





Division 1

FL

Section 7



Digitized by the Internet Archive
in 2015

THE
Spirit of Missions

Vol. LXXXV **SEPTEMBER, 1920**

No. 9

CONTENTS

Frontispiece: Down in One Corner.....	546
Editorial: The Progress of the Kingdom.....	547
The Sanctuary of Missions.....	551
The Call of a Great Opportunity..... Reverend W. H. Ramsaur	553
In One Corner.....Deaconess Margaretta James	571
The Cooper Memorial Gymnasium..... W. M. Porterfield, M.A.	575
Beginning a Theological Seminary..... Reverend J. W. Morris, D.D.	579
"The Mountain" (Conference at Sewanee).....	581
Kansas Boys' Convention Camp..... Reverend Otis E. Gray	585
Blue Ridge Missionary Conference..... Claudia Hunter	589
Consecration of All Saints' Memorial Chapel, Tokyo..... Reverend J. A. Welbourn	591
Work Among the Foreign Born.....	592
Educational Division, Department of Missions.....	593
News and Notes	595
Departments:	
Department of Religious Education.....	599
The Woman's Auxiliary:	
A Summer Conference in England..... Grace Lindley	605
A South Dakota Deanery Meeting..... Mary L. Hudson	608

Published monthly by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103
Act of October 3, 1917, authorized.

The Subscription Price of **THE SPIRIT OF MISSIONS** is \$1.00 per year in advance. Postage is prepaid in the United States and its possessions. For other countries, including Canada, 25 cents per year should be added.

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

How to Remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS** by draft on New York, postal order or money order. One, two and three-cent stamps are accepted. To checks on local banks, ten cents should be added for collection. In accordance with a growing commercial practice, when payment is made by check or money order, a receipt will **NOT** be sent except when a request is made.

Address all communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.



DOWN IN ONE CORNER
(See page 571)
546



The Spirit of Missions

CHARLES E. BETTICHER, Editor

VOL. LXXXV

September, 1920

No. 9

FROM THE PRESIDENT OF THE COUNCIL

NO formal message has come from the president of the Council this month for these pages. Bishop Gailor is due in New York, however, about August twenty-seventh, returning from the Lambeth Conference. After a day or two at the Church Missions House he plans going down to Sewanee, returning to the office in New York in September.

THE PROGRESS OF THE KINGDOM

SHOULD you be able to read but one article in this issue of THE SPIRIT OF MISSIONS, by all means read Mr. Ramsaur's compelling and altogether fascinating presentation of the opportunity for the Church to work in the interior of Liberia, through which country Bishop Overs and his party have just made a journey of nearly one thousand miles. **The Call of a Great Opportunity** "We had passed," says Mr. Ramsaur, "through a beautiful land and found a people of great promise. Yet in all of this vast interior, stretching from Cape Mount to Vonjamah, and from Vonjamah down to the Lutheran stations in central Liberia, we had discovered no particle of Christian influence. There is only one small school of any kind in that wide expanse of country, and even that is not under Church control. For many days, as far as it was possible to learn, we had travelled in a land where the white man had never been, and throughout this entire field the Gospel of Jesus has never been preached. It would have been impossible not to have felt the appeal or to have sensed the opportunity. It was the call of Macedonia from the hearts of those waiting multitudes, 'Come over and help us!'"

On their return from this trip Bishop Overs and his party reached Monrovia on Christmas Eve. As we in spirit approach the Manger with them we bear this brief summary in mind, and we add to it the statement of the Liberian commissioner that "if we should establish a school in that territory within a week's time he could place at our disposal for Christian education fully one thousand boys." Can we wonder at the strong appeal

The Progress of the Kingdom

which comes in Our Lord's Name from those in Liberia to the Church at home?

Bishop Overs has just returned to this country from Liberia for the express purpose of planning for the future development of the Church in that missionary district. In due time a definite programme will be prepared and presented to the Church. In the meantime will you carefully read and digest Mr. Ramsaur's outline of the country and conditions that you may have a better background against which to place the programme which Bishop Overs and the Department of Missions will decide upon.

It is no new thing to appeal for Liberia. And yet those who read must see that the Christian Church *dare* not delay much longer. To mention but one who has appealed in the past, away back in 1871 Bishop Payne wrote: "Tribes buried in a.l the degradation of paganism ask us for light, and tribes which have broken loose from the paganism and cruelties of their fathers, and accepted the highest form of religion which was within their reach, stand before us fairly entitled, by their honest efforts after truth, to hearing from us the witness which God has given of Himself through His Son. Could the highest philanthropy or the most fervent love for Christ ask a nobler opportunity? Does it not seem, in view of the work which our Church has been feebly carrying on in Africa, as if the Head of the Church was saying, as of old, 'Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name?' Those for whom this appeal was voiced have since died in the midst of their labours, and have gone to their well-earned rest. Yet they have gone without having received the reward of their hopes. But the ripe fields which they saw still remain, saving that the yellow grain has grown more ready unto the harvest."

Well may Mr. Ramsaur emphasize that "*now* is the hour of our great opportunity. We who have seen this land and its people with our own eyes, know whereof we speak. This is not a matter of dreaming or surmising, but one of spiritual life or death!" And well may we add "Amen" to his prayer "May God grant that we may speedily demolish the strongholds of corruption and ignorance and erect in Liberia the eternal foundations of the Kingdom of God!"

INQUIRIES come to us continually either by letter or in person as to the "fish situation" in Alaska. So many of our readers have taken a keen interest in this matter that it seems opportune to quote the following from *The Alaskan Churchman*. Under the caption *The Fight for Our Fish*

A Further *Food*, the editor writes:

Protest "It still goes on, but we are still hopeful that the cannery of the Carlisle Packing Company may be dislodged from its hold on the mouth of the Yukon. The mouth of the Yukon is the mouth that feeds fish to all of us inhabitants of the Interior, and when the packers close this mouth, naturally we suffer. . . ."

"While the efforts of Archdeacon Stuck, to get a special executive order from the head of the Bureau of Fisheries, and countersigned by the President, fell through, still a great deal of publicity has been gained, and now that a bill is being introduced into Congress asking for the removal of this cannery, and the prevention of others at the mouth, and in the marine waters adjacent to the mouth of the Yukon, it is hoped that Congressmen, moved by the indignation of their constituents, will cast their votes for the bill.

The Progress of the Kingdom

"A petition signed by some 1,500 residents of this section of the Interior, and practically all of these men, went to Delegate Grigsby as an indication of how the men of this country feel on the subject. Letters have gone in from all along the Tanana and the Yukon, not only from the missionaries anxious for the welfare of the natives, but also from traders, prospectors and trappers, who all depend on the run of salmon for the success of their season's work.

"The Commercial Clubs of Fairbanks and Nenana, and particularly that of Nenana, have come out against the cannery, and Nenana has continued to carry on the fight for the protection of such native resources as lie in the salmon. The Fish Commissioner, Dr. H. M. Smith, seems to have his attention pinned only on what has been said and done by Archdeacon Stuck, as if no one else had voiced a protest and pleaded for protection. The Nenana Commercial Club and the Pioneers of Alaska resent this, as they have more than once sent in petitions or letters of complaint. . . . every real Alaskan feels keenly on this subject, and were this country the hotbed of Bolshevism that some would picture it, we would not need the action of Congress or special executive orders from the departmental chiefs. We would get direct action.

"Our Marshal of this Fourth Division was keen enough to make the fight against the cannery a plank in his platform when running for delegate to the Democratic National Convention, and he was elected. The newspapers have consistently come out against this grafting of our much needed salmon supply. . . . These home editors have the welfare of the inhabitants at heart, and our fight against the cannery is not a mere piece of missionary propaganda. . . . Saving the salmon for the people of this country, instead of letting the commercial cannery ship them away from us, is a matter that concerns us all, and again, as we helpless Alaskans cannot legislate for ourselves, we have to throw our cause with prayerful hopes to our Congress in Washington."

Those who wish detailed information as to the hearing before the Committee on the Merchant Marine and Fisheries should write to the secretary of the committee, House Office Building, Washington, D. C., for a printed copy of the hearing on House Bill 13,334, introduced by the Hon. George Grigsby, delegate from Alaska.

FROM time to time we have received requests to devote one issue of THE SPIRIT OF MISSIONS to the work which the United Thank Offering accomplishes. Having consulted the wishes of the national officers of the Woman's Auxiliary, and having discussed the many details with them, we have decided to make the October issue a *United Thank Offering Number*. It is purposed to give articles written by workers who are supported by the United Thank Offering, and in so far as possible to have one article from each country or people where such work is being done.

The purpose in mind is two-fold: First to direct attention to the Offering by gathering within the same covers stories from many fields which will show something of the real value of this great gift of money transformed into life and work. Second, to be of some financial help to the United Thank Offering itself by placing copies at the disposal of individual members or branches of the Woman's Auxiliary to be sold for the benefit of their offering.

The general arrangement will be that which has been had by the Church in connection with the *Lenten Offering Number* of THE SPIRIT OF MISSIONS for a number of years, and under which the children of the Church sold last Lent about 120,000 copies. We would suggest that orders be placed at the earliest

The Progress of the Kingdom

convenient date as only enough copies will be printed to fill orders received at the date of going to press—September fifteenth.

This is the first issue of the sort ever published and already several thousand extra copies have been ordered. The cover will have a reproduction of the historic alms basin, presented by the Church of England to our Church in 1852, in which every United Offering has been received and presented at the altar. This picture will be done in two colors and will be suitable for framing. For a general announcement see the back cover of this issue, and for an order blank see page 611. May we suggest in this place, however, that your order for extra copies be placed promptly? The indications are that the total sale will be a large one—one parish has ordered a thousand copies—and the sum earned for the Thank Offering will depend entirely upon the number of copies ordered now. We would suggest again, therefore, that if your order has not been sent in, you send it at once.

BISHOP Wise and Kansas have at one time or another made valuable suggestions and set practical examples to the Church at large. The most recent example is the conference for boys held just prior to the diocesan convention, which drew from all who attended hearty appreciation and the desire to come again next year. (See page 585.) Certainly it is a decided step forward and we congratulate Bishop Wise and his fellow Churchmen on the beginning they have made. We hope that other dioceses will be able to give this plan a trial next year. We shall watch with interest the awarding of the cup at the next Boys' Convention Camp in Kansas.

THE account of the opening of the Cooper Memorial Gymnasium at Saint John's University, Shanghai, which will be found elsewhere in this issue, brings back the thought of one whose virile Christianity and steadfast purpose were large factors in making Saint John's what it is today. Frederick Clement Cooper joined the faculty of Saint John's Memorial in 1895, and for twenty years was the right-hand man of the principal, Dr. Pott. It is fitting that his memory should be kept alive in the minds of successive generations of Chinese young men.

An attractive personality, added to his mental ability and sterling worth of character, made him, as one of his co-workers said at the time of his death in 1915, "one of the finest gifts the Church has made to China." That China appreciated the gift is shown by the large part taken by the Chinese themselves in the erection of this memorial to their valued friend.

NATURALLY considerable space is given in this issue to the meeting of one or another conference. The Department of Religious Education has devoted its attention to a description of some of the student conferences in which we as a communion accept an increasing responsibility. No one will read pages 599-602 and study the group pictures without being grateful for the National Student Council and its work.

Encouraging Signs In strictly Church conferences Sewanee completes ten years of service by showing more activity and vigor than at any previous time—an augury for the future for which all Churchmen should return thanks. Add to these as examples the part we were privileged to play at Blue Ridge and the picture we are given by Miss Lindley of the gathering at Bristol, England—all are positive indications that by God's grace His children are more and more devoting themselves to the curing of a sick world.



THE SANCTUARY OF MISSIONS

CHRIST for the world we sing!
 The world to Christ we bring,
 With loving zeal;
 The poor, and them that mourn,
 The faint and overborne,
 Sin-sick and sorrow-worn,
 Whom Christ doth heal.

Christ for the world we sing!
 The world to Christ we bring,
 With fervent prayer;
 The wayward and the lost,
 By restless passions tossed,
 Redeemed at countless cost,
 From dark despair.

Christ for the world we sing!
 The world to Christ we bring,
 With one accord;
 With us the work to share,
 With us reproach to dare,
 With us the cross to bear,
 For Christ our Lord.

Christ for the world we sing!
 The world to Christ we bring,
 With joyful song;
 The new-born souls, whose days,
 Reclaimed from error's ways,
 Inspired with hope and praise,
 To Christ belong.

—S. Wolcott.



THANKSGIVINGS

WE thank Thee—
 For the opportunity of service in the missionary district of Liberia. (Page 553.)
 For the work of Holy Cross Mission in the Ragged Mountains. (Page 571.)
 For the enthusiasm and earnestness of the students of Saint John's. (Page 575.)

For the ten years of the Sewanee Conference. (Page 581.)
 For the completion and consecration of All Saints' Memorial Chapel, Tokyo. (Page 591.)



INTERCESSIONS

WE pray Thee—
 To bless Bishop Owers and his co-workers in Liberia. (Page 553.)

To bless the newly opened theological seminary in Porto Alegre. (Page 579.)

That the conferences held in Thy Name may bring forth labourers for Thy harvest. (Pages 585, 589, 599 and 605.)



A PRAYER FOR THE NATION-WIDE CAMPAIGN

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

A
L
I
E
L
I
A

A
L
I
E
L
I
A





A LITTLE VAI GIRL
Should she not have a chance?

THE CALL OF A GREAT OPPORTUNITY

By the Reverend W. H. Ramsaur

WITHIN the past few years, a number of articles dealing with the situation in Liberia have appeared in Church magazines. These articles, with very few exceptions, have laid chief emphasis on the conditions along the Coast, probably because the Coast was the scene of the labors of the Church's first missionaries to any non-Christian land. No one may justly minimize the importance of the Coastal work, particularly when it is recalled that this is necessarily the base of any enterprise that is proposed for the Interior. On the other hand, one cannot rightly overlook the fact that the two are indissolubly bound together in the joint problem of evangelization, and that the riper and richer the opportunity in the hinterland, the deeper grows the significance of the work on the Coast, out of which every advance movement must proceed. It is thus with an eye open to the development of the entire field that we shall here endeavor to present the special claims of Liberia's Interior.

Late in October of 1919, as the rainy season was drawing to a close, in accordance with instructions from the Board of Missions, a series of investigations was begun in this Interior which proved of the greatest interest, and which, we trust, will ultimately be of much value to the work of the Church in Liberia.

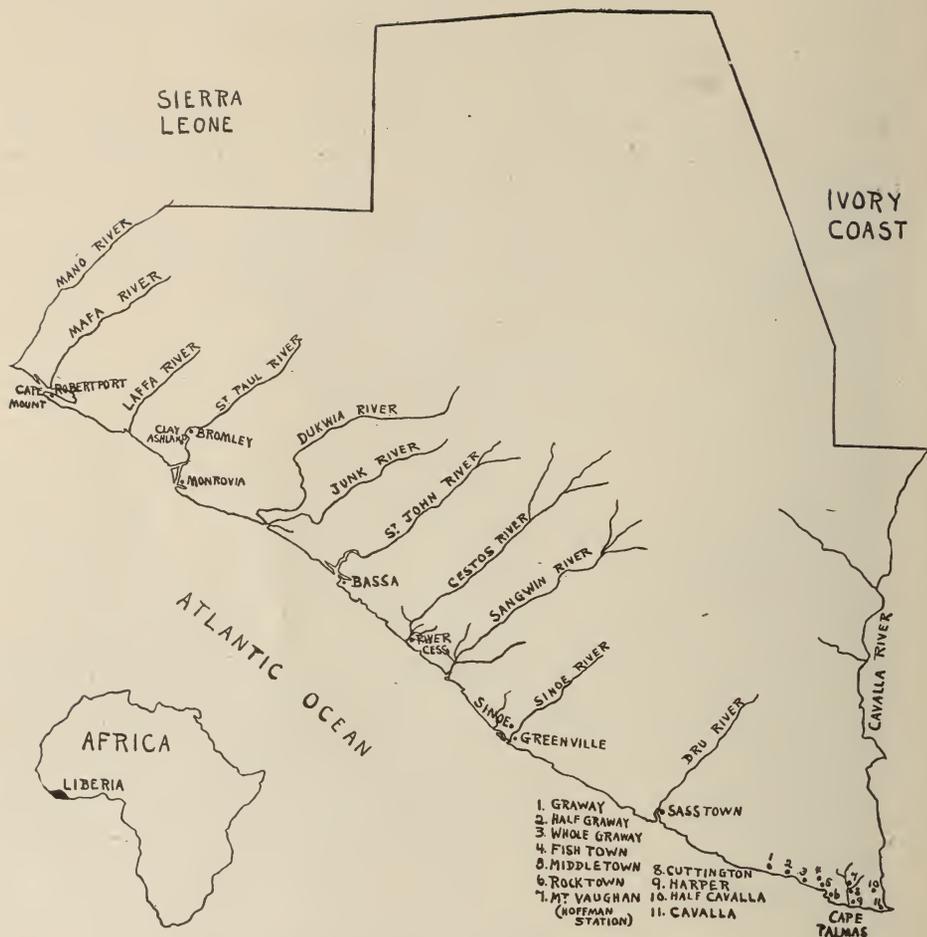
Close by the sea lies a block of territory approximately forty miles square, which is occupied by the *Vai* tribe. This tribe undoubtedly constitutes one of the most alert and promising peoples in the republic. We began our journey with them: during a period of two weeks and a half we visited every town of any consequence in their country; talked with

their most prominent chiefs; studied closely their customs and associations; so that we begin to feel that we know with some accuracy the situation among them.

Many years ago, according to their own traditions, the *Vais* migrated to this southern country from the plateau of the Sudan, and by right of conquest made it their home. Many of them intermarried with the neighboring peoples, and gradually their original tribal characteristics were lost. Yet today the *Vais* claim that they belong to the great *Mandingo* family, whose home is that upper plateau of the Sudan. It is strikingly true that great numbers of the *Vais* still seem to be of pure blood, that the languages of the two tribes have much in common, and that the tribal tie is still very close. What the one is, the other is strongly inclined to become.

But no statement regarding the *Vai* people is complete or sufficient, which does not include a description of their religious status. Here too they are like their *Mandingo* kinsmen, for they are wholly Mohammedan. Previously we had thought that in the more remote towns the Mohammedan influence was growing less, but now we know we were mistaken. It is only in recent years, however, that it has solidified. It is estimated that the accessions to this faith have increased among the *Vais* as much as forty per cent in the last ten years. This is but another of those sad instances in which the Christian Church has waited too long, and the dreaded religion of the Crescent has superseded the faith of the Cross.

