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THE
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No. 6

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UNDER THE SHADOW OF THE CATHEDRAL
Miss Dickerman's class, commercial department of Iolani School
See page 357

The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

June, 1920

No. 6

THE PROGRESS OF THE KINGDOM

THE meeting of the Presiding Bishop and Council on May twelfth and thirteenth brought to light some interesting facts with regard to the Nation-Wide Campaign. There were two reasons why the Campaign was inaugurated by the Board of Missions, viz.: First, it was felt that something must be done to quicken the sense of solidarity and the loyalty to the corporate life of the Church in all its members and to awaken the Church itself to national self-consciousness. The great war found us without any organ for the expression of the Church's mind on important public questions. The General Convention meets only once in three years and between its sessions there was no representative body, authorized to outline a policy or take definite action. When the Board of Missions ventured, haltingly, to assume such responsibility it was severely criticised; and yet, when we were faced with the new and menacing after-war conditions, the need of some vigorous movement for arousing the spiritual earnestness of the whole Church as a vital and aggressive factor in the world's affairs was deeply and painfully realized. We had to have a preaching mission to urge upon us the obligation of service. This was the primary reason for the Campaign.

And the second reason, quite subsidiary to the first, was the hope of putting the general and advancing work of the Church upon a sensible and stable financial basis. In addition to its distinctly missionary operations—now grown to great proportions at home and abroad—many activities on other lines had developed of equal importance. The General Board of Religious Education, for example, had demonstrated its tremendous value and possibility of service. If we are to have missions, trained workers must be prepared to carry on the missions. Children must be taught the Mission of the Church in the Church-school. The ministry must be recruited. Again, the Social Service Commission was insisting upon the Church's responsibility for preventive and rescue work in the region of poverty, vice, disease and crime. The Woman's Auxiliary, loyal always to its fundamental and essential interest in missions, was beginning to reach out for opportunities of larger and more varied enterprise. So also the Brotherhood of Saint Andrew, the Girls' Friendly Society, the Daughters of the King, and other organizations. And all these activities were being carried on and supported, not by the organized Church as a whole, but mainly by volunteer and haphazard contributions of individuals or groups of individuals,

The Progress of the Kingdom

and in some instances their work was overlapping in a way and in a degree that increased expenditure without increasing efficiency.

The General Convention Endorsed the Campaign

Therefore the General Convention, meeting in Detroit, on behalf of the whole Church, exercising the authority of the Church, decreed that the Campaign should be undertaken in every parish and mission in every diocese. It appointed a commission to make an apportionment for the several dioceses of the amount of money that must be raised to support and develop the work of the whole Church for the next three years, and it ordered the commission to see to it that the money was subscribed. The General Convention also created, by canon, a central authority to be known as "The Presiding Bishop and Council" to have control of all departments of the Church's general and extra diocesan work.

Hindrances to the Campaign

The very condition of unsolidarity, which the Campaign was intended to remedy, hindered and retarded the immediate success of the Campaign—and that was to be expected. There was no prevailing sense of responsibility for obedience to any central authority. The General Convention had ordered the Campaign and through its commission had apportioned the amounts to be raised by the several dioceses; but some dioceses did not feel bound to obey the General Convention and some parishes refused to obey the diocesan authority. And the result was that while some dioceses responded loyally and generously to the demand made upon them other dioceses failed to raise their quota—failed simply because they had not been sufficiently aroused to the splendid seriousness of the great movement.

Encouragement Outweighs Discouragement

Those who have done their share ought not to be discouraged because others have been slow to follow their example. There is immensely more to encourage than there is to discourage in the results so far obtained. The very object of the Campaign was to break down or melt down diocesan and parochial selfishness, and to win the people to service for the Church as a whole—and that is too great and too glorious a task to be accomplished in one year. The Campaign is still going on, and it will go on. The iceberg of selfishness may seem to be permanent, but we know that the warm sun is smiting it from above and the Gulf Stream is gnawing at it below, and it will surely vanish in the end. Every great adventure has had to begin with the intelligent and loving loyalty of a few courageous souls—without whose patient and faithful devotion there would be neither Church nor civilization.

While, therefore, it is a subject of deep regret that those who had looked forward to large subsidies from this Campaign for the promotion of important enterprises will have to wait for another year at least, yet the end to be attained—the real corporate awakening of the Church to its vast and fruitful opportunities of service—is so wonderful and so inspiring that every loyal child of the Church, who is helping on the work, has a right to expect the Divine blessing: and it was our Lord Himself Who said, "No man, having put his hand to the plough and looking back, is fit for the Kingdom of God".

Reverend A. Gailor

The Progress of the Kingdom

ON May seventh God's call came suddenly to Julien Tappan Davies, for thirty-seven years a member and the legal adviser of The Board of Missions. Scarcely a day passes when the routine of work at the Church Missions House does not bring to one of the departments letters dealing with legal matters. Powers of attorney must be executed; property must be sold or bought; trust funds must be carefully conserved; people desire advice with regard to making bequests for the Church's general work; arrangements must be made to receive bequests made in the wills of those who have passed into the life beyond. In the Department of Missions alone there is always an average of twenty estates pending settlement.

For all these years Mr. Davies rendered services that if paid for would have amounted literally to hundreds of thousands of dollars. Mr. Davies, however, insisted that all that he did should be done as a gift to the Church's work. It was only one of the numerous ways in which he made offerings of himself.

As a young man he served as a soldier in the Civil War. For years he was a vestryman of Grace Parish, New York. As a citizen he shared in many philanthropic enterprises. When the Church created the National Council it was natural that its members should turn to Mr. Davies for advice in the legal details involved. He guided the Council through the early days of the new organization and to the great relief of its members gave assurance that he would continue as its counsel. His friends and associates at the Church Missions House will miss sadly his gracious and helpful presence and cherish an inspiring memory of a great-hearted layman, soldier, loyal Churchman and devoted Christian.

A PROCESSION of forty thousand people is no small matter, yet this is one group to whom the newly consecrated bishop of Panama is asked to minister in the Canal Zone. The Canal Zone itself is the property of the United States and title to no part of it may be held by an individual. The construction of the hospital at Ancon and the other government buildings has been on a scale which will care for the needs for many years to come. It is one which excites one's admiration and respect. Beside the great Ancon Hospital is a little frame chapel which we have used by the courtesy of the government as one of our clergy has been the chaplain of the hospital. That it is inadequate is at once evident. The offer of the government to set apart the lot on which the little frame chapel at Ancon stands, and the adjoining lot, if the Church will erect suitable buildings, is one which must be most gladly accepted. While it is true that forty thousand government officials and employes are in the Canal Zone, it is equally true that most of them are there for a very limited time and cannot reasonably be called upon to contribute much of the initial expense of the new buildings. They are already contributing generously toward local needs and may always be counted upon for much help in that way. Very wisely the Presiding Bishop and Council have arranged for the acceptance of the offer of the government (see page 389), and when one has read Bishop Morris's statement in this issue and has studied the accompanying illustrations, he will see the scale on which the government has built its foundations and erected its superstructures. The Church in this great center of industry and travel must be content with no less dignified administrative headquarters for the bishop who is charged with the spiritual oversight of that whole district.

The Progress of the Kingdom

THE horrible tragedy which occurred at Tigara (Point Hope), Alaska, on April twenty-seventh, is known as yet only in fact and not in detail. After almost twenty years of service in the Far North, the life of the Reverend A. R. Hoare was taken by a young companion and co-worker who had become insane. It is one of the tragedies of the outposts which could not have been foreseen. Mr. Hoare's twenty years of service (of which some account will be found on page 378) have been productive of much good. Many from Eagle and the upper Yukon, from Anvik and the lower Yukon, from Tanana and the middle Yukon, and especially from the Arctic, both native and white, can testify to his labors and zeal in their behalf. The sympathy of the Church goes out to the families of both Mr. Hoare and Mr. McGuire—especially to the bereaved wife and daughters—and to the young man who, in a moment of madness, brought sorrow to so wide a group. May God in His mercy bless the work which Mr. Hoare has been able to accomplish and bring good out of that which we cannot understand!

THE consecration of the Reverend Arthur W. Moulton as the fifth bishop of the missionary district of Utah on April the twenty-ninth was almost fifty-three years from the day on which the present presiding bishop was consecrated as its first leader. Every missionary bishop—as also every diocesan—has many problems and great responsibilities, but the bishop of Utah has some problems which may legitimately be termed “peculiar”. Going as he does with the commission of the Church of God, he is entitled to the constant prayers of the people of God in his behalf. In wishing Bishop Moulton Godspeed in his new work, THE SPIRIT OF MISSIONS would assure him of the interest and prayers of the Church and the desire we all have to serve him in any way and at any time we may.

IN writing of Iolani School, Honolulu, the other day, one of the boys expressed the fear that some day the building might fall down and “smash” the boys. The same opinion, couched in more academic language, has been uttered time and again by Bishop Restarick and the teachers at Iolani. The *Survey* of the Nation-Wide Campaign makes the statement that “if the plant is not rebuilt the school will have to close and its two hundred Oriental boys let go.” The picture which Miss Caldwell has given us will be read with added interest when one bears in mind the fact that while serving the boys of many nationalities the school faces this very real need and that contributions towards its relief are eligible to count on one's diocesan Nation-Wide Campaign quota.

A GAIN and again the Church has been called, through one or another of Her mission stations, to meet an emergency. The story of the recent cyclone in La Grange, Georgia, and the service which numerous branches of our Church activity at that point were able to render, is one of thrilling interest. From the rector on down through the considerable list of workers and student nurses, every one rendered valuable assistance. Much suffering was alleviated, and in a number of cases serious damage both to lives and property was averted by their prompt action. At the time of an emergency the willingness to be of service is of the utmost importance, but skilled training, which has given the *ability*

The Progress of the Kingdom

to be of service, is of equal value. Both of these qualities were shown by the workers of La Grange, and not only the immediate locality but the whole Church is indebted to them for their prompt and vigorous help. We cannot help, however, but join in Mr. Phillips's wish that the day is not far distant when the small and inadequate hospital may be replaced by a larger one. Of course the hospital was overcrowded that day, as any hospital would have been, but the present equipment is not enough to care for normal needs. The staff at La Grange have again and again shown their devotion to the work and surely the Church must see to it that the part of the new equipment which we are asked to give is forthcoming.

THE Kuling School is a most practical solution of a difficult problem in the mission field. The Reverend E. J. Lee's account in this issue is given because the Church generally will be interested in the matter and will rejoice that first, the Board of Missions, and now, the Department of Missions, have taken so active a share in the establishment of the enterprise. The project is one which will appeal specially to parents, and they will be glad that it is no longer necessary for many of the families of missionaries in central China to be broken up for years at a time, but that the family life can be maintained, with the happy result of holding in China many children who, because of their familiarity with the language and country in childhood and youth, will be the better fitted to take up their life there as adults. A fair proportion of these will be held to the Church as missionaries, and the good which will result is one which will repay again and again any investment which the Church at home has made to render the Kuling School possible.

A GREAT deal has been written in both the secular and the Church press regarding the situation which has been caused in Alaska by the lack of salmon last summer in the waters of the Yukon and its tributaries. We have in these pages urged Church people to do what they could to bring the matter to the attention of their congressmen and senators. A fresh glimpse of the situation is seen in the letter from the Reverend Mr. Thomas published in this issue. To travel the circuit which he has covered and meet dog teams only twice speaks in no uncertain terms to those who are in the least familiar with Alaskan conditions. Archdeacon Stuck appeared last month before the committee of congress having charge of the bill designed to prevent this shortage and stated the case as he saw it. We would urge that our readers continue their interest in the matter and that if they have not yet written to their congressmen to do so at once. They should be addressed at Washington, D. C. A leaflet giving the facts of the case has been prepared and may be obtained by asking the Literature Department, 281 Fourth Avenue, New York, for leaflet No. 806.

WE have departed somewhat from our usual custom by giving in this issue an insert in the form of a panoramic picture of the bishops and other clergy at Bishop Mosher's consecration in Shanghai. The occasion was one of international interest and in some ways it may be called epoch-making. Many parishes and Church-schools will desire to have the picture framed and we therefore have tried to give it in a form suitable for this purpose.



THE SANCTUARY OF MISSIONS

WE give immortal praise
 To God the Father's
 love,
 For all our comforts here,
 And all our hopes above:
 He sent His own Eternal Son
 To die for sins that man had done.

To God the Son belongs
 Immortal glory too,
 Who saved us by His blood
 From everlasting woe:
 And now He lives, and now He
 reigns,
 And sees the fruit of all His pains.

To God the Spirit praise
 And endless worship give,
 Whose new-creating power
 Makes the dead sinner live:
 His work completes the great de-
 sign,
 And fills the soul with joy divine.

Almighty God, to Thee
 Be endless honors done;
 The sacred Persons Three,
 The Godhead only One;
 Where reason fails with all her
 powers,
 There faith prevails, and love
 adores.

—Isaac Watts.

THANKSGIVINGS

WE thank Thee—
 For the faithful and
 zealous work of Julien
 Tappan Davies. (Page 349.)

For the many years which Au-
 gustus Reginald Hoare gave to
 the Alaskan mission. (Page 378.)

For the rescue work the Church
 in La Grange was privileged to do
 in Thy Name. (Page 353.)

For opening the way to serve
 Thee better in the Canal Zone.
 (Page 359.)

For our growing opportunities
 in Mayaguez. (Page 379.)

For the Kuling School and the
 benefit it is to missionaries in
 China and their children. (Page
 381.)

INTERCESSIONS

WE pray Thee—
 That the Council may
 be given wisdom rightly
 to deal with their many respon-
 sibilities, and that Thy Church
 may support and encourage them
 in their work. (Page 387.)

To "behold Thy servant" Ar-
 thur Wheelock Moulton, "called
 to the work and ministry of a
 bishop, and so replenish him with
 Thy doctrine and adorn him with
 innocency of life that both by
 word and deed he may faithfully
 serve Thee." (Page 386.)

To bless the newly-elected sec-
 retaries of the departments of
 Christian Social Service, Public-
 ity and the Nation-Wide Cam-
 paign. (Page 387.)

That the need for the new
 equipment of Iolani School may
 soon be supplied and that the work
 may go forward and increase.
 (Page 357.)

To bless our workers in Alaska
 as they make their journeys.
 (Pages 371 and 397.)



PRAYER

O GOD, who givest to Thy
 servants, according to Thy
 good pleasure the desire
 and the power of doing good:
 Vouchsafe to hear our humble
 prayers, and make known to those
 who best can serve Thee in the
 missionary fields, the special serv-
 ice to which Thou callest them:
 That so, having embraced it by
 Thy inspiration and being aided
 by Thy grace, they may be sus-
 tained in all trials and guided in
 all difficulties, until they attain
 to the land of everlasting life.
 We ask this through the merits
 of Jesus Christ our Lord. Amen.

