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THE Spirit of Missions

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FIDELISAN FALLS NEAR SAGADA
(See page 361)



The Spirit of Missions

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIV

June, 1919

No. 6

THE PROGRESS OF THE KINGDOM

MAY, 1919, will be notable in the annals of the Board of Missions on account of the clear vision which made the Board bid Godspeed to the Nation-Wide Campaign. The whole Church should render thanksgiving to God that the dioceses working with the three Boards created by the General Convention have found a way without infringing upon diocesan prerogative and with scrupulous regard for the canons of the Church to harmonize their various tasks so as to be able to lay before the Church the first complete statement she has ever seen of the work she is doing; of what ought to be done for the advancement of her best interests, and how much this will cost. A survey is now being prepared which will make this showing. Carefully worked-out plans for bringing the information to the attention of the whole Church are being laid. Cordial co-operation and ready help have been promised. We may confidently expect to see the first scientifically prepared budget of her work ever prepared for this Church laid before the General Convention at Detroit. The Convention having approved and endorsed the budget, in Advent there will be held in every parish in the Church a "mission for missions", when, after what the work stands for has been explained to the people, each person will have opportunity to say whether or not he or she desires to help carry forward the Church's work in the parish and diocese and beyond.

When the campaign was first announced an estimate was published of what it is likely to cost to carry on the work for three years, this being the length of time the canon requires shall be included in the budget to be presented to the General Convention. The estimate was based on what is being spent, plus a conservative estimate of what must be added to conserve what is being done. It is probable that when the survey is completed this will show that the estimate was too small, but it seemed desirable to tell the Church in advance what expenditure is involved in her activities in order that thoughtful people may know they are called to a task worthy of their consideration, and of the time that must be given to it.

To a great many people money stands for the highest good, and therefore any mention of it is sure to be an object of keen interest. So it was that this proposed estimate became a news item, so generally published that to the uninstructed it might easily appear that the Church had forgotten what manner of spirit she is of, and was undertaking "a drive for money". For those

The Progress of the Kingdom

who share the Board's knowledge that the chief obstacle to the Church's growth has been her apparent inability to prevent her need for money from obscuring the significance of the work intrusted to her, there was no such misunderstanding. They know as the Board knows that if the heart of the Church were set on her Mission there would be no lack of funds. In this campaign the effort will be first to enlighten the intelligence of the people and then to win their heart for the work; and since the task which our Lord committed to His Church describes the highest privilege of every soul baptized into His Body, equal opportunity to help will be given to the least as to the greatest, to the youngest child as well as to the most honored member of the household. And the success of the campaign will be seen in the financial results of the mission for missions which will bring the campaign to its close, since this will be the practical test as to whether the Church's intelligence has been quickened and whether the heart of the Church has been touched.

It were sheer hypocrisy to talk about awakened faith while one's life is self-centered, or of spiritual aspiration while one is content to give nothing to support the Church's Mission. Someone called money "stored personality". Because this is a true definition it is safe for all of us to test the genuineness of our faith, and the sincerity of our Eucharists and of our religious exercises by our sensitiveness to our obligation as stewards of that with which we have been intrusted. And, practically, faithful stewardship means the use of the money which we control to support the work our Lord ordered us to do.

EVERYONE will be interested to learn that the Board at its May meeting elected the Reverend Thomas Burgess to assist the domestic secretary as secretary for the work among immigrants. This extension of the Board's work has been long waited for, in some parts almost impatiently. Perhaps there is no work more important than this when the Church is thought of as serving the nation.

Mr. Burgess has accepted the office and will enter upon his duties in the early part of June so that the General Convention at Detroit will have the satisfaction of hearing an intelligent report of what the Church is doing for those who have cast in their lot with us, and what the Church may do to be of service to these neighbors of ours who have so splendidly proven their right to be called Americans.

AT the same meeting of the Board another long-hoped-for decision was reached, inaugurating a policy which it is safe to say will mark a new era in the development of the American Church. The most hopeful detail in this new departure is that it comes from the domestic missionary bishops themselves and anticipates nothing less than a joint policy agreed upon by all these bishops for development of the work in our missionary districts.

A budget will be prepared by those who are informed, based upon the well-considered needs of the work. This budget having been agreed upon by the Board and the bishops, will be submitted to the General Convention and, having been authorized, will be underwritten by the Board; so that the bishops will be free to do the work intrusted to them with the happy consciousness that they are supported by the united strength of the Church.

To understand fully what this means one would have to know something of the heart-breaking burden of loneliness and anxiety which the missionary

The Progress of the Kingdom

bishops have had to bear while, unsupported, they have labored to fulfill the task committed to them by the Church. And not only so, but to realize the importance of this step forward, it is necessary to know something of the inevitable waste which has resulted from the bishops being compelled to work without any unifying policy or co-ordination of the Church's work in the vast territory which they have been ordered to help bring into subjection to the One on Whom our national safety, as well as our hope for the future, depends.

In a recent number of the Churchman a vivid article by Chaplain Bell discloses something of the loss which the Church, and so the nation, has sustained from the long continued insistence on individual effort where only combination and co-operation can accomplish worthy results. The chaplain's experience at the Great Lakes Training Camp has compelled him to realize what has been the result of the Church's failure to minister adequately to the western part of our country. His appeal for a reversal of the suicidal policy of the past should be heeded by all patriots, even though those who are informed will regret that in his article the Chaplain seems to slip into the error of supposing that in order to do this it were necessary to ignore the needs of our brethren beyond the seas. Those who keep in touch with the progress of the Kingdom are fully aware that whatever has been done to help provide the church ministrations for those who have settled in the West, is due largely to the devotion of the same people who have nurtured the branches which the Church has planted in foreign parts—and this is easily explained.

Those who know that civilization, i. e., the Kingdom of God, can only be hoped for as all the redeemed grow up together into the knowledge of Christ, know also that the crux of the problem so far as the American Church is concerned is in the development of her own strength. So we find that those who "believe in foreign missions" are the people who have constantly pleaded with the Church to put an end to her impossible mode of procedure with regard to the Church at home, and set her missionary bishops free from the burden of an impossible task, by adopting a policy which would insure the strengthening and success of her "domestic missions". A beginning which promises to insure so desirable a result has been made in the act of the Board above referred to, on account of which the whole Church may rejoice.

It is to be hoped that this will soon be followed by the elimination of the title "missionary district" from the Church's nomenclature, at least wherever this term refers to a diocese within the United States. Because the people in a given diocese must depend for the time being on the whole Church to help them establish themselves is no reason why they should be placed in a different category from their brethren who in well appointed parishes enjoy the fruits of their fathers' faith and industry. Nor is it desirable that our sons and brothers, because they answer the nation's call to develop her latent resources, should be classified with the peoples to whom has not yet been delivered the Good News for which they wait.

YET we need not be discouraged or led to suppose because for a hundred years the Church has been under the blight of individualism that she will always be hindered by it. On the contrary, we may see already many signs that the Church is changing her point of view if we are keen to find them. The growing conviction that there must be an executive shows that the

The Progress of the Kingdom

whole body is finding out what some have long known—that the Church has larger concerns than may be included in diocesan routine; that there are important interests to be guarded and developed which concern the life and welfare of the whole Church; that the whole Church must unite to take care of such interests even though they happen to lie within the limits of a particular diocese.

THE Board of Missions at its May meeting heard with keen regret Mr. King's letter announcing that he feels obliged to ask the General Convention in October to relieve him of the burden he has borne for ten years as the treasurer of the Board.

It would have been ungracious if the Board had protested, though every member of it realizes that Mr. King has established a new tradition in the treasurer's office and that his resignation means the loss of a most faithful officer. During all the years of his service he has been at his desk as regularly and promptly as any other of the Board's officers. No detail which would improve the office's efficiency has been too insignificant to receive his attention, while he has constantly studied to improve its methods. Recently he has been instrumental in having his whole department rearranged with a view to economy and greater dispatch of business. At the same time Mr. King has never lost sight of the essential fact that no financial success without spiritual apprehension can avail to accomplish the work intrusted to the Church. His administration has been an illustration of the manner in which careful and intelligent business may be the interpreter of spiritual devotion. The result has been that he has had the satisfaction of seeing the business grow steadily until during the year 1919 the receipts of the treasurer's department were larger than ever before.

That Mr. King should feel it necessary to withdraw at a moment when the careful planning and faithful work of years seem about to find fruition in a whole-hearted endeavor by the whole Church to provide worthily for her work, seems misfortune. The best wish the Church can have just now is that another of like spirit may be found to take the office he has filled so worthily.

OUR grief in recording the death of the bishop of New York is the more keen as our loss comes at a time when the Church seems to be on the point of arousing herself to undertake seriously the work to which his life was given with such fidelity.

Bishop Greer was elected as a member of the Board of Missions in 1889. His place becoming vacant upon his election as bishop-coadjutor of New York, he was soon afterwards chosen to fill the vacancy caused by the death of Bishop Dudley, so that he has practically served the Church as a member of the Board continuously through thirty years. The only year in which the diocese of New York has met its whole quota of the Board's budget was that year in which the bishop himself was able to act as chairman of the diocesan committee.

Bishop Greer always saw the problems of the American Church in their relation to the development of human society. He was ever jealous for her extension in our own country in order that her strength might be developed for the use of her Mission. The colored people have special cause to revere his memory on account of his constant labor in helping to provide Christian training for their children.



THE SANCTUARY OF MISSIONS

SPIRIT of mercy, truth and love,
Oh, shed Thine influence from above;
And still from age to age convey
The wonders of this sacred day.

In every clime, by every tongue,
Be God's surpassing glory sung:
Let all the listening earth be taught
The deeds our great Redeemer wrought.

Unfailing Comfort, heavenly Guide,
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove;
Spirit of mercy, truth, and love.



THANKSGIVINGS

WE thank Thee—
For the life and work of Bishop Greer. (Page 358.)

For the organization of the Church in the Philippine Islands and for the progress made. (Page 361.)

For the increased ability of native Christians to care for their material needs. (Page 381.)

For the forward steps taken in Mexico. (Page 393.)

For the enlarged vision of Thy Church as expressed in the plans for the Nation-Wide Campaign. (Page 395.)



INTERCESSIONS

WE pray Thee—
That the Church in the Philippine Islands may be blessed and enlarged. (Page 361.)

To guide and direct Bishop Colmore as he plans for the work of the Church in the Virgin Islands. (Page 383.)

To bless the efforts of the general Boards and Commissions, and the general organizations of the Church as they join in the Nation-Wide Campaign. (Page 395.)

That the effort of South Dakota to care for a larger portion of its own need may meet with generous help from without. (Page 402.)

That the foreign secretary of the Board of Missions may be carried safely on his journey.

That the Woman's Auxiliary of the Board of Missions may be guided in its plans for the future. (Page 413.)



PRAYER

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 loving 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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ANCIENT AND MODERN ON A MANILA STREET

SEVEN WEEKS IN THE PHILIPPINE ISLANDS

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

SEVEN busy weeks in the Philippine Islands have left me with many enduring impressions. One hopes also that they have resulted in a better understanding of the perplexing questions with which work in these islands necessarily abounds. I spent several days in Manila, two weeks in a journey to the southern islands and three weeks among the mountains of central Luzon. Everywhere friends made the visit an unending pleasure. While our steamer was still in the harbor on a hot December morning some members of the mission staff in Manila boarded her and others were waiting for us on the pier. So it was all along the line, north and south.

The Manila of 1918 is vastly different from the Manila of 1898. The walled city, it is true, retains its delightfully mediaeval aspect and flavor. Its streets are narrow. Its architecture is of the massive Spanish type. The old cathedral, facing on the plaza which now bears the decidedly modern and American name of McKinley Plaza, is surrounded by several other huge churches. There is Santo Tomas, with its time-stained walls and its ancient university. It is to be feared that the university is not only ancient in foundation and appearance, but in some of its methods also. There is the grim Augustinian church, blackened with age and flanked on one side by a monastery whose gateway admits one to conditions that suggest the sixteenth rather than the twentieth century. There is the Recoleta church, one of the most popular and attractive in the walled city, besides two or three others that need not be recorded here.

The old city wall is grass-grown and has long since outlived its usefulness as a means of defense. One can stroll

along its broad top nowadays and dream of the time when it did defy hostile assault. The wide moat just outside the walls, formerly a prolific breeding place for mosquitoes and other disease carriers, has been drained and filled in. The quiet dignity of the narrow streets within the walls is disturbed, if not absolutely shattered, by motors and trolleys that seem decidedly out of place and certainly help to make walking within the walls rather perilous.

The greater part of Manila is extramural. Long before the American occupation the city overflowed from the narrow enclosed area. Much of the outside architecture, especially in the downtown section, is of the massive Spanish type. In the newer section to the east, built up largely since the American occupation with homes of American officials and business men, there is little to suggest the ancient city close at hand. Its houses for the most part are frame structures built to meet tropical conditions, with great windows, high ceilings, wide verandas and frequently spacious grounds.

Most of Manila's business, except government business, is conducted outside the walled city. The busy streets are a jumble of speeding motors and lumbering carabao carts, or rushing trolleys and darting *caramatus*. A ceaseless tide of traffic flows over the Spanish and Santa Cruz bridges across the Pasig River from uptown to downtown Manila and back again.

On the other side of the walled city is the Luneta, the spacious promenade and driveway built since the American occupation, largely on ground reclaimed from Manila Bay. It is a delightful breathing place for the city.

Seven Weeks in the Philippine Islands

Here a Filipino military band plays frequently in the cool evenings, as the sun sets behind the hills on the islands far to the west. The programme always concludes with the *Star Spangled Banner*.

On the Luneta stand two significant monuments, both erected by the American authorities. One of them represents Legaspi, the explorer and adventurer, and Urdaneta, the priest who accompanied Legaspi's expedition from Mexico to subdue the islands to the allegiance of Spain after their discovery by Magellan. They typify the sword and the cross. Nearby is the monument to Dr. Jose Rizal, the present-day national hero of the Philippines. His fame rests almost exclusively upon the decision of Mr. Taft, in the early days of the American occupation, that the Filipino people needed the memory of some outstanding personality as a means of binding them together. Probably the Filipinos would never have selected Dr. Rizal. He was altogether too conservative. In spite of his wise counsels to his fellow citizens, he was accused of participation in a treasonable plot against Spanish authority and was executed in 1896. For several years after that but little heed was paid to his memory. Now his name and fame have been popularized throughout the islands, and Rizal Day (December thirtieth) is a Filipino "Washington's Birthday".

On every side in Manila one can see many signs of the remarkable work done during the American administration of the islands. There are schools of all grades and of all kinds, from the primary schools with which the city is dotted to the Philippine University, whose campus lies just on the other side of the *Calle Isaac Peral* from our cathedral property and the bishop's house. There is the remarkable Philippine School of Arts and Trades, where seven or eight hundred young men are being trained in carpentry, blacksmithing, automobile repairing,

cabinet making, building construction and numerous other occupations. Manila's drainage system is a monument to American sanitary engineers. Her streets as well as thousands of miles of roads throughout the islands bear witness to the work of our civil engineers. From a hotbed of disease, where small-pox and cholera were not only annual but almost constant scourges, Manila has become one of the healthiest cities in the Orient, if not of the world. It is an open question whether these great gains will be held in view of the apparent determination of American authorities, eight or nine thousand miles away, to displace American administrators and executives and substitute for them Filipinos who are not yet qualified to carry such responsibilities.

