two clergymen who are young and vigorous enough to stand life on the trail and who will come and begin this new work?"

The Rev. A. B. Parson, 281 Fourth Ave., New York, invites correspondence.



A PRODUCT OF OUR MISSION AT BONTOC
Once a pupil, he is now a teacher in a mission school

Travels of a Secretary in the Near East

A Visit to Mar Shimon, the Boy Patriarch—Pitiable Plight of the Assyrians—The End of the Journey Achieved

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

Field Secretary Foreign-Born Americans Division
Department of Missions

This is the last of a series of five articles describing a journey taken in the summer of 1924 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 September issue Dr. Emhardt described Bagdad.

ON arriving at Mosul we went directly to the American Presbyterian Mission conducted by the Rev. Dr. McDowell, who has spent many years among the Assyrians. After a substantial lunch and much-needed ablutions, I went to the modest home of Mar Shimon, the young boy Patriarch of the Nestorians. He had been advised that I would visit Mosul should opportunity offer and his guest room had been kept in readiness for my arrival. Lady Surma (Surma Kamin) and Mar Shimon were on the porch as I passed through the small courtyard and, after the Eastern manner, the whole family quickly assembled. The Patriarch's father, David Shimon, is Commander-in-Chief of the Assyrian levies and is the outstanding man of his race. The tragic fate of his older brother, the heroic Mar Shimon of the Great War, is too well known to need repetition. The untimely death of his brother forced Mar Shimon into office when little more than an infant.

The Patriarchate of the Nestorians has for centuries been an office of the

Aaronic order and passes to a younger unmarried brother or to the oldest nephew. The Patriarch is also the political head of his people.

Our conversation during this first visit clearly defined the nature of our subsequent discussions. The present condition and the future of the nation had to be considered. We must provide for the emigrants to America. Of equal importance was the education of Mar Shimon.

The last proved the simplest problem. Mar Shimon is an attractive boy, at that time sixteen years of age. He had been carefully trained by his aunt, who in turn was educated by the missionaries of the Archbishop of Canterbury's mission. He is not a vigorous young man. As a mere child he shared in all the wanderings of his people when they were driven from the mountains. He could have been spared much suffering if he had been granted the same preferential treatment by the Near East Relief as was accorded the Protestant Assyrian ministers.



MAR SHIMON
The Boy Patriarch of the Nestorian Church

I was requested to assume responsibility for his education and was quite willing to do so, subject to the approval of the Archbishop of Canterbury. Three courses seemed possible. The simplest plan was to send him to Jerusalem, where he would be under the direct supervision of the Rev. Charles T. Bridgeman. This simple plan would unfortunately bring him into contact with the many intriguing forces of the various religious elements of the Holy City, and unfortunately would not reveal the highest type of ecclesiastical life. England was the second possibility and thirdly America. Despite the disadvantage I had decided upon Jerusalem as the most practical, but when I explained the situation to the Archbishop of Canterbury in London he expressed a desire to have the Patriarch remain in England. He is now studying at St. Augustine's College in Canterbury under the immediate direction of the Dean of Canterbury and Canon Mason.

The present condition of the Assyrians I found to be indeed pitiable. They are a mountain people forced to live in the plains. Before the war they numbered more than two hundred thousand. Today there are less than fifty thousand; and their number is decreasing. For centuries they had lived in the mountains of Kurdistan and were the unconquerable defenders of Christianity. Their strategic position made them the natural buffers between the Moslems of the East and West.

In health the Assyrians suffer greatly. Already reduced in vitality by their long wanderings, they were brought to Mesopotamia and, as we have said, compelled to live in the plains. They cannot thrive here. Pernicious malaria has affected most of them. Childbirths are few and the percentage of child mortality high. *Less than one per cent of the children survive.*

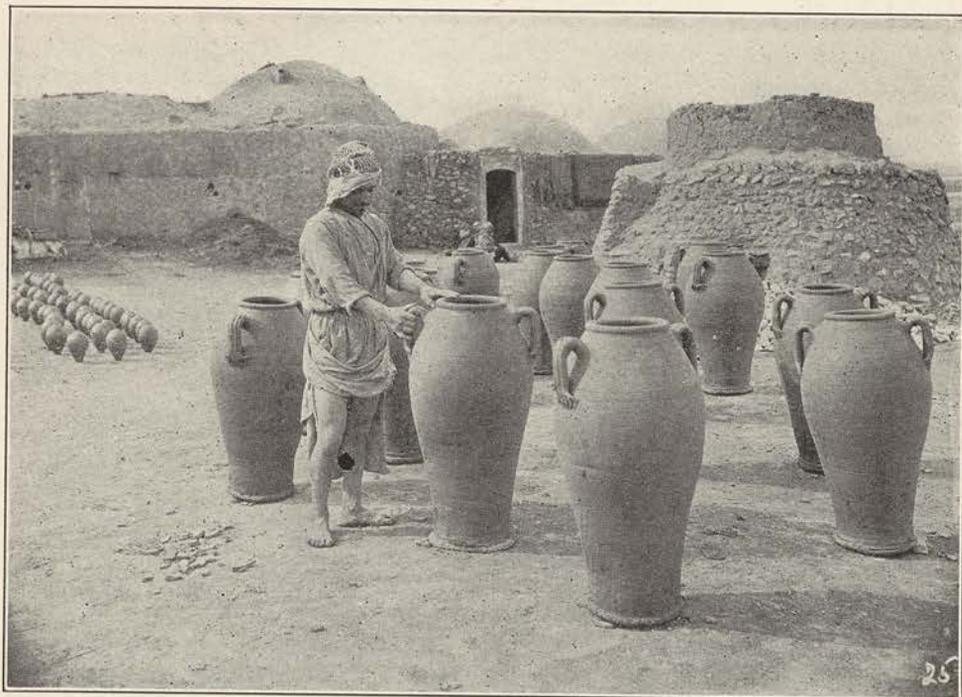
Dread lest England should withdraw from Mesopotamia and longing for their mountains create a natural despondency and grave doubts of their future. They

have been investigating the possibilities of Argentina as a future home. I was able to dissuade them from this and promised to discuss the whole situation with the Colonial Office in London. This I subsequently did and am convinced that the future outlook is more encouraging than they imagine.

Naturally they need assistance. Medicines are greatly needed to fight the inroads of disease. There is little opportunity for labor. No help has been given by the Near East Relief, except a few thousand dollars raised through our own Church. All the relief stations for Assyrians are in Persia (where the Assyrians are of an inferior type) and are conducted by Protestant missionaries.

Educationally they have reached the lowest ebb. All their books were destroyed, and until a press was established by aid of money raised from members of our Church the clergy had no service books. There were no schools and no means of obtaining any, until we were again able to go to their assistance. During the past two years a small school has been maintained in Mosul, the only educational institution for the whole nation. Their priests cannot be trained and they are rapidly reaching the possibility of the loss of their Apostolic succession, by having no priest sufficiently well-educated to take the place of any of the four surviving Bishops. This is a pitiable condition for a Church which through its missionary zeal once covered almost all of Asia, from the China Sea to the Mediterranean.

In order to meet the surviving Bishops it was necessary to travel to She-meil, a small Assyrian village in the foothills of the Kurdistan mountains, about a hundred miles north of Mosul. At daybreak one morning, accompanied by Lady Surma and her uncle, we crossed the Tigris to ancient Nineveh. This is the beginning of a highway to Persia and Russia following the course of an old caravan trail. The difference between a caravan trail and a



WATER JUGS IN THE SYRIAN DESERT

This might easily be an illustration for the story of "Aladdin and the Forty Thieves" in the Arabian Nights but it is an everyday sight on the sandy wastes of Syria

highway is not all in favor of the latter. The trail is rough and irregular but has become permanent through constant use for ages. A highway in this part of the world is the remains of what was possibly for a few years a level road, built to meet an emergency and never repaired. For auto motoring it offers the last word in discomfort.

About midway we dispatch a messenger for Mar Sergios, the Bishop of Jilu, who is living in the mountains. Before noon we arrive at Shemeil, a thriving village. It is midsummer and despite the extreme heat and humidity the plain is alive with men and women gathering and winnowing the crops. The atmosphere is very tense for Turkish troops have been plundering farther north and are reported nearby. When Mar Sergios arrived some hours later riding upon an ass, clad in immaculate white garments, doubtless donned before approaching the village, he was accompanied by picturesque guards armed to the teeth.

I had heard of the beautiful and hospitable homes of the Assyrian bishops in their mountain country. In Shemeil there was hospitality indeed, but nothing of beauty or even comfort. Mar Joseph, the acting ruler of the church, once a man of great influence and accustomed to attendants, I found living in a small room, furnished with nothing but a small table, a bench, and a packing box used as a seat. In one corner other packing boxes served for storage of wardrobe and archives. A small screen concealed cooking utensils. During our long interview the leaders of the city came in one by one and, ranging themselves on the floor, filled the room. There were no rugs.

The little chapel, built of sundried bricks plastered with clay, is of special interest. Mar Joseph did much of the work himself, with the assistance of the natives in their free moments. The most splendid of all their churches in

use today, it can be duplicated by us at a cost of about \$500.

The interview with the expatriated bishops served to corroborate all that Dr. McDowell had told me. There can be no question that the condition of this ancient Church is a challenge to us. The Roman Catholic Church, through the Chaldean Uniats, is carrying on a vigorous propaganda among these half-starved people.

While preparing to leave Mosul, we received most alarming news concerning the passage across the desert between Mosul and Aleppo. The Syrian portion between the Mesopotamian border and Deir er Tor had been ruled by a sheik who had been hostile to the Franks (as they call the foreigners) even in the days of Turkish rule. Since the war he had been appeased by a large financial allowance which had recently been withdrawn. It was reported that all automobiles passing through his territory had been seized, a ransom demanded of the passengers, their baggage appropriated and often their clothes taken from their backs. Fortunately automobiles are useless to the Arab. Our Armenian chauffeur was greatly terrified because his race was disliked greatly by the Arabs.

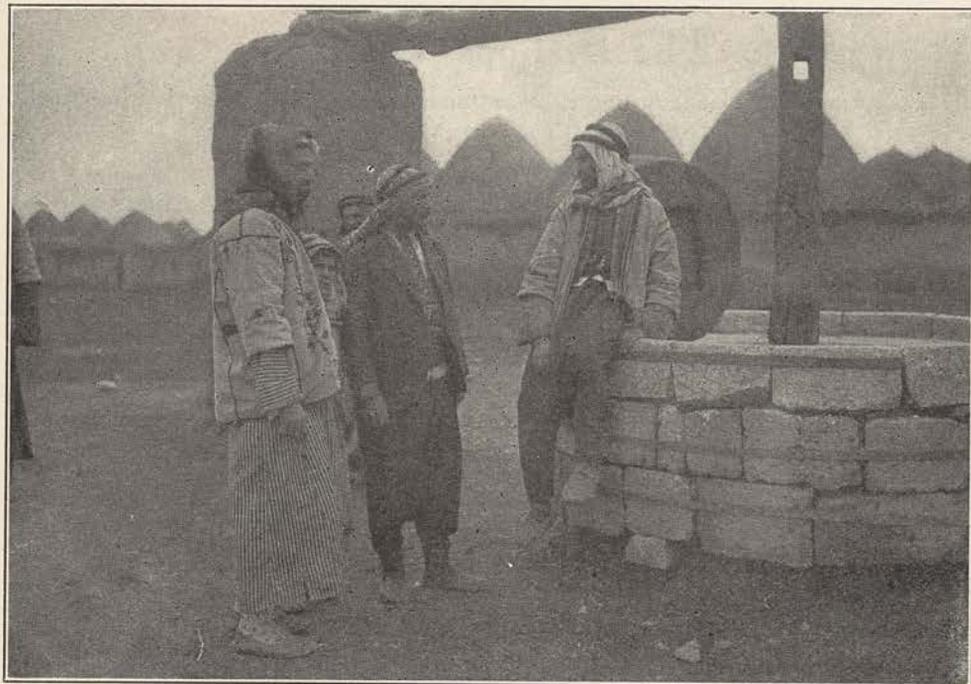
It was necessary, however, to make the trip no matter what the consequence. Time was not sufficient for a return by way of Bagdad, that trip requiring three additional days. The British authorities shared our apprehension, but thought there would be no difficulty until after we had passed the Irak frontier. They did believe that an escort might be necessary and arranged for one.

We left Mosul at last in the early morning soon after daybreak. By noon we reached the last outpost in Mesopotamia. This is not a noble old fortress as its name might suggest, but only a group of three or four tents with about a dozen Arab soldiers. Here our escort leaves us and we face the real peril of the journey. Our dash across

the border was timed for the hour of the noon-day siesta, a necessity which is not brushed aside even by the bandits' hope of plunder. By hard driving we passed the second village just as activity was returning. It seemed wisest to put ourselves in touch with the patrol of the outpost and if possible get an escort. Our directions were most general and we were compelled to pick our course across the desert by dead reckoning. I did not fear this because we knew that the Chebar was in front of us. Our reckoning was good. We reached the river within a mile of the outpost, a small building about twenty feet square housing a half dozen Syrian soldiers. They were most hospitable, but unable to give us an escort. Their number was too small and a single guard might prove a hindrance rather than a help. A large raft, however, which seemed strong enough to carry a car, was floating on the river. I learned that the Sheik controlling the district on the other side was friendly. By recourse to the form of diplomacy that goes farthest in the Near East, baksheesh, I was able to persuade the officer that his men should carry the car down the embankment and ferry it to the other side. The approach was steep and difficult, but we found ourselves at last safely on the farther shore.

Our entrance into Deir er Tor was not quite so simple. The approach to the bridge over the Euphrates is controlled by barbed wire fences so skillfully arranged that one is led into the centre of a quarantine post. The quarantine officer is a descendant of Mohammed and appraises himself accordingly. When he discovered that we had come from Bagdad we were placed under quarantine for five days. This did not mean detention in a semi-respectable barrack. We were in the midst of a barbed wire enclosure with the desert sands beneath us and a small canvas shelter into which we could huddle when the heat was too intense. The officer was obdurate. Just as

TRAVELS OF A SECRETARY



A BEEHIVE VILLAGE IN AN OASIS OF THE SYRIAN DESERT

The well is the natural center of the community. The men gather to talk and the women come at morning and evening to fill their water jugs

argument began to seem futile a military officer passed our way out of curiosity. I was able to convince him through a display of my official visas that that treatment would not do. He offered at length to let our chauffeur take him to the authorities. After a long wait the health officer and the Chief of Police came to our rescue. We were taken to the military hospital, duly inoculated and permitted to go to the khan. We were supposed to report daily for five days; but the passport officer was willing to validate our passports, so that we were off for Aleppo early next morning. Without further adventure we arrived in Aleppo at nightfall. The following day was July 14, which the French observe in the Near East with the same enthusiasm as in France. It was necessary to remain over that and the following day in order to take the train for Constantinople. This gave the opportunity to complete a number of negotiations

begun before leaving for Bagdad and to place myself under careful medical surveillance. It was a satisfaction to know that I had not suffered from the journey and to hear again as I had heard from physicians in Shergat and Mosul that I was one in ten thousand to undertake a journey under such conditions and escape death or permanent disability.