But the problem becomes the more interesting and the method of dealing with it the more clear, when we realize that the moment one passes from



OUTLINE MAP OF LIBERIA

the *Vai* tribe into the villages of their nearest neighbors, the extent of the Mohammedan influence seems to wane. It must be our policy, then, to establish more firmly our present work among the *Vais*, in the endeavor to confine the Moslem sway to this one tribe, and at the same time to occupy as rapidly as possible the hitherto untouched sections of this territory with Christian teaching. When one recalls that with a single and much less significant exception, this is the only compact group of Mohammedans in all Liberia, this undertaking becomes

not only the challenge of a great and difficult task, but likewise the call of a most unique and appealing opportunity.

Fortunately, something has already been accomplished. The bitter antagonism which the Christian missionary usually encounters in a Moslem field does not as yet exist there. Perhaps it will develop when the issue between the two faiths becomes more clearly defined, but at the present time, one is received everywhere with the greatest courtesy, and even warmth. The open conflict between the two faiths

The Call of a Great Opportunity

cannot long be avoided if the Church undertakes Her task in an *aggressive* spirit, but by building upon the truth of the old Faith rather than emphasizing the points of divergence with the aim to antagonize, the workers here may find it possible to lead these people into the full light of the Gospel, and at the same time, retain the kindly relationship they now enjoy. During the past twenty-five years, a small but ever-flowing stream of boys and girls has passed from the Interior to Cape Mount and back again. These young people, after a period of careful training at the hands of faithful workers, have not returned to their people without some reasonably clear idea of the Christian religion. No one has followed them up, and doubtless many of them have become Mohammedan. Probably none of them has remained uncompromisingly loyal to the Christian faith. Yet, with very rare exceptions, when the Christian worker goes into their towns today, these people are his friends. Is it not possible that even now they may become instruments of God among their own people? Furthermore, for many years, and without any regular appropriation for the purpose, one of the Cape Mount women missionaries, with rare devotion, has healed the bodies of great numbers of these people, whom she has been able to reach by means of well-placed dispensaries and long journeys away from the beaten path. This quiet and tender ministry has borne and will not cease to bear its eloquent testimony to the religion of Christ.

But even more promising than any of these circumstances which I have thus far mentioned is the fact that the *Vai* man knows that if he is to count for anything in his country's life—a thing which he is most eager to do—he must become educated, and only the Christian schools can enable him to realize his aim. This is the line of our easiest and most effective approach. Oftentimes during our trip



TWO VAI GIRLS

These girls were trained at Cape Mount

through the Western country, little boys followed us from the native towns, begging us to take them to the Christian schools or to send them Christian teachers. *Vai* chiefs at times vied with one another in presenting the claims of their towns as desirable locations for schools. In view of this sympathetic attitude, the immediate establishment of at least three strong stations in this Interior section as centers of educational, medical and evangelical work is of paramount importance. And without such an enterprise, there is no possible way by which we can win this tribe to Christ. Even the long arm of faithful and devoted service that is reaching out to them from the Coast, if unsupported by Interior activity, is impotent to save.

The Call of a Great Opportunity

Just north of the *Vai* country lies another block of territory, almost equal to the size of the one which we have just described, and occupied by the western section of the *Golah* people. This tribe is as yet an unsolved problem to the ethnologist. While all the other peoples of Liberia can be definitely placed in their respective family groupings, the *Golahs* are like a nation apart. Recently an European scholar of wide reputation and great linguistic ability came here to study them, and he has concluded that they are the remote descendants of the ancient people of Ethiopia. Centuries ago, he thinks, they wandered across the Sudan, and finally made their home here by the sea. There is much about them that is very pleasing to the observer. They build their towns upon the hills—the most uniformly beautiful locations of any native villages in Liberia; they arrange their houses after a pattern peculiarly their own; they weave their own cloth, and are acknowledged as the best farmers in all this southern country. Yet they resist the influences of civilization as does no other tribe. A *Golah* boy may come into your school today, remain there for a number of years; learn perhaps more rapidly than the boys of other tribes—and then some day you miss him. Word later comes to you that he has returned to follow the simple and uncouth life of his people.

Beyond these southern *Golahs*, and larger than either of these two regions above described, lies a third block of territory that is wholly uninhabited. This vast forest stretches across the whole western section of Liberia. One night we slept in a town called Jehney, on the lower edge of this great woods, among the *Gorgh* *Golahs*. With the break of day we were on the path, and for thirty-three miles we walked through an unbroken series of forests to the falls of the beautiful Kaifala. The next day, as soon as the light

made the trail clear we were off again, for a thirty-four mile hike to Zuwee, a lovely village among the *Kongbah Golahs*. We had spent two long days in unbroken woods.

We entered then the last of the four blocks of territory which comprise western Liberia. First we found a small group of *Golahs* who live isolated from their kinsmen, on the upper side of this "Big Bush". Beyond them lay the *Gbandee* tribe, to the north-west of which were located the *Gezees*; the *Kimbuzee* people we discovered in the region to the north-east and east of the *Gbandees*. One naturally thinks of these three tribes as associated with each other, not because they are alike, for there are wide differences between them, but because they occupy geographically this same remote but splendid section of Liberia. This is indeed a beautiful land, and its charm and attractiveness are hard to equal anywhere. One passes over a constant series of hills, and from their stone-crowned summits may overlook the surrounding valleys and hillsides, luxuriant with their growth of palms. One comes upon great numbers of palm-trees in this section of forest, where their fruit is never gathered because of the lack of near-by markets and the fact that there is no one to cultivate them. Here the nights are cool and the altitude is comparatively high. We slept under heavy blankets and found them quite insufficient.

Let us not think of these people as the untamed savages that the Western mind usually associates with Africa. They are much higher than this type. We found them to be an industrious and self-respecting people, who, unaided by any outside influences, have wrought out a civilization of their own, simple indeed, but by no means to be despised. The women mould and burn crockery for their household uses. Each town has its native blacksmith shop, where simple farm



ONE OF THE MOST BEAUTIFUL RIVERS OF LIBERIA

implements are made, iron is smelted, and knives are manufactured, all by their own processes. Cotton is grown in every village, where it is also spun into thread, dyed, and woven into cloth. Agriculture is practised on a high scale, rice being the staple crop. One gained the general impression from these four tribes inhabiting this block of territory—the *Golahs*, *Gbandees*, *Gezees* and *Kimbuzees*—of a thrifty and intelligent race, well worthy of our utmost efforts to acquaint them with the living forces of the Gospel.

We spent the night of December eleventh at Vonjaham, a beautiful *Kimbuzec* town, deep-set in the hills by the French boundary. This was the upper limit of our journey. From this spot we came quickly down to the sea. On our return, we passed through the land of the *Gbelle*, the *Kpessey*, and other branches of the *Golah* tribe. This region is the darkest in all western Liberia. The towns

are small, the roads poorly kept, and the people are non-industrious. It is the field of labor of the American Lutheran Church, which is bearing its witness with great faithfulness among these people. The missionaries received us with great kindness, and did all within their power to assist us in our journey. It is a very human, and therefore pardonable departure from the theme, to say here that after two months in the "Bush" it was an unmixed joy to find a kind woman who had a proper knowledge of cooking, and knew the size and temper of an American's appetite!

We reached Monrovia on Christmas-Eve, after an instructive and wholly pleasing journey of nearly one thousand miles. With rare exceptions, we had passed through a beautiful land and found a people of great promise. Yet in all of this vast Interior stretching from Cape Mount to Vonjaham, and from Vonjaham down to the Lu-

The Call of a Great Opportunity

theran stations in central Liberia, we had discovered no particle of Christian influence. There is only one small school of any kind in that wide expanse of country, and even that is not under Church control. For many days, as far as it was possible to learn, we had travelled in a land where the white man had never been, and throughout this entire field the Gospel of Jesus has never been preached. It would have been impossible not to have felt the appeal or to have sensed the opportunity. It was the call of Macedonia from the hearts of waiting multitudes, "Come over and help us."

This country is the hinterland of our own Cape Mount field. Our Church is the natural inheritor of that broad upper territory. And it is a very accessible land. If work were opened up there, one would no longer have to traverse those laborious paths through which we forced our way, but one could go by rail from Freetown in Sierra Leone to Pendemba, a town near the Anglo-Liberian border; two days more would bring him to a point in that upper country where three of the tribes to which we referred converge. If a properly-manned station were planted here, it would influence a very wide area, and rapidly win many of the finest black people in the world to the Christian faith. The Liberian commissioner of that district told us that if we should establish a school in that territory, within a week's time he could place at our disposal for Christian education fully one thousand boys.

And the beginning of Christian work in that district cannot be long delayed. The people are not Mohammedan, as we had previously supposed. But they may very soon become so. In every large town you find the *Mandingo* trader, with his suave, gracious manners, his slaves, and his Arabic books. Occasionally you find one who has gathered a little coterie of boys about him, and is busy teaching them the

Arabic language and the prayers of the Prophet. Thank God, the converts are few as yet! But *now* is the hour of our great opportunity. We who have seen this land and its people with our own eyes, know whereof we speak. This is not a matter of dreaming or surmising, but one of spiritual life or death. And it is manifestly certain that if our own Church cannot readily occupy this field, some other Church should accept the task without further delay.

Such is the hurried sketch of western Liberia. It is only a part of the country we have seen. And yet it is alone sufficient to make one glad to be here. To the east of this scene of our journeys lies the larger section of this great Interior. It is the home of the *Bassa*, the *Kru*, the *Grebo*, the *Mano*, the *Gio*, the *Geh*, and other branches of the powerful *Kru* family which centuries ago pushed across the north-east boundary of what is now Liberia, and scattered itself throughout the eastern half of this region. Only one part of this family has our Church so far striven to reach; but it has nobly responded to Her earnest efforts. In the capital city of Liberia today there are probably more educated young men of the *Grebo* tribe, most of whom are graduates of the Church schools, than of any other of the many tribes that inhabit the republic. What a rich and ungathered harvest may still await the Church among the kinsmen of the *Grebos* who dwell far back from the Coast! And who will merit the blame at the end of this Day—they or we—if the harvest shall die in the field? For more than fifty years the Church has tarried upon this Coast, doing over and over again the things that have been done before. Only two small wedges has She driven into the vast hinterland, and they have not penetrated far. The time has now come when we *must* assume the full task that lies before us, and bear our glimmering candles



THE GIRLS' SCHOOL AT BROMLEY

from the narrow Coast region into all the surrounding darkness, until this whole land has been illumined with the great light of God's glad day.

Let no one think for a moment that this is a selfish or an isolated appeal. We are not confusing this little Negro republic with the rest of the world. Our geography is still straight. Well do we know the puzzling problems and the wide-open doors of God-given opportunity presented by the lands of the Far East. We realize full well how we ourselves barely missed the great privilege of sharing in the labors of those fields, and how many of our dear friends are there now, whom we remember daily in our prayers. No, we see the whole battle-front straight and clear. We place before

the Church this statement only because we sincerely believe that in this sector of the line, the opportunity to break through to glorious victory is greater than in any other place in the world.

Our opportunity here is nothing less than that of winning a whole nation to Christ. From a careful reading of contemporary missionary conditions, we are convinced that there is no country in which the situation is more favorable than it is here. The Church has absolutely a free and unrestrained hand. Its sole limitation is its own willingness and ability to press forward. From the president of the republic down to his humblest associate, the men who guide the affairs of Liberia's political life are Christian.

The Call of a Great Opportunity



THE REVEREND WILLIAM H. RAMSAUR

There are no exceptions to the rule whatsoever. Deeply do they appreciate the valued assistance the Church has already given; heartily do they welcome Her present programme; and naught but sincere and genuine encouragement will they give Her in whatsoever She may now wisely propose. In what other country where ninety-five per cent of the population is non-Christian will you find this true? A single case will serve to illustrate this overwhelming fact of Liberia's spiritual promise. In southern Egypt stands an impressive monument to General Gordon—that princely, heroic figure of Christian statesmanship—in the city of Khartoum where he gave his life for Christ's great cause. Beside it has since been erected a large college for native boys, one of the best in North Africa. Both were made possible by the generous gifts of Christian people, for the purpose of keeping alive forever the noble example of a fearless follower of the Master. And yet, in that institution, that stands under the very shadow of that eloquent reminder, the Christian religion is forbidden to be taught, and instruction in the teachings of Mohammed is required, both by the authority of a so-called Christian government. Here in this

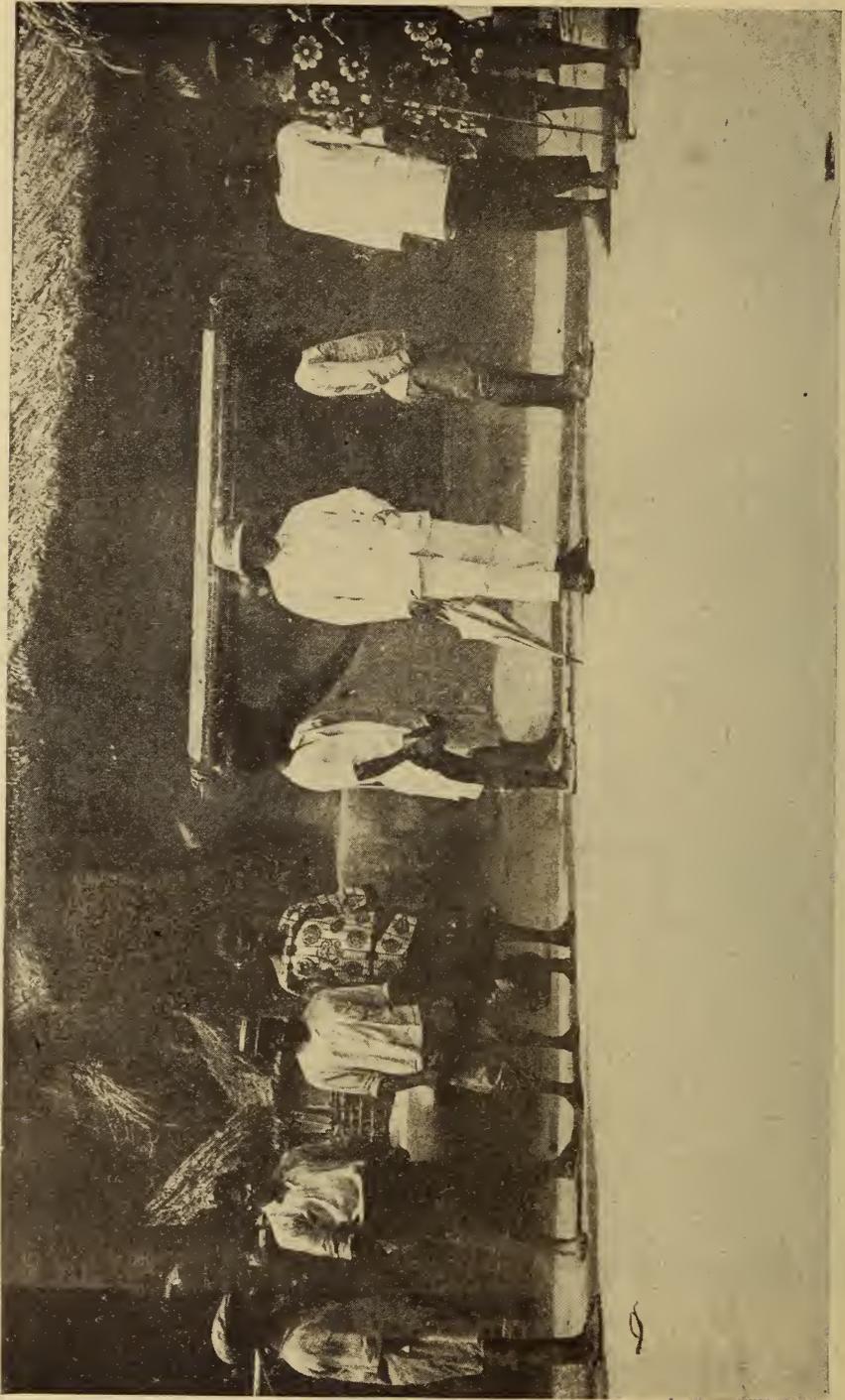
miniature republic, whose history is a unique testimony to the high nature of its purpose, there is no such obstacle to the establishment and practise of a vital and saving Faith. All is in our favor, and every heart is eager for the light of the Truth. And the government is whole-heartedly behind the Church, in its every undertaking.

A few years ago it was contended that the Liberian mission should be discontinued. Some said that the cost in human life was too great. And no one who has been here can doubt that the price which has been already paid for the evangelization of this brave, little republic far out-measures the apparent returns. All up and down this coast there are weather-beaten stones which tell the story of an unlimited devotion, and convince one of the fact that this field has been hallowed as no other land by the sacrifices of the faithful. They died gladly and even eagerly, and if the price that is required today were the same as then, dare we not finish the work which they at such cost began? When did casualties ever argue for the abandonment of a righteous enterprise? They should only serve to make our hearts the more tender, and to stiffen our resolve to this great undertaking. However, those days when the toll in human life was so great for all white men who dared to come to this unwholesome coast are gone forever. No one who comes here now expects to be a martyr in this Cause. We have thankfully learned that with reasonable care and obedience to the rules of tropical living, as has been demonstrated over and over again by missionaries, government officials and traders alike, the white man can live a normal life-time in this environment, and accomplish his work.

