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JUNE, 1912

NO. 6

# Life and Light For Woman

OUR SCHOOL IN BARCELONA  
FRANK H. WIGGIN

THE DEPUTATION IN THE  
MARATHI MISSION  
SARAH LOUISE DAY

THE WOMAN OF WEALTH AND  
MISSIONARY GIVING  
GRACE DUFFIELD GOODWIN

CONCERNING  
SUMMER CONFERENCES

Congregational Woman's Boards  
of Missions  
PUBLISHED IN BOSTON

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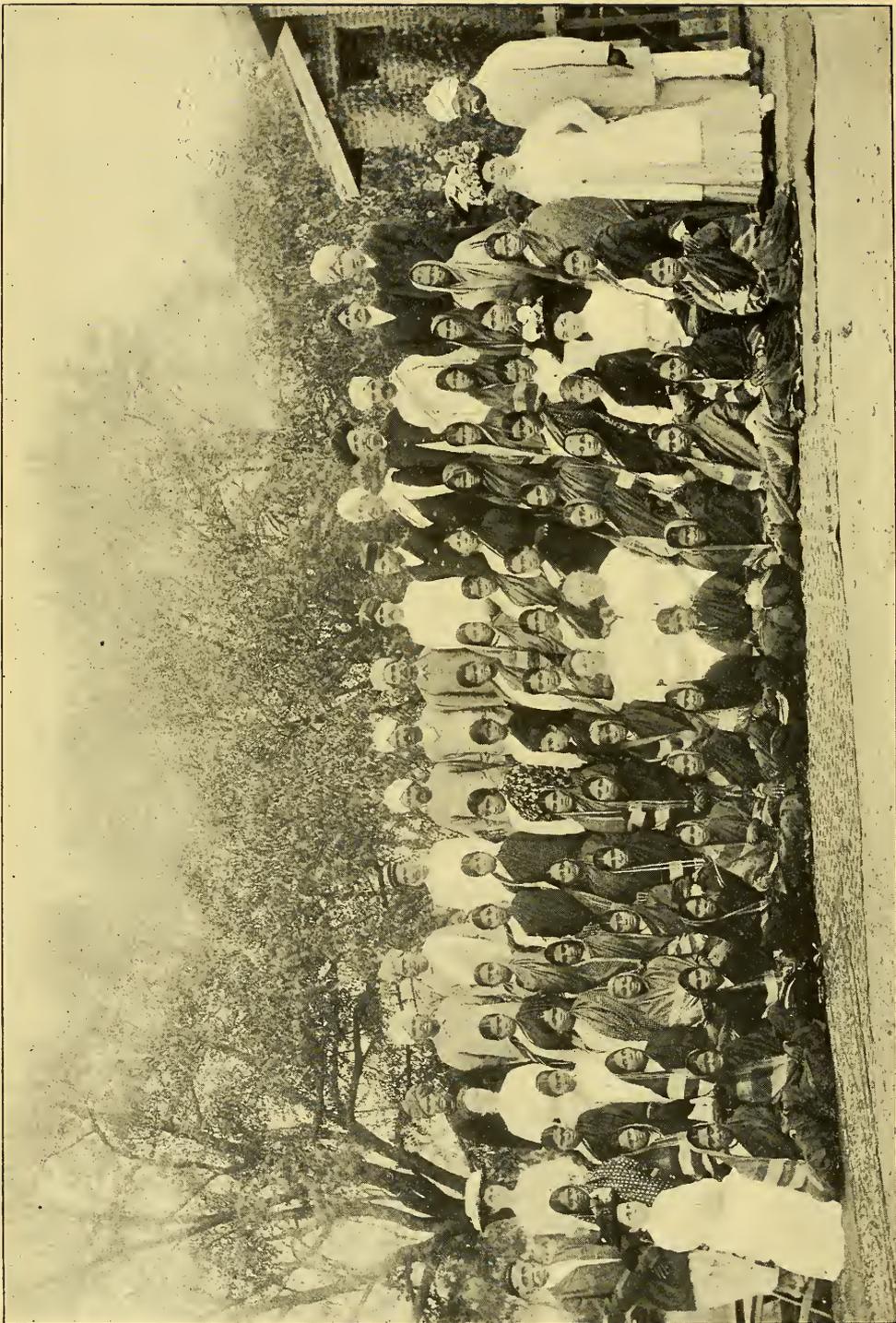
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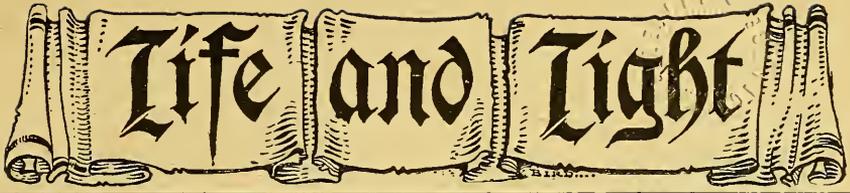
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MISSIONARIES AND NATIVE WORKERS IN AHMEDNAGAR. (See page 249.)



# Life and Light

Vol. XLII.

JUNE, 1912

No. 6

It is a matter for sincere regret that Dr. and Mrs. James D. Eaton of Chihuahua, Mexico, impelled by impaired health, have offered their **Missionary** resignation to the American Board. For thirty years Dr. **Personals.** and Mrs. Eaton have been doing constructive work in the Mexico Mission,—Mrs. Eaton having been one of the chief factors in the development of the “Colegio Chihuahuense.” During all these years she has been a missionary of the Woman’s Board, supported by the New Haven Branch, and her presence at many meetings when on furlough has been most helpful.

Miss Mary F. Long, a cousin of Mrs. Eaton’s, who went to Chihuahua in 1897, and who has served the Colegio as principal at various times, besides carrying on her own department, feels that she also must be released from missionary service to take needed rest. Her retirement brings serious loss to the school and sorrow to the Mexican people by whom she has been much beloved. The Chihuahua station thus crippled, just at this critical time; needs the sympathy and support of all its friends. The Woman’s Board is making every effort to find a young woman to fill the vacancy occasioned by Miss Long’s regretted withdrawal. Miss Helen A. Meserve, the present *directora*, will spend some weeks with her family in Allston, Mass., pending the restoration of quiet in Mexico, and the reopening of the Colegio.

Miss Prescott of Parral reached El Paso in safety, about the middle of April, after most trying and exciting experiences. The school building and missionary residence, although protected (?) by an American flag, were entered by drunken rebels who looted Miss Prescott’s personal belongings and threatened to shoot her. She came out on a special train, secured by the American Consular agent,—James I. Long,—in company with about one hundred and twenty American refugees.

The sympathy of many friends is going out to Miss Mary C. Kinney, of Adabazar, Turkey, because of the sudden death of her father, Mr. G. E. S.

Kinney, a devoted member of the Boylston Church, which occurred at his home in Jamaica Plain, Mass., May 2d.

The Misses Melville and Miss Elizabeth Campbell were welcome visitors at the Rooms before sailing, May 7th, to rejoin the West Central Africa Mission.

Rev. William H. Gulick, who is visiting his daughter, Mrs. George Lincoln, in Boston, Mass., has also called on his friends at the Congregational House. Mr. Gulick has not been in this country before for twenty years, and it was a pleasure to greet him and bid him welcome.

Miss H. Frances Parmelee (W. B. M. I.), who sailed April 10th from San Francisco, returning to the Japan Mission, will spend a short time in Honolulu before resuming her many activities in connection with the Factory Home for Girls at Matsuyama. Miss Parmelee, before sailing, wrote most urgently of the need of an associate for Miss Judson.

The sad tidings were received by cable May 4th of the death at Kodai Kanal, April 27th, of Mrs. David C. Churchill of Ahmednagar. Mrs. Churchill (Alice Harding) was the daughter of Dr. and Mrs. Charles F. Harding of Sholapur, India. Her mother entered the heavenly life last November, after many years of missionary service.

