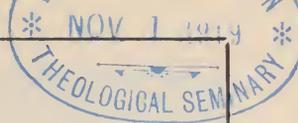




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THE Spirit of Missions

Vol. LXXXIV OCTOBER, 1919 No. 10

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CONFERENCE OF WORKERS AMONG ITALIANS, NEW YORK, SEPTEMBER 9-11, 1919

*The Reverend Thomas Burgess, Christian Americanization Secretary of the Board of Missions, is seated in the center of the first row
(See page 661)*

The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

October, 1919

No. 10

THE PROGRESS OF THE KINGDOM

MR. LEWIS B. FRANKLIN will be as well known to all the readers of the SPIRIT OF MISSIONS as he is now to some before the Nation-Wide Campaign is completed. Meantime these will be interested to know that when war was declared Mr. Franklin was vice-president of the Guaranty Trust Company. Resigning his position he went to Washington to serve the Government as one of the dollar men. He was associated with the Secretary of the Treasury, and as Director of War Loan Organization was intrusted with the duty of floating the loans of the Government.

After the Victory Loan was an accomplished fact he heard of the Church's need for helpers in this undertaking and he asked that he might be informed as to the purpose and method of the Nation-Wide Campaign with a view to offering his assistance. Having satisfied himself that the campaign was desirable and the methods were right and practical, he volunteered and will be chiefly responsible for the every-member canvass with which the campaign will close in Advent.

The whole Church will be grateful that one so eminently fit both personally and technically has been moved to assume this burden, and help in the task whose successful issue is the immediate and personal responsibility of all who are baptized and who confess their obligation to serve their fellows through the American Church.

It will be interesting to all to hear that the Nation-Wide Campaign goes forward with increasing vigor. A meeting of the national committee in New York on the tenth of September was largely attended. Its personnel demonstrated the kind of people the Church has the good fortune to have for her workers. Every part of the country reported things well in hand. The General Convention will have a report submitted for its consideration and action which will be worthy of the Church.

WHILE the readers of the SPIRIT OF MISSIONS are felicitating themselves that at last the Church has set herself to meet the situation worthily and with vigor, it is most desirable that everyone should make it his business to see that the interest in and zeal for the Nation-Wide Campaign should not push aside the obligation resting upon the Church for the current year.

The Progress of the Kingdom

The Nation-Wide Campaign will not provide for the appropriations of the year 1919. These must be taken care of as heretofore and the Board will be sorely embarrassed unless every parish is scrupulously careful to provide its quota as indicated in the statement sent to the dioceses and parishes at the beginning of the year.

The Treasurer will keep the parishes informed with regard to this. You can help mightily if you will make it your duty to see that this important matter has immediate and careful attention in your parish.

SOME time ago notice was published that the Reverend Mr. Burgess had been added to the staff of the department of domestic missions with the special duty of learning how the Church can best help the nation in ministering to those who come from overseas to cast in their lot with us. The report of a most interesting conference published elsewhere in this issue will leave pleasant impression of the usefulness and thoroughness with which that work has been begun. It will also indicate to the thoughtful not only the interesting opportunity such work offers to the Church, but the very real value that will follow to Church and nation as a result of the work's worthy performance.

This conclusion suggests the beneficent result that may be expected from the Nation-Wide Campaign. The work among Americans who inherited other traditions than ours is only one of the delightful tasks which wait for the Church once her unwitting penuriousness has been eliminated. By God's grace this will be accomplished through the Nation-Wide Campaign, and the Church will be able to lift up her head and rejoice that the day of her humiliation has passed.

WHAT has been said of the value of helping Americans who were born overseas to realize the ideals which drew them here is equally true of the help the Church has an opportunity to render to the nations which have just been born, in their efforts to reduce to practice the principles which underlie their new growth.

The story by Mr. Welbourn in this issue telling us about the work intrusted to him is an interesting suggestion of what the Church may do once she is aroused. The One Who rules the nations seems to have laid upon Japan the obligation to interpret western civilization to the East. Today she has, and in all probability will keep, the predominance of influence in developing the Orient. Her disposition is evidently to perform her task with fidelity and in accordance with the highest aspirations of the nations. There is equally no doubt that the line of least resistance is the sordidness and cupidity which involved Europe in ruin and which are just as alert today as they were in the days when unhindered they controlled the destiny of the nations. For the East as for us the only protection, as men speak, from a recurrence of the horror which even yet appalls mankind, is a right public opinion which will compel the people to intrust their destinies only to men whose will is to serve and not to exploit their fellows. Even in our own land, whose traditions run with Christian ideals, it will require the most vigilant and concerted diligence of all decent people to accomplish this. How much greater need for help then have those who know and are striving to attain the physical benefits which the Revelation brings, but who are not in possession of the spiritual verities which alone can save those benefits from being an added curse to humanity.

The Progress of the Kingdom

Americans have discovered that the creation of a right public sentiment must begin in their institutions of learning, as they have seen that the savagery which has produced the present chaos is the direct result of a wrong public opinion developed by assiduous training of youth in a false philosophy. To meet this requirement special emphasis is being laid in the Nation-Wide Campaign on the Church's duty to make proper provision for helping the young men and women in our schools and colleges to know and understand the significance of human life as revealed to men by the Incarnate One. We have been taught by the agony that education which is not illuminated by the Spirit of Him Who showed men the wonderful power of the gifts God gave them is a curse and not a benefit to the people.

The Church will bring within reach of America's youth, to the limit of her ability, the means of knowing Him who has made them able to grow. Yet if this is our bounden duty as good Americans, it immediately follows that we cannot stop with American youth. Since the world has been shown to be a neighborhood, nobody can longer live in the fool's paradise where men thought all was well because they themselves were comfortable. If we had the ability to substitute the spirit of service for the spirit of self-seeking in every young American, there would still be cause for anxiety if among the great nations of the East the spirit of cupidity remained the controlling influence of governments. Nor is there any means known of men by which this menace to human progress can be eliminated except that which is provided in the Revelation of the Son of God when He showed men and taught them the law of human life.

The Church's calling involves nothing less than to teach all whom He has redeemed what that truth is on which civilization must rest and to interpret for the nations its meaning. She cannot without grievous loss to the nations fail in her commission. She must for her own life's sake, not labor to control the mental development of the peoples, but rather to help them understand the purpose God has in rousing them from sleep and bidding them enter upon and enjoy to its full the abundant life which the Christ has bestowed upon them. In the schools and colleges in all lands is to be found the Church's opportunity to help the nations understand the value of mental development by showing to the young the real use of the gifts which education puts at men's disposal.

WHEN this is read the mind of every one will be fixed on the General Convention about to meet in Detroit. This Convention will probably be a turning point in the history of the American Church. Never before was the call to service so nearly a challenge to prove her integrity of purpose, since never before was the appeal for help so pathetic and universal. Even if our thoughts were shut in to the welfare of our own land this would be true. Taught as we have been by experience which can never be forgotten that the need of the most remote is the obligation of all the rest, the situation would appall those who think, if these did not know that the Christ is the answer to all human problems and the healer of all distresses.

The heart of all of us will be set on seeing the General Convention give itself with reverence to the consideration of the situation; so as to determine what the Church should do in this exigency. Let us hope that the result will be such explicit programme and recommendations sent out to the Church as will enable the whole body of the people to unite with a will to render such service to the nation and to the nations as will make for their blessing while it proves her own fidelity.

The Progress of the Kingdom

While it may be hoped that the Convention will allow such things as can wait for later consideration, and that it may deem it wise to leave for the Lambeth Conference questions which a single branch of the Church may hardly pass upon until the Anglican Communion has spoken, there are matters of administration which must of necessity receive the attention due to their importance and which the welfare of the Church's work demands.

Among these first perhaps will be the report of the Board of Missions, laying before the Convention the results of the survey made possible by the co-operation of the other Boards and the various dioceses. That survey will lay bare the conditions in the Church and show what must be done to enable the Church to act with vigor. Much time will be needed to enable the Convention to act intelligently on this report; and such action is essential if recommendations are to be made to the dioceses whose reasonableness and value will bespeak the hearty support of all concerned.

Of equal importance, though from a different point of view, is the new canon proposed for the better administration of the general work of the Church. Hitherto the Church has gone on doing her work with the ease and comfortableness of one who has no concern except to be faithful to his own task. Suddenly she finds herself confronted by problems which lie outside of her own household affairs. She must bestir herself to meet these lest she find herself derelict. Her comfortable past needed only the goodwill and mutual understanding of all to enable her to do what she would. Now the utmost effort of all working together will be required. To save waste, if not to escape embarrassment, the time has come when the Church can no longer afford to allow her work to be done by those who will, in a way that seems to them good; but instead should choose those who are to carry out a policy determined on by the General Convention and give to these the Church's authority for doing what in her wisdom seems good. Such action will eliminate any feeling that those doing the work are acting on their own responsibility and will insure the work being done systematically and after due consideration of all its factors. Thus will be secured the co-operation of all concerned in a way impossible in the past. Nor is it necessary to add that these things are most urgently needful now since the work is very great. All must unite to do it, and it must be done with wisdom and forethought impossible unless all the departments of the work are considered in their relation to each other.

Perhaps the most solemn duty of the Convention will be the choice of the bishops referred to elsewhere. There has never been a time when the significance of the bishop's office was so clear in the American Church as today. We have lived so pleasantly and happily that we have hardly realized how much of the Church's growth and health were due to the vision and courage and devotion of the bishops. This is very clear today and as we look into the future we know how much will depend on the ability of the bishops to help the rest realize what are the real values and to be steady in their fidelity. Under such circumstances these men are to be chosen and sent, and their election nearly concerns everyone of us, as all but one will be sent to administer dioceses in the American Church whose development is closely involved in the development of a true national life. The other will be the chief pastor of the Church in Liberia, that little republic whose history is so fascinating and whose destiny seems to have been wrapped up in the bundle of the life of her strong sister in the West. The prayers of the Church will be made for the bishops' guidance in all these; they should be made especially for the last that one may be sent who will have courage and wisdom to help Liberia express herself.



THE SANCTUARY OF MISSIONS

THANKSGIVINGS

WE thank Thee—
For the life and work of Bishops Brooke, Ferguson and Funsten, who, having finished their course in faith, do now rest from their labors. (Pages 653, 641, 649.)

For the growth of interest in and intelligent care for the needs of foreign-speaking peoples in our midst, and especially for the results of the recent conference held in their behalf. (Page 661.)

For the progress made along Christian lines in the great work of the education of China. (Page 667.)

For Saint Paul's School, Lawrenceville, Va., and its work of education and Christianization. (Page 677.)



INTERCESSIONS

WE pray Thee—
To pour out Thy spirit upon all members of General Convention, that they may both "perceive and know what things they ought to do and also may have grace and power faithfully to fulfil the same."

That fit men may be found to be given leadership in the missionary districts of Liberia, the Philippine Islands, Idaho, Oklahoma and Utah. (Pages 641, 645, 649, 653, 657.)

That the material loss at Valle Crucis may be regained and that the places of those who have gone may be filled by worthy successors. (Page 673.)

To bless the members of the Woman's Auxiliary as they present their United Offering and to guide them as they plan for the future. (Page 692.)

PRAYERS

OLORD, who delightest to effect by grace what the weakness of our nature cannot attain; illumine the stewards of Thy mysteries with Thine indwelling purity; that in the work of the ministry their word may go forth as fire to consume the evil, to melt the stony-hearted, to purify the unclean, to enlighten the ignorant and to quicken the dead; that many by their ministrations may be built up in our most holy Faith and perfected in the energies of a loving obedience; that so the thanksgivings of many may abound for them in the day of reward; through our Lord and Saviour Jesus Christ. Amen.



For the Nation-Wide Campaign

ALMIGHTY and Everlasting God, who hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world, we humbly beseech Thee to prosper this undertaking of Thy people for the good of Thy Church and for the advancement of Thy Kingdom. Strengthen us, we beseech Thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us Thy manifold gifts of grace. Enlarge our faith, enlighten our understanding, and fill us with a hearty desire to do Thy Will. Especially we beseech Thee to give wisdom to those who are called to lead us, and to all Thy people a ready will to work together with love and zeal. And grant that all that we do may be so ordered by Thy governance that Thy blessing may rest upon our endeavors, to the glory of Thy Holy Name, through Jesus Christ, our Lord. Amen.

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ONE of the most important matters which will come before General Convention in Detroit this month will be the election of five missionary bishops for Liberia, the Philippine Islands, Idaho, Oklahoma and Utah. The following sketches give a very brief history of the work in these particular fields. The prayers of the Church are asked that the right men may be found for leadership in these portions of the Church, that those already at work may be blessed and that new workers, both clerical and lay, and the funds necessary for carrying on present work and accepting new opportunities, may be forthcoming.

The problems in Liberia are very real ones and if the Church is to hold the ground already gained she must proceed with consecration to Her task. The problems in the Philippine Islands are many of them new, owing to the withdrawal of the American troops and the possible establishment of an autonomous government. The new bishop of the Philippine Islands will need the prayers of the Church that he may accept the new opportunities for the advancement of the Kingdom of God. Idaho, Oklahoma and Utah have each some problems peculiar to themselves. Very often in the domestic missionary districts the one great opportunity is that of introducing the Church to those who are unacquainted with Her ways. The well established sections of the Church should do all in their power to help the domestic missionary bishops in their work.

Each of the five districts presents a glorious opportunity to spread the knowledge of the Gospel.

ALMIGHTY God, who, by Thy Son Jesus Christ, didst give commandment to the holy Apostles, that they should go into all the world, and preach the Gospel to every creature; Grant to us whom Thou hast called into Thy Church a ready will to obey Thy word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the heathen that have not known Thee, and on the multitudes in our own land that are scattered abroad as sheep having no shepherd. O heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thy harvest. Fit and prepare them by Thy grace for the work of their ministry; give them the spirit of power, and of love, and of a sound mind; strengthen them to endure hardness; and grant that both by their life and doctrine they may show forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen.

LIBERIA

By Kathleen Hore

A SPECIAL interest attaches to Liberia both from its history and as the scene of our first foreign missionary work. In the early years of the last century, when slavery was the all-absorbing question in our country, one of the problems of the abolitionists was the ultimate disposal of the Negro when freed. One solution which commended itself to many was the founding of a free state in Africa, his native home, in which the black man might govern himself. Accordingly in 1816 the American Colonization Society secured a tract of land on the West Coast and sent out some shiploads of freedmen to populate it. The theory was a beautiful one, but the conditions which confronted the little colony were difficult in the extreme. Untrained in self-reliance, between the sea on one hand and the savage tribes of the interior on the other, and largely left to their own resources, the people were at first hard pressed for existence. It speaks well for them that after twenty-five years the colony proclaimed its independence as the Republic of Liberia and took a place—though modest—among the nations.

Liberia occupies a strip of coast some three hundred miles in length between the British colony of Sierra Leone and the Ivory Coast. It runs back from a hundred to two hundred miles into the interior, having an approximate area of 41,000 square miles. The climate of course is tropical and has had a bad name in the past as being unhealthy for white people. Our white missionaries at Cape Mount, however, have proved that with proper precautions the risk to life is not greater than in any country similarly situated. The soil is fertile and is capable under proper direction of producing all the necessities of life.