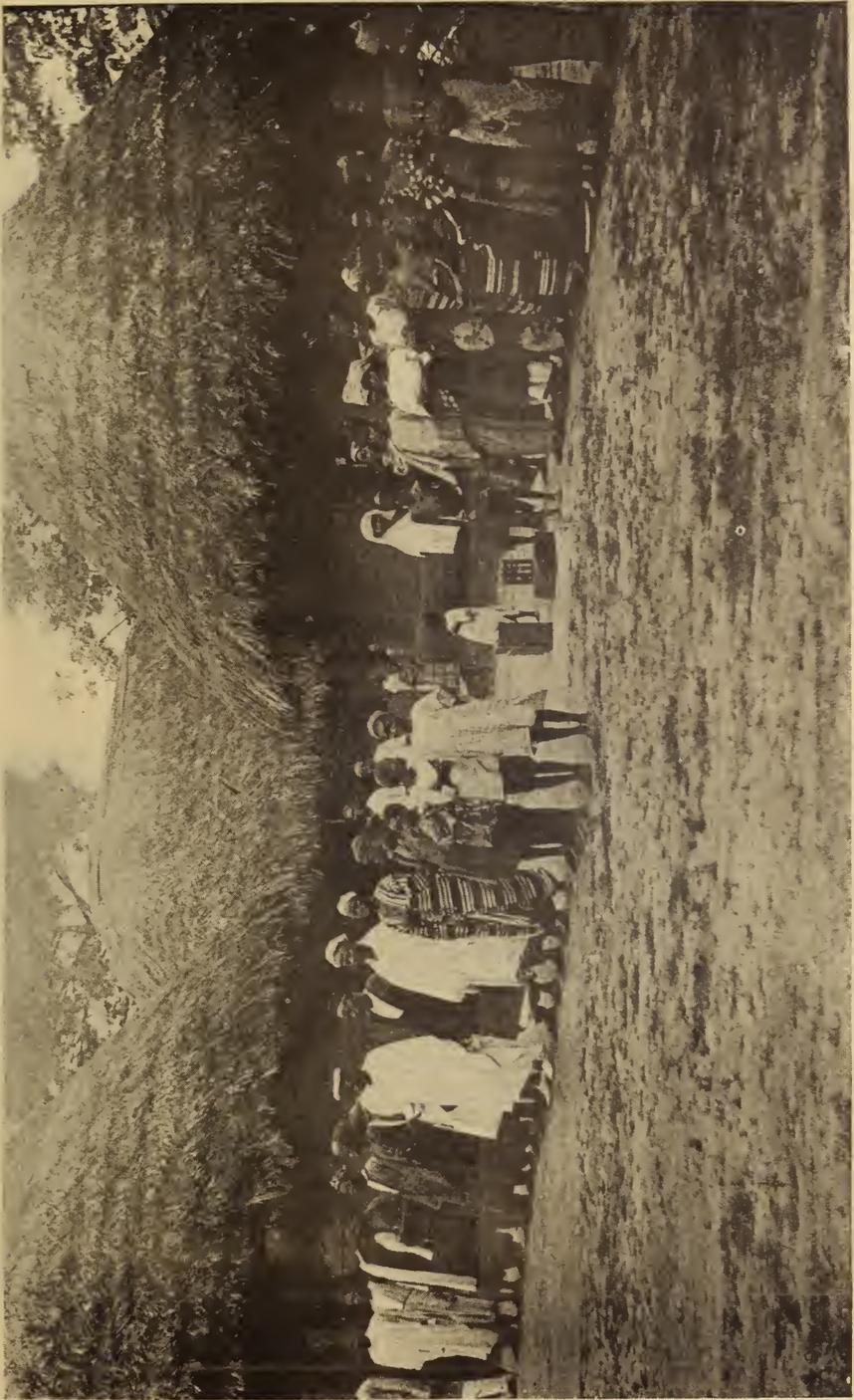
But no one must think that we are deceiving ourselves. This is no light task in which the Church is engaged. It is a hard work in a hard land. What is Liberia's greatest need? That is one



A LITTLE GOLAH GIRL
The pet of Saint Timothy's



BISHOP OVERS AND HIS HAMMOCK MEN AT GUNDOO ON THE WAY TO MONROVIA BY LAND



MOHAMMEDANS AT BENDOO GATHERED FOR THE FEAST WHICH CLOSES THE RAMADAN FAST



Mohammedan teacher and one of his nine wives (the two sons attend our mission) and the chief of the Mohammedans near Cape Mount



Four of our Liberian clergy

CONTRASTS IN LIBERIA

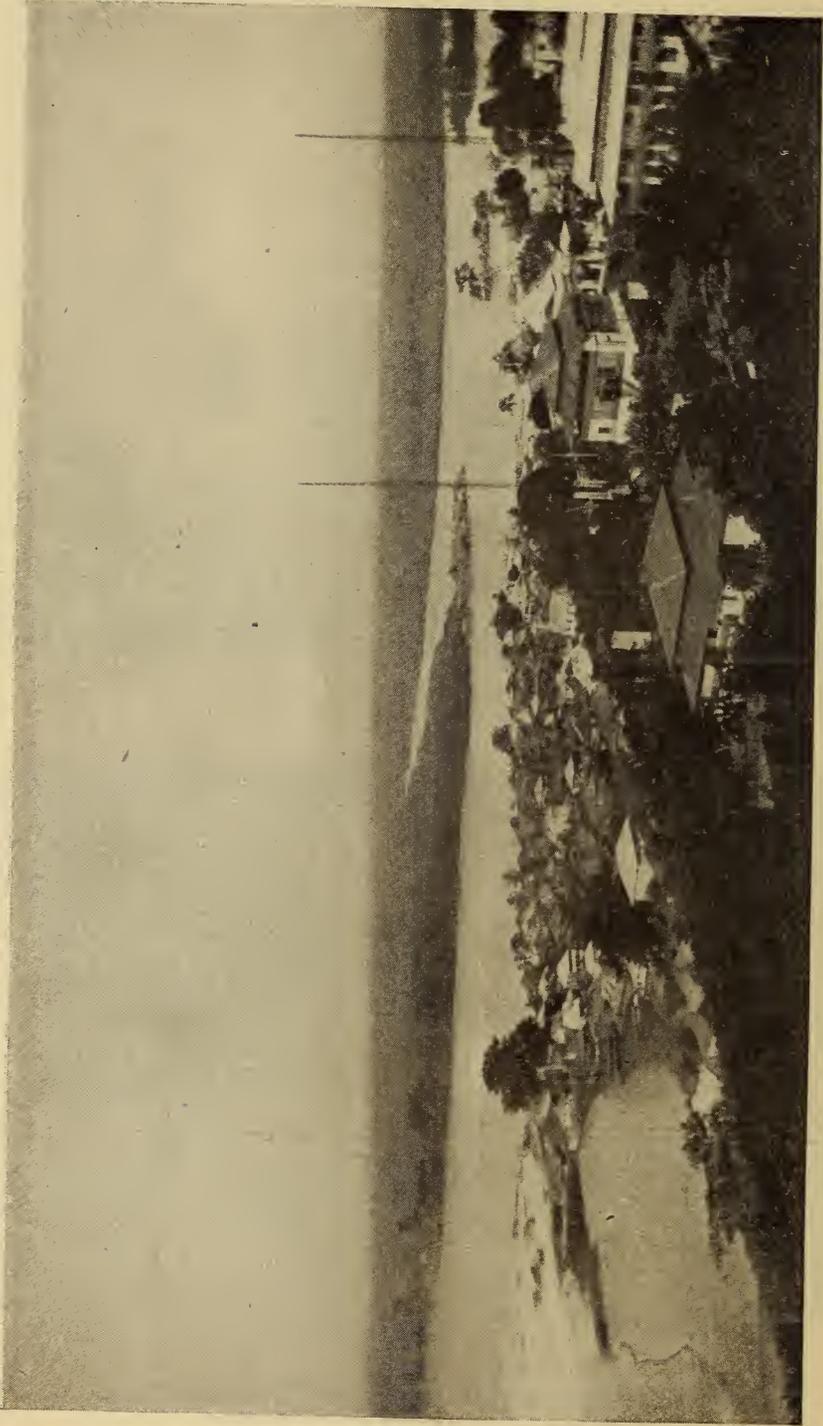


Slaves who work on the farms

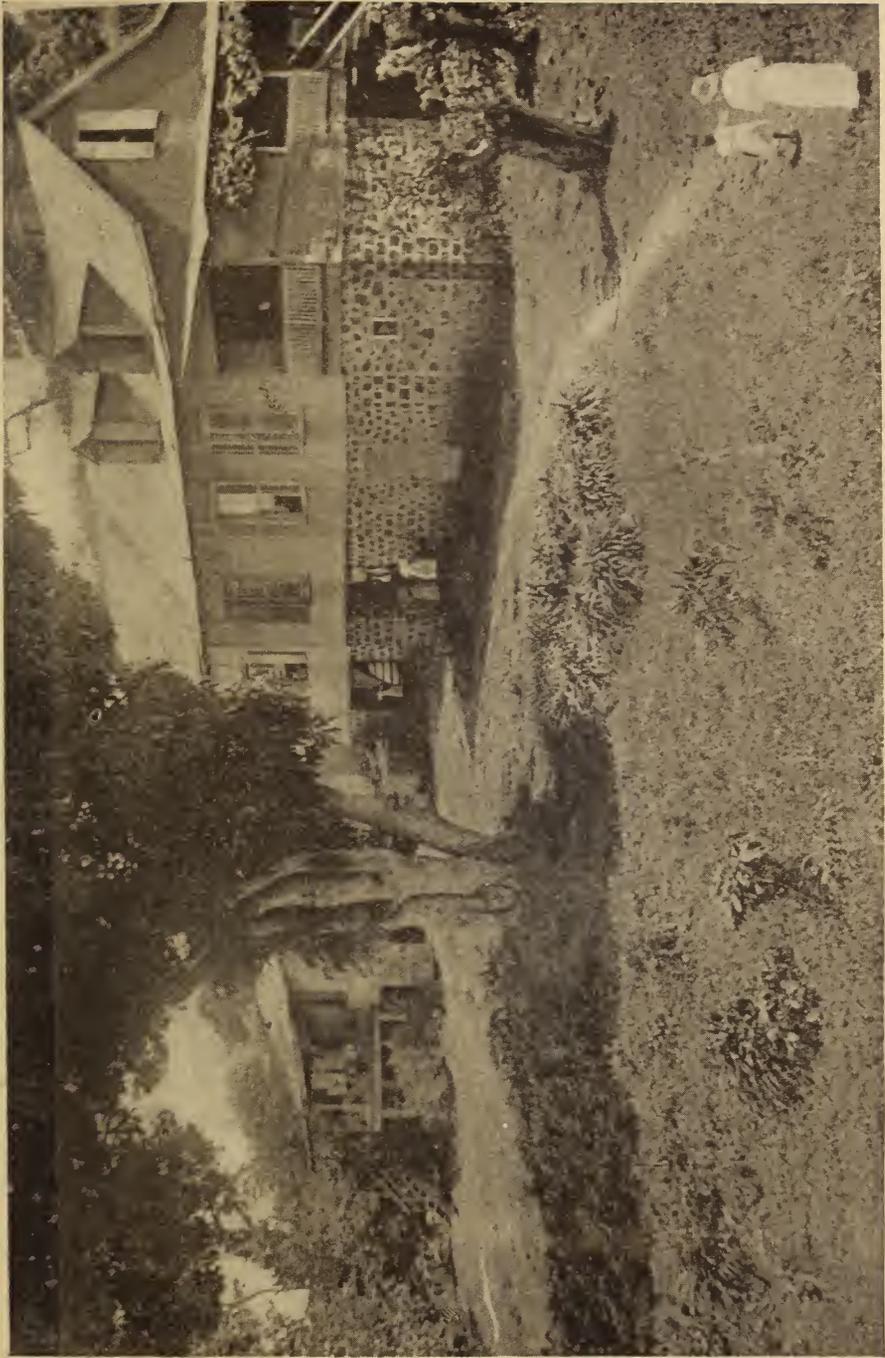


Some of the older boys at Saint John's

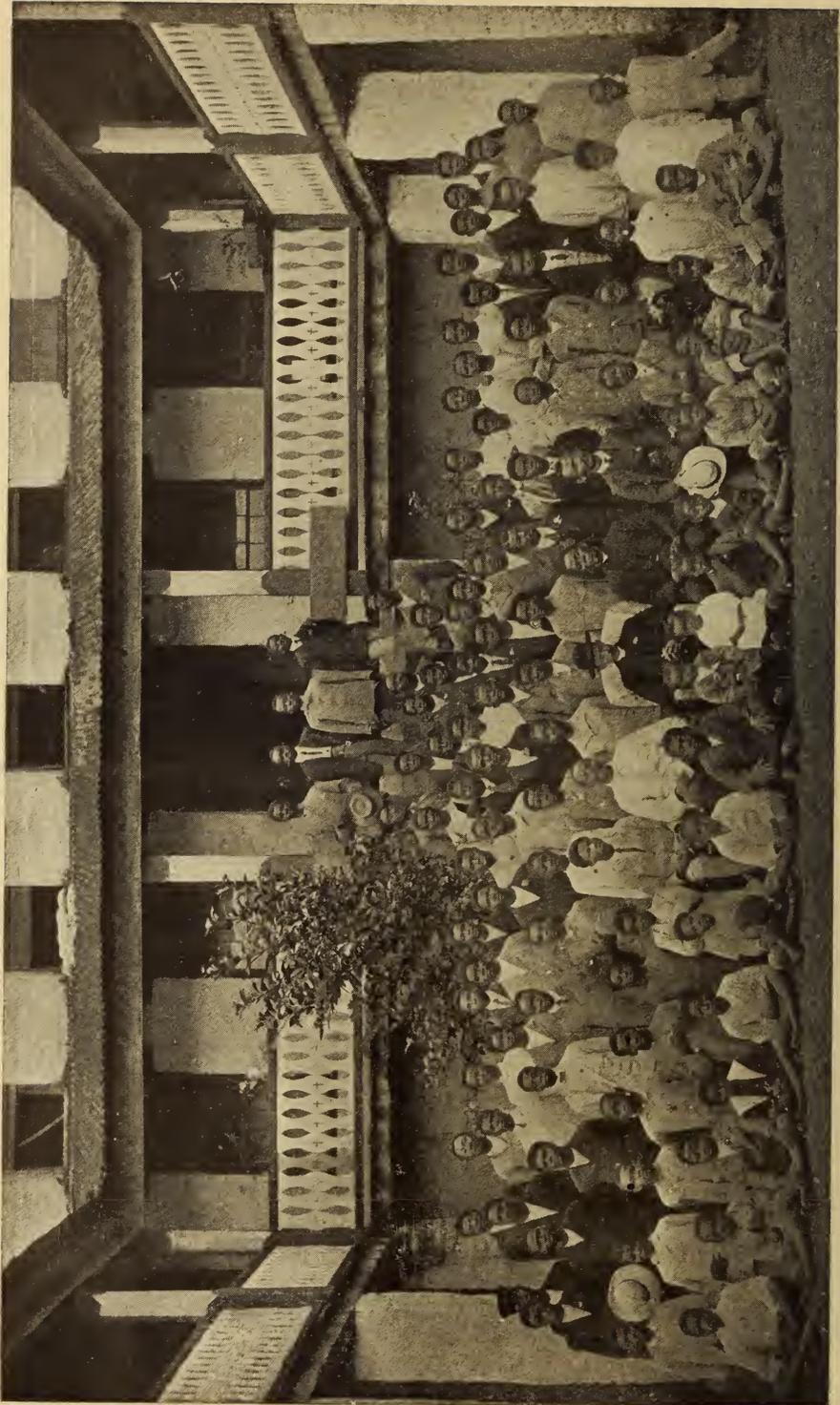
MORE CONTRASTS IN LIBERIA



GENERAL VIEW OF MONROVIA, THE CAPITAL OF LIBERIA



THE HOUSE OF BETHANY, CAPE MOUNT, LIBERIA



OUR DIVINITY SCHOOL AT CUTTINGTON, LIBERIA

The Call of a Great Opportunity

of the favorite questions out here. Some say a better delimitation of her borders; others say, a strong frontier force to protect those borders; or perhaps schools of agriculture and industrial training. Undoubtedly these are all great needs. To meet the last of these, the Church is now planning to reshape and enlarge Her educational policy. But none of these things really constitutes the country's greatest need. Every Christian worker in Liberia will understand and agree that the most crying need today is for a sterner and more rugged morality. And what is the message that that paramount fact must convey to our hearts? Is it that the Church should retire, or do half-heartedly Her work here? Certainly not. It was to meet just such moral problems as these that Jesus Christ came unto men, and where else save in Him can any nation look for an influence that is able to transform the foundations of its life from sinking sand into solid stone? The whole trouble is that the Church here has not been strong enough. What farmer would anticipate an abundant yield who did not annually replenish his soil, or failed to give to his crops the scrupulous care which a full harvest demands? Yet the American Church during the last twenty-five years has sent out a mere handful of workers to meet the requirements of this land, where missionaries wear out and have to be replaced more rapidly than in any other field of the Church's endeavor. The truth is that we should expect far less than we do. But at the same time we are happily surprised to find that a great deal has been accomplished. The Liberian clergymen and laymen have done their work magnificently. In none of Her fields has the Church produced a wiser administrator, a more painstaking executive, a more spotless character, or a more devoted follower of the Lord Jesus Christ than the late bishop of this district. Such is the loving testimony



PATIENT LEAVING SAINT TIMOTHY'S

of all who knew him. Men who in their lives belied and by their deeds opposed the things which he represented, nevertheless honored this fearless Apostle of God. Bishop Ferguson was but a striking example of the boundless possibilities of his race. The time has most certainly come when the white man must accept the responsibility he has so long neglected, and stand shoulder to shoulder with his black brother until this load has been lifted over the crest of the hill.

How and by whom is this great work to be done? We may rest assured that the other branches of the Christian Church now working in this field will do their parts. We fervently hope that the plans for reunion and co-operation may proceed rapidly at home, so that we may soon work together here. Likewise the members of our own Liberian Church will not fall short of their share in the obligation. We who have been rocked to sleep in childhood in the arms of some old, black mammy, have learned to know and love this race long ago. Whatever other evils may be rightful-

The Call of a Great Opportunity

ly laid to their charge, no one can accuse them of being a selfish or unloving people. The black boys and girls of these mission schools are also ready to do their parts. On the journey which we have described, they proved their fitness and willingness for such tasks. During those days we walked unencumbered, for they carried the burdens. At the end of each day, while we sat down and rested, they brought the water, cooked the food and prepared beds for the night. When the sun was hot and the way long, it was the vision of a great and ever expanding opportunity that helped us to forget the wearying grind. They had no such vision to keep them company. Nevertheless, day after day, with songs upon their lips and with faithfulness undiminished, they went about their duties. Western civilization, to be sure, is new to them, and the moral demands of Jesus are hard; often it is with much stumbling that they pass out of the shadows into the light. But the Father of all mankind has created these also in His own image, and planted in them the divine capacity to grow into the stature of the fulness of Christ. This is not a forlorn hope. It is the dawning inheritance of this people of promise.

But there are still others who wish a share in this undertaking. Among you in America there is a little band of men and women who believe that God has called them to this field. They are not blind and foolish, but young and full of desire. They have read with sympathetic care the story of Africa, and with open eyes they would embrace this opportunity. They are not shufflers or bunglers, but have been trained in the best universities and training schools of their country. Several of them have just returned from France. There on shell-torn battlefields, gathering the wounded and the dying, or out in the Argonne forest, with an "over the top and at them" they have proven their will-

ingness to face and fulfill the supreme call of duty. Now with the glow in their hearts undimmed, they await the Church's commission to this great constructive work of peace. No man has persuaded them. God has called them, they themselves being the witnesses. Who then can say them nay?