One finds with regret that our Church has but little hold on Filipino life. I mean the life of the lowland people, the section popularly described as "civilized and Christianized". One sees many things to raise doubts about the accuracy of applying these words widely. Saint Luke's, Manila, is the only church in the city, or indeed in the islands, which directly ministers to Filipino life. Its congregation, as Bishop Brent pointed out in his last annual report, is gathered chiefly from Saint Luke's Hospital and the House of the Holy Child. It is not my intention to discuss a policy, but simply to record a fact. It was a great pleasure to share with the young people of Saint Luke's in their Christmas-Eve celebration on the porch of the church. Members of the congregation and many people who came into the grounds from the crowded *Calle Magdalena*, were shown tableaux of the Nativity, while members of the choir sang Christmas carols. At another time I had the privilege of speaking to the one hundred and fifty or more young people who gather every Sunday afternoon for a catechism in the church and then break up into smaller



FILIPINO STUDENT AND GRADUATE NURSES, SAINT LUKE'S HOSPITAL,
MANILA

groups, much on the order of our American Sunday-schools. After the teaching was over it was interesting to stroll about the playground, lying behind Saint Luke's Church, Saint Luke's Hospital and the House of the Holy Child, and to see how in a simple, direct way the Church is trying to do a bit of social service work by giving the children a chance to play. The playground equipment came from a Southern Ohio Churchwoman.

Saint Luke's Hospital, with Deaconess Massey as superintendent, is worthily maintaining the high traditions Bishop Brent, Miss Ellen T. Hicks and the American doctors and nurses established years ago. It has grown steadily until the thirty beds of the original institution have become almost one hundred. Its daily dispensary is a source of relief to many needy people of the neighborhood. Ordinarily its wards and private rooms are filled to capacity with Filipino, American and British patients. Saint Luke's, like most of our American Church hospitals, knows no dis-

tinctions of race or creed. For several months now the hospital has been without the services of Dr. B. L. Burdette. The appeal of the government for doctors not unnaturally claimed him. He is now in Siberia, but hopes soon to be back at his post. Meanwhile Dr. McVean, a resident of Manila with a large private practice, has stepped into the breach and with the help of Dr. Cruz as resident physician is carrying on during Dr. Burdette's absence. It will not be possible for him to carry the double load indefinitely. Even if Dr. Burdette were to return tomorrow, it would be desirable that another American physician should join the staff to be associated with him and Dr. Cruz in the steadily growing work at Saint Luke's. It was a delight not only to see but really to feel the loyalty of the thirty Filipino nurses, graduates and students in the training school, to the institution and to the American staff. If it were not for their consistent and loyal work it would be utterly impossible to maintain the hospital at its present stand-

Seven Weeks in the Philippine Islands

ard of service and efficiency. Although the government has established an immense hospital known as the Philippine General, and although the Roman Church and two other communions have hospitals in the city, Saint Luke's is known not only as a hospital that ministers to the needs of Filipino life, but as the hospital where foreign residents in the city may be assured of the most skillful care.

On the same compound with the hospital and Saint Luke's Church stands the House of the Holy Child. The building itself is a grim old Spanish structure with massive walls, lofty ceilings and almost endless rooms. It accommodates about forty girls from four or five to seventeen or eighteen years old, most of whom have lost a father because of his return to the United States and his abandonment of a Filipino mother. Miss Frances Bartter is not only the mother of the family, but the head of the day school in which the girls are taught with the help of her brother, Reverend George C. Bartter, rector of Saint Luke's Church, and one or two Filipino teachers.

In the center of the residence district of the extra-mural city stands the Cathedral of Saint Mary and Saint John, massively built in Spanish style. Its services and ministrations are chiefly for the American population. Its congregation, never large, is now being steadily reduced through the departure of many Americans. The withdrawal of American troops, as well as the displacing of many American officials, has made a heavy draft upon the cathedral congregation.

In spite of the departure of Americans the Columbia Club continues its vigorous life, though with greatly reduced membership. It occupies the lower part of the cathedral parish house, erected through the generous gift of the late treasurer of the Board of Missions and Mrs. Thomas. The Club fills a useful place in Manila life

by providing club privileges at a moderate cost to young men who would otherwise not find so helpful a place of resort.

Half a mile distant on Taft Avenue, immediately opposite the grounds of the Philippine University, is the Cathedral Dormitory for university students. It was built some years ago through the gift of a lay Churchman in America and is at present the home of forty-three students. Under present conditions the opportunities for direct religious work are not large. It would seem desirable that some modifications in the conduct of the house should be made if it is to be anything more than a student boarding house. A helpful conference with the managers of dormitories maintained by some of the other communions opened before us, I think, new possibilities for the work, without in any way showing lack of regard for the religious convictions of any of the residents.

There is no more solid work in Manila than Saint Stephen's congregation of Chinese. Reverend H. E. Studley, formerly a missionary in Amoy, China, has during the last fourteen years built up a vigorous congregation. Everywhere in the islands one finds that the Chinese residents are among the most substantial and respected citizens. From the very first Saint Stephen's, as Bishop Brent has said, presented no anxieties and moved on with steady step. It long ago outgrew its original building and is now too large for the building erected a few years ago. Not only are there regular Sunday and weekday services, but the upper part of the church building, as well as the church hall itself, is used for both day school and night school. There are in the former one hundred and thirty boys and girls; they have overflowed into the rectory. The night school has fifty boys and young men and is helping to train good citizens as well as good Christians. Mr. and Mrs.



CHINESE KINDERGARTEN AT SAINT STEPHEN'S, MANILA

Studley, Reverend Mr. Pay, the Chinese deacon, the Chinese kindergartner and the other Chinese teachers are all hard at work and are steadily accomplishing telling results. An American young woman with teaching experience and ability to learn Chinese is urgently needed.*

Two interesting experiences of Christmas Day were the opportunity of attending the morning service at Saint Stephen's with a crowded congregation and the children's Christmas festival in the afternoon. In addition to a dumb-bell drill and certain other features more or less unconventional from the American point of view, the young people presented with great gusto a play detailing the life and experiences of Joseph. It is evident that Saint Stephen's congregation must have a new church and that right soon. Mr. Studley has his eye on property not far away that can be secured if purchased in the near future. It will cost in the neighborhood of \$10,000. The church will cost about

\$20,000. Of this amount the Chinese have already raised more than \$1,000 and expect in the course of the next year or two to secure at least \$4,000 more. When the new church is erected, the present building will be devoted wholly to school purposes. These people deserve help. A committee of Chinese, some of them not connected with Saint Stephen's, is at work raising \$15,000 for the improvement and endowment of the day school.

My first few days in Manila gave opportunity for most helpful conferences with Bishop Graves before he returned to China and with Dean Parson as president of the council of advice. Then I sailed south on an inter-island steamer. The novelty of the experience and the attractiveness of the journey atoned for any shortcomings in the accommodations afforded on the steamer. My destination was Zamboanga and Jolo in the extreme south. We have no work at all in the central or Viscayan group of islands.

Much to my satisfaction the steamer spent a Sunday discharging and loading cargo off the beach at Dumaguete

*Particulars can be obtained from Bishop Lloyd at 281 Fourth Avenue, New York, N. Y. I have sent him full information.

Seven Weeks in the Philippine Islands

on Oriental Negros. This gave an opportunity to become acquainted with the really wonderful work of Silliman Institute, a Presbyterian school established in the early days of the American occupation. It has grown steadily and draws its seven hundred students from practically all parts of the islands, but chiefly from the central group. It has several admirable buildings costing from \$15,000 to \$30,000 each, some of them the gift of individual Presbyterian laymen. Wherever one goes throughout the islands he hears about Silliman boys as teachers, clergymen and good citizens generally.

Zamboanga is an attractive city of about 25,000 people at the tip of the long finger-like peninsula projecting from the southwestern side of the island of Mindanao. It was formerly the site of an important military post. In those days the Church of the Holy Trinity, built by the local people, together with a commodious rectory, had a vigorous though never very large congregation. Practically all the American troops have been withdrawn and their places have been taken by a company or two of native troops. It is interesting to see a Moro in the uniform of the United States army patrolling a post with fixed bayonet and wearing the peculiar mitre-shaped hat representing a measure of concession on his part and a measure of concession on the part of the military authorities. When one remembers that only a few years ago the Moros terrorized the southern part of the archipelago, the present transformation seems all the more wonderful. Apparently the Moro respects the American as a man who has conquered him in fair fight. Now he shows a disposition to be a good citizen under American rule. He is a strong opponent of Philippine independence. If independence should come within the next few years, it is practically certain that there would be revolution in the south, accompanied by violence and bloodshed

that would far surpass anything in the early days of the American occupation.

Zamboanga is the headquarters of the Church's work among the Moro people. The Reverend R. T. McCutchen, in addition to ministering to the small congregation of Americans, is steadily laying foundations for work among the Moros. In the Moro settlement of Kawa Kawa, about a mile from the center of Zamboanga city, he has established, with the aid of Bishop Brent's friends in America, a printing office where he publishes a monthly paper for circulation among the Moro people. Besides a brief abstract of the news of the world in a form that will be interesting to the Moros, each number includes some direct religious teaching. While the monthly edition of the paper is only 600 copies, it is read by a large number of people. Governor Carpenter, of the Bureau of Non-Christian Tribes, told me that he considered it a wise and useful agent in the development of the Mohammedans in the Philippines. Mr. McCutchen is also at work upon a translation of the Gospel according to Saint Luke. It is to be published shortly with the aid of the British and Foreign Bible Society. The type-setting, as well as the printing for both Gospel and newspaper, is done under Mr. McCutchen's supervision. He has succeeded in securing the only font of type in the East, if not in the world, for the Moro form of Arabic.

The Zamboanga Hospital, of which Miss Lillian M. Owen is superintendent, has a most attractive location in a cocoanut grove close by the sea. Its proximity to the Moro village would suggest that its purpose, to minister to Moro life, could be easily accomplished. Unfortunately this seems not to be the case. As Bishop Brent himself has pointed out, the hospital "is not in the most strategic place possible, but at the time it was built it seemed the only place available." No



MISS OWEN AND THE ZAMBOANGA HOSPITAL

doubt as time goes on the Moro people will become more accustomed to leaving their own homes in time of illness and more ready to trust themselves and their sick to foreigners. Then the hospital will fill a larger place in their lives.

A night's run by steamer from Zamboanga brought us to Jolo, the capital of the Sulu group of islands and the political and ecclesiastical center of Philippine Mohammedanism. Nine miles out from the city in a beautiful valley about five hundred feet above the sea, reached by a good automobile road, is the agricultural school established near the village of Indanan by Bishop Brent with the aid of American friends. One does not need to be there many hours to discover that the school is doing an excellent work in training the thirty-five boys ranging in age from eight or nine to seventeen or eighteen. In addition to their school work, under the direction of Mr. A. D. Riley, they are beginning to learn the rudiments of agriculture. Each boy has his own garden. The time is

coming when as the boys grow older they will be able to do a considerable part of the farm work now done by hired labor. Eight thousand hemp plants, several hundred coconut trees, a corn field and other enterprises will, it is hoped, some day make the school almost self-supporting. There was the greatest contrast between the appearance and bearing of the boys at the school and the boys and men whom we saw on the road between Indanan and Jolo and at the great daily market held just outside of the school gates. Mr. Light, the superintendent of education for the Sulu district, told me that I might quote him as an American official in saying that the Indanan school is doing an excellent and needed work and that he hopes for its continuance. Governor Carpenter expressed similar sentiments.

Both Mr. McCutchen and Mr. Riley feel that it is practicable now, and will be increasingly so, to give much more direct Christian teaching to the Moros than has sometimes been considered as possible. On our return to Jolo city

Seven Weeks in the Philippine Islands

Mr. McCutchen baptized the child of a Christian Chinese father. The mother was a Moro. After the service she asked Mr. McCutchen if she might receive instruction for baptism.

Leaving the southern islands on December nineteenth we reached Manila in time for Christmas. On the return journey I tried to improve a stop at Cebu by calling upon and making the acquaintance of the Roman Bishop of Cebu, a rather impressive, Spanish-speaking Filipino. He received me graciously but his unfamiliarity with English and mine with Spanish prevented much interchange of information or opinion.

Just after Christmas I left Manila for a visit to the mountain missions. The first stop was at Baguio, where I gratefully accepted the hospitality of Mr. Sargent, the headmaster of Baguio School for American Boys. One observes with pride the splendid work that Americans have done, largely under the leadership and direction of former Governor-General W. Cameron Forbes, in converting this rugged mountain region into a beautiful summer capital and a rest place for those who need to get away for a time from the tropical heat of the lowlands. Three miles from Baguio School is Easter School for Igorot boys and girls. The beginnings were made some years ago by the Reverend Dr. Drury, now rector of Saint Paul's School, Concord, N. H. While it has been found necessary to modify the plan of the school, some excellent work is now being done under the direction of Dr. and Mrs. Platt. To a considerable extent the school is self-supporting, chiefly through the very remarkable weaving work done by the young women and girls. Mrs. Platt's living room is a salesroom for a good part of the year. The work of the pupils is sent to Manila also and even to the Church Missions House, where American friends can see and purchase it.

At Baguio I was met by the Reverend T. C. Henningsen, formerly associated with us at the Church Missions House and now stationed at Bontoc. At Bishop Graves' suggestion he had come down the one hundred miles or more of mountain trail to meet me, bringing Jim Crow, the horse formerly used by Bishop Brent, which he now owns, while he most kindly rode a borrowed horse. It was the last day of the old year when we bade good-bye to Baguio friends at the head of Trinidad Valley and started on our four-day ride along the trail. It was not long before Jim Crow and I were on good terms. I shall always look back to those days on the trail with immense satisfaction. Jim Crow had only one habit that gave me any concern. He insisted on following as closely as possible the outer edge of the trail. If one had not had a good deal of confidence in his sure-footedness, one's nerves might have suffered a bit from looking out and down hundreds, sometimes thousands of feet, to the valleys below. That rugged mountain country baffles all description. One has to see it to begin to appreciate its grandeur. One wonders whether in all that section there is a half-acre of level ground that has not been artificially leveled.

Up some of the mountain sides, sometimes for a thousand feet or more, the Igorot people have built what must be the most marvelous system of terraces in the world. With infinite labor and remarkable skill they have erected stone retaining walls, leveled off small patches of ground behind them and then built low mud parapets to hold back the water with which the paddies are flooded by an ingeniously devised system of irrigating ditches. You get no real idea of these terraces by looking up at them. You must get above them on the trail and look down. They can only be described as a gigantic picture puzzle. Few of the patches are as much as



BOYS' SLEEPING HOUSE

Among the Igorots as soon as a child reaches the age of five or six years he is sent to sleep in a common dormitory. Each village is divided into wards. Each ward has a dormitory for unmarried men and boys and one for unmarried women and girls



STEAMSHIP *ROMULUS* DISCHARGING CARGO ON THE BEACH AT DUMAGUETE



EASTER SCHOOL, BAGUIO
The Reverend C. R. Wagner and his congregation of Igorot boys and girls



SAINT LUKE'S HOSPITAL, MANILA
Starting on social service rounds



BONTOC WEAVERS



BOYS OF THE AGRICULTURAL SCHOOL AT INDIANAN
Mr. McCutchen is standing in front of Dr. Wood at the right



ON THE TRAIL BETWEEN BAGUIO AND BONTOC



SAGADA

The unfinished church is seen in the center. The stone was quarried and cut by the Igorots. Note the contrast between the mission buildings and the native houses



THE IGOROT TOWN OF BONTOC

The building in center with white roof is the girls' school; to the left of it is the boys' school.



Children of the school marching for Dr. Wood



Dr. Wood surrounded by the children of Besao

SAINT JAMES'S SCHOOL, BESAO

Seven Weeks in the Philippine Islands

forty feet long and half as wide. Some of them are not much larger than a doormat. But whatever their size, all are cultivated by Igorot men, women and children with immense care and labor. It is the only way of getting a rice supply, the staple Igorot food. Here and there one sees, too, small fields of camotes, a combination of white and sweet potatoes, which play another large part in the Igorot dietary.

After four days of riding and walking on the narrow trails, sometimes around the face of huge rugged rock cliffs, sometimes going a half mile or more along the side of the mountain into deeply recessed cañons, we reached Sagada, where I was warmly welcomed by the Reverend John A. Staunton, Jr., and his associates. Sagada is an Igorot town or *ili* composed of several *barrios*, each with its own name and its distinctive life. To an uninitiated person like myself an Igorot town seems to be a hopeless jumble of irregularly but closely placed and certainly primitively built houses, whose distinctive outward feature is the high-peaked, grass-thatched roof.