The journey was well worth the effort, even if the personal sacrifice had been greater. The leaders of the Assyrian nation have been pleading for several years that we send some one to study their condition. There were many at home who wanted to know of these people and their present state. That at last an officer of the National Council had come to them, at the most trying season of the year, showed that they were not forgotten and gave them added courage to face the dangers and trials which are still before them.

The Bishops' Crusade

Not Against the Saracen but to Vanquish the Powers of Evil That Stalk
Abroad Today Will These Modern Crusaders Go Forth

*Almighty God, give us grace that we may cast away the works of
darkness, and put upon us the armour of light*

IN October, 1924, the National Council met for the first time in joint session with the House of Bishops, then convened in New York. There were present one hundred and three of the Bishops and all the members of the National Council except three. Many questions of policy and problems of administration were discussed, with profit, it is hoped, to both bodies.

A suggestion which bids fair to be of the utmost value to the spiritual well-being of the Church was made at this conference by Bishop Darst of East Carolina. Feeling that the great need of the Church today was the awakening of its members to their duties and responsibilities as Christians and citizens, he proposed that a Crusade, led by the Bishops with the assistance of outstanding priests and lay men and women, should march through the length and breadth of the country stressing the dominant note of personal evangelism, with its necessary accompaniments of religious education and social service.

Very few of the Bishops had any doubt as to the value of such a Crusade but some question was raised as to its practicability and a committee, consisting of Bishop Darst, Bishop Brent and

Bishop Slattery, was appointed to carefully consider the matter and report to the National Council.

This report was received at the December meeting of the Council. It was felt that such a Crusade should be launched, but not in haste, and that a year was not too long a time for preparation. The project will be laid before General Convention, and, with the endorsement of that body, will be carried to the diocesan conventions of the Church in the spring of 1926, so that the way may be prepared for the formal launching of the Crusade in the autumn.

The plan of the Crusade involves the enlisting of at least one hundred

Bishops, priests and lay men and women who will go through every part of the country bearing a message to the hearts and minds of men. They will speak on the great outstanding verities of the Christian faith—forgiveness of sin, amendment of life, consecration to service, the reasonableness of faith, service to the community and to the world in Christ's name. It will not be a movement to raise funds nor to engage in controversy; its object will be to arouse the Church from its lethargy and bring to men a fresh realization of its power and Mission.

THE Crusade may lead the Church to the Cross; if so, it will accomplish its Mission. The Crusaders of old went out with uplifted swords to wrest an empty sepulcher from heathen hands. We are praying that our modern Crusade may go forth with the uplifted Christ to wrest a living world from the power of evil.

—BISHOP DARST.

Being International

American Citizens in the Making—The Change From Italian Hill Towns to New York Tenements Calls for Sympathetic Adjustment

By Lilian Marchant Skinner

On the Staff of the Episcopal City Mission, New York

Miss Skinner is doing pioneer work among Italian immigrants in New York tenements with the support of the Ellen Hardin Walworth Chapter of the Daughters of the American Revolution.

WHEN I first went to live in a tenement house some years ago, I didn't know that at that moment I became an internationalist; neither did I at all realize how important being an internationalist was about to become, or indeed what the word meant with its delicate contacts and its infinite possibilities.

The journey I made to reach the tenement was as long in its essential quality as to go from one country to another; as to go from one period of civilization to another period.

In the hallway of my tenement I met an Italian, disturbed, perplexed. I was able to direct him in his own tongue. His quick look of relief, of pleasure and of appreciation, his "*grazie, grazie*", gave back to me in overflowing measure my courtesy to him. This is an incident almost too small to relate, yet it is this establishing of relationships whose content is goodwill which is the task of the inter-

nationalist. If we can get hold of the situation as it is in the tenements, we have a grip on it indeed, for it is there that the practical internationalists are made.

From the tenements I went across an ocean to the homes of the families of my Italian neighbors. I visited a mother, a brother, a *compare* (godfather). These were simple people,

friendly and intelligent, and they are the people who are becoming the makers of public opinion in Italy and Europe. On this journey I met not only opinion in the making in the minds of Europe's citizens; I met also the makers, American citizens, perhaps ten years in this country, returned to visit their own *paese*, a word for town which means their own little fatherland and goes back to the centuries when each citizen knew only his own city or village. The towns, each on its protecting hill, remain tiny, but the outlook of their



THE OLD LIFE AND THE NEW

sons has grown wide in their new life.

In a hill town of Sicily, one of its sons, an American citizen, showed me its narrow streets, its meager life, its dearth of interest. Pointing to the boys in the piazza, the square of the town, he exclaimed,

"What is there for them to do? Nothing!"

He took me to his own home. "They think it's all right to live this way," he said. Then he added, "But I tell them; I tell them and I show them. At first they didn't care but now they begin to see the difference."

This man and hundreds like him, returning to visit the country of their birth, and again returning to the country of their choice, are internationalists, forerunners of a better knowledge, a greater community of ideas, a truer comprehension of motive and of intention. They are the forerunners of concord among the peoples. They are the John the Baptists of the nations. They are too simple in mind and in intention to recognize the bigness of what they are doing, any more than they recognize the greatness of the feat of becoming a part of a civilization so different in quality and in complexity from the one into which they were born.

My fellow-citizen in the hill town told me of his being sent free passage to return at the time of Italy's entering the Great War.

"And I thought about it all night, and I said to myself, when I go back *there* I pay my own passage! I not go back to fight for that country, but if this country need me, I fight for it." And he did fight for us in France and his brother laid down his life.

Here is internationalism, the standards of a people picked up, appropriated and transported by one human being, and by another human being, and by many, going back and forth across the dividing ocean. Somehow international, we all are. The fire burns; the broth is made. We all put on wood; we all partake. In the crowded for-

eign quarters of cities, in the country districts, wherever these people are, is being born the new international life.

Now if we can get hold of something they need, and make it an entrance to their homes, we have a method which anyone can use. So our church begins service on new levels, begins to lay new foundations, finds essential service, and we are practical internationalists.

There could not be a better beginning for such work than the teaching of English, only it must be in the homes or in close connection with the homes. If within the home, instead of the disintegrating factor it has often been, it draws together the husband and wife, it holds together the younger and the older people. An integrating force, it brings new unity, a new and shared interest.

To the Italian husband I say, "Would you like your wife to study English?" To his consent he usually adds, "It do me good learn too," so husband and wife study together. The children watch with breathless interest and accept eagerly their new responsibility of help between lessons.

As I enter for a lesson, Mary and Franky run for their father's and mother's copy-books. "She knows them," cries the little boy; and the little girl, "And she wrote them too." The father laboriously draws a word exactly as I have made the lines of the letters. "Mary," I say, "Come and see how well your father has written this." Mary comes running and gives a shout, "Oh, it's good!" Encouragement indeed to a father's resolution, such shouts from his little daughter, American born. Says Mary, "He never went to school; they never taught him *nothing!*" An indictment of the spoilers of Sicily was in the little daughter's "nothing".

We have long known foreign missionaries to be true internationalists. Now we must see and believe that the missionary at home is being international too.

Palo Seco Leper Colony in the Canal Zone

A Visitor Goes With Bishop Morris to Bear Comfort to Those Who Once Cried "Unclean!" "Unclean!"

By Charles Cotesworth Pinckney



PALO SECO FROM THE SEA

I HAVE no doubt you recall the thrill you got, when in reading Ben Hur, you came to the scene where the lepers, crying out "Unclean, Unclean!", shunned by man and seemingly forgotten of God, suddenly hear of a Man from Galilee who can even cleanse the lepers! Oh, how hearts beat in tumultuous joy, and hope, long dead, now springs to life again as with outstretched arms and burning eyes they wait and watch for the coming of the Christ!

Such a thrill I had recently, and I want to tell you of it, but it was not so dramatic in the staging as General Wallace would have made it.

I was making my first visit to the Canal Zone, Panama, and there to my great joy I met my dear old friend and college mate of Sewanee days, the Right Rev. James Craik Morris, Episcopal Bishop of the Canal Zone. I was with him much, and learning that it was his habit to go to the leper colony at Palo Seco to visit the lepers and hold service for them I asked permission to accompany him and received a cordial invitation to do so.

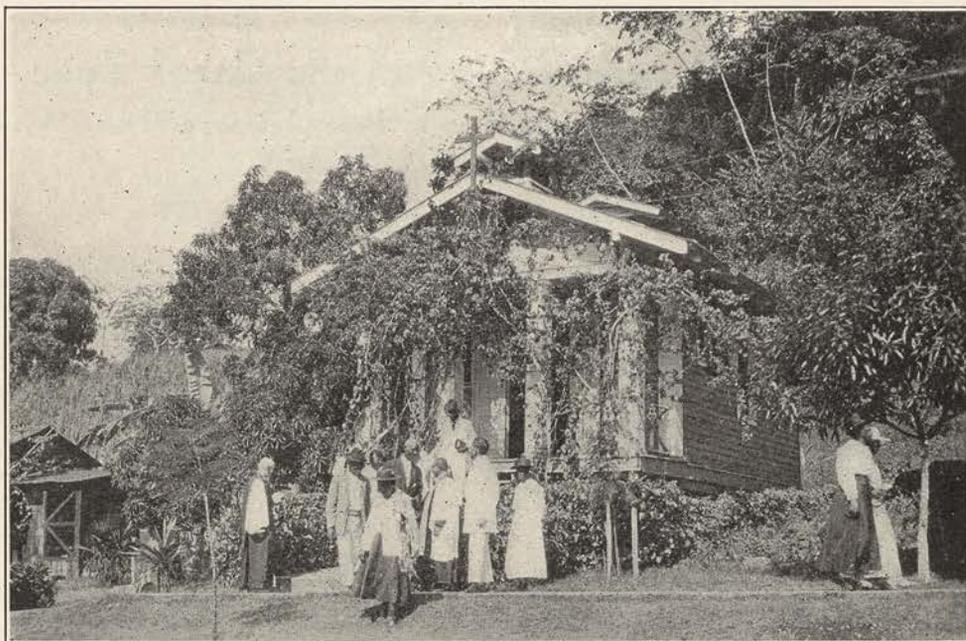
Palo Seco Leper Colony is located on the Pacific, on a part of the mainland, and is operated by the United States Government as part of the Canal Zone Health Department. Mr. Frederick D. Tucker is the resident superintendent and Dr. Philip Horwitz is the attending physician, the latter making daily visits to the Colony from his headquarters at the quarantine station.

And so it came to pass that one

bright sunny Monday morning I found myself with Bishop Morris upon the dock, where I was introduced to Dr. Horwitz, and where we soon boarded a government launch bearing a big painted sign upon its top "For Leper Service Only", and flying a Green Cross flag (exactly like the Red Cross flag, only it was green), which Dr. Horwitz explained to me signified Field Hospital Service.

Past the fortified islands we went, up the coast, far past any sign of human habitation, until after awhile I began to see on the shore large signs, painted in English and Spanish, reading "Leper Asylum Reservation—No Admittance", and I knew we were near the Colony. Arrived there we dropped anchor some distance from shore and I looked about me—there was not much to see—a little stretch of beach upon which the waves broke, some trees, then higher up the hillside some roofs, and then trees, more trees, lots of them.

Upon the beach appeared two stalwart husky negro men, and entering a row boat we pulled towards them. With their trousers rolled up to their knees they waded into the surf and seizing our row boat pulled it ashore. It was a calm day, but I was told that when the water is too rough or too low for the boat to land these men wade out to it and picking you up in their strong arms carry you safely ashore as one would a babe. It is needless to say these men are not lepers. Arrived on shore we made our way up the steep path to the office of Mr. Tucker, the superintendent, who received us very courteously. Conversing with him while Bishop Morris went to put on his



CHAPEL OF THE HOLY COMFORTER, PALO SECO LEPER COLONY, CANAL ZONE
Bishop Morris, who stands at the left, has just been holding a service for the lepers who are segregated in this colony

robes I learned many interesting things about leprosy.

The first thing I want to emphasize is that it is not hereditary, and the children of lepers will not have it unless they come in contact with a leper, or touch something that has been touched by one of them. I found that there are two types of leprosy, one known as the "nodular" and the other as the "nerve" type. The nodular type manifests itself by large bumps appearing on the face (particularly upon the forehead), the arms, or other portions of the body. Sometimes the face is so changed in appearance that it is known as the "lion face".

The nerve type shows itself in the contraction of the nerves or cords of the hands and feet, and by loss of sensation in the extremities. This contraction of the hands often produces what is known as the "monkey hand". The nerve type is the more serious, for it is then that the joints of the fingers are apt to disintegrate and the affected part of the finger is liable to drop off.

I learned that the advanced stages of leprosy are very painful, and that while it does not itself kill, some vital organ, particularly the kidneys, often gives way, resulting in death.

I found that the patients are treated by injections of the wonderful chaulmoogra oil and that this oil practically benefits every case, except those, of course, discovered in the last stages of the disease. The majority of cases after being treated with chaulmoogra oil for a period of five years generally fail to show any traces of the disease even under the microscope. They are then paroled and allowed to return home but must report to the medical authorities at stated times for reexamination.

When a patient dies at the Colony he is buried there, as they do not permit the body to be carried elsewhere.

I found that on January 1, 1924, there remained in the Colony from the previous year eighty-one patients, that during the year there were twenty-two admissions, four were paroled and five

LEPER COLONY IN CANAL ZONE

died, leaving ninety-four patients there on January 1, 1925.

Bishop Morris, who had been inquiring concerning the bed patients, now entered and being told that the hour for service was at hand I arose and followed him.

I have at times stood in some of the greatest cathedrals of Europe, and yet in my mind that little wooden Chapel of the Holy Comforter which I now entered will ever stand out in my memory as perhaps the truest House of Prayer I was ever in, so hearty were the responses, so sincere the singing and so fervent the prayers I heard offered that day.

As we entered the Chapel I saw the lepers entering by the main door with quiet and respectful mien. Following the Bishop I entered through a door back of the altar and found myself in the chancel, where the Bishop motioned me to a seat. I looked around me and noted that there was a simple wooden railing between ourselves and the lep-

ers. But had it been a barrier of stone and steel it could not have been more real, for we could not pass to them nor they to us, and each was forbidden by the authorities to touch the book or chair or aught else that the other had touched. Last year the Bishop confirmed two separate classes here, but he had to wear rubber gloves such as are worn by surgeons.

Before the service started, the Bishop, wearing the simple vestments of a priest, asked the congregation what hymns they would like, and without a dissenting voice they chose *I Need Thee Every Hour*, *How Firm a Foundation Ye Saints of the Lord* and *Children of the Heavenly King*. The Bishop went over to the little organ and played these hymns at the appropriate times. I wish you could have heard them sing! I have heard sweeter voices, but they sang with their whole hearts and souls in it. They seemed to know the service by heart and the responses in the psalms came as if



AN OUT-DOOR SERVICE IN THE LEPER COLONY OF THE CANAL ZONE
Bishop Morris is seen at the left reading the service. At the extreme right is a party of United States Congressmen and other visitors.

they were uttered by one person.

The only unusual thing in the service was when the Bishop prayed, "Most heartily we beseech Thee, with Thy favor to behold and bless Thy servants the President of the United States, the King of England, and the President of Panama," etc. Then the Bishop spoke to them, calling their attention to the fact that while our Saviour could easily have performed any miracle He wished and have saved Himself all the sorrow and trouble He experienced in this world, yet He chose the latter in order that we might realize that He was human and that, therefore, we could follow in His footsteps and become like Him if we would only ask God's help and make an earnest and steadfast effort.