It is not your money that we want now, dear friends, to make these things possible. That will come later. What we want and what we must have is your faith in this tremendous task. It must be a faith which you will support in us, and not one which we must keep alive in you. We want you to assume with us the full obligation that is placed upon us now, and to leave the splendid achievements of the past to the honour of those who wrought them. We are appealing for such glad and generous co-operation in this enterprise that every worker upon this field may be able while he lives to make his life count unto the full limits of its possibilities, and not be forced by circumstances to dawdle away valuable energies beneath this tropical sun at trifling tasks. We need above all other things your prayers that Christ in the glory of His great might may lead the way, and energize us all for this service.

What Uganda is to the English Church; what the Kamerun is to the American Presbyterians; what Angola and Zululand are to the Congregationalists: this may Liberia become to the American Episcopal Church—the brightest spot on the whole map of our missions. We cannot afford to let this challenge go unanswered, or to forego the privilege of sharing in so far-reaching an opportunity. With the unfailing and prayerful support of the Church at home, nothing is impossible for the Church abroad. May God grant that we may speedily demolish the strongholds of corruption and ignorance, and erect in Liberia the eternal foundations of the Kingdom of God!



HOLY CROSS MISSION, BATESVILLE, VIRGINIA

IN ONE CORNER

By Deaconess Margaretta James

ON a high knoll in the Ragged Mountains of Virginia stands the chapel of Holy Cross Mission, its cross lifted as a beckoning finger pointing heavenward. Beside it snuggles a little mission house whose west windows look over hill and hollow toward mighty Humpback of the Blue Ridge, majestic in its ever-changing setting of sunset glory, turbulent storm clouds or quiet outline against a clear sky. Just four houses are seen from these windows, yet hidden behind the hills and among the hollows are little homes where men, women and children are living their lives much as the rest of us do—with a difference.

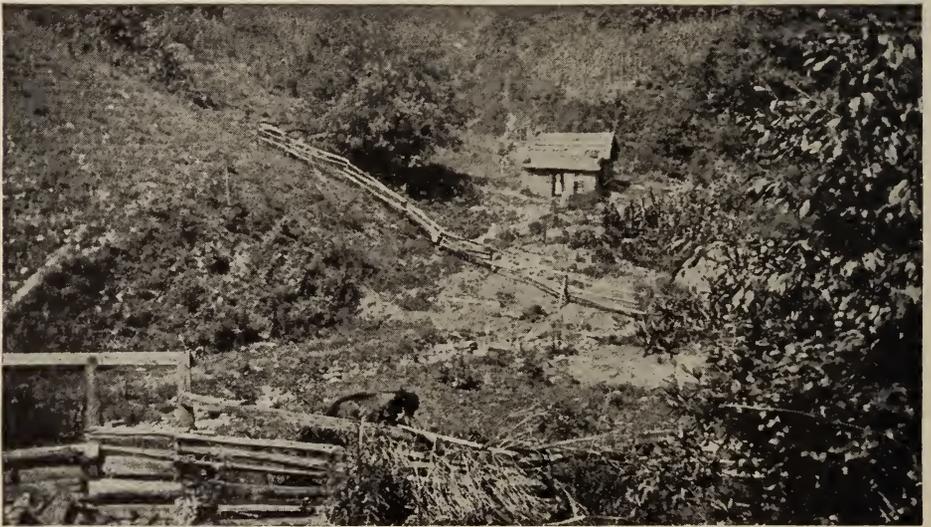
Why are the little chapel and mission-house set upon their hill, and what is the work of Holy Cross Mission? Can you who read this think what it would mean to bring up your children without any of the helps so

abundantly offered to parents outside of these isolated, walled-in localities, where steep, rough, muddy, mountain roads give little chance to touch the busy outside world? Opposite the mission-house is a little one-room school, very elementary in character so far, and apart from the work of the mission this is all that is available in an educational way. There is one doctor four miles to the east, another four miles west; the nearest telephone is three miles away; the dentist fifteen miles; the railroad ten miles.

The only recreation for the young is an occasional "play" or country-dance in one of the homes, or coon and rabbit-hunting for the older boys and men. Life comes pretty near being all work and no play for both children and grown-ups, a daily treadmill for old and young. Food is pretty well limited to what is raised and is very lacking in variety of material and



THE CLOTHING BUREAU



ONE OF THE MOUNTAIN HOMES

preparation, while clothing is a very serious problem, for money is scarce and prices are almost prohibitive.

Such is the situation. Briefly speaking, how is the mission meeting it?

As always, by bearing in mind the three-fold need: physical, mental, spiritual.

It is trying to bring to these isolated people some of the opportunities for self-help and self-improvement to which they cannot go; teaching them more hygienic ways of living; bettering the food supply by showing what can be done through better cooking, more abundant raising of vegetables and wider ventures in canning the same for winter use; teaching food values, the care of the teeth, etc., home nursing, diet for the sick and convalescent; by giving help through its dispensary and clothing-bureau, and by emergency nursing.

Through its loan library it encourages the young to read carefully-selected books, and provides recreation for all in various ways, teaching of a wider world through mission-study classes during Lent, distribution of magazines, and occasional speakers from outside when possible. But always, in all and through all, these social-service methods try to bring these souls nearer to God, to teach them practical Christianity as a part of daily life and to bring home to them the teachings of Sunday-school and sermon all through the week.

Lately the mission has come into co-operative touch with some of the county agencies for the promotion of community interests; better educational opportunities for the boys and girls, the Red Cross Public Health campaign, the Albemarle Garden Club. Many feel deeply their lack of opportunities and are very appreciative of the efforts made along these lines on their behalf.

They are a very musical people, doing wonderful things on violin and



LITTLE HELPERS

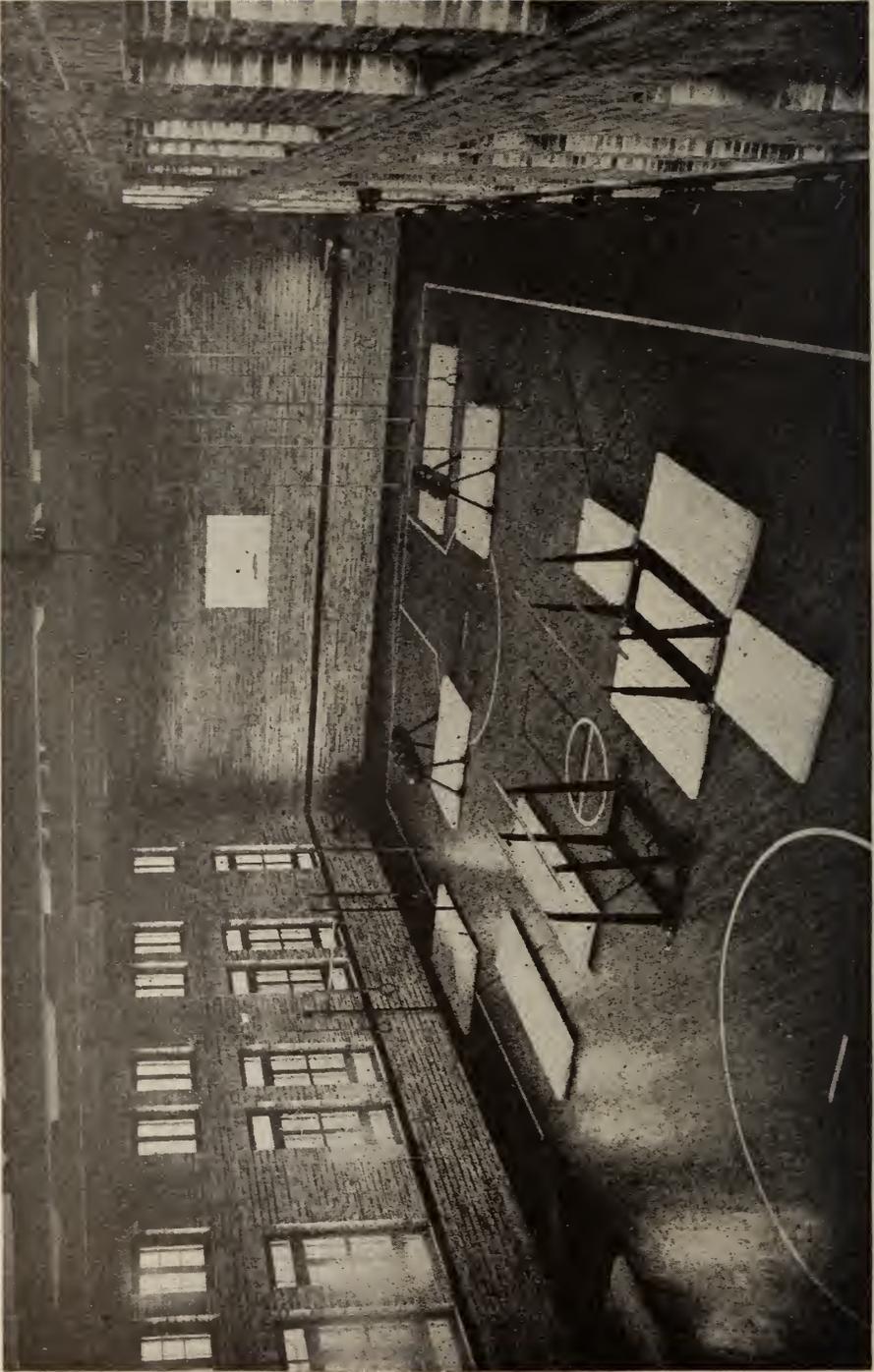
banjo without knowing a single note or the name of a string.* In some homes will be found a cabinet organ, played entirely by ear.

It is hoped several things can be accomplished in the future. We have visions of a dental clinic, a district nurse, perhaps something in the line of training in music, community singing, etc. But these visions are very far in the future! The immediate need is for a hall to use as a recreational and educational center.

So the little chapel holds its cross high for all to see, the bell rings out its call to worship and the study of God's word, and the mission-house sends out its help and influence for better things to all who will accept them.

May God bless the work of Holy Cross Mission!

*See cover.



THE COOPER MEMORIAL GYMNASIUM, SAINT JOHN'S UNIVERSITY, SHANGHAI



THE COOPER MEMORIAL GYMNASIUM, SAINT JOHN'S UNIVERSITY,
SHANGHAI

THE COOPER MEMORIAL GYMNASIUM SAINT JOHN'S UNIVERSITY, SHANGHAI

By W. M. Porterfield, M. A.

IN 1919 Saint John's University celebrated its fortieth anniversary. On account of the students' strike the university closed its doors in the spring before the usual commencement day so that no formal celebration could be held. For this reason November thirteenth in the following term was chosen as the day on which the jubilation was to begin. Three days' time was given over to the commemoration programme which was most thoroughly enjoyed by students, friends, alumni, and faculty. During this time the campus presented a most festive appearance with colored flags and jovial crowds which were everywhere to be

found, and with brilliant lanterns in the evening. The celebration came to its height on the third day when the new gymnasium, a memorial to the late Professor F. C. Cooper, was dedicated. The floor, however, was not officially opened until the evening when the university basket ball team met the American School from Shanghai and handed them a crushing defeat. Since that time about twenty games have been played by the first and second teams with other teams including colleges, Y. M. C. A., and even some foreign organizations. Our first team has not yet been beaten on their own floor, while the second

The Cooper Memorial Gymnasium

has split about even. We hope for like success in their future seasons.

The Cooper Memorial Gymnasium, the readers of *THE SPIRIT OF MISSIONS* may be interested to know, is the first modern college gymnasium in China with pool and full equipment for the floor. It represents a co-operative effort on the part of all who are interested in or connected with the university. Judge W. K. Hu, a former alumnus and now of the Peking Supreme Court, in his dedication speech brought out the fact that the greatness of the university was due to the self-sacrifice, devotion, and loyalty of the men who were originally connected with it, and that now no less than before these virtues were clearly traceable. The building itself, including the apparatus, plumbing, filter, boilers, upkeep, and extras, cost a little over \$47,600, which was contributed as follows: Alumni, \$10,733; students, \$7,894; efforts of Dr. Pott, \$5,207; university, \$13,500; interest, \$281. Ten thousand dollars is still needed.

The "gym", as it is familiarly termed, faces west, and is located on the eastern side of the playground behind Yen Hall, with the Soochow Creek at its back. The ferry landing is just behind, thus bringing the gym with its dressing rooms as conveniently near the athletic fields, which are across the creek, as possible. The building compares very favorably with college gymnasiums in the United States, being about ninety feet long by forty-five feet wide without the pool annex, or seventy-three feet wide counting it in. The same architectural plan as our other buildings was used so that there are no such discrepancies as frequently appear in university groups. The temple-style roof surmounting the red brick walls, very similar to our present library building, is well set off by the grassy terrace on which the building rests. The foundations were very solidly put in and

the walls built fairly massive in order to support the reinforced concrete rafters which bear up the roof. The ground floor is concrete all the way through and all on the same level with the exception of the boiler room which is lower. If one enters the front door and passes through the tiled vestibule, a door on the left leads to the reception room where it is the custom for the home teams to entertain the visitors with tea. Just beyond the door, the hall turns to the left and one passes the visitor's dressing room, bath and showers, and the filter and boiler rooms. Farther on at the end of the hall, there is the large dressing room for the students, forty-nine feet by thirty-five feet, adjoining which is a towel room, bath and shower rooms, the latter beautifully lined with white tiles. Though we are fairly well set-up in most other respects, we have not yet been able to provide steel lockers for the students so that at present brass hooks adorn the walls of the dressing room, each with a number. The gym coolie who has the care of the building presides at the towel room window every day at the regular times and passes out towels by check to all students applying for the same. Few towels lie unclaimed nowadays.

If now we retrace our steps to the entrance hall, we shall see directly in front of us a flight of steps that ascends to the first landing, where there is a door leading into the spectators' gallery at the south end of the pool. The photograph will give a much better idea of the pool than any words of description. It is 60' x 20', tiled and marked off with alleys for racing; moreover, the depths are designated at various points on the sides of the pool. The usual spring board and ladders are also provided. Though the average student knows little about swimming, there are many from the south and foreign ports, and some from the Y. M. C. A. in Shanghai, who have learned and are quite expert.



THE POOL

It might be interesting to note that only last week the university had its first meeting in aquatics with the Y. M. C. A. where there has been a pool for some years, and where instruction has been given for an equal length of time. We won by one point.

Continuing on up the stairs we come to the main floor. In front of us there is a small meeting room where conferences may be held with small groups. Beyond is the door to the physical director's office in which are his own and his assistant's desks, cabinets of files of measurements and medical examinations, and some of the strength-test machines. Above the offices is the spectators' gallery overlooking the floor. The floor is laid double with top layer hardwood with wax finish. It is 75' x 42' and allows

for a medium-sized basketball court with a margin outside the boundary lines. Lines in black and white are laid down to mark off basketball, volley ball, and baseball courts. As to the equipment, the mats were made here in Shanghai, but everything else including chest-weights, parallel bars, horizontal bar, bucks, horses, spring board, punching bag, ladder, flying and travelling rings, medicine balls, indian clubs, and indoor baseball outfit, was ordered from America. Though we have plenty to keep them busy, indoor jumping standards, adjustable tambourine for high kicking, wands, and indoor shot would be very acceptable.

Mr. Sung, who is now on his way to America to study physical education with the idea of coming back to

The Cooper Memorial Gymnasium

us in the capacity of a permanent physical director, has contributed a great deal toward the success we have had in presenting this new form of athletics to the students. It is the first time we have had a man whose entire time has been given to the direction of the physical department at Saint John's, and we feel that the experiment has been a successful one. Mr. Sung was himself a former star in athletics at Saint John's and captain of our championship football team of 1917 of which we are justly proud. During the portion of his college life that he devoted to athletics he helped to promote the spirit of fair play and sportsmanship. This evidence of leadership, I may say, is a family trait, for it was his father who was consecrated the first Chinese bishop.

Two members of the faculty and the physical director constitute the faculty committee advisory to the gymnasium. This committee is in no way connected with the faculty committee on athletics though the same men who are on the former also belong to the latter committee. Nor does this committee meddle in affairs, except in special cases, so that the physical director has a free hand. In shouldering this responsibility, the present director has shown himself capable in this his first term of service, so that assisted by such of the faculty members as could spare the time, regular instruction was given.

At the present time the middle school and the freshmen are members of gymnasium classes. Physical measurements and medical examinations have been given at the beginning of each year and probably, in the near future, will also be held at the end. The students, so far as we can judge, have responded wonderfully to gymnasium work. Of course, to a great extent, the novelty is responsible, but there is such variety, that some students who before had failed to find a

congenial atmosphere in any kind of athletics have suddenly become enthusiastic. Now, at all times of the day small groups of students are to be seen jumping joyfully onto the parallel bars for a short swing, then leaping down and hurrying off to hang on the rings, and then perhaps drawing up a pair of chest-weights for a minute or two, only to be attracted away by the more interesting game of trying to "throw a basket" with a basket ball. Each student is required to have rubber-soled shoes and must be provided with a sweater which he can wear after taking off his long gown. Next year all will wear the required uniform, whereas heretofore only teams and special squads have had the privilege of wearing it.

Those who contributed to the building of the gym will be glad to know that their efforts and self-sacrifice are being repaid with interest by the enthusiasm of the boys and the earnest use to which the gym has been put, and the excellent results, even in this short time, which have been observed in the improvement of the student manhood of China. It is to be hoped in the future that we shall be able to progress still farther along the lines of studying, systematizing, and using the results which we are getting. Our first efforts have been towards effecting an organization without reference to results. As soon as this preliminary organization has been completed we shall be able to synthesize the whole machinery so that no effort will be wasted, and all training will be conducted toward attaining one end, namely, a strong healthy body; not necessarily one that bulges with muscles or develops the brute, but one that is sound, accustomed to consideration and care, and ready always when the crisis comes. In our physical education here at Saint John's we have always and will always take up our work with the idea that a strong body makes a healthy mind.



GENERAL VIEW OF PORTO ALEGRE

BEGINNING A THEOLOGICAL SEMINARY

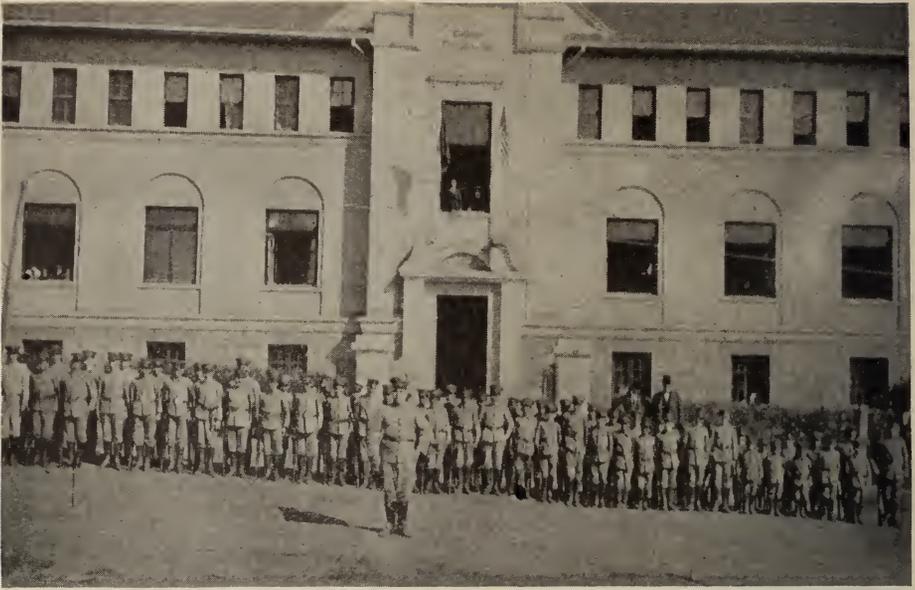
By the Reverend James W. Morris, D.D.