Mr. and Mrs. Churchill, with their two little sons, returned to the Marathi Mission last summer, after a furlough during which Mr. Churchill did much to interest people in the industrial work at Ahmednagar, of which he has charge. Many will remember his interesting department at "The World in Boston." The death of Mrs. Churchill in the brightness and vigor of her young womanhood is one of those mysterious sorrows for which earthly wisdom has no explanation.

Deepest sympathy is extended to her husband and his motherless boys, to her two sisters, Mrs. Charles H. Burr of Ahmednagar and Miss Mary B. Harding of Sholapur, her brother and other family friends as well as to the missionary circle who have met with such a loss in her early death.

Mrs. Churchill was a graduate of Wellesley College, class of 1900, and her marriage occurred in India in 1901.

No announcement gives more genuine satisfaction than that relating to reinforcements for the field. The Foochow Mission has long been calling

**New** for additional young women, and two are now under appoint-  
**Workers.** ment. Miss Daisy Brown, whose home is in Ames, Iowa, and who has been connected with the Detroit Y. W. C. A., has been appointed to this mission, where it is expected she will have charge of

the training school for Bible women at Ponasang, Foochow. Miss Brown has studied at the Hartford School of Religious Pedagogy and is a young woman of very earnest spirit.

The long-sought-for successor to Miss Jean Brown in the kindergarten work at Foochow, has at last been found and the Woman's Board of Missions for the Pacific is joyful in consequence. See page 263 for particulars about Miss Ledyard.

But this mission still cries for "more"—: two women physicians at least, five evangelistic missionary women who will also supervise day schools, two more teachers for the girls' college are among the pressing needs set forth in an urgent appeal just received from the mission.

The Woman's Board is still vainly seeking for teachers for Umzumbe, Inanda and Mt. Silinda, in Africa, for at least two additional workers for Japan, for another teacher for our school in Ahmednagar, for additional help for Bitlis, Smyrua and Gedik Pasha, Turkey, and for an associate for Miss Davis at Tientsin, China, to take up the work Miss MacGown is to lay down. We need also doctors to help our busy physicians in Madura and Ahmednagar, India, and trained nurses for Aintab and Sivas, Turkey. These are a few of the posts for which recruits are urgently desired.

In some instances the salaries are already pledged or vacancies occasioned by the death of noble workers have not been filled—in other cases there is no money at hand for the new worker. We are indeed grateful for those who have responded and who will soon be on the way to the field, but the situation in many other places is critical, the emergency great. With the world-startling opportunities for Christian work in China, Africa and the Moslem world, offering fields of influence far beyond the most rewarding positions in America, are there not, among the thousands of trained alumnae from colleges, normal and medical schools, who are now at work in our territory at home, at least *ten* Christian girls who will heed this appeal?

Miss Helen B. Calder is eager to correspond with all such possible candidates.

When permanent appointees cannot be found we gratefully accept, in



MISS DAISY BROWN

some instances, the services of suitable young women for temporary appointment. Such a one has been found in Miss Emily Moore, of Berkeley, Cal., who goes for three years to the Western Turkey Mission.

Miss Moore comes to us from the Methodist communion and is most warmly recommended by those among whom she has been a Christian teacher and worker.

The death of Mrs. Abby T. Wilder, at the home of her daughter, Mrs. George H. Gutterson at Winchester, Mass., March 27th, removes one more **Another Veteran** from the constantly lessening circle of veteran missionaries of the American Board. Mrs. Wilder went with her husband to the Zulu Mission in 1849, where they remained for more than twenty-five years. After her husband's death in America, Mrs. Wilder returned to Natal where her son Rev. George A. Wilder was stationed. Her devotion to the Zulu people was a conspicuous quality of her character and her influence upon the young people is still remembered by those now in mature life.

Just as we were preparing for the May *LIFE AND LIGHT* the interesting account written by Dr. Karmarkar concerning her busy days in Bombay, **A Beloved** her husband, Rev. S. V. Karmarkar, was called to the **Leader.** heavenly home on April 2d. Mr. Karmarkar was a well beloved Christian pastor and leader of his own people, and Dr. Abbott of the Marathi Mission says of him, "Probably no Indian Christian was so widely known over the whole of India as he, and he was loved by missionaries of all missions."

In the death of Mrs. A. L. Williston the Woman's Board, and the Hampshire County Branch in particular, loses a wise and helpful worker **Mrs. A. L.** and a most generous giver. Uniting unusual business and **Williston.** executive ability with a rare unselfishness her voice was always for enlargement of work and her hand and purse were ever ready to carry the burden. For her to know the need was to offer help. "Let her own works praise her in the gates."

H. F. K.

Recently published leaflets are "An Income to Count On," by Miss Keith, our assistant treasurer, a clear and concise statement of the relationship of the Woman's Board and the Apportionment Plan; also **New** **Leaflets.** "Life Membership in the Woman's Board of Missions; Its Privileges and Opportunities," by Mrs. Charles H. Daniels. Sent for postage on application to Miss Hartshorn.

Other leaflets for use in connection with the text-book for 1912-13, *China's New Day*, are two reprints from LIFE AND LIGHT. "The New Woman in Old China," by Alice L. Browne and "Light and Shade in China" by the late Nellie N. Russell of Peking. Price, three cents each.

"Our Medical Work in China" and "Chinese Folklore," each five cents, will be useful in connection with the study of China.

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM MARCH 18 TO APRIL 18, 1912

	For Regular Work.	For Buildings.	For Work of 1912.	For Special Objects.	From Legacies.	Total.
1911	\$7,970.70	\$12,261.01		\$193.21	\$500.00	\$20,924.92
1912	10,173.42	884.05	\$19.41	157.00	2,568.19	13,802.07
Gain	2,202.72		19.41		2,068.19	
Loss		11,376.96		36.21		7,122.85

FOR SIX MONTHS TO APRIL 18, 1912

1911	43,103.55	22,576.65		934.98	13,487.63	80,102.81
1912	45,512.10	4,621.34	4,756.55	996.72	6,603.69	62,490.40
Gain	2,408.55		4,756.55	61.74		
Loss		17,955.31			6,883.94	17,612.41

## OUR SCHOOL IN BARCELONA

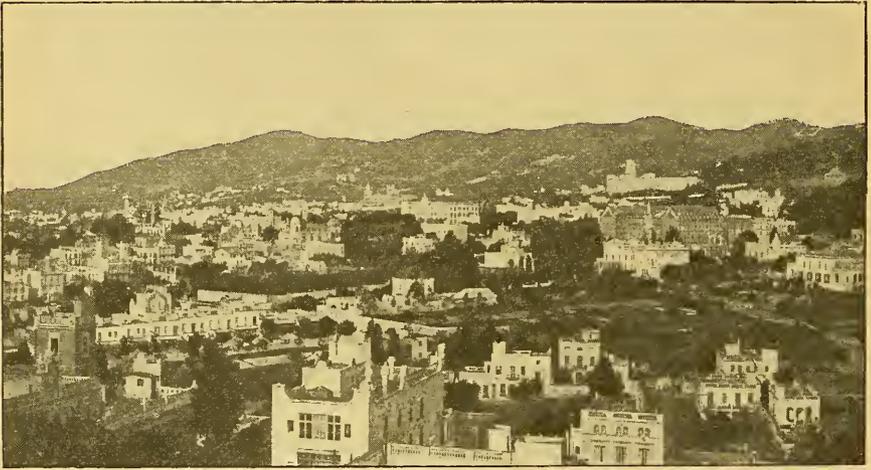
BY FRANK H. WIGGIN

Mr. Wiggin, who visited the Mission to Spain some months ago, on business connected with the American Board of which he is treasurer, was much impressed with the work of the Woman's Board school at Barcelona, and has kindly written the accompanying article.