Even one who has not known about Sagada in the past would not need to be there long to learn that it is a most unusual type of mission. The Church schools contain about fifty boys and girls, at present housed in the same building. In addition to the ordinary studies the girls learn to do beautiful lace work which is sold in Manila and in the United States. The boys learn something of the use of tools and simple machinery. When the price of petroleum permits the running of the mission dynamo, they operate it and supply all of the houses of the mission with electric light. A quarry worked by Igorots supplies the stone for the new church. A saw mill in a valley five miles away is operated by a water power piped from the hilltop. A beginning has been made in the develop-



A MOUNTAIN TRAIL

ment of a farm. A machine shop turns out tools, agricultural implements and numerous other conveniences. The Igorot Exchange is really a country store selling everything from soap to derby hats. The mission office where all business is recorded has an elaborate system of accounting.

There is a small medical work centering in a dispensary. This may grow into a hospital some day. There is at present no doctor. One of the three sisters from the Community of Saint Mary, Peekskill, N. Y., is a graduate nurse and cares for the sick both in the dispensary and in the *barrios*. Mr. Randall Howland, a graduate nurse from the Church of the Advent, Boston, not only serves in the dispensary and in Sagada, but goes hiking over the mountain trails ten and fifteen miles a day to search out and minister to the sick. Wherever I went in the Mountain Province I heard also of the good work of Mrs. Staunton—who at the time of my visit was in the States on furlough—and of the boundless faith the Igorots have in her ability as a nurse. It is a fact that some of them have brought sick carabao to her in the hope that she would cure them as well as people. One needs to see a real live carabao to appreciate the humor of this. Whenever I saw

Seven Weeks in the Philippine Islands

one, whether lumbering along the streets of Manila or wallowing in a mountain rice paddy, I always echoed the sentiment of the old woman from the country who stood before the hippopotamus tank at the circus and remarked to her farmer husband, "There ain't no such animal!"

On the central plaza stands the Church of Saint Mary the Virgin, where daily services are held at 6:30 a. m., and 5:30 p. m., chiefly attended by the mission staff, the boys and girls of the school and some of the mission workmen. On Sundays the congregation is augmented by the children of the Besao school, as well as some of the people from Besao town, who walk the five miles or more to church and back again. Just behind the present church rise the walls of the new church. It has been building for several years. No one would venture to tell me when it would be completed or how much it was going to cost. When finished it will indeed be a cathedral church for the mountain missions.

On my way to Sagada I passed through Bagnen and viewed with great regret the closed building formerly used as a school on week-days and a chapel on Sundays. We never had a foreigner resident there. The work was supervised from Sagada. It had been maintained by Bishop Brent from specials at his discretion. Now that he has retired from the islands, the funds are not available and Bagnen is closed.

I spent one memorable day at Besao with Deaconess Hargreaves and the thirty-two boys and girls at Saint James's School. On the wall of the school building there is a memorial tablet reading "Saint James' School, a thank offering in loving memory of Edwin Walpole Warren, rector of Saint James' Church, New York City, Saint James' Day, 1914." One wishes that hundreds of our American Church people might have sufficient imagination to realize the need and

opportunity for creating just such memorials as this in many parts of the mission field.

Ten miles from Sagada and two thousand feet below it is Bontoc, the capital of the Mountain Province. Here the mission is of quite a different type. Its life centers in the schools for about twenty boys under the care of Reverend E. A. Sibley, who has as his associate the Reverend A. E. Frost, and thirty girls under the care of Deaconess Peppers, and in the little church adjoining the school buildings. While there is less evident stir and activity at Bontoc the mission has done some telling work. Mr. Sibley can point here and there throughout the Mountain Province to young men, trained at the mission, who are now teachers in some of our outlying schools, or are serving the Philippine education department as teachers in the mountains, or the health service as *practicantes*, going from town to town to care for the physical needs of their own people. Some years ago a beginning was made in the erection of a stone church. Evidently the work was started without counting the cost. Before the walls were half up the money ran out and the building was enclosed (it certainly can not be called completed) by the erection of rather unsightly wooden walls and a roof. Some day Bontoc ought to have a new church. Mr. Sibley says he is willing to go on working with the present equipment until it is evident that Bontoc deserves something better.

Bontoc is the center from which five other towns are served. Samoqui lies just across the river, easily waded in January when I was there, a practically impassable torrent during a large part of the rainy season. Six miles to the west is Alab, where Miss Eveline Diggs lives in a little "house by the side of the road". From it she sallies forth day after day to make the rather perilous crossing of the river and to climb the precipitous hills and

Seven Weeks in the Philippine Islands

ledges upon which the town is built. Tukuran is four miles to the east. Here Deaconess Routledge lives high on a hillside overlooking the town and carries on her school and parochial work. One wonders if the Church at home can begin to understand the devotion and self-sacrifice of isolated workers such as these. Eight or ten miles to the north, behind the range of hills that guard the Bontoc valley, are Guinaang and Mainit, towns of about 1,000 people each, where we have no foreigners resident, but where workers trained in the mission carry on schools and try to lead the people towards the Christian life. The isolation, the difficulties of transport, the character of the people, reminded me not infrequently of some of my Alaskan experiences, though there is little else in common between the mountains of Luzon and the great valley of the Yukon.

After a scant fortnight in the mountains I said good-bye with great regret to friends old and new, whom it had been my privilege to meet there. I shall always treasure my acquaintance, brief as it was, with some of the bright-faced young people and the rather solemn adults I met at our missions and along the trail. I shall miss the interesting experience of meeting an unclothed young savage on the trail and having him greet me with a very precise "good morning", no matter what the time of day.

The few days spent in Manila after my return from the mountains were filled with conferences and engagements of many kinds. Just before sailing Dean and Mrs. Parson, whose guests we had been throughout our stay and to whose unreserved hospitality I owe much, invited the members of the missionary staff in Manila to the bishop's house for a farewell evening. And on the hot January morning when Mr. Ford and I sailed away from Manila our friends were on hand once again to wish us Godspeed. It

was for me a regretful good-bye, indeed.

One left them with great regret. They need without delay an Episcopal leader, if the Philippine Mission is to be maintained. Bishop Graves, at the request of the presiding bishop, and at no little inconvenience to himself, visited the islands last autumn, as he had previously done in 1899. During the six weeks he spent with the mission staff he was able, in his characteristically vigorous way, to adjust difficulties and give help that will count for the future.

The longer one stays in the Islands, the more widely one travels, the more impressed he will be with the marvelous work of American soldiers, engineers, medical men, school teachers and administrators. No doubt there have been incidents in our relations, as a nation, with the Philippine Islands which we could wish might not have occurred. The situation that faced our military and civil representatives twenty years ago, and even less, was a new and difficult one. With the instinct of a seer and a prophet Rudyard Kipling in *The White Man's Burden* foretold some of the difficulties, disillusionments and mistakes we must experience. In spite of every obstacle American determination, ingenuity, adaptability, and above all else, American high purpose, have triumphed. Mistakes have been made and many of them, but it is perhaps not too much to say that the same mistake has not been made many times. Twenty years of American occupation and less than twenty years of American endeavor on behalf of the Philippines have produced results of which every American has a right to be proud. One only hopes that theories of the right of peoples, large or small, to independent life, may not, by premature application, result in the deterioration, if not complete destruction, of what has been accomplished through many years of intelligent and patient labor.



THE PEOPLE OF CHRIST CHURCH, TSURUGA, AND THEIR GUESTS
Those in vestments, seated, from left to right, are: Mr. Sato, Presbyterian evangelist; the Reverends P. A. Smith, Y. Naide and H. Fuhuroi, rector, and Mr. A. Yohota, catechist. Miss Marian Humphreys stands at the back behind Mr. Fuhuroi

LOOKING OUT TOWARD THE JAPAN SEA

By The Reverend P. A. Smith

TSURUGA is but a medium-sized town of about twenty thousand people, but it is the gate of Japan which looks out toward the Japan Sea and is the port from which the ships that ply between this country and Vladivostok sail. The Church here has had a fairly long but somewhat checkered history and at present there are but fifteen or twenty communicants, all of them people of very moderate means or less. The organization is known as Christ Church.

For a long time there was no real church building, but about twelve years ago the mission erected a small church, some eighteen by thirty-six feet; small, but adequate for the needs of that day. Whether money was scarce, or whether the scarcity was in the honesty of the carpenter, the writer is unable to say, but when he first visited the place, some five years ago, he felt quite relieved when the service was over and he was able to step outside and feel certain that he was not going to be crushed by the roof falling in. But "familiarity breeds contempt", so he became accustomed to the perils of the place and went in and out of the building with the same carelessness of danger that the people of the congregation did. But neither the missionary, the Japanese pastor, nor the congregation could ever quite get used to the boards in the windows where the frames would not hold the glass, nor the fact that whenever a shower happened to come up during service, probably one-half of the congregation would have to move, simply because it did not seem quite fitting to hold an umbrella over one's self in a church during a service.

At last, in the fall of 1917, there came a bad storm that stripped great

pieces of the plaster from the walls, outer and inner, leaving only the lathing to keep out the winds that sweep down over this town from the plains of Siberia and from the Japan Sea. It was at first decided to abandon the building, but on second thought the people begged, instead of having the mission rent a building for them, to be allowed to use a part of the money that would go into rent in temporary repairs, and to remain where they could worship in a church, weak and tumble-down as it was, rather than in a rented house or store building. The poor naked bones of the church were covered with straw matting, and the people shivered through the winter of 1917 and 1918, and in the spring, as soon as the snow was gone, work was begun on a new building. This was, of course, built by the mission. The Church people in Tsuruga are poor, but they did all they could.

The rise in the cost of materials and the war caused a great many delays, but at last the building was finished, and on December first, the First Sunday in Advent, it was formally opened. It could not be consecrated as the bishop was still absent in rescue work in Siberia, but so far as the general public was concerned, the building was opened and the announcement was made that we were ready to begin work in earnest. As the time drew near, the enthusiasm of the people grew to a fever heat. Though there are but fifteen or twenty communicants, they paid all the expenses of the opening meetings, except a special one for students; they did all the scrubbing and cleaning of the church themselves; and most wonderful of all, they brought the extra seats which were borrowed from the chapel of our Presbyterian friends, on a cart,

Looking Out Toward the Japan Sea

themselves, rather than hire men to do it. This may not mean much to an American, but any one who knows Japanese officialdom will realize what it means when I say that the head of the Tsuruga Customs Office, the superintendent of the local Singer Sewing Machine Agency, and a Post Office official pulled an ordinary Japanese cart, loaded with benches, through the streets of the town. It is not stretching the matter at all to say that nothing but the grace of God would ever make them do it.

At the morning service of the opening day, a very large proportion of the invited guests, including several Russians, some Japanese members of the local Russian Orthodox Church, and many teachers from the local commercial high school were present. The priest of the Russian Church was unable to be present as he had a service at the same hour, but the Japanese evangelist of the Presbyterian chapel marched in the procession. The sermon by the Reverend Y. Naide of Christ Church, Osaka, on the text, *My House Shall Be Called a House of Prayer*, was an inspiration to all. In the afternoon the student meeting, addressed by the writer and the Reverend Mr. Naide, was well attended. But all looked forward to the evening with some apprehension. There had been two meetings already to which many people had come, and besides that, there was to be a large preaching service at the Methodist chapel at the same hour as our service. The clash was regretted by both sides, but it was inevitable, as neither they nor we could very well change. Our people felt a little extra shaky as the speaker at the Methodist meeting was a man of some prominence and the number of persons in a town the size of Tsuruga who care to come to a Christian Church service or meeting of any kind is rather limited. But God can bring people out even if we cannot. Both the Methodist chapel

and our church were filled, the latter to its capacity, and among these were forty of the sixty-five students who had been at the afternoon meeting, who had come once more to sit on hard benches for two hours or more and listen to the Gospel.

All this is, of course, a matter of the moment, and enthusiasm of this kind is likely to die soon and easily. But there are signs that in this case it will not all disappear. For one thing, the Christmas exercises this year were in marked contrast to those a year ago. At that time the janitor, together with the Japanese rector and his wife, did all the work. This year there was no janitor, but all the people turned out to work, even scrubbing the floor after the decorations had been put up and cleaning up after the meeting. Moreover, the photographer who took the pictures was so impressed with it all that he bids fair to become a catechist soon; five of the students have bought Bibles and are regularly attending the Wednesday evening Bible lectures and the Sunday evening service; the Sunday-school has taken a new start; and a new spirit seems to have taken hold of the people of the Church. So this new building, half parish house and half church, is bringing it about that the people of Christ Church are transforming their former steady faithfulness into active effort, and we may rest assured that, under the leadership of their rector, the Reverend M. Fukuroi, they will make good use of the new building for the spread of the kingdom of Our Lord in the town of Tsuruga.

This is another instance of the value of comparatively small and insignificant effort. By accepting the responsibility laid upon it and meeting it successfully the men and women of Christ Church are preparing for larger usefulness in days to come when other opportunities present themselves to willing and steadfast hearts.



ALL SAINTS' CHURCH, SAINT THOMAS
From a watercolor sketch made by Bishop Van Buren

THE CHURCH IN THE VIRGIN ISLANDS

By Bishop Colmore

ON APRIL 2, 1917, the Stars and Stripes were run up on all the official buildings in the Danish West Indies, denoting the transfer of the three Danish islands from the government of Denmark to that of the United States. The occasion was marked by a solemn civil and religious ceremony at which I was present and gave the benediction. Politically speaking the islands had been Danish, but religiously a larger number of the inhabitants have belonged to the Anglican Communion than to any other. These spoke the English language and were under the jurisdiction of the bishop of Antigua. In accordance with the unwritten law that every

possession over which our flag flies must be incorporated with some district of our Church, the presiding bishop has asked me to take oversight of the Virgin Islands, as they are now known.

Our new possessions consist of three islands, Saint Thomas, Santa Cruz and Saint John. The largest, Santa Cruz, is nineteen miles long and about four miles wide; Saint Thomas is only a little larger than Manhattan Island and of very much the same shape, being thirteen miles long and only three miles in width at its widest part; Saint John is eight miles long by four wide. The total population of the islands is about thirty thousand, of

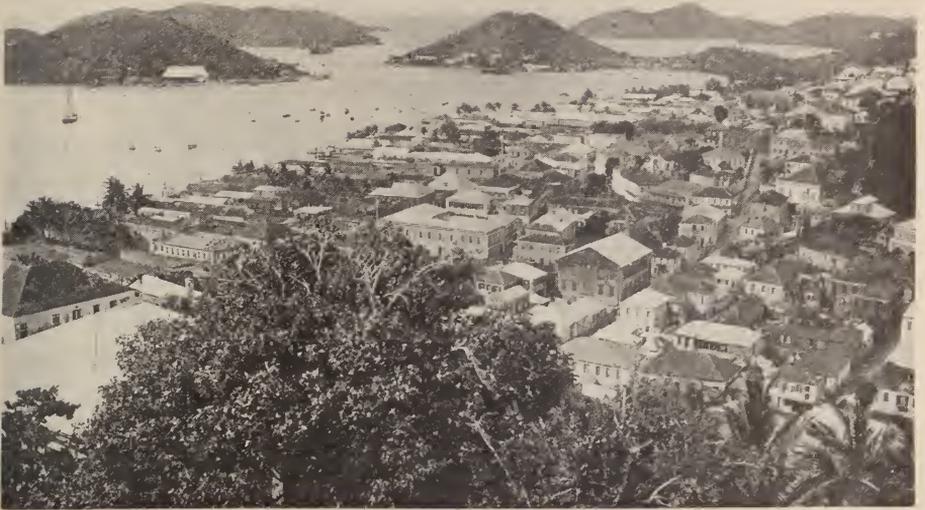


whom eighty per cent. are Negroes. As far as America is concerned this is a virgin field, but the Church is an old institution in the Virgin Islands. For seventy years the work has been under the jurisdiction of the Church of England in the diocese of Antigua.