When the Church in 1820 established a Missionary Society, the little band of transplanted freedmen in Africa seemed the most natural object of its first efforts. For one reason or another the first attempts at sending men failed, but on Christmas Day, 1836, the Reverend Thomas Savage, M.D., our first foreign missionary, arrived at Cape Palmas. He was the precursor of many devoted men and women, not a few of whom gave their lives for the cause. In 1851 the Reverend John Payne was consecrated as Liberia's first missionary bishop. After thirty-two years of arduous service he retired and was succeeded by Bishop Auer, who only lived two months after he reached his post. Then came Bishop Penick, who resigned after seven years. In 1885 Bishop Ferguson, a Liberian, son of one of the first colonists, was consecrated.

Bishop Ferguson's episcopate opened a new era for Liberia. It was noteworthy for two things, the establishment of a system of parochial schools and the creation of a native ministry. These two factors have been largely instrumental in the upbuilding of the State as well as the Church in Liberia. Our first missionary found one school with seven pupils. When Bishop Ferguson died on August 2, 1916, there were twenty churches and chapels, forty-seven day and boarding schools with nearly fifteen hundred pupils and thirty-eight Sunday-schools with an attendance of over two thousand. The communicants numbered about 2,500; there were twenty-six clergymen and eighty-five lay helpers. Despite the fact that the district was without a resident bishop, the contributions for the fiscal year 1917-18 amounted to between five and six thousand dollars.

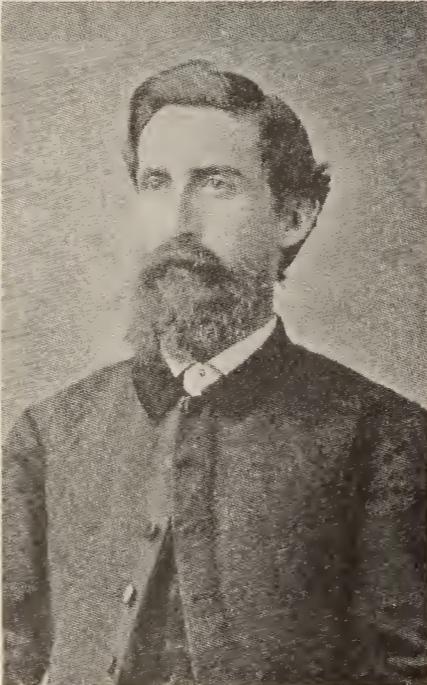
THE BISHOPS OF LIBERIA



JOHN PAYNE, D.D., 1851-1869



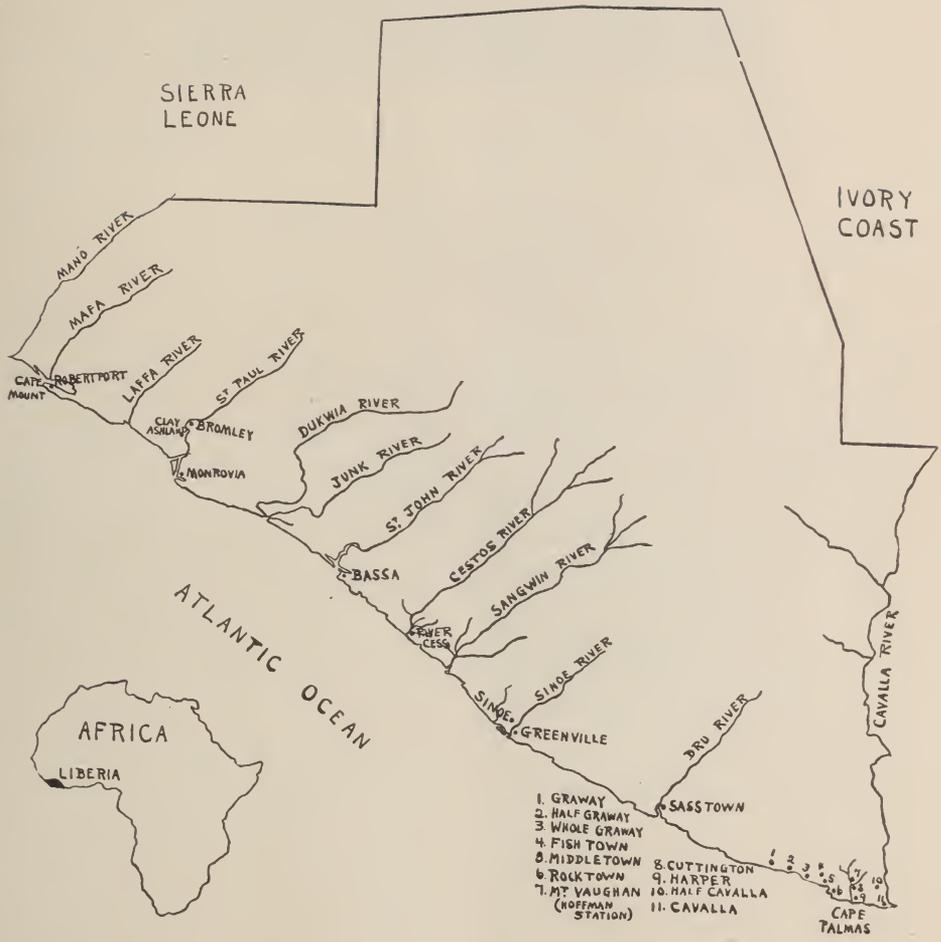
JOHN GOTTLIEB AUER, D.D., 1873-1874



CHARLES CLIFTON PENICK, D.D., 1877-1883



SAMUEL DAVID FERGUSON, D.D., 1885-1916



Liberia

Cape Mount, the only station at which we have had white missionaries, is in some respects the most important. It abuts on the country of the Vey tribe, a race of natives with fine characteristics. At this station the Reverend Nathan Matthews founded Saint John's School for boys. During his seventeen years of residence here many boys of this tribe took back to their homes the training they had received from him. At the House of Bethany Miss Ridgely and Miss Seaman did and are still doing the same service for native girls, while Miss Conway at Saint Timothy's Hospital ministers to the bodily ills of all the countryside. Last spring the Reverend W. H. Ramsaur and Miss Agnes O. Willing went out under appointment by the Board to reinforce the work of this mission. Already Mr. Ramsaur is sending back enthusiastic accounts of his first days in the Liberian Mission and the many and great opportunities for work.

Most of the clergy in the district have received their training in the divinity school at Cuttington. On his recent visitation the president of the Board of Missions, the bishop-in-charge of Liberia, ordained three of the graduates to the diaconate and he found that they had been carefully and conscientiously taught. At Cape Palmas is the Brierly Memorial Orphan Asylum and Girls' School, at Clay Ashland the Crummell Memorial School for Girls, and at Bromley, close by, the Julia C. Emery Hall, a school for girls. It is impossible within the limits of this article to give a full list of the Church's institutions in Liberia. Enough has been said to indicate their scope. The report of the commission to Liberia appeared in *THE SPIRIT OF MISSIONS*, June, 1918.

In all there are now about 12,000 Liberians, who are descendants of the settlers from the United States. Archdeacon Schofield, a member of the commission, says: "The Church has

educated easily two-thirds of the men of Liberia—presidents, chief justices, senators, lawyers, missionaries—and trained the women who are their wives. . . . Education of the young in Liberia since the great war began has been left, practically all of it, to the various mission schools. The Church is much loved because She has trained and is now training a large majority of the children of the civilized communities and has gathered in many out of the tribes."

Near the coast and in the hinterland are over a million natives, most of them untouched by Christianity. Mohammedanism is pressing down upon them from the north. In the words of the Reverend F. S. Clark, "The African takes kindly to Mohammedanism. It interferes so little with his old customs and habits and is so comfortable." It is among these people that the Church must work if the future well-being of the Republic is to be assured. Something has been done already. Many of our Liberian clergy are from the Kru, Grebo, Vey and other tribes, and the boarding schools for native boys and girls are doing good work. The commission found many men and women scattered through the villages of the interior whose lives testified to the influence of these schools. But much more needs to be done. Forty thousand civilized people are not enough among two millions to maintain Christian institutions. Unless we can strengthen the hands of the Church in Liberia there is a very real danger that the hosts of Islam will dominate the native tribes, who far outnumber the Liberians, and the Crescent supersede the Cross. The Church has no followers more faithful and whole-hearted than Her Liberian people, but they will need wise and strong leadership if they are to be successful in stemming the tide of Mohammedanism which is pressing upon them, and in establishing civilization throughout their land.



CATHEDRAL OF SAINT MARY AND SAINT JOHN, MANILA

THE PHILIPPINE ISLANDS

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

THE battle of Manila Bay opened a new field of usefulness to the Christian forces of America. Spain's political control of the Philippines and the ecclesiastical dominance of the Roman Church had kept American Christian workers at a distance. With the Army of Occupation in 1898 went a number of American chaplains. Their official duties were confined to the troops, but other claims were soon made upon their ministrations, by Filipinos as well as by foreign residents. It was not long before a beginning was made in the holding of services in improvised quarters. Foremost among these army clergymen were Chaplains Pierce and Swift. Through the energy and foresight of the former the first piece of property in Manila was secured for the Church's use. When the American flag was raised over the Islands the presiding bishop assumed jurisdiction and appointed Bishop Graves, of Shanghai, to act for him. Bishop Graves made a visitation in 1899, conferred with the chaplains and the men whom the Brotherhood of Saint Andrew had sent out for work among the soldiers and did such other episcopal work as the situation required.

In 1901 the General Convention created a missionary district of the Philippine Islands and elected the Reverend Charles H. Brent as bishop. During Bishop Brent's sixteen years in the Islands he endeared himself to the people everywhere. The Church's work was extended from Manila to the mountain province on the north and to Mindanao and the Sulu group on the south. Hospital work was established in Manila and in Zamboanga. Plans were made for bringing some of the students of the Philippine University into touch with the Church. An orphanage was opened for the protection of Filipina girls. A Chinese mission was opened in Manila and has developed into a vigorous congregation. Among the Moros a simple settlement work was begun for the girls and a farm school for the boys. The Cathedral Church of Saint Mary and Saint John, the largest and most imposing church building we have in the entire Orient, was erected. Wherever the Church's work has been established in the Islands it bears the impress of Bishop Brent's strong and sympathetic personality. The Columbia Club, one of the striking products of Bishop Brent's keen sense of sym-

The Philippine Islands

pathy with young men living under trying conditions, was started with a home in the Cathedral Parish House and has continued its good work.

Although under Bishop Brent's leadership the Church has reached out in many directions much, as he would be the first to admit, still remains to be done. Where in the wide field of the Church's endeavor is there a missionary district presenting such a variety of perplexities? Given three thousand islands and a few more, scattered through twelve degrees of latitude and varying in size from Luzon and Mindanao, each of which is about as large as Pennsylvania, to rocky specks in the tropical seas; ten millions of people, some of them among the most primitive savages to be found in the world today, while others bear many of the graces of civilization and culture; literally scores of languages and dialects; a wide variety of social customs; and it is evident that the Philippine Islands as a mission field present elements to puzzle the keenest mind and baffle the most devoted endeavor. There is no such thing as a Philippine people in the sense of there being any unity of speech or custom or interest. In Manila one can find as beautiful and attractive homes as anywhere in the world. Within a hundred miles he will find conditions of savagery and a little farther on he will find people whose only houses are near the treetops, a striking commentary upon the degree of social life and confidence developed among them.

Whatever may have been or are the shortcomings of the Roman Church in the Philippine Islands, the fact remains that had it not been for the work of the early missionaries who accompanied the Spanish expeditions in the sixteenth century, re-enforced by the work of those who followed after, the Philippine Islands would in all probability have become a Mohammedan stronghold. Even before Magellan discovered the archipelago the



FREDERICK R. GRAVES, D.D.,
BISHOP OF SHANGHAI

In charge of the Philippine Islands, 1899-1901, and 1918 to the present time

Mohammedan influence was filtering in through Java and Sumatra. It is largely because of the work of the Roman Church that the oncoming Mohammedan tide was held back and confined to a limited area in the extreme South. All through the Islands can still be found massive churches, many of them crude enough, whose time-stained walls speak of a devotion of a past age. Not only in Manila and other cities in the Island of Luzon are these churches to be seen but in Cebu, Dumaguete, Iloilo, Zamboanga, and even Jolo, as well as in most of the smaller towns of the Visayan and southern islands.

The Roman Church claims the allegiance of at least nine-tenths of the entire population. This is a rather generous estimate. One finds throughout the islands, but especially in the

The Philippine Islands



CHARLES HENRY BRENT, D.D.,
BISHOP OF WESTERN NEW YORK
Bishop of the Philippine Islands, 1901-1918

larger cities, many people who, whatever their family traditions may be now, yield no allegiance to the Roman Church. Among the well-to-do materialism and indifference are widely found. Masonry is claiming many others. Many of the people described in official documents as "civilized and Christianized" are religiously adrift.

The larger Protestant communions began work in the Islands in the early days of the American occupation. Through the Evangelical Union they have divided the archipelago into spheres of influence in order that they may not infringe upon and duplicate each other's work. Some of them, especially the Presbyterians and Methodists, have been notably successful in building up congregations of Filipino people as distinguished from the primitive non-Christian tribes like the Igorots and the Moros. My observation indicated that they indulged in little

anti-Roman propaganda. It is not necessary for them to do so. Nearly everywhere they find some following of people eager to hear Christian truth presented in what is generally described as an evangelical form.

During the two-score years of American occupation the Philippines have been absolutely transformed. Cholera and smallpox, once recurrent epidemics, are almost unknown. American sanitary engineers have cleaned up the islands in marvelous fashion. The old rough trails that made travel painful and hazardous and so kept the people apart have been replaced by over seven thousand miles of modern roadway that bind the people together. The old era of ignorance has come to an end through the work of thousands of American school teachers. The Islands now have a system of public instruction ranging from crude primary schools in the interior to the really admirable School of Arts and Trades and the beginning at least of a promising university, both in the city of Manila. American law, vigorously enforced in the earlier days by American soldiers, now by the native constabulary, has put an end to head-hunting in the mountains and to the murderous forays of the Moros in the south. But the Government cannot do all that the life of the Philippines needs for its full and free development. That can only come through the co-operation of the Christian forces. Our American Church has made no small contribution, though its work has been confined so far as the native peoples are concerned almost entirely to the pagan tribes. Whether the Church can strike its roots into Filipino life remains to be seen. Unless it does that it would seem, in view of the present tendency to place administrative and political control almost exclusively in the hands of Filipinos, that we may miss our opportunity of molding the Philippines of the future.



SAINT MICHAEL'S CATHEDRAL, BOISE

IDAHO

By Julia C. Emery

IDAHO is an Indian name and means "Gem of the Mountains".

The area comprising the present state was a part of the Oregon country acquired in 1792-1819. The Coeur d'Alene Mission was established in 1842. The first permanent settlements were made when gold was discovered on Oro Fino Creek, in 1860.

Idaho was at first a part of Oregon territory, then of Washington territory, but was organized as an independent territory in 1863. It then included Montana and a part of Wyoming. Its present lines were established in 1868, and it was made a state (the forty-third in the Union) in 1890. It has an area of 84,800 square miles, nearly twice that of Pennsylvania, and a population of 325,594, or about one twenty-third part as large.

