



Division I

Section 7

RL



HACHALIAH BURT

Entered into rest June 8, 1915

During his entire ministry of more than forty-three years he served as a missionary priest among the Sioux Indians of South Dakota

(See page 621)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
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At this writing, August 23rd, the Emergency Fund amounts to \$332,000, leaving \$68,000 still to be raised. While we hope this may be done by September 1st, it is possible that the effort must be continued in order to achieve final success. Certainly the Church is not willing to fail in this splendid effort, so nobly carried forward!

HAVE YOU SENT YOUR ONE DAY'S INCOME?

THE PROGRESS OF THE KINGDOM

NO mission field in the world appeals more strongly to the Christian conscience than the great continent of Africa. True, its population is not so dense as that of China or India, but notwithstanding this their name is legion and their need is profound.

The Appeal of Africa

But why is the appeal of Africa peculiar? First, perhaps, because of the helplessness of the negro people. It is the great child-race of the world, with many of the attractions and most of the weaknesses which characterize childhood. Having been compelled to bear for many centuries the white man's material burdens, it seems entitled to become a burden upon the white man's heart.

Again, the difficulty of the work constitutes an appeal. It was this element of the heroic in it which kept Livingstone on the march, and has sent hundreds following in his footsteps, who have not counted health or life

of value compared with the opportunity for service.

Again it is the place where Christianity faces its chief religious antagonist, and where the battle between Christ and Mohammed is fiercely joined, with Islam tremendously in the ascendant. The crescent has been sweeping over Africa with gigantic strides during the last decade, and the movement still continues. Our witness for Christ is small and feeble compared with that of the Mohammedan emissaries for their prophet.

And again, it is to Africa that the men of our own race are looking for their future colonization, and it is Africa which they have seized upon and divided among themselves. The Gospel of Christ must see to it that the peoples of that land are prepared to receive from the white man's civilization its best, and not its worst.

These are some of the qualities which make the appeal of Africa particularly appealing. It is in the hope

of making this more clear, and showing somewhat of the problem, that we devote this issue largely to articles on that field. It is doubtful whether a hundred of our readers realize, for example, that there is in the world such a section as that indicated by the article on "Untouched Africa." The knowledge of it and the pity of it should keenly affect us. Christianity and civilization have a common task. Only a great united mission of Church and State will remake this vast continent. It is an enterprise not only of Christian loyalty but of world patriotism.

WHAT seems to us the untimely death of the Rev. George D. Hadley, associate rector of St. John's Church, Jersey

George D. Hadley, Priest City, N. J., occurred on August 9th. He was

stricken suddenly with appendicitis while on his holiday in New Hampshire, and though an operation was performed, his condition was considered hopeless from the beginning. Mr. Hadley's death means not only grief and bereavement to his congregation and diocese, but a distinct loss to the motive power of the Church. Few of our young clergy gave greater promise or had achieved larger real results. Gifted as he was with the qualities that charm and attract, and endowed with good judgment and a strong will, he easily became a leader of men. His sympathies were world-wide, and he was one of the first to bring his parish into line with modern ideals of Church finance and Christian stewardship. Their missionary giving established a fine record, but the climax came when, on the Sunday after their church had been burned to the ground, the young rector stood forth and asked his people for their help—first in behalf of missions and charities, "so that our own trouble may make us think first of

others who are worse off than we"; and secondly for the support of the parish and a proper restoration fund for the rebuilding of the church. It is not surprising that an appeal so voiced awakened a cordial response, and the things which he asked were promptly done. Such leadership and such vision can ill be spared.

WHILE we are not directly interested in work in Korea, in the sense of having missionaries under our own Board there, we must share with all other Christian agencies the anxiety occasioned by the present attitude of the Japanese governing officials in the matter of Christian schools. There seems to be a determination not only to achieve the separation of education and religion, but to enforce this in the case of mission schools and all other private educational enterprises. As it is phrased, "All schools are to be prohibited from giving religious education or from observing religious rites."

This seems a pretty thorough-going program of secularization, but the curious point is that His Excellency, M. Komatsu, director of the Bureau of Foreign Affairs at Seoul, Korea, defends it in the public press by citing what he supposes to be an American precedent. He says, "With the exception of theological schools no school in the United States gives religious teaching." Undoubtedly His Excellency has been misinformed. There are few schools in the United States which do not give some form of religious teaching. Even in many of the public schools the Bible is read, and so far as private schools are concerned the government does not in any way hamper their freedom in this matter. Beyond doubt it is a profound conviction of Western civilization that there should be a separation of Church and State; but it

should cut both ways. If, as we feel, the state should be free from the control of the Church, the Church must be no less free from the control of the state. This is the fundamental American position.

If, in an excess of zeal, our Japanese friends conceive that they are trying out in Korea the most modern Western ideas upon this matter, they certainly ought to revise their impressions; all the more because one cannot but feel an apprehension lest Korea is being made an experiment station for policies which may later be imposed upon Japan itself.

FROM Liberia comes an interesting program of the exercises which marked the fiftieth anniversary of

**Fifty
Years'
Ministry**

the ordination to the sacred ministry, and the thirtieth anniversary of the consecration

to the Episcopate of the Rt. Rev. Samuel David Ferguson, D.D., Bishop of Liberia. These were conducted by the two parishes in Monrovia, on Sunday, June 22nd, 1915. Three separate services were held at different hours of the day, each one of which was of a memorial character. At the last service in the evening there was read the sermon which was preached thirty years before by Bishop Alfred Lee, of Delaware, then the Presiding Bishop, and consecrator of Bishop Ferguson. The offerings of the day were for the establishment of a fund to erect a memorial building at St. Thomas's Parish, Monrovia, to be known as the Bishop Ferguson Memorial.

The entire Church will join with the parishes of Monrovia and the District of Liberia in paying honor to Bishop Ferguson. His has been no easy task, but with supreme devotion and admirable ability he has won both the confidence of the Church at home and the loyalty of his district. Bishop

Ferguson was born in the United States, but when he was a child his parents joined the colonizers in Liberia. Under Bishop John Payne the boy grew up in our mission schools and served in every department of our mission work. Very early the spiritual leadership of the future bishop manifested itself, and with the retirement of Bishop Penick in 1883, it was evident that Mr. Ferguson was his logical successor. He was elected by the General Convention of 1884 and was consecrated at Grace Church, New York City, on June 28, 1885. Since the death of Bishop Holly he is the only colored bishop in our Episcopate. The band of clergy in Liberia are 26 in number, all of his own race.

OUR readers will be deeply interested in an article in this issue concerning a visitation of Bishop

A Confirmation of Lepers

Knight, who is in charge of the Panama Canal Zone, to the leper colony at Palo

Seco. It was an unique occasion. A distinguished professor of church history in one of our institutions says that he thinks this to be the first recorded visit of a bishop to lepers, and probably the only case in the history of the Church where lepers have been confirmed. Whether or not this be true, Church folk will be thankful that the Church's ministry is being extended even to these hopeless outcasts. The strength and cheer which may thus be brought into these shadowed lives is beyond computation. Nor is the ministrations spiritual only. The chaplain, the Rev. H. B. Carson, endeavors to bring messages and visions of the outside world to these who are cut off from it. He hopes to have not only services but stereopticon and moving-picture exhibitions. Just now he is exceedingly anxious to get hold of two victrolas and as many records as possible. Can any one help him?

FIVE years ago the Laymen's Missionary Movement conducted a National Campaign, reaching something like one hundred of the largest cities of the country, and stimulating everywhere a

**National
Campaign of
the L. M. M.**

knowledge of and an interest in world missions. To this campaign our own communion owes much. Foundations were laid and information given which produced a more just point of view, and awakened a more intelligent interest. The participation of our laymen in missionary work in any large sense may almost be said to date from that campaign, and the systems of Church finance then inculcated have worked out a large advantage both to the local parish and to the world enterprise. Yet, of course, much remains to be done, and it seems well that this winter the campaign is to be repeated, beginning in October and culminating with a National Missionary Congress in Washington, D. C., April 26th-30th, 1916.

The Laymen's Missionary Movement is certainly one instance of the possibility of associating with others in a common enterprise to our own great advantage. The Movement is simply a movement. Its purpose is to tell the story and to make suggestions; to inform and to stimulate. It sets up no machinery; it enters into no combinations. The results in any one place remain in the hands of the Christian bodies there at work. They get much or little, according as they bestir themselves to foster the impulse and to garner the fruits of the Convention. Each is free to do this in its own way, or to leave it undone.

On the previous occasion it was largely left undone. Few of us realized the force which the Movement would generate. Some of us were a little afraid of possible entangling alliances; and inertia did the rest.

Not because of our foresight, but because of the power which the Movement developed, we reaped a very considerable gain, the value of which the House of Bishops recognized in this resolution passed at the General Convention of 1910:

Resolved, That the House of Bishops puts on record its admiration of the results accomplished by the Laymen's Missionary Movement, and its earnest desire that the principles embodied in the Movement may abide, prosper, and prevail, to the breaking down the kingdom of sin, Satan, and death, and to the enlargement and upbuilding of the Kingdom of Christ our Lord; to the deepening of love and devotion, and to the uniting of all Christians in faith, charity, and worship.

Resolved, That, in pursuance of the former resolution, the Chairman of this House appoint, as a Committee of Godspeed for the Laymen's Missionary Movement, five bishops to convey to this association of men the assurance of our best wishes for their progress and permanent success, to be a Committee of Counsel and Advice to Churchmen and other workers in this Movement who may desire their aid, and to report to this House from time to time such matters of special interest as may develop in connection with the Laymen's Missionary Movement for Christian Missions.

The Committee appointed under the above resolution consisted of the Bishops of Atlanta, California, North Carolina, Chicago and Western Michigan.

At a joint session of the two Houses of the General Convention in Cincinnati, October, 1910, a resolution was adopted declaring that they had "noted with interest and satisfaction that portion of the report

of the Board of Missions referring to the work of the Laymen's Missionary Movement and the part taken therein by Churchmen."

The Board of Missions was also "requested to continue its effort to enlist the co-operation of laymen in the Church's missionary work through the Laymen's Missionary Movement and in such other ways as the Board may deem best."

As one way of doing this the two houses by concurrent action recommended that the Board of Missions "further the formation in all dioceses and districts of missionary committees of laymen auxiliary to the Board. The duty of such committees shall be to organize missionary committees in all congregations of the diocese or district, to foster and develop the interest of laymen in the missionary work of the Church, and to co-operate with the Board of Missions and the Department Secretary."

This time it was intended to organize matters more thoroughly; to make some adequate preparation in the several cities for the coming of the Convention, and to follow it up in a definite way afterward. This will be a blessing to the parishes and to the Church as a whole. Plans are being formed to secure the aid of leading clergy and laymen in the United States and also to bring home some of our missionary leaders from abroad. More definite information will be given later. Meanwhile, the following tentative list of dates for the holding of the Conventions will be of interest. An asterisk indicates a Sunday:

- Chicago, Ill., October 14-17.*
- Buffalo, N. Y., October *17-20.
- Detroit, Mich., October 20-22, 24.*
- Pueblo, Colo., October *24-27.
- Pittsburgh, Pa., October *24-27.
- Denver, Colo., October 27-29, 31.*
- Topeka, Kans., October *31-Nov. 3.
- Wichita, Kans., Nov. 3-5, 7.*
- Baltimore, Md., Nov. 3-5, 7.*
- Philadelphia, Pa., Nov. *7-10.
- Mitchell, S. Dak., Nov. *7-10.

- Milwaukee, Wis., Nov. 10-12, 14.*
- Portland, Me., Nov., 10-12, 14.*
- Boston, Mass., Nov. *14-17.
- Cincinnati, Ohio, Nov., *14-17.
- Wheeling, W. Va., Nov. *28-Dec. 1.
- Waterbury, Conn., Nov. *28-Dec. 1.
- Manchester, N. H., Dec. 1-3, 5.*
- St. Louis, Mo., Dec., 1-3, 5.*
- Cleveland, Ohio, Dec., *5-8.
- Albany, N. Y., Dec., *5-8.
- Toledo, Ohio, Dec. 8-10, 12.*
- Houston, Texas, Jan. 19-21, 23.*
- Duluth, Minn., Jan. 19-21, 23.*
- New Orleans, La., Jan. *23-26.
- Minneapolis, Minn., Jan. *23-26.
- St. Paul, Minn., Jan. *23-26.
- Rochester, N. Y., Jan. *23-26.
- Jackson, Miss., Jan. 26-28, 30.*
- Fargo, N. Dak., Jan. 26-28, 30.*
- Reading, Pa., Jan. 26-28, 30.*
- Wilmington, Del., Jan. *30-Feb. 2.
- Billings, Mont., Jan. *30-Feb. 2.
- Birmingham, Ala., Jan. 31-Feb. 2.
- Atlanta, Ga., Feb., 2-4, 6.*
- Butte, Mont., Feb. 2-4, 6.*
- Newark, N. J., February 2-4, 6.*
- Spokane, Wash., February *6-9.
- Columbia, S. C., February *6-9.
- Seattle, Wash., February 9-11, 13.*
- Dayton, Ohio, February 9-11, 13.*
- Tacoma, Wash., February 9-11, 13.*
- Greensboro, N. C., Feb. 9-11, 13.*
- Portland, Ore., February *13-16.
- Davenport, Iowa, February *13-16.
- Richmond, Va., February 15-17.
- Sacramento, Cal., February 16-18, 20.*
- Kansas City, Mo., February 16-18, 20.*
- Lexington, Ky., February *20-23.
- San Francisco, Cal., February *20-23.
- Des Moines, Iowa, February *20-23.
- Nashville, Tenn., February 23-25, 27.*
- Fresno, Cal., February 23-25, 27.*
- Decatur, Ill., February 23-25, 27.*
- Los Angeles, Cal., February *27-Mar. 1.
- Indianapolis, Ind., February *27-Mar. 1.
- Memphis, Tenn., February *27-Mar. 1.
- Little Rock, Ark., March 1-3, 5.*
- San Diego, Cal., March 1-3, 5.*
- Columbus, Ohio, March 1-3, 5.*
- El Paso, Texas, March *5-8.
- Oklahoma, Okla., March *5-8.
- Ft. Worth, Texas, March 8-10, 12.*
- Pittsfield, Mass., March *12-15.
- Worcester, Mass., March 15-17, 19.*
- Harrisburg, Pa., March *19-22.
- Scranton, Pa., March 22-24, 26.*
- Binghamton, N. Y., March *26-29.
- Syracuse, N. Y., March 29-31, April 2.*
- New York, N. Y., April *9-12.
- Brooklyn, N. Y., April 12-13, 16.*
- National Missionary Congress, Washington, D. C., April 26-30,* 1916.
- Negotiations are under way for conventions in several additional cities.

THE SANCTUARY OF MISSIONS

Dies Pacis

ONLY through Me" . . . The clear,
high call comes pealing
Above the thunders of the battle-plain;—

"Only through Me can Life's red
wounds find healing;
Only through Me shall Earth have
peace again.

"Only through Me! . . . Love's
Might, all might transcending,
Alone can draw the poison-fangs of
Hate.
Yours the beginning!—Mine a nobler
ending—
Peace upon Earth, and Man regenerate!

"Only through Me can come the great
awaking!
Wrong cannot right the wrongs that
Wrong hath done;
Only through Me, all other gods forsaking,
Can ye attain the heights that must
be won.

"Only through Me shall Victory be
sounded;
Only through Me can Right wield
righteous sword;
Only through Me shall Peace be surely
founded;
Only through Me! . . . Then bid
Me to the Board!"

Can we not rise to such great height
of glory?
Shall this vast sorrow spend itself
in vain?
Shall future ages tell the woeful
story,—
"Christ by His own was crucified
again"?

—John Oxenham.

THANKSGIVINGS

WE thank thee—
For the faithful men and
women who have given themselves
as missionaries in Africa, and
especially for those of the colored race
who have been the wise leaders of their
own people.

For the privilege granted to the
Church of ministering to the suffering
and outcast. (Page 623.)

For those in our own land who bear
thy message among thy scattered and
isolated children. (Page 637.)

For the response made by thy
Church to the appeal of urgent needs.
(Pages 591 and 633.)

INTERCESSIONS

WE pray Thee—
To raise up friends for the
African race, and Christian
teachers to bring them to the knowl-
edge of thy Son.

To direct the young Christian king
of Uganda, that having been admitted
into the fellowship of Christ's religion
he may follow those things which are
agreeable to the same. (Page 607.)

To guide the minds of those who are
striving to establish a stable govern-
ment in Mexico, and to set its people
free from anarchy and injustice.

To bless and direct the plans being
made for stimulating the religious life
and Christian stewardship of thy chil-
dren in this land. (Page 594.)

To use our nation for the greatest
good of the whole world, and make it
a power in the advancement of thy
Kingdom of peace on earth.*

For the Church in Africa

ALMIGHTY and eternal God,
whose love and care extend to
all thy creation; bless, we pray
thee, the work of thy Church among
the people of Africa. Prosper every
effort to supply their moral and spiri-
tual needs. Send down thy blessing
upon the bishops, clergy and teachers;
protect them in every danger;
strengthen them in every temptation;
comfort them in every sorrow. Stir
up, we beseech thee, the wills of the
people in this Christian land, that all
may work together for the coming of
thy Kingdom in that dark continent.
We ask it in the name of Jesus Christ
our Lord. Amen.

* The Editor has received a note concern-
ing a League of Prayer for our country.
The purpose indicated by the writer is that
there may be the fullest possible intercession
for our President, his advisers, our repre-
sentatives in Congress, and all Americans
who have influence in this crisis. It is "to
be a League of Prayer with no outward
and visible sign, but with the inward seal
of the Spirit, in order that there may be
united as well as individual prayers ascend-
ing for the guidance of our nation." Many
surely are already doing what is here sug-
gested, and others may be moved to do it.
We do not understand that any formal act
of joining such a league is necessary, though
we will gladly give to any who will write
us the name and address of the person mak-
ing the suggestion.