In January of this year, at the invitation of the bishop of Antigua, the Right Reverend Edward Hutson, who was then on an official visitation to the islands, I made a trip to Saint Thomas and Santa Cruz. I had a most delightful visit. The climate is perpetual spring; flowers and vegetables grow the year round. There are good roads and people get about in automobiles. The island of Santa Cruz is a most delightful place in that it is all divided up into small estates. Each estate has its own name, such as Diamond, Diamond and Ruby, King's

Hill, Bethlehem, etc. The people are most hospitable. They have the old Church idea of taking care of their rectors and other representatives of the Church.

Bishop Hutson is the son of the former archdeacon of the Virgin Islands. He was rector at All Saints', Saint Thomas, for more than forty years and at one time rector of Saint Paul's Church, Fredericksted. He was most kind and pleasant in his entertainment and took me over the island of Santa Cruz, introducing me to all the congregations and in many homes of the Church people. He was most considerate in his effort to have the people welcome me as their new bishop, telling all the different congregations that this was his last official visitation and requesting that the people show me the consideration that they had always extended to him.



CHARLOTTE AMALIA, SAINT THOMAS

There are three parishes, All Saints' on the island of Saint Thomas, Saint Paul's and Saint John's on the island of Santa Cruz. There is also a mission chapel belonging to the parish of Saint Paul's, called Holy Cross—a name appropriate to that of the island. The three parish churches are quite large and there is adequate equipment for the work of the Church, such as Sunday-school rooms with auditorium and stage, etc., in each parish. Saint Paul's will hold about 1,100 people and Saint John's 1,500. In the three parishes there are about 9,000 Church people with a communicant list of nearly 1,900. All three are self-supporting and have been since the beginning of their work.

It was interesting to me to note that the largest part of the support of the parishes came not from the well-to-do but from what is called there the "weekly pence"—that is, subscriptions from a large number of poor and from others in moderate circumstances. The property is owned by

the parishes themselves and therefore there will be no transfer of property from the Church of England to the Church in America. The title to the property remains where it is and the change in the episcopal jurisdiction is the only one that takes place.

The Church of England has undoubtedly "made good" in this work with the people of these islands. At the confirmation that Bishop Hutson held while I was there the largest church in the islands was crammed full, and on another occasion when I preached at a Candlemas celebration there was a procession around the church of some eighty-odd people carrying lighted candles.

Many of the colored people are communicants of the Church. They worship right alongside the white people and there is no distinction made in church at all. Immediately after morning service instruction is given to two classes known as the "catechism" and the "adult school". The "catechism" corresponds to our juniors.



SAINT JOHN'S CHURCH, CHRISTIANSTED



SAINT PAUL'S CHURCH, SANTA CRUZ



THE GOVERNOR'S HOUSE, SAINT JOHN

Many of the older members of the congregation make their weekly offerings at the "adult school". Many of the members of these classes come from the country outside the towns.

My conferences with the bishop and his archdeacon were most pleasant, and the question of the transfer of jurisdiction, while it promised to be somewhat delicate, was, through their tact and diplomacy, made most easy and agreeable. There turned out to be no question with regard to the transfer which could not easily be adjusted, and there seems to be no reason for any other action than the official signing of the articles of agreement between the Archbishop of the West Indies and the presiding bishop of the Church in America*

* Since this article was written the presiding bishop has received a letter from the bishop of Antigua in which he formally gives over all ecclesiastical responsibility to the presiding bishop of the Church in America.

Unfortunately two of the present clergy who are working there find it impossible to remain in the Virgin Islands under the new regime. It will therefore be necessary for us to supply two of these parishes from the clergy of our Church. The parishes being independent will of course call their own rectors, but not being acquainted in this country they will probably have to rely on suggestions from their new bishop.

The people of the Virgin Islands are now citizens of the United States, and now that the Church in America is taking over their Church home, it is most vitally important that we should maintain the standard that has been set by the Church of England. We must have large-minded men to take up this work so that we may not fall behind in the ministrations that they have been accustomed to for the past hundred years.



THE ARCHDEACON OF THE YUKON AND THE ARCHDEACON OF THE
MACKENZIE

WRITING ROUND A PICTURE

By Archdeacon Stuck of Alaska

I PROFESS myself unable to deny the editor of *THE SPIRIT OF MISSIONS* anything: he long ago found the royal road—or must I say the presidential road?—to commanding people to the uttermost, by serving them to the uttermost. If he ask me to scribble all round a photograph he has chanced upon, why, my pen is at his disposal.

Fort Yukon is the meeting place of several routes of travel. They are not routes crowded with touring cars, or so congested that they need policemen to regulate the traffic, yet they are, in their degree, recognized highways. If you wish to go from the upper Yukon to the Koyukuk mining camp, you will pass through Fort Yukon. If you wish to visit the Rampart House on the Porcupine River, or Fort McPherson on a tributary of the Mackenzie, or Herschel Island on the Arctic coast, you will probably go through Fort Yukon. And coming out from any of those places you are likely to find your quickest route lies through Fort Yukon. Navigation of the Mackenzie is uncertain and infrequent; the Yukon has a line of steamboats with a weekly schedule from the opening to the close of navigation—though the wayfaring man is likely to err should he trust too much thereto.

So it happens that we are specially favored at Fort Yukon in meeting people; it is like Port Said or Charing Cross, again in its degree. Winter or summer, by dog-sled or canoe, we never know who may drop in on us; we have had as many as half a dozen unexpected visitors in a season; and once we had that many at one time.

All this is not intelligible without consulting the map: I will not even scribble for people who do not con-

sult maps. It is said that the habit of map-consulting has been greatly increased by the war; if so that is one little good that has come out of immense evil. There is very little literature outside of novels and sermons and poetry that is not the better understood for consulting a map. In one of Dr. Burke's dreary medical journals I read an article by a psychological pathologist—or was he a pathological psychologist?—I am never quite sure of that dismal combination—in which he described a long series of his tests for feeble-mindedness; but if I were to embark on any such testing enterprise I should provide myself simply with an atlas. And I would proceed as confidently to my classification of the various grades of hebetude and sapiency (he uses much worse language than that) as did this pathological psychologist—or was it?—but no matter—with all his baggage of apparatus.

I have a friend who writes alarming articles in another journal, called *The Social Preparation* (it sounds like dressing for dinner, I know, but it isn't—on the contrary), who says that the incurable frivolity of the clergy is sealing the doom of the Church; so that I feel that I must be very careful what I say, lest, by inadvertence, some ghost of a jest should slip into the hallowed pages of *THE SPIRIT OF MISSIONS* and hasten the catastrophe. Let me make every assurance that I mean my intelligence-test quite seriously, though indeed on the banks of the Yukon we are yet in that primitive stage that thinks no harm of a laugh now and then.

Routes of travel thus converging at this place there came two summers ago the bishop of the Yukon Territory, and the archdeacon of the Mac-

Writing Round a Picture

kenzie River, from a visit far to the eastward of the Mackenzie mouth towards that mysterious and romantic region known as Coronation Gulf. Its full name is King George IV's Coronation Gulf and goes back to the year 1821 when Sir John Franklin discovered it and spelled it "Gulph", as they used a century ago; but its interest lies in the "blonde Eskimos", about which the newspapers grew so sensational a few years back—the last-discovered and, in some sense, the remotest people on the face of the earth, not met at the time of Franklin's visit, though he saw traces of their winter habitations all along the coast. Bishop Stringer knew well that so soon as Mr. Stefansson's account of them brought them into notice, the usual company of traders and liquor peddlers and squaw-men and beach combers would descend upon these primitive people, to make profit by degrading them; and he was prompt in dispatching missionaries to counteract the evil.

When I was at Herschel Island last April I saw a degenerate Russian Jew in gaol at the Northwest Mounted Police post on the island, serving a sentence—not because he had outraged and robbed these people, but because he had violated the Canadian customs law in doing so. With white fox skins at \$30 apiece the poor possessions of the remotest hyperboreans come within the range of the white man's covetousness.

I had to turn south to get back to Fort Yukon while the winter trail remained, but I cast longing eyes to the eastward, and calculated days and distances, and reflected on the splendid traveling which the ice of the coast affords in May and June—in the usual foolish way that one has when one wants to do something very badly that one knows one cannot and must not do. I knew that I was nearer to Coronation Gulf and its "blonde Eskimos", nearer to Mr. Hester and Mr.

Gerling and their fine work for these fine people than I should ever be again. It was not much more than five or six hundred miles away as we should travel, and we had come four or five hundred miles due east from Point Barrow already; as to getting back, why, there was the rub; but we should have got back soon or later, some way or other. I have often wished that I had a little spice of recklessness in my disposition.

Bishop Stringer and Archdeacon Whittaker had not reached Coronation Gulf either. At Cape Bathurst their boat had encountered the solid ice pack, and the season was so advanced that had they waited longer than they did for it to move out they would have jeopardized *their* return. I heard at Herschel Island that two days after they turned back a gale completely cleared the narrow seas that begin at Cape Bathurst, and that there was fine open water thereafter for weeks. I daresay they wished they had had a little spice of recklessness themselves when they heard of it.

However, the bishop had made his visitation of Herschel Island and the encampments on the Arctic coast, and was rejoiced at the signs of Christian fidelity that he had seen among these converts of his own earlier labors, and the labors of Archdeacon Whittaker who succeeded him at Herschel Island.

They had made their way back, tracking up the Mackenzie and the Peel to Fort McPherson, then across the portage to LaPierre House and the Rampart House, and so down the Porcupine River to Fort Yukon; for the bishop was returning to his see city of Dawson and the archdeacon was on his way "outside" on furlough; and both awaited a steamboat.

To them I came, fresh from my long delightful round with the foreign secretary upon his Alaskan visitation, just back from Cook's Inlet and Prince William's Sound, my head full of Captain James Cook and Captain George

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Vancouver and their memorable voyages. And the bishop's head was full of Franklin and Richardson, and Dease and Simpson, and their equally memorable journeys so far as the coast of North America is concerned. What an interesting time we had! taking down these old musty narratives from my shelves one by one, identifying places they spoke of, recognizing the localities where things happened, the bishop even telling of lingering legends of these earliest encounters of his Eskimos with white men. We had some hearty laughs, too, at some of the things that had been written. I am afraid my friend of *The Social Preparation* would have been reluctantly driven to the conclusion that the Canadian Church is sealing its doom also.

I think it was Dr. Burke who suggested, when our visitors had been photographed together, that the archdeacons of the two great rivers of the north should stand together and be photographed—so there we are, the archdeacon of the Mackenzie and the archdeacon of the Yukon. I take off my hat to my companion as the man who has learned two difficult native languages. He preached in the church here to my Indian people in their own tongue, needing no interpreter, which I cannot do, and, I fear, never shall do, and before me lies a copy of his translations from the Scriptures into Eskimo which I saw in use at Herschel Island. There is a Jesuit priest at Tanana, a very learned man, who is the recognized authority on the Indian language of the middle Yukon; there is another at Saint Michael whom I have heard preach fluently in Eskimo, and I have great respect for each of them, but here is a man who knows both tongues, enough, at any rate, to employ them readily and translate into them.

And the sundial? Well, the editor must let me off about the sundial. I will tell you all about that remarkable

arctic sundial if you will come up on the next midnight sun excursion about the end of June, and will let you see the sun cast his shadow at midnight from its gnomon.

And that is all of the picture that my reader sees, but it is not all that it brings before my eyes. The reader sees two figures; I see three. Ah me! I see the young man behind the camera who made the picture—and will never make picture more. I see the cleanest and straightest and the strongest and gentlest youth that I have ever known. I see his tall, stalwart figure, his clear skin and bright eye; I see the legs that never tired in my service, the arms that were always stretched out in kindness and helpfulness. I see the best shot, the best dog-driver, the best master of all the arts of the wilderness, the best man with any sort of a boat from a birch-bark canoe to a power launch, that I ever met or knew—and the sweetest and most amiable spirit, and the simplest loyal Christian heart. I see him standing there by the camera, just outside the gate. And then I see him again—how I wish that the vision might pass!—struggling in the icy waters of the Lynn Canal with a hurricane lashing them to fury. I see him seeking to save his bride of seven weeks, one of our nurses here, both plunged suddenly to their death when the steamship, under the irresistible pressure of the wind, slipped off the rocks upon which she had struck and drowned her entire company of 350 souls. Many a night these two months past has that dreadful vision disturbed my rest, many a time thrust itself between my pen and my paper. His soul is with God and I have bowed my head to His Holy Will, but though the stunning effect of the blow has passed it leaves me with “a kind of dim amazement and crushing of confused sorrow” that so fair a career as seemed to lie before my dear boy should have been so suddenly and tragically cut off.



The Senorita Professora Maria Guadalupe Morales and Her School



Those who took part in the ceremonies. Senor Nicolas Espinosa at right.

A NEW SCHOOL IN MEXICO

A NEW SCHOOL IN MEXICO

By T. T. McKnight

ABOUT a year ago I went with Archdeacon Mellen and Mr. Carrión to visit our mission at Xochitenco, a small village on the other side of Lake Texcoco. We had a very interesting visit, but when I made a plea for pupils for the Hooker School I found that on account of the unsettled conditions of the country there had not been a school there for four or five years and the children could not even read. This touched my heart and I promised them that I would do all I could to send them a teacher as soon as possible. But things move slowly in this land of "Mañana" and there were many difficulties to surmount. Amalia Morales, one of the Hooker School girls, consented to give up her hopes of finishing her education and undertake this missionary work. So one bright morning last February Mr. Mellen, Mr. Carrión and Amalia went with me to actually begin the school.

We started very gaily in our good missionary *Ford*, but in trying to shorten our route and lessen our jolts by going across the bed of the lake instead of around it we stuck in the mud and all of us had to lend a hand in pulling out. As we had to retrace our steps we lost an hour and a half and when we reached the outskirts of the village we were met by the principal men of the place with ropes and poles going to our rescue as they were sure we were somewhere half buried in the mud. But they do not know the possibilities of a *Ford*.

As we entered the village, each side of the Street (with a capital, please, for there is but one street) was lined with men, women and children, all so clean and with such a bright smile of welcome for the new teacher and their minister, the Reverend Mr. Carrión.

The people had decorated the chapel (which with a curtain in front of the sanctuary is to be used for the school-room) with greens and quantities of calla lilies, and one dear little girl stood at the door and presented each person with a bunch of violets. How pleasant it was to look at their little faces radiant with joy! In them one could perceive the happiness which they felt in at last having a school for their very own.

Everybody had come to the opening exercises. The first number on the programme was an essay of welcome read by a small boy in a very oratorical manner. I wish I could give you this essay, it was great, but "Minerva", "violets", the "pedagogue" and "a dark cave of learning" were so poetically mixed that it would be impossible to translate it. There is evidently some one in the neighborhood with literary aspirations.

Mr. Carrión made an address, followed by Mr. Espinoza, a member of our Church and vice-president of the town council. Then after the singing of the Mexican national hymn the exercises closed and our school was established. Miss Morales' salary is paid by the Board of Missions and we are now wondering from whence will come the money to build another room and the salary of an assistant as from last reports 140 children were enrolled in the school in Xochitenco. The congressional representative from that district is very much interested in the school and through his influence the government has given us a few benches, a blackboard and a map. This is our first attempt at a mission school since the troublous times in Mexico and, as a daughter of the Hooker School, it is followed with our prayers and our deepest interest.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

I AM glad to say that the new mission-study book is now in the hands of the printer and will be ready for delivery by the middle of June. The topic for this year is the Immigrant, and the book bears the title, *Neighbors: Studies in Immigration from the Standpoint of the Episcopal Church*. This topic seems to follow naturally on our recent study of domestic missions through Bishop Burleson's book, *Our Church and Our Country*, and certainly no subject demands more earnest and immediate attention on the part of our Church people. With the astounding facts before us concerning the vast tide of immigration and the degree of illiteracy existing in this country, we are bound to accept further enlightenment and to tackle the matter with the utmost seriousness. One-third of the population of the United States are of foreign parentage; nearly six million, over ten years of age, can neither read nor write in any language. I visited New Britain, Conn., recently and was told that eighty per cent of the population consisted of foreigners and that these represented forty-five different races. Such conditions—and they are duplicated in countless of our cities and towns—spell responsibility and opportunity in capital letters.