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PART OF LA GRANGE AS IT APPEARED BEFORE THE CYCLONE

PALM SUNDAY AT LA GRANGE

By the Reverend Robert T. Phillips

THE Church's workers at La Grange, Georgia, awoke on Palm Sunday with a feeling of hopefulness for a clear Sunday at last. The whole of the Lenten season had been characterized by nearly daily rains which had practically made impossible the maintenance of Lenten services. The Sunday-school campaigns had been prevented from gaining much momentum and Palm Sunday and Holy Week we hoped would be fair to give us the opportunity of having some fit climax to the very earnest efforts which were being made. And Palm Sunday apparently was to be fair and we hoped a bright spring day. The Sunday-schools gathered, and it was evident that the work that had been done in the campaigns to climax on Easter were accomplishing results. Each of the three Sunday-schools showed record attendances.

But the hopefulness with which we had arisen was rapidly being taken from us, for shortly after the Sunday-schools had assembled heavy clouds began to gather. The congregations that gathered for the services that

morning came anticipating a rain and the attendance on the service was rather light. The preacher evidently was not going to get much of a chance after all. The service was hearty for a time, but when the time of the sermon came the going was very difficult. The heavens became suddenly exceedingly black and the congregation apparently desired nothing so much as to be at home. The thunder began to roll and the lightning to flash more frequently and brightly and the message of the preacher had to be abbreviated to relieve the anxiety and restlessness of the congregation. Most of the people had time to get home before the storm burst. But such a rain!

As the afternoon advanced it became more and more evident that the day was done as far as the Church's services were concerned. As it rained the rolling and tossing of the great black clouds south of us was noted and then came a rain which had surpassed all the others, the heavens tawny and angry-looking below us. It was not long after this—about four



Houses were unroofed and swept from their foundations, ready to topple over



Cyclones play curious freaks. The outside walls of this house were sheared off as if by a gigantic knife

THE CYCLONE AT LA GRANGE, MARCH 28, 1920

Palm Sunday at La Grange

o'clock—when we heard that West Point, which had only in December been almost ruined by a flood of the Chattahoochee, had been torn to pieces by a cyclone and was calling for doctors. Many braved the storm to go to the sister city only sixteen miles away. Subsequent messages on the only open line told of the loss of life and also brought news of the wrecking of our own Christ Church and the Presbyterian Church.

The sympathy of all LaGrange went out to the people of West Point, and, while we were discussing the calamity which had visited them, the heavens again became black as night and immediately to the south of the center of town was the same tawny light that had appeared earlier. I telephoned out to the Hillside Settlement, operated in connection with the Church of the Holy Comforter, to notify the Church's workers there that we would not attempt to have services that night. It was then about five-thirty o'clock. I was answered by an almost breathless voice asking if I had seen the cyclone. As I was downtown and didn't realize the intensity of the storm two miles from the center of town I thought the reference was to the West Point cyclone. Miss Duck then told me that one had just passed over the spinning mills, apparently going up the valley between Hillside and the center of the town. I immediately telephoned to the Spinning Mill Settlement plant to find out if our workers there were all right. They, for some unknown reason, had scarcely felt the force of the storm, though just on the edge of it, while a nearby Congregational Church was almost unroofed and the porch of nearly every house in their immediate neighborhood was torn away. It was but a little while then until we found ourselves without lights and water and we knew that serious damage had been done. The mill whistle began to blow calling for help and everyone



CHURCH OF THE GOOD SHEPHERD

who could begin to move out to the stricken section of town.

The word of the damage and destruction was carried to the hospital by the Reverend J. W. Fulford, priest-in-charge of the Church of the Good Shepherd, whose rectory was just without the edge of the cyclone-swept area. Mr. Fulford had seen the storm make up and sweep onward toward his home and had taken his family into the basement of the church for protection. As he saw shingles and parts of houses flying in the air above him and beyond he rushed to the hospital to find out if any damage had been done there. Finding all secure he and the nurses and other workers went through the rain to help locate the injured and do what first aid work there was to be done. About 150 houses had been completely demolished and also the fertilizer plant, one of Swift's, in that particular section. The nurses soon found out they were to be badly needed in the hospital, but they had located several people who needed attention. It was impossible to get an auto through so they commandeered a wagon upon which they placed several and hitching themselves in the place of mules or horses they pulled it through nearly a half mile of heavy Georgia red clay mud. Their hard work saved the sight of one of the men from the fertilizer plant who had been at work in the acid plant



THE MORNING AFTER—A SCENE OF DESOLATION

and was burned by the sulphuric acid when this part of the plant was destroyed. It was but the beginning. The Good Shepherd Hospital, which we have hoped for several years to rebuild on a larger scale, was built to accommodate twelve patients, but they came in so fast that night that they bedded them on the floors and in the corridors until we got beds out for the more than twenty severely injured ones brought in. Without any light except that of a few lamps and candles, with practically no water, more than fifty were rendered first aid, the slightly injured being sent to friends to be cared for and the seriously injured made as comfortable as possible until the morning. That night was one of sleeplessness for many as the groanings and sufferings of the new patients required constant attention. Morning dawned but to bring others to be cared for. The storm had left twenty-six dead and more than eighty seriously injured, and three hundred without homes.

Palm Sunday night found the family of the Negro janitor and eight or

ten of his neighbors, who had also had their homes destroyed, housed in the Mission House; a family of mill employees who had nothing left resting upon the floor of the living room of the nurses' home and twenty-two injured in the hospital. The LaGrange Settlement had contributed to the utmost in accommodating the homeless.

But the Church was able to do more through the splendid spirit of service which actuated its workers. Four or five of them volunteered their services to the mill corporation to help them care for the homeless ones, and for two weeks cooked three meals a day for about two hundred people that they might work to restore their homes and gather their possessions.

As it had justified itself in 1918 when the "flu" was epidemic so the Church's institution again was a great boon to the industrial population of LaGrange and was an agency of immediate relief when the town was practically cut off from outside aid. Another splendid and generous service is to its credit and again it was first on the field.



IOLANI SCHOOL, HONOLULU

This building was the birthplace of Samuel Chapman Armstrong, founder of Hampton Institute, Virginia, whose father was a pioneer missionary in Honolulu. It is picturesque and interesting from its associations, but entirely inadequate and even dangerous for its present purpose

IOLANI

By Roberta Stevenson Caldwell

IOLANI SCHOOL, Honolulu, is probably little known among the Church people in the States. Somehow boys do not attract the interest of people in general. There is so much one can say concerning the training of girls. Girls are our special pride; they are the refining influence of the home—the mothers of the future, etc. Of course, they must have the best the Church can give them, and they have it, too. It is good that they do—we would not take it from them.

But how about our boys, be they American, English, Hawaiian, Chinese, Japanese, Korean, or what not! Are they not to become a real factor in the Christian family of the future? Is it not the father who makes or breaks the happiness of the home as well as the mother? And yet to some peo-

ple anything is good enough for a boy.

Iolani was founded in 1863, in the city of Honolulu, by the English Church. It is a day and boarding school for the boys of Hawaii. Boys may enter into the primary and may be carried through the high school. Many of our boys go to college; some to our Church colleges in China and Japan, and some to the States. We are proud of our boys who have gone out into the world and, indeed, we have cause to be, for good reports come to us from those who have left.

However, this is not the point. All government schools gain just such results. If we counted our success only upon this point we should have little reason for being, since the government can and does educate the brain. Iolani exists in the name of Christ.

Iolani

It is our business to teach Christ, and we are especially blessed with opportunity in this melting pot of the world, where West meets East, where no one's queer, where the Buddhist temple, and the Shinto shrine, and the glaring red of the Fox temple, are the everyday sights; and where the children of all these shrines, temples, places and modes of worship meet in the Church of Christ day after day.

Some two hundred boys are crowded into the various and sundry buildings of Iolani School. We have the Chinese—fine fellows, noble and sincere; the Japanese, with their active brains and thirst for progress; the Korean, whose country is so loyally Christian in this its hour of intense suffering. These three Eastern races meet daily in the cathedral under the Cross of Christ, under the standard of freedom—meet with the Americans, English, Portuguese and others of the West. Is it not worth while to gather in these boys of the East—to draw them from their various temples of worship, and show them the Way? Iolani has produced Christian men in the past, and is producing them now. Our priesthood has been enriched by eight Chinese because of the education the Church has offered in this boys' school.

The buildings of Iolani are historically interesting. The old coral house was the boyhood home of Samuel Chapman Armstrong, the founder of Hampton Institute, Virginia. This old coral pile has served the work of the Master these many years. It shows the wear and tear of its missionary life, and should be properly pensioned, and allowed to rest. Behind the coral house stands an ancient structure. The lower floor is used for class rooms and the upper floor for dormitories, which have been called unsafe by the government. A few boys are allowed to sleep in the loft of the coral house. The loft is large but shaky, and it would not do to put

too many boys up there for fear of a tumble. Then we should be out of two very useful class rooms below—to say nothing of the boys. The commercial department of the high school meets in a bedroom of the principal's cottage. Other classes meet in what should be the principal's reception room. The chemistry laboratory is in a shed. The dining hall—if such it may be called—is a cast-off building of the old priory.

We are asking for \$100,000 that we may "carry on". Without it Iolani must fall after its years of struggle. We have a splendid piece of property, bought by Bishop Restarick in 1904, under the shadow of the cathedral. It is centrally located, within easy access of the boys we wish to draw. We want our boys to be as proud of their school as we are of them. We want them to know what a properly-equipped school is. We want to do our best for them. And topmost, we want them to know that the Church cares—cares so deeply that it would not have Iolani fall in the feebleness of age—fall because the spirit of the Church has grown old and listless, with the crumbling walls which house the boys.

We must not lose sight of the fact that while our buildings are not what we must have, and have soon, still there has been, and ever will be—while our bishop is with us—a mighty spirit of loyalty to the Cause which brings us here, and holds us. It is only our desire to do the best we can for the boys that makes us cry out for things material. To see our cathedral filled daily with boys and girls from our cathedral close and to know that our bishop is at the helm, is enough to make one sing, as he only can sing when he has worked,

Oh teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may
reach
The hidden depths of many a heart.

AN UNPRECEDENTED OPPORTUNITY

By Bishop Morris

I GLADLY take this occasion to tell the Church of some of the impressions I have formed of the new missionary district of Panama, and in particular to make note of what seems to me to be a most unusual opportunity for effective work amongst Americans on the Canal Zone.

I. The Field. There are in the district three different groups of people:

(a) I have been amazed at the very large number of white Americans, some 40,000, who are employed in a civilian capacity and are living in the Zone proper in quarters supplied by the government. In addition to these "gold employes", as they are called, there is a considerable military garrison and the War Department has already authorized an increase of its personnel to 27,000 men.

(b) There is a large West Indian population in the Canal Zone and the neighboring cities of Panama and Colon, most of whom came to us during the construction of the canal. Our government employs about 17,000 of these and they are called "silver employes", because, I think, they have always been accustomed to receiving their pay in silver money. Anyway it is a pleasant euphemism. General Gorgas estimates that there are 70,000 West Indians in our district, counting those employed by the United Fruit Company, of whom it is safe to say that sixty per cent were brought up in the Church of England.

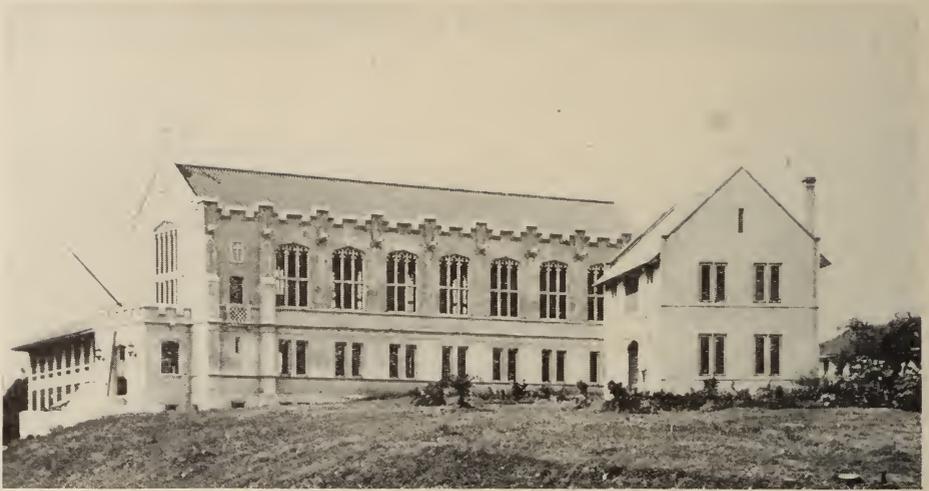
(c) Then there are the Panamanians, who never tire of telling us that they are the only real friends the United States has in Central or South America.

II. The Present Work. And what can we do for all these people? Well, by the grace of God, the Church has

done a great deal already for some of them. During canal construction days the Church, under the wise guidance of Bishop Knight, maintained stations at many points, and for years the two great parishes of Saint Paul's, Panama, and Christ Church, Colon, have ministered to thousands of colored folk. I have never attended a regular service at either of these churches when they were not full to capacity and usually the congregation overflows into the adjoining streets. Archdeacon Carson alone baptized over six hundred persons last year, and Father Cooper of Colon is the most beloved man in the community. The archdeacon also ministers regularly to the leper colony at Palo Seco, and to all the hospitals, being the official chaplain at the government hospital at Ancon, said to be the finest and most complete hospital in the world. Our other clergy, too, are consecrated men and are always busy.

III. The Opportunity. But then there are all those Americans, so many thousands of them, so far away from home! What of them? This indeed is *the* problem. One might think it not a very hard one, but remember that they have for the most part just arrived. They feel themselves to be sojourners and they are all employes of the United States, living in government quarters in a tropical country.

For all the government employes, and for the army and navy forces in the Zone, we have now not a single church building. We have indeed the temporary use of a chapel (Saint Luke's) belonging to the Panama Canal, through the kind permission of the authorities, given because Archdeacon Carson and the vicar, the Reverend Halsey Werlein, are both officials of the hospital.



SAINT MARY'S ROMAN CATHOLIC CHURCH, BALBOA

Ancon is the natural center of everywhere on the Pacific side. Here, or nearby, are the military headquarters, the civil administration building, Fort Amador, the great Hotel Tivoli and the government hospital, while within two blocks of the chapel is the line which bounds the city of Panama. It

is a terminus of the railway and the focus of all the omnibus lines from the surrounding communities of Amador, Balboa, Quarry Heights and Pedro Miguel. It is beyond question an ideal place for a center of Church life and influence amongst our American citizens. During the past year the congregation of Saint Luke's has, like the others, outgrown its home, and the Church-school, which numbers two hundred and thirty, is compelled to spread itself upon the lawn and into the adjoining homes which considering the tempestuousness of tropical rains is bad for the wet season!