MATABELE FAMILY NEAR BULAWAYO, RHODESIA, SOUTH AFRICA

THE CHRISTIANIZING OF AFRICA

By the Rev. Franklin J. Clark

IT is said that a schoolboy, called upon for an essay on Africa, responded by writing, "Africa was all deserts and elephants until that wicked man Stanley filled it up with mountains and rivers."

Such knowledge of the continent as did exist one hundred years ago was mainly connected with the slave trade. That detestable traffic, though begun by the Portuguese and Spaniards, was then for the most part in the hands of the English. In 1771 it is said no fewer than 192 slave ships, fitted up for 47,000 slaves, left England for Africa. In a bill of lading of that period the following words occurred: "Shipped by the Grace of God, in good order and well conditioned, in and upon the good ship *Mary Borough*, 24 prime slaves, 2 prime women slaves, marked and numbered as in the margin." The marks were branded upon a certain part of the body.

We, of course, know a great deal more about Africa now, and with this knowledge has come the conviction that other things threaten the welfare of the native almost as much as the old-time slavery did. Slave-trading has practically ceased, but these other forces are at work to-day and demand the attention of the Christian Church.

Religions of the People

The native African, particularly in the central and southern parts, is in the grip of a system that makes him a slave in both soul and body. It grasps him at his birth, and unless Christianity breaks the fetters it holds him in a terrible bondage till death. His world is peopled by spirits, capricious, often malevolent; and he must find a way to secure their favor, banish them, appease or if possible deceive them. Even his own soul is a hostile power against which he must

ever be on his guard. It is fond of leaving him—it allows itself to be enticed away. The souls of relatives are easily wounded, and woe to him who even unintentionally offends them! He must wind his way amid the throng of souls of the people around him, and must continually bargain or fight with invisible and sinister powers. As if this were not enough, there is added the fear and dread of the demons—of the thousands of spirits of earth, air, water, mountains and trees. Ghosts of the most diverse kinds lurk in house and village. In the field, they terrify the wood-cutter; in the bush, they hurt the wanderer. From them come disease, madness, death of cattle, famine. Malicious demons lie in wait for the child from the day of its birth; they swarm round the house at night; they spy through the chinks of the walls for their hapless victims. The dead friend and brother becomes an enemy, and his coffin and grave the abode of terror.

Such beliefs have naturally caused the native to use every means to combat the evil spirits. His chief remedy is magic. And among the Bantu tribes magic plays an even more important part than religion. By magic is meant all those rites and practices by which the savage strives to deal with hostile influences, and seeks to subdue them. The magician becomes in turn a medicine man, administering charms and drugs; an exorcist, forcing the hostile spirit to make itself known and allow itself to be appeased, and a witch-doctor, unveiling the dark intrigues of the so-called casters of lots and denouncing them to public punishment or the rigors of trial by drinking poison.

But another force is threatening Africa. The power of Islam is slowly but steadily pressing down from the north. It began its advance six years after the death of Mohammed. Its first conquest was over the old Christianity of North Africa. The African Church

with its 500 Bishops had become a powerful organization, but it fell before the sword of the advancing Mohammedan zealots, though not without a heroic struggle. Egypt was conquered. In 698 the Mohammedan army reached the Atlantic, and by 1050 had taken the whole Mediterranean coast from Egypt to Morocco. Its progress into the interior was slower and more difficult. The missionary, the trader and the sword were the means used. By 1750 the whole of North Africa was theirs, with the exception of the Coptic Church in Egypt and the Church in Abyssinia. To-day its power stretches from Sierra Leone on the West to Abyssinia on the East, and numbers 60,000,000 of the people. It claims to be the successor and superseder of both Judaism and Christianity, and challenges the claim of Buddhism and Christianity to be the universal religion. It professes to have a creed for all mankind and it is adjusting the creed to win the natives of Africa. While it is true it has opposed witchcraft, burial alive, human sacrifices and cannibalism, and taught the natives to wear clothes, it has at the same time advocated polygamy, encouraged vice, and if anything made the native more immoral than before.

While it may be true that every eighth person in the world is a Mohammedan, there seems to be less unity among them now than in the past. The fact that Islam is divided seems to have been demonstrated during the past months. Turkey's failure to achieve the consolidation of the Islamic forces in a holy war may have more than one reason back of it.

The African takes kindly to Mohammedanism. It interferes so little with his old customs and habits, and is so comfortable. The Arabic language is in commercial use over two-thirds of Africa and has thus paved the way for its propagandists. Mohammedanism helps to secure govern-



THE TOMB OF KING M'TESA

M'tesa was the father of King Mwanga, the murderer of Hannington. The tomb was originally M'tesa's house, and the inside is a forest of tree trunks. It is decked with blue and white cotton cloth and burnished spears and shields. M'tesa's wife, who has become a Christian, lives near by and cares for the structure.

ment employment. And best of all it preaches to the spirit-ridden native the doctrine of the one God who has power to subdue all spirits, good and evil.

In Animism, the tribal religion of 100,000,000 natives, there is strong evidence of a belief in a supreme being. The Bantu tribes of Equatorial Africa all believe in a great spirit, good in a general sense. Certain tribes of Uganda have had a vague idea of a supreme creator. Even amongst the most irreligious tribes of Central Africa there is the knowledge of the existence of God. The Zulus believe in a shadowy being who created the world and then abandoned it. Even the Hottentots believe in the existence of the Unknown God.

In addition to the belief in a supreme being there is the belief found among them concerning the souls of individual creatures capable of continued existence after death or destruction of the body. This takes the form among some of a belief in an after life, or even in the immortality

of the soul. A missionary in West Africa speaks of the natives possessing the conviction that on passing from this world into the next we continue to be thinking, feeling, acting beings.

These two facts—the belief in a supreme being, shadowy though that belief may be, and in a life after death—create a very strong point of contact between the Christian missionary and the heathen native. The fatherhood of God presents a powerful appeal to him. The idea of a God who loves and is personally interested—the *friendship* of God, is a great revelation to a people surrounded by hostile forces. The unity and omnipotence of God—so contrary to their whole experience—the gospel of redemption through Christ and His power over the spirits both good and evil, comes as a tremendous relief to their spirit-ridden souls.

But while the way for the preaching of such a gospel is in a measure prepared, there are hindrances which prevent a rapid spread of Christianity, but which favor Mohammedanism.



THE RUINED CATHEDRAL OF NAMIREMBE, UGANDA

This building was set on fire by lightning in 1910. It seated 5,000 people, and has since been rebuilt. The thatch on the pillars and walls is to preserve the brickwork.

Animistic people usually stand on a very low stage of human development. Intellectual difficulties arise chiefly from this fact. His philosophy is earthly minded and selfish. He is a fatalist. If his soul once chose to steal, he can't help it; man is what he is, and even God can't change him.

Christianity in Africa

The greatest barrier to the spread of Christianity is of course its opposition to immoral practices and habits, such as the practice of polygamy and the degraded condition of the women. In spite of these obstacles, Christianity has made splendid progress. We are not surprised to learn that the Moravians were the first to open Protestant missionary work in Africa. In 1736 they sent George Schmidt to South Africa, fifty years before any other society had taken up the work. The Society for the Propagation of the Gospel had a chaplain working on the Gold Coast in 1752, and an African lad whom he had sent to England to be educated was after-

wards ordained as his successor and labored for fifty years.

The Church Missionary Society was, however, the first to undertake work on the West Coast which proved permanent. It is rather interesting to note that two of the great Episcopal Missionary Societies began their work by sending missionaries to care for the freed slaves on the West Coast of Africa—our own being one and the C. M. S. the other. The latter was definitely organized in 1799, "To send missionaries to the Continent of Africa or the other parts of the heathen world."

The necessity for this was clearly shown to the British after the judgment of Lord Chief Justice Mansfield in 1772 declaring slavery in England to be unlawful and that as soon as any slave sets foot on English ground he becomes free. One consequence of the judgment of 1772 was that the streets of London swarmed with negro beggars who, having claimed their liberty and left their masters, found themselves without means of subsistence.

SIERRA LEONE.—Some friends of the Africans therefore devised a plan for settling them in Sierra Leone, and a company was formed to introduce a trade industry and Christian knowledge among these expatriated negroes; hence the organization of the C. M. S. Its earliest efforts were not directed to the repatriated slaves, however, for then there were but two or three thousand settlers, and for them and the Europeans in charge the Sierra Leone Company provided chaplains. The society looked rather to the tribes beyond. Their first missionaries were two men in Lutheran orders from a missionary seminary in Berlin, who went out in 1804. In 1840 we find the congregations, with more than 1,300 communicants, combining to form a Church Missionary Association which remitted to the society £87 the first year and in the next thirty years raised no less than £7,000 for the evangelization of the world.

Fourah Bay College was founded in 1827, and here was educated the little slave boy, Adjai, who when 11 years old was rescued from the Portuguese slave-traders and brought to Sierra Leone. After his course in Fourah Bay and Islington College, England, he was ordained, being the first African clergyman of modern times, with the exception of the S. P. G. agent before mentioned. Samuel Crowther—for by that name he was baptised—was consecrated bishop in 1864, and his episcopate was marked by great activity. In 1861 the native church in Sierra Leone had made sufficient advance to be organized on an independent basis, and undertake the support of its own pastors, churches and schools, aided by a small and annually decreasing grant from the C. M. S. In 1876 it took over some of the outlying stations, and in 1908 assumed responsibility for the remaining C. M. S. work in the hinterland, the society, however, continuing much of its financial help.

UGANDA.—In 1876 a party of eight men under the leadership of Lieutenant G. S. Smith, R. N., whose father was a midshipman on the cruiser which rescued the slave boy Crowther, sailed for Uganda. The youngest member of the party was Alexander Mackay. Ten years after Mackay was alone in Uganda, all the others having either succumbed to the unhealthy climate, been killed by the natives, or withdrawn. Mackay himself died in 1890. Hannington was killed by order of Mwanga in 1885, and was succeeded by Bishop Tucker, who spent eighteen out of his twenty-one years' episcopate in Uganda. When he first reached the country the Church had 200 members; when he left it had 70,000, and since then the number has increased to 83,000; the African clergy number 41, and Christian lay agents—men and women—2,786. All the native workers have from the beginning been supported entirely by the contributions of the people.

EGYPT.—In Egypt the missionary societies have a much more difficult field. England herself confronts a problem in her administration of Egypt not easily solved. A Christian nation attempting to rule a Mohammedan one, without interfering in any way with its religion—in fact, conforming outwardly at least to that religion—presents a situation not conducive to rapid advance in missionary work. England's policy seems to have been to scrupulously respect all Moslem observances. The government officials observe Friday as a holiday, out of respect to the Moslem, and perform the work of the Egyptian Government on Sunday. The English officer in the army will take part in Moslem religious ceremonies, and fire salutes at religious festivals. In the Egyptian Soudan conditions are even worse. There restriction has been placed upon the access of the missionary to the Moslem population. The government having taken the po-



MARKET SCENE IN UGANDA
Two of the women have bark-cloth dresses.

sition that it will not countenance any effort to proselytize. It has, however, in the southern or pagan portion, invited the missionary but has delimited the territory, assigning one large tract to the American Presbyterians, another to the C. M. S., and a third to the Roman Catholics.

SOUTH AFRICA.—When David Livingstone went from Central Africa to Cape Colony to marry Mary Moffatt, daughter of the famous missionary, he was six months trekking back to the Zambesi River. The traveller can make the same journey now on the Zambesi Express in four days, and instead of encountering all sorts of perils and hardships, as did Livingstone and his bride, he can recline in a sumptuous compartment, have excellent meals served in a dining-car, enjoy a good bed at night, and refresh himself with

a shower-bath in the morning. When the Cape-to-Cairo Road is completed it will resemble the backbone of a fish, with branching ribs on either side. East and west will run many side lines, tapping the coast whenever there is a harbor or a good river connection.

The railroads are but one factor in a mighty industrial change in South Africa. All these changes and transformations are to the native little short of cataclysmic. For untold ages he has been a child of nature, living in a bowl-shaped hut, wearing only a bunch of monkey tails, eating the fruit of the land, and content to squat and smoke and drink, undisturbed and uninspired by the fierce competition of the work-a-day world beyond his shores. Now that world is upon him with a rush. With its railroads, steamboats, electric trains, plantations, factories, mines, laws, taxes, magistrates, police, armies, maxim guns, gin-shops and prisons, civilization has descended upon the poor African like an avalanche. Is it any wonder he sits and drinks, half-dazed and half-crazed by the insistent demands of the white man, who controls now nineteen-twentieths of his land, that he adjust himself to the changed conditions?



House in Uganda where the church drums are kept, which take the place of bells. They are four in number and the largest is five feet high. The building is made of elephant grass.



MARKET SCENE IN NAMIREMBE, UGANDA

Service to Natives

It is fair to say that the missionary is, of these agencies, the one which is helping the poor fellow to find his place in it all. He is standing between the native and the so-called civilization, and is keen to see that the native

is given fair play. In the Congo they were forced to make protests against the terrible abuse of power they saw there, and in 1904 the Congo Reform Association was founded to free the African race from injustice and wrong. This association was able to



NATIVE CANOE ON LAKE VICTORIA NYANZA

dissolve on June 16, 1913, having accomplished its purpose, access to the land by the native and freedom to cultivate it. On May 29, 1913, Sir Edward Grey announced to the House of Commons that since consular reports showed that the condition of things in the Congo is now substantially in accord with the treaty obligations of the original Congo State, the British Government was prepared to recognize annexation by Belgium. Since then Belgium has introduced more and more salutary reforms.

The missionary societies are now addressing themselves to the situation provoked by the passage of the Land Bill in South Africa—the outstanding event for the past year. South Africa is regarded, by the Europeans living there, who comprise over twenty-five per cent. of the population, as a white man's country. The reins of government are in their hands. They covet the possession of the land and are jealous of native competition in spheres of skilled labor. This bill prohibits for the present the purchase or leasing of land from Europeans by natives, or vice versa. Creating, as this does, a policy of segregation between races, it has accentuated race-feeling and caused much unrest and discontent among the Africans. Many natives have been forced to leave houses, lands, schools and Church, and have been reduced to practical servitude and vagabondage.

Perhaps the greatest practical service of the missionary to the native is in educational and industrial training. Among the tribes in the central and southern portions educational work has been hampered by the great diversity of languages and dialects; more than 840 are found. Added to this is the fact that there was no literature, not even an alphabet upon which they could begin their work. The task of reducing to writing dialects which Charles Darwin characterizes as "composed of clicks, and grunts

and squeaks and hiccoughs," was no easy one. That it has been done is shown by the report of the British and Foreign Bible Society, that out of 412 languages in which they have issued the Scripture or parts thereof, 100 have been for Africa. The great mass of natives have no conception of the use of a written or printed sign to convey an idea. To them a religion whose founder is known only through the precious writings of his disciples; whose teachings are enshrined in an immortal book—is shadowy and well-nigh meaningless, until they have learned to read.

But with the intellectual training must go as a necessary corollary the training of the hand. Faunce thinks that one result of the amazing development of the work of the C. M. S. in Uganda, which compressed into twenty years what in most countries requires two hundred, was the formation by the Society of the "Uganda Company, Limited," a manufacturing and trading company. It at once began printing, binding, brick-making, carpentering and other industries. There are certain drawbacks to such an industry and a distinction must be made between it and the industrial school, which aims not at making bricks or cloth, but boys and girls into self-respecting and self-supporting men and women.

An example of such work in the same missionary jurisdiction is found in King's School, Budo. The school was started about eight years ago, admittedly on a literary basis, but from the first the missionary in charge saw the paramount need of some kind of industrial work to supplement and in places counteract the effects of the book-work. An expedition was taken across Lake Victoria to see the Uganda Railway. The boys were immensely struck, not only with the wisdom of the white man, but the way he worked with his hands and accomplished things. These boys, be it said,



LAST RESTING-PLACE OF BISHOP HANNINGTON
The cross which marks his grave is in the left foreground.

were practically all sons of chiefs who pay large fees to attend the school. Industrial work was immediately inaugurated, much to the delight of the students and the surprise of the natives, who could scarcely believe their eyes when they saw chiefs' sons, and chiefs and even princes digging and cultivating and making roads, and doing it all, too, without a murmur. Now each morning is occupied with classes on the ordinary literary subjects while the afternoon is given up to different forms of handiwork. The object is not so much the training of carpenters and printers as it is to give a good mental and moral education.

An Experiment in Kamerun

One of the most conspicuous examples of the value of a well-balanced, carefully planned and vigorously executed policy for the development of the native people in Africa was put in operation by the Presbyterian Board in Kamerun on the West Coast. Its policy was to be tried for ten years, and if at the end of that time it was not a success it was determined to with-

draw. At the beginning of the period, in 1904, the Board was practically sup-



SWAHILI WOMAN AND CHILDREN,
 MOMBASA, EAST AFRICA

porting the entire work. In that year a secretary visited the field, and as a result the native Church agreed to a yearly ten per cent. reduction in the Board's appropriation, with the understanding that the native Church would increase its offerings by that amount until it became self-supporting. The mission did its part, and at the end of the probation period had accomplished its purpose. The secretary showed me a schedule for Kamerun, and pointed to a school, the annual expenses of which were \$2000; \$1900 of this was provided by the people themselves. A very important factor in this, however, was the introduction of industrial schools which trained the native to work and gave him the opportunity to become a revenue-producing agent.



M A T A B E L E
W O M A N A N D B A B Y

This woman is a native of Rhodesia, South Africa. Here it is everywhere common to see a woman coming home from the field with hoe in hand, water gourd on the head and her baby dangling on her back.

But the best result has not been the accomplishment of self-support. The spiritual effects attending the carrying out of the policy have far outweighed this. The Church in Kamerun is becoming self-propagating. The native force has increased in the ten years from 55 to 257, and the Church members from 1,852 to 4,144, with 15,257 catechumens. The natives are reaching out at every point into the interior and touching tribe after tribe. I venture to say that had not the spirit of the native Church been touched, and

its self-respect aroused, it would still be a weak dependent on the Mother society.