An interesting coincidence is that the book makes its appearance at the very moment when the Board of Missions has finally decided to establish an Immigration Department, in connection with that of the Domestic Secretary, with a special secretary in charge, having as his duty a study of the whole subject of the relation of our Church to the foreign-born. A mission-study class organized in every

parish in the country with the view of making people cognizant of the magnitude and importance of the problem presented by the alien races in our various communities would be of incalculable value to the new secretary in his work. I am happy to say that there is every probability of many classes being organized by and for men this year. The subject of the immigrant should appeal to men with peculiar force, since they are, to a great extent, the employers of immigrant labor and are thus brought into direct contact with the problem. Then, too, it is men alone who can study, at close range, the conditions under which the foreigners in congested districts are obliged to live. Men can often go where women cannot; their opportunities, therefore, are greater. The men are planning to hold their classes in Advent and Epiphany in order to put into effect, during the winter, what they learn as they learn it. This would be impossible if the study were postponed until Lent of next year when immediate action could not be taken.

Advance sheets of *Neighbors* have already been distributed to normal class leaders for use at the summer conferences. I hope to be able to issue a preliminary edition of the book, without illustrations, for the use of members of classes at these conferences. The fully illustrated edition will be ready in ample time before Advent, and, incidentally, before the meeting of General Convention. I am having prepared a lantern-slide lecture to accompany *Neighbors*, and it is not beyond the range of possibility that, in addition to this, we may provide for illustrating the whole immigrant problem by motion pictures.

THE NATION-WIDE CAMPAIGN

*Report Presented to the Board of Missions, May 14, 1919,
by the Reverend R. W. Patton, D.D.,
Director of the Campaign.*

AT the meeting of the Board of Missions in December, 1918, a committee of five, with power to inaugurate a Nation-Wide Campaign should it appear feasible, was appointed. The members of this committee were the president of the Board, the Reverend Ernest M. Stires, D.D., of New York, the Reverend Alexander Mann, D.D., of Boston, Mr. Mortimer Matthews of Cincinnati, Ohio, and Mr. Stephen Baker of New York. At the meeting of the Board in February, 1919, as no report had been received from the committee, Dr. Mann offered the following resolution:

RESOLVED: That it is the sense of the Board of Missions that a Nation-Wide Campaign of missionary information, education and inspiration should be begun at the first possible moment.

It was understood that this resolution would be referred through the president to the committee of five appointed by the Board in December, 1918, and made known to the whole Church.

At the meeting of the committee of five, Bishop Lloyd, Dr. Mann, Dr. Stires, Mr. Stephen Baker being present, a general plan submitted to the committee for the campaign was adopted, and the Reverend Robert W. Patton, D.D., was recommended as director, and, on the recommendation of Dr. Patton, approved by Bishop Lloyd, the Reverend R. Bland Mitchell was nominated as manager of the central office.

At the meeting of the Executive Committee on March 15 the recommendations of the committee of five were received and adopted, thus confirming the appointment of the Reverend Dr. Patton and the Reverend Mr. Mitchell. At this meeting of the Executive Committee a resolution was passed expressing the hope that there would be very close co-operation between the General Board of Religious Education, the Joint Commission on Social Service, and of the general organizations in the Church, such as the Girls' Friendly Society and the Brotherhood of St. Andrew. On motion of Bishop Rhinelanders the following resolution was adopted:

RESOLVED: That the Executive Committee expresses its cordial approval of the plan in its general outline.

Bishop Greer offered the following resolution:

RESOLVED: That out of the moneys appropriated under the resolution offered by Mr. Stirling, and adopted by the Board in December, 1916, an advance be made by the treasurer up to \$5,000 for the purpose of this campaign, and which shall be returned from the receipts of the campaign.

As soon as officially informed of the action of the Executive Committee we at once began the formulation of the general plan of organization and execution of the campaign. Conferences were held with officers of the American Church Institute for Negroes, of the General Board of Religious Education and of the Joint Commission on Social Service, with the officers of the Woman's Auxiliary, of the Brotherhood of St. Andrew, of the Girls'

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Friendly Society, the Church Periodical Club, etc., looking towards the co-ordination of all of these agencies and of mobilizing the united force of all for the successful execution of the campaign. In frequent conferences with the Reverend R. Bland Mitchell and the executive committee of the Campaign, we discussed the feasibility of finding space within the Church Missions House to accommodate the office staff of the campaign. It was finally decided that the Nation-Wide Campaign offices could not be accommodated in the Church Missions House. Offices were ultimately engaged at 124 East 28th Street, in the old Y. M. C. A. building.

On the day following the meeting of the Executive Committee we entered into negotiations with the advertising and publicity firm of Barton and Dustine, with a view to retaining them as our agents in the publicity work of the campaign. After frequent conferences with them and after receiving authority from the executive committee of the campaign, composed of Bishop Lloyd, Mr. George Gordon King, the Reverend R. Bland Mitchell, Miss Grace Lindley and Dr. Patton, I engaged the services of Barton and Durstine for a period of four weeks, culminating about the time of the next meeting of the Executive Committee of the Board on April 8th. At a later period agreements were made with Barton and Durstine for advertising in the Church papers, and agents recommended by them were employed for necessary newspaper publicity.

The Executive Committee met on April 8th and after receiving reports on the plans and preliminary preparations for the campaign passed a resolution offered by the Reverend Ernest M. Stires, D.D., and seconded by the Right Reverend David H. Greer, D.D., in substance as follows:

RESOLVED: That a committee, composed of Mr. Stephen Baker, Mr. Burton Mansfield and the treasurer, Mr. George Gordon King, be authorized to arrange a credit of \$150,000 for financing the campaign.

The authority for the campaign and the means for carrying it out were thus duly provided.

In obedience to instructions, and at the invitation of the General Board of Religious Education and of the Joint Commission on Social Service, I made a statement to these Boards of the aim and scope of the campaign and extended the invitation of the Board of Missions to share in the privileges of the campaign. Both Boards officially accepted the invitation and agreed to co-operate in every practical way. Similar steps were taken with the other general organizations of the Church.

In the Easter number of the Church papers the aim and purpose of the campaign were announced in a letter from the president of the Board of Missions. Meantime, the president addressed a general letter to all the bishops of the Church, asking their co-operation and support. I also addressed a letter to the bishops and clergy announcing in general the purpose of the campaign and soliciting their support. The presiding bishop also wrote and published a letter to the whole Church. The responses to these letters have been encouraging beyond our highest expectations. Never, at least since my official connection with the Board of Missions, has anything of an unusual sort proposed by the Board received such enthusiastic support. Seventy-seven bishops in the United States have already formally promised their co-operation. Besides the letters from the bishops, many letters have been received from the clergy and laymen, and from devoted women of the Church, expressing in many cases great enthusiasm.

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Immediately after the meeting of the Executive Committee on April 8th, on the authority of the campaign executive committee, we entered into communication with the authorities of all the dioceses holding conventions this spring, with a view to sending a speaker to present the plan and scope of the campaign, and at once took steps also to meet the bishop and committees of clergy and laymen appointed by the bishop in those dioceses where conventions had already been held. Up to the present time the following diocesan conventions have been visited: The dioceses of Pittsburgh, Pennsylvania, New Jersey, Massachusetts, New Hampshire, Ohio, East Carolina, Louisiana, Alabama, Tennessee, Georgia, West Texas, Springfield, Oklahoma, Eastern Oklahoma, Southern Ohio, Montana, New Mexico, Atlanta, North Texas, South Carolina, Dallas, Harrisburg, Sacramento, New York, San Joaquin, Western Massachusetts, Michigan, Los Angeles, Utah, Washington. Reports up to date announce the endorsement of the campaign and the appointment of diocesan committees in twenty-two of these dioceses. Reports of endorsements are arriving daily. Committees have been appointed in a number of dioceses where conventions had already been held.

It remains for me to state as briefly as possible the aim and plan of the campaign. I presume I need not elaborate for the benefit of the Board of Missions upon the nature of the campaigns which during the past ten years I have had the privilege of conducting in many sections of the United States. If not known to you in detail, they are at least known in their general aim and purpose.

When I first received your appointment thirteen years ago as department secretary I was commissioned to do what was then a pioneer bit of work. There were no precedents to go by, no precedents to follow. In some undefined way it was hoped that the department secretary would succeed in awakening missionary interest in the Church at large, chiefly through missionary addresses. My territory included all the states, excepting Virginia, south of the Ohio and the northern boundary of Kansas, and from the Atlantic to California. At the end of two years I had learned two things of importance: first, that the cause of missions could be made intensely interesting to the people; second, that, however interesting one might succeed in making the Church's missionary work in an address on Sunday morning, or on a week-day, the people had six days and twenty-three and a half hours in which to forget the interest they had formed in the fleeting half-hour's address. It became evident that some intensive and lasting impression must be made upon a parish or a community. The ground must be prepared, ploughed and harrowed and seed reverently sowed, the plant nurtured and then careful preparations made for harvesting and conserving the fruit, if the Church was to begin to make real progress in commending its mission even to Church people, let alone to the unreachd world. It was in this way and out of this experience that the missionary campaign or the campaign for the Church's Mission, with the weeks of previous organization and preparation, the intensive week of inspiration and instruction, and finally the organized "Every Member Canvass" as a means of conserving the enlargement of mind and soul through definite sacrifice, was organized into a system which has come to be known as "The Campaign for the Church's Mission".

In this bit of history I have briefly indicated the nature of the Nation-Wide Campaign. It is an extension to every diocese of what we have already done in many dioceses. It is not in parishes alone or in whole cities alone, but in whole dioceses that they have been successfully carried out. In these cam-

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paigns I have been assisted by my very able associate, the Reverend Louis G. Wood, and with the frequent assistance also of Dr. John W. Wood, the Reverend Franklin J. Clark and others of the Church Missions House, and with numerous other volunteer associates enlisted from parishes where these earlier campaigns were conducted. The results have been almost uniformly a real spiritual awakening of the people and large increases in financial support, both of the parish and of missions.

To state the matter in this way is to remove any apprehension that the campaign we are now projecting is merely a "drive" for so much money. Large increases in gifts for the parish, for the dioceses and for general missions have indeed resulted in all of these campaigns. In many cases there have been remarkable financial results. But I am certain that in every case the clergy and the laity would say that the chief gain was spiritual and educational. The preparation for these campaigns has been a preparation in systematic prayer, in organizing the men and women in committees and in the systematic teaching of the people the facts and glories of the Church's work. They have invariably been followed by an Every Member Canvass not only for money but for men and women to serve, in order that the larger vision might express itself in larger sacrifice of every kind.

The aim, therefore, of the Nation-Wide Campaign, no less than that of the parochial and diocesan-wide campaigns heretofore held, is definitely spiritual and educational. These are its chief objectives, but it must also include a definite financial sacrifice, for men give their money to the same objects for which they pray and work; namely, to the things that interest them. The purpose of the campaign is to inform the mind and awaken the conscience.

Every member of this Board recalls with respect and veneration Mr. W. R. Stirling of Chicago. He was distinguished for giving the same careful attention to every matter coming before this Board as he did to his own private business. It was after one of our campaigns in a group of churches in Chicago that Mr. Stirling exhaustively investigated its methods and results. He reported to this Board in 1916 a carefully prepared statement declaring that not only were its aim and results spiritual and educational but that it was based on sound business methods and should be developed by this Board on a nation-wide scale. On his motion the Board appropriated \$25,000 to further the development of the campaign.

Now, in regard to the plan of organization of the Nation-Wide Campaign. It is a simple one and based upon the commonsense rule which must always be adopted where any practical scheme of things is successfully executed. That plan consists in as thorough an organization as possible of a central office, with a field department, an interpretation department dealing with spiritual resources, life service and stewardship, a publicity department for the secular press and general copy, and a survey department, etc. There is being formed in the dioceses an organization committee appointed by the bishop after conferences with the representatives of the Nation-Wide Campaign, whose duties will be to organize the diocese along certain lines. A parochial committee is appointed under the authority of the rector in every parish and mission. Speakers, carefully selected and trained on the plan and scope of the campaign, are now visiting every diocese to assist the bishop in determining the personnel and general plan of campaign within the diocese. The parochial committees will be instructed in the ways and means of organizing the parish and of communicating to every member of it the aim and purpose of the campaign, and how to execute successfully the final Every

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Member Canvass. This is all an old story to those who have conducted these campaigns during the past ten years and as the dioceses will be the units in the national campaign the problem on a nation-wide scale is not so difficult to those experienced in it as it may appear to others.

In addition to the organizations in the dioceses and parishes there is being formed an organized bureau of speakers, selected men, bishops, other clergy and laymen from every section of the Church. These will be gathered together in group meetings for conference and preparation, and a general campaign throughout the whole Church will be conducted during the next few months through mass meetings, conventions, group meetings in dioceses, etc.

One conference for the training of speakers at which about thirty-five were present was held in Washington on April 24th. A training conference for about one hundred is planned to meet in Chicago, June 4th and 6th. In addition, arrangements have been made to send specially prepared speakers to all the summer conferences of our own Church, as well as to as many as possible of the interdenominational conferences where any considerable number of our own Church people will be gathered. This fall, especially during the months of October and November, an intensive campaign throughout the whole Church, not merely under the leadership of the group of speakers selected by the national office, but diocesan campaigns, also organized under the direction of the diocesan committees, will be conducted in every parish and we hope in every mission of the Church. It is the plan to conclude the Nation-Wide Campaign with a special intensive week of spiritual devotion and education on a printed schedule of subjects which we shall ask the clergy to carry out in their parishes, except in such cases where our own staff of speakers may be able to assist the clergy. In these preaching missions we are counting on a great number of organizers, speakers and leaders. Many bishops, distinguished clergymen and laymen have already consented to give us a large part of their time. In addition, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Girls' Friendly Society and practically every organized agency of a general sort have promised to throw into the Nation-Wide Campaign the weight of their power, their service and their devotion of every sort. Some of our most distinguished clergy, notably the Reverend Dr. Milton of St. James' Church, Wilmington, N. C., and the Reverend Dr. John D. La Mothe of the Church of the Ascension of Baltimore, Md., have been indefinitely released by their vestries to enable them to give their whole time to the campaign. The Reverend James Freeman, D.D., of Minneapolis, was a delegate to the Washington conference. He has visited several diocesan conventions and spoke on the campaign yesterday at the annual dinner of the Church Club of Pittsburgh, and is speaking to-day before the diocesan convention of New York. He has promised to give as much as possible of his time. Many others, notably many bishops, have pledged us like support.