NEVER since the beginning of our missionary work in Spain has that work been needed more than now. A prominent Spanish writer and lecturer has recently said: "Alongside of a fanatical minority, eighty citizens out of a hundred have practically broken with all religion."

The Spanish people are loyal and extremely patriotic, but the dominance of church leaders in affairs of state and the continuance to some extent of the spirit of the inquisition, especially in the trials of political prisoners, have done much to alienate many from all religion. Notwithstanding these conditions, the evangelical movement is increasing in favor, especially among those of the great and growing liberal party. Illiteracy

in Spain is widespread. Government grants for educational purposes are meager. Teachers' salaries are small and difficult of collection. Instructors in elementary and secondary grades are frequently inefficient. Beyond these grades no provision is made by the state for the education of girls. Girls of the wealthy families educated in convents become experts in the use of the needle, but usually they cannot write a brief note expressed grammatically and with correct orthography. The nuns—their teachers—are equally ignorant.



A VIEW OF BARCELONA

In Barcelona, as we leave behind the animated throngs of the Rambla and the beautiful Plaza Real and follow the tramway into the suburbs where our Colegio Internacional is located, we pass certain conspicuous objects which might be regarded as typical of present conditions. On one side are the windowless blackened ruins of a convent and church destroyed in the recent riots, and on the other is a large convent surrounded by a high stone wall, looking like a fortress, and which, for defensive purposes, is said to contain machine guns and many repeating rifles.

Our school at Barcelona is ministering successfully to two great needs: the need of the people for a purer and more Christ-like religion, and the need of Spain for educated girls and women. The location is favorable. Barcelona is a larger city than Madrid, and its people are more progressive. It is easily reached from our mission stations, nearly all of which

are located in the northern part of Spain. As the school in its new location becomes more widely known, there is good reason to believe that it will become more nearly self-supporting. The number of boarding pupils is increasing. It already includes representatives from some of the most prominent families in the province, one being the daughter of the national senator. In the school are also gathered the daughters of the native pastors of the stations, as well as those of our evangelists and Bible teachers. Although many of these girls are not able to meet the cost of their education, and the number of such students now who cannot pay is proportionately large, yet they are probably to be in the future one of the strongest evangelistic forces in Spain. Students both from the normal and collegiate departments are going out as consecrated workers.

In a little more than a year the school has outgrown its present rented quarters and an arrangement has been made with the landlord to erect another and more suitable house, the school taking a five years' lease of the premises. One of the brightest pupils is one of five daughters of the widow of a native evangelist who lives in Madrid, and who can earn for the support of her whole family less than twenty dollars per month. The school is greatly in need of scholarships and of gifts ranging from sixty to one hundred and eighty dollars per year, which would enable it to receive others eager to come and equally worthy, who cannot now be admitted for lack of funds. Nowhere in Spain are to be found any brighter or more promising girls than in this school, and Spanish girls given the opportunity take high rank in scholarship. We sometimes think the English alone capable of such attainments. This incident actually occurred in a Spanish school not long ago. A child of mixed parentage made slower progress in her studies than her companions. When the parent or guardian was told of this, he made the following reply: "What can you expect, when she has some English blood in her veins?"

We may well be proud of the history of this school, which began long before its removal to Barcelona. It is worthily represented in Saragossa, Bilbao, Santander, San Sebastian, Seville and Madrid, as well as in many smaller places, by its graduates who are leading lives of great usefulness and blessing. Some as pastors' wives do their full share in teaching and in parish work; others serve as teachers of village and station schools. Those known to the writer are refined, Christ-like, unselfish, patient under trying conditions, loyal to all that is highest and best. It is an inspiration to know them. One young woman who has gone back

to her former home as the village teacher where the pastor had recently died, wrote to the *directora* of our school this last winter as follows:—

“I am conducting a preaching service every Sunday, and Sunday is my busiest day. Now don't laugh at my being ‘Pastora,’ because I assure you that I try to do my best, although that best may not amount to much. By and by some member of the little congregation will help me. Sunday afternoon I have charge of the Sunday school, and I have organized a Men's Club, which meets in the schoolroom after the Sunday-school session, and I frequently go there with other friends to read the papers and books to these men, and to talk with them ‘until the evening round the *brasero*, that they may not be drawn away to the wine shop.’”



OUR SCHOOL BUILDINGS IN BARCELONA

Another, seen under the most trying circumstances, hurt beyond measure by unjust and cruel treatment, her eyes filling repeatedly with tears, by her self-control, her gentleness and patience, preached to one who saw her, a sermon never to be forgotten.

The first Christian Endeavor Society in Spain, Dr. F. E. Clark tells us, was formed in the room of Miss Webb, our *directora*. At a Christian Endeavor meeting in the school a few weeks ago the question was asked: “What has Christianity done for the world?” These were two of the

replies: "It has taught tolerance of other people's ideas," and "It has taught people to love their enemies and to be kind to them." Such is the spirit of faculty and students, and it is a spirit that is commending itself more and more.

Many of our Spanish friends are beginning to realize that as a people they have not kept pace with other nations of the Western world. They are awakening to a consciousness of their needs. The time is coming when in place of indifference and unbelief, there shall be new aims and purposes, new hopes, and a living faith; a time when the slavery of ignorance and prejudice shall cease; a time for which Spain has waited long! In hastening its coming our school at Barcelona is worthily striving to do its share.

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## THE DEPUTATION'S VISIT TO THE MARATHI MISSION

BY SARAH LOUISE DAY

### THE WELCOME TO AHMEDNAGAR

OUR introduction to our schools of the Marathi Mission was quite dramatic. We reached Ahmednagar late one afternoon and found a party of friends gathered at the station to welcome us. As we drove along the road leading to the city we noticed a group of children standing by the roadside. Dr. Hume explained that they were pupils from one of the day schools waiting to welcome us. We stopped for a moment and they gave us garlands and bracelets of flowers. We proceeded on our way only to be stopped again and again for similar fragrant greetings. Sometimes an appropriate song accompanied the presentation of the garlands. The girls from the two departments of the boarding school were drawn up in line on each side of the road, next came the boys of the training school, and those from the high school, while the little group of girls from the Alice Home, those girls that came there as famine orphans twelve years ago, were not behind the others with their offering of affection. When we reached "Wellesley," the hospital bungalow which was to be our home for the next few days, we found that each one of us was adorned with no less than fourteen garlands and was carrying a similar number of bracelets and bouquets. Truly it was a delightful welcome to the city we had so long desired to visit and it was pleasant to know that so many were looking forward to our coming.

### THE ABBIE B. CHILD MEMORIAL

After a Sunday full of interest spent in visiting some of the Sunday schools and closing with a communion service in the beautiful church, early

on Monday morning we turned our steps to the girls' school. We were delighted to find it already housed in its new quarters. One of the burdens which Miss Child brought home from her visit to India was the need of enlarged accommodations for this school and after her death a sum of money was raised to provide a new dormitory as a memorial to her. The delay in securing a much desired piece of property has made it impossible to make radical changes until the present time. Now a new academic building gives ample room for the classes of the vernacular school and provides an Assembly Hall large enough for both schools to be gathered together, while another building close by accommodates the Anglo-vernacular school. A short distance away the Abbie B. Child



THE TEMPLES AT WAI

dormitories are nearly finished. Two one-story buildings have been found better than the larger one with two stories originally planned. We had great pleasure in being present at the official opening of the new building, when appropriate exercises celebrated this event. We enjoyed visiting the classes in both schools and rejoiced at the evidences of the good work which is being done there. Our visits to the day schools which are also under the care of Miss Gates and Miss Bruce were most interesting. (See frontispiece.)