Our Work in Liberia

Toward such a result as this we should work in our own mission in Liberia. Our first foreign missionary went there in 1836, and to-day we are still carrying 85 per cent. of the cost of the entire work. The work should be pushed vigorously into the hinterland. The natives should be taught to develop the great natural resources of their country. There is a real menace to the independence of the country in the fact that these sources of wealth are not being made productive. Outside interests are bound to come in and claim the right to save the rich product from going to waste. England on the north, and France on the south, have looked with greedy eyes on the little republic, and would need no great urging to convince them that Liberia's best interest demands that it be taken under the wing of one or the other, or divided between them. The educational committee of the Edinburgh Conference said of Liberia that "industrial training should be the leading feature of educational work." This is a great need, if not the greatest, but in this respect we have as yet done nothing.

Bishop Ferguson has done a splendid work during his thirty-five years' episcopate. He has had but one white clergyman to help him, and now has none. We have gained in our eighty years' ministry 725 Liberian and 1,776 native communicants. Their offerings amount to \$7,325 a year. The Liberian and the native should have a chance to demonstrate their ability to achieve self-support and self-propagation. The character of the native clergy seems to indicate that a large step forward would be taken if the right impulse were given.



DAUDI CHWA, THE CHRISTIAN KING OF UGANDA AND HIS BRIDE, QUEEN IRENE

This photograph was taken last November on the occasion of the final investiture of the young King with his full authority. The Royal couple in the foreground backed by an automobile, which in turn eclipses an African kraal, presents a combination which is full of suggestion and seems a sort of parable of what is going on in the great land of Africa.

A CHRISTIAN KING IN AFRICA

REALIZING how little of the continent of Africa is under the control of the black man, and also the domination of Islam in that continent, it is cheerful news to read of the final investiture of the young Christian King of Uganda, Daudi Chwa. A year ago he passed his eighteenth birthday, and at that time began the ceremonies which prepared him for the assumption of his power. Daudi Chwa is the son of King Mwanga, who put Bishop Hannington to death. His father died when he was a child and for many years the government has been carried on by regents.

It is a significant step in the progress of Uganda—that marvelously successful African mission field—that it now has a ruler who has been a Christian from his birth. The realm over which he reigns is an astounding

contrast to that which his father inherited. It would seem that here in Central Africa is being developed a strong type of indigenous African Christianity.

The account of the investiture which follows is from the *Church Missionary Gleaner*:

“The final investiture of the young Christian King of Uganda, Daudi Chwa, on Budo Hill—a site sacred for centuries as the crowning-place of the Baganda monarchs—was marked by great solemnity and simplicity. This third and last ceremony in connection with his ‘coronation’ had been postponed for some months in order that the Bishop of Uganda on his return from a visit to England might be present to conduct it. The two earlier ceremonies were observed in August last: on the 8th of that month, King Daudi’s eighteenth birthday, the gov-

ernment of his country was formally transferred from the three capable Baganda regents (the Katikiro, the Chief Justice, and the Treasurer) to Daudi's own shoulders, and a week later the King received the homage of his chiefs and people. Then came the investiture, on November 7, a service largely on the lines of the coronation service for our own sovereigns. Bishop Willis presented the King with a beautifully bound copy of the Bible (the gift of the Bible Society), and in a solemn charge reminded the young ruler of the sacredness of the oaths he had taken and of his great responsibilities towards God and his country. Then the King and his consort (Queen Irene, the daughter of a Muganda pastor) received the Holy Communion in the King's School Chapel."

The investiture is more fully described in the following letter from the wife of a C. M. S. missionary at Budo:

"The Kabaka's investiture took place at Budo on November 7th. The credit for the interest and success of the wonderfully interesting ceremony and service is due to the bishop, who so cleverly adapted the ancient customs (following them as closely as was consistent with Christianity) to suit the modern religion and conditions. It was from beginning to end a most impressive sight.

"The Kabaka's embroidered robe and fez were magnificent—red satin and gold—the fez white satin embroidered in silver with a massive gold band at the bottom. Queen Irene's silver circlet was made of beaten rupees and formed a Maltese cross in front; and her handsome white silk (or satin) robe was made by the head mistress of the girls' school where Irene was educated. King Daudi gave one of his handsome robes with gilt embroidery to be cut up to trim her dress. It was such a suitable one, made from a modified pattern of the

ordinary women's dress, which the Gayaza girls now wear; a broad band of gold embroidery over bare shoulders and across the front and down the side of the dress, and dainty little gold slippers (heels taken off) on her feet. She is a nice-looking little thing—very small beside the tall Kabaka. Her photographs, which you will see in many illustrated papers at home, do not at all do her justice.

"The Bishop designed and arranged for all the robes, etc., and embroidered cushions for the 'regalia' at home, and we hear that they cost about £120.

"The *banda*—i. e., a temporary grass and reed three-sided building with a large uncovered space in the centre—was a magnificent piece of native work. The ceiling, low walls, pillars, etc., etc., were all beautifully covered with their wonderful reed work, and red and white bunting and flags finished it all off. The dais, a very high one, was floored with bricks, and wide brick steps led up to it.

"A rope all round the dais kept the crowds from coming too near. The whole of the remainder of the school quadrangle was one dense mass of Baganda. Only big chiefs, some 200, could get into their side of the *banda*.

"About 170 English attended the ceremony, and it was the largest gathering of the kind, I believe, that had ever yet met together in Uganda. The numbers of English coming were quite double what was expected. The Katikiro sent two fatted oxen and fifty chickens and any amount of potatoes and eggs collected from all the country round. I had promises of sweets (tarts, jellies, etc.) from every lady in Kampala, and cakes for the tea from every lady in Namirembe. Two hundred and thirty sat down to lunch, sixty of them being Baganda county chiefs. The room only held 200, but as some were finished they gave place to the others waiting outside. Speeches of congratulation wound up the feast."



HOUSE OF BETHANY, FROM THE LAKE

The most distant building is the House of Bethany. In the nearer houses live pupils of our schools

A DISTRICT NURSE IN AFRICA

By Sarah Elizabeth Conway

THE House of Bethany, a home for girls in Cape Mount, Liberia, stands on the side of a mountain overlooking Lake Pisu, about a mile and a quarter west of the town of Robertsport. Let me take you into a small room in that house. It was once a bedroom, but is now equipped with a bench, three closets and a shelf for dressings, two packing-boxes for supplies and a washstand for general purposes. It is here that I have treated between six and eight thousand sufferers each year. The day is apt to begin early, for some of the patients arrive at 6 a. m., but unless the case is urgent they understand that there will be no dressings until after breakfast. As soon as that meal is concluded, however, the procession of human aches and pains begins, and sometimes when the last school bell rings at 9 in the evening, I am still



THREE GENERATIONS



COOKING IN THE TROPICS

Fou-fou is being prepared. The fermented pulp of the cassava, beaten to a paste, is boiled and served with palm butter. One must learn to eat this native delicacy as it can not be masticated but simply "slips down"

at work upon these horrible tropical sores which inflict black humanity.

While sores are the commonest affliction, there are many others; ulcers in plenty, infections of different kinds, while naturally the heat, dust and the other conditions of life in tropical Africa, produce troubles of the ear, throat and eyes. Besides these chronic difficulties there are, of course, broken bones and accidents of all sorts. Every patient who is able to walk comes to the Mission to be treated. Among them are many lepers.

The clinic at the Mission is only a part of the problem. Much visiting in the wretched little places which they call homes is necessary. Fevers, pneumonia and rheumatism cannot walk or be brought to me; elephantiasis, of which there is a great deal, of course incapacitates the patient. To those afflicted with these diseases

I make perhaps six or seven hundred visits a year. Then, too, there are dreadful accidents to which one must hasten with all speed. Many men have been horribly bitten by baboons. These animals seem to attack human beings more fiercely than do any other of the wild dwellers in the jungle. At any hour of day or night I am likely to be called for emergency work.

Sometimes these journeys take me a long distance. Of course the word "long" is comparative; the distance would not be great in a country of motor cars and steam engines, but where all travel must be by canoe or on foot, and where the trails lead through the tropical jungle, a few miles becomes a far journey.

I am often called to the towns on Pisu Lake. One man, I remember, was suffering from a horrible disease. I had fairly to crawl into the little



BUILDING NATIVE HOUSES

mud hut, and found him sitting, unclothed, upon a low stool. The darkness of the interior was so complete that it was not until they brought a cup of palm oil with a lighted rag hanging over the side that I could even see my patient.

At one of these towns on the Marphar River I stayed for nearly a week, treating hundreds each day. On Sunday I was busy until the time of service with those who came from far-away towns because they had heard that the "Little Mommy" was there. At ten we went into the Mohammedan temple, by their invitation, and had Morning Prayer and a talk, the Lord's Prayer and some hymns, in Vey. It was most encouraging to have the natives, who had all attended, say how much they appreciated it, and "Oh, Mommy, if we could only have that every week, how much good it would do us!"

Although these people know nothing of civilization, I am always treated with the greatest courtesy. Whenever I am called I take with me a



Ready for a dance. The girl standing has a native musical instrument called a sa-sa, made by drawing a net-work of dried berries over a gourd

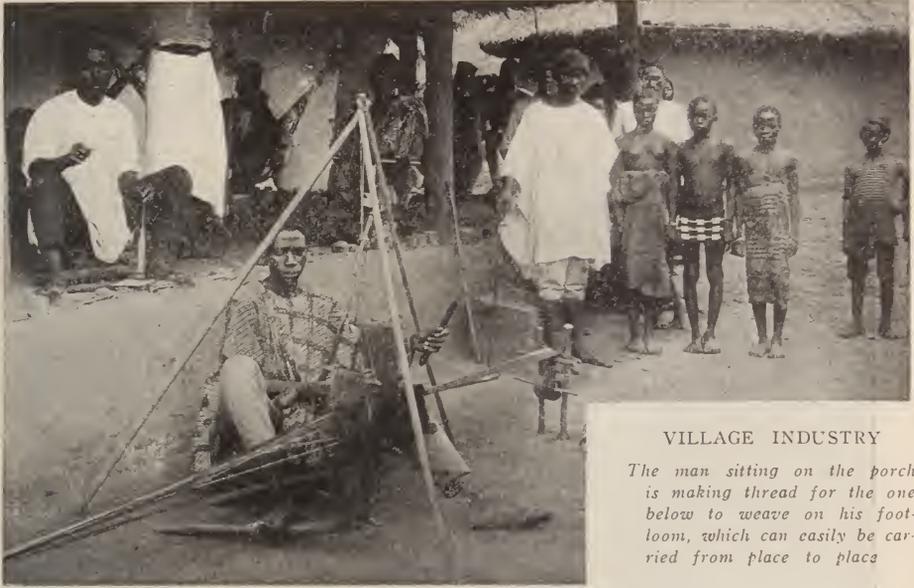


CAPE MOUNT ON PISU LAKE

Pisu Lake winds in and out to the ocean. The boats seen in front of the warehouse are used to carry palm kernels, fibre, ivory and coffee from the interior out to the steamers. Crossing the bar is sometimes a thrilling experience



A BEAUTIFUL LANDING-PLACE ON THE MARPHAR RIVER



VILLAGE INDUSTRY

The man sitting on the porch is making thread for the one below to weave on his foot-loom, which can easily be carried from place to place

goodly supply of drugs, "just in case"—and the case always develops. I am sure to find many who need medical attention.

Our work is almost entirely among the Vey tribe. With one exception these are the most intelligent native inhabitants of Liberia. They are industrious and quick to learn. The women make their own thread, and the men weave the cloth. They also make mats of dried grass. Their language is a dialect peculiar to themselves, but they learn other languages quite readily. They are most hospitable in their attentions, and one is grateful for the offer of a dish of rice with palava sauce, or cassava boiled plain with chicken fried in palm nut oil; or it may be a fresh fish soup, or fou-fou with palm butter, or some of the delicious fruits of the tropics, and palm wine taken right from the trees.

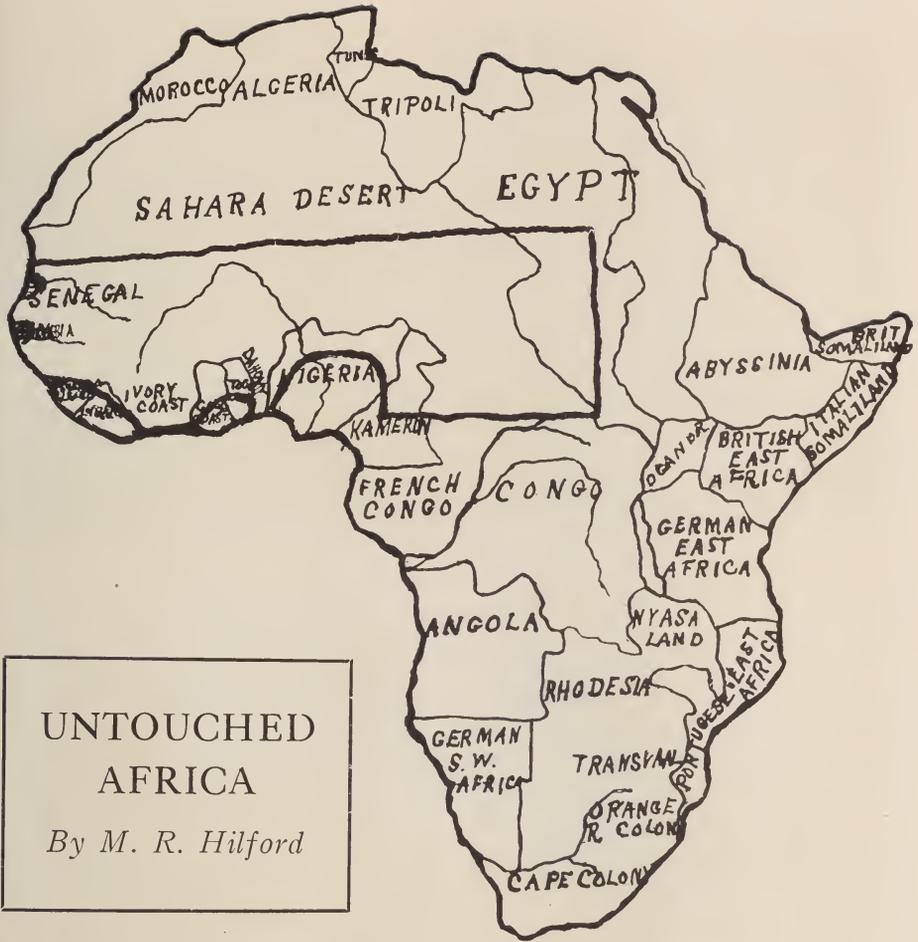
Neither is the travel all difficult and unpleasant. The trip up the Marphar River, for example, is full of interest and pleasure. Here and there Mr.

Alligator is out for his sun bath; monkeys peer out from the trees to see such strange creatures passing; a snake with beady eyes is looking out of the bush, and beautiful birds and flowers are on every hand. Sometimes one encounters elephants crossing the stream; sometimes the trip will be through the half-light of a mangrove swamp.

When visiting one of the native towns a house is always placed at our disposal. These houses are made of native mud with a thatched roof. Sometimes they have one room—occasionally there are two. In the latter case I use one side; the girls who accompany me, the other. One grows accustomed to many inconveniences, such as having rats play tag over your sleeping body at night! But to one inconvenience we are never reconciled—lack of helpers and supplies. What a blessing it would be if there were a doctor for these poor creatures, as I what great things a hospital might do! We wait long for such help, and sometimes grow discouraged.



*BEGINNING WITH THE RISING GENERATION
A Mohammedan chief is explaining why the plantain bears only one bunch*



**UNTOUCHED
AFRICA**
By M. R. Hilford

IN the heart of Africa there is a region containing forty millions of people, not only unreached, but without any existing agency which has their evangelization in active contemplation. The parallelogram on the above map gives an approximate outline of a section almost as large as our great United States, which holds not a single Christian missionary, except a handful of Roman Catholics! It is the largest unoccupied region in the whole wide world!

The evangelization of the millions of people in this vast area presents the most pressing African problem.

Yet the appalling character of the situation is disclosed in the recent statement of Bishop Hartzell, of the Methodist Church, concurred in by officers of four of the leading Mission Boards, that, humanly speaking, depending on present forces and methods on the West Coast, there is no possibility of these millions being reached in this generation!

The reasons for this condition are many. In spite of the valiant attempts made to secure and hold the West Coast, there has been little penetration of the hinterland. In the region known as "the missionaries'

graveyard," the C. M. S., of England, the United Brethren in Sierra Leone, and the Episcopal and Methodist Churches of America in Liberia, have given money and sacrificed lives freely, but the progress has been slow, and even yet of 2,000 miles along the West Coast, only half is covered, and the radius of missionary activity reaches inland scarcely more than a hundred miles. The unhealthy climate and the difficulties of transportation have presented almost insuperable obstacles. Yet the latter is passing. No longer are the means of travel confined to toilsome marches by the bare feet of natives along trails through the jungle growth. Railways are pushing inland and better roads are being constructed. Surely it is time that missionary effort should follow these enlarging avenues of communication.

The writer has stood on the edge of the great Western Sudan, and looking out to the east has realized that he might travel that way in a straight line for over three thousand miles without meeting a single missionary of the Gospel of Jesus Christ! Here is a country that is far superior in every respect to the coastal region, to which missionary effort has heretofore been largely confined. Leaving the low-lying swamps, and the railway,

one ascends gradually through hilly country for three or four days, and there, at an altitude of about 2,000 feet, lies the high plateau of interior Africa. Here are the sources of the mighty Niger, the Gambia, and the Senegal rivers. This hill and plateau country is comparatively healthful. The dense jungle growth has largely given way to well-timbered hills, with here and there vast expanses of the giant elephant grass. In the hill country bordering the plateau this remarkable grass would average ten feet in height, but becomes shorter farther inland. The whole land is rich. Rice, the staple food of the natives, grows in real abundance everywhere, from the deepest valleys to the tops of the highest hills; corn does very well also, and peanuts, cassada, sweet potatoes and millet are staple crops; while beans, okra, pumpkins and tomatoes are garden products. Cotton was formerly grown in sufficient quantity to supply all the local demands for cloth, but at present the cheap, highly colored imported cloths are coming into more and more common use, although they are immeasurably inferior to the country-made cloth. Many districts are rich in iron, but it is unworked except for an occasional crude mud smelter made and operated by the natives themselves. In a few places gold is found, but for the most part the mineral resources are unknown, as well as undeveloped. In the farther interior regions large numbers of cattle are produced, and it would seem that the future economic development lies largely in this direction.