IN the great state of Rio Grande de Sul where I left a mission I find a Church. That is the impression made on me as I come back to Brazil, after sixteen years' absence, to establish a theological seminary in Porto Alegre, the seat of our beautiful Southern Cross School and the finest city between Sao Paula and the River Plate. There is a fully organized parish here. The people have just assumed the salary of their rector. They have an excellent church building, but it is badly situated on a noisy business street. The property, however, is very valuable, and is rapidly becoming more so. I am much interested in this congregation, for I left them struggling along in the hired hall. One interesting feature is that the rapid growth of the city, just as

with us, has scattered our people far and wide, and the question of distances is becoming troublesome.

I found two men ready to begin their theological training. One is a graduate of Southern Cross school and so has the necessary preliminary preparation. He reads English so that he can take his course principally in English books. The other is a son of our Archdeacon Cabral. He studied ten years in the States, is a B. A. of Wofford College at Spartansburg, South Carolina, and incidentally served as a volunteer in our army in France.

The need for workers is so great that I felt I must not delay, so I have begun with these two men at once, giving them fifteen hours a week, while the Reverend W. W. Thomas,



THE BOYS OF THE SOUTHERN CROSS SCHOOL AT DRILL

the head of Southern Cross School, and his chief assistant, the Reverend E. H. Bohrer, give two hours each week. The theology is simple and to the point. Neither of the men has studied Greek. This I am teaching them as part of the course, allowing them to be dispensed from Hebrew. These two men have been held back somewhat but they will doubtless be ordered deacons after two years.

In the Southern Cross School, finishing this session, are two postulants, very excellent young men. There will probably be two others to join them next year, so that I expect to have six men in two classes when we begin next session. Meanwhile, I have rented a house in the vicinity of the School and there I shall, as soon as I get possession, get the two candidates and two postulants together in a community. I expect then to be able to better systematize the work and make it more effective.

I must not close without a word about the Southern Cross School. It

is doing a wonderful work, making the Church known and honored throughout the state. But I am full of anxiety when I consider the burden that Mr. Thomas carries. He cannot delegate his authority to any of his assistants, and the multiplicity and constancy of details, large and small, are bewildering. Mr. Thomas ought to have an American assistant—and at once. Is there not a man apt to teach and full of the Holy Spirit to come out and help in this splendid task? We have the chance of influencing and moulding the educational and Christian ideals of a whole community. What greater chance in life does the most brilliant man seek? The Brazilian congregation here is growing. Mr. Thomas has also an interesting English service for the rapidly increasing number of English and Americans who are here. This point is forty-five minutes by trolley from the city. It is a rapidly growing suburb and we must have a church edifice as soon as possible.



THE WIDE VIEW FROM THE MOUNTAIN

“THE MOUNTAIN”

“COWAN! Cow-an! Change cars for Se-wa-nee, Monteagle and Tracy City! Cowan! Cow-an!” So called a rather irritated and somewhat irritating trainman as he worked his way down the crowded aisle of the day coaches; just avoiding collision; barely escaping stepping on some suit case or jamming into an umbrella; wearing all the time an expression which said quite plainly, “Now I shall be rid of this crowd!” And he was!

Those of you who have been on the “Mountain” need no description of mine to bring to your mind the surprise of the local train crew at Cowan when they received an hundred additional passengers instead of the twenty-five they had expected. How we packed and piled pyramids of suit cases and bags; how we squeezed ourselves into every nook and corner of that passenger coach-and-a-half allotted to us; what a relief it was when an obliging freight engine dropped its

own load and ran somewhere down the line and brought back a rickety old empty coach! Even then every seat was filled with people and the aisles with baggage.

As we started from Cowan straight up the mountain many were the conjectures as to whether the engine could make it. Now we were sure it would—now we were uncertain—now we lost hope—now we cheered up a bit—now we were uncertain again—now we regained hope! Once we had reached Saint Mary’s we were all sure, and when we pulled into the Sewanee station we found a committee ready to receive and care for us even though the train was an hour late. The poor little panting engine was puffing and blowing, not at all in irritation as was the trainman down on the mainline, but just as if it were saying “I am a bit winded, for you gave me a heavier load than I expected, but I hope you’ll come again



TENTH ANNUAL SESSION

and that I can serve you better the next time you come."

The spirit of that little train was the spirit of the Sewanee Conference of 1920. Overtaxed, with a much larger attendance than ever before; with Hoffman, Quintard and the Inn all burned and no one of them sufficiently rebuilt to be of the slightest service, it meant crowding into what is left. Baggage was piled in the halls, extra beds were put up in the rooms—but, as Dr. Logan reminded us at the opening, we were there to fit ourselves better for service, and that service means "sacrifice". He asked that that be the keynote of the conference, and made the practical suggestion that everyone take the little inconveniences and crowding as a part of the sacrifice they were ready to make for the cause.

So it was that all together, even though it meant hard work, the tenth Sewanee Conference away up on top of the Mountain was regarded by one and all as the brightest and happiest and best of them all. How it was done in detail some of us will never know. We know our own small individual part, for once you come under the influence of the "Sewanee Spirit" you are swept along with it and being cheerful and happy and cordial is child's play. But some of us will never understand how Mrs. King, with a normal equipment for seventy-five at Saint Luke's, provided three meals a day for more than two hundred, with most limited help in the way of servants, with difficulty in getting supplies, but with it all apparently never perplexed or disturbed. Her meals



SEWANEE CONFERENCE, AUGUST, 1920

caused constant wonder by their abundance in quantity and excellence in quality; her welcome had a charm all its own. And some of us cannot understand how Mr. Fry managed to attend to all the outgoing and incoming mail, arrange all the tickets, make the reservations—and do it all miles away from any main office. But he did!

Dr. Logan, the father of the conference, advisor of all its departments, authority on all questions, tireless, patient, kindly, jovial, how he did work—and how he made everyone else work!

Everyone resident on the Mountain was hospitality itself. Teas and afternoon gatherings; “hikes” and informal meetings; Bishop and Mrs. Knight’s reception—all these soon changed the conference from a group of people into a family.

The Sewanee Conference was begun ten years ago when a small group of people who realized the necessity for better methods in the management of and instruction in Sunday-schools gathered for conference on the subject. The school is therefore primarily concerned with teacher training and kindred subjects. But “missions” must of necessity play a large part in any successful enterprise of this sort. Therefore Dr. Logan and his committee, while emphasizing the original purpose of the conference, gave larger place than ever to missions and social service. Besides the various courses on these subjects in the morning and conferences in the afternoon, there were lectures in the evening—several of them illustrated—by leaders in one or another branch of Church work.



· A CLASS LEAVING UNION

The Church's Mission was stressed again and again; without doubt some who were there will offer for definite service in the mission field. Dr. Mil-

ton's sermon—"Behold now is the accepted time"—was a challenge to everyone to more and better service. Years from now some man or some woman in one or another part of the world, facing problems, perplexed by difficulties, tried by temptation, is going to look back to the Sewanee Conference of 1920 for inspiration and help. It was most fitting that we spent Transfiguration Day on the Mountain. As the picture of those apostles blessed above the others was brought to us in the Gospel for the day, the Collect seemed peculiarly ours—"that we, being delivered from the disquietude of this world, may be permitted to behold the King in His beauty". That vision came to every one of us; it was limited only by our dimness of sight.

The clearer the vision while on the Mountain, the greater the responsibility when one returns to the plain. Summed up in a sentence, the result of the Sewanee Conference is determination to carry the Vision back home.



Rock which marks the site of Sewanee's first altar



THE OVERSEAS LEADERS AT THE BOYS' CONVENTION CAMP

KANSAS BOYS' CONVENTION CAMP

By the Reverend Otis E. Gray

THE diocese of Kansas, headed by Bishop Wise, is working under the impression that the Church must not only interest the boy but gain his attention and lead him. He must be made to feel that he is an essential part of the Church life. With this thought in mind it was decided to have as a part of the diocesan convention, a High School Boys' Convention.

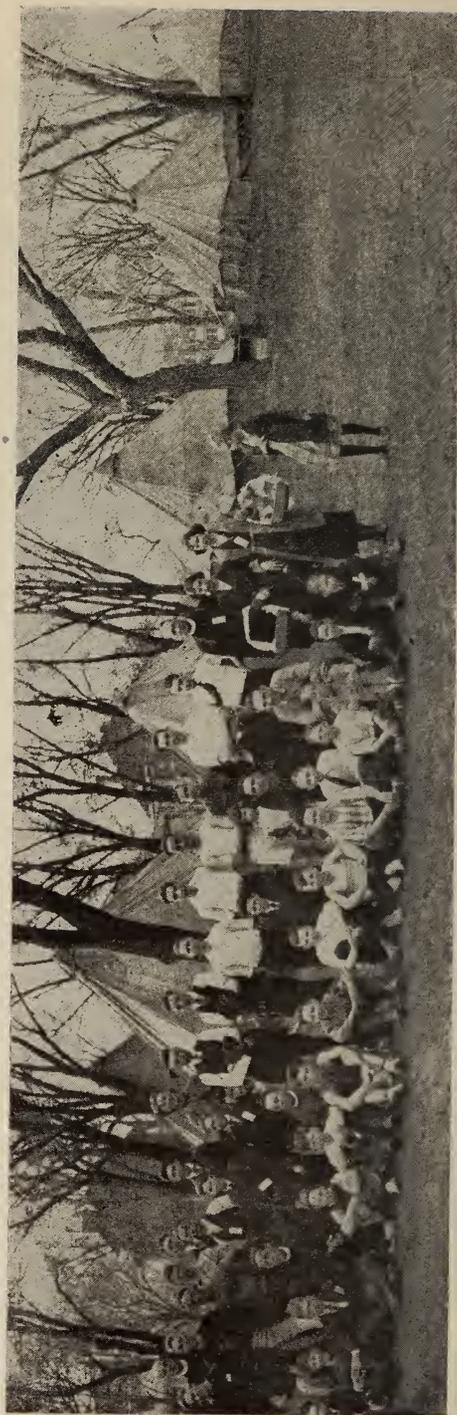
May first and second were red letter days in the lives of some of the boys of the diocese of Kansas. Their first annual convention was held on these days and it was a brilliant success from start to finish. As far as we know this was the first convention for boys ever held by the Episcopal Church in the United States.

The bishop, with the assistance of the writer, notified each parish early in April that this convention would be held on the two days just preceding the diocesan convention, at Topeka, on Bethany College Grounds. On this beautiful and spacious Church

property are located Bethany College, the Bishop's House, Grace Cathedral, the Deanery, Parish House and the Associate Mission House—a diocesan center of which every Churchman may be proud. This announcement which was brought to the attention of all parishioners, contained the information that the boys' convention would be housed in tents, that each boy should bring his own blankets, athletic suit and mess gear and that the meals would be served and eaten army style, on the lawn of the parish house of Grace Cathedral. This was sufficient to interest all the boys of the diocese.

Twenty large army tents, each containing eight cots, were placed in rows among the elm trees, each tent in charge of an overseas man and all under the direction of Captain W. P. MacLean, a splendid director of boys' athletics.

On Saturday morning, May first, about 150 boys appeared upon the scene at the registration bureau in the parish house, and were assigned to



PANORAMA OF FIRST ANNUAL BOYS' CONVENTION CAMP, TOPEKA, KANSAS



G. F. S. WAITRESSES AT THE BOYS' CONVENTION CAMP

tents by parishes. Enough of the older boys who had served in the army overseas during the war were present so that one could be assigned in charge of each tent. The whole camp was conducted in military style, even to the bugler who had served as such during the war.

At 10:30 a. m. the convention was called to order by the bishop and he was elected the presiding officer. The men in charge of tents were introduced, the clergy from all over the diocese were brought forward for inspection and Mr. Ralph Peterson of Topeka, the donor of the silver loving cup to be presented to the winning parish, was introduced.

The Reverend Henry Sanborn, major in the American army overseas and at the beginning of the war with the Canadian army, was the chief speaker of the morning. The young people's orchestra from Saint Paul's Church, Kansas City, Kansas, furnished the music during the morning.

When the programme of athletics began, the boys were divided into the four deaneries of the diocese. The plan was that the parish or mission gaining the greatest number of points should keep the cup until the next

year's contest. Trinity Church, Atchison, won the most points in the fifty and one hundred-yard dashes, relay race, centipede race and tug-of-war and was presented with the cup. There was a fine spirit of sportsmanship among all the boys. Each parish is determined to be the winner next year.

At seven-thirty there was a gathering around the big roaring camp-fire with much singing and jollity. The silver cup was presented to Atchison and several speeches were made. At nine o'clock the Church Call was sounded and the boys marched to the McClintock Chapel in the cathedral. Led by the bishop, a service was held in preparation for their corporate Communion next morning.

Dr. George Craig Stewart of Evanston, Illinois, preached at the later service Sunday morning. After dinner the boys began leaving for their homes with greater enthusiasm for and spirit of loyalty to the Church. We feel that this is indeed a great movement onward in the Church. Many of the boys have written back to the bishop to tell him what a good time they had, what it meant to them and how they are planning to come next year.



CHURCH DELEGATION ATTENDING THE BLUE RIDGE CONFERENCE, 1920

BLUE RIDGE MISSIONARY CONFERENCE

By *Claudia Hunter*

LAST year our Church delegation at the Blue Ridge Missionary Conference numbered sixty-one, and before it disbanded (because Blue Ridge means mission study classes and mission study classes mean *aims*) it decided upon *an aim* for the 1920 conference: "To bring 150 Episcopalians, with as large a proportion as possible college students." The conference just over saw the realization of this aim: 167 Episcopalians were present and over sixty of these were in college or just out. Miss Sallie Deane of Richmond brought ninety-nine—a deed unparalleled in conference history!

It was a wonderful opportunity, and the Church made much of it. In addition to the splendid leaders of other communions, our Church sent us from the Missions House Miss Emily C. Tillotson, who taught us how to teach the *Survey* and who, by giving herself so freely at all times and in all kinds of ways, showed us how a Christian ought to live at a conference. Then the Church sent us as a shepherding priest the Reverend J. M. B. Gill, of Nanking, China, and also Dr. and Mrs. B. L. Ancell, of Yangchow, China. Other well-known leaders came: Archdeacon F. W. Neve, of Virginia, who told us of his mountain work; Miss Bertha Richards, of Saint Augustine's School, Raleigh—the only one of the many missionaries of our Church present who works among the Negroes. Dr. Patton, without whose presence for a day at least Blue Ridge would seem incomplete, was there and there were many well-known diocesan leaders—too many to mention here.

A happy feature was the gift, rather gifts, made for Dr. Ancell's church at Yangchow. The Nation-Wide Cam-

paign had made it possible for him to get but little of the \$8,000 needed. When it became known that Dr. Ancell was on the eve of going back to China without this money, individuals began to buy seats in the church (\$15 each) until about \$2,000 was given. No effort was made to raise this money. Dr. and Mrs. Ancell had so impressed the delegation that the desire to give to their work became a contagion.

There are three things that will not likely be forgotten by the people who were there: *First*, the way our people thronged to the Holy Communion that first Sunday morning. Assembled in the largest room on the grounds, a room said to seat 200, there was barely room enough. The next Sunday the Celebration had to take place in the auditorium. *Second*, the realization that loyalty to our Church, and the fulfilment of the promises we have made to God Himself, demand that we put our minds at the disposal of the Church. Those in Miss Tillotson's class on the *Survey*, a class so large during one period each day as to tax the seating capacity of one of the largest class rooms, will not forget the realization that came to them of the fact that our minds *have been* dedicated to God and that we must not be more faithful in keeping the promises we make to man than we are in keeping the promises we make to God. The obligation that is upon us to use our minds in God's service was certainly one of the things that made the deepest impression on the entire conference. But *the outstanding feature* of this conference was the appeal for life service in the mission field. It is not too much to believe that in the years to come missionaries are going to be found in the field because of this last Conference.



INTERIOR OF ALL SAINTS' MEMORIAL CHAPEL, SAINT PAUL'S COLLEGE, TOKYO

CONSECRATION OF THE CHAPEL SAINT PAUL'S, TOKYO

By the Reverend J. Armistead Welbourn

THE consecration of the chapel of Saint Paul's College, Tokyo, was held, most appropriately, on the Feast of the Conversion of Saint Paul. The procession, crucifer, choir—consisting of the candidates for orders in the college; clergy, bishop's chaplain bearing the pastoral staff, and the bishop of Tokyo—came from Mather Hall, across the entrance court to the main door of the chapel. The door being opened at the bishop's knocking, the procession passed up the aisle into the chancel. The consecration service having been completed, morning prayer was said, and the bishop then celebrated the Holy Communion.

There were 110 communicants and the chapel was entirely filled. Besides the student body there were present the American Ambassador, Mr. Roland S. Morris, and many of our prominent Christians in Tokyo.

In the afternoon there was a second service, when the consecration sermon was delivered by Dr. Motoda. At this service two students were baptized. The chapel was put to immediate use for Sunday and daily services. On one Sunday in the month there will be an English service.

For some months the Reverend J. S. Kojima, Ph. D., has been acting as chaplain, but after April, President Reifsnider will be chaplain, assisted by the Reverend Paul Ito, formerly of San Francisco.

The chapel follows the lines of the other college buildings and is solidly built of brick, with stone finishings. The interior is rectangular in shape, severely simple, but also stately in its simplicity. The high wainscoting and the pews are of oak. The choir stalls and chancel furniture are of the same

wood, the pulpit and lectern being handsomely carved. The altar and reredos are of pure white Japanese marble and form a striking contrast to the red brick walls and dark wood finishings, at once attracting the eye. There is a fine Estey organ, which will add greatly to the services.