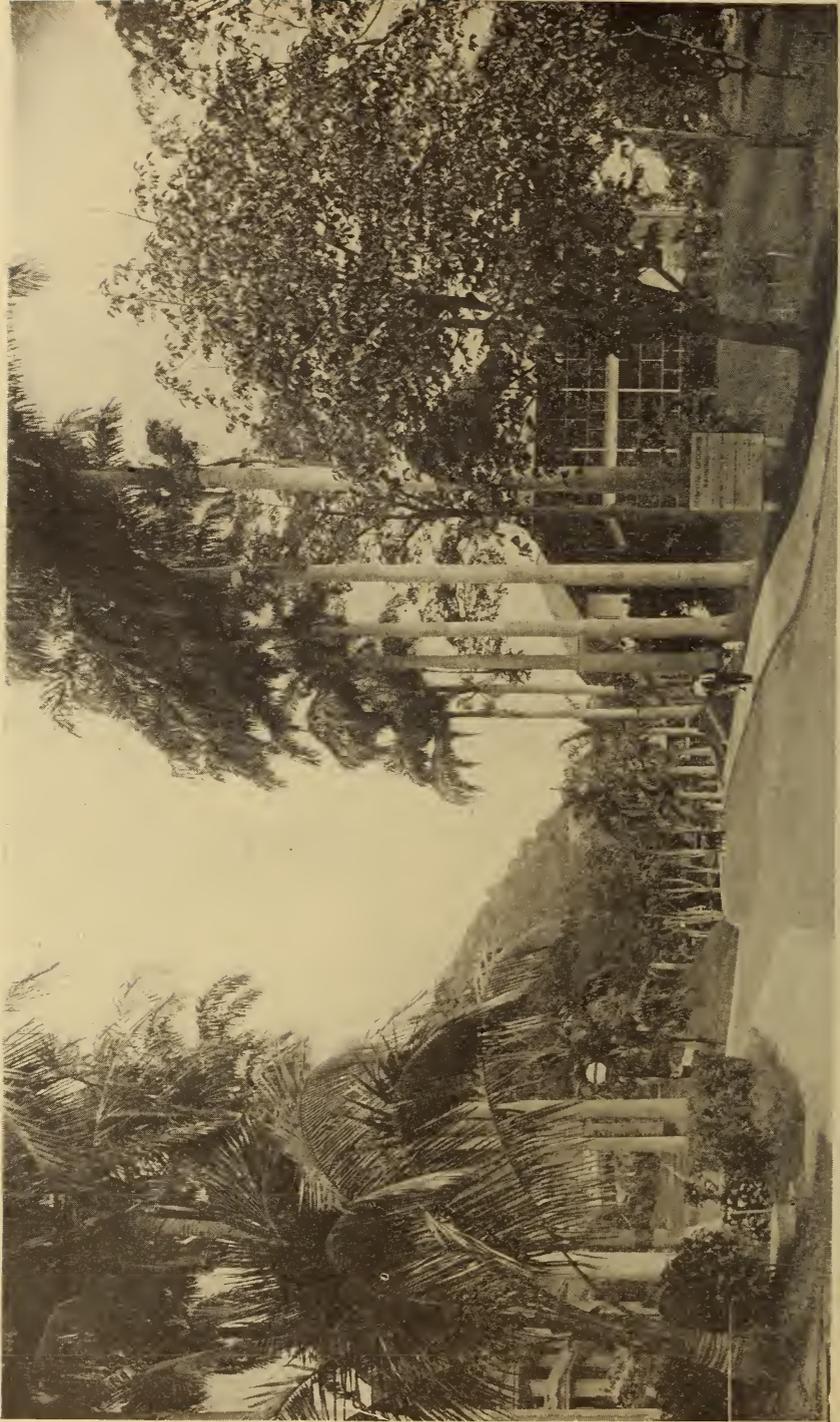


SAINT LUKE'S CHAPEL, ANCON

And now a crisis has come. The building sites committee of the Panama Canal is making plans for future development, and we have been notified by this committee that Saint Luke's Chapel cannot always be ours to use, for the reason that ground is very precious and there are ever so many things the government must do with it and ever so many new buildings needed for the hospital and other improvements. Under these circumstances we felt compelled to act at once, and our own committee, composed of able and devoted Churchmen, all, save



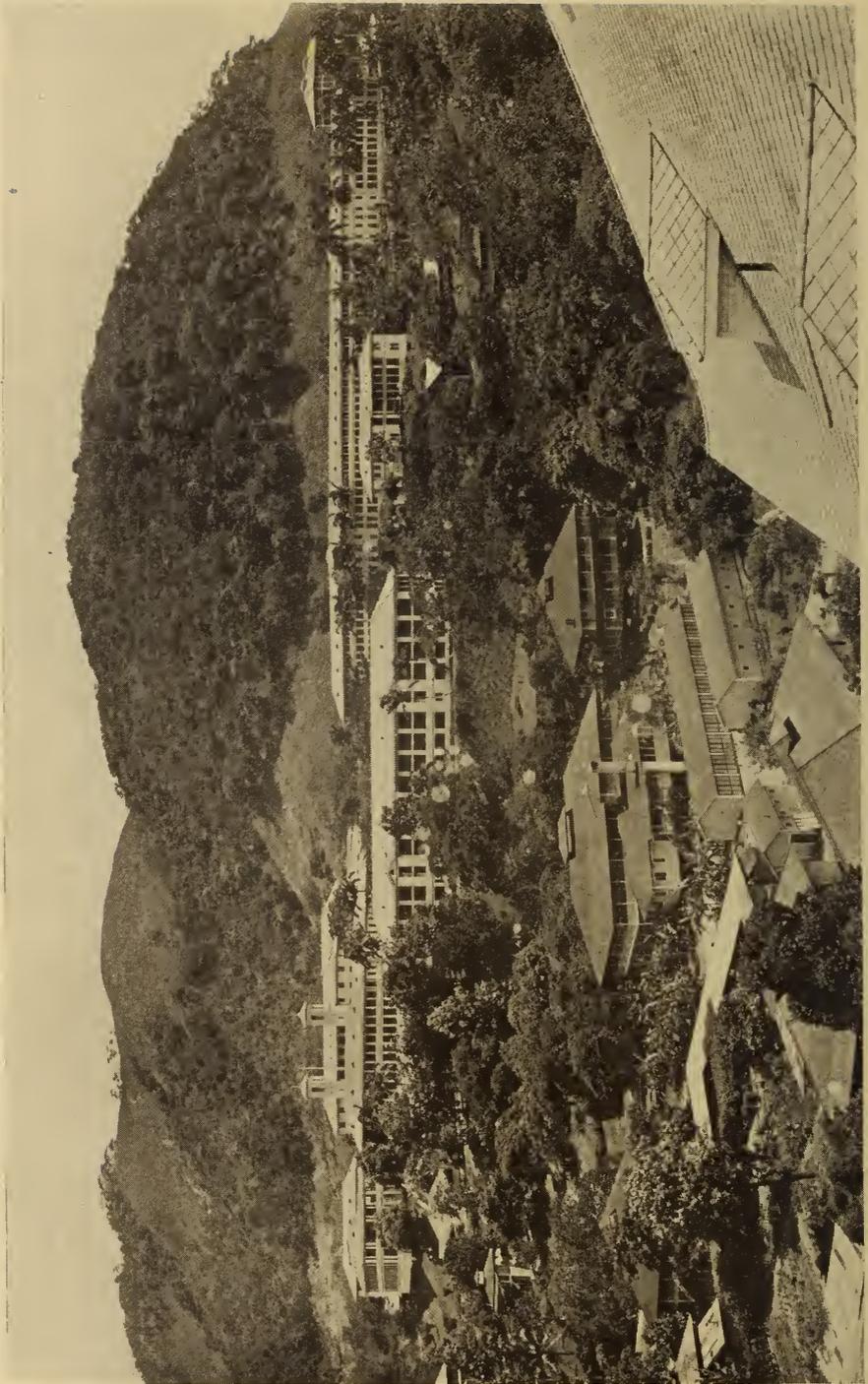
A SECTION OF THE ANCON HOSPITAL, CANAL ZONE
"Ancon is a vast and beautiful tropical garden"



THE ENTRANCE TO ANCON HOSPITAL
The steps seen at the left lead to Saint Luke's Chapel



QUARTERS OF THE SUPERINTENDENT OF ANCON HOSPITAL
The church lot adjoins this building



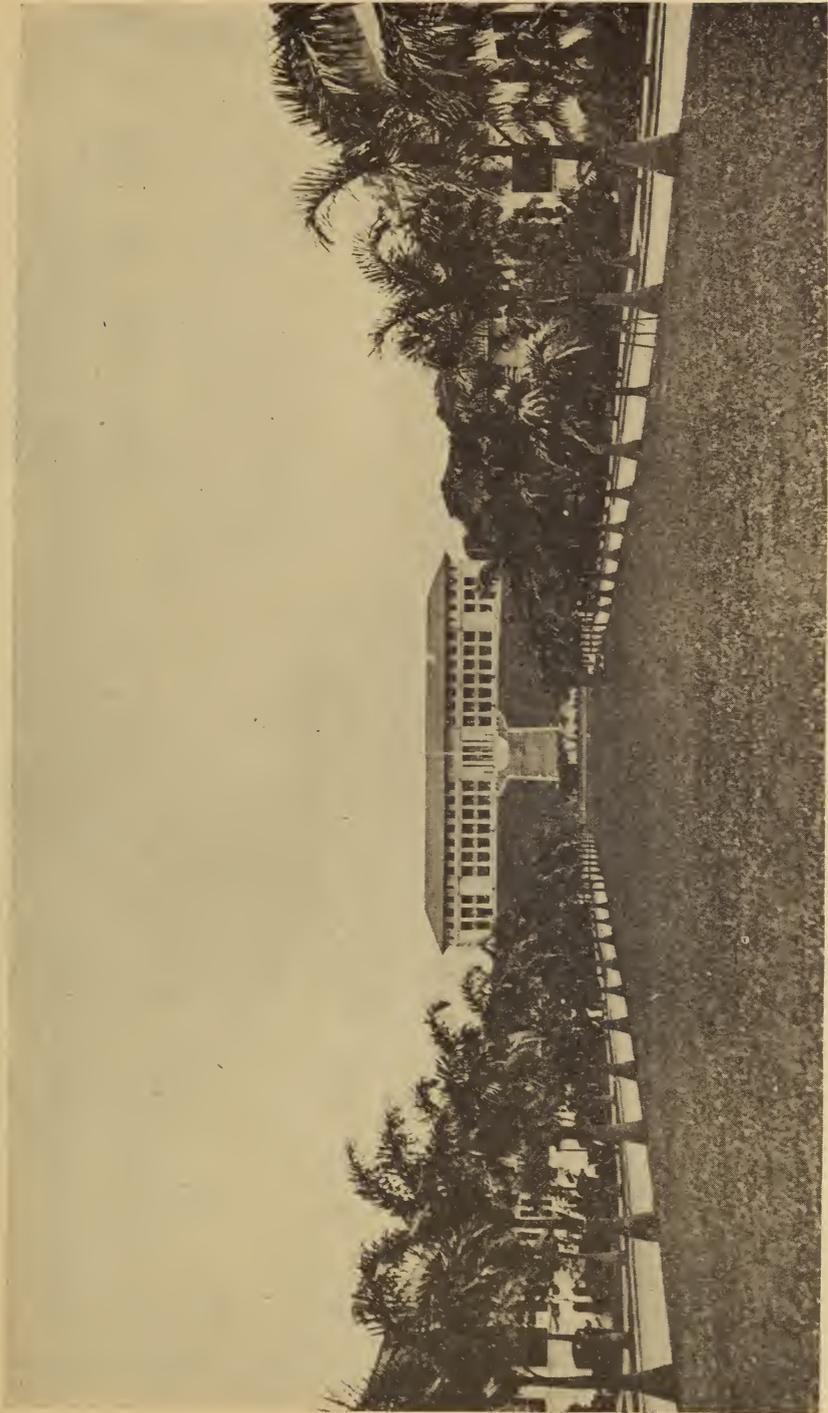
ANCON HOSPITAL FROM THE ROOF OF THE TIVOLI HOTEL



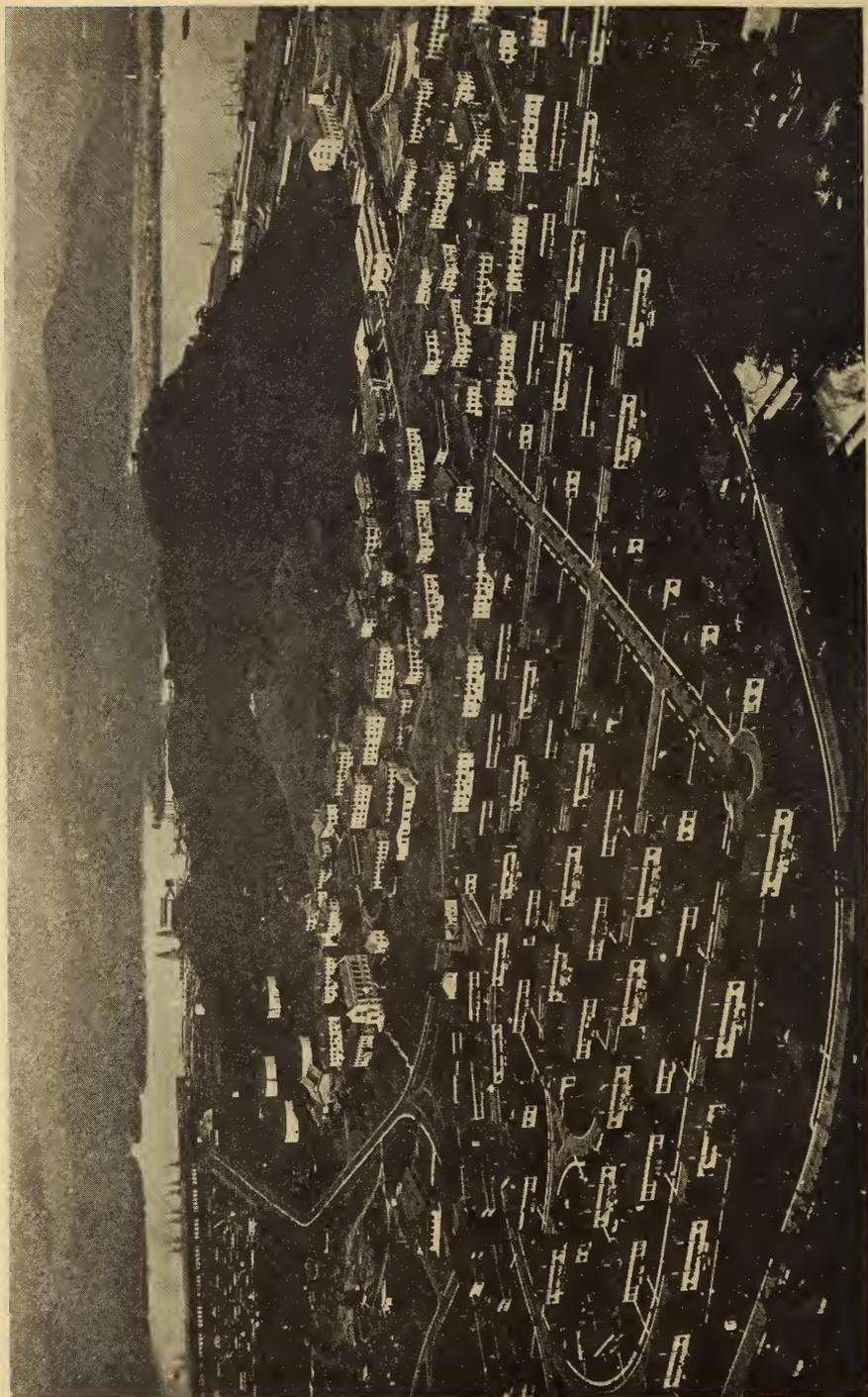
THE ARMY HEADQUARTERS, ANCON, CANAL ZONE



THE PUBLIC SCHOOL, ANCON, CANAL ZONE



THE PRADO AND ADMINISTRATION BUILDING, BALBOA, CANAL ZONE



BIRD'S-EYE VIEW OF BALBOA, CANAL ZONE
No frame buildings are allowed in the Zone



BAPTIST CHURCH AT BALBOA

one, canal officials have, after much discussion, secured from the governor a promise that the Church may have not only the present lot but also one adjoining it, if we on our part agree to put up a group of concrete buildings upon them in keeping with the government buildings in the neighborhood (wooden construction is not allowed); that we build the whole group within a reasonable time, and that all the necessary money be in hand or guaranteed when we start the work of construction, so that there need be no delay in the completion of the buildings once the work has actually been begun.