The entire territory lying between the 5th and 15th degrees of north latitude, the climate is typical of the torrid zone; however, the altitude gives it many advantages. The land is well-drained by nature,—a most important contribution toward greater healthfulness. There is a greater variation in temperature, adding materially to one's comfort. The days





AT THE END OF THE LINE

are always hot, but the nights are always cool; so much so that one is glad to use a woolen blanket the year around. My little son, doubtless the only white child ever born in the farther interior of this whole section of West Africa, lived there for over a year before being brought to this country and has always been remarkable for his robust health.

The greater part of this vast field is under French protection; considerable areas are controlled by the English and small sections by Germany and Liberia. The peoples of this interior region are distinctly different from those found near the coast. Mentally and physically they are as superior to most of the coast tribes as their hill country is superior to the jungle-covered coastal regions. A strong indication of this superiority is found in their racial solidarity. Near the coast the tribes are small and the languages consequently diversified, but in the interior there are strong tribes numbering many millions yet speaking the same language. First are the Mandingoes, numbering about 10,000,000; next the Fulahs,

numbering perhaps 7,000,000, and then the Hausas, who, with their 5,000,000 dominate the greater part of the Central Sudan.

It was among the first of these three powerful tribes, the Mandingoes, that I lived my life in Africa. They dominate the western part of this great territory, and physically are one of the finest of the African races; unusually tall and well-developed; their carriage has been characterized by Sir Harry Johnston as "impressively dignified." They are not the flat-nosed, thick-lipped Guinea negro type, but are of athletic figure, small-boned, and many with Caucasian features, due perhaps to a slight mixture of Arab blood that has filtered down from the Berber peoples in the north. Their advanced mental development is indicated by the degree of progress they have made in their industries. Their substantially built and cleanly kept mud huts, the ingenious looms for weaving their durable and sometimes beautifully dyed cloth, are worthy of note. The skill of the iron workers is amazing when one considers the crude implements with which they work.



Their long suspension bridges, made entirely of forest vines, are marvels of primitive engineering skill, embodying the most approved principles of modern suspension bridge construction. Their musical instruments, the making and playing of which is a hereditary profession, proclaim a high degree of intelligence, and using the perfect scale they compose harmonious marches and dances. Their code of native laws is very good indeed, and the severity with which its violation is punished is noteworthy.

The faithfulness of the black man to his friends is proverbial, and this sense of loyalty is an outstanding characteristic of the Mandingo. At the time of the native uprising in Sierra Leone, efforts were made to induce the Mandingoes of the country to join in the rebellion, but they refused to be a party to it, and the few white people among them, although farthest removed from any outside assistance, were the safest of all. Their loyalty on that occasion has been suitably rewarded, and to this day they are allowed important privileges not granted to those who took part in the uprising. Another noteworthy characteristic of the Mandingo is his hon-

esty. To be convicted as a thief is one of the most disgraceful things that can happen to a man. Their hospitality toward travelers, both native and foreign, is another outstanding quality.

From the missionary point of view it is unfortunate that the greater part of these splendid people have embraced Mohammedanism. Those in the far northern sections have been followers of the crescent for several hundred years, and its present advance to the south is rapid indeed. While the heralds of the Cross have struggled to maintain a more or less precarious foothold at points along the coast, the followers of Mohammed have, with strong, swift strides, entered in and possessed the land.

Among the remaining pagans the situation seems to be that foretold by the prophet. "Ethiopia shall haste to stretch out her hands unto God." They have lost faith in the old fears and superstitions, and there they are, waiting, with empty hearts, eager and open minds, reaching out for something better. This attitude was shown at a service held in a town seldom visited by a missionary. In the discourse reference was made to a woman who had been buried that day. The question was asked, "Where has the spirit of the woman gone?" At least fifty of those squatted around the flickering lantern in the open courtyard shrugged their shoulders as one man, and with uplifted hands said, "How should we know? White man you must tell us." Yes, if they are to know, the white man must tell them!

The social and industrial conditions of this region are so interrelated that any consideration of the one must deal with both. The native races are noted for prevailing immorality, and some of the tribes for an apparent lack of any moral concepts. The reason for this deplorable condition (as in this country) is largely the housing conditions. So long as the short-lived



A SUSPENSION BRIDGE OF ROOTS AND VINES

The end of this bridge, with steps to reach it, is seen on the opposite page.

mud huts are built by the laborious methods now employed, just so long will the utmost use be made of them, and from ten to twenty people of both sexes, all ages and all relationships will work, play, eat and sleep in the one small windowless room. Men who

live like the beasts are prone to act like them.

The universal practice of polygamy is another root of many evils in the life of the natives; and it is likely to continue just so long as the women of Africa are its beasts of burden. This



A NATIVE VILLAGE ON THE AFRICAN PLATEAU

The village is behind the trees. The houses fenced in the foreground are the guest houses of the village.

is an economic quite as much as a moral problem. Africans as a whole are an agricultural people, but their methods are most primitive. Plows and other implements and machines are unknown. Everything is done by hand,—usually the hands of the women and children. In this section of the country the jungle growth is cleared out and the farms made in a different place each year. The crying need is for the introduction of a system of agriculture in which the size of a man's crop does not depend upon the number of his wives. Until some such solution is found for this problem, polygamy will continue to be a necessary part of native life and perhaps the greatest single obstruction to missionary work. Dr. Josiah Strong says: "One reason why Mohammedanism is making such rapid progress in Africa is because it accepts polygamy. A new industrial system which destroys polygamy will close the door on Islam and open it to Christianity."

In Africa woman's primary position is not that of mother and homemaker, consequently this is a land without homes. Even their language is without a word for home; and in truth, under present social and industrial conditions, a conception of true home life, as we understand it, is unattainable. It seems certain that until some way is found for the establishment of real home life among the converts at least, the progress of missionary work will continue to be extremely slow and costly.

The verdict of the great Missionary Conference at Edinboro was: "The evangelization of Africa means something more than the introduction of the Gospel into the existing forms of social life. It means the introduction of education and letters, of agriculture and industries, of Christian marriage and due recognition of the sanctity of human life and property. The problem before the Church is the creation of an African civilization."

It may be of interest to the reader to learn that there is now in process of formation an organization known as the Mandingo Development Association, the object of which is the rapid occupation of the Mandingo territory and the direct development of a Christian African civilization among these most promising people. It is to be a stock company, incorporated, with control fixed and profits limited, by special act of legislature. The majority of the board of directors must always consist of members of leading Mission Boards most deeply interested in the African problem, and representatives of such institutions as Hampton and Tuskegee. These, together with men well-known and long experienced in philanthropic, social service and welfare work, will direct the operations. Its aim is the establishment of a Christianizing and civilizing agency that will be not only self-supporting but self-propagating as well. By basing the whole enterprise on the economic development of the people and their country, and so calling into partnership with the religious object of the missionary the inexhaustible social and economic forces which come from within the native himself, the source of the helping force will be as great as is the need itself. The various phases of a Christian African civilization are so interdependent that their most efficient attainment should doubtless be sought together. This the Mandingo Development Association proposes to do among these people by the direct development of normal home life, better social conditions, improved agricultural and native industrial methods and medical and sanitary operations, together with educational and religious work. It would seem that some such method as this is the only means by which the Gospel of Jesus Christ can be effectively carried into these vast unoccupied regions, in this generation at least.

HACHALIAH BURT: AN APPRECIATION

By the Rev. Edward Ashley, D.D.

IT was at the Convocation of the Missionary District of Niobrara, held in September, 1874, that I first met Mr. Burt. Bishop Hare had arranged that I should join Mr. Burt at Crow Creek and work under him as catechist and teacher. Thinking of that Convocation the mind reverts to the early men who had given themselves to the Church for work among the Sioux Indians: Cook, Cleveland, Robinson, Swift and Burt; missionary heroes, who, with the saintly bishop and statesman, blazed the trail for Christ in the wild country of Dakota Territory. It was not only a privilege but an honor to be associated with such men.

Immediately after the Convocation I went to Crow Creek, or Fort Thompson as it was sometimes called, and took up my work under Mr. Burt's direction. Then began a friendship which has ended only by his death. Those were days of small things, days of trial and difficulties, but they were days fraught with faith and the power of God. The headquarters of the Mission was at the Agency, where a small but successful boarding-school had been started for Indian boys and girls, one of the first attempts in such work, which paved the way for the greater work of boarding-schools which now exist in the Indian country. Under Mr. Burt this school was conducted by Sisters Anna Prichard, Roberts, and Pendleton. Outside the Agency were two main camps of Indians, the one above the Agency, called the Upper Camp, and the one below, called the Lower Camp. I was stationed at the latter point, and with the help of a native, George Quinn, taught day school and held religious services on Sunday. Later Sister Anna Prichard moved to the Upper Camp, and Mr. Burt, as

deacon-in-charge, supervised the work in both places. From these small beginnings have grown up the congregations of All Saints and St. John the Baptist. In those days we met each Sunday afternoon at the Agency for service in English. There was no surpliced or other choir, but those who attended the service conducted by Mr. Burt certainly worshipped with as much devotion as if they were in some grand cathedral. The little band of missionaries felt their need, for they met together to give God thanks "for the great benefits received at His hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which were requisite and necessary, as well for the body as the soul"; and the next morning they would go to their several places of labor cheered and encouraged for the tasks before them.

Mr. Burt and the writer, being both bachelors, chummed together and slept together. During these times our intercourse was as brother with brother, and he was always most kind and considerate, thinking of the success of the other fellow and rejoicing in his progress.

The workers of to-day can hardly realize the conditions of those times. Indian heathenism, dances and customs were all against Christianity and civilization, but Mr. Burt's patient and faithful work brought results, and I think of the day when Indians like Lazy-Bear, Wagihunka, Bowed-Head, One-Ear, Dog-Back and others, stood up in the face of opposition and much persecution, with their hair cut, and scalp lock unbraided, confessed their faith in Christ and were baptized by Mr. Burt. Later on, when the bishop came and Mr. Burt presented them for confirmation, it seemed like a day of Pentecost, for those men stood true

till death, and lived up to the teaching he and others had given them. While they did not suffer martyrdom, they were confessors of Christ before the multitude of heathen around them, and while Mr. Burt could not help being cheered by the lives of these converts, yet I know his humility was such that he would say, "Not unto us, O Lord, not unto us, but unto thy name give the praise."

In these early days Mr. Burt thought that we made a good team, that he had a gift for starting the work, and that I could aid in building up on the lines he mapped out. Hence he was always looking out for opportunities to make known the Gospel. Thus it happened that he went to the Lower Brule Agency, then located where the town of Oacoma now is, and spent a whole winter in the tepee of Chief Little Pheasant, living among the Indians, and like his Master stooping down that he might lift up those who needed help. Here he planted seed which afterwards grew into the Lower Brule Mission. He came back to see us often, and to cheer us with kindly sympathy.

Later he went out to Pine Ridge, and with the Rev. P. C. Wolcott and Mr. Robinson began associate mission work in that large field, which made possible that larger work under Chas. S. Cook, and later under Cleveland. Because of these movements of his the Indians called him Ikdake-sa, or the wanderer. To him, however, the name did not mean one who went about to shirk his work, but one who was moving about, a messenger, to carry the Gospel wherever possible. Not until the day when Christ comes to make up His jewels will it be known how much we owe to Burt's work in these pioneer days.

The humility of the man appeared in the length of time he served as deacon. College-bred, and a graduate of Berkeley Divinity School, he was thoroughly prepared to be advanced

to Priest's Orders, but for years he felt he could not say that he was "called to the order and ministry of Priesthood." He was glad to help others on in that direction, and so it happened that I received Priest's Orders first, and he two years later.

In 1881 a change in the work was made, the bishop asking me to begin the work at Sisseton, and Mr. Burt returned to Crow Creek to take up the work which he continued till he was taken sick. Thirty-four years as missionary, priest, and pastor of the one people, forty-three in all among the Dakotas! Next to Bishop Hare, one of the most humble and saintly men I have known. And how faithful! For many years he was treasurer of the Native Clergy Sustentation Fund. In all these years not a cent of discrepancy in his accounts; checks made out and mailed to the native clergy with the utmost regularity. During his sickness, when he could not speak, he remembered his duties, and seemed to worry because the men might not receive their stipends. How relieved he was when steps were taken to ease his burden!

It may be here recorded how helpful Mrs. Burt, and her sister, Miss Blanchard, were to Mr. Burt's work. The truly Christian home, and the family ever planning for the helping of the young; making the house a place where the children of the school and returned students might come for entertainment and instruction!

As in early days Mr. Burt found a comrade to train and guide into the work, so in his last years he found another whom he brought into the Church to be prepared to aid him in his work as his assistant, and when this son in the faith administered the Communion to him at his bedside I doubt not that he said, "Lord, now lettest thou thy servant depart in peace: according to thy word. *For mine eyes have seen thy salvation!*"



THE LEPER COLONY AT PALO SECO, PANAMA CANAL ZONE

THE LEPEERS OF PALO SECO

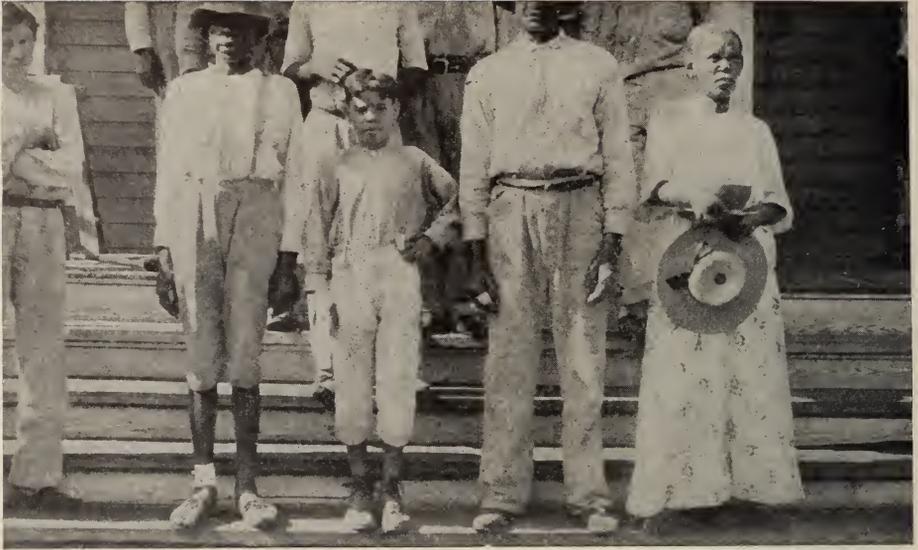
By the Rt. Rev. Albion W. Knight, D.D.

THIS colony of lepers is one of the outcomes of the construction of the Panama Canal, and is one of those humanitarian works which indicate how fully our Government has assumed the duties and burdens thrust upon her when she came into the responsibilities of her policy of expansion. To my mind, the greatest glory that has come to our country in her unfolding from a mere provincial idea to a world conception, has been in her care of the weak, diseased and unfortunate in those lands over which she came to exercise either a direct or an indirect authority. The cynical may pronounce this self-preservation in the removal of elements which might in the end injure ourselves; but other nations have dealt with the same conditions, and ignored them.

The segregation of the leper may

make for self-preservation, and the iron law of necessity may call for its enforcement, but what are we to say of the manner in which the law is enforced? Time was when these poor unfortunate outcasts of society were driven off into the wilds to provide for their own necessities, or were walled into some inaccessible cell. To-day they are separated into colonies or confined to hospital walls. The former idea is coming more and more into vogue, and our Government has risen above the idea of a colony on some isolated island or barren tract of land. In establishing these colonies in those countries over which she has come to exercise power, the beauty and picturesqueness of the situation, together with the possibility of utilizing the soil have been considered.

Although I knew of this tendency,



A GROUP OF LEPERS

I was not quite prepared for the conditions that greeted me when I made my visitation to the Leper Colony at Palo Seco, the colony which our Government has established in the Canal Zone. Before leaving for the Isthmus I had written to the clergy, asking what visitations they desired me to make and to make up my itinerary for me, agreeing among themselves as to the places and dates. When the list was returned to me I found on it "St. Peter's Day, June 29, Confirmation, Leper Colony, Palo Seco." In all my previous visits to the Isthmus I had never visited this colony and it was only after the Rev. H. R. Carson took up his residence at Ancon that church work among the lepers was taken up in any way. Since taking up the ministrations among these unfortunates, Mr. Carson has not failed in making his weekly visit every Tuesday. The outcome of these services and this pastoral care was a class for confirmation.

At three o'clock in the afternoon we left Ancon in an automobile for Balboa Docks at the Pacific entrance to the canal; here we found the launch

of the superintendent of the colony awaiting us. A short half hour run down and across the canal and along the shore of the Pacific brought us opposite the colony, where we were transferred to a skiff to be run skilfully through the rolling surf of the Pacific on to the beach. The rolling surf and the high rise of the tides makes it practically impossible to construct a wharf at this point. Standing upon the beach to receive us was Mr. Parrott the Superintendent of the colony and with him two or three beaming negroes who, as the sea subsided, rushed out upon the beach and seized our skiff, rushing it with the incoming wave so far upon the shore that we were able to step out dry shod. As the launch came off the shore we could hear the bell ringing to announce the approaching service, and so we were rushed into canonicals, which were put on in the house of the superintendent, and proceeded to the chapel. Here we found a devout and reverent congregation of the unfortunates gathered. Looking upon the congregation I could not but be impressed with the mixture of races



MR. CARSON, LEPER BOYS AND THE BODY OF THE BISHOP

represented, whites and blacks, men, women and children, Indians from Central America and Mongolians from Asia, all gathered in the common unfortunate condition, and now come together to worship Him who could say "I have compassion upon the multitude."