The country is a vast plateau, with mountain ranges and valleys and

broad prairies, large rivers and fine forests. Lumber, wheat, hay, fruit, live stock are all furnished abundantly, but mining is the chief industry.

The climate is invigorating and healthful, intensity of heat and cold being modified by the dry, rare atmosphere.

The Church recognized Her responsibility to Idaho as soon as the territory was organized. In 1863 the region east of the Bitter Root Mountains and the Rockies—Idaho East—was given into the care of Bishop J. C. Talbot, of the North West, and that west of the mountains—Idaho West—to Bishop Scott of Oregon and Washington. In the next year, however, four years before the government established the present limits, the Church restricted the name of Idaho to the western part only, the eastern being Montana and Wyoming.

Idaho



THE REVEREND ST. MICHAEL FACKLER

In 1864 Bishop Scott made his first and only visit. He was accompanied by one of his Oregon clergymen, the Reverend St. Michael Fackler, who was our first missionary in the territory and built the first church there, Saint Michael's, Boise. This was the center of a work which reached out to Idaho City, Centreville, Pioneer City and Plainville, a region that numbered from seven to ten thousand people, and with a Baptist church at Idaho City, the only Protestant place of worship. Otherwise, but for such Roman Catholic work as was done, there was no Sunday, no religious service; "profanity, intemperance and dissipation in every form" made "the moral and religious condition of the people," said Bishop Scott, "indeed appalling."

In 1867 Idaho was separated from Oregon and Washington and united to Montana and Utah, and for thirteen years, Bishop Tuttle was bishop of those three empire territories. Then Bishop Brewer took Montana, and for six years longer Bishop Tuttle continued Bishop of Idaho and Utah, and then went to Missouri.

The boundaries of the district were again changed, and in 1887 Bishop Ethelbert Talbot came to it as Bishop of Wyoming and Idaho.

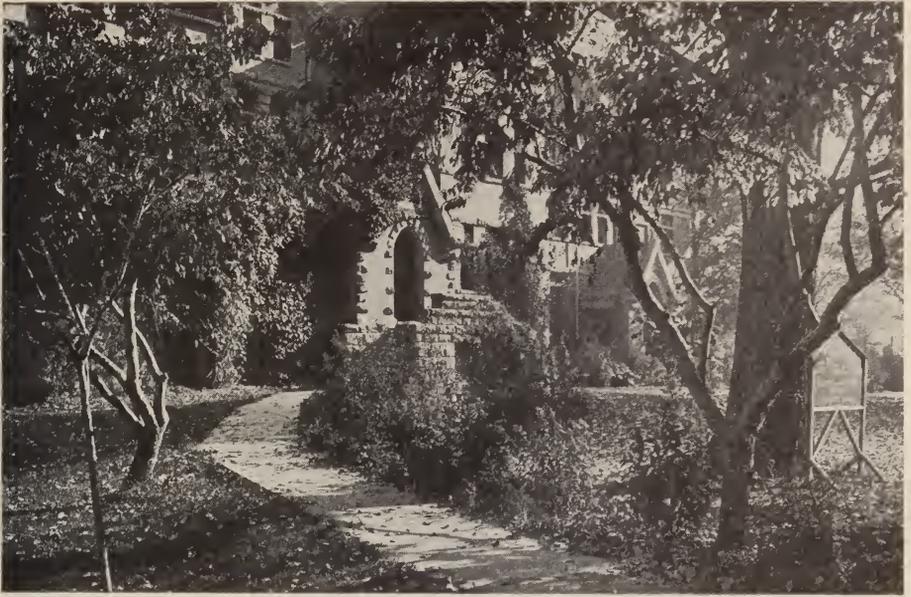
In Idaho he found four clergymen at work, two of them in self-supporting fields—Boise and Hailey. There were four church buildings in these two places, Emmett and Lewiston, and in Boise a rectory. There were less than three hundred communicants. Bishop Tuttle had made his home in Salt Lake City, and it was natural that his work should center there.

Bishop Talbot, too, lived outside of Idaho, in Laramie, Wyoming, eight hundred miles east of Boise; but in 1892 he established in that city Saint Margaret's School for Girls. In 1895 Wyoming and Idaho were made two separate districts, but Bishop Talbot remained in charge of both till 1897, when he was elected to Central Pennsylvania, and continued his care till the General Convention of 1898 made a new redistribution of territory, dividing Idaho and Wyoming and erecting Southern Idaho and Western Wyoming into the new missionary district of Boise. To this district the Reverend James B. Funsten was consecrated in 1899.

Bishop Funsten found a field seven hundred by four hundred miles, nine clergymen, forty-four church build-



*Joseph Cruikshank Talbot, D.D.
Bishop of the Northwest, 1860-1865*



SAINT MARGARET'S SCHOOL, BOISE

ings, fifty-seven organized parishes and missions and 1,825 communicants; well established work among the Shoshones and Arapahoe Indians at Wind River Reservation, Wyoming, and a new mission among the Bannocks and Shoshones just taken over at Fort Hall, Idaho.

In 1900 the congregation of Saint Michael's, Boise, began work upon the stone cathedral church which took the place of the first small wooden building put up in Mr. Fackler's day. In 1902 Bishop Funsten started Saint Luke's Hospital.

In 1907 the Bishop Tuttle Church House standing beside Saint Michael's Cathedral, the deanery and the bishop's house nearby, was begun. In 1917 a nurses' home was begun.

On December 1, 1918, Bishop Funsten died. In his last triennial report, made in 1916, he stated that in the seven years of his episcopate about sixty buildings had been erected or purchased, Saint Margaret's School had been doubled in size, the Indian

Mission School had been paid for, Saint Luke's Hospital had been built and enlarged and had cared for 10,000 persons, the first hundred nurses had been trained, the first native-born son of the Church in Idaho had been graduated from the seminary, and, with his approval, had offered for work in South America.

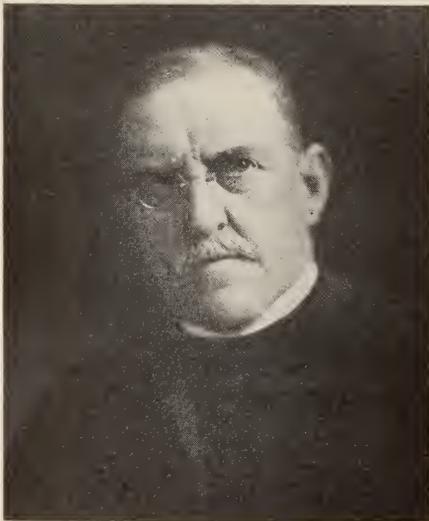


*Ethelbert Talbot, D.D.
Bishop of Wyoming and Idaho, 1887-1898*



SAINT LUKE'S HOSPITAL, BOISE

Conditions are still difficult, the country is still new, population shift-



*James Bowen Funsten, D.D.
Bishop of Idaho, 1899-1918*

ing, the variety of religious beliefs manifold, one-third of the people Mormon; some churches are closed, men are needed, the nurses' home should be finished, the resources of Saint Margaret's supplemented. But there are twenty-six clergymen to be led, sixty parishes and missions to be encouraged, nearly 3,000 communicants and 1,700 Sunday-school children to be shepherded, a school and hospital to be strengthened, Indian work to be sustained—a heritage to be entered upon by some one who shall be willing to follow where Bishops Scott and Tuttle and Talbot and Funsten have pioneered.

Idaho is already a state of weight and influence in our nation's life; it can be no unworthy task for the most skilled workman to help to cut and polish and make ready that "Gem of the Mountains" for its waiting place in the Holy Hill of God.



CROWD AT THE OPENING OF OKLAHOMA LAND TO HOMESTEADERS

OKLAHOMA

By the Reverend Francis S. White

THE missionary district of Oklahoma comprises 40,000 out of the 70,000 square miles which constitute the area of the state. These figures are approximate. Oklahoma has been a state since 1907. For nearly twenty years previous to that date it had existed as Oklahoma and Indian Territories. In 1889 a large part of Indian Territory, by the proclamation of President Harrison, was opened to homestead settlement, and a commonwealth was literally born in a day. It is estimated that by fifteen minutes after twelve o'clock noon of the twenty-second of April, 1889, no less than 20,000 people had crossed the borders and entered into a very fertile agricultural region which for sixty years previous had been the hunting ground of at least five Indian tribes,

and for some twenty years a refuge for fugitives from justice.

In 1892 the Church set off these two territories as the "Missionary District of Oklahoma and Indian Territory", and elected as its first missionary bishop the Reverend Francis K. Brooke, then rector of Trinity Parish, Atchison, Kansas. Bishop Brooke served the whole area as its bishop from January 6, 1893, until January 25, 1911, when 31,000 square miles, composing the eastern third of the state which had been set apart by the General Convention of 1910 as the missionary district of Eastern Oklahoma, was given into charge of the Right Reverend Theodore Payne Thurston. Bishop Thurston and Bishop Brooke worked as yoke fellows in this rich and important state



GROWTH OF A WESTERN TOWN

The upper picture shows the town on August sixth; the middle one on August sixteenth; the lower one on November sixth of the same year

until Bishop Brooke's death October 18, 1918. Since then, Bishop Thurston has been in charge of the Church's Mission in the entire state.

In 1918 the district of Oklahoma reported twenty-two clergy in charge of forty-two parishes, missions and preaching stations; twelve lay readers, one candidate for Orders, and no postulants; 1,755 communicants and half a thousand Sunday-school children and teachers. Parochial contributions totaled \$15,153.70; diocesan, \$500; general, \$2,050.

The present population of the district approximates 900,000. There are more than 100 towns ranging in population from 1,000 to 75,000. Oklahoma City is the metropolis of the district. There the Church owns a good episcopal residence; and a well-built cathedral church and parish

house. At Norman is situated the state university; here the Church maintains a church house for women students called "King Hall". It was in Bishop Brooke's heart to erect a like building for college men. It is of interest to know that the college professor of sociology has referred in his lectures to King Hall as an illustration of the meaning of social service, and of excellence in modern architecture. The purpose of King Hall is to bring Church care and culture into the life of the girl students making the Hall their home; and when the time comes "all surplus over the expenses attached to the work of providing for the student needs shall be turned directly into religious work by utilizing special lecturers who will place the Church in a true light before the people who know Her not".

There are many Indians in Oklahoma but they are citizens of the state. The religious approach to them



*Francis Key Brooke, D.D.
Bishop of Oklahoma, 1893-1918*



THE BISHOP'S HOUSE, OKLAHOMA CITY

must be made by way of church and social services. The Indian schools afford our clergy opportunity to share with the ministers of other religious bodies in addressing the children at their assemblies.

A majority of the population have been born within the state. Most of them are living in rural communities; many of them have yet to hear of the Church. They are not mostly an irreligious or immoral people, but we are told that seventy per cent. of the population have no touch at all with church life. Material riches lie in and under the soil. Cattle, cotton and grains are the principal normal sources of wealth; oil and gas have contributed and still contribute largely to the wealth of the population.

There is an extensive network of railroads, and an elaborate and complete system of public education, and charities and correctional institutions.

The Church has a duty to the Negro in Oklahoma which She needs help in developing. At present the one

priest missionary is doing a very creditable and promising work.

Within the past year he has presented three classes for confirmation. His present endeavor is to teach his people the value of good and adequate housing; and to this end he has organized a promising neighborhood movement among his people living in the neighborhood of the church which is showing good results in thrifty gardens, straightened fences, clean yards and alleys and an increased self-respect.

There is practically no debt on the district. In his last annual report to the Board of Missions Bishop Brooke wrote: "What I am working for is to mark this anniversary (the twenty-fifth anniversary of his consecration) by the clearing from debt of all of our Church properties so far as possible. I want to free them all this year." The cathedral parish, and the Board of Missions helped by a group of friends, made this wish come true, although the liquidation followed rather than preceded his untimely decease.



KING HALL, NORMAN, OKLAHOMA
A hostel for girls who attend the State University

Bishop Brooke laid foundations; and he labored as a true servant of Jesus Christ, and for the glory of His Church. His favorite phrase which steadied him through all disappointments and trials and was found in nearly all his reports was, "the more excellent way". He was persuaded that this was the reason for the Church's existence in Oklahoma; and with this in mind he went his humble way through the great commonwealth, and by his life as well as his lips taught

those who would listen "the more excellent way of the Church".

It will be the duty of his successor to carry out his hearty desire expressed as follows in his last contribution to THE SPIRIT OF MISSIONS.

"With all the lost and developed opportunities this Church has yet here a field of large openings and grave responsibilities. We have for thousands of these people 'the more excellent way' in Faith, religious ideals, and social service. I feel that this is my last set appeal for this work. I have finished twenty-five years of it, years of many disappointments, sore sense of failure, limited success, only measurably adequate foundation-laying. There is much yet to be built. I believe this Church will yet rise more nearly to Her responsibility, and on these foundations build up, by other hands, a worthy edifice of accomplishment. It is good to have been a living part of this wonderful making of an American commonwealth; a marvelous experience. May God make us wise, in the future, better to do our duty to this appealing field."



Theodore Payne Thurston, D.D.
Bishop-in-Charge of Oklahoma



SAINT MARK'S HOSPITAL, SALT LAKE CITY, UTAH

UTAH

THE missionary district of Utah embraces the state of Utah. It has an area of 84,970 square miles and a population, according to the last census, of 373,351 people.

Utah was settled earlier than any other state in the Rocky Mountain district, the Mormon pioneers crossing the mountains in 1847 and founding on the shore of the Great Salt Lake the state of *Deseret*, a word translated in their book as "The Land of the Honey Bee". They must be given large credit for their intrepidity, as they found here a desert valley, vast plains which were treeless and mountains rugged and forbidding. They demonstrated that it was a land to be inhabited, for locked up in the soil were inexhaustible treasures of fertility and the most forbidding of land needed only water to transform it. The day of irrigation began and surprising results have been attained.

Salt Lake City was twenty years old before the Church was much more than

heard of within its borders. Once Bishop Talbot visited it during the period of the Civil War but found no chance to commend the Church to its inhabitants. Outdoor preaching was forbidden and no one would rent him a house.

In 1867 the Reverend Daniel Sylvester Tuttle was consecrated bishop of Montana, with jurisdiction also in Idaho and Utah, and for the next twenty years his was a well-known figure along the trails and among the camps of the desert and the mountains.

Immediately on his arrival in Utah services were begun. There were no good public schools, almost no schools whatever, so his helpers opened parish schools and it has been the universal testimony that they did good. Saint Mark's School, opened at that time, continued steadily for twenty-five years. There was no hospital in all that mountain country and only three physicians for 15,000 people. There-



*Daniel Sylvester Tuttle, D.D.
Bishop of Montana, Idaho and Utah, 1867-1886*

fore a first work was the founding of Saint Mark's Hospital, in Salt Lake City, which has in all these years since been an effective witness for practical Christianity.

When at the end of twenty years Bishop Tuttle accepted the bishopric of Missouri, the three communicants which he found had become three hundred and in his schools hundreds of boys and girls had been given an opportunity to receive an education.