Except for a grant of \$500 from the Church Building Fund, the chapel was the gift of the women of the New York Woman's Auxiliary. The rood-screen was given in memory of Mr. R. B. Gregory, of Chicago. Otherwise the furniture was also given as memorials by friends in New York. The organ is a memorial to the late Mrs. John McKim. The chapel is thus truly named All Saints' Memorial.

Complete, with furnishings, the cost was about \$22,500—the building alone costing \$12,500. The chapel seats 275.

There has just been established in Saint Paul's a Department of Religion and by this arrangement a considerable part of the theological course will be taken in the college. These studies will be the Sacred Books of the Jews, Christians and Buddhists; the history of Christianity, Buddhism, Shinto and Confucianism; philosophy, ethics, sociology, pedagogy, and the psychology of religion; Greek, Hebrew and English. The Central Theological College—our Union Theological Seminary in Japan—is just across the road from Saint Paul's and the professors there will share with those of Saint Paul's in teaching the new courses. The matter of administration has been satisfactorily adjusted. It is confidently hoped that this new department in Saint Paul's will materially help in advancing theological education in Japan.

WORK AMONG THE FOREIGN-BORN

By the Reverend Thomas Burgess

Secretary, Department of Missions

CHURCH work among Foreign-born Americans and their children became officially a regular division of the Church's Department of Missions a year ago. This work has its national headquarters with a special secretary at the Church Missions House and has a corps of expert leaders in the field. Several dioceses have employed special directors. Many parishes have organized to solve this problem. All over the country Church people have awakened to the tremendous need and opportunity. Tens of thousands have expressed their desire to make this a real part of their parish work for Christ and their "foreign" neighbor. The link in the chain now needed is the training of all these willing volunteers in how to do the work effectively.

Training Courses. A system of normal and parish training classes has been devised by the New York "Americanization" committee and is being worked out in co-operation with national headquarters. It will be put into organized practice in several dioceses in November or December, and made available for the whole country. A series of twelve lessons is in course of preparation. These will be taught in certain centres to normal classes, whose members will in turn teach them in their parishes. At these centres other courses will be offered on special phases of the work. These lessons are in no way intended to take the place of the regular mission study classes on the Nation-Wide Survey, nor to give merely introductory knowledge of the subject as did the book *Neighbors* last year. They are intended to train practically those men and women desirous of doing this ac-

tual work of reaching the foreign-born neighbors and their children in the parishes. Such training is very needful, for there is much loose thinking and wasted enthusiasm in what is called "Americanization", and the Church has a vital and distinct part to play in this all important work. It is in no wise sufficient for us simply to take our part as citizens in the many excellent civic, community, social settlement and other secular activities for "Americanization". We as members of Church parishes have a fundamental role to play which must be added to these other activities, something essential to do which these cannot do. Moreover the matter is so complex and so beset with the possibility of mistakes that trained leadership and careful and prayerful study is needful.

For Church School Teachers. We have also in preparation, at the request of Dr. Gardner, Executive Secretary of the Department of Religious Education, and to be edited by that Department, a booklet for Church School teachers on how best to reach and teach the children of each foreign race in America.

Literature. The price of the illustrated book *Foreign-born Americans and their Children* has been raised to 50 cents. This little book has been highly commended by press and individual notices.

All literature, survey blanks, etc. contained in the published supply list of this Division of the Department of Missions may now be ordered from the Educational Division, 281 Fourth Avenue, New York.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

ONE of the most encouraging signs of the awakening life and interest in the work of the Church is the largely increased attendance at the old, and the ever-increasing number of new summer conferences.

The value and importance of these gatherings can hardly be over-estimated. Other communions have long recognized this fact, and conferences have been an important means of fostering intelligent enthusiasm for their work and developing leaders to carry it on. An inspiration, a spirit, comes to groups assembled together for a common purpose that can be gotten in no other way. Conferences serve not only as a source of inspiration, but as a clearing-house for methods and ideas. They serve as the little leaven that leavens the whole lump. The simile really should work both ways—ideas are needed at the central offices as well as in the field. It is desirable and usually necessary that plans worked out at headquarters should withstand the modifying impact of ideas from workers in the field before being generally introduced. (In this connection there involuntarily comes to one the sense of isolation from the workings of the Church that seems to pervade the Middle West and West.) Summer conferences can help splendidly to establish contact between the units in the field and between the field forces and headquarters.

The time is now at hand when institutes in the winter and conferences in the summer should be consistently, systematically and energetically developed for the purpose of training workers and leaders, and of inspiring clergy and laity with the dominating purposes and mission of the Church. Summer conferences should be devel-

oped in so many dioceses that it will be possible for far greater numbers to attend. Intensive week-end courses for men might be developed. A few regional conferences could then offer normal work for leaders.

Short intensive winter institutes can develop a large number of local leaders not so far reached by summer conferences. They ought to be especially desirable as a means of developing leaders among men. They could be organized on the principle of the wartime "flying circuses". Groups made up of experts on the Church-school, discussion groups for adults, and any other type of work for which training might be desired, could travel from center to center holding institutes of a few days in length, particularly in sections where there is a scarcity of leaders. This would avoid unnecessary duplication of effort.

Miss Tillotson, educational secretary of the Woman's Auxiliary, has worked out a plan for such institutes, and it is certainly to be hoped that it will be possible to try it out during the coming season. With a widespread system of diocesan summer conferences, together with winter institutes for the development of parish leaders and workers, and regional conferences or graduate schools for the training of diocesan and national leaders and workers, we could be pretty well assured of an adequate supply. The need is surely very great. The general Church should recognize the importance of these spontaneous movements and plan to work, definitely and sympathetically, with the local leaders in developing a comprehensive training system that will be the means of bringing the greatest good to the greatest possible number.

Educational Division

THE Missionary Education Movement have gotten out a number of excellent books for the coming year. In the foreign field, Hall's *The Near East; Cross-roads of the World* will be the principal text, while in the home field there will be two books available, Diffendorfer's *The Church and The Community* and Felton's *Serving the Neighborhood*. The two books supplement each other very well. Mr. Diffendorfer gives a keen analysis and discussion of the whole problem, while Mr. Felton's book contains a wealth of material.

A good many of us are disappointed and dismayed at the outcome of the League of Nations. Tyler Dennett in his new book, *A Better World*, says that the moral foundations of the world have not been shaken because the Treaty and the League are not received with more joyous acclaim. On the contrary, the actions of the Peace Conference were what they were because the moral foundations of the world have not yet been established. That nowhere has the doctrine of *laissez faire* been so thoroughly discredited as in the matter of religion. Religious faith is as much subject to conscious direction, change and improvement as any intellectual, political or industrial condition. He therefore argues boldly and without evasion that the day is already here when the Christian peoples of the earth must, in self-defense, if for no nobler motive, definitely set before themselves the task of bringing all mankind, themselves included, to the acceptance and practice of the Gospel of Jesus Christ.

After reviewing the religious conditions in Europe and the effects of the war, he concluded that "For the present the burden of extending Christian democracy in the world falls entirely on Great Britain and the United States. Happily, British Christianity has come through the War less weakened than her continental sisters, and

there are already signs of a new and promising vitality. But the bulk, both of ideas and funds for the extension of Christian democracy in Asia, Africa and South America, will come, for the next generation, if they come at all, from those twenty-six millions of Americans who are the Church of the United States and Canada".

THE year 1920 has been appointed by Bible societies in Great Britain and America as Bible Year, which is particularly fitting because in these days of reconstruction of Church and State it is important that we come back to the authority in the Word of God for our great missionary enterprise. Plans of men frequently change, but the plan of God is eternal. When we get almost hopelessly confused, it is restful and reassuring to go back again to the Bible and read about His Mission in the world.

The Central Committee on the United Study of Foreign Missions has recently published a text-book, *The Bible and Missions*, by Helen Barrett Montgomery, which is splendid in its depth of spiritual feeling and breadth of vision. While scholarly in its treatment of facts, it is intensely interesting in style and dynamic in its outlook. It gives the story of the Bible's journeys into every land and tongue, and shows that the Bible conceptions lie at the bottom of all that is best in the laws and ideals and literature of modern Christian nations. It also traces the influence of the Bible on non-Christian nations, and shows the tremendous opportunities now available, not only for the introduction of the Bible, but of all our best Christian literature, into Japan, China and other non-Christian lands. While intended as a text-book, it makes excellent private reading, and is well worth a place in any Churchman's or Churchwoman's library.

E. E. PIPER.

Note.—Copies of these books may be obtained from the Educational Division, 281 Fourth Avenue, New York-City.

NEWS AND NOTES

OUR cover represents a friend of Deaconess James, living down "in one corner". (See page 571.)

WE would call attention to the announcement on the back cover of this magazine regarding the October issue, and also to the editorial note on page 549. Orders have already come in from a rather wide area varying in number from two to a thousand. We are anxious to fill every order received, but in order to prevent unnecessary expense we will print only the number of copies sufficient to care for our regular subscribers and to fill orders received up to the time of going to press—September fifteenth. We cannot promise to fill any orders which reach us after that date.

THE Executive Committee of the Nurses' Association of China has issued an appeal for recruits. Within the last few years the opportunities for skilled nursing in this great country have increased by leaps and bounds. The particular need is for additions to the teaching staff, so that well-trained, efficient Chinese nurses may be graduated from our mission hospitals. Those who are interested are asked to write for particulars to Dr. John W. Wood, Foreign Secretary, 281 Fourth Avenue, New York, N. Y.

DEACONESS CLARK has just made a trip through the district of Hankow in her capacity as inspector of schools. She visited twenty schools, travelling through all kinds of country, in a variety of conveyances and in all sorts of weather. The trip began by taking a Japanese steamer on the Yangste to Ichang, thence by launch back to Shasi, and from there the overland journey—of

which the first stage was by row-boat!—to the Han river. Alternate walking and horseback riding brought her to Shayang, where she arrived just as the men's weekly Bible class was assembling. To her surprise she found thirty men studying a regular course, with two appointed to comment on the day's lesson. She was asked to address them and spoke on the obvious topic—the need of women for the Church and of the Church for women. All but two of the nights on the return trip were spent in the restricted quarters of a small *sampan* on the Han river. There were side trips by chair or horse, one of them to a place called Huhwachow, where twenty of the twenty-one pupils were named Hu! The journey home was slow because the river was said to be infested with pirates and the boatmen insisted on tying up near a police boat during the dark hours of each night. However there was not even a scare. The results of her inspection were highly satisfactory.

A BISHOP'S SUMMER HOLIDAY IN CHINA

BISHOP HUNTINGTON writes in the middle of July from Anking: "I am without a secretary. How long I am to remain so 'no man can savvy', but I hope it will not be long. The weather is hot and I am busy teaching the summer Normal School. We have two innovations this year. For the first time we have women—four teachers of girls' schools who do better work in my class than most of the men. I am teaching the new phonetic system of writing which I have just plugged up myself and am not very smooth in. Also the textbooks are bad, but I think the system has great possibilities. The other is a course in teaching English for Middle School teachers".



TWENTY-SECOND ANNUAL COUNCIL OF THE BRAZILIAN CHURCH

Bishop Kinsolving stands in the center at the back. The clergy from left to right are, front row: the Reverends S. Ferraz, J. S. da Silva, A. J. L. Guimaraes, W. M. M. Thomas, J. B. da Cunha, I. O. V. Machado; second row: the Reverends C. H. C. Sergel, V. Brande, Archdeacon Meem, J. A. Coelho, A. V. Cabral, A. M. Fraga, G. U. Krischke, J. B. Leao. Laymen, left to right: Messrs. A. Appel, J. Chapon, M. Weber, A. Machado, C. Barros, J. C. Leite, Lieut. da Costa, Major Alvares.

THE twenty-second annual council of the Church in Brazil was held in the Church of the Redeemer, Pelotas, from the fifteenth to the nineteenth of April last. A splendid spirit prevailed throughout all the meetings and a great deal of work was done. All the clergy but four were present.

Three incidents of the council were of more than local interest. By a rising vote a message of congratulation on the jubilee of his episcopate (December, 1919) was sent to the Right Reverend, W. H. Stirling, D. D., Bishop of the Falkland Islands. It was signed by Bishop Kinsolving and four presbyters, three of whom, the Reverends Americo V. Cabral, Vincente Brande and Antonio M. Fraga,

had been ordained priests by Bishop Stirling prior to the consecration of Bishop Kinsolving. The fourth presbyter, the writer of this note, acted as Bishop Stirling's chaplain during all his visitations in 1897.

By a rising vote also, a message of deep appreciation of her long and faithful services to the Brazilian Episcopal Church was sent to Miss Mary Packard.

As this was the first time council had met in Pelotas since the death of the faithful young priest, the Reverend Miguel Barcellos da Cunha, the council corporately visited his grave and laid a beautiful wreath of natural flowers on it, the bishop officiating in an exceedingly impressive service.



GRADUATING CLASS OF SAINT AGNES'S SCHOOL, KYOTO, 1920

THE Girls' High School in the City of Peace"—better known to our Church folk as Saint Agnes's School, Kyoto, Japan—has opened the new school year most auspiciously, with more applicants for admission than even the new building will accommodate. The picture at the head of this page shows the latest graduating class and was taken last April.



EIGHT or nine years ago a Detroit Churchwoman volunteered to sell in this country lacework and other similar handicraft of Filipina women connected with our mission stations. She and the friends whom she has interested to work with her have already disposed of more than \$20,000 worth of goods. This money has been used to help the Settlement Exchange, the House of the Holy Child and Saint Luke's Mission, Manila; Easter School, Baguio, and

the missions at Bontoc and Sagada. At present this same Churchwoman and her friends are selling baskets manufactured in Manila for the purpose of raising funds to furnish the interior of Saint Luke's Church, Manila. Anyone desiring to secure good examples of Philippine handicraft, and at the same time help on a good cause, should communicate with Miss Frances W. Sibley, 410 Jefferson Avenue, Detroit, Michigan, who will be glad to answer inquiries.



THE consecration of the chapel of Saint Paul's College, Tokyo, of which an account appears on page 591 of this issue, was in part made possible by a gift from the Church Building Fund Commission. Saint Paul's Day, January 25th, has been styled "Founder's Day" and the offering annually on that day pledged for the work of the commission.

BISHOP MORRIS has recently returned to Panama after a month spent in visiting the missionary district of Haiti, where he confirmed 225 people at eleven points. He visited practically every section of the country, and greatly stimulated and encouraged all the workers. His visits

included one to Cap Haitien, the second largest city in Haïti, more than 200 miles from Port au Prince, where, unfortunately, we have no church or clergyman. He also visited Gonaives, the third city, which he described as much the most modern in appearance among the Haitien cities.

STATEMENT FROM LA GRANGE, GEORGIA

THE executive committee of the board of trustees of the LaGrange Settlement has decided to discontinue the community social work of the settlement, including the Good Shepherd Hospital, on August 1st, 1920, pending readjustments in the work.

This decision on the part of the committee, while apparently a sudden one, has been under consideration for some months past. While the settlement has conducted welfare work in Southwest LaGrange for fourteen years a new survey of work was presented at the meeting of the trustees held in the spring. In this review of conditions it was indicated that whereas in years past the LaGrange Settlement was the sole institution which was working for the welfare of the people of that community, within the past few years under the leadership of the mills, institutions had been developed to care for the educational and recreational life of the children and the play life of the adolescent and adult manhood and womanhood and that recently a health programme had been instituted which with the natural expansion of growth would supervise the general health of the community. Some of the ideals with which the settlement had worked thus being taken care of it seemed wise to the trustees to take some steps looking toward a readjustment of the work to meet the new conditions of today. A series of resolutions was adopted, first, commending the fine spirit of

human service manifested by the corporations of Southwest LaGrange in the splendid provisions made for the enjoyment and welfare of their employees and, second, appointing a committee to confer with a committee representative of the mill management with a view to making such readjustments in the work as conditions seem to warrant.

A preliminary conference of the representatives of the Episcopal Church and of the mill corporations was recently held in Atlanta and after a general discussion of possible readjustments the temporary closing of the social work of the settlement as now organized seemed the best policy to pursue. Readjustment of the work can be made only after the return from England of Bishop Mikell, president of the board and trustee of the property.

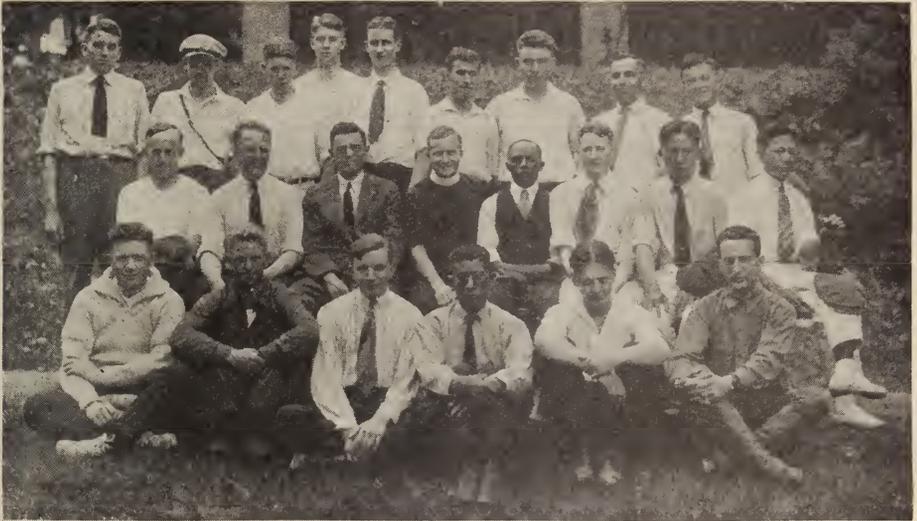
The past year's work of the settlement, in spite of influenza and cyclone, has been very satisfactory. The attendance upon the activities of the settlement totalled more than 40,000 for the year and the Good Shepherd Hospital has handled a larger number of patients than at any time except one year.

The above decision to discontinue work affects the social but not the religious work of the Episcopal Church.

C. V. TRUITT,
L. H. ADAMS,
ROBERT T. PHILLIPS,
Executive Committee.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D. D., EXECUTIVE SECRETARY



CHURCHMEN AT THE COLLEGE Y. M. C. A. CONFERENCE, LAKE GENEVA,
WISCONSIN, JUNE 11-20, 1920

SUMMER STUDENT CONFERENCES

THIS article is not a report. Suffice to say we were officially represented at thirteen of the sixteen Y. M. and Y. W. C. A. summer student conferences. The names of our women representatives were published in the last issue; as for our clergy at the college men's conferences, let us say that they were all good men and true, thoroughly experienced in college work.

Rather does this article seek to convey impressions. Hence the reader is invited to turn the page and look thoughtfully at the multitude of students gathered in successive conferences at Silver Bay. Note the banners and flags indicating a great number of colleges. Consider these students as selected. In almost every instance

many more desired to come than were allowed in each delegation.