Here there was no caste, no one better than the other, but they were all "lepers." Upon some the horrible inroads of the disease were manifest upon face and hands and exposed portions of the body; upon others there was scarcely a mark visible to denote their terrible misfortune. It is safe in a gathering of this kind to assume that either English or Spanish will be understood by the different persons constituting the gathering. For this reason Mr. Carson has always conducted the services in both languages, his familiarity with Spanish forming a great asset for work of this character. The confirmation service was said in English and Spanish, and three candidates were confirmed.

Mr. Parrott was anxious to get

some pictures of the congregation and of the first visit of a bishop to the colony, and the accompanying photographs are his work. He did not get a picture of the bishop, however, excepting his bodily presence on the steps of the chapel; but he did get an excellent picture of Chaplain Carson, and his catechist, Edward Hall. It seems to me so eminently fitting that the priest and pastor who has ministered without sparing himself throughout the year should be the conspicuous figure in the picture and not the bishop who but once a year comes to lay his hands upon those prepared, that I would not change that picture were it in my power to do so, notwithstanding the protestations and disappointment of the superintendent and chaplain.

In the colony at present there are a little more than sixty persons, and the number is increasing from time to time. At present the only means of communication with the outside world is the launch; but soon they are to



IN THE CHAPEL

have telephone connection with Balboa.

After the service an opportunity was given me to take in the beauty of the situation. The colony is placed on a hillside, clothed in tropical vegetation, and looks out to the sea. In the distance are the islands of Taboga and Naos on which are placed the great Government fortifications for the protection of the canal. These islands are diminutive mountains springing from the seas. Far down the horizon can be seen the shipping of the world coming up to the canal, or sinking as it passes out to the Orient, to the West Coast of South America, or our own country on the Pacific. Beautiful in its aspect, pleasant in its surroundings, fortunate in a refined and cheerful superintendent and his wife, whose lives are consecrated to this service, blessed in a faithful and sympathetic chaplain, I Christened the mission at Palo Seco under the name of the Holy Comforter, and as such we desire it to be known.

The Government provides the

chapel, the school, the hospital, the care and attention; but there are still needs in the way of recreation. A movement has been started for a moving-picture machine, and some one has promised the use of films from Panama. The estimated cost of the machine is one hundred dollars, and the films free. The fund amounted to seventy-five when I left the Isthmus. I know such estimates are too low and I know that promised free films become a burthen in time and fall away. A fund of three hundred dollars would enable Mr. Parrott and Mr. Carson to handle the situation without embarrassment. The first hundred will be raised on the Isthmus; the other two should come from those at home who are free to wander whithersoever they will, and who can enter into any place of amusement they desire.

If there has ever been in my ministry anything worth while, it was when God granted me the privilege to lay hands upon the heads of those poor lepers of Palo Seco.

A BELEAGUERED BISHOP

The following, received in the latter part of July,—although dated at Guadalajara, Mexico, on May 25th,—is the only communication from Bishop Aves which has reached the central office for several months. One wonders what adventures it had in the pocket of the miner who brought it out.

AN opportunity comes to send a line by a miner who starts to-day by saddle in an attempt to get out of the country—a hazardous undertaking, as we are hemmed in on all sides.

I am not permitted to say anything in this letter concerning the political situation or local conditions.

I have (in co-operation with the American, English, German, French and other foreign colonies) paid in the name of St. Andrew's "College" (so known locally) \$1,000.00, Mexican currency (about \$80.00 United States currency) towards a "corn fund" for the relief of the destitute.

Our English-speaking services (the only foreign religious services held here) and Sunday-school, and our native Church services and Sunday-school continue (with occasional interruption) with fairly good attendance. The offerings are about equal to the rent, etc.

Our St. Andrew's School is doing a splendid work, and the foundations are being laid for larger usefulness. Though besieged with applications from people of the "upper class" for the admission of their boys, I have held consistently to the policy of admitting only orphan boys or well-recommended boys of the very poor. Of our present rate of twenty-three (and four who are to enter next Monday), about two-thirds are either full or half orphans. Our American vice-consul has been of great help to me in securing from the parents or relatives of these, written agreements that I shall have full control of their education and training.

Two of our candidates for orders are teaching in the school while preparing privately for ordination. As

the present (Caranzista) law forbids religious teaching in the school as such the boys come in to the native church services and Sunday-school every Sunday morning. Considerable of our dormitory furniture was lost (stolen) during the school's vacancy last summer. For the sake of economy and space we are now furnishing our dormitories with bunks or berths, ship fashion, built along the walls. By this means we will be able very soon to accommodate forty boys, and still have ample room for carpenter shop, printing-room, storeroom for our farm products, etc.

We have a large kitchen garden on the school grounds, in which the boys work morning and evening. This, together with our cow and calf, five goats for milk, many chickens, one hundred and fifty rabbits, pigeons, pigs, etc., is a large source of fable supply for the school. We have about one hundred and fifty orange, peach, and other fruit trees growing on the school grounds, and are planting more on the farm. We have also on the school grounds and farm more than one thousand three-year-old plants of spineless cactus, many of which are now bearing fruit, which will yield much fodder for our livestock as well as fruit for the school and market. These require no water, and are planted along the inside of the walls surrounding the farm and school grounds. Our school garden will be of continuous growth throughout the year, and our irrigating tank (4 yards by 4 yards by 1½ yards) serves as a fine swimming-pool for the boys.

Our last year's crop of corn and beans will (if not . . . by the army) be sufficient for the school until our next harvest. Now that our

farm is surrounded by a strong high wall of *adobe*, brick paste and barbed wire, our crops will be safe from the ravages of animals and the pilfering of people. I have installed on the farm an irrigating pump (mule power) which will assure us of a continuous growth of alfalfa, root vegetables, etc., through the dry season of winter. With a written guarantee (*salvo conducto*) from each of the contending "revolutionary" armies, I feel reasonably certain that we shall be allowed to enjoy the fruits of our labors. Anyhow it is better to be hoping, trusting and trying. As most of the boys who come to us have only one suit of ragged clothing, I have asked the people of our foreign colonies to give us cast-off clothing that may be made over, and the response has been generous—a few individuals pledging all the clothing needed by one boy for

a year. While our brethren of the Roman clergy have seen fit to denounce our school from their pulpits they have thereby advertised its importance and done us little harm, for we are reaching after a class which they will not or can not care for.

I am as thoroughly cut off from the outside work as though it or I were in the moon; and from the little done I must, perforce, view the great undone, and wait and hope for the opportunity for broader work. I have received no mail for several months, and though I have entrusted several letters to you to persons attempting to get out of the country, you may have received none of them. I shall be obliged to delay my annual estimate of needs for the field for the coming year until I can become better acquainted with conditions in other parts.

THE M. E. M. CONFERENCE AT SILVER BAY

THE popularity of the Mid-Summer Conference of the Missionary Education Movement at Silver Bay was never more in evidence than this year when upwards of 600 persons gathered during the second and third weeks of July for a ten days' study of the subject of missions. People from a score or more of Eastern States, representing as many religious communions, made their pilgrimage to this most attractive spot on the shore of Lake George and found themselves amply repaid by the interest and practical value of the courses of study, the wholesome atmosphere of earnestness and devotion and the happy spirit of fellowship which pervaded the assembly.

The largest delegation came from our own Church—161 in all—and included 9 clergymen, with Bishop Rhinelander at the head, 6 deaconesses, 3 missionaries, and a notable company of lay-folk who are recog-

nized leaders in their own dioceses. It was especially encouraging to note the large percentage of young people—young men and women of the coming generation—who were in attendance and took a keen interest as well as a leading part, not merely or chiefly in the many delightful social events which make life at Silver Bay a real holiday, but in the serious work of the Conference and the eager pursuit of its main object.

A well-balanced curriculum, embracing a variety of topics all germane to the central theme "The Church's Supreme Mission," presented many features of particular interest well worth noticing here. We can only mention Bishop Rhinelander's course on "The Old Testament and Missions," which is later to be incorporated into a book, and Mr. George Zabriskie's address on "The World's Conference on Faith and Order."

Our own delegation was under the

inspiring leadership of Mr. Walter S. Schutz, an active member of Trinity Parish, Hartford, Conn., and also Chairman of the Missionary Committee of the Church Federation of that city. It is interesting to notice how well distributed this representation was: From the diocese of Bethlehem 3, Central New York 1, Connecticut 9,

Delaware 1, District of Columbia 1, Georgia 1, Harrisburg 2, Illinois 1, Newark and New Jersey 20, New York and Long Island 41, North Carolina 3, Ohio 3, Maryland 16, Massachusetts 9, Maine 1, Pennsylvania 30, Pittsburg 1, Rhode Island 1, Texas 2, Virginia 4, Western Massachusetts 2, Cuba 1, Wuchang 1.

NEWS AND NOTES

ON August 5th a telegram was received from Archdeacon Mellen in the City of Mexico, in which he stated that all were well and busily occupied. Deaconess Whitaker has recovered from her attack of typhoid fever and is engaged in assisting the Red Cross in its ministrations to the starving. Bishop Aves, after many months, has at last been able to get into communication with the workers in Mexico City.

TRINITY Church, Wuchang, China, was consecrated on May 15th. The building is a memorial gift from a Newark Churchwoman. The furnishings have been provided by the parishioners and their friends. The ground floor of the church provides an office and teachers' room and a place for the meeting of the boy scouts, of which there is a flourishing chapter. This parish is in charge of the Rev. T. F. Tsen and is in a very hopeful condition.

BISHOP HUNTING, writing from Reno, Nevada, says: "I returned yesterday from the Indian Reservation at Pyramid Lake, where I had three baptisms and three confirmations. One of those confirmed was Rosie Wadsworth, aged 72; she makes three generations of her family to be confirmed. I confirmed her son and two grandsons a few weeks ago. It was a sight worth seeing when she stepped up from her place to the front, with firm steps and a shake of

her head, that said as plainly as words, 'I believe and here I stand.' We certainly need a man here at once. It is a tremendous opportunity."

OUR hospital at Ketchikan, Alaska, where Miss Barlow is at work, makes the following report for the past year: Patients, 117, births, 7, deaths 5, surgical cases 71, major operations 9, minor operations 20, hospital days of service 1,269. The hospital has managed to pay running expenses and to clear up some old accounts.

ON the 16th of May, in St. Cyprian's Church, St. Augustine, was organized the Jacksonville Archdeaconry, representing the Colored Work in the Diocese of Florida. Five clergy and several lay delegates were present. The Florida Branch Number Two of the Woman's Auxiliary was also organized. It is hoped by this means to organize and stimulate the Church work among Colored people.

MANY friends of the Rev. John W. Chapman, of Anvik, Alaska, will be gratified to hear that at its June Commencement, his old college at Middlebury, Vermont, honored itself by conferring upon him the degree of Doctor of Divinity. It is too frequently the case that patient, constructive work, such as Mr. Chapman has done in Anvik, remote from the world's notice and without self-

advertising, receives no reward beyond that which comes from the satisfaction of well-doing. We rejoice, therefore, that having given nearly thirty years of his life to Christianize and civilize a degraded and forsaken people his work should be known and recognized.



AT the recent Council of the Diocese of East Carolina much missionary interest was manifested, especially in the meetings of the women. Diocesan needs were not forgotten, while at the same time help was given to the work at Valle Crucis in the District of Asheville, and to the Emergency Fund of the Board of Missions.



THE only religious service held on the grounds of the Panama Exposition is one in the portico of the Young Women's Christian Association Building. Music is rendered by Young People's Societies, and addresses given by visiting clergymen. A reading-room, where the leading newspapers and periodicals of the country are on file, will be found in the building.



BISHOP NELSON of Atlanta has a strong article in the June number of *Men and Missions*, the organ of the Laymen's Missionary Movement. He says: "To one who has followed the Laymen's Missionary Movement from its incipiency and has seen the healthy and strong development consequent upon the application of the principles involved, it is clear as the day that no one organized force has ever been applied in America of such far-reaching practical value and so inspiring and elevating in the education which it imparts."



WE have recently received a sample of effective publicity by a men's missionary committee. It is in the form of a letter. At the top in an

astonishing picture of a great hall crowded with 4,000 Chinese. Underneath are the accompanying statements:

"Not in the United States, but in China!

"Not in Philadelphia waiting for 'Billy' Sunday, but in Peking waiting for a Missionary!

"Here, in 1895, missionaries were torn limb from limb.

"Here, in 1915, four thousand (4,000) Chinese assembled to listen to Mr. Eddy.

"What further evidence of the great uplift must there be?

"We need our own missionary to help this cause and us!

"We ask you to assist, and to make 'St. Andrew's' a Church of Works, not Words!

"MISSIONARY COMMITTEE,
"St. Andrew's Church."

A note at the bottom tells the amount of the apportionment and asks every one to help at the offering on the following Sunday.



THE Day (Foreign) Missions Library of Yale University is desirous of completing its file of annual reports of the Domestic and Foreign Missionary Society. The numbers wanted are as follows: From the 1st to the 40th inclusive, 42nd to 51st inclusive, 55th, 63rd to 66th inclusive, and 79th. As it is impossible for these to be supplied from the central office, we are publishing the fact, hoping that some of our readers may have these and be willing to part with them.



THE leaders of New China realize the importance of moral education as never before. President Yuan, in an interview with a missionary in 1912, said: "I am not a Christian. I am a Confucianist. But unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for China."

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Ferguson, of Africa, under date of June 12th, writes:

SINCE my return from Grand Bassa, whither I went to attend the General Convocation, I have visited Cape Mount, where I met the members of the mission at their posts. Miss Ridgely and Miss Seaman are both having pretty good health, notwithstanding this is our rainy season. One of my objects for going there at this time was to officiate at a wedding; one of the parties being a girl who had been reared in Miss Ridgely's school. The marriage took place in the Irving Memorial Church and was a brilliant affair. My stay there included a Sunday, when interesting services were held, one adult and seven children baptized, the Holy Communion celebrated, the two schools catechised, and services held among the natives at "grass field."

The boarding-schools are still being provided for, although foodstuff is scarcer now than at the beginning of the war, chiefly because the natives in the interior are engaged in their rice farms and have no time to bring their produce down. No steamers of any kind call at that port now. Consignments of goods for the mission are landed at Monrovia and sent up in open boats at the risk of being damaged by the sea or the rain.

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A clergyman writes:

THE following is from my sister Nursing the wounded in Juilly, France: "One of the wounded soldiers, a Moroccan, wanted to buy me. Dr. Brewer told him that I was worth about 7,000 pounds, which he was willing to pay. He already has seven wives at home." This little incident throws some light upon the subject of Missions.

Under date of May 31st Bishop McKim of Tokyo, writes:

I HAVE the privilege of reporting to you that on yesterday, Trinity Sunday, there were ordained at Trinity Cathedral, Tokyo, the Reverend Paul Shigekichi Kuwada to the Priesthood and Mr. Kumekichi Goto to the Diaconate. Mr. Kuwada was made Deacon in 1907 and has done faithful work for the last two years as assistant to the Reverend Dr. Motoda at Christ Church, Okubo, the congregation of which pledges two-fifths of his salary. Mr. Goto has been for nearly eight years one of our most zealous catechists in the slums of Tokyo, where he has done most efficient work; his congregation, composed mainly of jinrikisha men and working people, pays one-half of his salary. I had the pleasure last evening of confirming eleven people at his place, which is used as kindergarten, club house and chapel. One of the greatest needs of his work is that of a plain but decent church for the decent and reverent worship of Almighty God. All the activities of his congregation, kindergarten, club house and all, are conducted in the one room which is also used for services.

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The following breezy letter (not written for publication) gives the point of view of a zealous friend, who will, we hope, forgive us for sharing it with our readers:

LAST week I was asked to go with a girl friend who earns her own living to give my opinion on a spring coat (though my attire is usually so archaic that I do not often receive an invitation to act as critic in a thing so momentous as the choice of clothes!) and it startled me to have her nonchalantly receive the intimation that the one she liked the best was \$30. (This probably reveals my be-

nighted state, costumely.) I made up my mind that if she could spend that for an every-day coat she could readily give me her pledge for a day's income. But I was not astute; she thought she had given to too many different things already this winter. My logic is all topsy-turvy. I always argue that persons who can indulge in this, that and the other, can give to missions and charity; but the fact appears to be that because they self-indulge they can't give *anything*. I'm sorry for them just the same. To be happier with a new, expensive garment than with the thought of making it possible to take care of a sick body and soul in one of our foreign—or home—hospitals, is deplorable. At least *I* think so.

LETTER TO THE EDITOR DESTITUTE ALASKA

I HAVE just finished a trip in southeastern and southwestern Alaska which has extended from Ketchikan to Anchorage, the terminal of the new federal railroad, and I am writing to inquire why so many of our mission churches in Alaska are closed. The reply will probably be "lack of workers."

In almost every coast town we found a pretty little church; sometimes a school, a reading-room or a hospital. Invariably the door of the church was locked. Upon inquiring who the clergyman was the answer came: "We used to have services here, but we have them only occasionally now."

There is no one better known or more beloved in Alaska than our own Bishop Rowe; but in a diocese which covers over five hundred and ninety thousand square miles, and which includes work among whites, Indians and Eskimo, the Bishop should have the best and the strongest men that

the Church can send him. There is a fine opportunity to reach hundreds of young men—many of them college-bred—such are working in the mines, on the railroads, in canneries.

Why do not some of our young clergymen who have comfortable parishes at home offer their services to the Alaska Mission for the summer months at least?

AN INTERESTED TOURIST.

Ketchikan, July, 1915.

A CORRECTION

THE writer of the article in the July number of *THE SPIRIT OF MISSIONS* about "The Infant Mission" in Manati, Porto Rico, wishes to correct the statement that the work was done solely by the Rev. and Mrs. Droste, without aid from others. It appears that cash gifts towards the building were given, amounting to one-eighth of the cost. Besides, altar linen, an altar cross, and some good second-hand hangings were presented by various friends of the mission. The Rev. and Mrs. Droste are truly thankful for the aid given and wish now through *THE SPIRIT OF MISSIONS* to express their gratitude to all the friends who made the chapel at Manati grow into a reality.