After Bishop Tuttle's translation to the diocese of Missouri, the Reverend Abiel Leonard, D.D., was consecrated bishop of Nevada and Utah, and later placed in charge of the missionary district of Salt Lake, where he continued until his death in December, 1903. Bishop Leonard followed the general policy of Bishop Tuttle and carried on the work with devotion. Before his consecration as bishop he had been known for his pastoral work in his parishes. This quality he emphasized in his work as bishop and was known and beloved far and wide. During his bishopric Saint Elizabeth's House and Hospital, at White Rocks was completed for the Indian work. Within a year after Bishop Leonard's death the Reverend Franklin S. Spalding, D.D., was consecrated bishop, and in 1907 the district within its present bounds was established by General Convention, the former district of Salt Lake having included the

entire state of Utah, about two-thirds of Nevada, one-third of Colorado and a portion of Wyoming. Bishop Spalding was a deep thinker and a forceful speaker on questions of social righteousness, and the solid growth and deep interest and firm loyalty which his work engendered are a tremendous asset to the work in Utah. In ten years, while he had charge of the work, the communicant list increased sixty per cent., from 889 to 1,426. Abandoned work was re-opened in a number of places and new work started and continued in others. A debt of \$40,000 on Saint Mark's Hospital was paid off, and a Nurses' Home built. New churches, club houses and rectories were erected.

Bishop Spalding died in September, 1914, and in December of that year the Reverend Paul Jones was consecrated bishop of Utah—where he continued until his resignation in April, 1918. Bishop Jones carried forward



*Abiel Leonard, D.D.
Bishop of Salt Lake, 1888-1903*



Franklin Spencer Spalding, D.D.
Bishop of Utah, 1904-1914

the work established by his predecessors and developed new work as occasion presented itself.

Since Bishop Jones's resignation the Right Reverend Frank Hale Touret, missionary-bishop of Western Colorado, has been acting as bishop-in-charge of the missionary district of Utah. In his last report Bishop Touret states that "the institutions in Utah are in better condition than ever."

Saint Mark's Hospital, the first one in Utah, founded in 1872 by Bishop Tuttle, continues its excellent service though handicapped by old buildings and lack of endowment. It averages 2,500 patients each year and is filled to capacity most of the time. It has kept up a remarkable record of self-support and has never asked the Church for financial aid to pay running expenses. In 1903, owing to a temporary decline in patronage, due to another hospital being opened, an appeal was made to the Church in the

East to pay interest on the debt and to build a Nurses' Home. There are about thirty on the staff, consulting, active and associate, and a large number of nurses in the training school.

Rowland Hall in Salt Lake City, was also established by Bishop Tuttle. The property is now worth over \$100,000. The work here scholastically and religiously has been good. In its intellectual and home life this school compares favorably with any school of like grade in the United States. In no missionary district is such a school more needed as Mormonism makes it especially important that girls from the smaller communities be sent to a Christian home school. It might easily be made a fashionable and profitable school but at the sacrifice of the real value of the school. The plan has been to keep the charges low enough for men of moderate means in mining towns and ranches to be able to afford to send their daughters. The enrollment averages about 125.

Emery Memorial House was opened in 1914 and has been most successful. It is for the students of the University of Utah and has both resident and non-resident members. The aim of the house is to develop Christian fellowship. Last year it teemed with activity during the summer months and the members of the Student



Paul Jones,
Bishop of Utah, 1914-1918



SAINT PAUL'S LODGE, VERNAL, UTAH

Training Camp were richly benefited by the inspirational leadership which they found in this hospitable building.

Saint John's House in connection with Saint John's Church, at Logan, is used by the students of this college town. It averages each year 15,000 visits to the reading room, pool room, etc., and is a center of active work for the students. Bishop Jones had charge of the house at its inception and its success is largely due to his energy and zeal.

Saint Paul's Lodge, Vernal, is a Girl's Friendly House, opened in 1912, in response to a real need for a Christian home for girls who had come from the ranches and smaller communities to the various schools, and is a social center.

Indian Work. The Ute Indians in northeastern Utah number about 1,200. Our work among them was started in 1896 by Bishop Leonard and though operated on a small scale has met with considerable success. As the government has maintained schools for the children we have not entered that field but have worked in connection with those schools. Many of the children and some of the older people have been confirmed. The Church of the Holy Spirit, at Randlett, and Saint Elizabeth's Mission House at White Rocks, have rendered valuable service not only to the In-

dians but to the white settlers who founded homes there when the Indian lands were opened to white occupancy. The introduction of the use of *peyote* among the Indians has brought a special problem. This drug affects them both physically and morally and hinders both the work of the Church and the government, but it is hoped that now the worst trouble is over as the results of its use became apparent to them and the amendment to the state anti-narcotic law now includes *peyote*.

The mining camps in Utah are low grade. The large ones have a population of three to ten thousand and the smaller ones several hundred. Some Church people are found among most of them and they are eager to have the Church come to them and the clergyman receives a cordial greeting. Effective work is rendered from our associate missions as centers.

Bishop Spalding summed up our opportunity in Utah as follows: "Mormonism is the real problem in Utah, how to help out of their intellectual and moral confusion into the light of the Historic Faith the thousands of young men and women who have received as their religion from their parents, just as we received ours, the hopelessly illogical, untruthful, unspiritual and immoral system of Joseph Smith, Jr. Important as our work among the Indians, miners and ranchmen is, the Church's duty to the Mormon overshadows all. In the years I have been in Utah I can see no evidence that the solidarity of the Church of Jesus Christ of the Latter Day Saints is weakening, nor can I report any large number of converts to our Church from its membership. On the other hand I can see progress toward higher ideals in the organization itself. I believe that the Church's aim must be the 'conversion of Mormonism' as well as the 'conversion of Mormons'."

THE ITALIAN CONFERENCE

By the Reverend Thomas Burgess

FOR the first time—September ninth, tenth and eleventh—our Italian missionaries have met and prayed and eaten and hobnobbed and planned together. Called by our new Americanization department (“foreign missions at home”), to New York from Chicago, Boston, Philadelphia, and places between, they came, seventeen of our twenty-two Italian clergy in active service. Four others have not yet returned from war service, and only one other could not come.

“Why, I know you,” quoth the priest from Gary, Indiana, to the curate of Calvary, New York, “you used to go to school to me in Italy. That was nine years back.” This was said on the close of the General Theological Seminary on the first afternoon of the conference, as they were coming in to find the rooms assigned in Dodge Hall. For three days the seminary was taken charge of by the conference. The dean had kindly invited us and placed at our disposal a dormitory, a lecture room and the chapel. Between sessions and services and late into the nights on the close or gathered on chairs and desks in the dismantled rooms the welkin rang with vociferous Italian and English. If nothing more had been accomplished than the mere get together, the time and money was most well spent. But much more was accomplished, which bids fair to be a great new beginning of the grasping of our opportunity to minister to the nearly three millions out of four utterly unchurched men, women and children of our neighbors from sunny Italy. These are a mighty means for the upbuilding of our country, if given a helping hand; or a mighty menace, if let alone to lapse still further into neglected atheism and the prey of the forces of discontent. It depends on

the *Nation-Wide Campaign* what our answer shall be.

The conference began with a session in the Italian language. At four o'clock Father Huntington, O. H. C., gave the first of the two meditations in the chapel, which were to set the spiritual tone of the conference and crystallize its aim, “The Glory of God, the saving of the lost, the sanctification of the faithful”. Such are the essential roots of true Americanization. Evening Prayer was said in Italian, with English hymns.

The next morning we gathered at the Altar, making our special intention the work in hand.

At ten o'clock came the morning's session of the conference, held in the Church Mission House. At this were not only the Italian clergy but a goodly number of native-born Americans, who have been most active in our Italian mission field at home, coming from Erie, Boston, Philadelphia and nearer places and New York, a bishop, priests and laymen and women. Here are the subjects discussed, each discussion led by a ten-minute paper prepared beforehand: *An Italian Periodical*, Reverend Nicola Accomando; *The Second Generation*, Reverend F. I. Urbano; *Training of the Clergy*, Reverend T. E. Della-Cioppo; *Unification*, Reverend Siste Noce (who came all the way from North Carolina, where he is trying to recover from a breakdown from years of overwork); *Social Service*, Deaconess Gardner; *Neighbors*, Miss Skinner; *Spread of the Work*, Reverend Oreste Salcini.

The discussions were exceedingly lively at times *a la Italienne*—not the easiest matter in the world for the presiding officer—and “change of name” and “ceremonial extremities”

The Italian Conference

crept in out of order and had to be referred back to the General Convention. Nevertheless the spirit was fine and the papers and talk thoroughly worth while. On the stroke of twelve we all went downstairs to the chapel for the usual noonday prayers.

Next, the conference walked way over to the Grace Chapel Settlement House for luncheon, presided over by Dr. Slattery, and served in the building where for many years Italian work has been done with the full equipment it ought to have everywhere. There 1,000 Italians have been confirmed and nearly 20,000 visits a year are received from Italians seeking advice on American life. After the luncheon the conference continued.

That evening was the great service in the Cathedral of Saint John the Divine. To be sure the congregation was not as large as hoped for, for all New York had turned out that day to greet General Pershing and had watched for hours the parade of the famous First Division. You could not blame the people for being tired. But the choir was nearly full with some one hundred and fifty choristers, the combined Italian choirs of the city, lifting to God their glorious Italian voices, and the Italian clergy and a number of other clergy. The service was sung in Italian, except *America* and *The Star Spangled Banner*, different Italian priests taking part and Canon Nelson, who has done so much for Italian work, reading the lesson. Addresses were made by Bishop Burch, Mr. Fred C. Butler, Federal Director of Americanization, representing Secretary Lane, of the Department of the Interior; and the senior Italian priest present, the Reverend Carmelo DiSano. This last spoke in Italian, gesticulated dramatically and drew forth and waved at the right place a small silk American flag. Of course our flag and that of Italy were carried in procession and also a beautiful banner of one of our Italian Church

societies. It was an inspiring service.

At the seminary dormitory that night we sat around and discussed theology and kindred topics till after midnight.

Next morning, after the Holy Eucharist and breakfast in the little restaurant where we ate together, came the final session. There we summed up the results of our discussions and parted with mutual congratulations.

Here are the resolutions adopted by the final session:

General Missionaries: That two missionaries be appointed by the General Board of Missions for itinerant work among Italian missions, and to survey and establish new missions.

Uniform Control: It is the opinion of this conference that the Italian work and missionaries should be taken under the authority of the General Board, and the salaries paid by the same.

Hymnal: It is the opinion of this conference that, although it is advisable to use the English Hymnal, an Italian Hymnal is necessary.

That the Hymnal prepared by the Reverend Della Cioppa be published.

Prayer Book: That this conference of Italian clergymen recommends to the Commission on the Italian Prayer Book, that a new translation be made instead of correcting the old one.

Periodical: This conference commends that an Italian periodical be published for use by all Italians in this country for their Americanization and religious instruction.

That it be published by the Department of Christian Americanization, with the co-operation of a committee of Italian priests, selected by the secretary of said department.

Bi-lingual Publications: It is the desire of this conference that the publication of condensed service books or pamphlets be made in Italian-English in parallel columns.

English Language: Although in many cases the use of the Italian language is absolutely necessary, this conference commends the wide-spread practice of using the English language as much as possible in the services and instructions.

Thanks: Vote of thanks to the Secretary

THE GENERAL CONVENTION OF 1919

While there will be changes in minor details, at the time of going to press the programme of meetings in connection with the General Convention is as follows:

THE General Convention which will assemble in Detroit on the eighth of October will have under consideration many matters of special interest to those having the Church's Mission at heart, such as the report of the committee appointed at the convention of 1916 to revise the missionary canon, the authorization of the *Nation-Wide Campaign* and the election of five men to fill vacancies in the missionary episcopate. Three weeks will be all too short for the adequate deliberation on these and the many other important questions before the Church.

The committee in charge of the arrangements has spared no pains to provide comfortably for the large numbers who will be in attendance. The Detroit hotels have placed approximately 2,500 reservations at the disposal of the committee on hospitality. A folder giving the location and rates of the hotels will be sent on application to Mr. Charles O. Ford, Executive Secretary, 1236 Penobscot Building, Detroit, Michigan. The railroads have granted a special rate for those attending the convention. This can be obtained by purchasing a full fare ticket to Detroit. On validation by a special agent of the railways a return ticket may be had for one-third fare, returning the same way.

The headquarters of the convention will be at the Hotel Statler, Grand Circus Park. The House of Bishops will meet in the parish house of Saint Paul's Cathedral, Woodward and Hancock Avenues, and the House of Deputies in Arcadia Hall, Woodward Avenue and Stimson Place. Arcadia Hall will also be used for all joint sessions of the two houses and for mass meetings. The General Board of Re-

ligious Education will meet in the parish house of Saint John's Church, 17 Montcalm Street, East.

Preceding the convention there will be gatherings of various Church organizations. Beginning on September 29th the Council of Continental Domestic Missionary Bishops will meet for a three days' session, and on October 2nd they will hold a conference with the Board of Missions. The Brotherhood of Saint Andrew will hold its annual convention October 1-4 in the Hotel Tuller. On October 3rd there will be a conference of the Board of Missions with the foreign missionary bishops, and on the 6th and 7th the Board will hold its regular October meeting. On October 6th and 7th also the Synod of the Province of the Mid-West and the House of Churchwomen will convene in Christ Church and parish house, and on the evening of the 7th the Synod of the Fourth Province will meet in the building of the Young Men's Christian Association.

The General Convention itself will open with a celebration of the Holy Communion for bishops and deputies at 7.30 a. m. on Wednesday, October 8th, in Saint Paul's Cathedral, followed at 10.30 by a service in Arcadia Hall at which the Right Reverend Charles H. Brent, D.D., bishop of Western New York, late chaplain general of the American Expeditionary Force and formerly bishop of the Philippine Islands, will preach. At three o'clock on the same day the two houses will hold their first business sessions, and at eight o'clock that evening Bishop and Mrs. Williams will welcome the visiting bishops and the ladies accompanying them at their home, 81 Eliot Street.

The General Convention of 1919

The House of Bishops and the House of Deputies will meet in their respective halls on every weekday except Saturday. The Social Service Commission will conduct an open forum in the Temple Beth El every day at 1.45 p. m. A few of the other occasions of special interest, which are planned in addition to the meetings of the Woman's Auxiliary which will be found on page 687, will be as follows:

Thursday, October 9. A mass meeting in Arcadia Hall at 8 p. m. on *The Meaning of the War to the Church and the World*, conducted by Bishop Brent, who will select the speakers.

Friday, October 10. A festival service for the Girls' Friendly Society at the cathedral and a gathering of the National Student Council at Harris Hall, Ann Arbor, to meet the students of the University of Michigan.

Saturday, October 11. The National Student Council will continue in session at the University of Michigan throughout the day. In the evening there will be a meeting of the American branch of the Anglican and Eastern Association at Saint John's Church.

Sunday, October 12. At 2.30, a festival service of all the Detroit choirs in Arcadia Hall. At 3.30, a missionary mass meeting at Saint John's Church. At 8 p. m., a mass meeting in the same place under the auspices of the Nation-Wide Campaign.

Monday, October 13. At 10 a. m., the first joint session of both houses will be held in Arcadia Hall. At this time the triennial report of the Board of Missions will be presented. The president and treasurer of the Board will make addresses. Then will come for the rest of the day and the two days following the consideration of the budget of the Board of Missions for the domestic, Latin-American and the foreign fields for the three years

1920-21-22. The plan of the Nation-Wide Campaign will be set forth in detail; the survey prepared under its auspices will be presented.