Here is our situation and here is our opportunity. Literally "he that hath, to him shall be given, and he that hath not, from him shall be taken away even that which he hath." For, on the one hand, if we are willing and ready

we can accept this very generous offer of the governor and thereby be assured for generations of a worthy and conspicuous center of Church life in the very heart of this new state which the nation has erected about the great waterway of the world; or, on the other hand, if we now decline, we lose absolutely that which we have already received. It gives us an opportunity to put the Church not only before our own fellow Americans, but also before the other nations in the new world, in a position of influence which has probably never before been equalled.

There are other needs—many of them—but they will not require the expenditure of large sums, and most of them can wait for a little while. But the need at Ancon cannot wait. What is done must be done quickly. The governor has acted in a large way. What is the Church's answer?

The Council has authorized Bishop Morris to accept the offer of the Governor of the Canal Zone, in the confidence that there are many people who will be glad to contribute towards a church which is going to assure for all time the officers of the garrison and the managers and employes of the Canal a place of worship.



VISITING THE CREEKS—HOW WE CAME BACK



VISITING THE CREEKS: HOW WE WENT OVER

VISITING THE CREEKS

By the Reverend H. H. Lumpkin

In most cases our clergy in Alaska care for large areas. Very often the points visited in the outlying districts do not appear on the maps, having sprung into being on the discovery of gold on some creek. Fairbanks, as the largest camp, in its day, in interior Alaska, has many smaller camps within a radius of from ten to one hundred miles. As they look to the larger center for supplies of all sorts, so, in most cases, must they depend upon the main camp for whatever of religious instruction and services they receive. The following account of a trip is only one of many such which our clergy in Alaska make. While Mr. Lumpkin has now come out on furlough and taken a parish in the States, the article is timely, for all creeks are pretty much the same. The desire for services exists on them all and a warm welcome awaits the missionary.

BROOKS, Alaska, or "Livengood", which is the official Post-office appellation, lies, as the crow flies, about fifty or sixty miles from Fairbanks. But by the route which one must go the distance to be covered is somewhere nearer ninety miles. Even that distance should not seemingly take the time it does to cover. For it takes the best part of three days to make ninety miles.

Perhaps a little explanation is in order of why Brooks, or Livengood,

is at all. Around Fairbanks as a center, there lie a number of mining camps, or towns, some of them at times in the past, good-sized places. Such were Cleary, Dome, Vault, Chatanika, and others. Many of these have had the richest pay worked out now, and have dwindled to small settlements. But Livengood, being the latest to be discovered, is also the largest and most prosperous of these towns, and it has been the endeavor of the clergyman at Fairbanks to



GLOBE ROADHOUSE WHERE WE ATE A GOOD DINNER

make at least an annual trip there, for the purpose of administering Baptism, Communion, and holding services for the people of the camp. For some years, after coming to Fairbanks, regular services were maintained in several of the other towns mentioned, and occasional services in others, but as these fell away in size, it became necessary to give up the regular services on account of the expense, and only when called on for special occasions was there the possibility of making trips to them. The reason there are two names for the town visited is that the Postoffice Department has given one name, and the people with singular unanimity have christened it another, and so it goes. Ester is the same. The postoffice name is "Berry", but for years I did not know that it had any other name than Ester.

Last year, due to waiting until after Easter to make the trip, it had to be given up. Just after Easter, of 1918, there came one of the worst snow storms of the winter. The trail was practically obliterated, and travel was impossible. So that the trip had to go over for that year. So, this year of 1919, an earlier start was made. And

March is a great month for Alaskan traveling. The days are bright and clear, there is plenty of daylight, and oftentimes, as happened, there is enough heat in the air to make the trail just the slightest bit soft, and that makes fine going.

Now, to make the start from Fairbanks, one takes the little narrow-gauge road which runs out to the other creek towns. For some thirty miles the engine puffs and struggles along, but pulling a good load and climbing a good high divide to reach the terminus. So that trip in itself is worth having. The story is told that some years ago, though, someone incurred the great displeasure of the then manager, by hitching a dog team to the engine, as if assisting in pulling the cars, photographing it, labeling it "A friend in need", and then mailing a copy of the photograph to the manager. Just the same, this little road has had its share, and a big share, in the building up of these creek towns.

At Olnes we get off, there to find the stage waiting, or else to make the trip afoot, as is often done. I've tried it both ways. Afoot is just as quick as the stage, but brings one to the end of the journey somewhat too tired for



LIVENGOOD, ALASKA, AS SEEN FROM THE WIRELESS PLANT

proper work there. In Olnes, we get a dinner, and about half past two in the afternoon we start. On this trip we faced a harsh north wind all the way, which, with the thermometer at about ten or twelve below, made traveling not of the best. But the first stop was easy. Thirteen miles, and then we halted for the night. At Snowshoe Roadhouse—there's an appropriate name for you—we stopped for supper, bed and breakfast. And Snowshoe is worth stopping at. On this trail, we are fortunate in having excellent roadhouses, where the food is good—which is an item when one has been in the crisp air for a day—and where the bunks are clean and sleep inducing.

The trail was intended to be a summer and winter trail, and with that end in view goes over a number of divides in an effort to escape the marshes in the summer. But it proved unavailing, and so the trail has never been much used in the summer. One can realize the heights that need to be climbed, when he is told that Wickersham Dome, which we cross, rises 3,220 feet above sea level. There are

several other divides just about as high. But Wickersham Dome seems just to unroll before our "perspiring gaze". For even though one is riding on the stage one climbs all the hills. But it is worth it all. From this Dome the view stretches out in every direction. Yonder in the dim distance rise hills or mountains near the Yukon. Yonder are the White Mountains, surely in winter justifying their names, and yonder the hills of the Beaver country, rising nearly to the elevation of a mile. And at our feet, tier after tier, and range after range of hills, rising, some higher and some lower, than the divide on which we stand. But it is the morning of the third day before we reach Livengood; almost in the afternoon.

Somewhat weary of the slow travel, but withal having a sense of enjoyment of the trip, we dismount, to be met and greeted by two devoted Church people, Doctor and Mrs. Sanford Martin. Their genuine hospitality and deep interest in the trip and the services help a great deal. Their life has meant much to this camp, and to every camp they have lived in.

Visiting the Creeks



OUR HOSPITABLE HOSTS

Genial, kindly, helpful, everyone comes to the doctor, and it is said that when anyone wants to look up some one in Livengood he first calls at the Martins'. They are apt to be their first place. So you can imagine the pleasure it was to be with them, and to feel their hospitality and kindness.

Don't think of Livengood as a place set entirely off from the world. Business justifies a system of telephones, and private enterprise has erected and maintains a wireless plant which gives communication with the outer world. There is even maintained a daily sheet of outside news, known as the *Brooks Wireless News*, and which I should think is probably the highest priced newspaper in the world, for its cost is, I believe, ten or twelve dollars a month. There is, of course, the town, where are located the centers of merchandise and recreation, but the mining extends along the main creek and up many side creeks. All along this main artery of gold-bearing ground rise the great winter dumps, to be

washed out when the spring brings the flowing water. They are worth seeing, though it is hard to realize that these mounds of black earth have in them so much of the world's basic monetary standard.

I should like to bear witness also to the great kindness and hospitality of the people on these creeks. In the several trips it has been my good fortune to make there, there has never been anything but this kindness shown and interest in the services. That has been my experience in all of the mining towns around Fairbanks. The services held in Livengood were two. First, in the morning there was a service of Holy Communion for all who desired to receive. Not many, for our Church people are not in great numbers there, but a beautiful service. Then in the evening, in one of the public halls of the town there was held a general service, and this was well attended. The service was entered into with spirit and the singing was hearty and earnest. So far as the services went, the trip was well worth while.

One sees many interesting things on such a trip. The wild life of Alaska is always interesting, and on a trail such as this, where comparatively few teams or people pass, there were many tracks of the wild denizens of the interior—moose, lynx, rabbit, ptarmigan, wolf and fox—but none of the shy creatures themselves. Then, too, there are the changes in the sky. One evening I recall, just after sunset, with not a cloud in the sky, shading from blue overhead to yellow and saffron where the sun was setting, and on the opposite side of the horizon, shading from the same blue into dull rose and duller grey. Seen from the elevation we were then crossing, just turning down to the roadhouse for the night, it was inexpressibly lovely. No garish, broad-flung strokes of Nature's brush, but just that faint, almost imperceptible, shading, until without realizing it one saw, not blue but rose, not



A BIG "DUMP" ON LIVENGOOD CREEK

This dump probably contains twenty-five or thirty thousand dollars' worth of gold, waiting to be washed out in the summer

rose but grey. Then one night at Livengood, as I came out from calling on a friend, we stood for a while entranced with the glory of the heavens. Across the narrow valley rose the hills, white and sparkling in the moonlight, except where the dull spruce gave duller shadows to the gleaming sides. The brilliant moon rode high in the heavens, amid the glistening stars, and to crown all, the almost perfect arch of the aurora, not quiet and coldly gleaming as one sometimes sees it, but alive from one extremity to the other—alive as with millions of dancing needle points, each point tipped with rose or yellow or green.

I wish it were possible to make such a trip oftener. The community certainly justifies it, but distance, time and finances make it hard to undertake more than at the most two trips per year. At that, the Church has been the only religious body represented there, and the only services ever held there, so far as I know, have been under the auspices of the Church. So at least we can feel that that much has been done.

The return trip was made in excellent time, much better than in the trip

going over. A kind offer was made by a gentleman residing in Livengood to bring me back to Fairbanks in a dog team, and such an offer is not lightly to be laid aside. Glorious weather, a fast team, a fast trip and an excellent companion, all combined to make the return journey one long to be remembered. Up to the top of the hills we'd climb afoot, only to jump into the sled and to be whirled quickly down the other slope, and on the lower hills and levels both riding at a great rate. My, how those dogs could run! Eight of them, and all good fast ones. So we came back to town, both of us taking turns riding and "mushing" the team. That's great fun, especially on a model like that sled. It had the long, racing runners, like skis. They are easy to stand on to encourage the team along.

But all such trips must come to an end. And while it is best of all to be back with home and family again, yet the trip was well worth while. The kindness, the helpfulness and the great hospitality shown by the people of Livengood will long be a memory of pleasure, and may anyone who goes there in the future have equally good fortune!



WUSIH IN THE EARLY DAYS

主曆一九一九年十二月二十日 錫無國中 聖十字堂 星期日 學校 送 慕 師 祭 主 教 攝 影 化 念



WUSIH COMPOUND AS IT IS NOW

Unfortunately the beautiful church is not shown in this picture. A literal translation of the Chinese lettering, from right to left, is: "1919. Twelfth Month. The Church of the Holy Cross, Wusih, China. Farewell celebration in honor of the Reverend G. F. Mosher on the occasion of his elevation to the episcopate"

THE CONSECRATION OF BISHOP MOSHER

By Bishop Huntington

ON February the twenty-fifth in the Church of Our Saviour, Shanghai, the Reverend Gouverneur Frank Mosher was consecrated bishop of the missionary district of the Philippine Islands. The church is the one large church of our mission that was built wholly by the Chinese themselves. It is of semi-Chinese architecture and has a seating capacity of nearly a thousand. When the procession entered it was filled with a congregation mostly of Chinese Christians.

The procession entered the church promptly at half-past ten, the rector, the Reverend N. P. Tsu, leading his choir of sixty boys. Following them were about thirty clergy, Chinese, American and English, then the bishop-elect with his attending presbyters, the Reverend L. B. Ridgely, D.D., and the Reverend E. R. Dyer; the presenting bishops, Dr. Norris, the English bishop in North China, and Dr. Sing, the Chinese assistant bishop of Chekiang. Then came Bishop Molony (English) of Chekiang, Bishop White (Canadian) of Honan; the preacher, Bishop Roots of Hankow; the co-consecrators, Bishop Tucker of Kyoto and Bishop Huntington of Anking, and last the presiding bishop of the *Chung Hua Sheng Kung Hui*, Bishop Graves of Shanghai, who was the consecrator. Bishop Roots's sermon from Acts 20:28—part of the Epistle—"Take heed to yourselves and to the flock in which the Holy Spirit hath made you bishops." He dwelt on the need for the bishop, while watching the flock, to watch himself still more carefully that he may lead them by companionship, by teaching, by patience in suffering. He reminded Bishop Mosher of the affection and trust of his fellow

missionaries, of the Church in America and of the Church in China which he had served for twenty-four years, and wished him God's blessing.

The service was read in English, but the Chinese were able to follow in their prayer books, and the hymns were sung in Chinese. The whole ceremony was exceedingly impressive, not the least remarkable thing being the variety of nationality of the bishops who joined in laying their hands on the head of the new bishop. There were four Americans, one being from the neighboring empire of Japan, and thus representing the Japanese Church, two Englishmen, one Canadian, and one Chinese. This is the first instance in modern times—and possibly in all history—where a Chinese bishop has assisted at the consecration of another bishop.

Bishop Mosher is forty-nine years old. Bishop Graves, who was the consecrator on his elevation to the episcopate, had advanced him to the priesthood twenty-two years ago in the same city. His entire ministry in China has been spent in the city of Wusih, where he has many friends, heathen and Christian, Protestant and Catholic, yellow and white. His beautiful church in that city and his services are models of Anglican order and beauty. Yet many of his best friends are from other communions. He has a friendliness with the Chinese Christians, and especially the workers that has done much to make his work in Wusih and elsewhere a power for good. To characterize him in the words of one of his friends, "He is the kind who hurries back from his vacation because he hears that cholera has broken out in Wusih and one of the Chinese clergy is ill." He is a great loss to China.

AUGUSTUS REGINALD HOARE

By Archdeacon Stuck

THE terrible news of the death of Mr. A. R. Hoare at Point Hope, reported shot by a demented assistant, removes one of the best-known missionaries connected with Alaska, the one longest of all in service with the exception of Dr. John W. Chapman. No particulars have been received and it is unlikely that anything definite will be known for a considerable time, communication with Point Hope being so slow and difficult.

The blow is a heavy one on the Alaskan mission and makes still more acute a need for workers which was already keenly felt.

Mr. A. R. Hoare, of English birth and education, came to the north during the Klondike stampede of '98. He came in by the long and tiresome "Stickine route", suffering much hardship and privation.