You ask me are these lepers sincere? Believe me they are! As poor, as sick, and as outcast as they are, yet they raised five dollars among themselves last year for General Missions. Now this congregation is not very large, for many of the lepers are Roman Catholics, and one of the priests comes out at times and says Mass for them in this same little chapel.

After our service was over I went out with the Bishop and stood in front of the chapel and was introduced to some of the congregation. We stood a few feet apart and exchanged friendly greetings. And then I stole back into the chancel of the chapel and took a farewell look. Some few years ago the congregation here took up a collection and sent it to the leper colony in Japan, and the lepers in Japan have sent to Palo Seco a pretty book rest for the altar. Bending over it I read these words engraved on it: "From members of St. Barnabas' Mission at Kusatsu, Japan, to the Mission of the Holy Comforter at Palo Seco. 1922."

I found that the Rev. Arthur F. Nightengale, a West Indian, pastor of St. Paul's Church, Panama, and a graduate of the Bishop Payne Divinity School of Petersburg, Virginia, also makes regular visits to the colony for the ministrations of the Church.

I was told that last year the Woman's Auxiliary of Virginia had sent Bishop Morris \$30.00 to use as he thought best for the lepers, and he had bought sweets for them at Thanksgiving and Christmas as they are passionately fond of sweets. I was told also that they are delighted with any pretty calendars, cards or pictures that anyone may send them through the Bishop. One request they made amused me no little. A lady in Virginia wrote down to the colony a few years ago asking that a vote be taken as to what illustrated paper they would prefer over all others. She got the surprise of her life when the answer came back, *The Paris Figaro*! It cost \$15.00 a year to send it there.

The authorities at Palo Seco encourage those lepers who are able to walk about to do some work around the colony, for which they are paid in aluminum money on which is stamped on one side "Palo Seco—Canal Zone", and on the other "Redeemable for One Dollar (or fifty cents or twenty-five cents as the case may be), in merchandise." This money they use at the commissary operated by the Department.

Especially are the lepers urged to plant little gardens, the authorities agreeing to buy all their produce, which is then cooked and served in the general mess halls. But the lepers take a very peculiar attitude towards planting a garden. If they feel sick they say, "I shall die. Why should I plant? For another will gather my fruit." And then after awhile when they feel much better from the treatment given them they say, "I shall soon get well and go home. Why should I plant? For another will gather my fruit." The lepers are surely treated well and kindly. I never heard of one trying to escape, but I was told of instances were they had been sent away as cured and had returned and begged to be readmitted, saying they were so much happier there than anywhere else. Anyone who has visited the Colony can readily believe this statement.



OUR MISSION AT TANANA, IN THE INTERIOR OF ALASKA
The hospital (now closed) is in the background. Mr. Fullerton and his wife are just starting for St. James' Church in the white village three miles away

A Layman's Work in the North Land

Sunrise on Mt. Denali—An Indian "Potlatch"

By A. G. Fullerton

Missionary at Tanana, Alaska

IF there is anything more beautiful and wonderful than the sunsets we have here at the mission of Our Saviour, Tanana, I should like to see it. As the sun hovers above the horizon for a short time before the setting it is a glory of liquid gold, as it slowly disappears. 'Tis then the wonder of it all appears in the most gorgeous of colorings, from palest gold to richest orange, while the clouds and mountains around are clothed in purple and lavender robes. Sunrises are as beautiful. We see the first rays on Mt. Denali (McKinley), meaning "great one", which is over one hundred miles south of us.

The mission and Indian village are prettily situated and were very attractive looking to us as the boat pulled in for us to land. Although it is a windy place in winter, the hospital is partly

sheltered by trees and brush and although it has been more than 60 degrees below zero in Tanana we have not suffered.

On his last winter's trip, Archdeacon Drane stayed with us three and a half days, baptized three babies, married two couples and administered the Holy Sacrament, going from here to St. John's-in-the-Wilderness and Wiseman, his northernmost point.

The archdeacon is a real missionary, for it takes a real one to leave a bride of a few months and a warm comfortable home, and "mush" with a dog team more than 1,500 miles, over many unbroken trails, in all kinds of weather. The people like him and look forward to his coming, and only wish he would stay longer.

I will endeavor to describe an Indian

THE SPIRIT OF MISSIONS

"Potlatch". When one is to be given word is sent around to all the camps and villages and the guests will come from miles around. Many of them will gather at some village not far from the one where the potlatch is to be held, then they all start with dog teams with anywhere from seven to thirteen dogs to a team.

When the visitors arrive at the place where the potlatch is to be held the boys are sent to unhitch the dogs and the visitors are received with singing and dancing in their hall. Then in a little while they go out, only to be called back in fifteen minutes, to eat.

The floor has been scrubbed beforehand until it is very clean. Then they spread a roll of new oilcloth all along each side of the hall and across the end leaving room enough back of it for people to sit so they line up on both sides sitting on the floor. Someone comes along with a big pan of boiled meat, moose, caribou or bear, all three if they have it, and gives each one a big piece. Another one brings bread and still another tea, and so they eat. After this is over everything is cleared away

and each of the visitors receives a gift of some sort, guns, belts, knives, blankets and even dog sleds are given away, and they dance.

The whole thing will usually last about ten days. It is really the big affair of the year for these people. At these gatherings marriages are often arranged and the couples prepare in this section for the coming of the archdeacon or the Bishop to marry them. Or if it happens to be too long before they are expected, they go to the United States Commissioner and are married, getting the Church's blessing later.

We find enough to keep us pretty busy up here in this land of ice and snow. It is quite a chore to cut through the ice (even in a water hole we try to keep open) and haul water. Then there is wood to be brought in. On Sundays Deaconess Sterne conducts the Sunday School. Then I read the morning service; usually we sing most of the hymns in Indian.

In the afternoon I hitch up the dogs and drive the three miles to Tanana and have evening service in St. James, the little log church there.



SUNDAY SCHOOL JUST OUT AT THE MISSION OF OUR SAVIOUR

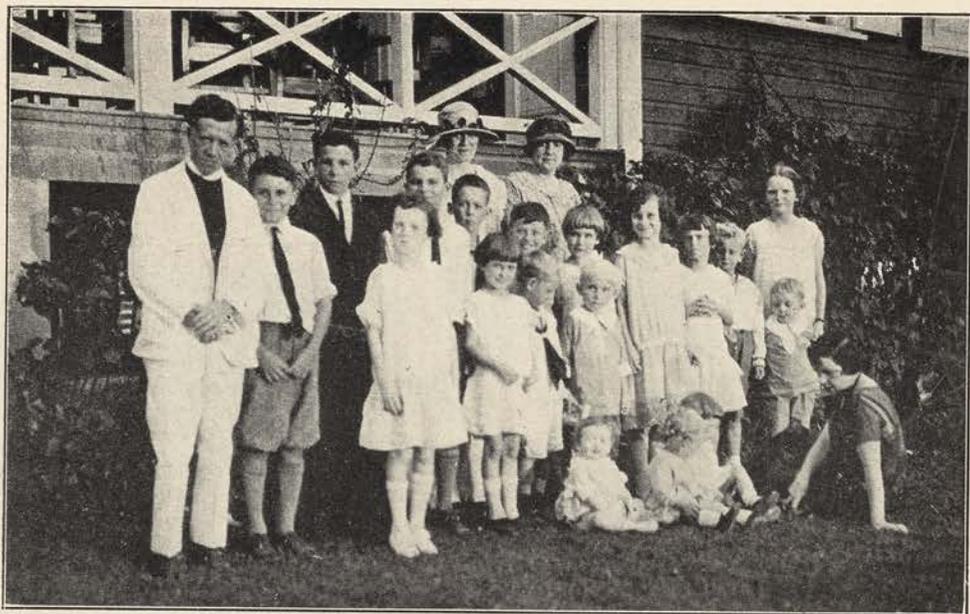
This mission serves the Indian village of Tanana. Deaconess Sterne stands at the left and Miss Landon, the teacher, at the rear

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures From the Field



AN OLD CONVENT IN THE FRENCH QUARTER OF NEW ORLEANS
New Orleans is a city of contrasts. Compare this picture with the double page in the middle of the magazine. Yet, such scenes are found within a few blocks of each other



THE REV. A. H. BEER AND HIS SUNDAY SCHOOL AT THE
CENTRALE CONSUELO

On this large sugar estate in the Dominican Republic Mr. Beer has gathered a flourishing white Sunday School with the aid of two devoted Churchwomen



THE PROMISING PRODUCT OF ST. AGNES' SCHOOL, KYOTO

This group of college girls will go out into life carrying with them the Christian influences of their alma mater



PREPARING DINNER AT AN INDIAN CONVOCATION

The summer convocations are great features in the Church life of the Indian in the Dakotas and in Minnesota, and the feast is an important part of the gathering



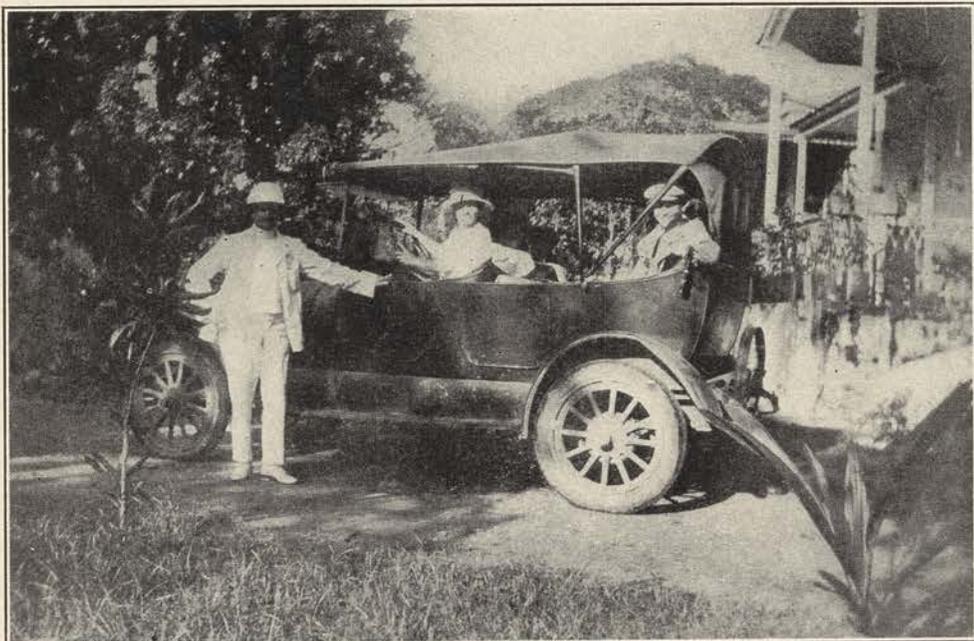
THE VEN. WILLIAM WATSON AND SOME OF HIS INDIAN FRIENDS

The Archdeacon of Mexico was invited to a picnic by his Indian friends at San Pedro de Martir



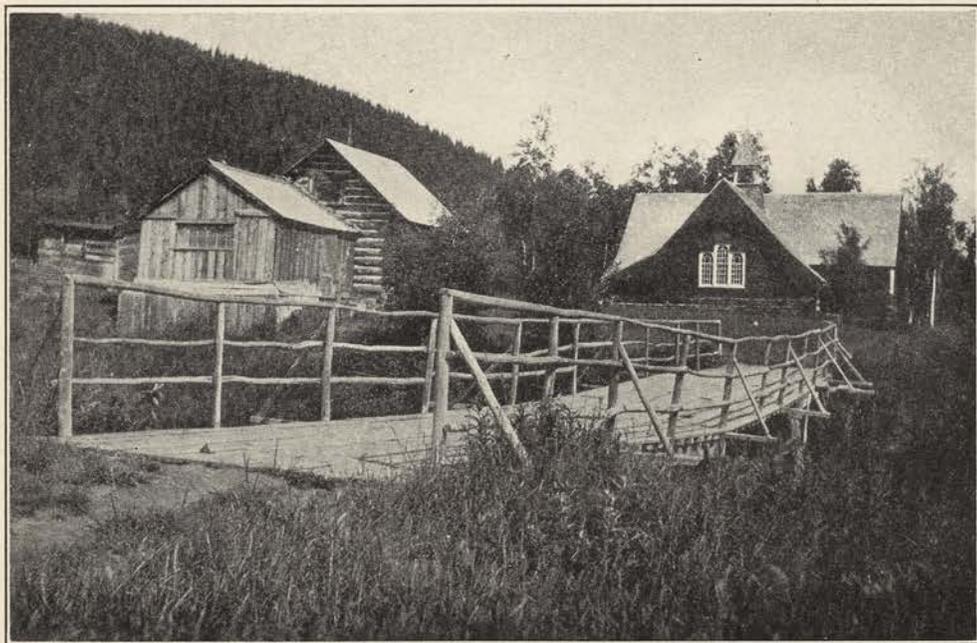
CANAL STREET, THE MAIN BUSINESS THOROUGHFARE OF THE CITY OF NEW ORLEANS

This bustling street, with its skyscrapers, its department stores, its banks and office buildings of various kinds, separates the picturesque peaceful French quarter of the northeast from the business and dignified residential districts of the American quarter on the southwest. Just off Canal Street are the Cotton Exchange and Customs House. The cornerstone of this latter building was laid by Henry Clay in 1847



ARCHDEACON WYLLIE OF SANTA DOMINGO

Armed with a plentiful supply of pictures sent in by the Church Periodical Club and individuals in the States, the Wyllie family finds a warm welcome among the country people



THE INDIAN MISSION OF OUR SAVIOUR AT TANANA, ALASKA

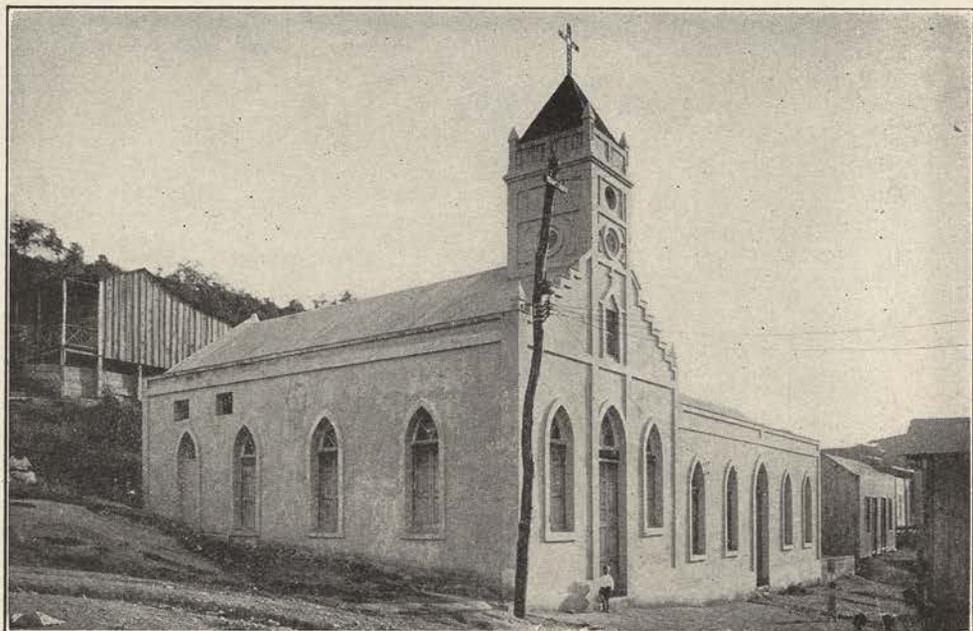
This is the most picturesque of our little mission churches among the Indians. It was built through the generosity of a Churchwoman in New York