At 8 p. m. at Saint John's Parish House there will be a conference of all the bishops of the Church who have Indian work in their dioceses.

Tuesday, October 14. 10 a. m. The second joint session. 8 p. m. Mass meeting in Arcadia Hall. Subject: *The Coordination of the Religious Forces of the United States.*

Wednesday, October 15. 10 a. m. The third joint session.

Thursday, October 16. 8 p. m. Mass meeting at Arcadia Hall under the auspices of the General Board of Religious Education.

Friday, October 17. 11 a. m. The fourth joint session. The General Board of Religious Education.

Sunday, October 19. 8 p. m. Mass meeting in Arcadia Hall. Programme arranged by the Board of Missions.

Tuesday, October 21. 12 M. The fifth joint session. Subject: The Joint Commission on Social Service. 8 p. m. Mass meeting at Arcadia Hall under the auspices of the Commission.

An increasingly interesting feature of the General Conventions of the Church are the exhibits illustrating the various departments of the Church's work. The gymnasium in the basement of the Temple will be devoted to the exhibits of the Board of Missions and the Nation-Wide Campaign. The Board of Missions will have on exhibition the official organ of the Board, *THE SPIRIT OF MISSIONS*, and samples of all the literature published by the Educational Department, the Literature Department, and the Woman's Auxiliary, and someone will be in attendance to answer inquiries and to be of service in any way possible.



GOVERNMENT EXAMINATION HALLS AT NANKING
Thirty thousand students can be examined here at one time

EDUCATION IN CHINA

By Bishop Huntington

WHEN Protestantism seemed about to sweep over the whole of Europe the Roman Church started to reform, and in the lead of the reform movement were the Jesuits. They preached and heard confessions, but above all they founded schools. Their schools were the best in Europe and largely through them they gained much that had been lost.

A somewhat analogous condition confronts us in China today, only now instead of regaining what has been lost, we are attacking a worn-out system. Our preaching, our teaching of converts and our hospitals are exceedingly important, but perhaps our education is the most important of all. In order to get any real idea of what our educational system involves, it is

necessary to tell a little about the old Chinese system and the new government system which is trying to replace it.

Chinese education goes back certainly to the times before Confucius, about 500 B. C., and got into about the form which continued down to the beginning of this century, well over a thousand years ago. The end of education was official position and the means the passing of government examinations. The subjects of examination were the Confucian classics, but the real test was the style. If one could write really elegant *Wenli* he was fit for high office. It made no difference whether he understood anything about the taxes which he was to collect or the laws he was to admin-

Education in China

ister, so long as he could write essays in a language not understood by the people. To attain this result the first thing was to memorize the classics and that every school boy had to do. They usually spent their first four or five years doing that and nothing more, except learning to write Chinese characters. There was no explanation and they understood just about as much as an American boy would if he memorized the Greek philosophers in the original tongue without explanation. After that, explanations began and essay writing.

Some attempt was made about 1901 to improve the system by the introduction of mathematics, history and science, but this was entirely impracticable as the range of subjects introduced was so enormous as to make preparation impossible. The whole thing was, therefore, abolished about 1906 and a system of schools on western and Japanese models introduced. This system, with considerable modification, is now in use throughout the Republic.

The schools are divided as follows:

	Years
Kindergarten (very few) . . .	2
Lower Primary School . . .	4
Higher Primary School . . .	3
Middle School	4
University Preparatory . . .	2
University	3 or more

In inaugurating such a system the government had almost insuperable difficulties to contend with. Almost the only Chinese competent to teach in such schools were graduates of mission schools and they were lamentably few. There were a few fairly good text books in mathematics and still fewer in science, geography, history, etc. The whole machinery of a school system had to be created and many of those who were attempting to create it had never seen a decent modern school. Many of them also had an idea that the learning of the West was a mere superficial trifle which

could be mastered by the Chinese intellect in a few months or, at most, a couple of years. They have learned much in the last fifteen years and if, with all their learning, they would learn honesty, there would be good hope for national education. As it is, it is not likely that the schools of the country could receive one-tenth of the children of school age and they are of such a character that when I find a graduate of a middle school who wants to enter our normal school, I try him out with an example in fractions and he usually can't do it.

The growth of the schools up to the Revolution in 1911 was very rapid. From 1905 to 1910 the number of modern schools increased from 4,222 to 52,348, and the number of scholars from 102,769 to 1,625,544. Since the founding of the Republic the increase has continued so that in 1917—the latest statistics available—there were 122,286 schools with 4,075,338 students. It should be noted, however, that the vast majority of these schools are lower primary schools and number 111,143 with 3,461,313 scholars. Most of them, so far as my experience goes, are of poor quality and small size; there is an average of only about thirty-one children in each school. They are also very extravagantly conducted. There are more teachers than are needed and high salaries are paid for which inefficient work is given. Tuition is free and books and in many cases uniforms are furnished by the school. The whole quality of the work is poor. But some of the government normal schools are quite good and there is a gradual improvement apparent. If peace and a stable government are restored, a rapid improvement is to be expected. Perhaps my judgment of government schools is unduly severe as *Anhui*, the province with which I am most familiar, is one of the most backward educationally.

When we turn to mission education we have to deal with much smaller



BIRD'S-EYE VIEW OF BOONE UNIVERSITY, WUCHANG

numbers, though the total in non-Roman schools is not much under 200,000. 1917 is the latest year for which I have complete statistics and then the total was 191,033 and there has undoubtedly been a considerable increase in the last two years. (I have not the educational statistics for Roman or Greek missions, which latter are not large.) There is one marked difference in the vastly greater proportion of government schools of lower-grades. There are about twenty times as many scholars in government lower primary schools as in mission schools of the same grade, about seventeen times as many in the higher primary, about four times as many in middle schools and about the same numbers in universities! This last figure is hardly fair as the government has many law schools and some technical schools which are not reckoned as universities but are doing university work. These would bring the figures up to about ten times the number reported for universities. Many of them are, however, doing very shaky higher education. Also there are mission training schools which would more than equal the numbers in universities.

Another marked difference is in the relative number of boys and girls. Government schools report 3,898,065 boys and only 177,273 girls—only one girl to twenty-two boys. Mission schools show 114,220 boys to 57,265 girls—a little more than half as many girls as boys.

Our own mission has always made a great deal of its educational work. From the earliest days our missionaries saw that this was one of the most powerful instruments for building up the Church in China and so schools were established. At first it was primary schools only, but as boys and girls were found capable of higher education the grade of the schools was advanced. We now have a total of 7,045 pupils in schools—not a very large number but a fairly good start. It is interesting to note that the diocese of Shanghai, in which the work was begun and in which higher education has gone furthest, is that in which the lower schools are proportionately least developed, though even there there has been a growing interest in primary schools during the last few years.

The total figures for the three dioceses are as follows:



A PRIMARY SCHOOL

	Lower Primary		Higher Primary		Middle		Colleges
	Boys	Girls	Boys	Girls	Boys	Girls	Boys
Shanghai	573	482	414	180	809	108	263
Hankow	880	733	829	196	322	260	75
Anking	618	291	317	58	110	7	
Total	2071	1506	1560	434	1241	375	338

As to the objects and results of this work: Lower primary schools were first started—day schools they used to be called—at a time when the whole people were difficult of access, and their chief purposes were two: to gain a point of contact with the people and to teach children Christian truth. Both these objects were gained to a greater or less degree. I know a number of Christian families who got their first acquaintance with the Church through having their children go to our day schools, and many men and some women who are now leaders in the Church, who first learned Christian truth in the day schools. They still continue to do that work. But as the Church developed another object became even more prominent

—the giving of Christian education to the children of Christians. We all feel that where possible no child of Christian parents should grow up without, at least, primary Christian education. This object has not been entirely attained because many of our Christians live too far from our stations to make it possible for the children to attend our schools. The fees in these schools are but from two to four dollars a year, so as to make it possible for all to attend. This covers most of the incidental expenses of the schools and leaves a little for improving the school furniture, but hardly anything toward the salaries of teachers, which are furnished by the Board of Missions.

There is quite a marked change when we pass from lower to higher



GRADUATES OF SAINT JOHN'S UNIVERSITY, SHANGHAI, RECEIVING THEIR HOODS

primary schools. Here we begin to offer our great attraction—English. English has great commercial value and nearly all Chinese are anxious to get it. Consequently the boys of richer families come to these schools as they do not to the lower primary where we confine our teaching to subjects taught in the Chinese language. These higher primary schools are situated at nearly all our central stations and some of the more important out-stations. They are of two kinds; lower and higher primary schools which are usually day schools, sometimes with a boarding department, and higher primary and middle schools which are usually boarding schools, sometimes with a few day scholars. The girls' higher primary schools are almost exclusively boarding schools as it becomes awkward for older girls to go on the streets alone.

In most of our central stations we have middle schools for boys. They are practically equivalent to American high schools. So far, we only have

two middle schools for girls, Saint Mary's, Shanghai, and Saint Hilda's, Wuchang. Certainly Saint Agnes's, Anking, and possibly other girls' higher primary schools should be developed into middle schools. Except for the preparatory departments of the two universities, our boys' middle schools are higher primary and middle schools. At the universities the lower grade work has been gradually reduced as the higher has developed.

The crown of our whole system is the two universities, Saint John's and Boone. To them the pick of the young men from our middle schools go to finish their education. While many of the graduates take positions in business or as teachers in government schools, others take work as teachers in our schools and others go on to study medicine. Above all, from them come our clergy and I think I am safe in saying that there is not a finer band of clergy in China.

There is one institution which, while it has not been in the direct line of



SAINT AGNES'S SCHOOL, ANKING

our system, is yet very vital. I refer to the Union Normal School, at Wu-chang. This is a union institution between the English Wesleyan Mission and ourselves and from it come the best of our primary school teachers. In the past the entrance requirements were not very strict and many scholars of the old type were received, who, though possessing a good knowledge of Chinese literature, knew nothing of such subjects as arithmetic and geography. So much time had to be spent in teaching them the subjects which they were to teach that the art of teaching received but scant attention. Now stricter requirements have been introduced, and a superior type of teachers is being turned out, who bid fair to make our primary schools take as good a place in their grades as our universities do in theirs.

What I wish to emphasize is that our educational work is not a series of scraps but an integrated system, any part of which being tampered with the whole suffers injury.

The lower primary education we wish to offer to as large a number as possible and especially we wish all children of Christians to receive, at least, this beginning of education. The best scholars from the lower primary

schools go on to the higher primary. The graduates of the higher primary may go to the Normal school and then come back to help in the lower primary schools, or they may go on to the middle schools. The gradual weeding-out process continues and only the best go on to the universities. From the university students, a few attain that Mecca of the young Chinese scholar—a few years of study in America.

Our two universities are justly proud of having graduated many men who are taking leading places in the country—two of the delegates to the Peace Conference are graduates of Saint John's. Especially our clergy are mostly graduates and they are as fine a band of men as one need look for anywhere. But the universities alone are not responsible for them; they all studied in our middle schools and most of them began their education in the lower primary schools.

Whether they leave school after completing the lower primary course or go on through the higher schools and the universities, they all go back into the seething mass of Chinese life, the leaven that is to leaven the lump with the leaven of Christian faith until the whole is leavened.



ONE CORNER OF RUINS OF AUXILIARY
HALL, VALLE CRUCIS INDUSTRIAL SCHOOL,
BURNED JUNE 1, 1919



VALLE CRUCIS INDUSTRIAL SCHOOL, NORTH CAROLINA
Auxiliary Hall as it appeared before the fire

FIRE!

THE whole Church was shocked at the news of the burning of Auxiliary Hall, Valle Crucis, North Carolina, in June. Not only was the building burned to the ground but also two young women were burned to death. One was a teacher who had been a pupil some years before. The other was a pupil at the school. No exact knowledge can ever be had as to the cause of the fire. Only the terrible fact itself is known.

In writing of the disaster, Miss Horner, the principal of the school, gives the following facts:

“Auxiliary Hall, the main school building of the institution, was two and a half stories high and erected

about fifteen years ago. On the first floor were the recitation rooms; on the second floor were the dining room and kitchen, and the third floor was used as the sleeping quarters for the domestic science teacher and the girls who assisted her in the kitchen and dining room.

“The fire was first discovered by one of the small girls, who was sleeping in Auchmuty Hall, which is the main dormitory of the school and is located about eighty feet from Auxiliary Hall. It was three o'clock in the morning when this little girl was awakened by the glare from the burning building. She gave the alarm, but it was too late to save any portion

Fire

of the building, for in a few minutes the flames burst from the windows of the third floor near the center of the building, and then the roof gave way; and the sad conviction was forced upon us that two lives were already lost. We rang the large bell, which was our signal of distress, and sent for the farmer in his nearby cottage. He instantly went through the kitchen and dining room with the forlorn hope of rescuing Miss Miller, the domestic science teacher, and Clyde Philmon, one of the girls of the school, who were the only occupants of that building; but when he opened the door on the landing to the third floor the smoke and flames forced him back. He then searched the terrace on which the building stood, hoping that the girls had escaped through the southeast end.

"The very prompt response of the mountain folk and their heroic effort, with the liberal supply of water turned on the roof of Auchmuty Hall, saved that building or both might have been lost.

"The women and the girls concentrated their efforts on saving the books and papers of value from the office and other movable things in Auchmuty Hall, until notified that there was no longer danger to this building. At 4:15 a. m.—one hour and a quarter after the fire was discovered—Auxiliary Hall with all its equipment was in ashes.

"On the afternoon before at six o'clock I went through the building with Miss Miller on a tour of inspection, as we had planned for her to take her vacation in June, and return in July. The excellent order of the building and furnishings called forth the highest commendation. The next day the remains of Clyde were found at the southeast end of the foundation, and Miss Miller's about the center. We cannot know why these two girls did not go to the fire escape, located under two windows at the

northwest end of the building, where was an easy exit; or why they did not go down a flight of steps near which their door opened.

"Miss Miller was the fourth of our pupils to take a special course of training and come back to take a place on our school staff. We were proud of her ability and achievement. Clyde was a seventh grade girl completing her month of practical domestic science training for the year. Both girls expected to return for the next year's work.

"Our distressing disaster seems to have been felt and shared far and wide as a shock and grief."

We said above that only the terrible fact itself is known. There is, however, a joy and encouragement in the acts of the mountain people themselves to brighten the sorrow and gloom. Not only did they rush to the rescue and by their timely service save Auchmuty Hall, but they have locally raised \$1,000 towards the rebuilding of Auxiliary Hall and have put the money in bank until needed. More than that, they have pledged \$1,000 in work upon the new building! Seven thousand and five hundred dollars is had in insurance, but it will take much more to rebuild Auxiliary Hall. In the meantime the girls of the school will have their meals in the laundry, which will also be used as a kitchen. It will be a rather makeshift arrangement for all equipment was burned, the fire taking even the stoves, cooking utensils, the tables, the chairs!

We are sharing these bare facts with you in order that you may decide if you can help in this emergency. The local people have responded splendidly but their gifts plus the insurance are not enough. Already some gifts have come in from one or another part of the Church, but more are needed. Full particulars may be had from the domestic secretary, the Reverend Francis S. White, 281 Fourth Avenue, New York, N. Y.