Bishop Rowe picked Mr. Hoare up in the Klondike in 1902 and sent him to Anvik to relieve the Reverend Dr. Chapman, who was going out on furlough, and it was at Anvik, after being attended through an attack of typhoid fever by Miss Margaret E. Leighton, the graduate nurse at that mission, that he was himself called upon to render similar aid to her; a mutual intimacy of suffering and service which resulted in their marriage the following summer. Mr. Hoare was then transferred to Eagle and was for some years in charge of our work at that place, with much traveling into the outlying points. The Reverend Jules Prevost's retirement from Tanana in 1906 after sixteen years' work having left that more important point vacant, Mr. Hoare was transferred there, and settled down to work out the extensive plan which he soon formulated for this central station in the interior of Alaska.

But in 1908 the failure in the health of Dr. Driggs of Point Hope left our Eskimo work without a head and upon a telegraphic summons from the bishop Mr. Hoare promptly packed up his personal belongings and entered upon the ten years' service on the Arctic coast with which his name will be chiefly associated. He had returned to that place from a two years' furlough—prolonged through ill-health—only last summer, and had himself picked up and taken with him from San Francisco, as teacher and sole co-worker at Saint Thomas's Mission, the young man by whose hand he has been killed.

There has perhaps been no one connected with the Alaskan mission from its beginning until now of a more self-sacrificing and self-denying temper than Augustus Reginald Hoare. Although of slight physique, and suffering for years from the results of repeated operations for appendicitis and abdominal complications following his typhoid fever illness, he made remarkable journeys under every conceivable circumstance of exposure and fatigue with an indomitable spirit that rose superior to physical condition and carried him through exploits from which many a more robust man would have shrunk. Singleness of purpose and resoluteness of will were his most striking characteristics. He spared himself in nothing, but gave to the uttermost of his strong and dominating nature.

In complete ignorance of the circumstances that led to his death we may still confidently write him as one who died in the execution of his duty; who gave his life for that duty; and we may set his name with the beloved name of Annie Cragg Farthing as one of our missionary martyrs.



THE CHOIR AT SAINT ANDREW'S, MAYAGUEZ

THE CHURCH AT MAYAGUEZ

By Iva W. Woodruff

PERHAPS you do not know of our wide-awake mission, Saint Andrew's, Mayaguez, Porto Rico. The new buildings are such an inspiration that the work cannot but show the new spirit that has been instilled by them. A congenial staff of workers, too, accounts partly for the atmosphere that pervades the place. It would be strange, indeed, if it could be otherwise under the wise leadership of the Reverend Mr. Saylor and Mrs. Saylor. Their return from a trip to the States was greeted with a Sunday School "Fiesta", "Adeste Fi-

deles", given by the children with great success, out-of-doors, in the school patio, under the moonlight.

Should visitors attend the services at Saint Andrew's they would hear a fine little choir of boys and girls, who enter heartily into the services of the Church. The services are held in a room of the mission till the church is built. It is furnished with an altar and credence table, made at the school, of native cedar, rich in color like mahogany. This was provided for by a guild in Massachusetts—a splendid gift to any mission. Candle-



A PICNIC OF THE GIRLS' FRIENDLY SOCIETY OF MAYAGUEZ
The G. F. S. is a plant that flourishes in every clime and soil

sticks, made also of native wood, are turned on the school lathe. Furniture for the living quarters is also constructed in the school shops. Mr. Saylor was foresighted enough to secure valuable lumber from buildings destroyed by the earthquakes, at small cost. Few would have known its value or how to turn it to good use.

The industrial department of the school is kept busy filling orders for friends, who act as agents for the mission in the States. A band of fifty Little Helpers would put many a band in the States to shame, and they have been initiated into the Nation-Wide Campaign and feel themselves a part of the great Church at home. The Girls' Friendly Society numbers twenty-eight members and is under trained and enthusiastic leadership.

The accompanying pictures give glimpses of the surroundings and life of the mission, of which we are justly proud. When we can house our work, our workers and our altars throughout the island as fittingly our work will increase in strength accordingly, for we are in the midst of a people who love attractive surroundings, though they cannot of themselves provide them. One dear colored member in San Juan said, when asked why more people did not attend the services in one of our missions, "Why, sir, I just can't invite my friends to go there. I'm ashamed!" We all feel it; they are not alone in it, for they see the more attractive mission buildings of the Baptists and Lutherans and Methodists, as we also do—though to us there is nothing so dear as our own glorious Church anywhere.



THE ROAD UP THE MOUNTAIN TO KULING

THE KULING SCHOOL

By the Reverend Edmund J. Lee

THE Kuling School, while designed primarily for the education of the children of the thousand missionaries in Central China, also serves the children of western business men, consuls and customs officials. Kuling is in the Lu Mountains, close to the Yangste river at the port of Kiu-kiang. It is the largest of the summer resorts and sanatoriums that have of recent years revolutionized life for foreigners in China. Automobiles take visitors from the river steamers to the foot of the mountain, and an aerial railway now under construction will soon supersede sedan chairs and coolie bearers in carrying them to the top. Seventeen hundred foreigners assemble in Kuling in the summer months, while a smaller community, including the staff of a well-equipped hospital, remains there through the year. The three hundred and more

bungalows are scattered in a lovely valley at an altitude of 3500 feet. The air is cool and invigorating, and the mountain scenery of great beauty. It is an ideal location for a school. The completion of the Hankow-Canton Railway will soon make it available to the missionaries of the semi-tropical southern provinces, to whom it should be an even greater boon.

To appreciate the service rendered by the school, one must understand the situation it relieves. The heaviest price for the progress of foreign missions has been paid by the children of missionaries. They grew up in a climate unhealthy and enervating, in cities where sanitation was almost unknown, and dangerous epidemic diseases were prevalent. Because of the total lack of schools, they were dependent upon such teaching as their parents could find time to give them,



MAP SHOWING DISTRICT SERVED BY THE KULING SCHOOL
1,000 Missionaries in Shaded Area

and this, however good, was always inadequate. As they grew older, the moral miasma of a heathen civilization came to be the greatest danger of all. As the only escape, the almost universal custom was to send children back to their home-lands at an early age, after which, in most cases, they saw nothing of their parents until they were grown. It costs something in this country when children at the age of fourteen are sent away to school, though the school is only one or two hours away and the separation for a few months. Think what it means then to the missionaries of China and their children when the children are several years younger, the school the other side of the world and the separation for years. The children in many cases seem to feel a bitterness at a system which made them in effect orphans at a time when they needed

their parents most. This was the most pitiful feature of the whole miserable situation.

All this is now completely relieved for the missionaries of Central China by the Kuling School. It saves these hundreds of boys and girls from the heat and disease of the plain, by receiving them at early primary age into this veritable mountain paradise, where they live a wonderful out-of-door life and acquire the rugged health of young mountaineers. It gives them a sound education, according to most approved modern methods, in place of fragmentary teaching by their parents. It prevents the pitiful break-up of families, and keeps the children with their families until they are almost ready for college. The parents of the children are in Kuling in the summer months and the school gives a six weeks' vacation in the winter. This



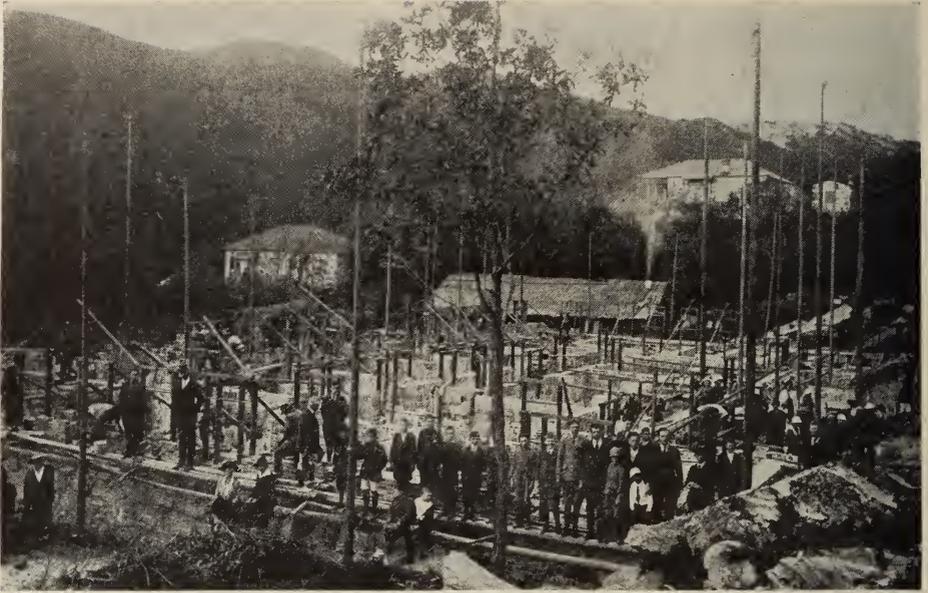
A SECTION OF THE KULING VALLEY

makes it possible for the children to be a maximum of time with their families with a minimum of expense and trouble.

While the school is proving an immense boon to the missionaries and their children it also renders a service of no less importance to the mission cause. We are now facing the supreme opportunity of the Church in China. Its duration promises to be that of the present period of transition during which China is submitting herself to the tutelage of the West. The present conditions are extraordinarily favorable and remarkable progress is being made. When this period is passed, however, a reaction will inevitably set in against western leadership and this will probably end the missionary phase of the development of the Chinese Church. It is imperative therefore to conserve to the utmost the present opportunity. To do this we should put a stop to every unnecessary drain on the time and ener-

gies of the workers in the field and should also reinforce them with new workers as soon as possible. Now the chief drain on the time and energy of China missionaries has been due to the problem of their children's education, and this for the missionaries of Central China has been effectually checked by the Kuling School. In addition, as has been shown, the school is serving as a valuable training school for new missionaries for the field. The importance of this double service can hardly be exaggerated.

But this is not all. Almost the best missionaries in China are those who are themselves the children of missionaries. They have a facility with the language and understanding of the people which other foreigners rarely acquire. Unfortunately, in the past comparatively few of such children returned to China as missionaries. The reason is not far to seek. They left China before they were old enough to appreciate the significance of the work



THE SCHOOL BUILDINGS UNDER WAY

their parents were doing, and to catch its inspiration. Now, however, the boys and girls who are coming home from the Kuling School almost ready for college are many of them definitely and enthusiastically planning to return as missionaries.

The school is now in its fourth year. It had last year an enrollment of ninety pupils from eleven different missions. One hundred and fifty are confidently expected when accommodations are adequate. It has a finely equipped staff of ten teachers, and educational work of a high order is being done. For the present, it is housed in the bungalows of the summer community, but a permanent site has been secured, and the first of a group of three buildings is under construction. These buildings will be thoroughly equipped for the comfort of the pupils and efficiency of instruction.

The school is a joint enterprise of our Department of Missions and the Presbyterian Mission Board. Both

Boards elect three of the school trustees, who in their turn elect the Board of Managers in China. Both Boards make an appropriation for the school's support, and the balance of the annual budget as well as all money for equipment is raised by the trustees through special appeal. Mr. Lewis B. Franklin, the treasurer of the Department of Missions, is also the treasurer of the Board of the Trustees. The secretary is Mrs. Henry vK. Gillmore and the office is at the Church Missions House, 281 Fourth Avenue, New York.

The three buildings with their equipment will cost approximately \$105,000. Of this \$55,000 has been raised in money and pledges. Another \$25,000 is expected from the Nation-Wide Campaign. This leaves \$25,000 still to be secured. The greatest need of the school, however, is for a supporting constituency to provide annually the money needed for maintenance. This year the trustees must raise \$14,000 for this purpose, in addition to the



OUR NATIONAL SPORT TRANSPLANTED

appropriations of the two boards. Half of this amount is made necessary by the extremely unfavorable exchange. We have secured \$9,000 of the amount needed, which leaves \$5,000 to be raised before September first, when the fiscal year of the school closes.

While the school is to a large extent the creation of our Board of Missions, as it is not our exclusive responsibility, it was not thought proper to include its running expenses in the budget of the Nation-Wide Campaign. At the April meeting of the Department of Missions, however, the following resolution was passed:

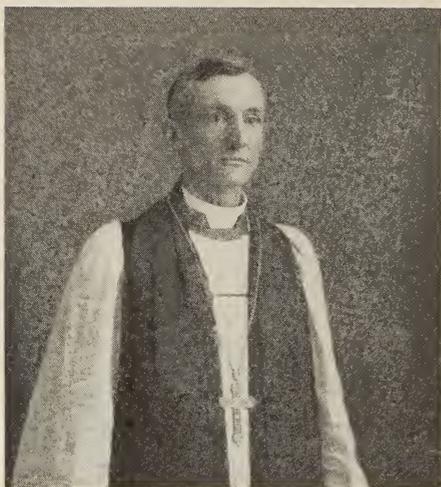
RESOLVED: That the Department of Missions and Church Extension heartily commends to the consideration of Church people the school for the children of American missionaries at Kuling, and also asks them to make

such gifts as may be possible to enable the school to continue its invaluable work for the missionary body of the Church.

The school solves the problem of the missionary child, making his lot enviable rather than pitiable. It means everything to these children—health and companionship, freedom to play and develop, and sound education in preparation for life. It also means to them home and parents for years after these were lost to them under the old system. It relieves the missionaries of what has been the source of more trouble and pain and anxiety than all other causes combined, and it renders an invaluable service at a supremely important time to the mission cause. Certainly it should appeal strongly to those who are interested in children and missionaries and the upbuilding of the Kingdom of God.

Those interested in contributing to the support of the Kuling School should make their checks to Lewis B. Franklin, Treasurer, and send them to him at 281 Fourth Avenue, New York.

UTAH'S FIFTH BISHOP



ARTHUR WHELLOCK MOULTON, D.D.
Fifth Bishop of Utah

THE consecration of Arthur Wheelock Moulton in Grace Church, Lawrence, Massachusetts, on the twenty-ninth day of April was an unusually impressive and interesting occasion. During Dr. Moulton's twenty years in Lawrence he had endeared himself not only to his own congregation but to the people of the city generally. Members of the city government attended in a body, as did the civic organizations of which Dr. Moulton was a member. In the long procession, besides those who had an official part in the ceremony, were bishops and other clergy from all the New England States, the faculty of the Episcopal Theological School in Cambridge and several of the Cowley fathers. In the congregation were representatives of other communions in Lawrence, while in special seats reserved for them were the members of all the parish guilds and societies.

The consecrator was the venerable presiding bishop, who, fifty-three years before almost to a day (May 1, 1867),

had been himself consecrated as the first bishop of Utah. The co-consecrators were the bishops of Massachusetts and Vermont, Bishop Lawrence preaching the sermon. In it he naturally compared the conditions which obtained when Bishop Tuttle was sent out to those of the present. "We sent the missionary bishop off with new robes and a 'God bless you' to do our work, and then we let him do it alone," he said. Now the Church holds "that as behind the general and his army stands the whole active force of the nation, so behind the missionary bishop and his workers stands the whole Church. . . . We no longer have a right to treat the mission field as a personal work and send the bishop to carry his load alone."