DECORATING HONOR MEN AT A MILITARY TRAINING CAMP IN WYOMING
The weeks spent at these training camps, instituted by the Government in various parts of the country, are filled with all sorts of healthful and helpful activities

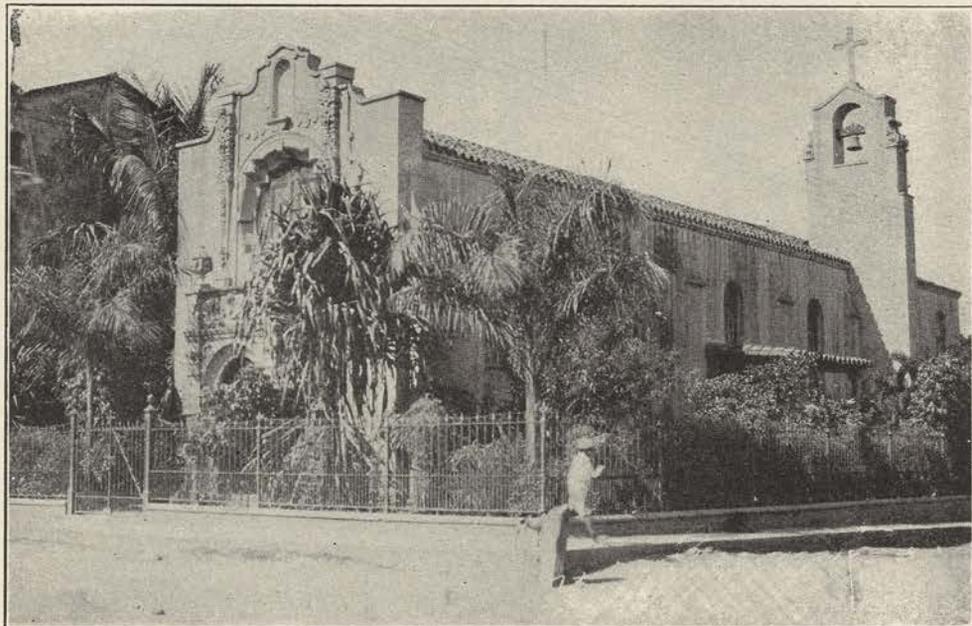


THE PHYSICS LABORATORY OF ST. JOHN'S UNIVERSITY, SHANGHAI
This is one of the finest—if not the best—of all the educational institutions in the Orient. The Rev. F. L. H. Pott, D.D., has been the president for many years



THE CHURCH OF ST. MARY, SANTIAGO DE CUBA

This is one of our new churches in Cuba. Under the care of the Rev. Juan B. Mancebo the growth of the work has been most gratifying



ALL SAINTS' CHURCH, GUANTANAMO

This building disputes with the Cathedral the claim to being the most beautiful of our Cuban churches. The old mission architecture is particularly fitting in its setting of palms



THE BORROWED BUILDING IN WHICH SERVICE IS HELD IN FLORIDA, CUBA
It was impossible to straighten this picture without sacrificing some of its beauty. In this shack eighteen babies were baptized one night by Archdeacon McCarthy

A Bird's-eye View of Our Work in Cuba

Progress All Along the Line—Workers Cannot Keep Pace With Opportunities—More Schools Needed

By the Right Rev. Hiram R. Hulse, D.D.

Bishop of Cuba

PROGRESS has been made all along the line in Cuba during the last ten years, but the opportunities before us have outrun all our efforts.

Cuba has grown greatly in population in the same time, but there has been an even greater shifting about of the people; sections in the western end of the island have lost while the two eastern provinces have gained greatly. Consequently most of our progress and our best opportunities are to be found in these two eastern provinces, Oriente and Camaguey.

In Santiago de Cuba, the capital of Oriente, we now have three day schools and four Sunday schools in different parts of the city; there are three different congregations, two in Spanish and

one in English; we own one church building and two school buildings and rent two other buildings for school and church purposes. The buildings we own are located in growing sections on the outskirts of the city.

In Sueño where we have a school building, we have a plot large enough for a future church and rectory. The present school building will seat comfortably about eighty, is used for both school and church and is filled to the limit. A year ago I was present at the Christmas celebration and 322 were crowded in and about the building. At present we are only able to care for the primary education of the children; when we can put up our new building we will be able to carry them along

THE SPIRIT OF MISSIONS



CHURCH OF THE HOLY TRINITY,
LA GLORIA, CUBA

La Gloria is a growing town in Camaguey

several grades farther and thus strengthen our influence with them.

About two miles away in an entirely different section of the city is St. Mary's Mission. Here we own both school and church. This section also is developing very rapidly. Many Jamaicans live here and they are putting up their own homes, usually extremely modest buildings, but they are homes, and that means that the people are permanent residents. The Rev. J. B. Mancebo uses the school building as a general social center; once a week lectures are given on subjects of general interest, ranging from how to take care of babies to the municipal law of Cuba. Here also we need to complete the plant by putting up a house for the missionary.

In Guantánamo we have a beautiful church, a good school and a comfortable rectory. Last year the school was so crowded that it was necessary to hold two classes on the porch of the church. During the summer we have erected a new unit in the school building which will enable us to take care of two more classes, and we will still have our two small classes on the church porch. We have just started a school for the older Jamaican boys in

a different section of the city with a Jamaican teacher. This will make discipline in the school much easier, and will also make it possible to care for the older boys as never before.

From Guantánamo as a center the Rev. J. H. Townsend, our missionary, is caring for work in five neighboring places, including the United States Naval Station on Guantánamo Bay, eighteen miles away. In doing this he has the help of four layreaders and an automobile given to us by the Woman's Auxiliary of the diocese of Ohio, without which he would be unable to accomplish so much.

These are the two large centers of established work in Oriente. In the northern part of the province Archdeacon Lopez is responsible for an entirely different kind of work. In the great sugar mills there are usually to be found from six to twenty American families, a considerable number of Jamaican negroes speaking English and a shifting population of Cubans.

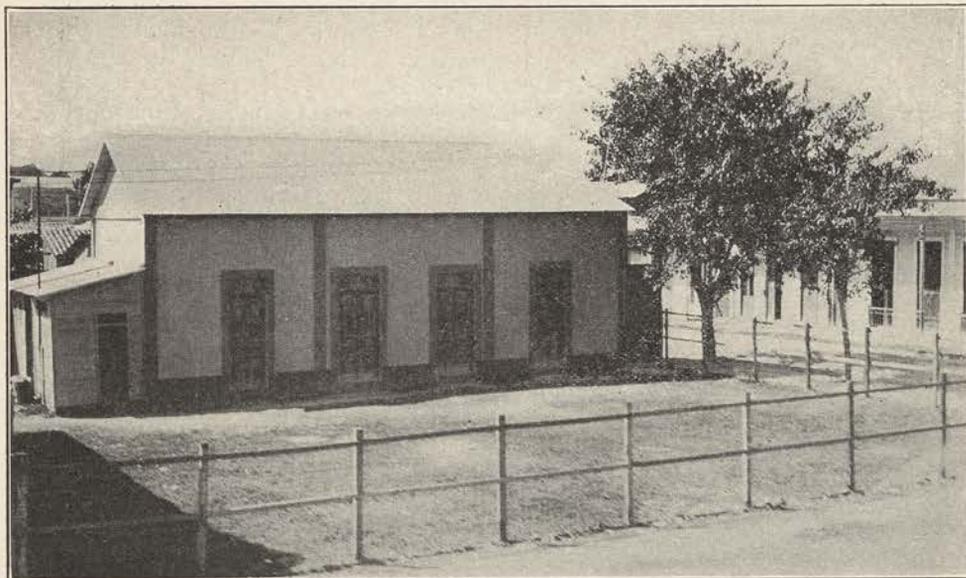
Archdeacon Lopez lives at Delicias, one of these great mills, and travels from there to Preston, eighty miles away, once a month, stopping at a number of mills on the way going and coming, where he administers the sacra-



CHURCH OF THE HOLY APOSTLES,
CAMAGUEY

The province of Camaguey is developing rapidly

A BIRD'S-EYE VIEW OF CUBA



OUR SCHOOL IN SUENO, SANTIAGO DE CUBA

This school is filled to the limit. Plans have been prepared for a new building which will be erected as soon as money is in sight

ments and has services both in English and in Spanish. In most of these places there is an organized Jamaican congregation under the care of a Jamaican layreader.

In the province of Camaguey the work is much the same as in Oriente, except that such few buildings as we possess are inferior. The city of Camaguey, the capital, has much more than doubled its population in the last few years, largely owing to the establishment of many new sugar mills.

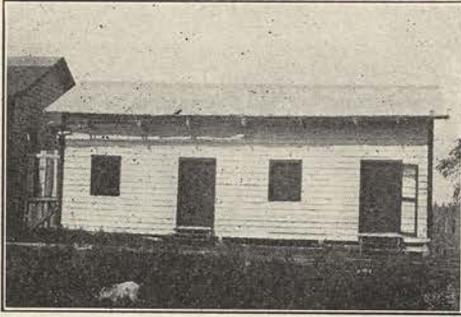
In the city of Camaguey we have one small church building located on a side street which is extremely muddy in the rainy season. We also have a fine school in a rented building, which I hope will develop into the boys' boarding school which we so greatly need. We own a church and rectory in La Gloria, a church in Cespedes, and have just finished the building of a school and rectory in Moron.

Along the line of the Cuba Railroad from Ciego de Avila to Camaguey there are twelve growing towns. We have a church building in Cespedes, where

the Baptists have just erected another. There are no other church buildings in any one of the twelve towns, though we hold services in a number of them in houses borrowed for the occasion.

Along the line of the Cuba Northern Railroad, from Moron to Nuevitas, ninety miles, there are twenty growing towns and not a church in any one of them of any kind. Archdeacon McCarthy visits the most important of them at least once a month and they are occasionally visited by Roman Catholic priests, apart from which they have no religious services.

Moron is a town of about twelve thousand people, which has grown very rapidly. There are few schools, no church of any kind in the main body of the town and only a small Roman Catholic church in an old center near by. Col. Tarafa, the president of the Northern Railroad, has given us a plot of ground in the center of the town on which we have just erected a school and house. We plan to use the school for worship until we can get a church building. We moved into this building



ANOTHER BORROWED BUILDING IN FLORIDA, CUBA

the first of September and our missionary reports that the school is already filled up. This building was erected with money given me by two generous Churchwomen of New York, supplemented by a gift from the American Church Building Fund Commission. To put up the church will cost about ten thousand dollars and to put a second story on school and house about eight thousand more.

There are at least four towns in this section where we should have school and church and resident missionary. Ciego de Avila, Florida, Santa Cruz del Sur and Esmeralda. In these places there is a large Jamaican population traditionally attached to the church. Their children are growing up without education and without the restraining influences of religion.

Florida is a town of five thousand; nearly two thousand of them Jamaicans; we have service here twice a month in buildings borrowed for the occasion. The people welcome our ministrations. In one of these shacks Archdeacon McCarthy baptized eighteen babies one evening. What is going to become of those babies as they grow up? We need a school where we can train them and their brothers and sisters.

Santa Cruz del Sur is a town of six to nine thousand, it has been growing so rapidly that it is hard to tell how many people live there. It has two small churches, a Roman Catholic and a Baptist, and one school. There are

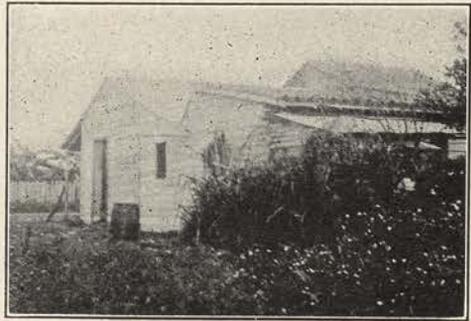
many Jamaicans here. I want to buy land and put up a school and house and later a church building to care for the people.

These are only samples of our opportunities in this province.

Further west in the province of Santa Clara we have two missions, one in Sagua la Grande, the other in Cienfuegos.

In Sagua la Grande ten years ago we had a fine and growing work. It was carried on in a rented building, from which we were forced out by a flood. After that we moved from place to place as we could find accommodation, our adherents growing smaller with each move. If we could have purchased a plot of ground ten years ago and put up our own building we would still have a flourishing work there. As it is we now have service there once a month in a building used for a school by one of our devoted members.

Cienfuegos is a beautiful town on the south coast of Cuba. We have a devoted missionary here who has one of the best Sunday Schools on the island. We carry on our work in a rented building in the poorest section of the city. With good equipment of school and church building in a good neighborhood we could do a large and growing work here. Six years ago I could have purchased a very good location with a good building for a trifle over five thousand dollars, but it was impossible at the time to raise the money. The last time I visited Cienfuegos the mission-



OUR PALATIAL MISSION IN MANATI

A BIRD'S-EYE VIEW OF CUBA



ST. MICHAEL'S, CEBALLOS, CUBA

The Rev. M. J. Mesegue is developing the work here under the general direction of Archdeacon McCarthy who has oversight of all missions in the Province of Camaguey

ary told me that that place had just been sold for twenty thousand dollars!

Further west in the province of Matanzas the work has been established longer and we have stable congregations. There is little growth here, however, and our congregations cannot increase much. Their valuable work is in feeding growing places in the east.

In Havana itself we have our beautiful Cathedral which has finally been consecrated, having been freed from debt by the gifts of the people who worship in it. We also have Calvario Mission in a crowded section of the city, doing a useful but limited work. If we could remodel our building our work could be doubled.