THE Boy Scout movement in China, which began in April, 1913, is multiplying rapidly and a national organization has been established. Ten or twelve troops have already been formed; three of these are in connection with our two universities, St. John's, Shanghai, and Boone, Wuchang. Any one who appreciates the need for physical and moral training for the boys of China will note with approval the rapid spread of this movement.

A REPORT OF THE NEW CHINA FUND

DURING his temporary absence from the China Mission after illness, the Rev. Arthur M. Sherman, of Hankow, has been in charge of the New China Fund. The following is from his report to the Board of Missions preparatory to his return to China.

At a meeting of the Board of Missions in Chicago, on February 14th, 1912, a resolution was unanimously adopted calling upon the Church to meet more adequately the marvellous opportunity presented to the cause of Christianity in China. It was decided to endeavor to make provision for the acquisition of property and the erection of certain buildings in the three districts of Shanghai, Hankow and Wuhu, and the amount called for was \$200,000. Since then, three large items have been added to the Fund called for, namely: St. Mary's Hall, Shanghai, the Medical

School, Shanghai, and the Church General Hospital, Wuchang, bringing the total asked for up to \$357,000. On July 3, 1915, we had received in gifts and reliable pledges \$240,952.95.

Of the General Fund, the largest amount received for any one object has been for St. Mary's Hall, Shanghai. Altogether for this purpose about \$65,000 has been given and pledged in America. Much of this has been due to the work of the Woman's Auxiliary in response to the earnest appeals of Mrs. Ely. In this connection, St. Mary's Hall Committee has given valuable assistance.

Since November 1st, 1913, the writer has been in charge of the fund. Other missionaries have assisted with the specific objects with which they have been connected, as they have happened to be home on furlough. Generous gifts have come in also through officers of the Board.

BUILDINGS GIVEN OR PLEDGED

Building for general purposes, St. Mary's Hall, given by one individual....	\$14,000
Infirmery, St. Mary's Hall, given by one individual.....	3,000
School at Wusih, given by one individual.....	7,000
Equipment for Zangzok, church, residence and school, given by two individuals	10,000
Church at Wusih, given by two individuals.....	11,000
St. Michael's Church, Wuchang, given by one individual.....	5,000
Trinity Church, Wuchang, given by one individual.....	4,000
Wuchang, two school buildings given by one individual.....	1,000
Church General Hospital, Wuchang, Women's Wing and Equipment, given by the Wednesday Morning Bible Class of New York, about.....	11,000
Church at Changsha, given by two individuals.....	6,000
School at Kiukiang, given by one individual.....	2,500
Girls' School, Nanking, from St. Paul's Church, Rochester.....	1,500
Church at Nanking, through Washington N. C. Committee.....	7,500
Gate House, St. Mary's Hall, Shanghai, given by one individual.....	500
School at Nanchang through Staten Island N. C. Committee.....	500
Training School for Nurses, Wuchang.....	\$3,000 to 4,000

Parts of Buildings

Dining-room, St. Mary's Hall, Shanghai, given by one individual.....	\$5,500
Clinic, Medical School, Shanghai, given by one family.....	10,000
Eye Clinic, Shanghai, given by one individual.....	2,500
Children's Ward, Church General Hospital, Wuchang, given by two individuals	1,300
Men's Ward, Church General Hospital, Wuchang, given by one individual	1,000
Operating Section, Church General Hospital, Wuchang, one individual....	2,000
Rooms for sick missionaries, Church General Hospital, Wuchang, given by one individual	550
Foundations, Church General Hospital, Wuchang.....	1,000

Other gifts have been given in sums varying from \$1.00 to \$3,000, but they have not been made for any special building. Better than the amount of the gifts has been the splendid spirit in which the gifts have been made. One of the individuals who gave a building, afterward asked to be accepted herself as a missionary. Another individual, who with her brother gave the Church in Changsha, said after she had given her money: "I wish I had something more than money to give." After a pledge of \$10,000 the donors gave their own daughter to the mission field. These gifts represent the loving prayers and hearty interest of many people.

At present the call to every clergyman of the Church to aid the Emergency Fund is relegating the appeal for the New-China Fund a little to the background, but the need for equipment in our China Mission in this critical period of Christian work

there is still imperative. It is earnestly hoped that individuals who can give will give to the completion of this Fund. Leaflet No. 202, entitled "Investments in China," is to be had by addressing the Secretary, 281 Fourth Avenue, New York. In it are descriptions of the items needed.

There are New-China Fund Committees working in Boston, (where they are endeavoring to raise the money for the Men's Wing of the Church General Hospital, Wuchang) and in Washington, (where they have already raised \$7,500 for Nanking), and where they are making the total equipment of that station at a cost of \$25,000 their goal.

The Wednesday Morning Bible Class have not ceased their activities, but are hoping to raise a few more thousand dollars for the equipment of the Church General Hospital, Wuchang. A committee is also at work in Staten Island.

NEW CHINA NOTES

AFTER evangelistic meetings held recently in Foochow, forty-eight students decided to enter the Christian ministry.



THE Salt Commissioner of Fukien, the most influential man in the Province, has received baptism with his three sons.



A REMARKABLE Bible Class is conducted in the city of Hangchow, China, by Mr. Tia Hong Lai, a brilliant Christian author and editor-in-chief of the publications of the Young Men's Christian Associations of China. This Bible Class numbers about forty and is composed of the very elite of the city; the Commissioner of Foreign Affairs of the Province, prominent professors, lawyers, judges and heads of the most important guilds. The depth and in-

telligence of their interest in the study of the Bible is a promise of great things for the future.



ONE of the most violent opponents of the Christian religion in North China was a Secretary of the Department of Education. Recently a missionary said of him, "He is now in many respects the most remarkable Christian I know. He is a flame of fire."



CHINA? Do you realize its tremendous population? Professor Giles, of the University of Cambridge, was speaking of this at Columbia University, New York, and said: "If the Chinese should begin to file past this university to-day, the procession would never end, for the next generation would begin to pass before the present had gone by."

THE CHURCH IN MIYE KEN

By the Rev. I. H. Corell, D.D.

THERE are few Prefectures in Japan that offer a more inviting field to the Church than does Miye Ken. The center of the Church's work is in the capital city of Tsu, which has a population of about 55,000 people. Within an hour's ride to the south is the city of Yamada, with a population of about 40,000 people. Here are located the noted shrines of of the Sun-goddess, to which every Japanese in the Empire desires to make at least one pilgrimage some time. To the northeast of Tsu, within an hour and a half by rail, is the city of Yokkaichi, with a population of about 45,000 people. This is an open port at which a number of the trans-Pacific steamers call, and is becoming a commercial center with a rapidly growing population. Within very easy reach there are seven or eight towns with populations ranging from ten to twenty-five thousand people, and besides these there are many smaller towns and villages, so situated that they are easily accessible; a most desirable field for evangelistic effort and for planting the Church.

The whole population of the Miye Ken sub-district is about 1,250,000 people, for whom there is one missionary priest and four catechists. The Presbyterians are working in this Ken and the Protestant Methodists have made small beginnings at two points.

The Church is at work in only five places in this extensive field. We have a good equipment in the city of Tsu, but our working force is entirely inadequate to properly utilize this machinery. We have a kindergarten and night school, which with the proper workers could be made most valuable agencies for the advancement of the Church. Our Sunday-school has grown so that we have

some difficulty in accommodating the children, and this gives easy access to many homes; but who is to take advantage of these opportunities?

At Kuwana, a town of about twenty-two thousand persons, we own a good lot and a building which serves as catechist's residence and chapel, but it is in rather a dilapidated condition. It is a cheap building which was erected a good many years ago, and is too poor to be repaired. It must be rebuilt! The conservatism and immorality of this town have made it a difficult field, but we are beginning to gain an influence on the young people and children. Our Sunday-school gives a clear promise of brighter days in the near future. The fact that the children come with the consent of their parents shows that their ideas with reference to Christianity have changed greatly.

Several years ago the Church had a mission in Yokkaichi, but because of its apparently hopeless condition it was abandoned. About one and a half years ago it was reopened. The catechist who was sent there has a special gift for working amongst children. In view of this fact I felt it wise to give him every possible facility to use his talent in this direction. He commenced his work by going out into vacant lots in different parts of the city where children were playing, or where they passed as they were returning from school, and he talked with them, telling them Bible stories. Soon he made regular appointments to meet them, and in this way gradually organized them into what he calls Sunday-schools, although they meet on week days as well as Sunday. He has now over seven hundred children enrolled and they meet in four different places. The house in which he lives and which

we are obliged to use as a chapel, is very small and will accommodate but few. He has been supplied with curtains, or long strips of cloth, which he hangs around the lots during the winter to protect them somewhat from the cold winds, but it is rather a poor shelter.

This work has attracted the attention of some of the leading citizens. At a recent Christmas celebration for one of the schools, the Chief of Police of the city was present and delivered an address, in which he said that Yokkaichi had the reputation of having proportionately the largest number of child criminals of any city in Japan, but that during the past year there had been a very decided decrease in the number, and that, while he could not furnish statistics showing from actual investigation that such was a fact, from personal observation and such investigation as he had been able to make he was fully convinced that it was the result of the catechist's labors, and not only did he desire this work be continued, but it should be extended to several other needy parts of the city; if the police could be of any help in this movement he offered their services. This is a remarkable testimony. We greatly need help here for a more efficient equipment. It is making a deep impression, not only on the children, but also on the parents and people of the city. A short time ago one of the lots the catechist had been using for the meeting place of many of the children of the employees in the cotton mills was used by the managers of the mills for the erection of dormitories. He applied to the superintendent of the mills for another place, which was gladly provided, the superintendent expressing his high appreciation.

Uyeno is another town of about twenty-five thousand persons which has recently become the source of very deep interest. For some time I had felt that we ought to have a

kindergarten here, for by means of it we could gain a position and influence that could not be gained in any other way. The more I investigated the matter the deeper the conviction, and although the funds were not in hand, I did not feel that I could allow this opportunity for the Church's advancement to pass unimproved. Believing that the Lord whose work I feel it is would in some way provide, the kindergarten was opened, permission having been granted by the Ken authorities. At first we decided to admit only forty children, but it soon became clear that we could not limit the number thus without giving offence. Therefore we admitted sixty children, but still there were many who begged to have their children entered. The head teacher, who seems to have been especially raised up for this place, proposed to have two sessions a day, providing for fifty children in the morning and fifty in the afternoon. To this I agreed, and only a few days after this announcement was made that the number reached ninety-two, and as soon as the spring weather comes the one hundred will be reached and a waiting-list established. At our mother's meetings, in connection with this work we have had between fifty and sixty present.

The foregoing may be regarded as an indication of the opportunities of the Church in Miye Ken. In order that these and similar ones may be improved, instead of having the one missionary priest, upon whom is placed the burden of this work, it is absolutely necessary to have two missionary priests to care for and develop the Church work throughout the Ken; a lay worker to look after the educational interests of young men and our growing night school; two lady missionaries, one to take charge of the work amongst the women and the other to superintend the kindergartens and follow up the openings which they present.



ARCHDEACON SNIFFEN AND ONE OF HIS HELPERS

LIVES THAT HAVE HELPED

XII. A FRIEND OF THE COUNTRY-FOLK*

By the Right Rev. Thomas F. Davies, D.D.

I. The Countryside

UP in the hill country of Western Massachusetts we love to think of the Holy Land. Of course, every Christian likes to read and think of those Eastern places that formed the setting of our Saviour's blessed ministry of healing and love; but why should we especially like to do so? Let me tell you! The area of Palestine is something over ten thousand square miles, and the area of the State of Massachusetts is something over eight thousand: so they are nearly the same size. In other ways than in area, there are certain resemblances. Massachusetts, too, is a land of hills and valleys, intersected by one important river, and bounded on one side by the sea. This also is a land that has been the scene of many fierce struggles, and has served as the background to a changing procession of

men. Instead of Phenicians, Assyrians, Arabians, Babylonians, Egyptians and Romans, there came Indians, explorers, English immigrants, Puritans and Pilgrims and their descendants, with their various struggles, the Confederate Union of Colonies, King Philip's War, the Revolution, Shay's Rebellion.

Go with me in thought to the top of one of our Massachusetts mountains, Wachusett, or Mount Tom, or Mount Holyoke, or Greylock. A wonderful view meets the eye—a wooded, rolling country, well-watered by streams and lakes, dotted here and there by towns, and checkered with well-kept farms and fields. This beautiful prospect brings with it a feeling of responsibility. The task before the Church is to make all this into a true holy land, where every soul knows, and loves, and obeys, and serves the Lord!

* This is the last article of the lesson-series for 1914-15. That for 1915-16 will begin in the October issue under the title "How Our Church Came to Our Country."

II. *Its Problems*

Let us look, then, at the view more closely and see what has to be done. Four things strike us at once, each the type of a condition. Far on the right rises the smoke of a thriving, manufacturing city. The Church has one or more parishes there, and we can safely leave our Lord's work to the local parochial clergy.

Opposite to us, in the middle distance, is a small town, in which the conditions are peculiar. It is growing very little, if at all, and yet the population is changing. In the country all around it are people who ought to be visited and cared for. We have a mission church and a missionary there, who does his best; but he has no horse or automobile, and often he needs help in reaching the outlying districts. Who can give it?

At the foot of our mountain lies a beautiful, New England village, with elm-shaded green. There are about a dozen Church people there, with no church or clergyman of their own. Is there any way they can keep in communion with the Church of their Baptism, or any one to baptize their children into it? Can they have an occasional service from the Prayer Book, or receive the Holy Communion? Who can minister to them?

Lastly, away on the left, we catch a glimpse of a lonely farmhouse, just visible through the trees. It is not near any town or church. The farmer and his wife belong, perhaps to the Episcopal Church, perhaps to no church; at any rate their children are unbaptized and untaught, and they sorely need ministrations. Who will take care of them?

III. *The Archdeacon and His Helpers*

Western Massachusetts is blest in having one active clergyman, who devotes himself valiantly to meeting these needs, Archdeacon Charles J.

Sniffen. At the head of this article is a photograph of him in his hard-worked, gray automobile, which is so familiar and so welcome in lonely and isolated parts of the diocese. This picture was taken by the Bishop in the old town of Otis, which is far from any railroad or trolley, but where there are some faithful Church-people, and where this summer five persons were confirmed.

I cannot tell you in this one article nearly all about the Archdeacon's many-sided work, so I shall try to describe only three different efforts he has made to meet the need.

First, the lonely and outlying farms! A centre is selected, and one or two deaconesses or deaconess-students established there for several weeks, provided with a horse and carriage and a government map. With these they follow every road within reach, visiting the farmhouses, ministering spiritually and physically where they are wanted, instructing and preparing for baptism and confirmation. In this way many lonely souls are brought into the fold of the Church. Their further care is a serious problem, but further visits, occasional cottage services, remembrances at Christmas and on birthdays, Church literature, letters from sponsors, and, where possible, attachment to some established mission, help to keep vital some sort of connection with the Church, its sacramental life, its privileges and responsibilities.

A second important effort was the establishment of St. Faith's-in-the-hills, at Heath, a lovely and isolated hill village, in the extreme north of the diocese. Here an attractive old farmhouse was given to the Archdeacon by two Church-women. It has been remodeled, so as to provide a chapel, and has become, through the invaluable co-operation of the New York Training School for Deaconesses, through the summer months, a religious, educative and social



BIRD'S-EYE VIEW OF HEATH, MASSACHUSETTS

service centre. Hence deaconess-students drive out, two by two, and visit the lonely farms, bringing the light of the Gospel of Jesus Christ, the comfort of His religion, and often its works of mercy. It is also a training-school in Church work. Young women come here and receive such instruction and practical experience as help to fit them to become efficient missionary workers, or at least more useful Church-women. The instruction is good, so far as it goes (with the certainty of a larger attendance, it would be amplified); the practical experience is inestimable; but the greatest thing about St. Faith's-in-the-hills is its spirit of devotion, its atmosphere of spiritual sympathy, friendship and rest. The wide outlook from the hill-top, the clean, invigorating mountain air, the simple life, the high endeavor, the true worship, the quiet of the woods, all contribute to a deep, spiritual impression, and the storing up of spiritual strength.

IV. Training Christian Farmers

A third effort of Archdeacon Sniffen's has been the establishment of the Ascension Farm School at South Lee.

Life on a farm has many joys. It is not without its peculiar benefits, or in most cases entirely without its social pleasures, though these are few

and far between. Still, when all is said and done, it is a hard life. Usually it means a struggle with imperfect equipment—dilapidated barns, unsanitary baryards and cow-houses, poor tools, unsatisfactory, scarce and expensive help. I have seen acres of good hay left standing because the owner could not get the help to harvest it; and good apples innumerable left unpicked, because it did not pay to do so. The farmer usually lacks the capital he needs for his work. In a lonely life it is easy to degenerate and to let things go. Here in New England, farm life means also a struggle with a severe climate and a rocky soil. Undoubtedly ignorance accounts for many of the tragedies—ignorance of what the soil needs; ignorance of what to sow and how to care for and market the crop. The Agricultural College and its Summer School are doing a great work among the more enterprising and progressive farmers. But could anything be done to help the unenterprising, the obscure and forgotten people? Could anything be done for the children? Is there anything the Church can do? These are the questions which press.

So, when through the initial generosity of two Church-women and the further help of others, the opportunity came to commence a Farm School, the Archdeacon was prompt to avail him-

self of it. Thus the Ascension Farm School began at South Lee. Its purpose is to take boys of from twelve to fifteen years of age, giving the preference to sons of farmers in our diocesan territory; to give them their schooling; to help them grow up into good, honorable, useful men, and to give them also a practical training in intelligent and scientific farming, with all that pertains to it. The School is not actually a diocesan institution, for it has never been offered to or accepted by the Diocesan Convention. Still its trustees and managers are Church-people and its influence is Church influence. The rector of Stockbridge ministers to its pupils. Its support comes chiefly from Church-people, and the diocese is the residuary legatee of the property in case of the discontinuance of the

work. Generous gifts have been made to it, and buildings enlarged, improved and added. A devoted matron takes care of the boys, while their education and amusement are under the charge of an excellent master, scout-master, and farmer.