On the Sunday following his consecration Bishop Moulton had the privilege of confirming the class he had prepared for confirmation in his own parish. On the evening of Monday, May third, a farewell reception was given him by the citizens of Lawrence in the state armory, to which the whole city was invited, and apparently all responded.

During the war Dr. Moulton served as a chaplain with the overseas forces. He was the recipient of an unusual honor from the people of Orleans — a diploma and medal for distinguished service and devotion to duty. The gift carries with it the rank of a colonel in the French army.

The peculiar problems which Utah presents call for an abundant share of that "consecrated commonsense" which has been called the highest type of religion. It is this kind of religion which has characterized Bishop Moulton in his work in the East and it will doubtless carry him successfully through his new task. The prayers of the Church will be made for God's blessing on the fifth bishop of Utah.

MEETING OF THE COUNCIL

THE Presiding Bishop and Council, including the various departments, met at the Church Missions House, New York, on May 10-13, inclusive, with twenty-one out of the twenty-six members present. Bishop Gailor presided. At the suggestion of the chairman the usual order of business was suspended and the report of the Department of Finance was considered first.

Department of Finance. The treasurer submitted his correspondence with several dioceses relative to the amount that should be transmitted to him on account of the general quota. A committee consisting of the Bishop of Georgia, the Reverend Drs. Mann and Stires and Messrs. Newbold and Sibley having been appointed to give this matter careful consideration, made the following report:

WHEREAS, The General Convention on motion of the Joint Committee on the Nation-Wide Campaign in its resolution constituting the Joint Commission on the Nation-Wide Campaign ordered the said commission

(c) "to apportion the budget among the several dioceses and missionary districts upon a sliding scale of percentages based upon the current expenses of each diocese and missionary district" and

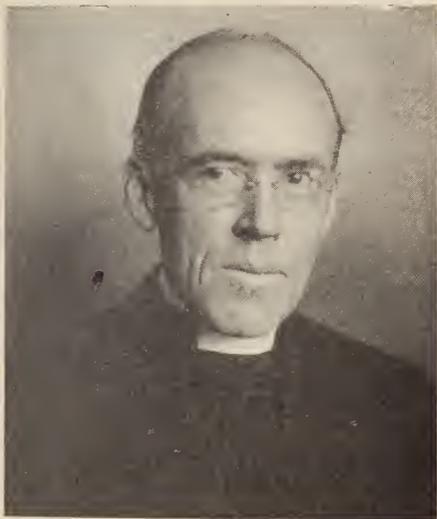
(d) "to determine a fair basis for the division of funds collected in each diocese and missionary district between the diocesan and general funds." And

WHEREAS, The said Joint Commission did, in accordance with said resolution, make the apportionment and establish as the basis for the division of funds the following rule, viz.: that the division should be made in the same proportion as would exist between the quota assigned to each diocese by the Joint Commission under the authority of the General Convention and the budget adopted by each diocese for its own diocesan needs to be raised therein in the Nation-Wide Campaign; and

WHEREAS, The said rule of division has been accepted and is being complied with by practically all of the dioceses; now, therefore, be it

Resolved, That the Presiding Bishop and Council hereby declares that the action of the Joint Commission in establishing said rule of division is and shall be the rule under which each diocese is expected to divide the funds raised by it in the Nation-Wide Campaign between its own diocesan fund and the fund for the General Church,

Resolved, further, That the proper authorities in each diocese be requested and urged to instruct its diocesan Nation-Wide Campaign treasurer to remit promptly and regularly each month to the treasurer of the Presiding Bishop and Council the full amount which under the rule adopted as hereinbefore stated, is due from said diocese to the general fund of the Church.



REVEREND W. H. MILTON, D.D.
Executive Secretary the Department of Nation-Wide Campaign

Department of Nation-Wide Campaign. The organization of this new department was completed by the election of the Reverend W. H. Milton, D.D., as executive secretary, with the Reverend Dr. R. W. Patton as campaign director, the Reverend L. G. Wood as a field secretary and the Reverend R. Bland Mitchell as corresponding secretary. Bishop Reese of

Meeting of the Council



THE CHURCH MISSIONS HOUSE

Georgia, the Reverend Drs. Freeman and Stires, Messrs. Harper Sibley, John S. Bryan, and Lewis B. Franklin, were also elected members of the department. In view of this organization the Joint Commission on the Nation-Wide Campaign, which had done such splendid work, was relieved of further responsibility by the Council.

The committee appointed at the March meeting to decide on the priority of claims on the funds to be received from the Nation-Wide Campaign reported progress. The committee after devoting much time and study to the subject felt that it ought to establish certain rules to be observed in recognizing the priority of such claims. They recommended the following, which was adopted:

RESOLVED: That the funds to be received from the Nation-Wide Campaign over and above that for objects to which the Presiding Bishop and Council is already committed be distributed in the following order:

1. Towards the maintenance of such existing enterprises which in the judgment of the Presiding Bishop and

Council represent the most important work of the General Church, of that included within the provincial surveys, and that of the dioceses.

2. Increase of equipment of such existing enterprises, general, provincial and diocesan as seem of greatest importance.

3. Appropriations towards new projects, general, provincial and diocesan for which there is already part of the necessary money pledged or raised.

4. Appropriations for other new projects, general, provincial and diocesan.

It being understood that the Presiding Bishop and Council will reserve to itself the right to change the order of precedence in any case specified above.

The Council felt that all dioceses should be notified that the recommendations to the committee on Priority had been referred to the Finance Department, and that no appropriations were made at this meeting because of the lack of funds. The whole report of the committee on Priority was of such importance that it will be undoubtedly published in full for distribution.

The following resolution was adopted:

RESOLVED: That the Nation-Wide Campaign Department is authorized to take under consideration the additional Survey items received since the Campaign budget figure was fixed, with power to incorporate in the Survey such items as in the judgment of the Department merit the consideration of the General Church.

RESOLVED, *further*, That any such items hereafter received be incorporated in the Survey only on condition that the agency, diocese, or district concerned withdraws from their askings other items totalling not less than the new items in order that the total askings of such agency, district, or diocese be not increased.

On motion of Dr. W. H. Milton the following preambles and resolution were adopted:

WHEREAS: The Presiding Bishop and Council believe that many individuals in many parishes and dioceses, even in those which have completed their quo-

Meeting of the Council

tas assigned by the Nation-Wide Commission, under the authority of the General Convention of 1919, will be glad to hear of specific needs and to share in providing them, and

WHEREAS: The Presiding Bishop and Council find that the proceeds from the Nation-Wide Campaign are insufficient to enable them to meet all the needs for maintenance and development of many institutions and other Church agencies, which entered into the Campaign and thereby submerged their interests in the common effort of the Church in that Campaign, and have, therefore, been seriously reduced in their incomes, previously received from individual givers, in some cases, reducing them to a critical condition, and

WHEREAS: The Presiding Bishop and Council feel the grave injury which has unintentionally been done to these enterprises, and desire to render them any assistance which may be in their power, now therefore, be it

Resolved, That following its action on February 10, 1920, concerning special gifts, the Presiding Bishop and Council is of the opinion that the need for such gifts may very properly be brought to the attention of persons in those dioceses, especially, which have not completed the quota assigned to them by the Nation-Wide Commission, in accordance with the orders of the General Convention of 1919.

Department of Missions and Church Extension. Three additional members were elected in this department, Bishop Lloyd, Mrs. Robert W. B. Elliott, president of the Woman's Auxiliary of the diocese of New York, and Charles E. Hotchkiss, Esq. Mr. Hotchkiss is a member of the law firm of Davies, Auerbach and Cornell and will take the place rendered vacant by the death of Julien T. Davies. Bishop Brown of Virginia, for many years a missionary under the Board, and Mr. Burton Mansfield, the oldest member in point of service, were asked to draw up a minute, which was adopted by a rising vote:

Julien T. Davies, a member of the Department of Missions and Church Extension, died in Boston, May 7, 1920.

For nearly forty years Mr. Davies has been very closely in touch with the



THE COUNCIL ROOM

legal affairs connected with the missionary work of this Church. Toward the advancement of that work he has given freely, willingly and effectively both of his time and talents, during all these years. He was a devoted Churchman, a firm believer in the Church's mission, broad in his views and in his interpretation of Her power and authority to carry the knowledge of Christ's Gospel, through manifold agencies, to all the world, and we realize that in his death we have sustained a very great loss.

We thank God for this noble example of devotion, faithfulness and zeal and we hereby acknowledge our indebtedness for the splendid service which Mr. Davies so long and generously rendered to the Church.

In the field of Latin America an unusual opportunity was presented for the consideration of the Council by Bishop Morris of Panama. The governor of the Canal Zone has offered Bishop Morris the lot on which the little frame chapel of Saint Luke now stands, together with the adjoining lot, on condition that the Church would put up buildings in harmony with the handsome structures already erected by the government in Ancon, the official center of the Zone. (See pages 359-369 of this issue.) The Presiding Bishop and Council realized that this offer must be taken advantage of and authorized Bishop Morris to accept the land in the confidence that many people will wish to make special gifts to insure the carrying out of this plan.



THE VERY REVEREND C. N. LATHROP
*Executive Secretary Department of Christian Social
Service*

The Council approved a readjustment of the items of the schedule for the Dominican Republic so that the bishop might take advantage of an opportunity to buy a very desirable piece of property which would furnish accommodations for our work in Santo Domingo as well as a residence for our missionaries. There are between twelve and fifteen thousand Church of England Negroes who look to us for ministrations. Securing this property makes possible the appointment of an additional missionary, the Reverend A. H. Beer.

For a number of years the appropriations of the Board of Missions, plus special gifts, have not been enough to carry the work in Alaska owing to the tremendous cost of transportation and supplies. On the recommendation of the Finance Committee, therefore, the Council appropriated \$19,000 to liquidate this deficit.

The increase in the cost of living in Japan has made it absolutely necessary that some adjustment of salaries be made. The Council arranged that

the president and executive secretary, after consultation with the Bishop of Kyoto—who is now in this country—should make proper provision.

A serious situation has arisen in the affairs of the American Church Institute for Negroes owing to the fact that many of those who had formerly contributed to the schools under its direction had included their gifts in the Nation-Wide Campaign. The General Convention had asked that this Institute be among those given priority for the funds received from the Nation-Wide Campaign as being an auxiliary of the Board of Missions. It felt obliged, therefore, to make appropriations amounting in all to \$45,841 in order that none of our fine Negro schools might have to be closed. It is hoped that as further funds come in these schools will be taken care of more fully.

The Council also adopted the following policy on the recommendation of the Institute:

That it is the judgment of the Presiding Bishop and Council that the educational work among the Negro people can be more satisfactorily developed if the trustees of the American Church Institute are given a larger measure of freedom and responsibility in the distribution of funds appropriated by the Presiding Bishop and Council for this work. The Department therefore recommends that in making future appropriations, the Council should appropriate in gross to the trustees of the American Church Institute, such amount as the Council feels may reasonably be set aside to further the work of Negro education during the year with the understanding,

1. That the trustees of the Institute will distribute the amount as they may deem best to the schools federated under the Institute, holding the authorities of each school responsible for the proper use of aid so given and the development of higher standards of work.

2. That the trustees of the Institute will hold themselves responsible to the Council for the proper use of funds entrusted to their care and will make regular and itemized reports concerning the use of and the results secured from such moneys.

Meeting of the Council

The budget of the continental domestic missionary bishops recommended by General Convention, which had been held in abeyance, was at this meeting taken up and finally acted upon. The president of the Council and the executive secretary of the Department of Missions were authorized to revise the budget, with the understanding that the treasurer would be authorized to make payments in the case of such projects as are of imperative necessity and which have been actually contracted for.

Department of Religious Education. An important feature was the report of the various commissions, among them that on the *Survey of Church Colleges and Boarding Schools*, on *Recruiting, Training and Admitting Men to the Ministry*, on *Teacher Training* and on the *Provincial Boards of Religious Education*. An appropriation of \$7,500 was made toward the budget recommended by the last-named, to be divided among the provincial Boards at the discretion of the Department. An interesting report was received on *Vocational Guidance*. The Council gave a vote of thanks to these commissions for the time and labor devoted to the work.

Department of Christian Social Service. The Very Reverend C. N. Lathrop, dean of All Saints' Cathedral, Milwaukee, was elected executive secretary. It is hoped that Dean Lathrop will accept the election as his experience and ability will mean much to the development of this department.

Department of Publicity. The Reverend R. F. Gibson, executive secretary of this new department, made a report outlining the policy for future work. The plans which Mr. Gibson has in mind are such as will increase knowledge of and interest in the whole work of the Church. The Reverend C. E. Betticher, who has had charge



THE REVEREND R. F. GIBSON
Executive Secretary Department of Publicity

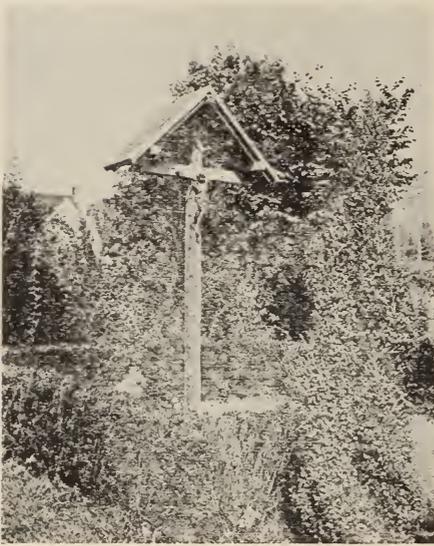
of *THE SPIRIT OF MISSIONS* since the consecration of Bishop Burleson, was re-elected editorial secretary and will continue to edit the magazine.

The Church Mission of Help was granted a budget of \$5,000 for 1920, the amount to be drawn from the appropriation already assigned to the Department of Christian Social Service. A small budget of \$1,000 was granted the Church Service League for the same period.

Miss Helen Hendricks was appointed as a secretary in the office of the Woman's Auxiliary to assist in recruiting volunteers for work at home and abroad.

Owing to the fact that many of the bishops will be absent from the country in attendance on the Lambeth Conference it was decided not to call a meeting of the Council in July unless important business demanded. The Council adjourned to meet October thirteenth.

NEWS AND NOTES



AT the junction of two main thoroughfares in Asheville, North Carolina, stands what is supposed to be the only wayside shrine on a highway in the United States. It is on the property of Saint Mary's Church, whose rector is the Reverend Charles Mercer Hall. Some years ago the rector expressed his opinion that a shrine such as was to be found on the highways of Europe might exert a good influence in the community. Two of his parishioners dedicated to this purpose a diamond ring, the treasured keepsake of a deceased daughter, and the shrine was erected. The cross is of the finest Tennessee cedar and the figure of Christ was carved by the Passion Players of Oberammergau in the Bavarian Alps. Recently some vandal tore the figure from the cross and so far no trace of it has been found. It is hard to understand the point of view of anyone who could find cause for offense in such a beautiful expression of devotion to the Saviour of mankind.

WORD has been received at the Church Missions House of the death in his eightieth year of the Reverend Alexander Battiste, familiarly known as the "Grand Old Man" of our Haiti mission. Mr. Battiste began his ministry in Haiti in 1874 as an assistant to Bishop Holly. A faithful and devoted minister of the Gospel, his memory will be held in affectionate remembrance by the people among whom he spent his life. The funeral was held in Holy Trinity Church, Port au Prince, on April seventh, and was largely attended.