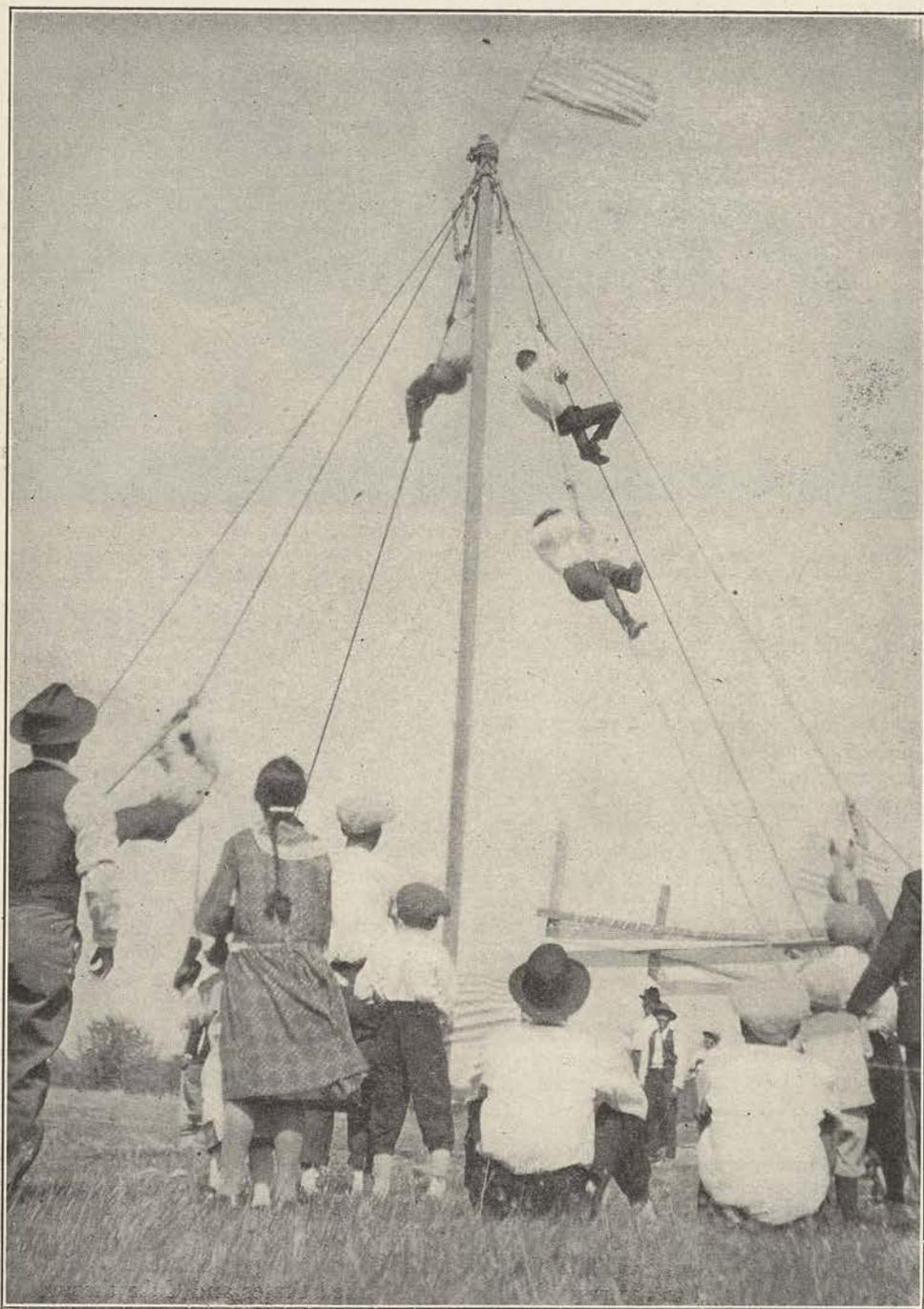
The United States has a great stake in Cuba, financial and political. Havana has a key as part of her coat of arms, signifying that the great city is the key to the West Indies. In many respects Cuba is the key to the political policy of the United States in regard to Latin America. The Cubans are naturally united to the rest of Latin America by ties of a common language and common political and cultural inheritance, and they are also united to

North America by ties of gratitude and the increasing commerce between the United States and Cuba.

Apart from pure religion the greatest need of Cuba is for education, not simply of the mind but of the heart and will and conscience. I covet for the Church the privilege of taking some of the boys and girls who are to be the future leaders of the people, and giving them an all-round training. To do this we need to have boarding schools where we can give the future lay readers of the Church an education that will give them the power of self-discipline and self-government so greatly needed in a democracy.

There is no better way in which we can help the United States fulfill its responsibility for this sister nation. There is no finer way in which those who are getting rich through the work of the Cubans in the cane fields can repay them for what they are doing.

It is my hope that the church may help in creating good feeling between the United States and Cuba through its schools and its social work as it interprets to Latin America the better side of life in North America.



A JAPANESE PICNIC IN WESTERN NEBRASKA

These people try to Americanize themselves in their games. This picture shows the race to reach the American flag. Basketball, foot and horse races were also engaged in

Japanese Americans in Western Nebraska

Ninety Per Cent Are Buddhists—A Promising Foreign
Mission Field in Our Midst

By the Right Rev. George Allen Beecher, D.D.

Bishop of Western Nebraska

IS there such a thing as a Japanese American?

The answer to this question may be found through a personal cultivation of the acquaintance and friendship of some of the most representative Japanese residents in the various parts of the United States. Race prejudice is often the result of a total ignorance of the actual character and condition of the persons or people against whom the prejudice exists.

How the Japanese came to the United States and what they have been doing in this country is a long story and full of many interesting and very significant events, all of which, if we knew them, would make us—if we have such prejudices—feel very differently toward these humble and most gracious people. Their presence here, for the most part, is due to the fact that they were first of all sought out in large groups, to perform some of the gigantic tasks which the various corporations of this country have accomplished through the use of Japanese labor.

A vast number of Japanese have become permanently anchored in certain sections of the United States, more especially on the Pacific coast. After the original contract labor was completed these people were given their pay checks and practically told to go where they pleased and do what they liked. Many of them returned to Japan but many found better opportunities for living and improving their condition here in the States.

Out of this condition has grown gradually a very productive type of Japanese labor. Some of the desert spots of this country have been made to "blossom as the rose" by the indefati-

gable industry of these plodding and persevering people.

It was not long after my consecration as a Bishop of Western Nebraska, fifteen years ago, that I began to discover a goodly number of Japanese in my district. During the development of the beet sugar industry in the North Platte valley, many Japanese were employed in the fields, mostly by contract labor. The more thrifty of these laborers eagerly availed themselves of the opportunity to become renters of irrigated land where they could carry on the industry on a more independent plan. At the present time, the Japanese population of Western Nebraska is approximately six hundred, including one hundred families with an average of four children each, ranging from one to twelve years, all of whom were born in this part of Nebraska.

During this time I have made a quiet but thorough study of the personnel and group life of these Japanese families, with the result that I have become intensely interested in them. For the past seven years I have gradually established a personal acquaintance with individuals and families to such an extent that I feel competent to judge of their capacity, as well as their desire, to learn the American manner of thinking and habits of living.

Five years ago I made the acquaintance of a young Japanese, Mr. H. Kano, who, I learned, was a graduate of the Imperial University of Japan, and a post-graduate of the University of Nebraska in the Department of Agriculture. I also learned that he had been converted from Buddhism to Christianity through one of the American missionaries in Japan, and that he



BISHOP BEECHER AND HIS PARTY ON A VISITATION

From right to left: Bishop Beecher, the Rev. Henry Ives, the Rev. E. Wilson, Mrs. Wilson, Mrs. H. Kano, wife of the Japanese Catechist. The baby is her little son, Cyrus

was a very earnest and devout Christian. In due time he and his wife were confirmed in the Church and their baby was baptized. He was conducting a large farming industry near Litchfield, Nebraska.

When I explained to him my vision of what the Episcopal Church might be able with his help to accomplish for the good of the Japanese in this great Missionary District of Western Nebraska, he consented to abandon the farm and devote his entire time to the work which I had outlined for him.

I learned, through him, that about 90 per cent of the Japanese adults were Buddhists, and that but a very small number were receiving any instruction or leadership, either in the matter of scientific farming or in religious thought.

The plan adopted was somewhat as follows: Mr. Kano, with the consent and approval of the National Council, was to be appointed by me as an official lay worker among the Japanese of Western Nebraska and adjacent territory. His duties were to be: First, to make a personal survey of the Japanese people, ascertaining the number and

names in each family, the ages of the children, and how many were of school age and attending our Public Schools. Second, to become personally acquainted with each family and make regular visitations from house to house, for the purpose of counseling with each farmer relative to the scientific cultivation of the soil, and giving such instruction in animal husbandry as might be of practical value. Third, to assemble the Japanese people in neighborhood gatherings each week, for the purpose of developing among them social intercourse and pleasurable recreation, and to make an opportunity for giving definite instruction concerning the principles of the Christian Faith.

Mr. Kano began his work the first of February, 1925. On the eighth of June I made my first official visit among these people. Services were held at St. Andrew's Church, Scotts Bluff, and in the Presbyterian church at Mitchell. At Scotts Bluff I baptized two little girls. Fifty-five Japanese were present at this service, and addresses were made by myself and Mr. Kano, in both of which the Gospel of our Blessed Lord was the theme.

JAPANESE IN WESTERN NEBRASKA



A SUNDAY SERVICE AMONG JAPANESE AT HENRY, NEBRASKA

These people have formed an Americanization Society. Bishop Beecher asks: "Shall these little ones, born in Western Nebraska, be pagans or Christians?"

A dinner was served by the Japanese in the parish room after the service, at which time several addresses were made by members of the Japanese Americanization Society, by the Rev. E. Wilson, missionary at Gering, Nebraska, and the Rev. Henry Ives, Rural Dean of the Scotts Bluff Deanery.

At the service held at Mitchell on the ninth of June, five adults and three infants received Holy Baptism, about seventy Japanese being present. Mr. Kano called my attention to one young man in the congregation who had been trained for a Buddhist priest, but who was now a member of his Bible Class. Mr. Kano calls this "The Seekers' Class".

During the two days, I called on about forty families living in their farm homes in the vicinity of Scotts Bluff and Mitchell. This was to me a most remarkable experience, as it gave me an opportunity to meet these people in their home life and environment. Most of the farms are rented. The Japanese live very simply in humble homes, sparsely furnished but clean and wholesome. In every instance we were received with the most cordial welcome

and in a gracious manner. A banquet was served at Mitchell in the evening, with about thirty-five men present. They had come from their farms after a hard day's work in the hot sun.

There can be no doubt but that the work begun by the Church in this section will result in many baptisms and confirmations in the future. The Americanization Society, of which Mr. Kano is the president, is an organization of Japanese for the purpose of cultivating in every possible way a knowledge of our American forms of government, American customs and the use of the English language. Mr. Kano has already held two neighborhood picnics. The various games indulged in were typically American.

One of the games was that of basketball, another was the scaling of the mast, with the American flag at the top.

Our aim is eventually to bring all these people under the mothering care and influence of the Church that they and their children may become useful members of society in the community where they live, and faithful communicants of our Church.

"The Pesecal Church" in Oregon

Four Counties—Two Places of Worship—One Priest—No Wonder the Church is Called by a Strange Name

By the Rev. Thomas Jenkins, D.D.

Educational Secretary, Diocese of Oregon

COMPARISONS, like a relief map, help the understanding. The four counties which comprise my field of responsibility contain 75,000 people; as many as Nevada which has eight clergy and two layreaders; 20,000 more than Alaska which has sixteen clergy and thirty-four lay workers; three times as many as the Panama Canal Zone which has eight clergy and sixteen layreaders; one-sixth as many as Idaho with twenty-three clergy and seventeen layreaders; one sixth as many as the District of Spokane with twenty-four clergy and thirty-five layreaders; more than half as many as Eastern Oregon with its ten clergy and four layreaders.

There can be no question here of the task lacking a challenge. But to add a modicum of spice the job of Educational Secretary of the diocese was attached to my appointment.

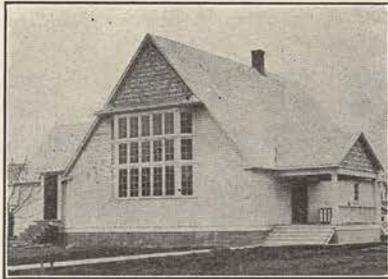
And the name of the Church is as distinctive as the work is inviting. To those looking for a Change of Name I offer the one in the title, free and without restrictions. It is not copyrighted. I inherited it and so pass it on. All I ask is that all Name-Changers will help us to effect a change out here.

To any who may be curious to know how it was handed down I will just say it came to me on the heading of a bill.

The "Pesecal Church" — there was

no mistake about it, nor was it a puzzle; for having just gone through some notes on the planting of the Church in this part of the state I concluded that a cross-section of the popular knowledge of the Church hereabouts would prove this to be a fair representation.

Whose fault is it? And why? Well, let that go. The Church started well seventy years ago, but something happened; and it is too late now to unscramble the egg. Too few workers and too little money, long distance from the other seaboard and a lethargic Missionary Church might be one answer, and there might be others. The important thing now is that the field



ST. ALBAN'S CHURCH HOUSE, TILLAMOOK, OREGON

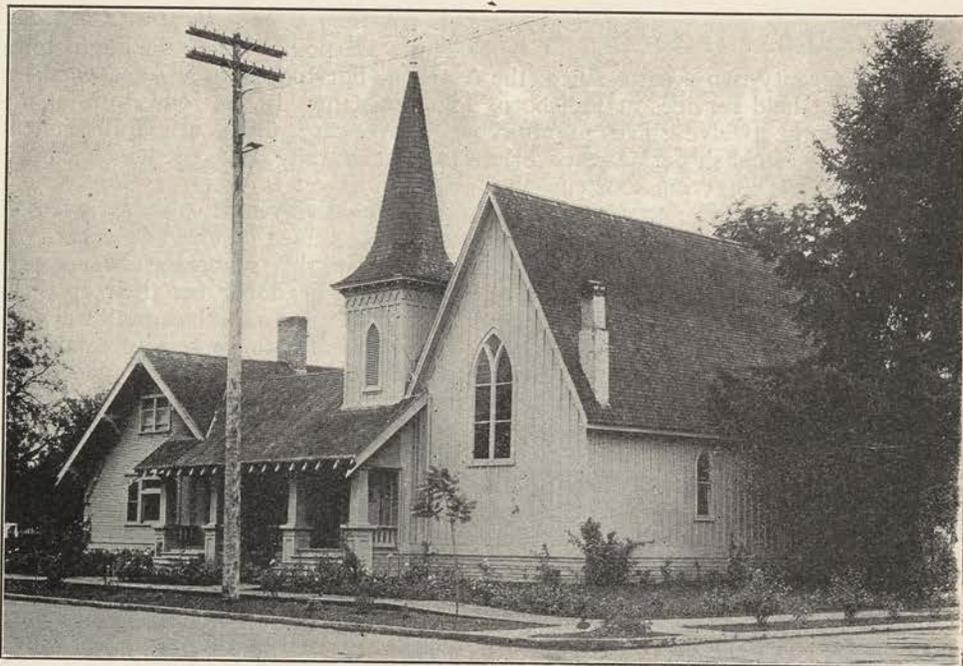
The only place of worship of our Church in the county

awaits occupation.

The Conditions: On coming here the first of the year I found one small church and vicarage at McMinnville with an encumbrance of fifteen hundred dollars. Thirteen years ago the debt was three thousand dollars. During these years the faithful few had managed to pay off half that sum plus eighteen hundred and fifty dollars in interest.

Of the fifty-one years since the Church was built there has been a resident priest just five. It has however one coveted distinction: of the two native-born priests contributed to the Church's ministry by the State one has

THE "PESECAL CHURCH" IN OREGON



ST. BARNABAS' CHURCH AND VICARAGE, McMINNVILLE, OREGON

A monument to the faithfulness of a band of lay people without whom the mission would have perished long ago. This little parish has given a priest to the Church

come from this faithful parish.

There have been years when the Church was entirely closed, and others when ministrations were given only intermittently by the archdeacon or a lay reader. Surely the "Pesecal Church" has some divinity in it or it could not have survived the experiment. The few loyal souls who have stood by have not failed. They have borne their witness with success.