#### IN THE OUT-STATIONS

From Ahmednagar we made two trips to out-stations and the days we spent at Sirur and Wadale were full of interest and delight. The Beverly

School at Sirur is one which shows the splendid results of the careful training given by the head master and the teachers and of the oversight which Mrs. Winsor exercises over the whole work. The program given us was entertaining and instructive and arranged to show the scope of work carried on in the school. The girls showed their keenness of intellect in the way in which they solved the problems given them, and pitted themselves against each other in the spelling matches, which included the translation of a Marathi word into English before it was spelled in the latter language.

At Wadale the feature which impressed us most was the fact that the boys and girls of the two schools were reciting in the same classes. Of course the dormitories and living arrangements are quite separate. It was at Wadale that we first made our acquaintance with the plague conditions we found later at Wai and Satara and which are such a serious interruption to the work.

On the way back from Sirur we stopped for fifteen minutes at Supe in the Parner district to see a typical village day school. The site is just within the inclosure of the village so upper caste children attend, yet is close to the quarters of the lower castes so that they can also attend without giving offense to the high castes. The building, of which half the cost was paid by the government, is arranged so that there is one large room for the school and three for the teacher and his family. There are thirty-nine pupils representing six different castes, while six are the children of Christians. About one third of the number are girls. Five standards are taught in the school by the head master and his two assistants. We found an eager group of children waiting to receive us and were especially pleased at the ease with which Bible verses were repeated. Dr. Hume says: "The head teacher is highly respected by all in town. A fourth class Marathi prince lives here and calls the teacher to read and write English letters for him because there is no one else in the town who can do this. This prince would never allow a low caste man to come very near him but on a recent occasion when I called on him he invited four pastors and the head teacher, all of whom are of low caste origin, to come to call on him, and he seated them in his audience room even though he kept his own high caste officials standing."

#### OUR WORKERS IN SHOLAPUR

Sholapur was our next stopping place and here we stayed at Harding House, formerly the home of Dr. and Mrs. Harding and now occupied by Miss Fowler, Miss Harding and Miss Wheeler. Woronoco School is a

splendid illustration of an up-to-date boarding school. The class rooms though not spacious are ample for their needs and a new dormitory just across the way makes living conditions for the girls healthful. We had the pleasure of meeting the members of the *Alumnæ Association* in a pleasant upstairs hall and of seeing how the girls Miss Fowler has mothered develop into useful women. Solanochabin, Miss Fowler's invaluable helper, is a tower of strength to all who come in contact with her.

Miss Harding's kindergarten and training school is close by and we enjoyed the hour we spent there watching the little brown children, many of whom must first be scrubbed and dressed, and learn how to use their fingers



SCHOOL AT WAI

and their feet in useful ways. The teachers trained in this school are found all over the mission and in other parts of India as well, and carry into many schools the helpful lessons taught them in Sholapur. Some of the training class are busy every morning teaching in the day schools and we saw them there the next morning when we went about with Mrs. Gates to see these schools. They are a great power for good wherever they are found. All were rejoicing in Miss Wheeler's coming and she has already won for herself a warm place in their affections.

#### AN OUT-OF-DOORS SCHOOL

At Wai and Satara we came face to face with the difficulties which the missionary often has to meet when plague visits one of the towns. As soon

as it appears and especially when the dreaded plague rat is found in a house, the family moves out into the fields and lives in a tent or a rud hut. So it will happen that whole sections of a village will move away and the work in that locality must necessarily be closed. The mute witness which these locked and barred houses bear to the presence of the terrible epidemic is most appealing. Sometimes it will happen that the people of a given section will all move to the same fields and then the school can be opened again, and it is held under a neighboring tree. We visited one such school and were interested to see how much good work could be done under these adverse conditions. A large box provided safe keeping for the books and slates and for the clock which during school hours hung from a branch of the tree, while the blackboard remained as silent witness to the purpose for which the spot was used. The children seemed happy and contented and we wondered if American children would not sometimes enjoy such a change of schoolroom.



PAREL GIRLS' SCHOOL, BOMBAY

#### BUSY DAYS IN BOMBAY

There is one other institution of which we must speak, the high school at Bombay under the charge of Mr. and Mrs. Hazen. The part in which we are especially interested is Bowker Hall, the home of our girls. We were interested to see this building so long under the care of Mrs. Edward Hume, and we had an opportunity to test its hospitality one evening when a native dinner to which all guests came in native dress, was served in our honor.

The viands were delicious and we were only sorry that our Western taste had not been cultivated sufficiently to appreciate the different curries. We spent one morning in visiting the classes where the students of both sexes meet together for recitation and we feel that men and women of strong Christian

character are being trained here for service in the home and in other ways. The day schools of Bombay were a delight to visit. At the Parel school, which is attended by the children of well-to-do classes, the girls were dressed in all their best clothes and jewels to do us honor. It is our strong conviction that the work of these schools should be strengthened by the help of an efficient Bible woman who could visit the homes from which these children come and so come into close touch with the family life. We also saw the beautiful work done for the children of the Blind School and rejoiced that Miss Millard has been able to establish this work so successfully. Surely it makes possible a life of usefulness to these poor afflicted children. Another interesting school is that estab-



BLIND GIRLS AT BOMBAY

lished by Mrs. Abbott for little boys and carried on by means of funds provided by her for this purpose. After a certain age these boys are transferred to the high school and are there trained for some regular occupation. These boys are chosen with great care and the results of this work ought to be most satisfactory. This school is at present under the care of Mrs. Ernest Hume but it is hoped that a lady will soon be found to take entire charge of it.

This brief sketch of the work done in this mission is necessarily only an outline. The thoughtful reader must fill in the details. Faithful, conscientious work is being done in all these places and the aim is not merely

to fill the mind with a knowledge of facts, but to train the will, the intellect and all the powers so that the girl and the boy may go away with a strong earnest purpose to make their lives of service to their fellow-men and useful in the coming of the kingdom of God to India.

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## THE EDUCATION OF JAPANESE GIRLS

The following interesting account of the Japanese Women's University is reprinted from the *New York Sun*.

The tenth anniversary of the founding of the Japanese Women's University at Tokyo, the only one of its kind in Asia, which was observed last year, is evidence of the advance the cause of women's education has made in Japan.

The idea of a university to be devoted to women's higher education was first advanced in 1885. It received great encouragement from leading men and women, including Marquis Ito, Count Okuma, Baron Utsumi and others, while wealthy citizens came forward with offers of help. The Empress, who from the first has taken an active interest in the question, also gave a grant of money. The news spread over the country and roused keen enthusiasm among the women. Applications came pouring in from all parts of Japan and hundreds had to be refused. The university was opened in April, 1901, with three hundred students in the university department and five hundred in the girls' high school which was attached to it.

It has now a teaching staff of eighty, and the students number thirteen hundred, of whom eight hundred are boarded in the college itself. Boarding houses have been opened in connection with it. The university authorities have introduced a co-operative system by which students can obtain what they want from shops forming the co-operative association, and a bank is also provided where allowances received from home can be deposited. The system of education is wisely conducted along national lines, though modern Western learning is by no means ignored. Besides the higher branches of study the university trains young women in many subjects which fit them to start on careers of their own. A herd of cows is kept for dairy work and a newspaper is run to give them practical knowledge of journalism. They are also taught gardening and housework.

The women who have been trained in the university are now scattered over the country, and whereas in India the percentage of girls attending schools is about seven out of every thousand, in Japan the figures stand at ninety-one out of every hundred. In Tokyo alone there are many thousands of girls who have come up from the provinces in order to obtain as good an education as their country can give them.

There are kindergartens to which mites can go at three years old, and when they reach the age of six they are passed on to one of the ordinary schools. Every child in the country, of whatever rank, is obliged to attend an elementary school at the beginning of the first school session after it has completed its sixth year. The children may be met any morning hurrying along the streets carrying their lunch and bundles of books, their little wooden shoes clattering on the pebbles as they go. The wooden shoes, however, are being rapidly replaced by foreign shoes.