Turn to the last picture. Here are our Church girls caught by the flashlight. They have just heard about the National Student Council; they are about to hear the dean of Bryn Mawr tell of college settlement work; the Y. W. C. A. secretary at Teachers College discuss the necessary preparation for social work; one of their own number, a Smith College girl, tell from experience of mountain work and its need; an attractive and appealing presentation of the call of China by one of our Chinese girls at Mt. Holyoke College; a comprehensive statement of the need for Church workers by the recruiting secretary of the Woman's Auxiliary; and in con



COLLEGE Y. M. C. A. AND Y. W. C. A. CONFERENCES





AT SILVER BAY, JUNE 25-JULY 4, 1920





CHURCH GIRLS, COLLEGE Y. W. C. A. CONFERENCE, SILVER BAY, 1920

clusion a few sincere remarks on the consecration of life by a Church girl, just graduated from Smith College, who will go to the mission field. This meeting is typical of our "denominational" meetings at all the conferences.

Turn back to the first picture. Here is a similar group, though smaller, at the Lake Geneva men's conference. The foreign students who claim the ministrations of our Church are somewhat numerous, two Greeks, one Russian, and three Armenians. Some other conferences would have furnished a number of Chinese and Japanese as well. Four future priests of our Church are in the group.

What cannot be pictured is the warm devotion these young Church people show when their hearts are stirred by the messages of class and platform. They turn eagerly to the altar, and it is part of the duty of our representatives to conduct, or arrange for, Holy Communion services.

Is it worth while? Five thousand college men and women in summer conferences and only about four hun-

dred are Episcopalians! What are they among so many? Let us answer in terms of the Ozark Mountains men's conference. Here only one student and three leaders were Churchmen. Yet the clergyman sent there was so valuable a man that the conference executive, the head of the Bible work, and two other leaders all reported that he was of inestimable help. We go to give, as well as to get.

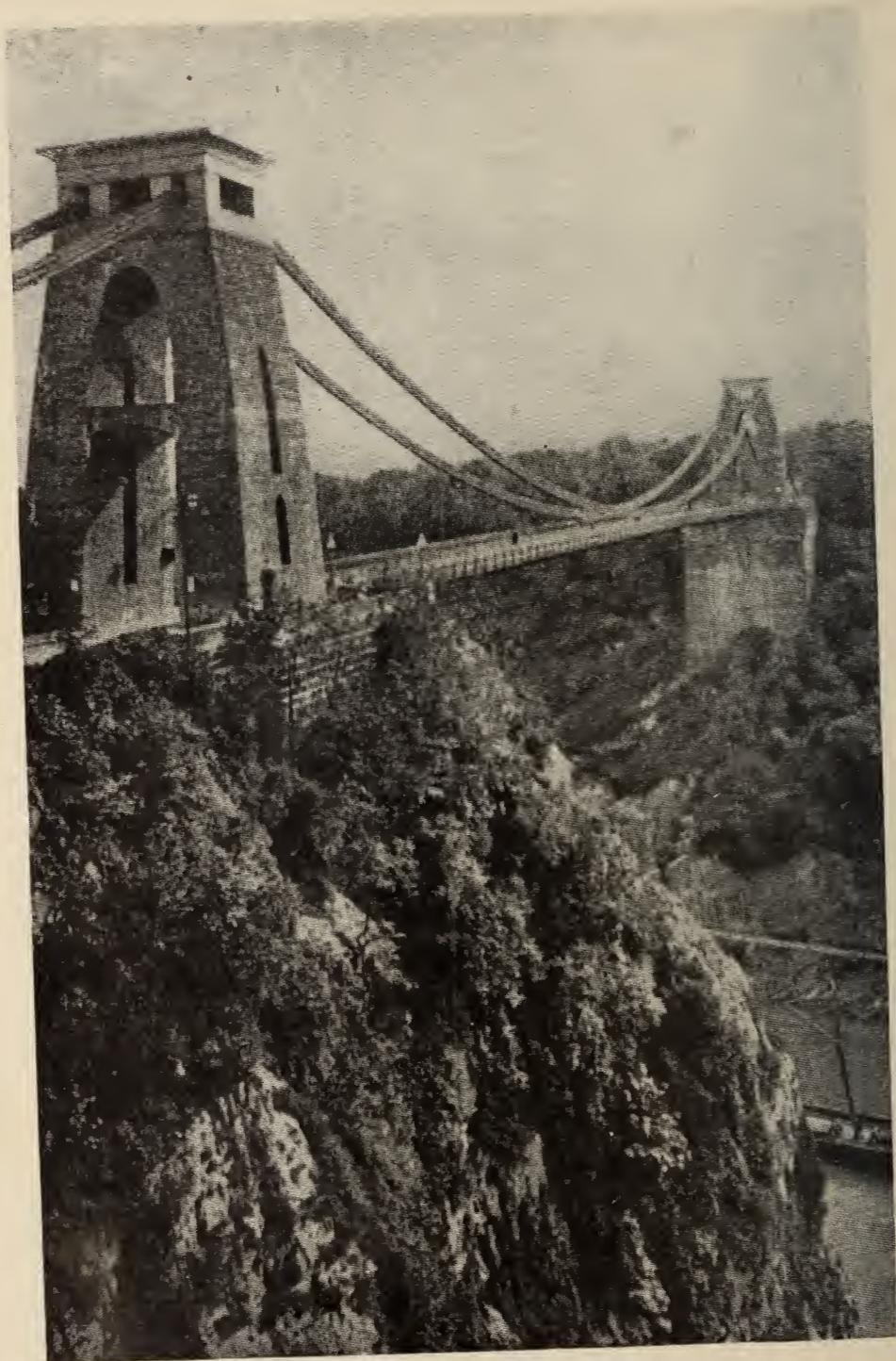
Is it worth while? It is late on Sunday afternoon at Silver Bay. In a few hours the men's conference will close. Ingle Hall, our Church building on the grounds, is crowded with Americans, Chinese and students from the near East. Two Chinese and one Persian are being baptized by two priests of our Church. Posted in large characters in front by the side of the chancel are the words of the congregational prayer in the service. Men of many nations are returning "humble thanks" and praying that these new Christians "may be born again and be made heirs of everlasting salvation, through our Lord Jesus Christ."

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address Literature Office, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

- Alaska**
800 The Borderland of the Pole.
- Brazil**
525 Under the Southern Cross.
- China**
200 The Chung Hua Sheng Kung Hui.
(Holy Catholic Church in China.)
203 Church Day Schools in China.
247 Practical Ideals in Medical Missions. 5c.
251 For the Women of Ichang.
260 Parish of Ten Million People, Changsha.
273 Saint Faith's School, Yangchow.
278 A Year's Work at Saint John's University, Shanghai.
280 Saint Mary's Hall for Girls, Shanghai.
- Cuba, Porto Rico and Haiti**
500 In the Greater Antilles.
510 Foundations.
- Honolulu**
1000 The Cross Roads of the Pacific.
- Japan**
300 The Nippon Sei Ko Kwai (Holy Catholic Church in Japan).
303 Saint Agnes's, Kyoto.
- Latin America**
555 One and Twenty Republics.
- Liberia**
100 Our Foothold in Africa.
- Mexico**
550 The Land, the People and the Church.
- Panama Canal Zone**
575 The Canal Zone.
- Philippine Islands**
400 The Cross, the Flag and the Church.
- United States**
INDIANS
600 The First Americans.
607 Bishop Hare's Schools.
- NEGROES**
700 The Church and the Negro.
3097 The Church and the Negro. 10c.
- FOREIGN-BORN PEOPLES IN U. S.**
1501 The Eastern Orthodox Church. 10c.
1504 E Pluribus Unum: The Christian Americanization of Allens.
1505 What to Do for Christian Americanization.
1506 Foreign-born Americans. (Illus.) 35c.
1507 Immigrant Chart. 5c.
1510 The Czecho-Slovaks. 10c.
1515 Americans All. (Poems.) 5c.
- SOUTHERN MOUNTAINEERS**
1550 Appalachia.

- Devotional**
50 Prayers for Missions.
51 A Litany for Missions.
52 Mid-Day Intercession for Missions.
54 Mid-Day Prayer Card.
- Miscellaneous**
901 A Soldier's Vision of Missions.
915 Appropriations Made for Year 1919.
916 Designated and Special Gifts.
944 Women in the Mission Field.
946 How to Volunteer.
948 The New World and the New Need.
969 The Church and the World.
978 At Home.
979 Abroad.
1252 50,000 Miles in Fifty Minutes. 5c.
- Educational Department**
Church Dictionary. 25c.
Observation Trips. 25c.
3000 A Service for Missionary Day.
3054 Mission Study Meetings.
3060 Mission Study Class: Place and Value.
3091 Catalogue of Educational Material.
3094 Ten Missionary Stories. 10c.
- The Woman's Auxiliary**
W.A. 12 Organization of Supply Department.
W.A. 15 New Plans.
W.A. 16 A Bit of History. 5c.
W.A. 17 What the Auxiliary Can Do for Religious Education.
W.A. 20 Hand Book. 10c.
W.A. 25 To the Auxiliary (5 leaflets).
W.A. 26 A Devotional Exercise.
W.A. 30-31-32 Suggestions for Presidents, Secretaries, Treasurers. 5c a set.
W.A. 100 U. T. O. Resolution and Prayer Card.
W.A. 102 How Are We Giving to Our U.T.O.?
W.A. 103 The Little Blue Box.
W.A. 106 From Small Beginnings.
W.A. 113 Helps for U. T. O. Treasurers.
W.A. 116 Spiritual Value of the U. T. O.
W.A. 117 United Thank Offering Catechism.
W.A. 121 Prayer for the Woman's Auxiliary.
W.A. 122 A Half Century of Progress.
- The Junior Auxiliary**
W.A. 206 The Junior Book. 10c.
W.A. 212 The New Junior Plan.
W.A. 308 The First Step.
W.A. 309 A Message to Mothers.
3085 The Church School Service League.
4500 Church School Service League, Message No. 1.
4501 Little Helpers' Membership Card. 1c.
4502 Prayer for Little Helpers and Parents.
4503 Prayer for Little Helpers and Leaders.
4505 Prayer Church School Service League.
4506 Little Helpers' Department of Church School.



CLIFTON SUSPENSION BRIDGE, BRISTOL, ENGLAND

THE WOMAN'S AUXILIARY

TO THE PRESIDING BISHOP AND COUNCIL

A SUMMER CONFERENCE IN ENGLAND

By Grace Lindley

FOR some of us summer has come to mean conferences, and lest it should seem too strange to miss them entirely, I decided to substitute an English one for those at home. The S. P. G. replaced their summer school this year by a series of conferences in York, Birmingham, Bristol and Cambridge, and to the one at Bristol I went, eager to compare it with ours. The comparison should be with our "institutes", for it was held in a city for only three days and its members were entertained by the good people of the city. That which seemed strangely like home was the kindness of our hostesses. Certain things in the home might differ, but there was the same care for the guests' comfort and happiness, the same willingness to guide in unfamiliar places, to change the orderly ways of the home or to hurry its affairs so that meetings could be reached in time, which one knows so well at our institutes, and it seemed all the kinder because it was planned for the stranger within their gates, till the same stranger forgot that it was anything but natural to be running in and out of the hospitable home on Clifton Hill! Again it was like our institute to begin with a social gathering the first afternoon, with an opening meeting in the evening and a celebration of the Holy Communion the next day, devotional addresses and conferences each day—even the questions asked sounded so like home!

Bishop King, the secretary of the S. P. G. had sent a letter to those

who were to be at the conference, giving the objects of the gathering as, first, a desire to create a close personal bond of fellowship between the staff at headquarters and the voluntary workers in the dioceses and parishes; second, to give to those who attend a clear message to deliver to the districts in which they work; and, third, to gain their help in so organizing the "work at home, that all branches of it may work together harmoniously for the one great cause." In the absence of Bishop King the deputy secretary, Brigadier-General Jenkins, presided and addresses were made and conferences led by General Jenkins and other secretaries. The first evening was given to *A Message to the Home Church* and during the next two days conferences were held on *How to Raise Funds*, *The Principles of Organization*, *Missionary Recruiting*, *Missionary Education at Home*, *Women's Home Work* and *The Ministry of Healing* (medical mission).

There was a well attended missionary meeting one evening with an address by the Bishop of North Queensland. It would be impossible to report adequately these talks and conferences; all that can be given are a few thoughts or quotations, and, as suggested above, one of the pleasures of the experience was the realization of how much alike our work is, and of how deeply we both feel the importance of these wonderful days of the new era. We were told that in the whole history of the Church the next



SAINT MARY, REDCLIFFE, BRISTOL, ENGLAND
"The fairest, the goodliest, and most famous parish church in England"

The Woman's Auxiliary

ten years may be the most wonderful. We were assured that the Church of England is not asleep but awake; that the war has shown us the need of Jesus Christ for individuals and for all, that the great note of hope is that Christ *does* reign, but that the serious question is what part we are to take in these great days. We must measure the greatness of the task against the power of God, "for the situation is not out of the hand of God", that we need a strong personal allegiance to Christ, and having that we must go out to win others, that all we do in the Church must be "corporate acts", and so we were bade to "go forward and to go forward together" and joyously.

Dr. West, the candidates' secretary, who gave the devotional addresses on the two mornings, took as his subject *Saint Peter the Rock Man*, first, as the ordinary man our Lord had called, and, second, as the "Rock Man" who saw a vision. The suggestions of our Lord using us with all our limitations, if only we are able to see His vision, were suited to all workers, and once again one realized how similar our needs are. But the place of listening to these words was different, for the addresses, as well as the evening service, were held in Saint Mary, Redcliffe, such a beautiful old church that one feels sure Queen Elizabeth was right when she called it "the fairest, the goodliest, and most famous parish church in England".

One is tempted to write of old-world history and architecture in reporting a conference held in such a place, but only one more such remark shall be allowed. What American could fail to stop on crossing the bridge in Bristol to read the tablet stating the fact that it was from that ford that John and Sebastian Cabot set sail?

But to go back to suggestions of the conference, such as proper preparation before, and adequate follow-up-work after, a speaker's visit, the neces-

sity of wise selection of missionaries and their careful training. Here is a bit of advice on the rejection of a candidate, "Never turn her down, but point her to an alternative work". In the matter of missionary education the following methods were suggested: lectures, lantern slides, moving pictures, plays, stories, newspaper reading, missionary magazines, books and of course, what we know as study classes, to which they add "tutorial classes" for those who are willing to do intensive studying. And finally in *Women's Home Work* suggestions on what we might call organization were given, such as, making the work important, having a clear aim, keeping "human" and finally finding something to laugh at and laughing at it yourself!

Such were some of the suggestions. It is easy to see how equally good they are for workers on either side the Atlantic and it was helpful to realize our common task. Perhaps it was only natural to be glad of one or two things in which the daughter Church is more fortunate than the Mother. When Dr. Westcott (formerly an S.P.G. secretary, now vicar of Saint Oswald's, Sheffield) said that the time must come when the overlapping of missionary societies would cease, so that the Church could do Her own missionary work, it was good to realize that with us the Church *is* the Missionary Society. There was nothing either so far reaching in the plan suggested as our Nation-Wide Campaign. In lesser things perhaps the difference between our institutes and their conference was that in the former there is more hard work for the members—classes and the preparation of assignments are part of our institutes—but it would be ungracious to admit criticism into this report; the visitor was impressed by the earnestness and the hope shown by leaders and members, and very glad that she could be at the Bristol conference.



THIS IS THE SORT OF BOOTH THE INDIANS ERECT FOR THEIR SERVICES

A SOUTH DAKOTA DEANERY MEETING

By *Mary Louise Hudson*

WE have just finished a most wonderful *Owancaya Omniciye* here on the Rosebud Reseryation in South Dakota. It is probably what is called in the White Country a deanery meeting, but I am sure no deanery or clericus ever had a more spiritual atmosphere or was conducted with greater form or reverence.

We have twenty-seven chapels and missions on the Rosebud with the Reverend John Clark as presiding presbyter. Each has its own organizations, the *Winyan Omniciye* or women's meeting, and the Brotherhood of Christian Unity, which is similar to the Brotherhood of Saint Andrew. Every three months they all gather for an *Owancaya* or general meeting, each bringing inspiration and encouragement and in turn receiving much.

We started in Mr. Clark's Ford and reached Okreek, sixteen miles, with no

trouble—an unusual experience this Spring with our heavy rains and storms—but the Reverend Mr. Lambert, our native priest, discouraged going further that night as the roads beyond were in bad condition. We were content to rest for the night and were up early in the morning to get over the "mud holes" between us and Little Crow's camp where Advent Chapel is located. It was rough riding and we "loose baggage" had to walk over the worst places while Mr. Clark felt his way and plunged through. No matter what the roads, Mr. Clark always manages to get through some time some way. To be sure I have been with him when we have had to shovel and push, and once we were six hours going twelve miles, but we finally "arrived" and after all it is the "arriving" that counts. There are no roads on the Reservation, one just

A South Dakota Deanery Meeting

goes bobbing along over the prairie, circling around hills at an angle of forty-five degrees, and dashing through little creeks which may or may not have a bottom. If one doesn't like the looks of one field or pasture there is always the whole surrounding countryside to choose from, and some place *must* be dry. The Ford can always be depended on to find a way. Ever since its use became universal it has proved one of the missionary's staunchest friends.

On this particular expedition we arrived about noon on Saint Barnabas's Day, and found a number of our Dakota friends awaiting us, several camps already pitched and preparations for the meetings well under way. An arbor of rough boughs and branches had been put up where we could conduct our services out of doors with some degree of comfort. Although already noon we made preparations and commemorated the Feast with the Holy Eucharist. Although the furnishings were crude, rough



TWO OF OUR INDIAN CLERGY

benches without backs and a squeaky organ with several silent notes, I am sure the reverence and beauty of that celebration with the devout humility and simple trust of a Dakota congregation were equal in spirit to any cathedral celebration.

The whole four days were wonderfully inspiring. After the early service on Sunday I went with Mr. Clark and Mr. Shaw, a native priest, to make a sick call. It was a poor little Indian house where nearly everything had to be in one room. We used the sewing machine for an altar, and sat or stood where we could, but for all the absence of externals, the love and beauty of that service will long remain in the hearts of those there. Little children stole in and out awed by the unusualness of it. One dear little girl about two years old who had her braids tied with a string of beads and dangling coins seemed very much impressed by what was going on. After



INDIAN CATECHIST AND WIFE



THE WHITE TENTS LOOK PICTURESQUE ON THE GREEN PRAIRIE

the service we went across the yard to a tent where a young mother and her baby lay, the latter fearfully ill with whooping cough. The heat was intense and we used all our powers of persuasion to make them understand it was bad for the baby, and finally suggested that they sprinkle the tent if they felt they must stay there.