A survey, embracing the needs of all of the General Boards, of a missionary, educational or social service sort, will be carried out in every diocese co-operating in the campaign. This survey has been carefully prepared with the assistance and advice of experts on religious statistics. Our survey form is in part an adaptation to our own needs of the general plan of the survey which was the basis of the campaign of the Methodist Church. Some of the dioceses are already engaged in making this survey. They are undertaking it with enthusiasm. The survey when complete will reveal to the Church in a way never before realized what the Church has done, some of the things it has inadequately done, and what are some of the new tasks

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to which the Church will want to address itself. The budget of the Church's needs, diocesan and general, will be revealed in this survey, and presumably apportioned in a quota to each diocese based probably upon the plan of the general apportionment. Every parish will naturally take advantage of the canvass to strengthen the base, and other diocesan needs, such as endowments, etc., may be concurrently provided for. Whether the total amount of money as revealed by the survey will be subscribed by the respective dioceses or not will be a matter for each diocese to determine, but there can be no doubt that a canvass carried out in the whole Church along the lines herein outlined must result in a wide awakening of the Church to its responsibilities and presumably, in the light of past experience in our previous campaigns, in a corresponding offering of life and material means. The final budget will contain not only the needs of the General Boards, with the American Church Institute for Negroes, but also of the dioceses, the Girls' Friendly Society and the other agencies which have a right to make an appeal to the general Church. Thus a unified budget of the Church's whole task will be presented in an appeal to the conscience and spirit of self-sacrifice in the Church. The total success of the campaign will be determined by the faithfulness and efficiency of the authorities in each diocese. Our soldiers in the trenches and on the red battlefields of France freely gave their all for a cause not only noble and world-wide, but one full of difficulty and great risk. If the Church is to win victoriously it must not only set before men its noble and world-wide cause, but assume the risk and danger necessary to accomplish it. It must cast out fear of difficulties and criticism. Fear is a poisonous emotion and to falter is to fail. My own conviction is that, while the task is undoubtedly a large one, involving an immense sacrifice of time and strength on the part of all who will have a leading part in it, it is not too large a task if we undertake it in faith, courage and fidelity, and baptize all our efforts in streams of united prayer for the blessing of the Holy Spirit of God.

REPORT OF THE EXECUTIVE COMMITTEE

Adopted by the Board of Missions, May 14, 1919

The Executive Committee has heard with great interest the plan for the Nation-Wide Campaign as presented to the committee yesterday by the Reverend Dr. Patton, who has been appointed by the Executive Committee director of the campaign. Dr. Patton laid special emphasis on the survey which is being made under his direction of the conditions and needs of the Church in every diocese and district. The field covered by the survey will include not only the work under the direction of the General Boards, commissions and organizations of the Church, but also the work within the limits and under the control of the various dioceses and districts. The budgets to be made out will also be of two classes, budgets providing for the needs of the work under the General Boards, commissions and organizations, and budgets providing the needs of each diocese and district. It is evident that until the survey shall have been completed, which will probably not be before September, it will be impossible to set before the Church the definite objectives to be reached in the campaign or to estimate or itemize the budgets, either general or diocesan. The Executive Committee therefore recommends that the Board of Missions, together with all other agencies which may co-operate in the

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campaign, ask Dr. Patton with the advice and help of those assisting him to summarize and tabulate the results of the survey, when it shall have been completed, for the guidance of the Board, so that the Board may submit to the General Convention a definite statement of the proposed objectives of the campaign and of the proposed general and diocesan budgets, and may, on the basis of this statement, ask the General Convention, first to approve the programme so presented to it, secondly, to choose and direct the method to be used in apportioning the budgets among the various dioceses and districts of the Church, and, thirdly, to give such other instructions and to make such additional arrangements as it may think advisable for the successful prosecution of the campaign. To put these recommendations into effect the Executive Committee offers the following resolutions:

WHEREAS, The Board of Missions has already expressed its hearty approval of the Nation-Wide Campaign now being inaugurated, and

WHEREAS, the Reverend Dr. Patton has been appointed Director of the said Campaign, and

WHEREAS, a Survey of the work and needs of the Church is now being made under his direction as a preliminary part of the Campaign,

RESOLVED: That the Board of Missions asks Dr. Patton, as soon as the survey shall have been completed, so to tabulate and summarize its results, for the guidance of the Board, that the Board may present to the General Convention, for its consideration and approval, a statement giving the proposed objectives of the Campaign and the proposed budgets, general and diocesan, to be put before the Church,

RESOLVED: That the Board of Missions in presenting such a statement to the General Convention shall ask the Convention to decide what method shall be used in apportioning the budgets, general and diocesan, among the various dioceses and districts of the Church, and shall also ask from the Convention such other instructions in regard to the Campaign as the Convention may think well to give.

RESOLVED: That a special committee of the Board be appointed to act for the Board in bringing before the General Convention these and other matters connected with the Campaign.

Respectfully submitted,

CARROLL M. DAVIS,
BURTON MANSFIELD,
PHILIP M. RHINELANDER,
For the Executive Committee.

Copies of this report for general distribution may be had in any quantity by writing to the Reverend R. B. Mitchell, at the headquarters of the campaign, 124 East Twenty-eighth Street, New York, N. Y. Owing to lack of room at the Church Missions House it has been necessary for the Central Committee of the Nation-Wide Campaign to open offices for the period of the campaign at the above address. A direct communication between the Church Missions House and this new office facilitates the business of both offices, but it is better to have all mail intended for the Central Committee of the Nation-Wide Campaign addressed to headquarters.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Bishop Burselson of South Dakota—better known to our readers, perhaps, as the former editor of this magazine—writes to us as follows:

WE are already embarked on the Nation-Wide Campaign, at least we are starting what is for us a considerable portion of it, and if we make good it ought to be an incentive to the whole. As you probably know, All Saints' School for Girls in Sioux Falls was founded by Bishop Hare thirty-three years ago; it was intended to serve—and *has* always served—a missionary purpose. The tuition has always been kept at the lowest limit and the standard of the school at the highest, in order that it might meet the needs of the field, and furnish an education to the daughter of the ranchman, the miner and the store-keeper, as well as selected Indian girls. Inevitably this resulted in annually-recurring deficits, which Bishop Hare and his successors met by appeals to generous Church folk, largely in the East.

Shortly after going to South Dakota I realized that this ought not to go on. Therefore with the cordial approval of the convocation we inaugurated a Liberty Bond endowment fund of \$100,000, to bear the name of Helen S. Peabody, the first and only principal of All Saints' School, who has rendered splendid service to the womanhood of South Dakota. No campaign was made for this fund, as the war conditions seemed to make it unwise, nevertheless it has gathered in Liberty Bonds between seven and eight thousand dollars. Four weeks ago I felt that something must soon be done to promote the fund, or it would flatten out, therefore I called together some of the business men of Sioux Falls and put it before them. They recommended that an organized cam-

paign be undertaken to raise this sum, and also an additional \$100,000 to complete the present buildings and modernize the older portions of them, thus increasing the capacity of the school by fifty per cent. The Hon. Charles H. Burke, who has been the state chairman of the Red Cross, and is perhaps the most widely-known and experienced man in South Dakota along these lines, accepted the directorship of the campaign. Representative citizens of Sioux Falls agreed to co-operate in the effort to raise \$100,000 in their city, and a like sum in the state at large and from friends outside the state. The machinery is already set up and the campaign under way. I hope to be able within two months to report complete success.

If we can manage to do this it will be a demonstration that the West is arousing itself to help carry its own burdens, and that, if a state like South Dakota can raise \$200,000 for a Church institution, there is scarcely any limit to the possibility of a nation-wide movement. Of course all money contributed must go direct to the object and I have pledged myself to find \$5,000 to finance the undertaking. Already I have secured a portion of this from friends of the enterprise.



Those who read the article in the April SPIRIT OF MISSIONS describing the work at Saint Andrew's Mission, Lexington, Kentucky, will be interested in the following letter lately received from Bishop Burton:

IHAD my visitation at Saint Andrew's last Sunday and confirmed five, one each from Frankfort, Danville and Georgetown, to which points the Reverend E. E. Hall is extending his ministrations. From Frankfort came the daughter of the superintendent of the State Normal School for

Our Letter Box

Negroes, from Georgetown the son of a physician—the doctor himself would have been in the class but for sudden serious illness—and from Danville the daughter of a physician. The church was full, and the congregation—many outsiders of course—and large choir were an inspiration to me.

I also dedicated a window over the altar and a pulpit carved by one of the congregation. All was in good taste. The window was remarkable considering the cost. The congregation is a highly respectable one, but not possessed of much means. It is the result of self-denial and interest.



In response to a request that she would let THE SPIRIT OF MISSIONS have an account of the way Easter was kept at the San Juan Indian mission, Farmington, New Mexico, the following interesting letter, dated April 24th, was received from the missionary in charge, Miss Mattie C. Peters:

THE winter was a busy, anxious time for us. It was a winter to be remembered, the coldest in many years, it is said. Snow covered the ground for months, making some roads almost impassable, and the ranges of no use. The poor Indians were hardly able to keep body and life together. The prolonged cold brought deprivation and real suffering to them in the loss in large numbers of their sheep and goats, their chief food supply. Their horses and cattle starved to death, many of them, on the snow-covered ranges. Influenza, pneumonia and tuberculosis took heavy toll of the Navajos. It is said they died by the hundreds throughout the reservation. We had all we could do, and more, to care for the sick and the hungry who came to us in their distress. We were not prepared for such a severe winter, and we were hardly able, at times, to keep our patients or ourselves quite comfortable. But we managed to save the lives of a number of our Indians, and *we* kept well and fit through the difficult experiences. The winter of our discomfort has passed, and a belated spring has at last brought relief.

I wish I could write you we had an Easter festival for our Indians, but I cannot. We had nothing for them, and *why* we did not is quite a little story, all by itself. By way of some explanation the location of the mission must be pointed out. Our friends and helpers in the East, and even nearer, do not realize how remote and isolated our station is. It is not fully understood that we who have been sent are the missionary scouts, come to spy out the land of the Navajo country, and that a long, long trail has to be blazed before we can be in close touch with the people we came to seek and to help to save.

This Navajo Reservation is a vast country of itself, some 25,000 square miles in area, and the few missionaries, representing the different Churches, are scattered all along the line, reaching out from Tuba in western Arizona, to the San Juan mission, and beyond, in New Mexico. Many places are accessible only by trail, and in the rougher areas there are no recognized routes of travel. The most remote point to which mail is carried is Tyende, 165 miles from the nearest railroad station. Missionaries cannot be very neighborly in Navajo Land. There are in all six reservations, two of which are in New Mexico. Our mission is one and one-half miles from the San Juan reservation line, and it is singularly remote and isolated; far removed from the somewhat peripatetic dwelling places of the Navajos. On the one side is the village of Farmington, only one and one-half miles away, it is true, but there is a treacherous river between, and that has been the chief obstacle that has made living and working here on the edge of the desert most primitive and difficult. For so long there was no bridge, and much of the time the river is either too low to be ferried or too high and mighty to be forded. In the two and one-half years I have been here we have had to get ourselves and our sup-

Our Letter Box

plies over in a box suspended from a cable thirty feet above the river. The greater part of the time, I should say, we have had to resort to this means of transportation. But now the river is to be put under our feet, for a fine steel suspension bridge looms up, a thing of real beauty to our waiting eyes, and within a few weeks we shall be able to start out believing we shall get there, and that without risking ourselves and our supplies. The box which we call our airship has been relegated to the dump heap, and we are now in easy touch with the civilization of a small village; but so used have we grown to the desert, with its peace and splendid isolation, we almost resent having to share it with civilized people.

We have very few Indian neighbors. There are only two or three hogans within walking distance of the mission. But many Navajos pass this way going from the reservation into town and back, and the mission is to them a stopping place, where they can come in to rest, or to be helped in some way. We always keep "open house". There is hardly a day we do not have visitors, and often we have to make room for *man and beast* for the night. We had quite 400 visitors the past year, many of whom we fed. The Navajos think nothing of coming, or of bringing their sick, long distances. They come from points fifteen, twenty-five or even fifty miles away, and they are never turned away from our door.

Our only successful attempts to get together any number of Navajos here at the mission were made at Christmastime, the past two years, when not fewer than fifty men, women and children were given some Christmas cheer, and some instruction as to the meaning of Christmas. But the Navajos are too far away, and too occupied with their struggle for mere existence to come together for the help and instruction we could give in class work.

More than what we have done cannot be attempted until we can take the field. To do a constructive and an effective work we must go to the Navajos in their hogans, or camps, to teach as well as to give first aid to the sick and destitute. We have done some field work in caring for the sick.

Some day we shall see a chapel on the grounds of the mission, which will be a silent witness to the passing Navajos, and they will in time be led to make use of it. Looking far ahead we see these gentle, worthy Indians forsaking their pagan ways, and coming into possession of those things no man can take from them. There is such a budget of opportunities to be presented to the Church, and the time is at hand for Her favored children to come to the rescue of a perishing people who are not far away.

Now I am coming to the Easter festival we *did not* have. I had made plans for having all the Navajos within reach here on Easter Monday, but all plans were turned down when smallpox developed right in the hospital, the week before Easter. There was only one case, and that a very light one. This disease is very common among the Navajos, and it is seldom fatal to them. Our patient was well and dismissed within a week, but of course we were put to unusual confusion, and we were more than ever isolated. The household was prevented from keeping the Easter Feast, save in our hearts. We could not go into Farmington for the lovely service held in the little church, and our chaplain could not come to us, so it was a strange Easter for us, but we have been called on to go through some other strange experiences the past seven months, and we have come out of all so surprisingly well we don't lose heart even when we are quarantined, and have to give up some enthusiastically made plans. We are now well over the smallpox scare, for which we are very grateful.

MEETING OF THE BOARD OF MISSIONS

AT the meeting of the Board of Missions on May fourteenth twenty-five elected members were present. Among these was the newly elected member from the Province of the Southwest, Mr. A. J. Dossett of Waco, Texas. Every province was represented.

The report of the treasurer showed the receipt of \$494,205.65 for the first four months of the present year. After reading his report Mr. King withdrew from the room and the following letter, addressed to the bishop of New York, was read in his absence by Bishop Lines:

Time passes very quickly and it is difficult to realize that ten years have elapsed since you nominated me for the treasurership of the Board of Missions.

With fear, even with trembling, I assumed the responsibilities of that great office. Whatever I have been able to accomplish, and wherever I have failed, I am conscious at least of having given the best years of my life it was possible for me to give—from fifty to sixty. Because of its manifold sides and continual growth, the work requires the keenest vigilance, incessant watchfulness and daily planning for the future.

My one thought always—the Board's one thought always—is to do only that which is best for the work. While I am still strong, I am tired and I do not look to a continuation of such vast responsibilities with contentment, or with the hope of keeping up with the work. Frankly, it has outgrown me. Moreover, when I assumed the office I was convinced that if I were permitted to serve for a period of ten years, it would then be best that I make way for another. What I felt at that time I now know to be so. The work needs another mind for administration—the Church should be approached from another angle, and along new avenues.

For once the English language fails me and I find it difficult to choose the words I would to express my abiding appreciation of the universal kindness and consideration with which I

have ever been treated. My faults have been overlooked, my limitations have not been mentioned. Only the hand of encouragement and fellowship has been given me. *Gratitude* does not express my gratitude.

Will you please in this way present for me my resignation as treasurer to the members of the Board? As to my actual retirement, whatever the Board wishes will be my desire—either now or next June, but not later than next October at the General Convention.

For your unfailing kindness to me, dear bishop, all through the year, I never can thank you enough.

The Board heard this letter with profound regret. A committee consisting of the bishop of Newark, Mr. Burton Mansfield and Mr. John Newbold, was asked to take it under consideration and report back to the Board. On motion of Dean Davis the committee was also requested to present at the next meeting of the Board an appreciation of Mr. King's splendid service. The report of the committee, which was adopted by a rising vote, follows:

The committee appointed to confer with Mr. King concerning his resignation as treasurer of the Board of Missions, having learned his reasons for wishing to be relieved of the duties of that office, with great regret and with high appreciation of his faithfulness and devotion recommends that the resignation be accepted to take effect, as kindly permitted by Mr. King, in October next, on the meeting of the General Convention. The further minute expressing the feeling of the Board of Missions and of the Church towards Mr. King will be presented at the next meeting of the Board.

The recommendation of the executive committee that a bureau for work among immigrants in the United States be created in connection with the work of the domestic secretary was adopted and provision made for the salary of a secretary and the expenses of his office.

Meeting of the Board of Missions

A very cordial message of appreciation was sent to the bishop and the members of the Woman's Auxiliary of North Carolina for their generous action in relinquishing from May first of this year the appropriation of \$800 made for white work in the diocese.