The school is now filled to its capacity of sixteen boys and is now well-organized, running smoothly and doing a useful work. It is a definite step towards meeting our diocesan responsibility; one distinct means of bettering the spiritual, moral, mental and physical conditions in our isolated rural districts. It is making its contribution to the improvement of the old Commonwealth of Massachusetts, and, we believe, doing its part in helping to make the territory God has committed to our care into a true holy land.

"A FRIEND OF THE COUNTRY-FOLK" IN CLASS WORK

PREPARATION FOR THE LESSON

THERE is very little which can be referred to in the way of preparation for this lesson. One of the best books on the subject is the report of the Commission on Rural Life in America, instituted by President Roosevelt, which goes extensively into existing conditions. It may be found in any large public library. "The Making of a Country Parish," by Harlow S. Mills, while not written from the Church's standpoint, contains helpful suggestion. It may be obtained from The Missionary Education Movement, 156 Fifth Avenue, New York, price 50 cents, if not in your library. As a matter of fact, however, the best book to study is the one which lies all about your own town—the open book of the country-side. You all know something about farm and its isolation; about the little villages growing or decaying among the hills, and the religious conditions surrounding much of our present-day rural life. A first-hand study of the matter is the best possible preparation, and in thinking it over carefully, ask yourself what the Church should do?

THE FIRST FIVE MINUTES

Ask the class how they would like to be farmers, or, if in a rural neighborhood, why they like or do not like to be

farmers? Bring out the points of advantage and disadvantage in rural life. Develop a little discussion on methods of improvement.

TEACHING THE LESSON

I. The Countryside.

1. How is the hill country of Massachusetts like the hill country of Judea?

2. Describe what you would see from one of these hills.

II. Its Problems.

1. What four things do you see on the face of the countryside?

2. How should the small town be used?

3. What can we do for the little village?

4. How can we reach the isolated farms?

III. The Archdeacon and His Helpers.

1. The automobile as a missionary helper.

2. Describe the work of the deaconesses.

3. How do they follow up their efforts?

4. Tell of the school for developing local helpers.

IV. Training Christian Farmers.

1. Why is farm life difficult?

2. What is the cure?

3. Tell about the farm school.

4. Is all this worth while? Why?

EDUCATIONAL DEPARTMENT

ANNOUNCEMENT OF TEXT-BOOKS

LEADERS of mission study classes are asked to note the revised edition of the Churchman's "Why and How of Foreign Missions," which is now ready, and copies of which may be had at 40c. each, postpaid. This edition is issued only in paper. "Suggestions to Leaders of Mission Study Classes," by Miss Emily C. Tillotson, and "Suggestions for Mission Study Meetings," by the Educational Secretary, are now in preparation, and will be ready by October 1st. They will be 10c. each.

The 1915-1916 Junior Book is a special edition of Bishop Walsh's "Modern Heroes of the Mission Field," just published, paper edition only, 40c. a copy, postpaid. "Suggestions to Leaders of Junior Classes" are being written by Miss Grace Lindley.

For classes using "The Conquest of the Continent," new and enlarged "Suggestions to Leaders" are being written by the Educational Secretary, and will be available late in September.

There will be no \$2.00 sets of books in connection with the Review Year Courses, although the books included in the sets on Japan, China, and Social Aspects are in stock, and can be purchased separately.

SALES DEPARTMENT

We have recently received consignments of articles from China, Japan, and the Philippines, many of which would make excellent Christmas presents. Perhaps it is not too early to suggest that Church people buy their Christmas gifts from the Sales Department—thereby making a double gift, as all the proceeds of the sales go to support our mission work.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

Mr. David L. McConnell sailed from Vancouver on July 31st, on the S. S. *Princess Alice* for Skagway; final destination, Anvik.

Miss A. Isabel Rowntree, appointed under the United Offering of the Woman's Auxiliary, sailed July 31st on the S. S. *Princess Alice*, en route for Nenana.

Mr. Frederick B. Drane and the Rev. P. H. Williams sailed from Seattle, by the S. S. *Alameda*, on August 1st. Mr. Drane is to work in St. Philip's, Wrangell, and the Rev. Mr. Williams in St. Peter's, Seward.

On August 6th the Rev. and Mrs. E. P. Ziegler took the S. S. *Maraposa* from Seattle for Cordova.

Anking

Miss S. E. Hopwood, on furlough, arrived in San Francisco via the S. S. *Tenyo Maru* on July 26th, and proceeded to Bridgeport, Conn.

Miss Annie J. Lowe, returning to the

field, left Boston on July 19th via the S. S. *Manchuria*, sailing from San Francisco on July 31st.

Canal Zone

The Rev. H. R. Carson, treasurer of the Canal Zone, arrived in New York at the end of July. He will return to Panama about September 15th.

Hankow

On June 11th the Rev. and Mrs. F. G. Deis, on furlough, left Shanghai by the S. S. *Chiyo Maru*, and are now in Eagle River, Wis.

Miss K. E. Scott is in the United States on furlough, having left the field on the S. S. *Manchuria* on June 25th.

The Rev. Dudley Tyng, on furlough, arrived in San Francisco on the S. S. *Tenyo Maru* on July 26th and reached his home in Ashland, N. H., on August 5th.

Miss L. L. Phelps left Shanghai for the United States on the S. S. *Monteagle* on July 11th.

Announcements Concerning the Missionaries

Miss Anna Kong, who has been studying at Teacher's College, N. Y., sailed for China on the S. S. *Manchuria*, on July 31st, from San Francisco.

Deaconess E. L. Ridgely, returning to the field, sailed on the S. S. *Manchuria* from San Francisco on July 31st.

The death of Mrs. Ogden, mother of Mrs. L. B. Ridgely, occurred in Shanghai on July 16th.

Kyoto

Miss Catherine J. Tracy sailed for the field from San Francisco, on August 7th, on the S. S. *Tenyo Maru*.

Liberia

Mrs. E. M. Moort, who sailed from New York on the S. S. *Cretic* July 21st, has arrived in Cadiz, Spain, on her way to the field.

Philippines

On July 10th, the Rev. G. C. Bartter sailed from Manila on the S. S. *Mongolia*.

Miss C. K. Browne left Manila on July 31st, on the S. S. *Korea*, for San Francisco.

Porto Rico

Mrs. Lyman W. Crossman sailed on the S. S. *Brazos* from New York, on August 7th.

After regular furlough Miss Frances E. Cuddy and Miss Iva M. Woodruff returned

to the field on the S. S. *Zulia*, sailing from New York on August 18th.

Shanghai

Rev. and Mrs. John W. Nichols and family, on furlough, arrived in San Francisco on July 20th, via the S. S. *Manchuria*.

Mr. and Mrs. J. F. Putnam arrived on the same steamer; also Mrs. G. F. Mosher and son. The latter are now at Bay Head, N. J.

Mr. H. F. McNair, on furlough, also left Shanghai on the S. S. *Manchuria*, and is now staying in Redlands, Calif.

Sailing on the S. S. *Monteagle* from Shanghai on July 10th, were the Rev. R. A. Griesser and his two children, bound for the United States.

Miss I. N. Porter, on furlough, left on the same steamer.

Tokyo

The Rev. Roger A. Walke and family, on furlough, arrived in Staunton, Va., on July 14th, having sailed from Yokohama on the S. S. *Chiyo Maru*, on June 19th.

On July 24th Miss Sarah T. Rees, on furlough, sailed from Yokohama via S. S. *Nippon Maru*.

After furlough, Miss C. G. Heywood returned to the field by the S. S. *Tenyo Maru*, which sailed from San Francisco on August 7th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

Church Missions House Staff

The President and Secretaries of the Board are always ready to consider, and so far as possible respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

I. ————

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner Fifteenth and H. Streets, N.W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, Sr., 211 W. Market Street, Warrensburg, Mo.

VIII. Rt. Rev. G. C. Hunting (acting) Reno, Nev.

China

Hankow—Miss S. H. Higgins.

Shanghai—Dr. W. H. Jefferys, Rev. C. F. McRae, Rev. H. A. McNulty.

Japan

Kyoto—Rev. Isaac Dooman.

Liberia

Miss S. E. Conway.

Work Among Indians

Mrs. Baird Sumner Cooper of Wyoming. Address, The Covington, West Philadelphia.

Work Among Negroes

Representing St. Paul's School, Lawrenceville, Va.; Archdeacon Russell, Lawrenceville, Va. Rev. Giles B. Cooke, Matthews Court House, Va. Mr. Alvin Russell, 5000 Woodland Avenue, Philadelphia, Pa.

Representing St. Augustine's School, Raleigh, N. C.; Rev. A. B. Hunter, Raleigh, N. C.

Representing the schools and other missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

A NEW GIRL AT BROMLEY

By Elizabeth M. Moort

THE home of the little native girls in Africa is very much unlike the homes of little girls in civilized lands. In Liberia the climate is hot and warm houses are not necessary. Some of them are merely mud huts thatched with palm leaves, and some have a framework of wood covered with reeds and faced with grass mats, then plastered with a kind of clay. It is necessary to make them water-tight for protection in the rainy season. There is generally but one door, and some doorways are made so low that one must stoop in entering. The floor of the house is the ground, and it is quite smooth. Some of the huts have two or more rooms, and the roof is supported by poles. Oftentimes the cooking is done in the hut, over a fire hole in the center of the room, but this is not a very good arrangement, as the place is full of smoke, although it has the advantage of keeping out mosquitoes. Some people have separate huts or sheds for cooking, which seems to be the best plan by far.

Although the days in Liberia are very hot, the nights are generally cool and native people often sleep by a fire. Often the mother arranges the mats and covers by the fire, and puts her little ones there to sleep. All would be well if the little ones would not roll too near the fire in their sleep and sometimes get badly burned. Some of the people have low bedsteads built of bamboo and covered with mats which they weave, and these do not look un-

comfortable, but you would wonder whether any comfort could be derived from resting the head on a wooden pillow! This is made of a block of wood hollowed out to fit the neck.

The small children and babies do not wear any clothing, and the older ones have but a piece of cloth about the loins. Many tribes disfigure themselves with scars, and each tribe is recognized by these marks. The Kru tribe has a broad, black stripe reaching from the edge of the hair on the forehead to the bridge of the nose. Though you can see many of the older people with these marks to-day, I am told that they no longer mark their children in this way. After bathing, they generally oil their bodies, and when giving an extra touch to the toilet, use a white powder which is put on while wet and looks not unlike whitewash. The children run about the native towns with tiny bells fastened to their neck, wrists, waists or ankles, which jingle merrily as they move. The girls and women wear beads, chains and bracelets, and often iron anklets. Many of them wear a charm or fetich, which may be a shell or a little vessel of some sort containing some compound to which the medicine man has imparted power to keep off the evil spirits.

The men hunt and fish, and in some tribes think it beneath them to till the ground, for that is a woman's work, they say. So the women and girls do this, bring the wood and water and cook the food. They wash their

clothes in the creeks or rivers, using a crude soap which they have made of lye obtained from wood ashes, and palm oil. The question of laundering and clean clothing does not trouble them much, for the clothes are soon dried in the sun and ready to wear. In the native villages the people enjoy the moonlight evenings until a late hour. You can hear them beating the tom-toms and the young people are dancing and making merry. In the rainy season they love to sit around the fire and hear the older ones relate the traditions of their tribe. In some towns Christian people have gone to teach the heathen about Christ. It is necessary to have interpreters to speak to the people in their own language. They have Sunday-schools and teach the people to observe the Lord's Day. In some places they have day schools and teach the children to read and write.

When a little native girl comes to us at the Girls' Training School at Bromley, you can see that she has much to learn and much we wish her to unlearn and forget. She adapts herself very quickly to her new surroundings. She is awkward in going up and downstairs, for there are no steps in her mother's house. She tries to act like the other girls, and they take her by the hand and help her. Perhaps she cannot speak a word in English, but she soon learns, in contact with the other girls. When the native mother comes to see her little girl, she is pleased to see her well and happy and dressed in neat clothing like her schoolmates. If she cannot speak to us in English, she asks a girl to interpret for her, and tells us that she is too old to learn, but that she wants her little girl to learn "book" and everything we can teach her, and thanks us "plenty"; which means she is grateful for the care we are giving her little girl. She has brought presents to the child. There are some bananas, a dish of cooked rice and

meat or fish, and one or two stalks of sugar cane. She has also bought a yard or two of bright colored cloth to make the little one a frock, and goes away quite satisfied with her visit. The child gains importance in the eyes of her fellows by this visit of her mother, and there grows within her a little feeling of independence and she freely shares with the others the good things her mother brought her.

The new girl is taught about Jesus and His love for little children and that she is to love Him and obey His commands, because of His love for all mankind. She hears daily, with the other little ones, stories from the Bible, and learns to say, "Now I lay me" and the Lord's Prayer, and finally a little prayer for herself, in which she asks God to bless father, mother, brother and sisters, teachers and kind friends, to bless her and make her a good child, for His sake. Some Sunday morning, dressed in pure white, she is led to the Baptismal font and made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven. We give her a Christian name and she retains the tribal name of her parents for a surname. As she grows older, she learns the Creed, the Church Catechism and Collects, and we pray that, as she learns her duty to God and her neighbor, she will faithfully perform the same. If the further happiness is given us, with what thrilling hearts and humble thanksgiving to God, when she comes to "years of discretion," do we present her for Confirmation. Such has been our joy and satisfaction many times.

Let us see from a day's visit to Bromley how our little girl's life differs from that of a little girl in a heathen village. It is half-past five o'clock and the rising bell is sounding through the large building, and girls of all ages are being roused into activity. They are soon running downstairs in groups, making their way to

the bathhouse, which is a separate, detached building. There are two rooms, each containing a large bath tub, and there are many hand basins. The girls are bustling about, for all the water must be brought from the well in the yard. There is much talk and laughter, and sometimes complaints are heard to be settled by the matron, because "I had my water all ready, and she used it," or "She took my comb," and like troubles. But there is not much time for quarreling, for after bathing, hair-combing and dressing are completed the day's routine must begin. The windows are all open in the large dormitory, beds neatly made, clothing put away and floors swept by the girls appointed for each task. The dining-room is opened (there are twelve large windows), swept, dusted, and six long tables laid for breakfast. Six girls do this work, for there are many dishes to wash and a very large room and pantry to be kept in order.

Meantime three girls have gone down to the kitchen, and a fire is kindled in the large range, and the kettles of water are set on in which the rice and fish are to be cooked. The matron and storeroom girl have measured out a sufficient quantity of food. Two girls have aired, swept and dusted the schoolroom, and others are doing similar work in the parlor, hall and teachers' rooms. All windows and doors are wide open, and the fresh, sweet air from land and sea is rushing in, and there is the perfume from the flowers with which the girls have filled the vases. Some of the girls are busy in the laundry, with clothing to wash or iron or special work on the Sunday uniforms; others, having no household tasks at this hour, are sitting at their desks in the schoolroom, preparing a lesson, or busy with a bit of crocheting or embroidery; one girl is practising a lesson on the organ.

Seven o'clock, and the bell is ring-

ing for prayers, and you can see the girls hurrying from all parts of the building and from the yard where they have been sweeping and picking up the trash, and quietly seating themselves in the schoolroom. A hymn is sung, one girl accompanying on the organ, and the psalms are read responsively. Prayers follow, all joining in the Lord's Prayer and Collect. After these exercises there follows inspection of hair, teeth, nails and dress. Any lack of attention to these details is noted, and inquiry, reproof and sometimes punishment, a bad mark against the delinquent's name, is given, and she is sent away to remedy the fault before breakfast. When the breakfast bell rings the girls form an orderly line in the schoolroom. A teacher is always in charge, and marches them across the long veranda at the back of the building to their places at the table. Grace is said or sung, and the matron and teachers are present to keep order and instruct the girls in table manners. The girls in charge of the dining-room pour out the water and wait upon the others.

The school bell rings at nine o'clock, and all are busy with lessons until noon, when the chapel bell rings from the tower for mid-day prayer. Afterward there is a "manual-at-arms" exercise, with a quick march to music several times around the room, then across to the dining-room where they are dismissed. There is time for a run in the yard and the girls are glad to be free until the bell summons them to lunch, for which they are quite ready. Here come the dining-room girls, with large pans of biscuits which they quickly serve, and the matron has been able to buy some oranges or pineapples, or perhaps a big bunch of bananas is ready, having been cut from a tree in the yard and hung in the storeroom a day or two to "turn," and the girls have a jolly, noisy time, enjoying the lunch.

The one o'clock bell calls them again

to the schoolroom, but there are no lessons in the afternoon. After roll call the sewing teacher enters, and gives out the work. Some girls will finish off some garments, some are carefully cutting out new work, others measuring and basting tucks, while some are making buttonholes. The eyes of the sewing teacher are everywhere, for there are some little girls learning to thread needles, make knots, use a thimble and set tiny stitches in straight rows. You will find some girls in the laundry ironing, and the cooks busy preparing the dinner. A teacher is giving a few girls a lesson in music, demonstrating with lines and notes on the blackboard. Should you call at this hour you would find the house very quiet and everybody intent on some work.

A few minutes before the bell sounds, all the work is neatly put away, and after dinner there is time for recreation. In dry weather groups of girls are strolling about the grounds; those who like violent exercise are jumping rope or playing noisy running games, and all having a good time. Some of the teachers are sitting on the veranda watching the girls and enjoying the beautiful sunset which casts a rosy glow on the river and banks beyond. The hour passes, night comes on swiftly in the tropics, the rosy light fades, and the succeeding grays and mauves dwindle into darkness. The doors are closed, the lamps lighted, and the evening bell has rung, and in the next breath comes the soft tones of the girls and teachers singing:

"The day thou gavest, Lord, is ended,
The darkness falls at thy behest."