School is compulsory and generally free, though tuitions are paid in the higher grades, says the London *Queen*; the elementary course lasts six years, after which the girls enter the higher schools and from them a certain number pass on to the colleges. There are also technical schools for girls where they learn trades.

The women of the upper classes are following the example set them by the Empress, and are doing their best to spread knowledge among all classes; the Japanese Women's Education Society was started nearly twenty-five years ago as an outcome of the movement. The president is Princess Kanin, and the vice presidents are all royal ladies. It has for its object the promotion of women's education generally and the acquiring of knowledge by means of lectures given by distinguished professors at monthly meetings. The society, which has its own buildings and publishes a magazine, now numbers six hundred ordinary and one hundred and eighty special members. It is doing excellent work in training girls in handicrafts, besides providing for the higher culture of its own members.

The Peeress's School at Tokyo, which is under the charge of the ladies of the imperial household, has been established some time and is for the daughters of the nobility. The Empress takes a great interest in it and occasionally attends the lectures, while specimens of the work done there are sent to her for inspection. In former days the girls destined for maids of honor, or any important position at Court, were taken to the palace and there instructed in the intricate etiquette, but they are now taught at the school instead. The building is on Western lines and

many of the spacious schoolrooms are furnished in English or American style. The staff numbers fifty teachers, and there are about seven hundred children in the school, and nearly one hundred in the kindergarten.

The result of all this education is that women are entering in ever increasing numbers into the active intellectual life of the country, and openings for their work have been steadily increasing. Teaching and nursing are still the favorite professions. The doctor's degree is now granted to women on practically the same terms as to men, and many women are pursuing a course of medical study at the Women's Medical School of Tokyo. Many are engaged in literary work and a few are reporters on daily papers, about twenty of which are devoted to women's interests. They range from the domestic publication, edited and controlled by men, loud in praise of women's sphere, which enjoins wifely submission and only supplies information relating to the management of the home, to an advanced organ managed entirely by women, which demands freedom and the vote.

There is no doubt that this increase in women's education is having a great effect on the whole life of the nation. The legal position of the Japanese woman is still to be improved; she is so entirely subservient to her husband that many women, trained in the modern school, are now refusing to marry and lose their independence, and are taking up professions instead. Unless the laws are soon altered—and many wise statesmen are urgently advocating reform—the situation will become acute, for it is impossible to give women a training equal to that of their husbands and brothers and then to deny them elementary personal rights.

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## A PURDAH PARTY IN BOMBAY

BY KATE G. LAMSON

BEING translated it might be called an afternoon tea, but it was most unlike any function of that name which our own beloved land can produce. A dozen or fifteen ladies of high social standing had been invited to the home of Mrs. Ernest Hume to meet the deputation from the Woman's Board then visiting in Bombay. None of the guests were Christian women. They were Parsis, Mohammedans and Hindus. Some of them are not in the habit of going out of their own homes, being kept strictly in *purdah*, and were only allowed by their husbands to accept the invitation on condition that no man should be allowed to come near. The missionary husband

was banished, the servant was not permitted to appear, and the lady of the house and her friends did the honors of the occasion. The guests made a wonderful picture as they came in, one or two at a time. It seemed like an animated rainbow that had invaded the room when all were assembled. Exquisite gauzes and flowery silks fell in soft draperies about them, while jewels of all kinds and of great value adorned hair, neck, arms, noses and ears.

One little Mohammedan woman was dressed in black, richly embroidered with silver. The particular cult among the Mohammedans to which she belongs show their respect to the sacred time of their year by wearing black for three months. For one month of that period they fast by day, not swallowing water or even the saliva from their mouths during the hours of light, and eating only at night. Most of the guests spoke English, thereby making conversation easy for the visitors from America. Some had been in our own land and in England. It was unthinkable for some of the ladies to touch food that had been prepared by hands other than Brahman, or even food cooked by Brahmans but passed to them by other hands. Hence a table especially for them was spread in a corner of the dining room. On it were the sweets so dear to the Hindu palate and seen in every Indian bazaar, but these had come from a Brahman confectioner's booth, a Brahman had arranged them on the table and had covered them with a cloth to save them from any polluting touch. When the time came to serve refreshments a lady of high caste was asked to remove the cloth and no one else was allowed to go near the table. Most of the guests partook of the general refreshments, these special precautions being needed for the benefit of only a small number still bound by the traditions of their religion. There was vocal and instrumental music to furnish entertainment. A young secretary from the Bombay Y. W. C. A. sang in a rich contralto voice, a sweet-faced woman, intelligence stamped on every feature, played several selections on the piano with great ability. She is a Christian and in charge of Miss Millard's school for blind children. The little Mohammedan lady sang some of her native songs, weird and with no accompaniment. A few guests were obliged to say good-by early and the rest sat engaged in general conversation. One was a little Parsi lady shrunken and wasted more with infirmities than with years. She is a great leader among her own people, and is active in every social and progressive movement. Earlier in the afternoon she had said to the writer, "Oh, we are all facing the same way, all seeking after God, but you in your way we in ours. It would be a great reproach upon God if he could not be found in all religions, if any one

religion were greater than another." Now as we sat in the fading daylight she began to tell us of the past. She said, "I love to sing hymns. I was educated in a Christian school and was taught all about Christianity before I was told anything of my own religion. It is not the custom of the Parsis to teach their religion to the young." She then went on to tell how serious ill health menaced her life in her youth and how she was taken to England for any medical help that country could afford. While there she used to



BLIND GIRLS READING THE BIBLE  
Miss Millard's School for the Blind

delight in singing the English hymns and she said, "I don't sing much now but I should like to hear some of those hymns again," and then she sang a refrain from one she said was a special favorite and we recognized our familiar "Glory to Thee, my God, this night." Our hostess, Mrs. Hume, quick to seize the opportunity, said, "Would you like to have us sing it now?" and finding the suggestion met with favor, hymn books were passed about and we all joined in the singing, Mohammedan and Parsi, Christian and "almost persuaded." Then she asked that we might follow it with "Sun of my soul," and said, "I shall sing it Sun of my soul, thou *Father*

dear, I like it better that way." We closed with the dear words, "Till in the ocean of Thy love, We lose ourselves in heaven above," and as our attractive friend rose to go she said, "Well, we shall all be drowned in the ocean of that love sometime. I believe we shall all meet again in that day." It was interesting to learn later that this same little lady, anxious to open an orphanage for Parsi children, had sent for one of our missionaries and asked if she would take charge of it. Of course such a care could not be undertaken in addition to regular duties, and the suggestion was made that there must be many Parsi ladies who are competent to do it. "No," was the reply, "there is not one who is unselfish enough to throw herself into it." A further suggestion that among English women in India a suitable person could be found met with a similar rejoinder. "It must be a missionary, one of you missionaries, if the right spirit is brought into it." She was told that any missionary taking charge would teach the Christian religion, not the Parsi, but that argument was at once set aside as of no consequence by this keen mind to which the true values of things spiritual had made themselves apparent.

There are thousands of people in India who are but a step from the kingdom of God. Some like our friend, the Parsi lady, are entrenched behind walls of argument with which they try to fortify their position to their own satisfaction, others, and they are many, cannot brave the opposition of kindred and friends. On all the true light is shining,—God hasten the dawning of the perfect day!



## YOUNG WOMEN'S INTERDENOMINATIONAL RALLY

BY MARY PRESTON

On April 16th a gathering took place in Ford Hall, Boston, of such memorable character that the attention of other cities is called to it. In the neighborhood of three hundred and fifty *young* women met at four o'clock in the afternoon and listened closely for an hour and a half to a pointed discussion of the claim of the young womanhood of non-Christian countries upon the young women of Boston, of the extent to which it is being met at

present, and of ways of working, both through young ladies' societies and outside such societies, for the better meeting of this claim. Charts and statistics added weight to the facts presented. After an informal reception nearly five hundred sat down to a supper which was followed by inspirational addresses.