What are we doing about it? Well, with the aid of that blessed institution, the American Church Building Fund, the debt is paid. We are now going to put the buildings in repair against the winter rains. But how are we going to provide a meeting-place for our young people? We need it. We must have it. Somebody must help us. Who? God only knows. But we have faith that having done what we can the dear Lord will touch someone's heart, kindle some one's affections, in our behalf.

But for one courageous layman the mission (it was a parish once) would

have perished long ago. He, with a small band of faithful women, has stood by, keeping the little craft from being entirely submerged. To William M. Ramsey and his little faithful feminine band belong the credit of saving this lonely outpost of the Church's battle-line. And they are still in the trenches.

To this mission belongs the distinction of being the first in the diocese to undertake Week-day Religious Education.

On June the seventh we dedicated our second place of worship. Tillamook, a county seat, is near the coast, famous for its cheese and timber. A tidy, growing and promising town it is. Some day there will be a thriving parish here to repay the devotion of the people and the American Church Building Fund Commission for its timely help. But it must have more than the monthly service it is now getting. That means another priest in the field. It

THE SPIRIT OF MISSIONS

is a very needy county. Where is the man?

It is seventy-two years since the Church first held services at Hillsboro, but only some twelve since an effort was made to establish permanent work. After this long lingering existence we have just purchased a site with a small house on it, in which we are holding service. And what a house! Certainly not such as to commend the Church to the community. The people are paying for the site,—paid five hundred dollars last week. And they will go on doing their best; but their best is not adequate to the need. And how great the need! We are in one of the worst divorce-ridden sections of the United States. Hope lies in the way of the Church, and in no other.

I have a conviction that much more of our missionary work can be done by trained and consecrated women than we have allowed in the past. This is a conversion, for I did not always think so. My conviction is that we must begin with the little children. And trained women are often better equipped for this than men. I wish I had two such women as some I know who are now doing such work. It was the conviction of such missionary leaders as Bishop Osborne of Springfield and Bishop Page of Spokane. And I am glad to be in their company.

The State Normal School: The most strategic point in any diocese, and certainly in this. What leaders of the people touch so many lives as our teachers? And who touch them at a more impressionable time of their lives?

As the twig is bent the tree's inclined. These are points where we ought to be strong, but too often we are weak or non-existent. In the four counties under my care there are four college towns, in only one of which is the Church as yet working.

During the year there are as many as twenty-five hundred teachers in training in this school, at Monmouth. What are we doing for their spiritual life? Until three months ago this church had never held a service in this Normal School town. I found on my first visit seven members of the faculty and thirty student communicants of the Church. Not a bad start for any mission, I should say.

But what of equipment? We own nothing. A rented room holding fifty people at most, a few borrowed books, and a hand organ. Certainly, if anywhere, the Church should go to such places with a full equipment for work. But who will provide it? The diocese is too poor and the students are generally living from hand to mouth.

Three Church families beside the school group are all I have found in the village. It is and must remain a missionary enterprise pure and simple.

To the help of the Lord: who will come? The King's business here requireth haste.

Four counties, seventy-five thousand people, two places of worship, one priest, and ample space for expansion.

The Church's one foundation is Jesus Christ her Lord.

But where are the builders? And where is the straw to make the bricks?

Next Month

The November issue of The Spirit of Missions will be the
Convention Number

Events of General Convention presented in detail, with profuse illustrations.
If you are not a subscriber, order your copy now.

THE SPIRIT OF MISSIONS
281 Fourth Ave., New York

The price is only ten cents

The Passing of Margaret Therese Emery

One Who Knew Her Well Pays Loving Tribute to Her Memory

By Ethel M. Cheney Thorne

President New York Branch of The Woman's Auxiliary

THE passing of Miss Margaret Therese Emery brings vividly before the multitude of her friends and co-workers in the Woman's Auxiliary, the remembrance of the large part which she played in the work founded and developed by her elder sister Mary, later Mrs. Twing, and her younger sister, Julia Chester Emery. Julia was called "the most widely-loved woman in the American Church." Her life is delightfully told in Miss Tomes' recently published book, which gives one a picture also of the sisters who worked together.

As the machinery of the Auxiliary grows, and as more and more people are engaged in doing the work the burden of which this one capable pioneer carried so quietly and easily, we realize and will increasingly realize, the remarkable qualities which we took for granted in her, when they were being employed in our common task. The friendliness that welcomed newcomer and long-tried fellow worker alike at the Woman's Auxiliary room in the Missions House, played no small part in the upbuilding of the Auxiliary. What untried hesitating beginner who, like the writer, made her first visits to the Missions House and found there Miss Therese, whose presence pervaded the big room with pleasant cheer and intimate counsel, but caught the sense of being at home in the Auxiliary family? Miss Therese practised the art, now almost lost, of being always there. One saw rather a little woman, quietly dressed. One became aware of very bright, almost twinkling eyes. The little smile that played about the corners of her mouth, the occasional evidence of her sparkling wit, the intimacy of her friendly confidence, won and held many a heart.

She gave one the sense of knowing one's particular problem and of understanding one's heart's quivering eagerness. She always helped and enlightened. Only a soul counting by eternal values could have so completely suppressed the urgency of her own business to listen to the recital of other people's errands. Her immediate turning from the task she had in hand, no matter how pressing it might be, to receive whoever came, bespoke not only a spiritual but a social genius. The orderliness, the industry which obviates haste, the capacity to organize and despatch her work, witnessed that high ability and that "consecrated common sense" which have made her family great. The sweetness and graciousness and patience she exhibited showed us the Master she followed. To be comprehended, to be thus lovingly dealt with, was like the experience which came to the people long ago at the lake side and in the Galilean villages.

And when one realizes the work she accomplished as editor of *The Young Christian Soldier* and as having sole charge of all the Box Work of the Auxiliary, amazement grows into wonder and gratitude.

Miss Therese was of an unusually retiring and self-effacing character. She could never be induced to speak in public, but she had a real gift for writing and we think perhaps her literary ability has never been fully recognized.

To have worked with her, to have known her in her home, especially in the Scarsdale home which the sisters made for themselves, is to have been blessed.

As we think of her in the heavenly mansions, that Home seems more than ever to be desired.

The Late Margaret Therese Emery

A Tribute From an Old Friend of the Early Days

By Abby R. Loring

For Many Years an Officer of the Woman's Auxiliary

L OYAL—Steadfast—Devoted. Those who were associated with Miss Margaret Emery know how well these three words describe her. Loyal to the Church she loved, steadfast in her service and devoted in her life she truly was. Officers of the Auxiliary will never forget her cheery welcoming smile as she greeted them at the door of her office, or her encouraging words as she smoothed away difficulties or gave wise advice in complicated problems.

Though never making herself prominent she could not efface herself, for she was so necessary a part of the work she loved.

Few people realize the amount of work Margaret Emery and her sister Julia accomplished.

In the earlier days they carried on a tremendous correspondence — taking home with them great budgets of letters to answer—writing sometimes far into the night. In the days preceding

1900, when they were working with almost no assistance, the writer lamented the necessity for such long hours and the meager salary then received by them. The reply was "of course if we worked for the salary you might speak so—but we do not work for pay, and we consider the difference between what we receive and what we might obtain elsewhere our gift to the Church's Missions."

Devotion indeed! And shown to the very end of their service.

No private griefs or cares were allowed to interfere with their daily duties. No disappointment or misunderstanding ruffled their serene confidence. Their joy was in faithfully serving.

It is impossible to speak of one sister without reference to the other. They were one in their interest, in their worth and in their home.

So we must rejoice that the long years of illness and suffering ended, the sisters are again united.

Brief Items of Interest From the Field

THE November issue of *THE SPIRIT OF MISSIONS* will contain a full account of the proceedings of the General Convention. This means that we must go to press at least a week later than usual. We ask the indulgence of our readers for this delay in the receipt of what we hope will prove a most interesting number.

✱

BISHOP HULSE of Cuba needs English Hymnals very badly. The demand for them in his parishes is great and the supply is very small. The Bishop would prefer the old Hymnal with or without music. He would

be grateful for any number up to 500 that are in usable condition.

If any parishes which have adopted the new Hymnal have not as yet disposed of their old ones, the Rev. A. R. Gray, D.D., Secretary for Latin-America, would be glad to hear from them. He may be addressed at 281 Fourth avenue, New York, N. Y.

✱

ON July 25 a pair of bronze candlesticks, given by Mr. and Mrs. Sydney Temple of Dallas, Texas, were presented and placed in St. Matthew's Church, Fairbanks, Alaska, with appropriate ceremonies. They are a memo-

BRIEF ITEMS OF INTEREST

rial to Archdeacon Stuck and Hunter B. Temple, son of the donors, formerly a crucifer in St. Matthew's Cathedral, Dallas, and an admirer of Archdeacon Stuck.

The candlesticks were consecrated in St. Matthew's Cathedral by Dean Chalmers and were brought to Fairbanks and formally presented by Mr. Frank Reedy, a personal friend of the donors.

IF anyone thinks that the life of a missionary in Liberia lacks variety, he might try to keep up with the Reverend H. A. Donovan of Cape Mount. Although Mr. Donovan joined the Liberia staff only in October, 1923, his duties already include the following items: trying to keep an academic school in good condition, pushing an infant industrial plan, superintending a farm two days away, getting the saw-mill under way, watching over the other interests in the Vai district, caring for the souls of a community, editing the District Church magazine, and filling the office of business agent.

LAST July Bishop Horner laid the cornerstone of a new Church of the Holy Cross, Valle Crucis, in the beautiful valley of that name in Western North Carolina. An unusually impressive feature of the service was the participation of four generations of the Townsend family, all communicants of the church. Timothy Townsend, patriarch of the family, placed the New Testament in the cornerstone box; his daughter, Mrs. Roah Mitchell, deposited the Book of Common Prayer; his granddaughter, Miss Effie Townsend, the Hymnal; his great grandson, Robert Edney, the list of communicants of the church.

A PARISH worker in Oregon, in a district where the Church is comparatively little known, makes up "loan packets" from extra copies of THE SPIRIT OF MISSIONS, which she distributes as she travels around her large

district. She finds that they are eagerly read and are a revelation to many who receive them. "I wish," she says, "that I could show you the portfolios I have already finished on Cuba, Panama-Canal Zone, Haiti and Dominican Republic. They are fascinating reading, I can assure you."

DR. TEUSLER, reporting on conditions in St. Luke's Hospital, Tokyo, as he found them after his return to Japan, says that the rebuilding of the units of the hospital, begun on January 13th, have proceeded much further than he had thought could possibly be the case. The Japanese staff had moved into the buildings and all departments were in operation. The unburned charity wards had been converted for temporary purposes, into private rooms, and the new buildings for private patients were nearly ready for occupation. The surgical department was almost completed, and all the X-ray equipment had arrived.

S. T. STEPHEN'S School for Chinese, in Manila, now has a record enrolment of 286, and many have had to be refused entrance for lack of space. English and two Chinese dialects, Amoy and Cantonese, are used, and this year a catechist (Mr. Yip) from Canton, has a Sunday night service in that tongue, which is used by the majority of Chinese in Manila.

THE English diocese of Kobe, Japan, which has been vacant since the resignation of Bishop Foss in 1923, is to be filled by the appointment of the Rev. John Basil Simpson, vicar of a London church. Mr. Simpson is a vice-chairman of the Standing Committee of the S. P. G. The Japanese Church is extremely anxious that the Church of England should not discontinue or decrease the help which it is at present giving to the Church of Japan. Bishop Simpson will receive a warm welcome from Japanese Christians.



DEACONESS K. S. SHAW
The Philippines
From Western New York



THE REV. A. C. LICHTENBERGER
Hankow
From Fond du Lac



DR. MABEL E. ELLIOTT
North Tokyo
From Pennsylvania



CATHERINE C. BARNABY
Shanghai
From Long Island

Introducing
Some
Recent Recruits
for the
Distant Missions
(For details see the
opposite page)



CHRISTINE M. NUNO
North Tokyo
From New York



THE REV. J. C. WOOD
Anking
From Delaware



ELIZABETH ROBERTS
Shanghai
From Massachusetts



THE REV. J. K. MORRIS
Kyoto
From Alabama

Recruits for Varied Mission Fields

To China—To Japan—To the Philippines

FOUR of the recruits for the mission field whom we present to our readers this month have felt the claims of China; three go to Japan and one to the Philippines.

North Tokyo: Dr. Mabel E. Elliott, who will join the staff of St. Luke's Hospital in Tokyo, wears the Croix de Guerre and three decorations received from the Greek and Russian governments for her work among Christian refugees in Turkey. She led 10,000 of these unhappy people on a march from Marash to Aleppo, when many of them perished from cold and hunger, and attracted world-wide attention for her efforts in stamping out typhus fever among women and children. She is a graduate of Rush Medical College and the Chicago University.

Miss Christine M. Nuno, who goes to St. Luke's Hospital as a nurse, has also made a fine record in war work. She served in France in connection with the Red Cross and in Greece under the Near East Relief. While in Athens she took successful charge of 10,000 orphans, which is proof that she has just the experience and character to make her an excellent nurse in the mission field.

Kyoto: The Rev. James K. Morris comes from Alabama. He is a graduate of the University of Alabama and of the Virginia Theological Seminary. He was ordained to the priesthood in September of this year. In going to Japan Mr. Morris is responding to Bishop Reifsnider's appeal for more clergy in that field.

Anking: The Rev. Joseph C. Wood is a native of Delaware and a member of St. Andrew's Church, Wilmington. He is a graduate of the University of Delaware and of the Virginia Theological Seminary. Before going to China he

took charge of some of the small parishes and missions in his home diocese of Delaware, under Bishop Cook.

Hankow: The Rev. Arthur C. Lichtenberger is a native of Wisconsin. He received his early education there, afterward graduating from Kenyon College and Cambridge Episcopal School. He goes to Wuchang to teach in Boone University.

Shanghai: Miss Catherine C. Barnaby at the time of her appointment as teacher of science in St. Mary's Hall, Shanghai, was an instructor in the department of physiological chemistry of the Woman's Medical College of Pennsylvania. Miss Barnaby is a native of New York State and a member of St. Matthew's Church, Brooklyn. She is a graduate of Teachers' College and Cambridge University and has had valuable experience in teaching.

Miss Elizabeth Roberts, who also goes to St. Mary's Hall, Shanghai, is the daughter of the Rev. W. D. Roberts of Boston. She is a graduate of Radcliff College and when a child spent two years of study in Germany. Miss Roberts has facility in languages and is well equipped to teach.

Philippine Islands: Deaconess Kate Sibley Shaw was educated in the Church Training and Deaconess House, Philadelphia, where she was an assistant to Deaconess Carter for two years. She has also been connected with the City Mission of Philadelphia, has been the director of Religious Education in St. Mark's Cathedral, Grand Rapids, and has been connected with the Diocesan Staff of Western New York, since 1921. She is a sister of the Rev. Edward A. Sibley, who has done such excellent work for eighteen years at Bontoc in the Mountain Province of the Philippines.

Sanctuary of the Church's Mission

THOU, Who at Thy first Eucharist
 didst pray,
 That all Thy Church might be for-
 ever one,
 Grant us at every Eucharist to say
 With longing heart and soul, "Thy
 will be done."
 Oh, may we all one Bread, one Body
 be,
 Through this blest Sacrament of
 Unity.