TWO IMPORTANT CHURCH CONFERENCES

AT RACINE

THE people who gathered at Racine, Wisconsin, for the ten days from July eighth to the eighteenth, nearly three hundred in number, enjoyed a programme of great variety and unusual interest, largely owing to the efforts of the Reverend Charles H. Young.

There were courses by Bishop Wise and Bishop Reese; the *Christian Nurture Series* was presented; Miss Grace Lindley represented the Woman's Auxiliary; Bishop Burleson put the domestic missions before the conference; Bishop McKim of Tokyo and Miss Wood of Wuchang presented the foreign mission field. Bishop Webb had a course in Practical Questions in Moral Theology and was chaplain of the conference. There was a celebration of the Holy Communion each morning, noonday intercessions, and evening services every night. Others on the faculty were the Reverend George H. Richardson, who had a class on The Old Testament and Modern Life; Canon Douglas and Dean Lutkin, who gave an interesting course on Church music; the Reverend Robert S. Chalmers, Deaconess Fuller and Mrs. W. A. Atkinson. The course on pageantry conducted by the Reverend George Long and the Reverend Morton C. Stone, and one on the Book of Revelation by the Reverend George C. Stewart, D.D., aroused such interest that the culminating event of the conference was a pageant illustrative of the Apocalypse which was given on the last night on the green before the chapel with more than a hundred people participating and which, in spite of the most hurried preparations, turned out to be an unqualified success. The costumes were gathered and prepared under the direction of Mrs. Hugh L. Burleson, the

readings were given by Dr. Stewart, and Mr. Long and Mr. Stone were responsible for the setting.

AT GENEVA

ONE hundred and fifty registrations were received when the conference which was held at Geneva, N. Y., from June thirtieth to July eleventh, opened, and many were received later. In spite of intense heat the conference was most successful. Bishop Stearly, of Newark, who is president of the school, was also the pastor and there was a celebration of the Holy Communion each day. Mrs. G. H. Lewis was the secretary of the conference.

At noon there was a general Bible hour, conducted by Dr. William H. Jefferys, for many years noted as a medical missionary in China, now the superintendent of the Philadelphia City Mission, who took as his subject, *Thinking With Christ in the Twentieth Century*. Study courses in religious education were given by Dr. Bradner, Dr. Boynton, and Miss Frances H. Withers; in missions by Mrs. Charles Hutchinson, Miss Lucy C. Sturgis, and Miss Sarah W. Ashhurst of the Cuba Mission; and in social service by Canon Elmendorf and the Reverend Samuel Tyler, D.D. An interesting feature of the school was the two days' conference for clergy, which was conducted by the Reverend William H. Milton, D.D., of Wilmington, N. C., Canon Elmendorf, and the Reverend W. A. R. Goodwin, D.D., of Rochester, N. Y. As they separated the students agreed that this year's conference was the most successful ever held at Geneva.

More and more the summer conferences are coming to be recognized as having very real value to the average man or woman.



SAINT PAUL'S SCHOOL, LAWRENCEVILLE, VIRGINIA
The boys, having finished drill, are marching to dinner

A VISIT TO SAINT PAUL'S, LAWRENCEVILLE

ARRIVING at Lawrenceville at noon one day late in the spring, the heat and the dust of the ride were forgotten in the surprise and gratification and pride at the substantial appearance of Saint Paul's School. I had read of the place for years and had known Archdeacon Russell and some of his good workers, but I had never realized the extent of the work nor the growth it had had from the beginning. The little building in which Archdeacon Russell had begun some years ago and the small wooden chapel which is today used for school purposes—there being no room for those particular classes anywhere else!—are so outnumbered and overshadowed by large brick buildings that they remain unnoticed unless called to your attention.

As we rounded the turn from the station I saw the boys at drill and later

as they formed in line and marched across the campus, down one hill, up another, round the chapel and into the dining room I felt proud, as anyone would, of so well-drilled a group of boys. But I had greater pride in the fact that this is a Church school for Negro boys and girls, in which the whole Church is interested and toward whose development many parts of the Church have contributed.

Being interested in comparisons I tried to keep the original unit in mind as I strolled about or as I was courteously shown from place to place, but I soon lost my idea of the beginning in my amazement at the actual accomplishment of the present. I saw acres and acres of land belonging to the school. I saw fields upon fields under cultivation. I saw barns and stables and workshops and residences and school buildings; some wooden,

A Visit to Saint Paul's, Lawrenceville



The original chapel, which is now used as a school

but many built of brick. I saw the shop in which the lumber was dressed, I saw the place from which the clay was dug and the kilns in which the bricks were burned. I tried to realize as I looked at field and shop and house that all had been done by the boys under skilled and sympathetic direction. I pictured to my mind the fields, the houses, the homes, here and there throughout the country, models in their particular neighborhoods and built on the model of Saint Paul's.

I went into the large chapel and joined the boys and girls in their prayers and praises. I included in my prayers, just as you would, one for these young people and for those who guide and direct them. I gave thanks, just as you would, for the great things already accomplished. I pictured in my mind the former boys and girls, now grown, who have left the school, whose Christian lives are influences for good here and there throughout the country.

Next day I drove out through the country. As we passed through Lawrenceville itself I saw building after building which had been erected with school labor, out of school bricks. I found in Lawrenceville what was better than any building. I found honor and respect for Archdeacon Russell and his co-workers. I found that the neighbors of the school think most highly of it.

Out from Lawrenceville we passed the homes of former Saint Paul's pupils and in which we could trace the influence of the institution. By and by we came to a town where large brick stores and warehouses were particularly conspicuous and I learned that most of them had been built by Saint Paul's boys out of the bricks which they had made. I found here, as everywhere else, nothing but commendation for the boys and for those who direct them, and satisfaction with their work.

As we drove back to the school we passed a very attractive looking brick



One of the many brick buildings built in recent years by the boys of Saint Paul's School, Lawrenceville, out of bricks made at the school. The universal testimony of all who have had business dealings with the school is that contracts are filled on time and the work is of the best

A Visit to Saint Paul's, Lawrenceville



THE POWER HOUSE AT SAINT PAUL'S

those who have been guests at Saint Paul's can testify to their skill as housekeepers.

You are familiar with the fact that there is a Saint Paul's School for Negroes in Lawrenceville, Virginia, and some of you are familiar with the many steps in its progress. I believe, however, that familiar as many of these details have been to us for years, few realize the actual extent of the work and influence of Saint Paul's School. Material stores and houses and churches have their counterpart in the character of the student body. More important than the skill to erect buildings, to conduct farms or care for the household, is the Christian foundation on which the superstructure is erected. While I naturally felt pride in what I saw about me, I felt greater satisfaction in the realization of this fundamental principle of the institution. And to me one of the most significant facts of all is that the actual neighbors of Saint Paul's are loud in its praises.

May God bless and prosper its work.

church, standing on a little triangle of ground where the roads meet, and I learned it is one of our chapels and was built by some of the boys. Those who built it and many other buildings have gone from the school, but as the procession passes in review each portion leaves some substantial monument of its having been. As the companies break formation and the individuals scatter, each one carries to his or her home the Christian teaching and the skilled workmanship of Saint Paul's.

For girls are trained too. Being a man I was particularly interested in the actual physical accomplishments of the boys and my stay was so short that I had time but for a few of the many departments of work. But the girls' record is as good as the boys' and



THE CHAPEL AT THE CROSS ROADS

SPECIAL MEETING OF THE BOARD SEPTEMBER 10, 1919

TWELVE elected members of the Board of Missions were present at the special meeting in New York on Wednesday, September 10, 1919. The purpose of the meeting was primarily to consider the necessity for authorizing an additional expenditure for the Nation-Wide Campaign. The Board adopted a recommendation authorizing the treasurer to expend, up to the regular meeting of the Board in October, an additional sum not to exceed \$35,000.

In order to make proper recommendation to the Board in October concerning the election of women representatives on the Board of Missions, the president was requested to appoint a committee of three to provide for such changes in the canon as may be necessary to provide for representation of women on the Board of Missions. The president appointed the Right Reverend E. S. Lines, D.D., the Reverend Theodore Sedgwick, D.D., and Mr. Stephen Baker.

NEWS AND NOTES

JUST as we go to press we learn of the death on September 21st, at Glen Loch, Pa., of Louise Demonet Prevost, wife of the Reverend Jules L. Prevost, M.D., for many years missionary in Alaska. Dr. and Mrs. Prevost's work was known by the whole Church. In Alaska in early days as later on here in the United States, Mrs. Prevost endeared herself to all with whom she came in contact and **THE SPIRIT OF MISSIONS** joins in extending sympathy to her family at this time.

country, or among the alien peoples in the great city of his diocese, and it is confidently expected that under his leadership the diocese of New York will go forward to greater and greater work not only for her own children but for those outside her borders. **THE SPIRIT OF MISSIONS** in the name of its readers wishes Bishop Burch Godspeed in his work.



THE **SPIRIT OF MISSIONS** has been the means (even though unwittingly) of reuniting three long-parted friends. In the August issue we published an article by the Reverend Henry Clark Smith, of Arizona, one by the Reverend William H. Ramsaur, now in Africa, and one about the Reverend Frederick Drane, of Alaska. The editor has just learned that in their college days these three men were intimate associates at the University of North Carolina for three years, before they parted to attend different seminaries and to enter on work in three widely separated points of the globe.

IT is a matter of congratulation to the whole Church that the diocese of New York, at its convention on the seventeenth of September, chose as its bishop the Right Reverend Charles Sumner Burch, D.D., who was Bishop Greer's suffragan for eight years and his devoted friend. By every means in his power Bishop Burch has shown his concern for the Church's missionary work, whether in foreign lands, or for the unchurched of our own

News and Notes

ON July 23, 1919, Sarah Elizabeth Ferguson, the widow of the late Bishop of Liberia, passed away after an illness of less than a day's duration. She was buried the following afternoon. The services were conducted in Trinity Church, Monrovia, by the Reverend G. W. Gibson, with several other clergy assisting.

She was married to the late bishop in 1879, and was a strong support to him in his work. Among many other useful undertakings she organized, and for many years served as president of, the Woman's Auxiliary in Liberia. In the work of the parish where she happened to be living, in special undertakings where her assistance was needed, and in the care of many native children whom she adopted, she gave abundant evidence of her faith by the works which her hands found to do.

With Mrs. Ferguson's death there passes out of Liberia's life a strong and noble influence. She seems to have lived for a single purpose, the advancement of the Kingdom of God and the uplift of her people, and her life was her greatest message. Her purity of heart and singleness of aim made her a potent influence for right wherever she happened to be.



HAS anyone any odds and ends of old gold or silver that he or she would like to put in the "melting-pot" for the Church General Hospital in Wuchang? The fund needs but \$10,000 for its completion. Gifts may be sent to Miss Helen A. Littell, 147 Park Avenue, Yonkers, N. Y.



SECRETARY LANE of the Interior, calls our attention to a series of three articles, prepared in direct association with the Federal Director of Americanization, by Esther Everett Lape, in the *Ladies' Home Journal* of September, October and November. All Church people

should read these. They are the best introduction to the study of *Neighbors*, our new Mission Study Book, and contain practical advice on what we can do. Information can be obtained from the Reverend Thomas Burgess, Christian Americanization Secretary, 281 Fourth Avenue, New York, N. Y.



ONE of the most successful little schools for boys in Central China is Saint Paul's, Anking. The building in which the school is housed is a memorial of the late Mrs. William F. Cochran of the diocese of New York. By careful planning a hundred boys can be accommodated. There are invariably one hundred on its roll with a waiting list. Some time, and not in the distant future, Saint Paul's must have another building to accommodate some of the many boys who would like to share in and pay for its privileges. But that is another story.

Saint Paul's School needs gifts for its modest library. This is the kind of books it asks for:

Books of travel (except travel in China) are most particularly needed, especially when well illustrated.

Books of scientific discovery (illustrated and non-technical).

Histories (especially reference books not written in too difficult a style).

Books dealing with the civics and political economy of western countries. (It is requested that these be simple in style.)

Fairy tales and books of adventure (with the love interest not predominant).

Will the friends who want to help fill the Saint Paul's School shelves send packages of books plainly marked for Saint Paul's School, Anking, to the Foreign Secretary, 281 Fourth Avenue, New York, N. Y. If a letter or card is forwarded to the same address due acknowledgment will be made.

News and Notes

OUR cover this month shows the interior of Saint Paul's Cathedral, Detroit.

❖
WHO will send a small used Victrola with some good records to help cheer the life of a mountaineer family in an isolated section of Virginia? The father, who is intensely fond of music, is helpless through the ravages of consumption. The Domestic Secretary, Reverend F. S. White, 281 Fourth Avenue, New York, will be glad to hear from anyone who has a Victrola to spare.

❖
THIS year - the Brotherhood of Saint Andrew will hold its annual convention in Detroit during the week previous to the meeting of the General Convention, that is from Wednesday, October first, to Sunday, October fifth. It will be international in its character as it will be a combined American and Canadian gathering, the Brotherhood of Saint Andrew in the Dominion having officially adopted it as its great central meeting instead of the usual convention held in Canada.

The general theme of the convention will be *The Challenge of the New Day*, and from the Churchmen's dinner on the opening day, at which over one thousand men are expected, to the great Corporate Communion at Saint Paul's Cathedral the following Sunday, the predominant thought of the speakers will be the opportunity of the Church in these reconstruction days.

❖
FOR many years the New York Bible Society has been urging the universal observance of the third Sunday before Christmas (the second Sunday in Advent) which this year will fall on December 7th, as Bible Sunday. In sending out an appeal to all Christians to set apart this day, the Board of Managers of the New York Bible Society says, "The idea of Bible Sunday is that on one and the same day all Christians everywhere shall

unite to exalt the Word of God. The necessity for the observance of one special Sunday when the Book of Life shall be the theme of prayer and teaching, the wider circulation of which shall become the zeal of the church, is apparent and commendable."

❖
BISHOP CAPERS has appointed the Reverend B. S. McKenzie as archdeacon of the diocese of West Texas, in the place of the Reverend Lee W. Heaton, resigned. Mr. McKenzie is well known to the Church. He was for several years the right-hand man of Bishop Hare, serving as general missionary in South Dakota. For the past six years he has been working in the diocese of West Texas, and lately has served as the diocesan chaplain for army work.

❖
THE Reverend N. H. B. Cassell, D. D., wishes to thank the friends who have responded so generously to his appeal for the Liberian College in Monrovia. At this writing he has received \$1,319.40 for the college, \$610.63 for his work in Liberia, and \$211.50 towards his personal expenses. The \$610 which was designated for work in Liberia will be used to meet some important needs in the district. Dr. Cassell still hopes to receive the amount needed to make the Liberian College a great center of educational influence in Liberia, before he returns to Africa.

❖
Last January THE SPIRIT OF MISSIONS published an appeal from Archdeacon Stuck for reading matter for Saint Stephen's Mission, at Fort Yukon, Alaska. In a letter dated July 7th, at Fort Yukon, the archdeacon says:

PLEASE say that I desire to thank those who have kindly responded to my request for reading matter for this place. It has come since the opening of navigation in great quantities, and the white men (chiefly trappers) who make this place their headquarters are taking away their year's supply as one by one they return to their distant posts.