THE Christians at Hsintien in the district of Hankow have decided that they want to worship in a building more worthy of their God than the little house which has hitherto done service for a church. Entirely on their own initiative they have had baked and brought to the mission compound twenty thousand bricks, each one stamped with the Chinese characters for "Holy Catholic Church", together with ten thousand tiles and 100,000 *cash* worth of wood. (It takes about ten Chinese *cash* to equal one American cent.) Moreover they have promised to give every brick and tile, whatever the number, for the new church, which they have named the "Church of the Holy Cross". The value of their gifts is so far close to \$800—a large sum of money in a country community where there are no men of wealth among the Christians. A member of the congregation has also given a good-sized piece of land adjoining the present mission property. The donor asked for no compensation except that a feast be given him in recognition of the gift. This was done with great enthusiasm by the rest of the congregation, who raised several strings of *cash* for the purpose.

News and Notes

THE centennial celebration of the landing of the Congregational missionaries in the Hawaiian Islands was observed during one week in April by services in all the churches of Honolulu. Bishop Restarick made an address on the achievements of the hundred years in the Central Union Church on the evening of April eleventh. On the fifteenth the Prince of Wales arrived on H.M.S. *Renown*, and the great pageant took place that afternoon. It was a great occasion to every Christian in the Islands.

*

WHEN Mr. George Burgess, our lay worker in Eagle, Alaska, came out on furlough last year, Mr. B. W. Gaither volunteered to fill his place in order that the work might go on. When it was found that for reasons of health Mr. Burgess would not be able to return to Alaska as he had hoped, a telegram was sent to Mr. Gaither asking him if he would stay until someone could be found to fill the vacant post. The reply message was "Will remain Alaska wherever ordered"—a splendid example of the spirit of our missionaries who are serving in lonely places.

*

THE programmes for the summer schools of the Second Province, to be held at Princeton, N. J., June 21-July 1, and at Geneva, N. Y., July 5-16, are now ready. They are substantially the same at both centers. Some of the courses offered are: *A Christian Nurture School: Its Lessons and Activities*, by Miss F. H. Withers; *Teaching Primary Grades*, by Miss E. Withers; *The Survey* (the senior mission study text-book), by Mrs. C. E. Hutchinson at Princeton and Miss Emily Tillotson at Geneva; *Charity and Social Justice in Church and State*, by the Reverend Samuel Tyler at Princeton and Canon Elmen-dorf at Geneva; *Church School Organization and Management*, by the Reverend Lester Bradner; *Americani-*

zation, by the Reverend S. Glover Dunseath. The pageant given at Princeton under the direction of the Reverend Hamilton Schuyler will be *The Bride of Christ: a Mystical Pageant of Holy Church*. Miss Mildred Brown will have charge of the pageant at Geneva, which will be a mystery play, *Rebekah*, by Mrs. Henry L. Hobart, given out of doors. The secretary, Mrs. Gerald H. Lewis, New Paltz, N. Y., will be glad to send further information.

*

THE plan which the rector of the Church of the Holy Cross in Paris, Texas, has evolved as a follow-up to the Nation-Wide Campaign in his parish, is so practical that we are glad to call the attention of other rectors to it. In April Mr. Hennessey addressed a letter to each of his parishioners in which, after telling them of the fine results already obtained and reminding them of the amount of their weekly subscription, he says:

You are enabled to see the results of what you are giving locally for the work of the parish but you cannot see what is being done by the Church as a whole as the result of your gifts. This is done, however, month by month, in the pages of THE SPIRIT OF MISSIONS, the official magazine of the Department of Missions under the Presiding Bishop and Council. You ought to know what is being done with your money. You ought to have some knowledge of the actions and objects of your Department of Missions.

May I ask you, therefore, to fill out the enclosed card, and become a subscriber to this finely illustrated magazine, the price of which is the ridiculous sum, considering what it is, of ONE DOLLAR a year, or about EIGHT CENTS for the month?

The stamped addressed postal enclosed bears on its face these words:

The rector, or his representative, may call at address below for my subscription to THE SPIRIT OF MISSIONS, that I may be thoroughly informed concerning the missionary work of the Church which I am supporting.

News and Notes

THE annual report of the American Church Building Fund Commission for 1919 showed a year of large activity. The gifts, grants and loans made totaled \$172,996.

*
CHURCH school, West Raleigh, North Carolina, with a membership of two hundred and twenty-five, sold during Lent two hundred copies of the Lenten Offering Number of THE SPIRIT OF MISSIONS and secured eighteen subscriptions. The offering of the school amounted to \$217.

*
IN the April issue of THE SPIRIT OF MISSIONS attention was called to a book just published by Archdeacon Neve of Virginia, under the erroneous title "No Church of the Living Waters". As our readers doubtless imagined, the proper name is "The Church of the Living Waters", published by the Gorham Press, Boston, price \$1.25

*
AFTER having been omitted for three years because of war conditions, Saint Mary's conference is to be revived this year and will be held at Raleigh, North Carolina, from Monday night, May 31 to Saturday morning, June fifth, in Saint Mary's School. Since the capacity of the school is limited to about two hundred visitors, it has seemed best to limit the invitations to the conference to Church people of North and South Carolina.

*
THE American Committee of the Mission to Lepers has just published a little booklet by W. M. Danner, entitled *Ridding the World of Leprosy*. It contains a map of the world showing the distribution of this dreaded disease, with suggestions as to its prevention and possible cure and some account of what is being done for the sufferers. The pamphlet may be obtained from the Fleming H. Revell Company, New York, price fifteen cents.

THE Church school of Saint Paul's, Pawtucket, Rhode Island, has again set a high record in the diocese for the Lenten Offering. The amount this year was \$1,300 as against \$1,000 last year and \$255 in 1916. This means a per capita of \$4.25 for each one connected with the school. It is certainly a fine showing and we congratulate the school on their interest and zeal.

*
ON the Feast of the Conversion of Saint Paul an acolytes' guild was formally organized in Saint Michael's parish, Wuchang, modelled after the one at Wusih, where the newly-consecrated bishop of the Philippines was in charge. Eleven boys were received as charter members and others are waiting for admission. It is expected that the new society will increasingly make for decency and order and a spirit of reverence in the parish worship.

*
THE other day there came to the Department of Missions from a Kansas Church woman a letter containing a check for \$300, to be used "for the blind in loving memory of a blind mother". Correspondence with the donor has resulted in the establishment of the "Lucy Sperry Fund for the Blind". The donor hopes to add something to the present principal every year. The income will be used for the prevention of blindness, especially, for the present, at the Hospital of the Good Shepherd, Fort Defiance, Arizona.

The Indian Bureau has asked the Church, through this hospital, to deal especially with trachoma. This disease is very prevalent among the Navajo Indians, for whose physical relief and spiritual development the hospital has been established. Many little children, and old people as well, have had their sight restored by the care and attention which the Church has given them.

THE EDUCATIONAL DEPARTMENT

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

THIS month there comes to me, as my long-desired assistant secretary, Mr. E. E. Piper of Ypsilanti, Mich. His coming will more than double the usefulness of the Educational Department, for Mr. Piper has had a far better training as an educational expert than I ever had. He took his Bachelor of Arts degree at Kalamazoo College in 1914, specializing in Social Science and Literature. The next year he spent at the University of Chicago, studying, especially, methods of educational organization, administration and research, together with general pedagogy. With the degree of Master of Arts, he then became successively principal of High Schools at Waukesha, Wis., and Ypsilanti, Mich., meantime serving as an officer of Coast Artillery during the War. In line for advancement in his scholastic profession in Michigan, and being at the same time offered definite work in connection with the Church, Mr. Piper chose the latter. This entails a rare degree of self-sacrifice, and is encouraging as a sign that laymen are beginning to listen to the Church's call for life-service. That Mr. Piper was brought up as a Methodist, is another reason for gratitude to that great and zealous communion.

Mr. Piper's coming to us nearly coincides with my own departure for Europe and the Orient, the Presiding Bishop and Council having granted me leave of absence for a year from July first, in which to study, so far as the time allows, the methods of the Mission Boards of the Church of England and the overseas missions of the whole Anglican Communion in the Orient. Mr. Piper will ably fill my

place during my absence, and I ask for him the same degree of co-operation and help which has been so generously accorded to me during the past three years.

*
SEVERAL letters have recently come to my desk from educational secretaries of the Woman's Auxiliary, acknowledging the receipt of the *Survey* and *Manual*, and asking "when the textbook on the *Survey* will be ready for distribution?" Either I fail to express myself clearly in print, or else people fail to read it. In three successive issues of THE SPIRIT OF MISSIONS I have called attention to the *Survey* as the principal topic for study every year until 1922. In the Foreword to the *Manual* I state just why it proved unnecessary to issue any textbook on the *Survey* other than the *Survey* itself. Throughout the *Manual* the *Survey* is constantly referred to as "the Textbook". I beg the educational secretaries to note that the *General Survey of the Needs and Activities of the Episcopal Church* is the only textbook for use in this course of study though there may be issued later a simplified form of the *Manual* for elementary use.

*
TWO most important books, from our standpoint, have recently appeared. The first is Archdeacon Stuck's latest book on Alaska—not the one which he is preparing as our study book for next year, but another, entitled *A Winter Circuit of Our Arctic Coast*, published by Charles Scribner's Sons, New York. The other is Maugham's *The Republic of Liberia*, which comes from the same publishers.

OUR WORK AMONG FOREIGN-BORN AMERICANS

THE REVEREND THOMAS BURGESS, SECRETARY

THERE was an error in the February *SPIRIT OF MISSIONS*, page 116, where the caption of a picture **Greeks:** stated that the Greek acting-archbishop "united in the laying on of hands" in the ordination of one of our priests. He gave his blessing only, not with any intention of ordination. Such an act could be legally performed only with official union existing between our Churches. Nevertheless, an unofficial, practical, working union is here, and the bringing this about is in a great measure due—on the Eastern Orthodox side—to the representative in America of the Holy Synod of Athens, Bishop Alexander, with whom our field director, Dr. Emhardt, is in constant touch. Last month their trails crossed in Texas, where the bishop had found to his chagrin that the state was without Greek clergy. He therefore publicly urged his people to go to our clergy for sacraments and ministrations whenever they found themselves out of reach of their own priests.

From all over the country reports are coming in of cordial relations with the Greeks where they have their churches, and of actual ministrations for them where they have not. In consultation with their bishop we are working out plans as to the best method of reaching our Greek brethren. One of the aims and duties of our department is to effect this unofficial working union, this shepherding of the unshepherded of Christ's flock, in contradistinction to the efforts toward official union of the Commission on Faith and Order, and other officially representative bodies or authorities.

OUR field director, Dr. Emhardt, is in the midst of his tour around the southwest angle of the United States, looking into, at first hand, the Mexican, Oriental and polyglot problems of that region.

Surveys: The Reverend Philip Broburg, our general missionary among the Scandinavians, is rapidly getting into personal touch with his midwest territory.

The Reverend Robert Keating Smith has just completed his important survey of the Czech district in Chicago, where are found 180,000 of this attractive race, and has submitted a striking detailed report and proposals to the bishop.

INFORMATION blanks have been sent out to all the clergy with the request that they let this office know:

Information Needed: (1), what the local conditions are as regards their foreign-born neighbors; (2), what is being done among them; (3), what needs to be done. The returns have been pouring into the office and show widespread interest and effort. We strongly urge that any who have not yet sent in these facts do so at once, for if this office is to be a clearing house of experience and advice it is essential that we have as complete a view of the whole situation as possible. We hope to have at the Church Missions House a complete record of what is being done by parishes, with a cross file by races. It is only possible to have this by the cooperation of all the clergy who have such work in their parishes. We shall be grateful for their help.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Through the courtesy of Archdeacon Stuck we are able to share the following letter from the Reverend W. A. Thomas with our readers. When it was decided that Archdeacon Stuck should come out to the States this winter, Bishop Rowe asked Mr. Thomas to go to Fort Yukon and substitute for him so far as he could, visiting during the winter the Chandalar and Koyukuk sections and coming back to Fort Yukon by way of Tanana and the Yukon. The letter is one which Mr. Thomas dashed off on his arrival at Tanana with no thought of publication, but no finished effort could give a better idea of the strenuous life of the winter trail in Alaska. It gives just enough detail to make one hungry for more.

WE reached here on the evening of March third after a long, hard pull over the summit. As I had accepted the invitation, extended last summer, to spend a part of my stay at the Army Post we drove to headquarters directly. Captain Wheat received us most cordially, had our dogs taken to the kennels and marched us straight over to dinner. Miss Pick has a telephone connection and I was able to reach her and make arrangements for services on the following day.

You will be anxious to hear details of our visits in the Chandalar-Koyukuk round, I'm sure. The traveling part you know all about. I'll not take time to describe that, suffice it to say that in our two months' travel we met but *one* sled party. None is traveling this winter who does not actually have to. We have broken trail all winter long, sometimes making as low as seven miles a day. The new snow shoes which Chief Robert made for me at Christmas look as though they had seen four years' service.

We left Fort Yukon on December thirty-first, reaching Beaver on January fourth. Here I was the guest of the excellent Japanese, Yusada. Several of the Stephen's Village people were in Beaver at the time of our arrival and as they would not return home before spring I celebrated for

seven communicants, Chief Joseph among them. At the second service I married William Ben to Agnes.

Leaving Beaver on the sixth we reached Stephen's Village on the ninth. It dropped to sixty and remained there for a week—and so did we. There were meetings—men and boys, services every evening, etc. It was a good week—did *me* much good anyway and I'll let Miss Bedell speak for herself and people. Nearly everyone was "home" as they had been expecting me. Twenty-two received the Sacrament and there were three babies to be baptized.

The dogs did poorly on "green" fish and cereals (all we could get) and I felt I had to pull out on the sixteenth, although the thermometer registered sixty-two degrees. It warmed up that night.

The Stephen's Village people were fine about helping us. They *gave* their services in various ways as washing clothes, mending the toboggan, snowshoes, etc. Miss Bedell is raising up a remarkably clean, wholesome, appreciative people.

Early on the twentieth we were in Beaver again, having located the "Whirlpool" cut-off, which we were unable to find going down, and there was time for service in the largest of the native cabins. Frank Yusada had left for Caro three days before us.

Leaving Beaver by lantern light on the twenty-first we had our first broken trail—and the *only* one, save the stretch between Coldfoot and Wiseman, which we have yet had. We made Caro in four days, through fifty below weather. This put us at Caro for Sunday. We rested up and I had services for the little group of Esqui-

Our Letter Box

mos living there. They were doing well, as the caribou had been plentiful.

There was an old Esquimo, Foxy Sam, who had been taken ill at Caro early in the winter and was unable to get to his home in Coldfoot. He had three little dogs and could not get across alone. Frank asked us if we would help him across. I decided to engage him as guide and furnished him with his grub and dogfeed, as well as twenty-five dollars from my fund as enumerator of the census in those parts. Sam was a great help in trail breaking and we needed him. It was break all the time, usually twice over for all of us.

February first—third at Coldfoot. Three baptisms at the service. It was very pleasant to be among Esquimos again. Had a dance for me—real Esquimo.