Reading of the Psalter and prayers follows, and then the principal spends a little time in a talk to impress some lesson in morals and manners on the minds of the girls. Before seven o'clock the pupil-teacher has marshalled the group of small girls to the dormitory to bed. The kneel in rows,

fold their hands and sing, "Jesus, tender Shepherd, hear me," and their childish voices sound very sweet in the familiar hymn. At seven o'clock the older girls in charge of a teacher take their place for study period and prepare their lessons for the next day. At 8.40 the retiring bell rings and the girls are sent to the dormitories. At half-past nine the principal rings the silence bell, and about ten with her candle in hand she visits the rooms and looks at each sleeping girl, and if "all's well" her day is over. So the days pass swiftly and the girls are being trained to acquire habits of regularity and promptness. Our real concern is not so much as to what the girl learns as to what she does, not her theory, but her practice, her ability to live a clean, sweet, Christian life and to carry these principles with her in the establishment of her own home.

We have been so kindly aided in the work by the gifts of clothing from the Woman's Auxiliary to the Board of Missions, and we are grateful for what has enabled us to keep the girls in neat dress and to insist on a regularity of changes. The hearts of the children are gladdened by the gifts of dolls and other toys and of books and games. Happy times are spent by the children in making new clothing for the dolls, and there are tea drinkings from the tiny cups which Santa Claus has brought, while the dolls sit in rows, solemnly looking on and occasionally being offered a bite or drink by the little mothers. The older girls much appreciate the towels and bed-linen, which enable them to keep their beds in spotless order. The need for materials for work as well as for clothing is great, because the girls must be kept busy. A stamping outfit with materials for marking, crocheted cotton and embroidery cottons are especially needed. The work boxes and bags have been a delight and comfort, enabling each girl to keep her sewing articles together.

With such help as we have had in our work, we feel that we can go on with patience and with all our might to greater success.

The scope of our work ought to be enlarged, and an infirmary under capable management added. Absence of knowledge of modern sciences, particularly of medicine and sanitation, causes much suffering and needless mortality in heathen lands. Superstition and witchcraft too often take the place of legitimate medicine. The greatest dangers of Africa are not lions or leopards and other four-footed beasts, but flies, mosquitoes

and sleeping sickness. The last stages of this dreaded disease are beyond description.

The training and uplift of heathen womanhood mean much where emancipation from her degraded position has been so long delayed. It is a divine instinct which is leading Christian women to give the gospel to all other women in the world, which exalts them into places of honor among their own people, and so it is: "We lose what on ourselves we spend, We have as treasure without end, Whatever, Lord, to thee we lend."

ONE WOMAN'S WORK IN AFRICA

The July *Review* from the Committee for Women's Work of the S. P. G. gives the following most interesting account of the recent experiences of an English woman missionary stationed at Bochefstroom in the Transvaal.

ONE day I went to Boshoek, one of our out-stations. Starting early in the morning by train, and then going on by ox-wagon, it was quite dark before our wagon reached a lonely little spot under the shadow of great hills. The hut where I was going to stay was in total darkness; a few stars peeped out from the blackness above the hills, and there was a sound as of running water from many streams. Sophie Tullie, a native woman, who is the leader of the women's meetings in that district, took me into her hut, and proceeded to get me some supper. The next morning we set out for another mission, and after rolling about in an ox-wagon up hill and down dale for an hour or two, we came to the catechist's house. As we came up, about sixty women filed slowly out of the kraal, and came up solemnly singing hymns. Each one came to shake hands with me, and what with the singing and having sixty pairs of eyes gazing at me, I had a sudden fit of embarrassment and very nearly wept! We had quite

a large meeting, for the women had come from many kraals. Several women became probationers of the Women's Help Society.

In the afternoon we returned to Sophie's hut, and had a meeting in the evening for Dutch Reformed people chiefly, who had asked to be allowed to come. After the meeting I was showing some pictures of Our Lord's Passion, and they asked if I would stop a moment while they sang one of the Passion hymns in Dutch. This they did with wonderful reverence, men and women together. Their voices floated out into the night air, there in the loneliness of the hills. One of the men came to me afterwards, and said, "Are you going away to-morrow, sister? May God save you on the way. Remember your brothers and sisters here."

They gave me quite a good collection for traveling expenses. A Dutch Reformed woman gave me a bottle of chutney, and one of our women a pot of fig jam.

Another new station I have visited

is Rovikraal, a pretty place in the hills, where we had a good meeting, after which an ancient Kaffir made a speech, saying that he was glad I had come, because now he knew that God is the Father of us all. When we went away, the women came with us over the hills, singing hymns, for nearly a quarter of a mile. One of the Wesleyan women made a speech and said that she was very glad that I did

not keep the Word of God to myself, but gave it out to others. Then came a long ride home in the usual ox-wagon. The aim at all these meetings is to make new probationers for the Women's Help Society, and to report afterwards to the priest about these members, who, having passed their time of probation, are ready to receive the cross and become full members.

THE ANNUAL MEETING OF THE SHANGHAI BRANCH

Reported by Mrs. Graves

THE twenty-second annual meeting of the Woman's Auxiliary of this diocese was held at Jessfield on May 27th. There was a celebration of the Holy Communion in St. John's Pro-Cathedral at half-past nine, the Bishop being celebrant and being assisted by the Rev. W. P. Roberts. More than 160 women were present, all being communicants.

After the service, the women assembled in St. Mary's Hall for the business meeting which opened at a quarter to eleven. The roll call showed an attendance of more than 300 delegates. Each of the twenty branches was represented, and each sent a report and an offering. Two additional branches were reported as having been organized during the year.

The total offering was \$875.98, one-half of which was appropriated to the United Offering, the other half to various purposes within the district.

A small offering was sent in by the Christian women of the Kashing Road Chapel, connected with St. Luke's Hospital, with a letter stating that the givers hoped to organize a branch society in the near future.

Mrs. Tseu, the head of the large government orphanage in Nanking, who has recently been baptized, came

as a visitor, and by invitation of Mrs. Graves spoke a few words to those present, telling them she hoped a branch would be organized in Nanking during the coming year.

The meeting closed at one. The women then sat down to a lunch provided for them by the foreign ladies of the mission.

At half-past two there was a service in the church, conducted by Dr. Pott. The Bishop gave a short address, and the Rev. Mr. Dzing, of St. Paul's Church, of the English Church Missionary Society, preached an earnest and helpful sermon.

After service the women assembled for tea on the lawn, and then separated and started for their homes. More than twenty, whose homes are distant, were entertained for the night, some at St. Mary's, some in the Orphanage, and some in the Jessfield Station School for Christian Women.

Each year the women show increased earnestness, zeal and practical ability. The cost of travel, especially in the case of those coming from distant stations, is often met by considerable sacrifice on the part of those who come, and so the large attendance is a test of their appreciation of this annual meeting of Christian women interested in the spread of the Kingdom of God.

THE AUXILIARY CONFERENCES

FOR many years it has been the custom to hold conferences of the officers of the Woman's Auxiliary at the Church Missions House on the third Thursday of each month, from September to April, inclusive. Recently these conferences have been preceded by a Celebration of the Holy Communion in the Missions House Chapel and they have closed with the usual noonday prayers. They are primarily intended for diocesan officers, but the sessions are not private, and interested members of the Auxiliary and other visitors are welcome. The Board room in which the meetings are held is not large, however, and if the officers only availed themselves of the opportunity, they would more than fill the room. The attendance, however, does not warrant any such fear. In the Diocese of New York and half a dozen neighboring dioceses alone, the diocesan officers number one hundred and ninety-four, while altogether in the Auxiliary there are over twelve hundred such officers, many of whom, from distant places, frequently visit New York. It would seem, therefore, that the attendance might naturally be much larger than it is.

It may be the officers have yet to find that the discussion of the possibilities before the Auxiliary and the methods by which those possibilities may be fulfilled have not yet been entered upon so seriously as to promise those tangible results that would call forth first the presence, then the careful thought and its expression, and finally the action of those who want to make their office in the Woman's Auxiliary a very real and telling service.

To bring these conferences afresh to the minds of the Auxiliary officers, and to suggest how they may be made of greater value in the new year, a

committee was appointed, whose report appeared in the May number. We again call attention to it, and remind all concerned in the matter that this year the first conference will be held in October instead of September, and add the following list of dates and subjects for the season.

October 21—Relationship of diocesan officers to the officers at the Church Missions House, and the adoption of a constructive policy for the year.

November 18—Shall we ask the Board to replace the Woman's Auxiliary by an auxiliary of both men and women?

December 16—How to bridge the gap between the Woman's Auxiliary and its Junior Department.

January 20—The relationship of the Woman's Auxiliary to the parish and its organizations, including the Sunday-school with its Lenten Offering.

February 17—The Woman's Auxiliary and the clergy—How they help and hinder.

March 16—Experience Meeting:

(a) Methods of work in missionary districts and distant dioceses.

(b) "Do's" and "Don'ts" from missionaries.

April—Quiet hour (date not fixed).

Correspondence upon any of these subjects is invited with Mrs. A. S. Phelps, Bound Brook, N. J., President of the New Jersey Branch, Chairman of the Committee, or with its Secretary, Miss Grace Lindley, Associate Secretary of the Woman's Auxiliary to the Board of Missions, at the Church Missions House, New York.

THE JUNIOR PAGE

NEXT YEAR'S STUDY

IT is no easy thing to decide what the Juniors shall study, or, that question decided, to find the right book or the right author to write the book. The ages of Juniors make it especially difficult, for the Junior Department runs from Baptism to twenty-one and up!

The women are to have this winter for review, taking one of the books printed in the last years. But there are many Junior branches which have kept up in their study, that will want a new book or books. So it is recommended that for branches which have not used all the last courses, one of these shall be used this winter: "The Honorable Little Miss Love," "Forward March in China," "Building the City," or one of the books prepared for the Sunday-school. (If your Juniors did not have, either in the Junior branch or Sunday-school, "How the Cross Goes Around the World," by all means take that this year.) For those who have used all these there are two books, one for older Juniors, another for younger ones.

"Modern Heroes of the Mission Field" is an old book written by Bishop Walsh. It has been reprinted in a cheaper edition and two of our own heroes put in. Some of the heroes are old friends—Carey, Livingstone, Hannington, Patteson—and there are others about whom most of us know less, but who are well worth knowing—Marsden, Johnson, Hunt and Gardiner. This book proved most successful in a class of young girls, and it is hoped that that class may be a prophecy of the pleasure which older Juniors will have in meeting these splendid heroes. It was proposed that the book should be used as well for little children, but, as it might prove too

difficult for them in its present form, the stories have been rewritten and adapted for their use. They will be published monthly, beginning in October, in the *Missionary Magazine* of the *Young Churchman*. Address the Editor, *Missionary Magazine*, 281 Fourth Avenue, New York.

Those who feel that even with this help grown-up heroes who lived some years ago will not be as appealing as present affairs, may use a new and charming book brought out by the Central Board of United Study. "Around the World with Jack and Janet" is the story of a missionary journey to Egypt, India, Burma, China, Korea, Japan and Honolulu. In many of the places visited we have no work, but leaders might omit some of these and put in more about our own work, and perhaps something could be added about the Church of England in Egypt and India. In any case the trip should create an interest in missions in general, while the delightful helps for leaders will have an eager welcome.

With these two books, "Modern Heroes of the Mission Field," for children over fourteen, "Around the World with Jack and Janet," for those under that age, with the lessons in the *Missionary Magazine*, and, for those who have not yet had them, the books of the last few years, we are beginning what we may surely hope will be our best year in mission study.

The leader of a parish branch of Washington Juniors, writes, in asking for two Junior pins: "These pins are to go to two girls as prizes for perfect attendance during the past year. Two others of the Junior girls also won prizes, one for the fourth time, the other for the second."

A LIST OF LEAFLETS

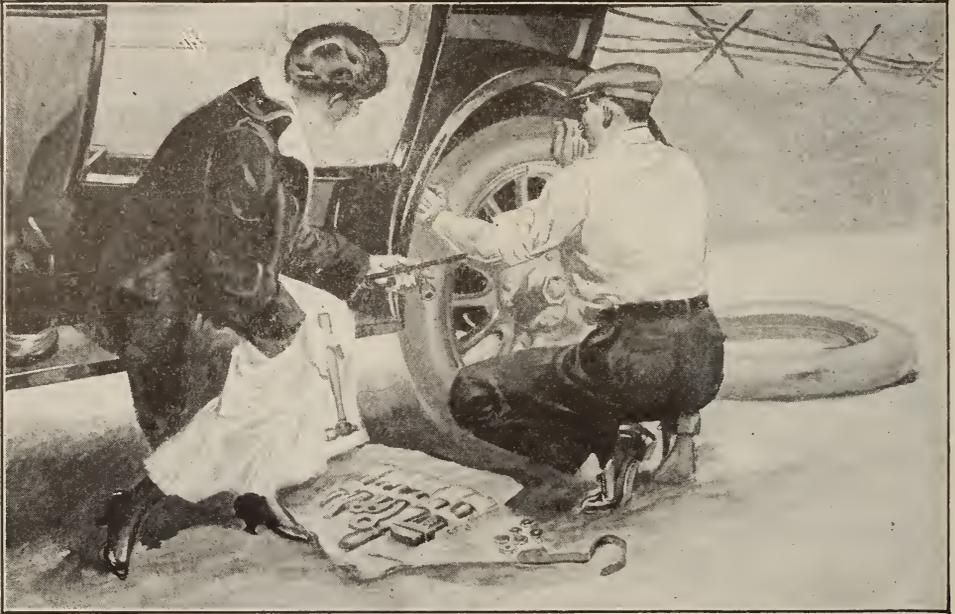
Leaflets noted herein may be had from the Literature Department, 281 Fourth Avenue. Order by department and number. Asterisks mark recent publications. For the quarterly leaflets of the Church Prayer League, address Holy Cross House, West Park, Ulster Co., N. Y.

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| Devotional | | Negroes | |
| 50 | Prayers for Missions. | 700 | The Church Among the Negroes. |
| 51. | A Litany for Missions. | The Philippines | |
| 52 | Mid-Day Intercessions for Missions. | 407 | The Cross, The Flag and The Church. |
| 54 | Mid-Day Prayer Card. | United States | |
| 55 | A Form of Intercession for the Present Need. | M. 4 | A Year in South Dakota. |
| Alaska | | M. 5 | A Year in New Mexico. |
| 805 | The Borderland of the Pole. | The Forward Movement | |
| Brazil | | 1107-1123 | A complete set of Forward Movement leaflets will be sent on application. |
| 1402 | Our Farthest South. | Educational Department | |
| Canal Zone | | Information: 5c. each; 25, \$1.20; 50, \$2.25; 100, \$4.00. | |
| M. 1 | The Canal Zone. | 3055 | Catalogue of Publications. |
| China | | 3071 | The Library of the Church Missions House. |
| 200 | The Chung Hua Sheng Kung Hui. (Holy Catholic Church in China.) | The Sunday-school | |
| 201 | "Since the Revolution—Ladies First!" | 1 | Ten Missionary Stories that Every Young Churchman Should Know. 10c. |
| 202 | Investments in China. | 2 | A Litany for Children. |
| 204 | For the Girls of China. | 5. | Two Experiments with the Lenten Offering. |
| 205 | We Have It! (St. Mary's Hall.) | 6 | A Message to Sunday-schools. |
| 206 | Pledge Card for New China Fund. | Miscellaneous | |
| 247 | Practical Ideals in Medical Missions. | The Missionary Story of the General Convention. | |
| Cuba, Porto Rico and Haiti | | 900 | The Church's Mission at Home and Abroad. Bishop Lloyd. |
| 500 | In the Greater Antilles. | 912 | Four Definitions. |
| Honolulu | | 913 | Concerning "Specials." |
| 1007 | The Cross Roads of the Pacific. | 914 | *The Board of Missions and Special Gifts. |
| Indians | | 941 | How Can I Give to a Particular Object and Yet Give to the Apportionment? |
| 600 | The First Americans. | 944 | Women in the Mission Field. |
| Japan | | 946 | How to Volunteer. |
| 324 | The Nippon Sei Ko Kwal. (Holy Catholic Church in Japan.) | 956 | The Why and How of the Missionary Budget. |
| 325 | The Christian College and Moral Leadership. (St. Paul's College, Tokyo.) | 969 | The Church and the World. |
| 326 | How to Win Japan and Where to Begin. "Help Wanted" (St. Margaret's School, Tokyo.) | 973 | In the Nation. |
| Liberia | | 979 | The Lands Beyond. |
| 100 | Our Foothold in Africa. A Sojourner in Liberia. | 980 | The Wide World. |
| Mexico | | 983 | *One Day's Income. |
| M. 3 | A Year in Mexico. | 986 | *How Three Parishes Did It. (Emergency Fund.) |
| | | 1105 | How Shall I Vote? |
| | | 1301 | Why Believe in Foreign Missions? |

THE WOMAN'S AUXILIARY

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|------------------------|--|------------------------------|--|
| W.A. 1. | A Message from the Triennial. | An Emergency Letter. | |
| W.A. 2. | To Treasurers. | THE JUNIOR DEPARTMENT | |
| W.A. 4. | Collects for Daily Use. | W.A. 200. | The Junior Collect. |
| W.A. 5. | For Spring and Summer. | W.A. 201. | What the Junior Department Is. |
| W.A. 8. | A Message to a Weak Branch. | W.A. 202. | One Army—Two Departments. |
| W.A. 10. | Prehistoric Days. | W.A. 203. | Membership Card, 1c. each. |
| W.A. 13. | How Can I Help? | W.A. 205. | Section II. How the J. D. Helps. |
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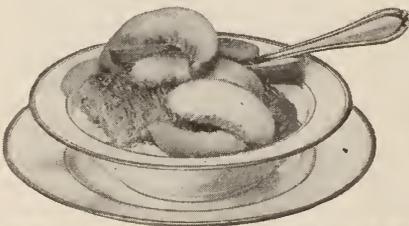
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