THE NATION-WIDE CAMPAIGN

By Paul J. Brindel

ON September 17 all but nine diocesan surveys had been received at the central campaign office, 124 East Twenty-eighth Street, New York City.

Speaking of some of the things the other sixty surveys have revealed, the Reverend R. Bland Mitchell, manager of the central office, says:

"The romance of it all is that, for the first time in history perhaps, the Church is going to know the truth about herself. And that truth will make her free—free to serve, to labor, and to rejoice in her revived sense of stewardship.

"The most pertinent fragment of it gathered so far is that fifty-four dioceses need 737 new workers to man their fields adequately. Of these 420 should be clergy; the other opportunities call for lay social workers, doctors, nurses, deaconesses, directors of religious education, young men for work among boys, and for all-round men and women trained for various phases of 100% service,—rural work, college work, immigrant work, mill settlement work—all the activities which a militant Church should be doing for her 'Beloved Captain'.

"Add to these the shortage in the missionary army overseas and the Church needs a round thousand of workers—and the reports of thirty other dioceses yet to be tabulated. Here is the opportunity to show that we really believe the Gospel of Jesus Christ.

"On the financial side we know enough to 'lay the ghost' of the 'Twenty Million Dollar Drive' idea by which the campaign was characterized last spring. Remember the financial needs of thirty dioceses have not been analyzed yet. Without them, the financial needs, diocesan and general, are twenty-four millions. The point

is that the Church must find those thousand workers or else all the millions cannot be spent. The Campaign is not a 'drive' for an arbitrary sum fixed ahead of time. It is a movement to man the Church's trenches and provide adequate supplies for maintaining her warriors."

The results of the Nation-Wide Campaign survey are being compiled into two books. One of them will treat topically the work done and needed to be done at home and abroad—among mountaineers, the Indians, the Negroes, the foreign born, in rural sections, in congested communities, in the fields of religious education and social service, our opportunities in Latin-America, in Asia and Africa. The other book will deal with the problems, plans and opportunities from the diocesan standpoint setting forth what each diocese intends to do towards meeting the situation presented by the reconstruction era here at home.

In addition to these two books, three illustrated pamphlets containing descriptions of the more striking projects contained in the survey will be issued, and will be ready by November 1st. On the Sunday evening following the opening of the General Convention the usual missionary sermon will give place to a presentation of the need of the Nation-Wide Campaign at such a time as this and a setting forth of the great spiritual verities underlying the movement.

The National Committee of the Campaign, at its meeting on September 10, adopted a memorial which will be presented to the General Convention urging not merely the endorsement of the campaign but that "the place and work of the Campaign receive primary consideration at the sessions of the General Convention".

The House the Church Built

This paper is one of a series of twelve which takes the reader through the Church Missions House, 281 Fourth Avenue, New York, N. Y., floor by floor and department by department.

X. THE SPIRIT OF MISSIONS

THE SPIRIT OF MISSIONS is the popular report of the Board of Missions made month by month to the Church of the work of one or another of Her 2,800 missionaries in this or that part of the world. When compared with the whole work the accounts that appear in THE SPIRIT OF MISSIONS are obviously meager and limited in number, just as any other technical journal can deal with but few in comparison with the whole number of its constituents. But what is given may be taken as examples of the whole. Progress here means also progress elsewhere. The successful meeting of problems in the North means also that the same consecration to duty and skill in practice is exercised by the Church's representatives in the South; the development of schools and hospitals in the East means also that the children are taught and the sick cared for in the West. This fact ought to be understood by every reader first of all, for while he recognizes the physical impossibility of doing so, none regrets more than does the editor that the *whole* story of the Church's Mission cannot be given. Those who are interested chiefly at home must be content sometimes to read of the foreigner; those who care most for the Orient must be content to sometimes read of Africa; those who consider the Negro the great responsibility of the Church today must be content to give some thought to the Indian. The whole work stands together and, ideally, the whole Church is interested in it all. THE SPIRIT OF MISSIONS, therefore, renders as best it can some story of the Church's progress in all the world.

It is an interesting fact that THE SPIRIT OF MISSIONS is the seventh oldest magazine in the country today as shown by the following letter from the Library of Congress:

In response to your inquiry of April 29th, I would say that our Periodical Division had occasion to look up a similar question a short time ago, with the following result. This list includes only magazines which are still published.

1805 *The Panoplist*, which changed its name in 1818 to the *Missionary Herald*, under which title it is still published.

1815 *The North American Review*.

1818 *The American Journal of Science*.

1825 *The American Mechanics' Magazine*, which changed its name in 1826 to the *Journal of the Franklin Institute*.

1826 *The Sailor's Magazine and Seaman's Friend*.

1832 *The American Engineer and Railroad Journal*.

1836 THE SPIRIT OF MISSIONS.

The number of magazines published before 1836, but which have ceased publication since, would probably reach hundreds of titles. I conclude that you do not want them.

Very truly yours,

H. H. B. MEYER,
Chief Bibliographer.

The House the Church Built

MISSIONARY RECORD
OF THE
Domestic and Foreign Missionary Society,
OF THE PROT. EPIS. CHURCH IN THE UNITED STATES OF AMERICA.

EDITED BY THE SECRETARY.

Vol. I.

FEBRUARY, 1833.

No. 2.



Philadelphia:
PRINTED BY WILLIAM STAVELY,
No. 29, South Second Street.

1833.

Foreign, if not exceeding 100 miles, 1 1/2 cents; any greater distance, 2 1/2 cents.

The immediate forerunner of The Spirit of Missions

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH,

IN THE UNITED STATES OF AMERICA.

VOLUME I.—NUMBER II.

To the intent that now unto the principalities and powers in heavenly places,
might be known, by the Church, the manifold wisdom of God.
St. Paul to the Ephesians.

FEBRUARY, MDCCCXXXVI.

J. L. POWELL:

AT THE MISSIONARY PRESS;
BURLINGTON, NEW JERSEY.

Beginning with January, 1836, as Volume One, Number One, THE SPIRIT OF MISSIONS has grown in age until now it is nearly eighty-four years old. In all that time—more than one thousand individual numbers—it has contained information regarding the missionary activity of the Church. Those of us who attend to the publication details realize only too well that whatever success THE SPIRIT OF MISSIONS has attained, next to the blessing of God, is due to the hearty and patient co-operation of the missionary workers who have sent articles and pictures with which to illustrate them. No editorial office could have more whole-hearted support, and we are glad for the opportunity of making this acknowledgment of their practical work and interest.

Once the material is at hand THE SPIRIT OF MISSIONS goes through the process that builds other magazines—with this difference, I suspect: that everyone of our office staff is interested in every detail of the work and everyone feels that any success attained belongs to us all. Never has the editor or his associate made a request of any member of the staff in vain. Never has there been anything but active and intelligent devotion to the work, which sometimes must become monotonous in detail. As we have testified of the support given and loyalty shown by those without—whether on this side of the world or that—so also we would speak of those within the Church Missions House. Again we are glad for the opportunity of making this acknowledgment. With this possible difference between ours and other magazine offices,



THE BUSINESS OFFICE OF THE SPIRIT OF MISSIONS

our work and problems are the same. A subscription received brings as much joy to us as to any; a subscription discontinued brings as much sorrow. Paper and cuts and printing and postage cost *THE SPIRIT OF MISSIONS* just as much as they would cost other publications. Enough has been said of those things in the general press, so that we need not repeat. But we do want to say that somehow or other our paper mill—we have been dealing through one man for many years—has taken care of us in every case, our engraver has never been called upon in vain, our printers have shown such generous judgment of us in times of hurry or when working at a long distance that we have marveled at their good nature. Again we are glad of the opportunity of making this acknowledgment of the personal interest shown by “business” men.

And you to whom *THE SPIRIT OF MISSIONS* goes month by month! Did ever a magazine have more devoted friends and consistent readers! Thousands upon thousands of subscribers, some of whose subscriptions date back many years; diocesan and parish representatives making the magazine better known in their respective districts; boys and girls with one hundred thousand copies of the *Lenten Offering Number* to sell—and selling them! We simply cannot name all of our friends nor tell of their generous interest in our work, which they realize is as much theirs. Again we are glad of the opportunity of thanking the great big *SPIRIT OF MISSIONS*’ family for all you are doing.

As we said above, our work and problems are those usual to magazines. Our business office is equipped with the same sort of files and records and catalogues found elsewhere. We buy wrapping paper by the ton as do other magazines, and ink by the quart. Cases of stencils are run through the addressing machine for every issue. About ten thousand cuts are on file.

When next you come to the Church Missions House save at least a few minutes for *THE SPIRIT OF MISSIONS* office.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



MISS MARGARET T. EMERY AND MISS UNDERHILL

AN APPRECIATION

By Margaret A. Tomes

WITH the resignation of Miss Margaret Theresa Emery we are carried back to the days when in 1876 she first came to New York and succeeded her sister, Miss Julia C. Emery, as associate editor and then editor of *The Young Christian Soldier*. This admirable little paper can readily be remembered by many who,

until its discontinuance in 1912, eagerly read its pages after receiving it from one of the thousands of Sunday-schools where it was distributed. The stories and information all bore upon the missionary work of the Church and did not fail of awakening in boys and girls, that interest in missions which was its purpose.

Long before the *Soldier* was discontinued Miss Emery showed her interest and zeal by assisting her sister, the secretary of the Woman's Auxiliary, in the work of assigning the missionaries' families to the parish societies which were to undertake the preparing of their boxes, thus relieving Miss Julia Emery of a part of the work which required many hours of thought and care, leaving her free to carry on the work of organization and visiting the various diocesan branches of the Auxiliary.

In the annual report of the Woman's Auxiliary for the year 1875 appears the first record of missionary boxes giving their value. In comparing that year's record of 331 boxes sent at a valuation of \$44,393.04 with that of this last year, 1917-1918, of 3,222 boxes reported, valued at \$175,178.00, one can see the enormous growth of the work; but could one compare the quality of the articles sent in 1875 with those sent now, one would appreciate the excellence of the work done, and all largely through the patience and unflinching tact and common sense of Miss Emery herself, to whom the entire supervision of this part of the Auxiliary's work was assigned many years before her resignation in April, 1919.

Only those working in close contact with Miss Emery could appreciate how much time and patience was required in raising the standard of the missionary box. It, therefore, seems fitting to express our appreciation in the words of one who has worked under and with her for a number of years, Miss Jean W. Underhill. She says:

"Miss Emery saw that much education was needed in the matter of the preparation of the boxes, and with untiring patience and infinite tact, she tried to impress upon the minds of the members of the Woman's Auxiliary that nothing but what was whole and clean and in good order should ever

be put into the boxes sent to mission stations, and only new articles into the boxes for the personal use of missionaries and their families. She contended that it was better to hurt the feelings of thoughtless givers by refusing to send undesirable things, rather than to cause pain or disappointment to the prospective recipients.

"To Miss Emery's efforts in this direction is due, in very large measure, the degree of excellence which the box work has attained, and it is to be hoped that in the coming years, when the work will probably be undertaken on so much larger lines, it will never fall below the high standard she set."

In February, 1919, the Board of Missions adopted the following resolution:

RESOLVED: That the resignation of Miss Margaret T. Emery be accepted with great regret and with thanks for her faithful and valuable service during forty-three years.

This expression of appreciation will find an echo throughout the Church. Especially will this be true of the mission field both at home and abroad, where heavy burdens have been made lighter, and lives happier by Miss Emery's unselfish and devoted efforts and where she will be remembered always with gratitude and affection by those who have learned to know her as their friend.



ON another page of this issue will be found the programme for the Auxiliary meetings at the coming Triennial in Detroit. We shall hope to publish in the November issue a report which will be as full as time and space will permit of the happenings during the important days before us. In addition to a report of the business meetings we shall hope to have brief accounts of the missionary meetings, the conferences, the study classes and all other features of these days which shall be of interest to Auxiliary members.



SOME OF THE WOMEN WORKERS

A MISSIONARY JOURNEY

By Florence Allen Remington

COULD anything start in a more missionary way than being dropped from a train at eleven P. M. in a perfectly strange town? I grasped my bag and walked up the road till I came to a hotel. At five the next morning Bishop Remington arrived and we started on my first missionary journey. Two automobiles—Reverend and Mrs. A. B. Clark, Reverend John Clark, Archdeacon and Mrs. Ashley and the two Remingtons. You can't imagine the queer feeling it gives one to motor over the prairie. No straight and narrow path ahead apparently and it still is a mystery to me to know how John Clark arrived at the right place every day. I meekly asked, "What time is our first service?" and his answer was, "Oh, as soon as we get there!" Sometimes ten A. M., two P. M., but always

the congregation of reverent Indians patiently awaiting the bishop's visit.

As we bounded over the prairie towards Saint Mary's School I felt so "Spirit of Missionsy" for the little Indian girls were half way down the road to meet us, jumping up and down for joy. Our bags were taken away from us and at last I saw Saint Mary's School and the bishop's room—oh! so clean and neat and restful—little brown hands ready to bring towels and fresh water, and dear Miss Priscilla Bridge mothering us all.

It was a great surprise to me to see the children so demonstrative. One little brown person snuggled close up to me and said, "Oh, how sweet you smell!" and I, trying to remember that I am a bishop's wife, said, "We all smell sweet when we take many baths". I felt just like



MRS. REMINGTON AND THE LITTLE GIRL
WITH HER PUPPY

the old Sunday-school book, "And the moral of this is—". . . .

After supper the children gathered around the piano, sitting on the floor, and I had the fun of singing to my first Indian audience, children's songs, and then old English ballads which go on and on—quite like the Indian stories around the camp fire—and then many of the songs I used in the Hostess Houses for the boys. We ended with *Jesus, Tender Shepherd*, and how the children can sing!

Then upstairs we went, Miss Willis letting me go to see each little kiddie kneeling and saying her prayers. When all was quiet the bishop gathered the staff and gave a most beautiful talk to them. I think we sometimes forget that these splendid wom-

en are giving out—out—out—and oh! how they long for the spiritual help which comes to them with the annual visit of a bishop.

Early next morning we are off again and at eleven o'clock reach a mission where we see many tipis, horses, wagons, dogs and endless little babies all waiting for service. I help fix flowers on the altar and shake hands with each woman and say *Waste* as I peek underneath her shawl and see the little wee face of her baby, and then, sitting on the front bench in the mission and looking at my husband, I see his eyes grow warm as he looks up the aisle, and, forgetting my church manners, I turn around and my eyes swim with tears too—just with the dearness of it—for coming up the aisle is a mother in moccasins and shawl wrapped so carefully around her baby, and behind her in tiny beaded blue moccasins is a child with a bit of cloth wrapped so carefully around a puppy, both sedately walking to their bench. One grows used to services with puppies, babies, chickens, and dogs appearing—quite like Saint Francis of Assisi. The services are so reverent and the heads bent for the bishop's "Defend O Lord, this Thy child" and the giving of the silver Niobrara cross to each confirmed person. It all is real and true, and makes you feel the blessing of the Holy Spirit as never before. After service there is always a dinner. Now that the war is over, may I tell you what is on the table?—tea, coffee, bread, butter, fried eggs, fried meat, stewed corn, stewed tomatoes, pie, pickles, jelly and canned pears, peaches, apricots and layer cake. We find that in the places where the food is delicious the wife was a Saint Elizabeth's or a Saint Mary's girl.