One day at Wiseman (two nights). A well attended service at Pioneer Hall. Do you remember "Casey's"—the best roadhouse we found in that country.

On our return to Coldfoot we met two prospectors who had come from Brooks and had followed our trail into the Koyukuk. They told of an accident near Beaver and of the man's being sent to Dr. Burke.

We went on the next day and made Bettles on the tenth. Terribly deep snow. Services in Stephenson's Road House, with four baptisms.

Between Bettles and Allakaket we had a service at Southfork, with two baptisms. Had heard of the state of the two old ladies in David's cabin and had a sack of flour for them.

At Handsaw Creek we found Chief Moses, Old Simon, Henry Moses and two boys. We had a very interesting and profitable evening with these superior natives.

It had snowed for two days and nights and we averaged but a mile an hour going into Allakaket. The breast line cut in that day, let me tell you.

Of course I cannot begin to tell you how pleasant was our long stay at Allakaket. We knew upon our arrival that Shungnak was out of the question with five feet of snow and nothing having been over the trail except two sleds long before Christmas. I owned all the fish at Feger's store, but it was not enough to feed during the long time it would require to get to the Kobuk and back. So I decided I could wait for the mail from Tanana.

We had daily services, two baptisms and two weddings. Visited the Alatna Village, where I baptized three—two infants and an adult.

On February twenty-sixth we left for Tanana and came in in six days. The mail gave us one day of broken trail, then it snowed and snowed—we had rain, too.

All the people at Stephen's Village were at home and all came in at Allakaket during my stay, except Sonoko Billy and one other family. I was most fortunate in my dates.

As to the state of the people: Stephen's Village was almost down and out. There were several cases that simply had to be helped to get into the hills. Coldfoot and Bettles' natives were doing fairly well. They had work. At Southfork the people are making snow shoes and trapping musk rats, for which they are fairly well paid by the Company manager at Bettles. Since my visit they have killed several moose. Of course, no one has any dogs left to speak of.

At Allakaket the people were in dire straits and the mission was helping, in some way or another., nearly every family in the village. Since my arrival here Miss Ridgway wrote that moose were being killed near the village and the outlook was brighter. The men at Allakaket have tried hard all winter. It is not a game country and if the *fish fail annually*—! Here's praying your splendid efforts against the Cannery are not in vain!

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

THE APRIL CONFERENCE

ON April twenty-second the final Officers' Conference for the year was held. In spite of the railroad strike, then at its height, a very good number were present representing the dioceses of Long Island, Newark, New Jersey and New York and the missionary district of Anking.

The subject of the conference was "What the women of the Auxiliary can do for Social Service", and the Auxiliary was fortunate in having as the speaker Mr. John Glenn, General Director of the Russell Sage Foundation.

At the suggestion of Mr. Glenn the talk was given at the Sage Foundation which is distant only a block from the Missions House. The first part of the conference, however, was held in the Board Room, and consisted of a short talk by Miss Lindley, who called attention to the new leaflet on Religious Education in which is incorporated the main points which were presented in the paper read by Dr. Gardner at the March conference. Mrs. Biller spoke briefly of her visit to the West where she had been since December. In the many dioceses and missionary districts which she had visited she had presented to the Auxiliary branches their enlarged opportunities for service, and has put before them the plans for the formation of the Church Service League. Miss Tillotson reported that a month of her time had been spent in the South, with the exception of an Institute in Savannah all the meetings being held in the interest of the new plans of the Auxiliary, and the formation of the Church Service League.

At the conclusion of the secretaries' reports, Mrs. Edmund Lee of Anking, China, spoke most interestingly, her subject being that of the day—social service—but drawing her illustrations from her own experience in the foreign field. She began by reminding her hearers that the spirit of Christian love is the background of all Christian social service, and made the strong point which is being increasingly emphasized in these modern days, that social service must never be allowed to deteriorate into mere philanthropy, but must aim always at the re-habilitation of the individual through improved environment and the development of his self-respect and his desire for self-help. This must be done largely through furnishing permanent occupation to those in need. Mrs. Lee told of how successfully this has been done in Anking where, since the revolution of 1911 especially, the poverty has been very great. Under her supervision a work room has given occupation to 85 or 100 women. In this way the Church has come into close touch with family life in this great Chinese city in a way which would not otherwise have been possible. But the industry if it is to grow must have missionaries to supervise it and for the sending out of such helpers Mrs. Lee made a strong plea. At the conclusion of her talk the conference adjourned to the Russell Sage Foundation where they were first shown the rooms for exhibits and for lectures and then the beautiful library, after which Mr. Glenn made an address which is to be published later.

THE EXECUTIVE MEETING OF THE WOMAN'S AUXILIARY

THE Executive Board of the Woman's Auxiliary met May twelfth and thirteenth. Since the elections in Detroit two of the members have had to resign, Miss Delafield for the second province and Miss Brent for the sixth. Of the fourteen other members twelve were present. Elections to fill the two vacancies were held and resulted in the election of Mrs. R. W. B. Elliott in Miss Delafield's place and of Mrs. J. W. Watzek in Miss Brent's place and of Mrs. Loaring Clark in Miss Delafield's place on the National Committee of the Church Service League.

The executive secretary reported that Deaconess Goodwin had resigned her office as candidate secretary and the Board instructed the secretary to send Deaconess Goodwin a statement of its deep appreciation of her faithful, loving and successful service.

The executive secretary then reported that in accordance with the resolution adopted in Detroit on the United Thank Offering the salaries of forty-nine workers in the domestic field have been increased, and added that there are now one hundred and eighty-two women working under the United Thank Offering, one hundred and one in the domestic field and eighty-one in the foreign. With the increase in these salaries, new appointments and continuation of those already appointed one-third of the Offering of 1919 has been exhausted, which will mean that only appointments to replace those now at work can be made until 1922. The secretaries at the Church Missions House have visited forty-four dioceses since the Triennial and in almost every case plans for the enlargement of the Auxiliary and the creation of the Church Service League have

been presented. Letters have been sent to presidents, treasurers, United Thank Offering treasurers and to the bishops explaining the enlarged work of the Woman's Auxiliary. Announcement was made of the appointment of new secretaries as reported in the last number of THE SPIRIT OF MISSIONS and general plans were presented for the work of the next two years.

Mrs. Phelps reported for the committee on Appointments under the United Thank Offering. The committee has met several times and passed on the qualifications of some twenty workers. Mrs. Butler reporting for the committee on the United Thank Offering discussed plans for rewriting the lecture on the Offering, new leaflets and the possibility of procuring a pageant on the United Thank Offering. Miss Winston reported for the Publications committee, suggesting plans for the future work of this committee. Miss Winston, who has been appointed chairman of the Emery Fund for Missionaries at Home on Furlough, reported a meeting of this committee held the preceding day and outlined the plans of the committee. The provincial representative on the committee is to procure a chairman in each diocese by August first. The diocesan chairmen are to secure parochial chairmen by September first and these latter are to see that addresses are made in each parish on the work of the Auxiliary through the fifty years of its existence. There is to be a corporate communion on October 16, 1921, at which thanks shall be returned for what has been done and guidance asked for the future. The committee hopes that the jubilee will be marked by gifts from every member of the Auxiliary.

The Woman's Auxiliary

Miss Hutchins, the new recruiting secretary, was introduced and outlined plans by which the Auxiliary can help in her work.

A resolution of thanks and appreciation for Mrs. Clayton's work was passed and later Mrs. Clayton reported that thirty-nine dioceses had appointed box secretaries, that most of the bishops in this country have sent in lists for the box work. Several very interesting questions were then discussed. First, a name for the box work; and it was voted that it should be known as the *supply department*. Second, the question of valuation of articles was discussed and it was voted that Mrs. G. Knight Wade, who has taken Mrs. Clayton's place, should prepare a standard of valuations based on the excellent plan in use in the Pittsburgh Woman's Auxiliary. The question of finance was discussed and the plans of the Massachusetts and Pennsylvania branches presented. These plans will be explained by Mrs. Wade to box secretaries.

Miss Matthews, the president of the National Committee of the Church Service League, then made an interesting report of the meeting held May 8-10, and this was followed by a discussion of the relation of the Woman's Auxiliary to the Church Service League and the following resolutions were passed:

RESOLVED: That branches of the Woman's Auxiliary should be established wherever it is wise to do so and that where a unit of the Church Service League is in a parish direct connection should be made between such a unit and the diocesan branch of the Woman's Auxiliary.

ALSO: That the relation of the Woman's Auxiliary at this time to the Church Service League is understood to be one of federation and that the Auxiliary in no sense loses its identity.

Miss Tillotson's plans for educational work were then presented, the principal suggestion being that institutes shall be held next winter with the co-operation of the Church Service League and the various departments of the Presiding Bishop and Council.

MEETING OF THE NATIONAL COMMITTEE OF THE CHURCH SERVICE LEAGUE

THE May meeting of the National Committee of the Church Service League will go on record as an occasion altogether delightful and unique in the history of the committee; and certain it is that rather important discussions and decisions will be forever associated in the minds of members of the committee with blossoming fruit trees, the song of birds and the magical light of spring on the New Jersey hills, all exquisitely compounded into the hospitality of Mr. and Mrs. Haley Fiske of "Overcross", Bernardsville.

The spring business meeting, beginning on Saturday morning with a session of the executive board at the

Church Missions House, and ending on Monday afternoon with a short period of devotion in the chapel at "Overcross", was a very happy combination of worship, work and play. The most important business transacted, of course, was that which concerned the *Statement of the National Committee*. This statement, setting forth the purpose of the Church Service League, and suggesting plans for the promotion and development of provincial, diocesan and parochial divisions of the League, which will be sent with a letter to the bishops, other clergy, and to all heads of women's organizations, will soon be ready for distribution.

MISSIONARY DISTRICTS AND THEIR BISHOPS

I. AT HOME

ALASKA: Peter T. Rowe, D.D.
ARIZONA: Julius W. Atwood, D.D.
ASHEVILLE: Junius M. Horner, D.D.
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IDAHO: Frank H. Touret.
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NEW MEXICO: Frederick B. Howden, D.D.
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NORTH TEXAS: Edward A. Temple, D.D.
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HAITI: J. Craik Morris, D.D. (Bishop in charge).
KYOTO: H. St. George Tucker, D.D.
LIBERIA: Walter H. Overs, Ph.D.
MEXICO: Henry D. Aves, D.D.
SHANGHAI: Frederick R. Graves, D.D.
TOKYO: John McKim, D.D.

CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....** If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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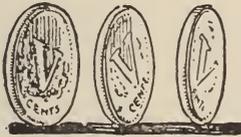
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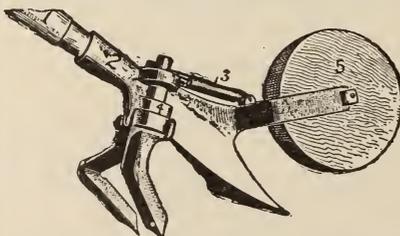
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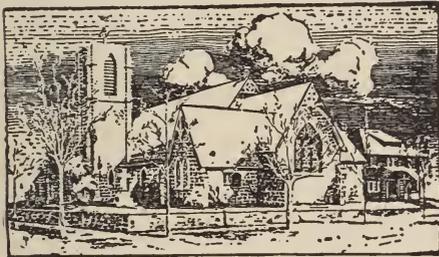
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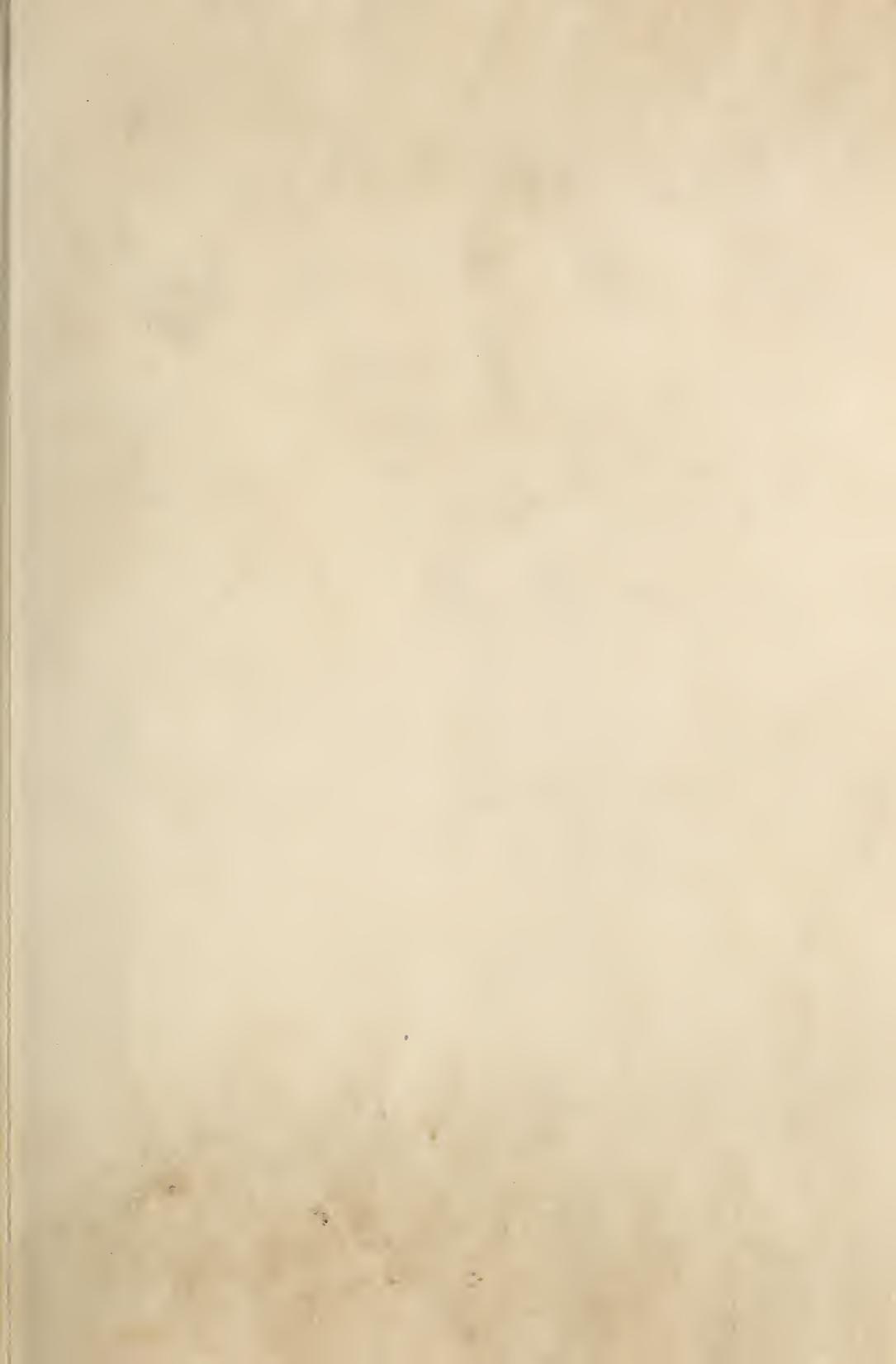
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