The whole affair was interdenominational, covered a territory within a ten-mile radius of Boston, and was managed by a committee of some fifteen young women organized at the suggestion of Mrs. Henry W. Peabody. In its planning and advertising it aimed to secure definite representation from every church rather than a large attendance from any one, and to reach girls not yet vitally interested. As a matter of fact members were present from 143 churches. The program throughout pointed forward to a similar meeting to be held next April and to record the year's advance in young women's work around Boston. The expense was met by fifty cent supper tickets and by the gifts of seventy-five patronesses from the six denominations represented.

Details are given thus fully because it is felt that new impetus will come into our Congregational work in this vicinity because of it, and that what has been accomplished here may also be done elsewhere. Can you not in your district start such a yearly gathering on a larger or smaller scale as conditions require? You surely have one or two young women who might be the nucleus of your committee. Get them interested, ask the other denominations to point out young women who can be their representatives upon the committee, and then when it is formed leave it to work out a "big" rally of, for, and by young women. Any questions regarding the Boston gathering will be answered or further suggestions for your meeting gladly given if you address your Board Secretary for Young People's Work.

Why wait for some one else to start this? After the results of your rally begin to appear you will be more than glad that you helped to start the snowball down the hill.



A departure from the habit of the past few years has been made this month by the Junior Department of the Board, in summoning its Branch Secretaries to Boston for a Conference on Young People's Work in Boston. Work the afternoon and evening of May 28th and the morning of May 29th.

Just what form the secretarial conference, always held in connection with the annual meeting, will take as a result of this new move has not yet

been decided. It is strongly felt by the department, however, that certain problems in its work require fresh definition, that in some lines new policies need to be formulated, that definite plans should be prepared for next winter's work, and that in view of these facts a conference held this spring will be of far more value for the coming year than one held as late in the fall as November.

The primary Sunday school and Christian Endeavor fields, increased study in our young women's societies, Cradle Roll material, and the appointing by every auxiliary of one member to act as a link between the Junior work of its church and the Branch Secretary, are among the subjects to be considered.

The department expects that this conference will mark the beginning of a fresh advance in systematic, aggressive young people's work throughout the territory of the Board. To that end and in view of the importance of such a forward movement your earnest prayer is asked during the coming weeks of preparation.

M. P.



It was a great privilege to have Miss Emily Hartwell with us at our meeting, April 3d. Among other things she said, "Foochow is one of the **Miss Hartwell's** most beautiful places on the face of the earth, and has some **Address.** of the most brainy people. It has originated the greatest reforms in China. It was Viceroy Liu of Fukien who confiscated a large amount of opium and pushed that reform tremendously. And Foochow is the only place in China that has shut out cigarettes absolutely. The people of the province are extremely independent, in fact Fukien is the Switzerland of China. All this is to show you in what good soil you have sown your seed. I am glad you are sending out such a strong woman as Miss Ledyard; the Chinese will rally around her and march with her. Christianity is more honored in Fukien than in any other place in China. The proportion of Christians is greater there. We have an Industrial Home in Foochow, and it is Christian. Whatever work you do in Fukien Province will be felt all over the Empire. [Miss Hartwell meant Republic.] There are a hundred

strong Bible women, right about Foochow. The leading ladies of the land are very friendly. There is a government kindergarten in the city, now in charge of one of the young women Miss Brown trained. Heretofore a Christian could not take such a position. But now she is under no restriction. This school is housed in an immense native building. It is necessary for us to have a *good* kindergarten if we have any at all, and therefore we have formed the union scheme."

The Woman's Board of the Pacific has been most fortunate in securing Miss Mary Ledyard of Los Angeles for the Foochow Union Kindergarten

**Our New Training School.** She took her first work with Kate **Kindergartner.** Douglas Wiggin in San Francisco. She then took post-graduate work in Chicago Kindergarten College, under Elizabeth Harrison, and also with W. N. Hailmann of La Porte, Ind. She studied abroad in Germany and elsewhere, and later took post-graduate university work in this country, so that her preparation has been exceptionally thorough. To this Miss Ledyard adds remarkable experience in organizing and maintaining a most complete system in Los Angeles. Kindergartens, Parent-Teacher Associations, and departments of Manual Arts have sprung into existence under her hand.

California is rejoicing in one more representative in Kyoto. Oakland First has sent Miss Marion Osgood of San Jose to assist Dr. Sidney Gulick.

**Swelling the Ranks at Kyoto.** A graduate of Stanford University, trained in music and normal methods, an experienced and dearly loved leader of young women, Miss Osgood will add much strength to our work in Japan.

In answer to an appeal from local Chinese for supplies for the refugees, Los Angeles First held a unique sewing circle that lasted for two full days.

**A Sewing Bee.** In one corner of the great social hall of the church were middle-aged Chinese women in native costume cutting out garments and taking turns with the American women in running the machines. Further along were half a dozen young Chinese women, some with their babies, and all in American clothes; these were tying comforts and asking each other for whom they were going to vote.

Singing "I will go where you want me to go," the auxiliary of the First Church, Los Angeles, at their annual meeting marched one hundred and fifty

**A Processional.** strong by the platform, placing in the basket contributions amounting to \$278. This brought them out ahead of their pledge of \$1,800 for each of the Boards, Home and Foreign.

## FOOCHOW UNION KINDERGARTEN TRAINING SCHOOL

Under the leadership of Miss Emily Hartwell, last summer at Kuliang, nine women, three from each of three Boards in perfect unity, worked out the details of a scheme that should make real a wonderful vision. It was a plan of co-operation that included the Methodist Episcopal of America, the Anglican Board of England, and the Woman's Board of Missions of the Pacific. Of it Miss Jean Brown says, "It is a *wise* plan, the *wisest plan* possible, in fact. I consider it the *only* way to develop kindergarten work in China on a safe and sound basis." Our own modest Board is to furnish the plant. There will be a building with class rooms, dormitories, living rooms and play rooms, the Eliza Chapell Porter Kindergarten, the gift of Miss Mary Porter and Mr. James Porter. And the teachers' residence will be named in memory of Mrs. Susan Merrill Farnam, for thirteen years the honored Secretary of our Board. But for a plant so great in its plans and purposes, we need money, a great deal of it. It is earnestly hoped that some who catch this vision with us, will see this remarkable opportunity for investment, and come to our help at once. What we do for China must be done *now*. The Methodist and Anglican Boards will help provide the Faculty and will furnish their quota for running expenses. Miss Eichenberger is already on the field.

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## DR. TALLMON AT PANG-CHUANG

It distresses me very much that you should be so anxious about us. The most alleviating feature of being away from Lintsing this winter has been that you would be less anxious if we were in Tientsin. As it looks now we might have stayed there with perfect safety. Of course the consul did urge our going to Tientsin and that was almost our only reason for going. Perhaps that was quite reason enough, but now that I am no longer specially needed in Tientsin it is with great satisfaction that I am on my way back to Lintsing. I expect to stay in Pang-Chuang for about a week and then go on to Lintsing making the trip from here in one day. I found the Lintsing carter and cart—and mules too—waiting at the station when Mr. Stanley, Mr. and Mrs. Chandler and I got off the train, and he seemed disappointed that I did not intend to go on to Lintsing with him the next morning. But the last days of the year travel is not considered very safe so for the sake of being absolutely prudent I am waiting. Then too there is work on drug orders and instrument lists that I can better do here than anywhere else, since Dr. Tucker has better catalogues than mine.