As we start off again two women come to me and as Dr. Ashley interprets they present me with two bead bags—one of them containing a big round silver dollar—and one delegated



INDIANS AT CONVOCATION MARCHING TO SERVICE

to give me a name, proudly stands up and says *O Wancaya Waste Win* (All over good woman). Of course my bishop, having a sense of humor, says it is because *I* am so big, but no—it means “Woman good to the Dakotas!”

Having heard that one of the Saint Mary's girls is dying with tuberculosis in a tipi on the prairie, the bishop says we must go and visit her. So John Clark and we two start off again although it is six o'clock. I am quite sure that this scene will always stay in my mind and I do hope I can make you see it too. In a lone tipi, lying on cushions in the corner, Angelique, a girl of eighteen, quiet and patient, with the light of the Beyond in her eyes. Her mother, tall and straight, is facing the sorrow ahead with that quietness which means Christianity. The bishop arranges for Communion and finds the mother has never been confirmed. John Clark explains that she was ready for the confirmation at the mission last night, but could not leave her daughter, and so the bishop says, “She shall be confirmed right now”, and the most beautiful smile comes on the mother's face and a bit of color in the daughter's cheek. Could any confirmation service be more primitive than this one, the tipi on the prairie, the bishop sitting on a soap box, John Clark dressed in overalls presenting the candidate. Outside the setting sun, and oh! the eternal quietness of it all. Can you see

why missionary work is so thoroughly encouraging and worth while?

At Okreek the Junior Auxiliary gave us a delicious supper, and at Wososo, in the cordial spirit of the whole of the Rosebud Reservation, all the white people met at Mr. and Mrs. Parnlee's and gave us our dinner—a real Thanksgiving dinner with twenty-six people gathered. That afternoon we motored to Black Pipe for confirmation. Such a poor, pathetic little building, but a congregation which filled every corner, fully thirty women sitting on the floor near the chancel—no organ, an unpainted wooden altar with a glass vase of paper flowers, but you forgot that it wasn't a cathedral when you heard the congregation sing *Wibdus Kin*, the confirmation hymn. All the services are in Dakota except the sermons, which the bishop preaches line by line with Dr. Ashley interpreting.

Late that evening a *Ford* arrives driven by a splendid girl who has heard that a bishop has come and starts from her sheep ranch twenty miles away with a baby on the seat beside her and a collie dog proudly occupying the back seat—driving all that distance alone to have her baby christened.

If you ever feel inclined to get discouraged please come with us into the Indian country and you will *know* that “God is working His purpose out”.

THE WOMAN'S AUXILIARY IN DETROIT

HEADQUARTERS: The First Presbyterian Church, Woodward Ave. and Edmund Place.



The Junior programme has been planned in connection with both the Woman's Auxiliary and the General Board of Religious Education. For all separate Junior meetings and study classes see page 7. Where no separate meetings are listed for Junior leaders the following is the programme for them as well as for other members and visitors:

TUESDAY, OCTOBER 7

- 10 A. M.—Headquarters open for registration. There will be three places for registration, one for the five authorized delegates from each diocesan and district branch, one for all women attending the Triennial, one for applicants for Woman's Auxiliary study classes. Delegates and all visiting members will purchase their badges at this time.
- 4:30 to 5:30 P. M.—Saint John's Church, Woodward Avenue and High Street East. **Quiet Hour:** Bishop Bratton of Mississippi.

WEDNESDAY, OCTOBER 8

- 7:30 A. M.—Saint John's Church: **Holy Communion.**
- 2:30 P. M.—Headquarters: **Business session** in which authorized delegates only can take part: Mrs. Frederic B. Stevens, president of the Michigan Branch presiding at this and all other business meetings. There is ample space in the gallery for visitors.

THURSDAY, OCTOBER 9

- 7:30 A. M.—Saint Paul's Cathedral, Woodward and Hancock Avenues: **Triennial Corporate Communion.** Bishop Williams of Michigan the Celebrant, United Offering.
- 11 to 12 A. M.—Headquarters: **Registration for study classes.** Inasmuch as there are to be four sessions only for study classes it is imperative that all registrations be made either Tuesday, October 7, or at this time on Thursday, October 9. If members can state their preference as to classes on the card given them Tuesday, much time will be saved. This second opportunity is intended especially for

information and advice about classes.

- 2:30 P. M.—Detroit Armory, Larned Street East and Brush Street: **Triennial Mass Meeting.** Bishop Williams of Michigan presiding. Speakers: Bishop Tuttle, presiding bishop; Bishop Wise of Kansas, Bishop Kinsolving of Southern Brazil, Bishop Lloyd, president of the Board of Missions; Dr. Wood, foreign secretary of the Board of Missions. At this meeting, Mr. King, treasurer of the Board of Missions, announces the amount of the United Offering.

FRIDAY, OCTOBER 10

- 7:30 A. M.—Saint John's Church: **Holy Communion.**
- 10 A. M.—Headquarters: **All day business session for delegates.**

SATURDAY, OCTOBER 11

- 9-10:15 A. M.—Headquarters: **Study Classes.**
1. Prayer (Open Class); Leader, Mother Eva Mary, of the Community of the Transfiguration.
 2. The Bible (Open Class); Leader, Miss Agnes Emily Warren, vice-president of the New York Branch.
 3. The Nation-Wide Campaign (Open Class); Leader, Mrs. Henry A. Pilsbry, educational secretary, diocese of Pennsylvania.
 4. The Nation-Wide Campaign (Open Class); Leader, Mrs. Charles R. Pancoast, secretary of the Pennsylvania Branch.
 5. The Nation-Wide Campaign (Normal Class); Leader, Miss Nannie Hite Winston, vice-president of the Kentucky Branch.
 6. The Nation-Wide Campaign (Normal Class); Leader, Mrs. Allen McGregor, educational secretary of the Southern Ohio Branch.
 7. The Nation-Wide Campaign (Normal Class); Leader, Miss Claudia L. Hunter, secretary of the North Carolina Branch.
 8. *Neighbors*—Studies in Immigration from the Standpoint of the Episcopal Church (Open Class); Leader, Mrs. William A. Atkinson, educational secretary of the Michigan Branch.
 9. *Neighbors* (Normal Class; Elementary teacher training, for inexperienced educational secretaries, both diocesan and parish); Leader, Miss

The Woman's Auxiliary

Eva D. Corey, president of the Massachusetts Branch.

10. *Neighbors* (Normal Class); Leader, Miss Laura H. Boyer, educational secretary of the Bethlehem Branch.

11. *Neighbors* (Normal Class); Leader, Mrs. Charles E. Hutchison of the Newark Branch.

12. Vocational Class for parish officers (presidents, treasurers and secretaries); Leader, Mrs. Arthur S. Phelps, president of the New Jersey Branch.

(The normal classes are planned for those who will, themselves, lead classes in their own diocese or parish on the Nation-Wide Campaign or on the text-book of the year and who, consequently, will wish a class in which the methods of teaching as well as subject are considered. The "open classes" are planned for those who desire to study the subject only and there is no restriction in membership.)

10:30-12 A. M.—Headquarters: **Conference.** *The Auxiliary of the Future.* Chairman, Miss Elizabeth R. Delafield, president of the New York Branch; Vice-Chairman, Mrs. Hermon B. Butler, vice-president of the Chicago Branch.

12 M.—**Intercessions.** Conducted by Bishop Lloyd, who has kindly consented to act as chaplain for the meetings at the Triennial.

12:20-1 P. M.—**Addresses** by our Foreign visitors; Miss King, representing the committee on Women's Work of the S. P. G., and Miss Henty, representing the C. M. S.

MONDAY, OCTOBER 13

9:30-10:45 A. M.—Headquarters: **Study Classes.**

(As on this and the two following days there are joint sessions in the Convention, there will be no meetings for the Auxiliary after the study classes. Members of the Auxiliary will desire to attend the joint sessions.)

TUESDAY, OCTOBER 14

9:30-10:45 A. M.—Headquarters: **Study classes.**

WEDNESDAY, OCTOBER 15

7:30 A. M.—Saint John's Church: **Corporate Communion** for study classes.

9:30-10:45 A. M.—Headquarters: **Study Classes.**

THURSDAY, OCTOBER 16

9:30-10:45 A. M.—Headquarters: **Conference.** *The Work of the Diocesan Officers.*

For Presidents: Chairman, Miss Elizabeth Matthews, president of the Southern Ohio Branch; Vice-Chairman, Mrs. Marcellin C. Adams, president of the Pittsburgh Branch.

For Secretaries: Chairman, Miss Alice T. Tiffany, secretary of the Maryland Branch; Vice-Chairman, Mrs. William P. Cornell, president of the South Carolina Branch.

For Treasurers: Chairman, Mrs. George O. Clinch, treasurer of the Chicago Branch; Vice-Chairman, Miss Mary Blakiston, treasurer of the Pennsylvania Branch.

For Educational Secretaries: Chairman, Miss Emily C. Tillotson, educational secretary of the Woman's Auxiliary; Vice-Chairman, Miss Laura F. Boyer, educational secretary of the Bethlehem Branch.

For United Offering Treasurers: Chairman, Mrs. Mallory Taylor, United Offering custodian of the Atlanta Branch; Vice-Chairman, Mrs. Ralph H. North, United Offering treasurer of the Pennsylvania Branch.

10:55 A. M.-1 P. M.—Headquarters: **Conference.** *Co-operation.* Chairman, Miss Lucy C. Sturgis, Junior chairman, Massachusetts; Vice-Chairman, Mrs. John McE. Ames, educational secretary of the Kansas Branch.

12 M.—**Intercessions.** Bishop Lloyd.

2:30-4:30 P. M.—Headquarters: **Missionary Talks.** The domestic field will be presented by the Reverend Francis S. White and missionaries at work in America.

FRIDAY, OCTOBER 17

7:30 A. M.—Saint John's Church: **Holy Communion.**

10 A. M.—Headquarters: **All day business session** for delegates.

SATURDAY, OCTOBER 18

9:30-10:45 A. M.—Headquarters: **Conferences** on the work of diocesan officers. (Second session of conferences held on Thursday, October 16th, under the same leaders.)

10:55 A. M.-1 P. M.—Headquarters: **Missionary Talks.** The foreign field will be presented by Dr. John W.

The Woman's Auxiliary

Wood and missionaries from the field.

MONDAY, OCTOBER 20

- 7:30 A. M.—Saint John's Church: **Holy Communion.**
- 9:30-10:45 A. M.—Headquarters: **Conference.** *The Auxiliary in Scattered Districts and Magnificent Distances.* Chairman, Mrs. Clinton S. Quin, vice-president of the Texas Branch; Vice-Chairman, Mrs. Frank H. Touret, president of the Western Colorado Branch.
- 10:55 A. M. to 1 P. M.—Headquarters: **Missionary Talks.** The Latin American field will be presented by the Reverend Arthur R. Gray, D.D., and missionaries from the field.
- 12 M.—**Intercessions.** Bishop Lloyd.
- 2:30 P. M.—Headquarters: **Closing business meeting.**

TUESDAY, OCTOBER 21

- 10 A. M.—Saint John's Church: **Final Service.** (Celebration of the Holy Communion.) The address at this service will be by the Right Reverend Arthur S. Lloyd, D.D.

The *general secretary*, Miss Grace Lindley, will keep office hours at Headquarters as follows:

Thursday, October 9, from 11-12.	}	9:00-10:30
Saturday, October 11		
Monday, October 13		
Tuesday, October 14		
Wednesday, October 15	}	9:00-9:30
Thursday, October 16		
Friday, October 17		
Saturday, October 18		
Monday, October 20		
Tuesday, October 21		

The *educational secretary*, Miss Emily C. Tillotson, has general oversight of all Senior study classes; the *Junior secretary*, Miss Frances H. Withers, of all Junior Auxiliary meetings, including Junior study classes.

SEPARATE JUNIOR MEETINGS

The separate Junior meetings will be held at Saint John's Parish House, Woodward Avenue and 17 Montcalm Street, E.

THURSDAY, OCTOBER 9

- 11-12 A. M.—Saint John's Parish House: **Registration for study classes.** (All Junior Auxiliary officers, leaders and members are asked to register at Saint John's Parish House, on Thursday, October 9th, or Friday, October 10th, as well as at the Wom-

an's Auxiliary Headquarters, on Thursday, October 9th. Junior badges may be purchased at Saint John's Parish House.)

FRIDAY, OCTOBER 10

- 9-10 A. M.—Saint John's Parish House: **Registration for study classes.**

SATURDAY, OCTOBER 11

- 9-10:35 A. M.—Saint John's Parish House: **Study classes** in connection with the General Board of Religious Education.
- 10:45-11:45 A. M.—Saint John's Parish House: **Business meeting.**
- 12-1 P. M.—Saint John's Parish House: **Conference.** Week-Day Work.

MONDAY, OCTOBER 13

- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**

TUESDAY, OCTOBER 14

- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**
- 4 P. M.—Arts and Crafts Theatre, 25 Watson Street, corner Woodward Avenue: **Junior Play.**

WEDNESDAY, OCTOBER 15

- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**

THURSDAY, OCTOBER 16

- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**
- 2:30 P. M.—Saint John's Parish House: **Conference.** *The Home and Little Helpers.*
- 4 P. M.—Arts and Crafts Theatre, 25 Watson Street, corner Woodward Avenue: **Junior Play.**

FRIDAY, OCTOBER 17

- 7:30 A. M.—Saint John's Church: **Corporate Communion** for Junior Auxiliary leaders.
- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**

SATURDAY, OCTOBER 18

- 9-10:35 A. M.—Saint John's Parish House: **Study classes.**

MONDAY, OCTOBER 20

- 9:30-10:45 A. M.—Saint John's Parish House: **Conference.** *Training Children to Become Leaders.*
- 2-3:30 P. M.—Saint John's Parish House: **Business Meeting.**
- 3:30-4:30 P. M.—Saint John's Church: **Quiet Hour.**

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52 Mid-day Intercessions for Missions.
54 Mid-Day Prayer Card.

Ataska

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China

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202 Investments in China.
203 Church Day Schools in China.
211 Our Plan for the Church General Hospital, Wuchang.
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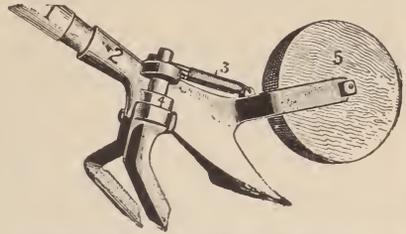
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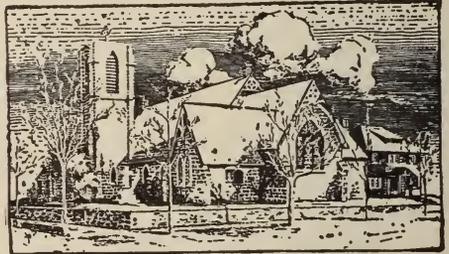
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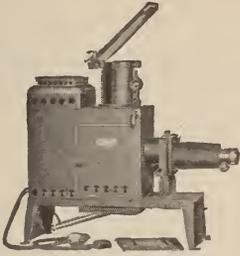
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