One of the most important matters before the Board was the consideration of the questions presented to the Board at its February meeting by the executive committee of the Council of Continental Domestic Missionary Bishops. The bishop of South Dakota, as secretary, presented a budget, as had been requested by the Board. The report of the special committee, in which the Board heartily concurred, follows:

Your committee, appointed to consider the matters presented to the Board at its February meeting, by the executive committee of the Continental Domestic Missionary Bishops, presents for your consideration and adoption the following statements and recommendations:

I. We believe that the principle of a common budget for the work of the Continental Domestic Missionary Bishops is desirable; and that the Nation-Wide Campaign, with its provision for thorough diocesan and district survey, and subsequent underwriting of their budgets by the Church, commits the Board of Missions to this request of the Council of Continental Domestic Missionary Bishops.

We recommend that the Board request the Continental Domestic Missionary Bishops to continue their projected purpose of annually meeting to prepare and later present through their executive committee their annual common budget.

We recommend that the Board gladly accept the offer of the bishops to pledge their personal service and all their available resources to assure the success of the plan outlined in their resolutions.

II. The Board recognizes the reasonableness of the council's request that in considering problems of the domestic field we shall think from the diocese to the missionary district, because of the similarity of their administrative conditions and requirements.

III. We recommend that for purposes of administrative efficiency, the Board shall direct its officials to keep in close touch with the Council of Domestic Missionary Bishops, and to notify the bishop of each district that where appropriations are made in gross the bishop will be left unhampered in expenditure, with the distinct understanding, however, that such expenditures will not run counter to those principles and understandings which led to said appropriations; and in accordance with the canon of the Church and with the further understanding that all adjustments be sent to the proper officials in a carefully itemized and proper review of the year's work, when it is submitted by the Bishop.

ETHELBERT TALBOT,
BLANCHARD RANDALL,
FRANCIS S. WHITE.

Another important matter which received thorough consideration was the report of the joint committee of the Board of Missions, the General Board of Religious Education and the Joint Commission on Social Service, dealing with the creation of an Executive Board of the General Convention. The Board expressed its approval of the principle of such an Executive Board and requested that a canon embodying such principle be drawn up and presented to the General Convention. The joint committee is continued and asked to give wide publicity to the proposed canon.

The matter which seemed of the greatest importance at the present time was the progress of the Nation-Wide Campaign. The report of the director of the campaign, the Reverend Robert W. Patton, D.D., is of such interest that we give it in full on page 395.

The Board heard with great regret of the illness of the bishop of New York and, on the motion of the bishop of West Missouri, sent him an expression of loving greeting and sympathy.

The Board then adjourned to meet in Detroit on Thursday, October second. It is proposed to hold a conference with the continental domestic

Meeting of the Board of Missions

missionary bishops on this day, following the lines of the conference with the foreign missionary bishops which was found so helpful at the last General Convention. On October third the conference with the foreign bishops will be held, followed by the regular meetings of the executive committee on October fourth and the Board meeting on October sixth and seventh.

EXECUTIVE COMMITTEE

Eleven elected members were present at the meeting of the executive committee which preceded the Board meeting. Much routine business was disposed of. The appointments made and other items concerning the missionaries will be found on page 108.

The Province of New England having asked that the Board appropriate \$1,000 toward the salary and traveling

expenses of a special representative in the province, in place of the provincial secretary, the executive committee adopted the following resolution:

RESOLVED: That in all cases where a province elects its own secretary to work under the direction of the province instead of the Board of Missions, it is the judgment of this Board that it has no authority to make any appropriation for his salary or traveling expenses.

For some time the secretary for Latin America has been publishing *El Siglo*, a Church magazine in the Spanish language. The bishops of Porto Rico and Cuba, realizing the value of this magazine in their work, have asked the executive committee to draw \$550 from the items appropriated for theological education and the publication of literature in their districts, to aid in the expenses of the magazine.

NEWS AND NOTES

OUR cover this month shows a young Igorot man of the Bontoc area in the mountains of Luzon, Philippine Islands. The small "pocket" hat indicates that he is still unmarried. It is decorated in a favorite way with strips of rattan stained red, pieces of pearl-shell and white dog teeth. His earrings, probably silver, may be an heirloom. He carries his slender brass pipe of native manufacture in the customary way and has a generous amount of highly-prized brass chain with a flattened bit of brass for cleaning the pipe at the end. He is sparingly tattooed. As for his key, he knows the safest way to carry it and it serves as well as anything else for an ornament for the neck.

HAS anyone two invalid chairs that could be given to the helpless wife of a missionary among the Indians, one for indoor and the other for outdoor use? The two she is using

were presented by former bishops but are quite worn out. If this meets the eye of some one who could supply this need they may address THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y.

BISHOP KNIGHT has appointed the Reverend H. R. Carson arch-deacon of the Canal Zone. Mr. Carson has been for some time chaplain to the hospital at Ancon and has had charge of the mission at Culebra and Saint Paul's Church, Panama City. In addition to these duties he has ministered to the lepers at Palo Seco.

ON April tenth the cornerstone of the building for the Academic Department of the new Saint Agnes's School, Kyoto, was laid. We hope soon to show our readers some pictures which will give a good idea of the progress being made with the new buildings.

SOOCHOW ACADEMY for boys, in the district of Shanghai, China, has opened its new building, which, with the permission of the American layman who is chiefly responsible for its erection, will be called Newbold Hall. It contains eleven rooms for students' bedrooms and one for a teacher. On the upper floor there is a parlor for seniors. Below there are three large class rooms and a lavatory. The opening of this building will make possible the use of a larger room for a

school library and the converting of two old dormitories into a playroom for the smaller boys.

*

ASUCCESSFUL merchant in Peking, formerly a cathedral choir-school boy in Hankow, has promised \$4,000 for the English school in Hantang. The building, which is to cost \$3,000, is already under construction. The remaining \$1,000 is to be used over a period of five years to supplement the school's running expenses.

ANNOUNCEMENTS

CONCERNING SPEAKERS

For the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

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

Secretaries of Provinces—**II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1131 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Alaska

Rev. A. R. Hoare (in Eighth Province).

China

HANKOW

Miss H. A. Littell (address direct: St. James' Rectory, West Hartford, Ct.).
Rev. E. L. Souder.

Japan

TOKYO

Rev. C. F. Sweet, D.D.

Liberia

Rev. Dr. N. H. B. Cassell
Rev. T. A. Schofield (in Sixth Province).

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Gould, Raleigh, N. C.; Archdeacon Baskervill, Charleston, S. C.

CONCERNING MISSIONARIES

Anking—Dr. and Mrs. Harry B. Taylor and Sister Edith Constance, returning after furlough, arrived in the field on February 13 and March 21; Miss Kathleen L. Rigby and Sister Constance Anna, new appointees, arrived in the field on March 18 and March 21.

Hankow—The Rev. W. F. Hayward, Jr., who has been in this country on extended leave, sailed for China on May 10 to take up his work at the Trade School in Ichang.

Mrs. F. G. Deis has arrived in this country and will remain here until Mr. Deis, who is now with the Chinese Labor Battalion in France, is ready to return to China.

Miss Alice M. Clark, returning after furlough, arrived in Shanghai on March 18. Miss C. A. Couch and Miss Ruth Kent, also returning after furlough, arrived in Shanghai on March 22.

Porto Rico—At its meeting on May 13, the Executive Committee gave Bishop Colmore permission to employ in the field Miss Katherine Isabella Wyatt as a nurse in St. Luke's Hospital, Ponce.

Southern Virginia—At the meeting of the Executive Committee on May 13, Miss Lydia Anne Newland was appointed missionary worker under the U. O. W. A. in place of Miss Agatha C. Walker.



PART OF THE FOURTH FLOOR AT THE CHURCH MISSIONS HOUSE
The entrance to Bishop Lloyd's office is seen at the right; the door at the left leads into the office of the Foreign Secretary.

The House the Church Built

VII. THE OFFICES OF THE PRESIDENT AND THE FOREIGN SECRETARY

THIS month we will visit the offices of the president and the foreign secretary on the fourth floor of the Church Missions House. It is natural that we should think of these two at one and the same time, as their names have been associated in the mind of the Church for many years. The Reverend Arthur S. Lloyd, D. D., rector of Saint Luke's Church, Norfolk, Virginia, and Mr. John W. Wood, general secretary of the Brotherhood of Saint Andrew, were elected as general secretary and corresponding secretary of the Board of Managers (as it was then known) in 1899, and from that time to the present have worked side by side.

The president of the Board of Missions is one of the two officers elected by the General Convention (the treasurer being the other) and under the present canon is elected for six years. Bishop Lloyd was re-elected at the last General Convention, held in Saint Louis in 1916.

The duties of the president are too varied to mention in detail, but unless called elsewhere on business for the Board he may be found in his office on every week-day. On most Sundays of the year—as is true of all of the secretaries—the president is in one or another parish by invitation to speak in behalf of the work which the Board is doing.

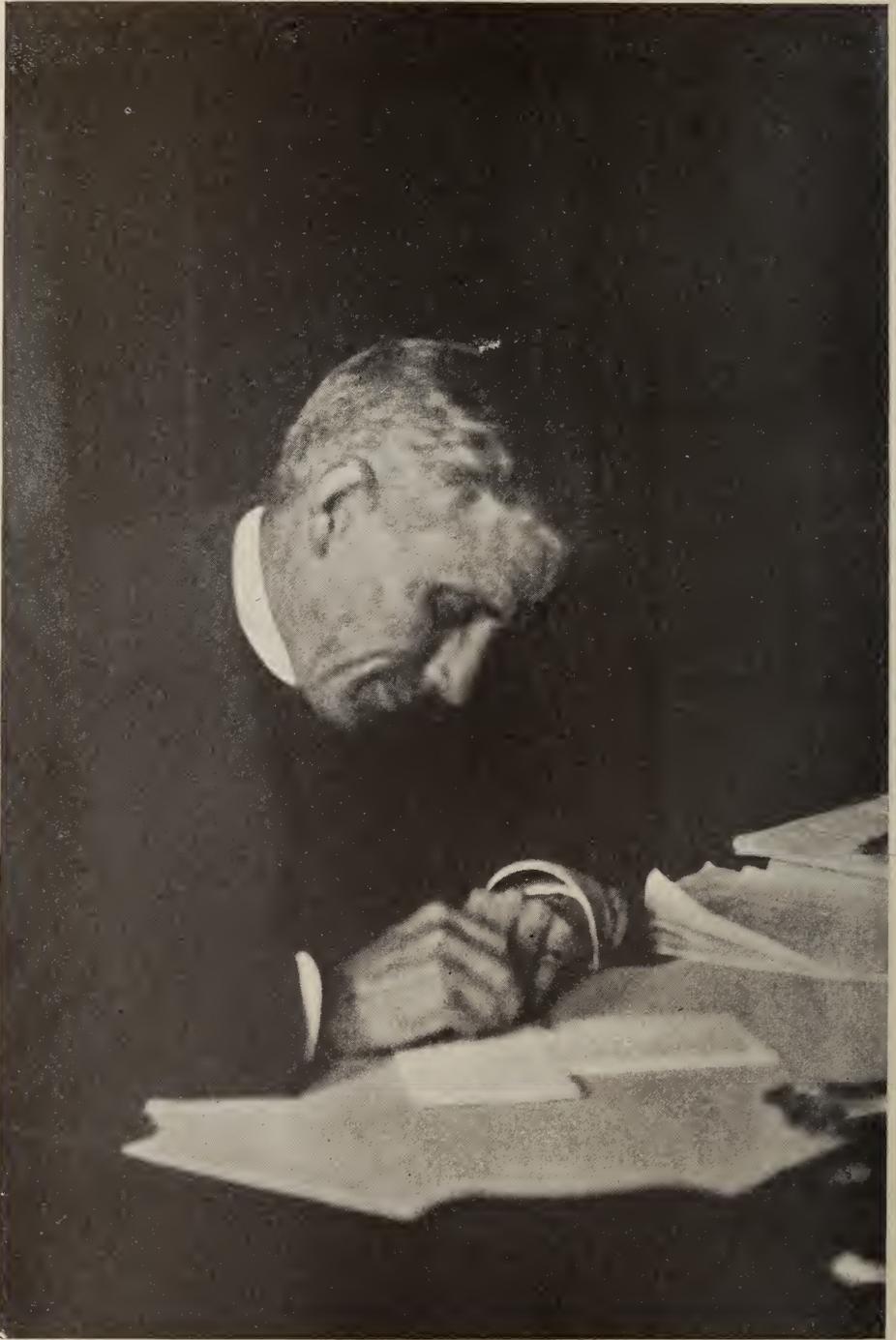


Photo by Amy Hore

THE RIGHT REVEREND ARTHUR SELDEN LLOYD, D.D.
President of the Board of Missions



JOHN WILSON WOOD, D. C. L.
Foreign Secretary of the Board of Missions

The House the Church Built

At the Church Missions House he has many and varied obligations. As president it is his duty to preside over the meetings of the Board of Missions four times a year, and at those of the executive committee, which holds nine meetings annually; and for the greater portion of the year the president calls the secretaries together at least once a week to advise with them as to immediate problems. It is his duty also to represent the Board at various conferences held by representatives of the other missionary Boards. He is also the editor of *THE SPIRIT OF MISSIONS*.

Not the least privilege of his office is that it requires him from time to time to visit the missions of the American Church in different parts of the world.

As missionaries go out to one or another of the foreign and domestic fields, so there is a like number in the due course of time coming home on furlough. The majority of these are able to arrange their time at home so as to give at least a portion of it to the general Church for the purpose of informing "the man in the pew" as to the result in the field of the prayer and the work and the offering of the Church at home. Requests for such representation come from all sections of the country. Our missionaries are few and far between in proportion to the demand. One of the responsibilities of the president of the Board of Missions is for the itinerary of these missionaries at home on furlough. But individual missionaries at home on furlough or on the direct business of the Board form only a small portion of the constant stream of visitors coming to the Church Missions House every week-day to consult with the president on one or another matter. He finds time for them all, and as the priest in his parish so the president of the Board of Missions in his office knows that time spent to the best effect is that spent with the individual.

The above is but a hurried summary of some of the more important duties of the president of the Board of Missions, but what has been stated is enough to show that the office carries with it serious obligations, the successful meeting of which depends not only on the ability of the man, but on the prayers and the confidence of the Church.

From the time of his election in 1899 until the reorganization of the Board after the General Convention of 1916, John W. Wood carried out the duties of corresponding secretary to the Board of Missions, a post which brought him into touch with all the missions of the Church. Much of that time he was also editor of *THE SPIRIT OF MISSIONS*. When the enormous increase in the volume of work made it necessary to subdivide the burden, the Board asked Dr. Wood to be foreign secretary. The word "foreign" is somewhat of a misnomer, as he is responsible not only for the three districts in China, the two in Japan and the one in Africa, but he is also secretary for Alaska and the extra-continental districts of the Philippines and Honolulu. The position of secretary to these districts does not mean merely the writing of letters, although this alone would be a fair-sized man's job, as there are almost a thousand bishops and clergy and lay workers in the districts named. It includes also an acquaintance with the needs of each particular mission and the furnishing of information to the parishes at home in order to arouse interest to meet these needs; the finding of clergy, doctors, nurses and teachers to fill vacancies in the mission staff, and the acting as commissary and adviser for those isolated workers who are dependent on friends at home for much of their comfort. All this, and much more, is done by "Mr. Wood", as he prefers to be called, with that attention to detail and sympathetic understanding of the problems which confront the missionary which has made him so eminently fitted for his post.

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE APRIL CONFERENCE

IN this day when events move so rapidly and the chronicle of them is correspondingly prompt, it seems unfortunate that the report of a conference held in April should not appear until June. In this case, however, it seems justified. In the preceding number of *THE SPIRIT OF MISSIONS* it would not have been possible to give the report which was presented the space it deserved. In this issue we take pleasure in printing it in full.

The April Conference was held on the third Thursday of the month in the Board Room of the Church Missions House, preceded by a celebration of the Holy Communion and an address by Bishop Lloyd.