For all Thy Church, O Lord, we
 intercede;
 Make Thou our sad divisions soon
 to cease;
 Draw us the nearer each to each, we
 plead,
 By drawing all to Thee, O Prince
 of Peace;
 Thus may we all one Bread, one
 Body be,
 Through this blest Sacrament of
 Unity.

We pray Thee, too, for wanderers
 from Thy fold;
 O bring them back, good Shepherd
 of the sheep,
 Back to the Faith which saints be-
 lieved of old,
 Back to the Church which still
 that Faith doth keep;
 Soon may we all one Bread, one
 Body be,
 Through this blest Sacrament of
 Unity.

So, Lord, at length when Sacraments
 shall cease,
 May we be one with all Thy
 Church above,
 One with Thy saints in one unbroken
 peace,
 One with Thy saints in one un-
 bounded love;
 More blessed still, in peace and love
 to be
 One with the Trinity in Unity.

FOR THE GENERAL CONVENTION

ALMIGHTY 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 DILIGENCE IN WORK

O GOD, Whose Son our Lord Jesus Christ hath said, "My Father worketh
 hitherto and I work"; grant us we beseech Thee such zeal in Thy
 service that we may never be weary in well-doing, but may labor stead-
 fastly unto the end; through the same Jesus Christ our Lord. *Amen.*

OUR FATHER

*GOD is greater than any scientific definition of him. I do not know how
 he can answer my prayer for things beyond the reach of my sight or
 influence, but I do not know he cannot answer it, and I have good ground
 for my adventuresome faith that he does answer it. It is not rational to
 believe that whatever I ask for will be done, that prayer bends God's will
 to mine or turns the lever that moves the universe. There is no true prayer
 that does not include the petition, "Thy will, not mine, be done." But when
 we have prayed that prayer, it is more reasonable "in everything by prayer
 and supplication, with thanksgiving to let our requests be made known to
 God," assured that prayer is one of the forces that God uses for realizing
 his good will among men, than it is to check the impulse to pray or let it
 die in the chilling air of scepticism. Therefore let us pray.*

—ERNEST D. BURTON.

Progress of the Kingdom

A Momentous Decision

GENERAL Convention faces a momentous decision with regard to the future of the Church's Mission. With a present deficit of over a million dollars and the prospect of a large addition to this deficit during the current year, and with income for the past five years averaging over a million dollars less than the Budget recommended by the National Council, it is evident that the situation demands drastic treatment.

Either expenditures must be cut or income must be materially increased. There is no way in which expenditures can be reduced except by the reduction of missionary salaries or the abandonment of existing work. Our representatives in the mission fields are now being paid salaries which in too many cases are inadequate and any reduction is not easy to contemplate. Abandonment of existing work means the relinquishment of much that has been gained by long struggle over the past century. For scores of years we have had before us in the foreign fields the ideals of a native Church and just as this native Church is beginning to produce its native priesthood, we are faced with the possibility of a partial abandonment of the enterprise.

On the other side of the picture we see spread plainly before us the record of the past five years which seems to prove that our people are unwilling to support the missionary enterprise on the present scale. How can we escape these facts?

If Christianity were concerned only with facts it would have died long ago. The facts are that throughout the whole so-called Christian world there is envy, hatred, immorality and strife; but these horrid facts do not blind our eyes to the ideals of love, joy, peace, gentleness and meekness. Past failures are to the real Christian only stepping stones to future success.

The National Council has a deep realization of the need of supporting the Church's missionary work and, despite the history of the past, it has faith in the people of the Church. Let Convention adopt an adequate Budget and then let every member of the Convention, be he Bishop, presbyter or layman, make it his personal responsibility to see to it that his Diocese undertakes to raise its share of the Budget with complete success as the only ideal in mind, with strong dependence upon the power of Almighty God and with consecration of self to the work of the Master, and what is now an ideal will become a fact.

—LEWIS B. FRANKLIN.

UNHAPPILY we of the Episcopal Church are not as familiar with the word "evangelism" as we ought to be, and still less

The Real Work of the Church

familiar with evangelistic work. We have two organizations whose chief purpose is lay evangelism, The Brotherhood of St. Andrew and The Daughters of the King. The faithful members of these two organizations have quietly and unobtrusively endeavored to bring both young and old into the hearing of the Gospel. There have been sporadic efforts in dioceses to do evangelistic work through lay leaders and otherwise, and through occasional preaching missions in parishes. But it was not until the formation of the Commission on Preaching Missions by the Field Department of the National Council that this Church as a whole attempted to lift evangelism to its primary place.

This Commission, now called the Commission on Evangelism, has increased interest in parochial evangelistic missions and has conducted many such missions, and has held clinical missions for the training of local clergy, thus building up a staff of men fitted to meet the growing demands of the parishes. It has also given courses of lectures in the seminaries. In these and other ways the Commission has greatly revived interest in the subject and is planning larger things for the future. The report which the Commission will make to the General Convention appears in full on another page.

A number of memorials on Evangelism are scheduled to be presented to the General Convention by various dioceses and it is expected that these, with the report of the Commission, will bring to this most important phase of work the attention it deserves.

The object of missionary work is the extension of the Kingdom, to win all men to the allegiance of Christ. Back of all forms of missionary work is the evangelistic purpose. This is

just as true, and just as necessary, in the home field as in the foreign field. Only as the Church seeks to save the world can the Church itself be saved. We may be witnessing the beginning of a great evangelistic movement which shall mean great things for the Kingdom. God grant it!

VERY early in his history man conceived the idea of using some convenient emblem as a means of barter instead of the clumsy method of exchanging a stone ax for a kid, or a cow for his neighbor's crop. It is safe to say that the untutored savage who first gave a string of shells in exchange for a meal, with the proviso that they would be worth a meal at some other time, had not the faintest idea of the tremendous force he was setting in motion.

Stewardship Mottoes

Call it wampum or call it money, it amounts to the same thing and is today one of the strongest powers for good or evil in the world. Like fire, money is a good servant and a bad master. As a servant it is a trust fund which we hold to help in working out God's plan for the world; as a master it is a tyrant compelling us to lead small and self-centered lives.

The above reflections were called out by the sight of a little leaflet just issued by the Field Department of the National Council, calling attention to the "Stewardship Mottoes" it has put out. There are twelve of these mottoes, embodying the idea of the Christian's attitude toward wealth, as may be seen from the following excerpts:

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

Stewardship puts the Golden Rule in business in place of the Rule of Gold.

Each motto is printed on a card fifteen by twenty-two inches, in blue and gold. The price for the twelve is fifty cents and they may be obtained from the Book Store, 281 Fourth Avenue, New York.

The National Council

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

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

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

Missions and Church Extension

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

Across the Secretary's Desk

STOWED away in a remote corner of some attic, somewhere, there surely is a stereopticon designed to use oil as an illuminant. No one would think of using an oil lantern in the United States in these days of electric light. That lantern that you think is worthless can, if it is a really good instrument, be used in one of our stations in Liberia. Electric light has not reached there yet. If that lantern is in your attic, will you tell us about it?

FROM the mission of St. John's-in-the-Wilderness, one of our most remote stations in Alaska, comes a letter containing a \$10 gift for the Church's work from each of our two women missionaries. When a thing of this kind happens to a missionary secretary, he is apt to indulge in mental calculations—as soon as his emotions will permit.

If two lonely women living on small salaries in an out-of-the-way corner of the world can send \$10 each, what might reasonably be expected of the 1,100,000 other communicants of the Church, most of whom are surrounded by comfort, if not luxury, and whose average income is several times the amount of a missionary stipend?

\$11,000,000 for the Church's general work! Why should it not be true, if two lonely women can do their share?

"CAN nothing be done," asks my friend Mrs. Standing of Soochow, 'to bring before the Church women of the United States the need for evangelistic workers among the women of China? The need is very great and the call very urgent yet no one responds.

"Don't let people say that 'evangelistic work' is indefinite; call it 'parish work' and appeal for parish workers, that ought to be definite. We need the type of woman who makes a good Woman's Auxiliary President at home, or who teaches Mission Study

Classes and Lenten Bible Classes, or who has been interested in organizing clubs among young girls or working women, and we need these women now. The work among women is terribly crippled now for lack of workers and each woman is doing about three women's work and yet the field is not nearly covered."

NANKING is one of our most important stations in China with two churches, day schools and three compounds. The well on the main residence compound is running dry and has become polluted. The one solution is an artesian well. We have had a good result from artesian wells in Soochow, Yangchow and Wusih. A well will cost \$1,500.

As a city Nanking is one of the most interesting places in China. Centuries ago it was the national capital. An ancient Chinese poet has paid it this tribute:

Rare old city, home of kings;
The glory of the past sits on thee like a crown,
What if thy present be but days of gloom,
A dragon sleeps beneath thee, and a Yao and Shun
Shall in the future ages coming down
Make thee again the great Nanking.

ONE of the diocesan papers to which I look forward with much eagerness is the quarterly known as *The Church in Japan*. Of course it is published in English, otherwise I would not receive much illumination from it, however interested I might be in it as an evidence of the enterprise of our friends in Japan. Every number brings messages of progress and tells of intimate details that cannot well get into a magazine like *THE SPIRIT OF MISSIONS*. It is just the thing for those who desire to keep pace with the month by month growth of the Kingdom of God in Japan.

THE SPIRIT OF MISSIONS

Bishop McKim and his associates who are financially responsible for the little quarterly are anxious about making ends meet. They need more regular readers at 50c per year, post paid, but especially they need a small annual amount to help fill up the gap between income and outgo.

My friend, the Rev. Charles H. Evans, the Managing Editor, writes me that \$150 a year would mean almost everything to the magazine. I will be glad to loan my copy to any friends who would like to see it. Also, I'll receive and forward subscriptions at 50 cents a year.

“THE March of Missions visualized in statistics and maps” describes just what the new *World Missionary Atlas* does. It is the most important missionary publication of 1925. Indeed, it might be called the most important missionary publication of the past decade. What the *Statesman's Year Book* is to the publicist, that *The Missionary Atlas* can be to every Christian man and woman with a world vision.

Its 250 text pages, and its 30 double-page maps (each 13 inches x 17 inches) in colors, give a mass of information nowhere else available. Besides a list of mission stations in every corner of the world, and descriptive notes concerning all principal areas of the world, the volume contains the most reliable statistics covering the growth of mission work since 1900, the number of missionaries, the various forms of missionary activity, classified under evangelistic work, educational work, medical work, Bible distribution, etc. The volume also includes the most accurate information obtainable concerning the work of the Roman Catholic Church.

A volume such as this is expensive to produce. The Institute of Social and Religious Research has rendered a great service in making it available. Though the cost of production was \$20 per copy, the Institute has priced it at \$10.

The Church Missions House Book Store will take pleasure in receiving and filling orders.

Educational Division

William C. Sturgis, Ph.D., Secretary

Suggestions for Study Courses

WITH the passing of Labor Day, the return of vacationing crowds to the city, the coming of brisk days and cool evenings, the approach of autumn and winter is evident and with it the season for active reading and study. It may not be amiss, therefore, to call attention to the principal subjects recommended for reading and study by the National Council.

During the fall, from the beginning of October until the close of the Every Member Canvass in November, it is hoped that everyone will be reading, studying, and discussing *The World and I* (Price 25c). The four chapters of this little book of seventy-five pages consider briefly the whole task of the Church as represented by its evangelistic, educational, and social service work at home and abroad, its impulse, its content, its method, and its effective focusing.

Leaders of groups will find the *General Church Program for 1926-1928* (Price 50c) of inestimable value. It also ought to be read, at least, by everyone. It sets forth, in detail, the maintenance “Budget,” for which the Church as a whole is responsible, together with descriptive text and illustrations on every field. It also contains a listing of the known and pressing projects which the Church should undertake after maintenance needs are met.

With the beginning of the Advent season, those who up to that time have gathered a

general idea of what the Church as a whole is trying to do are given the opportunity to study and discuss more thoroughly whichever of the three fields of the Church's Mission most appeals to them, whether it be Missions or Religious Education or Christian Social Service.

The Department of Missions has for its course *That Freedom* (Price 50c), a study of democracy in the Americas. This book, written by the Rev. Arthur R. Gray, D.D., is an original and fascinating study of the growth of democracy in the New World and the relation of Christianity thereto. The book, divided into two parts, contains in part two a survey of our work in the various fields of Latin America, and a carefully selected reading list.

For the assistance of leaders, a pamphlet of suggestions has been prepared by Miss Boyer. Maps similar to those used in our study of China and Japan are also available for Latin America. We can supply a wall map of Latin America, measuring 38x48 inches and showing the principal towns besides an index of Mission Boards and Stations (60c); an outline map of Latin America, 28x32 inches (25c), and a smaller outline map 11x14 inches (25c per dozen).

For collateral reading, Dr. Gray's former book on Latin America, *The New World*, will prove an invaluable source of information and help. Other books recommended

THE NATIONAL COUNCIL

either in the textbook or in the suggestions will be found in the Lending Library at the Church Missions House. These may be borrowed two at a time, with no expense to the borrower except for postage both ways. Books so borrowed may be kept for two weeks.

The Department of Religious Education offers one textbook for the use of groups interested in the educational work which the Church is doing. This is *The Educational Opportunity of the Churchman* (Price 25c) and deals with the place of religion in the home, the subject of the Church School, the various educational agencies of the Church, and the training of leaders.

For groups accustomed to real thinking, the Department offers Dibble's *A Grammar of Belief* (Price \$1.50). The author is a well-known lawyer of Michigan and his book is a careful and well-reasoned study of the Faith in its relation to modern philosophy and science. The Department also provides a course on the history and books of the Bible.

The Department of Christian Social Service offers three textbooks for group-study and several reading courses. Of the textbooks for group-study, the first, *The Social Opportunity of the Churchman* (Price 25c) deals with the fundamental principles of social relations in the light of the Gospel and the modern application of these principles. Through study of the second book, *Social Service Through the Parish* (Price 50c) the members of a group will discover how they may most usefully come into active relations with the secular, social agencies of their community, and thus connect the parish with social work. The third, *The Search for Peace* (Price 25c) is the outgrowth of a resolution of the National Council passed in December, 1924, and reading, "We further ask the whole Church to study carefully the methods of establishing peace, now presented before the peoples of the world." It is arranged for

discussion groups and gives the information necessary to consider intelligently the definite plans for peace now being proposed.

The reading courses recommended by the Department include a course on the industrial situation, one on jail work and one on *Sex and Social Health*.

For those who really desire to develop in themselves and others a degree of right thinking and a sense of proportion with regard to the Christian use of time and money, the Field Department offers an admirable course based on Mr. Kemerer's book, *Christian Stewardship* (Price 25c). This course bears a most intimate relationship to the whole Mission of the Church as represented by the other three Departments and the textbook is an eminently sane and logical presentation of one of the most fundamental and practical topics of the day.

The Department also offers a course on *Evangelism in the Church* (Price 25c) by the Rev. J. A. Schaad. The book aims to re-interpret the word "evangelism" so as to restore to it its apostolic meaning and make it serviceable for intelligent modern use. It is intended for the use of clergy, laity and all personal workers in evangelism.

The whole subject of study courses for the season 1925-26 is outlined in Bulletin No. 50 of the National Council, which may be obtained free on application to the Book Store, The Church Missions House, 281 Fourth Avenue, New York.