At the eleven o'clock service the native helpers, catechists and deacons formed in processional with the two native priests and Mr. Clark and marched from the chapel to the arbor and all took part in the service of Morning Prayer. If ever a people could rise in one body and call a man blessed, the Dakotas can, for they owe everything they are to Bishop Hare, and the joy of it is they know and appreciate it. It was indeed wonderful to realize that those men, educated in his schools and trained to read and conduct our beautiful services, were in some cases only the first generation of Christians.

In the afternoon with the children in camp and a few ribbons and scarfs for costumes we gave the pageant "The Builders of the City of God". Our Dakota children have real dramatic ability and love to act, so even on short notice and with very little practice they caught the spirit and did very well. One mother knew late on

Saturday that her little girl was to be in it, and she went home several miles and sat up most of the night to make her child a new dress and sunbonnet for the occasion. That is the attitude of helpfulness and cooperation which the Dakota people show in all our work.

Such a gathering makes a most picturesque scene, miles and miles of green prairie with only the horizon for a background and the white tents gleaming in the sun. Especially was this so as we all gathered in the circle for the sunset services each evening—old old Indians with long hair and huge sombreros, and women in gay beautiful blankets and shawls and exquisitely beaded moccasins. *Owan-caya Omnicaye* is a gala occasion and every one is in his best. Again one is impressed with the reverence of mien and the atmosphere of worship as the beautiful service of Evening Prayer is read while the heavens are gorgeous with the coloring of a prairie sunset.

I had been admitted into their circle before and given my Dakota name, *Wo-cante-ipi la sni win*, but after living four days with them, sleeping in a tent, eating at their feasts, sitting on the ground in the circle and even helping pass the *Wohanke* and *Wojape*, I am a real Dakota now and am proud of it.

J. P. MORGAN & CO.

Wall Street, Corner of Broad
NEW YORK

Drexel & Co.

Corner of 5th and Chestnut Sts.
PHILADELPHIA

Morgan, Grenfell & Co.

No. 22 Old Broad Street
LONDON

Morgan, Harjes & Co.

14 Place Vendome
PARIS

Securities bought and sold on Commission
Foreign Exchange. Commercial Credits
Cable Transfers

Circular Letters for Travelers available in all
parts of the world

St. Stephen's College

is the only official college of the Episcopal Church in the East. Planned for men desiring an all-around undergraduate education, and for those looking forward to graduate courses elsewhere in Law, Journalism, the Ministry, Social Service, Literature and Commerce.

It has five notes: Simplicity of Living, Democratic Fellowship, Blunt Sincerity, Virile Religion, Sound Scholarship. The Cost is \$450 a year for everything.

Address President Bell,

Annandale-on-Hudson, N. Y.

Order Blank for United Thank Offering Number of

The Spirit of Missions

(SEE BACK COVER)

PARISH TOWN

Please send to the address given below copies of the United Thank Offering (October) Number of THE SPIRIT OF MISSIONS at five cents per copy, for which find enclosed \$ (or to be billed as directed below).

Send copies to (Name).....
(PRINT Name and Address)

Address

Send bill to (Name).....

Address

Ordered by.....

This order card should be returned promptly as only enough copies will be printed to fill orders received by Sept. 15th.

Be sure to indicate number of copies wanted.

50,000 Miles in 50 Minutes

A 48-page pictorial review of the work of the Church carried on in the mission field, at home and abroad. These pictures appeared in the February Number of *THE SPIRIT OF MISSIONS*, and, being printed in pamphlet form, provide an excellent illustrated auxiliary to any text used in study classes, or can be used to acquaint those who are not familiar with the work of the Church outside their own parish.

Five cents each, \$4.00 a hundred

Two Excellent Pictures Suitable for Framing

So many requests have come to us for copies of the picture of Bishop Tuttle which appeared on the cover of the November (General Convention) Number of *THE SPIRIT OF MISSIONS*, that we have had a number reprinted without lettering. The picture is $4\frac{3}{4} \times 7$ inches in size, with a wide margin to allow for framing.

We have printed extra copies of the panoramic picture of the bishops and other clergy at the consecration of Bishop Mosher of the Philippines at the Church of Our Saviour, Shanghai, which was used as an insert in the June Number of *THE SPIRIT OF MISSIONS*. These copies have not been folded, and have a wide margin suitable for framing.

Ten cents each.

Complete Index to The Spirit of Missions 1836 to 1900, incl.

This index for Volumes I to LXV has been arranged topically and alphabetically and is a necessary adjunct to any missionary library. A number of copies are still available.

Paper covers 25c. Bound in Red Cloth, \$1.00

The Spirit of Missions

281 Fourth Avenue

New York, N. Y.

R. Geissler, Inc. 56 W. 8th St. New York
Church Work { **WINDOWS · MEMORIALS**
IN WOOD · STONE · BRASS · SILVER
EMBROIDERIES · FABRICS

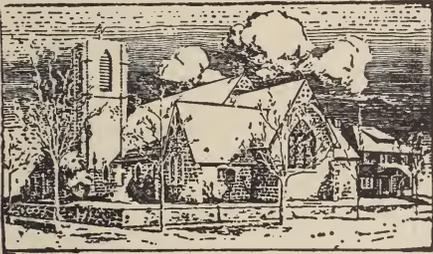
The Schilling Press, Inc
Printers of Quality
 137-139 East 25th Street
 New York, N. Y.
 :::
PRINTERS OF
 Fine Booklets, Folders, Catalogs
 and Publications

MONTGOMERY WARD & CO.
 MANUFACTURERS AND EXPORTERS
 OF GENERAL MERCHANDISE
 Have catered to the requirements of Missionaries
 in all parts of the world, for over 25 years.
YOU ARE INVITED
 to write for a copy of our large Catalog of Gen-
 eral Merchandise and our special
MISSIONARY CIRCULAR
 WE GUARANTEE SAFE DELIVERY ANYWHERE
MONTGOMERY WARD & CO.
Missionary Bureau
 CHICAGO, ILL.

FINE FANCY-WORK BOOKS, 25c.
 each; Bedspreads, Centerpieces, Cro-
 chet, Embroidery, Tatting, Yokes; all
 kinds o' Books. Ask me.
 Address **JAMES SENIOR, Lamar, Missouri.**

IN MEMORY OF
RANCOIS BUCKLEY VELHAGE
 SEAMAN SECOND CLASS NAVY
 BORN JANUARY 15, 1897
 DIED SEPTEMBER 11, 1917
 FROM INJURIES RECEIVED IN
 LINE OF DUTY ON BOARD THE
 U.S.S. SOUTH CAROLINA
 HE WILL EVER LIVE IN OUR HEARTS
 AS A MAN OF HIGH IDEALS AND OF
 GREAT DEVOTION TO HIS DUTY
 WHO LAID DOWN HIS LIFE
 FOR HIS COUNTRY DURING
 THE GREAT WAR.
 THIS TABLET
 IS ERECTED BY HIS SHIPMATES
 OF THE FIRST DIVISION
 U.S.S. SOUTH CAROLINA

Bronze
Memorial
Tablets
 William Donald Mitchell
 DESIGNER
J. O. WILLIAMS, INC.
 BRONZE FOUNDRY
 556 WEST 27th STREET (DEPT. 5)
 NEW YORK CITY
 CORRESPONDENCE INVITED



Grants, Gifts and Loans,
American Church Building Fund Commission
 281 Fourth Avenue New York

A. LITTLE FOLKS, \$1 50 a year;
EVERYLAND, \$1 50 a year; EVERY
CHILD'S, \$1 50 a year
B. TRIAL-COPY of any one mag-
 azine above for 8 cents stamps.
C. NEEDLECRAFT, 12 months
 for 50 cents stamps
D. CHILDREN'S MAGAZINE,
 75 cents a year; trial copy for 4 cents
 stamps.
 ———— *Send to* ————
JAMES SENIOR, Lamar, Missouri

Van Duzen Bells
formerly Van Duzen & Tift
 Guaranteed Genuine Bell Metal
 Bells made of Copper and Tin.
 Famous for full rich tones, vol-
 ume and durability.
The E. W. Van Duzen Co.
 Buckeye Bell Foundry
 CINCINNATI, OHIO
 Est. 1837 428-434 East Second St. Send for catalogue.

MENEELY
BELL CO.
TROY, N.Y.
 AND
198 BROADWAY, N.Y. CITY
BELLS

**The Church Training and
Deaconess House**
OF PENNSYLVANIA

provides for resident students a two years' course of study and training in practical work, fitting them to be Church Workers or Deaconesses. For information apply to

The Admission Committee
708 SPRUCE STREET, PHILADELPHIA, PA.

Berkeley Divinity School

MIDDLETOWN, CONN.

Address

Rev. William Palmer Ladd, D. D.

Dean

**The New York Training School
for Deaconesses**

Prepares Women for Religious Work as Deaconesses, Missionaries or Trained Workers in Religious Education and Social Service. Address

DEACONESS DAHLGREN or
DEACONESS GILLESPIE

St. Faith's House, 419 West 110th Street
New York, N. Y.

The Evangelical Education Society

OF THE PROTESTANT EPISCOPAL CHURCH
Office, The Church House, Twelfth and Walnut
Streets, Philadelphia, Penna.

AIDS STUDENTS FOR THE MINISTRY
and Distributes Evangelical Literature

President, William S. Harvey. Active Vice-
President, Rt. Rev. Thomas J. Garland, D. D.
General Secretary, Rev. S. Lord Giberson, M. A.
Treasurer, Alfred Lee, Esq. General Counsel,
Harold Goodwin, Esq.

FORM OF BEQUEST

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine, ——— Dollars or ——— Real Estate, to be used for the general purposes of the Society.

Cathedral School of St. Mary

Garden City, Long Island, N. Y.

A School for Girls, 19 miles from New York. College preparatory and general courses. Music, Art and Domestic Science. Catalogue on request,

Miss Miriam A. Bytel, Principal

HOWE SCHOOL

A Church Preparatory School for a Limited Number of Well-Bred Boys, Military Drill.

For illustrated circulars address
Box 237, Howe, Indiana

**The Rev. John H. McKenzie, L.H.D.,
D.D., Rector**

ST. FAITH'S SCHOOL Saratoga Springs, N.Y.

Provincial School of the Synod of New York and New Jersey.

A Church school for girls which emphasizes "vocation" and seeks to develop efficient Christian womanhood. Elementary and secondary courses. College Preparatory, Household Arts, Business Training, Music.

Inigorating climate. Out-door sports and systematic physical education. Moderate rates. Send for catalogue and list of patrons.

REV. H. C. PLUM, Rector.

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State

Registration. Allowance \$10.00 monthly.

Apply to SUPERINTENDENT.

ALL SAINTS SCHOOL

SIOUX FALLS, SOUTH DAKOTA

A church school for girls and children

The Bishop, President

Miss Helen S. Peabody, Principal

St. Mary's Diocesan School

CONCORD, N. H.

A Homelike School for Girls

College Preparatory and General Courses
Thirty-fifth Year Opens Sept. 15, 1920

MARY EVERETT LADD, B. L., Principal

TRINITY SCHOOL

139 WEST 91st ST., NEW YORK

FOUNDED 1709

From Primary through college entrance

212th Year Begins Monday, September 27th

The General Theological Seminary

Chelsea Square, N. Y. City

This is the only Seminary under the control of the General Convention of the Episcopal Church.

The regular course of three years covers a thorough study of all the usual departments of Theological training, and Students, after the first year, may specialize in certain Departments.

Students may, without extra charge, under the advice of the Dean and Faculty, attend certain courses at Columbia or New York Universities.

Scholarship aid is given when needed.

For details, address

THE DEAN,
1 Chelsea Square,
New York City.

The Protestant Episcopal Theological Seminary in Virginia

*Special Instruction for Students
Going to the Missionary Field*

The Ninety-eighth Session Opens
September 15, 1920

Special Students Admitted

This Seminary has founded all the Foreign Missions of the Episcopal Church except where in recent years the Church has followed the flag into our newly acquired Colonial possessions. It has given more than eighty men to the Foreign Field.

For catalogues, apply to

THE DEAN

Theological Seminary, Va.

The Divinity School of the Protestant Episcopal Church in Philadelphia

FACULTY

- Rev. GEORGE G. BARTLETT, S.T.D.,
Dean,
Homiletics and Pastoral Care.
Rev. LUCIEN M. ROBINSON, S.T.D.,
D.C.L.,
Liturgy, Church Polity and
Canon Law.
Rev. JAMES ALAN MONTGOMERY,
Ph.D., S.T.D.,
Old Testament Literature and
Language.
Rev. ANDREW D. HEFFERN, D.D.,
New Testament Literature and
Language.
Rev. GEORGE C. FOLEY, S.T.D.,
Systematic Divinity.
Rev. JOSEPH CULLEN AYER, JR.,
Ph.D., D.D.,
Ecclesiastical History.
Rev. ROYDEN KEITH YERKES, Ph.D.,
S.T.D.,
History of Religions.
Rev. S. U. MITMAN, Ph.D.,
Religious Pedagogy.

Exchangeable Credits with the University of Pennsylvania. Remission of Fees in Study for A.M. and Ph.D.

For Catalogue, send to the Dean, Rev. GEORGE G. BARTLETT, 316 South 10th Street, or the Secretary, Rev. W. ARTHUR WARNER, Church House, 12th and Walnut Streets, Philadelphia.

The Theological Department of the University of the South

SEWANEE . . . TENN.

An integral portion of the University, where the student of Theology meets in the frank intercourse of a common life, with the student of History and Literature on the one hand, and with the student of Science on the other.

For Catalogue, Address

THE DEAN

of the Theological Department
SEWANEE . . . TENN.

Church Furnishings

IN GOLD, SILVER, BRASS,
BRONZE, MARBLE and WOOD

Altars

Pulpits

Chalices

Chancel Rails

Candlesticks

Baptismal Fonts

Alms and Receiving Basins

Altar and Processional Crosses

Lecterns

Credences

Memorial Tablets in Brass or Bronze

Stained Glass

SPAULDING AND COMPANY
Michigan Ave. and Van Buren St., CHICAGO

Christian Nurture Series

Send for Prospectus and Order Blanks for the coming Fall.

CHANGES

A new Course B takes the place of Course 2, though the material for the latter may still be obtained. Course 13 is new. Leaflets for Courses 1, B, 3, 4, 5, have the pictures printed on them and the separate sets of pictures for those courses are eliminated.

An addition to the Teacher Training books is

How to Teach the Life of Christ

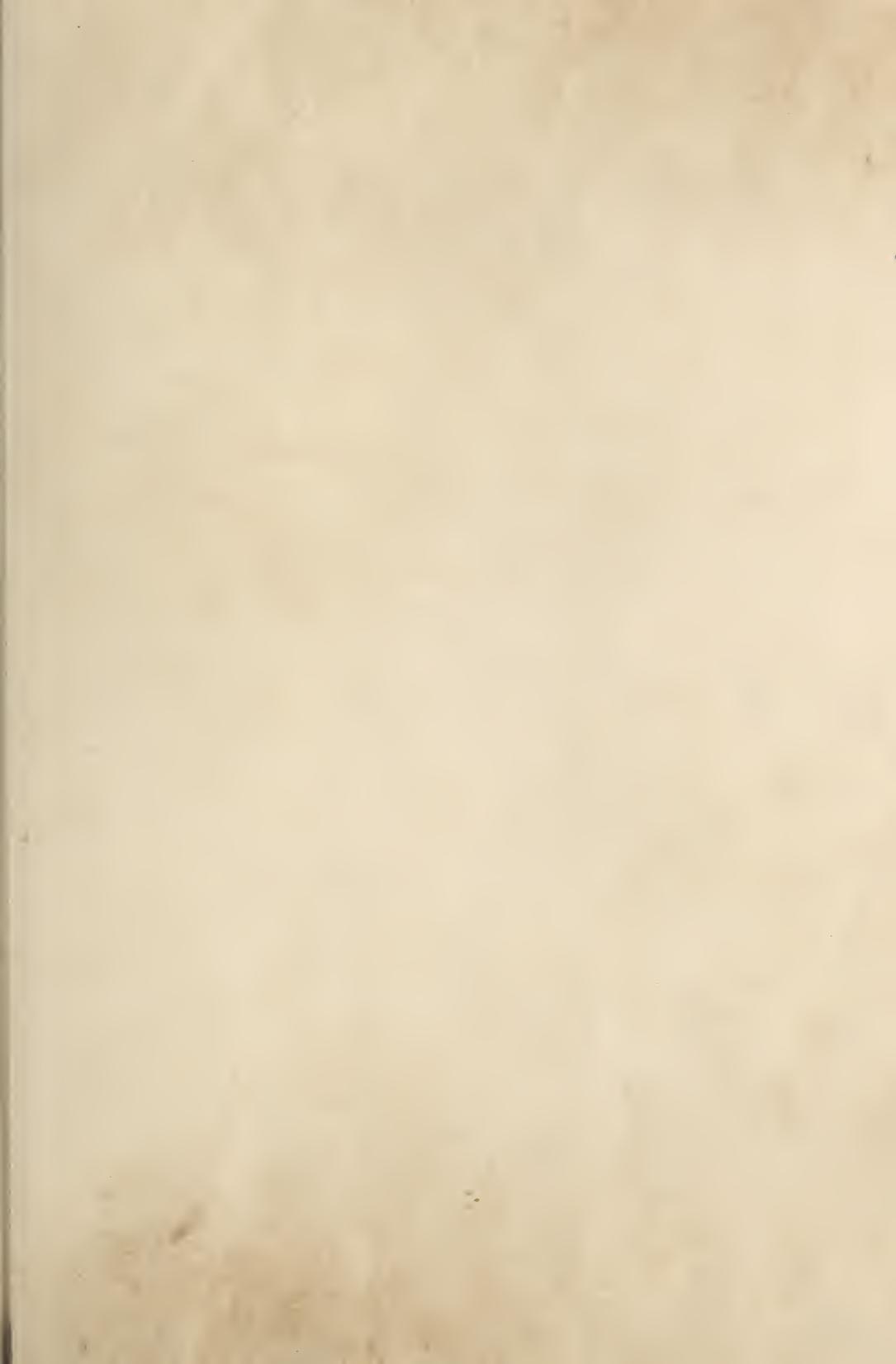
by the Rev Lester Bradner, Ph.D. Paper, 70 cts.

A new edition of

How to Introduce Christian Nurture Into the Sunday School

is now ready. Price 3 cts.

MOREHOUSE PUBLISHING COMPANY
MILWAUKEE, WISCONSIN



For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library



1 1012 01047 1862