Another thing that I am doing that I am going to enjoy very much is studying the Psalms with Mr. Hou the first teacher I had in China. We read two hours to-day and expect to do so as long as I stay. I never had another teacher who felt the personal interest he has had in my work. I hoped to do so much work while I was in Tientsin, but as I look back the time seems to have been broken into little nothings without anything in particular being done.

One very pleasant feature of the winter was getting acquainted with two young Norwegian women who came as missionaries to China about a year ago. They too were "refugees." One of them helped care for Mrs. Eastman and the other for Mrs. Taylor. The former, Miss Jensen, boarded with us most of the time she was there, and it was very interesting to hear her tell about life in Norway, and interesting too to learn her opinions about people of other nationalities. We Americans sometimes need to have it impressed upon us that we are not the only people in the world.

Of course you have known for weeks what we learned the noon of February 12th, the day it took place, that the Manchus have really abdicated. Some predicted great disturbance as soon as the edict was out, but Tientsin was as quiet as usual and on the train coming down we could see no signs of excitement. It is so quiet here that you would not know the nation was being melted in the political furnace and beaten into a new form. Yuan Shi Kai is the man in whom most foreigners rest their hope for a speedy and peaceful settlement of present affairs so that the republican government may begin its work as smoothly as possible. Of course I speak for foreigners in the north of China. By the Chinese Yuan is looked upon with less approval.

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**C**HINA open. China awake. China's millions waiting to be Christianized! Let the Church of God be loyal to her King and faithful to her glorious mission, let her seek a baptism of the Holy Spirit, and go forth clothed with divine power—let her do this, and before the close of the second century of missions in China, China will have become Christ's.

—Dr. Griffith John.

## OUR FIELD CORRESPONDENTS

Miss Mary A. C. Ely ("winter tourist") writes from Bitlis, Turkey:—

During the winter season, when roads are not practicable for horses, a large kind of hand sled is used. Having arranged with some efficient sledman, and with an experienced man to serve as guide and helper, I started on February 22d for a tour I had been longing to make whenever circumstances should favor. I wish you could have seen our covered sled, it really is quite comfortable. Everything favored the trip and it was with a glad and grateful heart I set out. We expected to reach Tadvan on the first day, but when about half across the bleak moor over which our way led, signs of an approaching storm appeared, and it seemed prudent to take shelter in one of the great khans of the plain which have often proved a refuge for travelers overtaken by storm. Here we spent the night.

The next day we made good time and duly reached Tadvan, where we lunched, called on the ex-preacher, and as we were to visit this village again on our return trip, did not linger, but went to Gudsvag. Here we had a most cordial reception. Though not a regular out-station it has had frequent visits from a teacher of a neighboring village. I had earnest talks with my host, his family and neighbors who came in. I have had some very pleasant experiences here; for instance, on one occasion as I dismounted from my horse, the mother of the family—the only woman in the village who can read—came out to meet me with an open Bible in her hand exclaiming, "Oh, I was just going to read an account of Christ's sufferings to the women who have gathered at my house; now you have come you can read to them."

The following morning I found that the road leading to Dsaag, a near out-station I wished to visit, was almost bare of snow, and therefore very difficult for a sled. As we stood perplexed we saw to our great satisfaction a man approaching with two horses that bore no loads. It was quick and easy work to make terms with him to carry the baggage, and I walked most of the way—probably about two miles—to the next village. At Dsaag I found the school well organized, and its teacher, a student from the Bitlis high school, working very heartily. There were thirty-three scholars present, fully three fourths being boys. I enjoyed hearing each child recite one of the lessons and afterwards telling them a long story. The preacher

here, though having had very meager educational advantages, is by his devout, consistent life and earnest efforts, doing an excellent work. The Sunday here with two public services, a special meeting for the women, and calls at several houses was a full and happy day.

The forenoon of Monday I spent mostly in the schoolroom, and then we went on to Aghagh, one of our oldest out-stations. The chapel here, an outside wall of which bears the date 1872, has become far too small for the present need. It was a pleasant and hopeful sight that greeted me as I entered the schoolroom. Forty-eight scholars were assembled and the teacher reported an evening class of young men who have to work during the day. I spent several hours examining the classes and was gratified at the proficiency of the scholars. Visits at as many houses as the time permitted filled up several more hours until school was dismissed. A large company gathered for the women's meeting and listened responsively.

In the evening a bonfire was made in front of each house, and if there were one or more young couples, married during the year, they with other friends gathered around it. The bridegrooms leaped over the fire, the brides were treated to sherbet and given presents of veils. One young bride, quite recently a pupil in our boarding school, had a real veil "shower," receiving fourteen. This festival, called "Dor Undres," is probably pagan in its origin, dating back to the fire-worshiping era. Having been transformed into a Christian festival, it is now supposed to commemorate the presentation of the infant Jesus at the temple, according to one tradition; according to another, the seeking for Jesus in Jerusalem by his parents on the occasion when they found him in the temple. The people in the city of Bitlis celebrate their festival by mounting their flat roofs and waving flaming torches, and recent brides on this evening first emerge from their seclusion.

I earnestly hoped that the state of the roads would warrant my continuing my tour to the out-stations in Boolanik, but as I was assured that this was not practicable, I set out in another direction.

First *en route* comes the little mountain hamlet of Tsurgoonk. As in many other small villages the people there are not able to support a priest, nor have they a church building. To provide in some measure for this lack, a priest from a neighboring village visits them occasionally and attends to marriages, burials and similar special needs as required. Soon after I reached Tsurgoonk and while I was having a pleasant visit with my old friends there, a priest—one I am well acquainted with—came in. He greeted me cordially and invited me to give a little talk to the people after

he should have conducted the service. I consented. The place of meeting, like most village houses, was half stable. During the service the priest faced the oxen eating out of their manger, turning his back to his audience. After a short service conducted in a nasal monotone, during which time the entire congregation were frequently crossing themselves and performing a series of genuflections, the priest turned to me and asked if I would now talk to the people. I read them the beautiful invitation contained in John vi. 37, added a brief exhortation and related two incidents in illustration. All paid quiet respectful attention, and after I finished the people passed out one by one, first kissing a Testament held in the priest's hands.

Later I went on to Huntsarkeen. Here I saw, with much satisfaction, the new schoolroom, which with commendable zeal and help from the villagers had been built last summer. The teacher is an advanced student from the Bitlis high school. There were twenty-eight pupils present; a few others were enrolled, but on account of a disturbing occurrence in the village that day were absent. I heard a recitation of each class and made some suggestions which I hope will prove helpful. The day previous there had been an attempt made by a Koord to shoot a native of the place while he was on his way to another village. Some men went to the wounded man's assistance and later in the afternoon we saw them bringing him home on a sled. Since then we have heard he is not likely to recover. Naturally the sad occurrence disturbed the people not a little.

A meeting for women was fully attended, but the ignorance and prejudices of this village are great and we wish we had an efficient man and wife to locate there. From Huntsarkeen I turned homewards. I spent another day at Took and reached Tadvan Saturday afternoon. Sunday I led a meeting for women which was well attended, and had interesting conversations with some of those who came to call on me. The following day, Monday, we reached home safely, glad and thankful for the opportunities enjoyed and for the privilege of service in the outside field. Some of my happiest hours have been those spent on evangelistic tours. This work appeals to me as most important and hopeful.

Please, dear fellow workers, pray that the Spirit may abundantly bless such efforts and that hopes for the enlightenment and turning to God of many in these dark places may be soon realized.

Miss Helen Curtis writes from Marsovan:—

Before we were through dinner to-day a whole throng of Moslem women came to call on Mrs. Marden. There were fifteen including the

servant and two children. I went in and tried to chat a little. In the party was one mother and her three brides upon whom we called last fall.