A feature of this Bulletin this year is a suggested list of books suitable for men's classes and groups. These books are classified into groups—Church History, Church Doctrine, Church Worship, The Episcopal Church, The Life of Christ, The Bible, The Mission of the Church and Social Service—thus making it easy for each group of men to find just the book and subject in which it is particularly interested. It is hoped that this list will prove of help to men in reading and thinking and talking about their Church.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

In Europe and the Near East

AN unexpected result with far-reaching importance of the work of our Church among the foreign born in America is the urgent call from the Churches of Europe, and the Near East that our Church come over and help them. In each case this is a direct result of the cordial touch and service toward the particular nationality here. Our Church has already by special provision sent educational chaplains to Jerusalem and to Mosul in order to help the ancient Churches of the

East to new life by the training of men who may become leaders of their race.

Specific requests for like help have come from the Churches of Antioch, Rumania, Constantinople, and less definite pleas from the other Churches in Europe and the Near East.

It is earnestly hoped that the General Convention, continuing the first missionary policy of our Church of a century ago, will heartily endorse this far reaching and well considered policy of the council.

In America

The following is an analysis of a study made by the Joint Commission to Study Alien Races. It covers actual reports from 840 parishes in eighty-five dioceses and shows some remarkable facts. The reports indicate that forty-three races are being reached by our Church. Out of 840 parishes, 592 reported that they were definitely serving their foreign-born neighbors.

Following are the lists of foreign nationalities touched, with the number of parishes reporting ministrations to each particular race. To get the state of the whole Church we should multiply each of these figures, which represent only eleven percent of the whole.

Foreign Group—No. of Parishes Serving

Armenian	84
Austrian	7
Assyrian	8
Albanian	5
Bulgarian	5
Belgian	6
Czech	32
Chinese	25
Cuban	2
Danish	53
Dutch	4
English	77
Filipino	2
French	24

Finnish	11
German	84
Greek	244
Hungarian	18
Hindoo	1
Irish	38
Italian	148
Jew	10
Japanese	24
Lithuanian	3
Mexican	21
Norwegian	57
Polish	41
Portuguese	13
Ruthenian	2
Rumanian	11
Russian	45
Swedish	100
Syrian	95
Serbian	11
Scotch	31
Spanish	13
Slovakian	7
Swiss	5
Slovenian	1
Turkish	1
Ukrainian	5
Welsh	14
West Indian	9

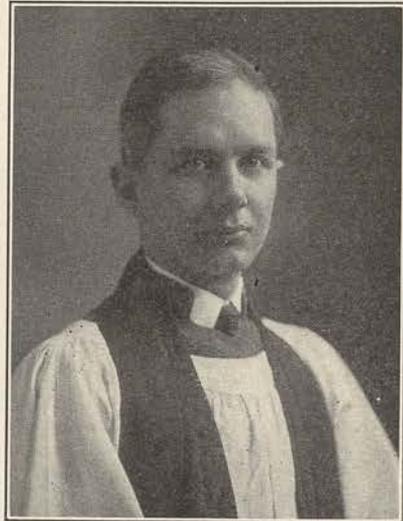
Religious Education

Executive Secretary

The New Executive Secretary

THE Rev. John Wallace Suter, Jr., who will assume duty as Executive Secretary of the Department of Religious Education on October 1st, is a native of Massachusetts, a graduate of Harvard and of the Cambridge Theological School. He was ordained to the priesthood in 1915 by Bishop Lawrence of Massachusetts and rendered service in various parishes prior to his election as secretary of the educational department of that diocese. He is a son of the Rev. Dr. John Wallace Suter, secretary of the Joint Commission in charge of the Revision of the Book of Common Prayer.

Mr. Suter succeeds the Rev. Dr. William E. Gardner, who for fifteen years directed most ably the religious education work of the Church. Mr. Suter enters upon his new office with the good wishes of all who know him. His friends feel that he is peculiarly fitted for this most responsible post in the Church.



THE REV. JOHN WALLACE SUTER, JR.

THE NATIONAL COUNCIL

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

Report of Commission on Evangelism, July, 1925

DURING the past triennium by the action of the National Council the Commission on Preaching Missions has become the Commission on Evangelism, and as such is a part of the Field Department of the organization of the Council.

If this Commission is to take its mission seriously it must consider the subject as a whole and make such recommendations to the National Council and through it to the General Convention as the result of its reflection and consultation.

We therefore submit the following for your consideration:

First: In the judgment of the Commission, Christ founded the Church to become a home for sinners as well as a school for saints; and unless and until the congregations of this Church reflect Christ's attitude toward the sinner, they will never produce saints acceptable to Him.

Second: It is the judgment of the Commission that any diocese or congregation which limits its activities to the culture of its own people and measures its responsibilities by the comfort of its own constituency is acting in opposition to the commands of Christ.

And third in the judgment of the Commission, bishops, priests and laymen have an equal responsibility to place Evangelism first in its program; not merely by the giving of money but also by personal service rendered to the least of their brethren.

Unless Christians do this our religion becomes merely a philosophy and our love for souls a purely selfish indulgence. "And the Spirit and the bride say—Come! And let him that heareth say—Come!"

We believe that the diocese and the parish who ignore or oppose this command of the Master are irreparably injuring His Cause. We believe that America needs the leaven of reverence, sanity and tolerance, which we have received as a tradition from our fathers, and that we who enjoy that which we did not create are responsible for making this Church an acceptable home for all those for whom Christ died.

No secular conventions have any more force in the House of God today than they had in the life of the Master, nearly 2,000 years ago.

If we really love Him we will exert ourselves to keep His Commandments.

It is our business not merely to enjoy the incomparable liturgy of this Church, but to make its language a reality by practicing the ideals which it sets forth.

To do this we must all be willing, according to our abilities, to do the work of Evangelists, or else to confess ourselves to be little more than spiritual profiteers in the Church Militant.

It is not enough for us to choose the easy task of so revising the Book of Common Prayer that we will achieve an enviable technique in the worship of God; but we must also demonstrate that we love all men, for if we do not love our brother whom we have seen, we may not worship God whom we have not seen, acceptably.

We believe that as a Church we should demonstrate such interest in our fellow men as to make them feel that they are most welcome in our spiritual household. In order that we may do this adequately, we set forth this program:

The Commission finds three distinct fields of operation in which we should all manifest an intelligent and lively interest.

(1) The problem of reaching "those without" in large centers of population.

(2) The problem of reaching "those without" in rural districts which are the sources of supply to our city congregations.

(3) The problem of reaching the younger generation who are being educated in schools and colleges without adequate religious training.

We presume that in creating a Commission on Evangelism the Church has requested us to formulate a program which, if accepted, means that it comes with the authority which your assent carries with it.

We therefore make the following recommendations for your consideration.

I.

(1) That the Commission select, with the approval of the Diocesan, one clergyman in each jurisdiction who shall act as the official representative of the Commission therein.

(2) That this representative of the Commission shall have the duty to attend an annual conference of Missionaries, extending over several days, for the purpose of studying the work of Evangelism and conferring thereon with the members of the Commission, and we request that each diocese or district make provision for the railroad fare for such representative.

(3) That it shall be the duty of such representative of the Commission to form his own contacts and suggest his own organization for the purpose of dealing with the threefold division of this subject.

THE SPIRIT OF MISSIONS

II.

The Commission requests that it be authorized to form an Evangelistic team, whose duty it shall be to become experts in carrying on Evangelistic work in various parts of the country.

That it shall be the duty of this team:

(1) To hold evangelistic meetings in such places as may be designated by the Commission in consultation with diocesan authorities.

(2) To report to the annual conference of Missionaries such suggestions as their experience may determine in evangelistic work.

(3) To enlist clerical and lay workers in various localities and to instruct them in the methods of carrying on evangelistic work.

But the Commission feels that the salaries of such workers should be underwritten by

the National Council, and not from money collected on the ground.

III.

Your Commission feels that if such program should be adopted, the amount of labor and correspondence would require the appointment of an executive secretary who should co-operate with the Commission and reside at such place as the Commission might designate.

IV.

The Commission calls the attention of the National Council to the plan of Evangelization which has been adopted by the Diocese of East Carolina and requests that the bishops and delegates to the General Convention be given opportunity to explain their program to the General Convention.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 661.

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).

CUBA

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

JAPAN

Bishop H. St. G. Tucker (Province 3).
Rev. C. F. Sweet, D.D. (Province 2).

MEXICO

Mrs. Charles H. Boynton (Province 2).

NEGRO

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

PORTO RICO

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

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Social Service Primer

1. Q. What is social service?
A. Social service is collective action for the benefit of others.
2. Q. Who should do it?
A. Everybody who believes, as Christianity teaches, that "we are members one of another."
3. Q. Why then should there be a special category of work which really belongs to everybody?
A. Because the realization that it is every-

- body's obligation has dropped out of sight.
4. Q. How do you know that that is true?
A. Because one out of every seven marriages now results in a divorce; two hundred thousand children were brought into the Juvenile Court last year; crimes of violence seem to be on the increase, the offenders being young men and women; we have still too few means for taking care of the

- sick, the defective, the dependent, and the aged; still too few playgrounds, too few district nurses, too few probation officers, too few juvenile courts, too few people who take the trouble to cast a vote, too much racial and national and economic jealousy, too barbarous and stupidly ineffective a penal system, too many unemployed, too many illiterates, too many working at wages that are below subsistence requirements; because we are still too selfish, too wasteful, and too apathetic.
- 5 Q. What has this to do with the spiritual message of the Church?
- A. The answer is in the words of the Lambeth Encyclical: "No Christian writer has pleaded more earnestly than Bishop Westcott for the supremacy of the spiritual. He warned us to distinguish between life and the mere means of living; he declared that the Nineteenth century attached an unnatural and abnormal importance to material wealth. Yet he also wrote 'every amelioration of the outward conditions of men's lives is the translation of a fragment of our Creed into action.' We are convinced that the Gospel of the Kingdom includes a social message."
- 6 Q. How can this be done in a diocese?
- A. By having a group of persons, called a department, commission or committee, created, whose purpose it will be to arouse the social conscience of the people, and from the conditions in the diocese to open to them opportunities of remedying evils and preventing evils by collective action.
- 7 Q. How can this be done in a parish?
- A. By the creation of a similar parish committee which will make itself responsible for the education of the parish in social service principles, such education to issue in specific activities, the need for which is learned from a study of the community.
- 8 Q. Where can a parish get this educational material?
- A. From the diocesan committee and from the national Department of Christian Social Service, 281 Fourth Avenue, New York, New York.
- 9 Q. What are the instructions for forming a parish committee?
- A. Get half a dozen persons together who approximate the following standards:
- (1) A man or woman who knows something about social service and has the ability to lead.
 - (2) Two or three persons of prominence in the community and in the parish.
 - (3) Two or three professional social workers who are members of the parish, and have them read "The Social Opportunity of the Churchman," before shaping a program.

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

For Those Not in New Orleans

ON Thursday, October 8th, a congregation representing the women of the Church will be gathered in Trinity Church, New Orleans, for a Corporate Communion and United Thank Offering Service. Each one will receive a leaflet consisting of two parts, the hymns to be sung at the service and suggestions for intercessions and meditations. These last have been prepared by Sister Elspeth of the All Saints' Sisterhood, editor of the *Prayer Quarterly*. Her paper is printed here for the use of those who can not be in Trinity Church. It would be a wonderful bond if these prayers and meditations might be used by individuals and groups throughout the Church, for so could we all take together the necessary steps of penitence, petition and dedication.

The Leaflet

WE are gathered here today to represent the women of the Church: to make an offering which is symbolic, an acknowledg-

ment of the debt of service which we owe to God and to our neighbor. The gift which we lay upon the altar is our thankoffering for God's great gifts to us of creation and redemption, of life and all that makes life worth living.

Let us then first thank God for granting to us every spiritual blessing in Christ Jesus; for drawing us into fellowship with Himself; for so ordering our lives that we can here offer them to Him "for the praise of His glory." Let us thank Him for the service which He has enabled us to offer Him in the person of those who have gone forth as our delegates to the mission field. Let us pray for them that they may grow in devotion and in heavenly wisdom, and that they may be strengthened and supported in their labors by the sympathy and prayers of those at home.

Let us pray for the women of near and distant lands where the power of Christianity is still but slightly known: that through our

THE SPIRIT OF MISSIONS

offerings and prayers their eyes may be opened to see the light of the glory of God in the face of Jesus Christ. Let us pray for those who are already Christian: that they may hold fast that which they have, and win the crown of patience. Let us pray for those who are only inquirers; that they may be able to understand the fullness of life and joy which comes with complete surrender to the call of God. Let us pray for the women of our own and other Christian lands: that in the midst of new privileges and opportunities many may yet find employment and expression for their best gifts in the fulfillment of the Church's worldwide mission.

We have made such prayers as these before. Would it not be well to pause a moment in this time of quiet preparation, and consider whether we have fully realized our own responsibility for hastening their fulfillment? Let us pray for greater generosity, for a steadier and more abiding zeal in the service of God. Let us ask ourselves whether our lack of zeal, our lack of love, is not partly our own fault, whether we have tried to *know* God, so that we might love Him better: to *know* Jesus Christ—and through Him the Father—and in Him our brethren? When we think of the multitudes in China and Japan, in Liberia and all the other lands to which we send our brothers and sisters as missionaries; do we send them largely in answer to the piteous appeal of human need, or first and foremost because "the love of Christ constraineth us?"

Let us pray for greater love. The human needs may vary from time to time, and our sympathies may be numbed and deadened by the diversity and rapid succession of appeals. But the one thing that will make our service steady and wholehearted in the response of love to the command of love. "Freely ye have received, freely give." Health and happiness, freedom and security; we are glad to do a little to pass these blessings on to

others, because we value them ourselves. But the knowledge of God and the love of God? We must know these as the central impulse of our own lives before we are willing to give "ourselves, our souls and bodies" to make them known to others.

"And while they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

Let us pray that on this very day, in these hours of prayer, the Holy Spirit may call to new devotion, to completer consecration, all those who are here waiting upon His will.

QUICKEN in us, O God of Love, an unquenchable desire to be made like unto Thee in love. Increase in us, we beseech Thee, the desire for love by holding before our eyes the vision of the beauty of Christ. Support our failing courage, inflame our hearts, and so work in us the answer to our prayers, through Jesus Christ our Lord. Amen.

Official Souvenir

The official souvenir of the Convention will be a paper weight in the shape of a beautiful pottery tile, designed and made by Mrs. Bentley Nicholson. The tile bears the white shield and red cross of the Crusader on a field of blue. These tiles are being made of Louisiana and Mississippi clays, which were used by the great Audubon to color his drawings. They will be on sale at booths in the Hotel Bienville and the Jerusalem Temple during the Convention, price \$1.25, 25 cents of which will be given to the Woman's Auxiliary.

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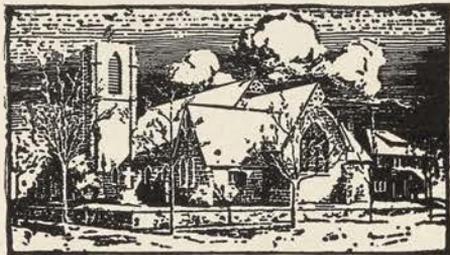
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