The conference had for its subject the report of the Committee on Co-operation, the chairman of which was Miss Lucy C. Sturgis.

To the better understanding of the findings of this committee, we reprint herewith the resolutions adopted by the Woman's Auxiliary at its Triennial meeting in Saint Louis in 1916:

WHEREAS, We of the Woman's Auxiliary realize in this day of world testing and the awakening of women to a new spirit of service, that there is an increasing opportunity to enlist their co-operation in the missionary work of the Church, and

WHEREAS, We recognize with regret that only a small percentage of our women are sharing the joy of missionary service, and

WHEREAS, Those already interested are divided into various groups within the Church, carrying on their missionary work under a common impulse and with a common purpose, but with practically no co-operation, and

WHEREAS, We believe we can never enlist for the Church's Mission the active support of all women until those already interested work together towards that end,

THEREFORE, BE IT RESOLVED: That the secretary appoint a committee from the Woman's Auxiliary, to confer with representatives of the various organizations of women in this Church, and to report at the Triennial of 1919, as to *how we may most profitably assist one another in gaining the co-operation of all women who are not yet taking their part in missionary service under the Board.*

Miss Sturgis's report is as follows:

"This, the last report of the Committee on Co-operation before the Triennial, is presented now more as an appeal than as an orderly report. An appeal, first of all for your sympathetic recognition of the problems which have met the committee in its endeavor to carry out the purpose for which it was appointed; an appeal, in the second place, for a real understanding of the reasons for the appointment of this committee; and a final appeal for your determined endeavor to bring about the conditions towards which the action of the committee moves—that we, together with all other women in the Church who are loyal supporters of the Board of Missions, may 'gain the co-operation of all the rest who are not yet taking their part in missionary service under the Board'.

"First then, briefly, as to the problem: The Committee on Co-operation, being appointed at the very end of the 1916 Triennial, has had no chance to come together, either at Saint Louis or

The Woman's Auxiliary

subsequently, for conference or for work. Everything that has been done has had to be effected through correspondence, and by means of those inevitable but exasperating things—questionnaires. We suffered the fate which all committees are liable to, which must depend upon action in the provinces. In the winter of 1917 we lost the help of Miss Benson, whose advice and direction would have been invaluable not only in the Second Province but to the whole committee. Mrs. Kingman Robins of Rochester was appointed to fill her place, and has done fine work, though she was of necessity handicapped by coming to her task late. In the Eighth Province Deaconess Affleck's resignation from her position in Utah left her work on this committee to be taken up by Deaconess Phelps, who found her efforts hampered by innumerable difficulties, mostly geographical and military, as well as those which proverbially come from a change of horses in midstream, and at her resignation the province was left with no representative. Beyond these organic problems the committee met the almost insuperable one of a strong disinclination for looking up statistics or answering questionnaires in war times. We have all suffered more or less from this particular form of torture, and know that the ordinary human being can bear up under a certain amount of it, and no more; and in this particular instance it was natural and probably quite right that the questionnaires of the other two committees appointed at St. Louis, calling as they did for definite action affecting the Constitution of the Auxiliary and the Programme of the next Triennial, should have taken precedence of those which appeared to ask for dry facts and action which was not limited to any particular time. Be this as it may, it seemed best to us to rest content with the information which we were able to get from the answers to two questionnaires which were sent out in

1917 and 1918, and which seemed essential in order to get at certain facts and to gauge the attitude of the Auxiliary in general towards the purpose of co-operation. These answers, while all too insufficient, must form, both from what they tell and leave untold, the basis of the report that is to be presented at Detroit.

"The main problem we have had to meet has not, however, been a matter of organization or execution, but of misunderstanding—and in trying to state it I come to my second appeal to you.

"There has been, and there still is, a wide misunderstanding of the reasons why this committee was appointed, and a consequent misconception of its purpose; a state of things for which probably our name is partly responsible—'the Committee on Co-operation'. 'Co-operation' apparently means one thing and one thing only to nine-tenths of the women of the Auxiliary, and they have been too busy to stop and find out what it meant in this particular instance, as a working proposition. If we had time to put this to the test here and now, I believe we could prove that the impression which the average Auxiliary officer holds as to the purpose of this committee is that we are out to obtain the co-operation of women of all other existing organizations in the Church in the work of the Woman's Auxiliary. From many answers to the questionnaires, from conferences, and from correspondence with women in all parts of the country, I have heard again and again the refrain—'They are not interested in *our* work, and they will not cooperate with *us*'. Now I have only to refer you to the wording of the resolution which you hold in your hands, and to the explanatory clauses which precede it, to show that the idea of getting the women of other organizations to co-operate in *our* work has no part in the task to which that resolution calls us. It does call

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for co-operation of two kinds, but not that kind. First, we are to confer with the representatives of these organizations as to how we may help one another to reach the women who are taking no part in the Church's mission under the Board, and then we are to go forward in a united endeavor to arouse the uninterested ones to missionary activity. Co-operation with the women of other organizations is most desirable, it is true; not as an end in itself, but that those who already care for the success of the Church's Mission may get together and present an appeal which shall be strong enough to enlist women of all types and interests.

"Whatever the reasons for a misunderstanding of this idea, the fact that it occurred has prevented a lot of action that would have been of great practical use not only in getting at valuable statistics, but in putting the plan of a joint appeal to proof. When the questionnaire went out which called for facts as to the approximate number of women included in the various Church organizations of a diocese as compared with the number who, though nominally Church members, are—as a Japanese student recently put it—'entirely unbusy about it', the request went with it that a joint committee on co-operation should be called together by the Auxiliary in each diocese to investigate these things, and subsequently to put through whatever plans were best calculated to bring about the interested action of those 'unbusy' women. The returns showed that in many cases these questions were answered almost at random by the diocesan president or secretary, who evidently had made no effort at all to confer with the representatives of other organizations, and who explained the unreliability of her statistics by serenely stating that 'there was no way to get at such things'. The perfect refutation of such statements came, on the other hand, from dioceses where joint committees were appointed and got to work, and where similar

committees got at the facts in the parishes. No diocese has succeeded in getting complete returns (though a good many parishes have), but a good many dioceses have been able to draw up reports based on a certain percentage of parishes, and where this work has been done it is evident not only that satisfactory co-operation has been obtained in getting at existing conditions, but that the way is already laid for a combined effort to reach the women who at present are taking no active part in the work under the Board of Missions, and who, as near as we can get at it, appear to outnumber the active women twice over. I am going into these rather discouraging things somewhat at length at this time because this is the last chance to put the situation to any number of Auxiliary officers before the Triennial. Subject to the wishes of my committee, it is not my purpose to report at Detroit upon the things we have failed to do, save in so far as failure in certain cases points the way to future success. My feeling is that the more definite cases we of the committee can discover of real co-operation in dioceses or parishes in a serious attempt to reach the uninterested women, the better chance we will have at the Triennial to show the need for such effort in places where it has never been made at all; namely, in most places, and this brings me to my third appeal at this time.

"I want not only that you should understand the purpose for which this committee exists and should feel its appeal, not only that you appreciate some of the outstanding problems that will have to be overcome, but that you enter with us into the solution of our problems and the attainment of our purpose. It would seem as though the lessons of the past two years would make the reasons for such joint action within the Church sufficiently clear, yet even where this idea has been understood in theory we have run up against unexpected snags that are worth men-

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tioning because they serve to show how large a task still lies before us all. 'Why', women have asked, 'should the Auxiliary have anything to do with the increased membership or the missionary activity of the Daughters of the King or the Guild of Saint Barnabas?' 'In an every-member canvass would you actually go so far as to advise a young woman to join the Girls' Friendly Society instead of the Woman's Auxiliary; and if you did so, would you not be disloyal to the Auxiliary?' The answer to both these questions surely is that if we are to be truly loyal to the Board of Missions to which we are auxiliary, we will be supremely desirous of gaining the most widespread possible support for its work. If the answers to the questionnaires of this Committee show anything at all, they show beyond question that the Auxiliary as a body can never hope to reach every woman in the Church; that the other women's organizations can reach—are reaching—those whom we cannot, and that if we would see anything like a complete response to the universal appeal for the support of the Church's work under the Board, we must make it jointly with those who represent these other organizations, must allow the women and girls to whom we appeal to connect themselves with any group their inclination turns to, and must be continually alert to give what help we can in the way of stimulating the missionary interest and activity of those who are just as ready as we are to further the work of the Board of Missions, as long as they are permitted to do it in their own way.

"Three things have been supremely useful to us since the last Triennial in helping us to appreciate the value of just such joint work as our resolution calls for: first, the *Pilgrimage of Prayer*; second, *The Advent Call*; third, the various Enlistment meetings which have been held of late, rainbow and every other variety. In all these things a great common desire impelled

us to draw together for the accomplishment of a task that none of us was big enough to carry through alone, and in most cases we willingly sacrificed something for the sake of the greater gain to be won through joint action. The questions with which the Committee on Co-operation has come face to face during the past two years are, to put it bluntly—do we, the members of the Auxiliary, really desire that every woman in the Church should actively support that part of the Church's work which is carried on under the Board of Missions; and, if we do, are we serious enough about it to be willing to sacrifice certain things in order to bring this about? It will mean for most of us a far more definite and determined effort than we have ever made in the past. It will mean the breaking down of certain prejudices which we don't even realize we have until we find them getting in our way as we turn deliberately towards a desired goal. It will mean an absolute refusal to allow such things as the proverbial 'peculiarity' of our diocese or parish, or the geographical and climatic difficulties to be overcome, to stand permanently in the way. If the United War Work Campaign could break through these, we can, provided we are ready to go at it with the same energy they did. The chief reasons given in explanation of the failure of two-thirds of the women of the Church to back up the work of the Board of Missions are indifference and ignorance, and we bring out these reasons with a serenity that is astounding in the face of the task to which we as Auxiliary officers are pledged. At the time the first report of this Committee on Co-operation was made in this place, in January, 1918, we determined (unofficially of course) 'that it should be the recognized responsibility of every diocesan branch to secure the active support of every Churchwoman in the diocese for the missionary work of the Church through the Board of Missions'. If this is indeed our busi-

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ness, and if this informal report has given you any conception of how inadequately we are setting about its accomplishment, I want to ask you now to consider a proposition which has grown out of our experience.

"If it is really our business as an Auxiliary to reach every woman in the Church and to gain her active support for the Church's Mission under the Board, and if it is impossible to do this save by practical and sympathetic co-operation with the representatives of all the other organizations of women in the Church, is this a task which can rightly be delegated to a committee composed of one Auxiliary officer in each Province for a term of three years, or is it properly a matter to be taken up first by our general officers here in this office, and subsequently by every diocesan Auxiliary Board all over the country, as a recognized part of its regular work? That it is not at present so recognized is proved beyond question by the contented way in which diocesan Boards have gone on year after year making practically no effort to reach out to the women who are indifferent and inactive because no one has taken the trouble to find the right way to break through their indifference and invite them to tasks for which they were fitted in the Church—and of course the same is equally true of parish branches. The experiences of the last two years have helped enormously to shatter this unworthy contentment. There are evidences on all sides that we are waking up to a realization of the great things we might do if we would. Shall we, at this time, put it to the Auxiliary to do this hard thing for which the resolution on Co-operation calls as part and parcel of its regular work? Can we, as the sense of this conference, recommend to the committee on the Auxiliary constitution, that a clause to this effect be inserted in the statement of what is the accepted purpose of the Auxiliary to the Board of Missions?"

At the close of the report many of the diocesan officers gave most interesting accounts of efforts which have been made in their dioceses to carry out the suggestions of the committee.

At the close of the discussion, Miss Lindley announced with great regret the resignation of Miss Margaret T. Emery who has for so many years been in charge of the missionary boxes. It was moved by Mrs. Markoe of Pennsylvania and seconded by Miss Sturgis of Massachusetts and Mrs. Danforth of Newark that the conference send to Miss Emery a message of regret and of grateful appreciation for the devoted service which she has rendered to the Church for so many years.

The conference then listened to Dr. Patton who spoke of the Nation-wide Campaign and of the advance which had been made in the plans since his address of the preceding month.



AT a meeting of the Woman's Auxiliary of the diocese of North Carolina, Bishop Cheshire was asked to relinquish the annual appropriation of \$800 from the Board of Missions for white work in the diocese. In order that he might do this without prejudice to the work, the Auxiliary promptly proceeded to raise the necessary amount. The bishop has notified the Board that hereafter he will only need the appropriation which has been made for the colored work. The Board has sent a message of grateful appreciation to Bishop Cheshire and the Auxiliary.



NOTICE TO JUNIOR LEADERS

ON account of the increased cost of silver, it has been found necessary to raise the price of the Junior pins to thirty cents each. As soon as conditions make it possible, however, we will go back to the original price of twenty-five cents.

PICNIC OR WORK

By Mrs. Elizabeth Dalrymple

THE Auxiliary of Saint John Baptist Church of San Juan, Porto Rico, was having its regular monthly meeting. The afternoon was tropically warm. Reports had been made and the "white elephant" committee had reported forty dollars clear money and a very fine time socially. The vote was unanimous to pay thirty dollars towards the new cedar altar for the mission of San Pablo, one of the four missions the rector has under his care. We thought we had done well and were about to discuss the acceptance of an invitation from one of the members to spend a half day out in the country among the orange and grape fruit groves, when there came an interruption. The invitation had sounded so restful and altogether delightful and we were planning the lunch, when we heard the rector say: "Good afternoon, women, I certainly am glad to see so many of you here, because I have a big work for you to do during Lent. I need clothing for at least fifty of my poor children in the missions."

What a change of vision and thought! A cool lovely home on the *finca*—and now fifty half-clad or entirely nude children! But we rose to the occasion and at once voted five dollars to purchase material to begin the work; and also to set apart every Tuesday during Lent for an all-day sewing at the rectory. Did we mean it? At the end of the first Tuesday, we had seventeen pairs of little trousers finished! By the end of the second Tuesday, we had twenty-five more. Week by week the women came.

The five dollars did not last long; but we began to receive donations of materials, buttons, thread, tape; even the men sent contributions of shirts and suits to be made over, so that the supply was not exhausted by the end

of Lent. What should be done? We decided to keep right on, at least for a while, until the rector could clothe his youngsters at least once.

Taking "stock account" at Easter we had fifty-nine pairs of trousers, sixty-four pairs of suspenders, sixty-five hats and caps, made of remnants, twenty-four khaki blouses, twelve khaki coats, twelve percale blouses, fourteen "middies", forty-three dresses, twelve hemmed dust cloths for the mission chapels, and a big pile of second-hand clothing, nicely repaired.

For the "loan bureau" we have made four comfortables, three pairs of slippers and have received donations of five sets of pajamas, two night dresses, some baby outfits and quite a lot of "nighties" for the little folks. Tourists who visited our sewing "picnics" promised to send us sheets and blankets. This "loan bureau" is at the disposal of the rector for his very poor, who have no change of clothing at night, and some who have none at all. But they are loaned to them only when they are sick, so that they do not have to lie absolutely naked, tormented by flies and mosquitoes. Should they die, the "loan" becomes the shroud! but if they get well the "loan" is returned and sterilized.

We also remembered others who have a contest with poverty. Miss Margaretta S. Ridgely, who visited at the rectory twice, while coming and going to her mission at Cape Mount, Liberia, West Africa, told us of her struggles with nakedness, so we decided to send some things to her.

Did Saint John's women have a happy Easter and profitable Lent? "The best ever" was the laconic way in which a member put it. "If the love you give away is the love you keep", then surely all of us are richer in love.

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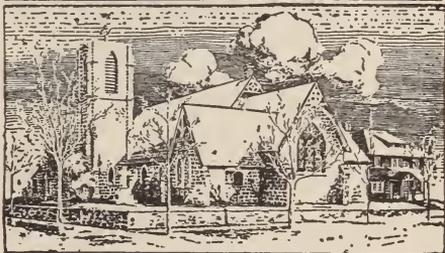
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