One is considered a great beauty. She is as fat and buxom as can be, wore a rather pretty cloth waist with a lot of cheap European lace on it, an immense amount of gold in headdress, necklace, bracelets and rings. Her baby girl was with her. These women are rich and wore beautiful outer garments. One a heavy green silk with borders of gold; and another a deep red like it. I love to watch them get ready to go out. A rubber on the "mask" fastens that in place first; then the big sheet-like garment is thrown over the head; then the mask is thrown back over the top of the head; then good-bys are said and the mask is brought down again over the face or else the "sheet" is held up over the nose and mouth, and they are ready for the presence of men.

Last week I called with some of the ladies on the new Kaimakam's (governor) wife. The new official is an Armenian, for the first time in the history of Marsovan. It is rumored that he is sent by the *Committee of Union and Progress* to please the Armenians and secure the Armenian vote for the coming elections. The lady received us in her unfurnished house, in a pink dressing gown adorned with much creamy white lace, high heeled French slippers, and fingers laden with diamonds and other precious stones! She was trained in Greek schools and is said to be more Greek than Armenian. She spoke Turkish easily and knows something of French and German too.

On the way home we made another and far more interesting call. A little Moslem girl has recently entered the King School for the Deaf, and a day or two later came a little cousin of hers for the kindergarten. So we were justified in calling at their homes. We entered a big gate off the street, and as we looked about I remarked that there was nothing but heaps of ruins, for the chickens were running about over some tumbled down mud walls. But at our right was the mansion and the master of it at hand to greet us,—a very tall Turk, his fez bound with a brilliant green that announces that he is a descendant of "the prophet," and you can imagine the general effect when I tell you that he wore a long heavy red beard. He is a "Redhead"—*Kuzelbash*, one sect of Moham-medans, and the one which is least hostile to Christians. After numerous salaams he showed us the stairway, a rickety affair that led through a room where chickens and cats and puppies were accepted company, through another larger room, or parlor, I do not know what to call it. It was about eight by six in size, had one window covered with some

yellow figured cloth, no chairs, but cushion mats on the floor, and the dearest, prettiest little stone fireplace I have ever seen. There were hot coals and the silver pots for the coffee were already heating. Two women (sisters-in-law) welcomed us, and the little girl kissed our hands and touched them to her forehead. She is a fascinating little creature, with her black hair and eyes, and pretty pink cheeks, and was quaint enough in her long cotton print wrapper and *yasmah* over her head. The ladies chatted about the children for some time and I listened with might and main to catch a word here and there. They discussed the villages from which the women had come. Coffee was served in little white, gilt bordered china cups without any saucers, and after a time the *effendi* came in. You should have seen those two women rise from their place by the fireplace and stand near the door, while the *effendi* seated himself most comfortably next the fire. He offered us cigarettes, but did not press the matter and proceeded to smoke leisurely himself. After a proper amount of time had elapsed we rose to go to visit the home and mother of the little deaf child. I do not know just how many families of them there are, but they live like a clan, the father and his many sons and their wives, all in the same compound but in separate houses.

Our second call was still more interesting. This time the house was on the ground floor; in fact it is hard to tell outdoors from indoors, for it is the same mud floor, and the inner room is approached by a half open place that is neither woodshed nor piazza but does the service of both, as well as tool shop, chicken coop and *porte cochere*. Passing through this and to the right we entered the living room, perhaps twenty feet long and eight feet wide, and lighted by a series of little windows barred with carved rounds of wood, along the outside wall. We were taken at once up two steps at the right and along the raised and railed platform to cushions on the floor at the far end. The floor of this raised platform was covered with woven rugs of gray and white and were perfectly clean and inviting to sit upon. As we came in we passed the great hand loom at which the spinning is done and near it was a doll's cradle, which was sure proof that the *hanum* of this home was no ordinary Turkish woman. The wall at the far end of this platform was covered with hand carved and exquisitely polished panels, some of which were little doors and revealed tiny closets within. The hinges and keyholes were marked by oddly shaped bits of brass. Our ladies were much interested in talking with this *hanum*, for she seemed to possess some common sense,

especially in her plans for educating her children, which is sadly lacking in most. While she left us to make coffee on the fireplace just below where I was sitting, one of her little girls took that occasion to show us what she had learned to read at her school (the Turkish school in the city). She spelled out word after word from the Koran, and we felt perfectly sure that she did not understand one word of it. While we were sipping our coffee (it was the third cup within an hour), we heard shouting and tumbling about in the yard outside, and in a moment two beautiful bossy cows began to come in by the same door through which we had come. I thought surely some one would head them off, but no, in they came at the instigation of one of our hostess' sons. They stopped to drink from a tank of water in the same room with us, and then passed on through to their own room beyond the one in which we were. It was now time for us to go but the *hanum* begged us to come and see their gardens and vineyards, and we went. They have acres and acres of land, a really large farm, beautiful in setting. Some of the fruit trees were in blossom and the men were at work irrigating and digging, and it all seemed most springlike. As we were going through one vineyard, the little girls rushed on ahead to a roofed-over corner, backed on two sides by the wall of the vineyard. A pile of rocks and some antlers beginning to show the effects of time and insects, a pile of bones, and a lantern hung from the roof, gave evidence of something out of the ordinary. The children put both hands into the pile of sand that lay imbedded in the rocks and then rubbed their faces as they might have done had it been water, and then they put some of the sand in their mouths and gleefully brought some in their hands to us, that we too might eat. But we did not. I was told that this marked a holy man's grave and that the bits of rag that had been grafted to the scrawly tree near by were the tokens of those who have come to be cured from their bodily ills by the sand and the genius of the spot. It was delightful to find these people so cordial, and to realize that this may be a possible means for some more Moslems to come to our school.

**Mrs. Mary L. Channon of Ocean Island, Micronesia, writes of a trip to Kusaie in 1911:—**

Rev. and Mrs. Irving M. Channon with their family enjoyed last summer a vacation trip to Kusaie, after several years' absence. They boarded the *Germania* at Nauru and found Miss Hoppin on board, returning from her sad journey to Sydney with Miss Olin.

Since the return of the Channons to Ocean Island, Rev. Frank Woodward had arrived there and was already busily at work on the Gilbert language. Miss Wells

was *en route* from Kusaie, and her marriage to Mr. Woodward was to take place on her arrival.

We left Jaluit Wednesday at 2 p. m. and reached Kusaie just at breakfast time on Friday morning. How beautiful the mountains looked with their rich velvet green. The pretty white lime church and bell tower nestled very prettily at the further end of the village and appeared first as we entered the calm restful harbor. A few canoes were crossing the harbor and how enthusiastically they waved when they saw us all. Some waved from the shore. In a short time, shorter than seemed possible, the canoes were alongside with bananas, taro, breadfruit, crabs and fish. What a royal welcome we had! The most graphic one was from Jeremiah whom I met on the road after I went ashore. He gave the usual "How do you do, we are so glad to see you; thank you for coming to see us again." But he said also, with his hand raised as high over his head as he could reach, "We are as high as this glad to see you and have you come that we may see your faces again." As many as ten canoes came out before we were through breakfast. We went ashore at Pigeon (the Lelu mission premises, a small peninsula in the harbor). The tide was out so we had to be carried up to the stones at Pigeon.

After Mr. Channon and Miss Hoppin came we had a nice lunch with some things which Miss Wells had sent over to meet Miss Hoppin at the steamer. Then we began to plan and pack to go around to Mwot. The tides were low all day and we would have to walk most of the way and we must carry a change of clothes in a tight box such as a boy could carry. Oh, how beautiful everything looked and how eagerly we watched for each familiar landmark,—the beach, the crossing over, the circuitous windings to keep in water deep enough for the canoe, the occasional getting out of the Kusaiens who poled when the water was too shallow; then the ride up the salt water river with the overhanging mangroves on each side and the velvet steep mountains on our left, the bananas, breadfruits and almond trees standing out in occasional relief against the dense velvet effect of the foliage. On our left were the beautiful mangrove groves with all varieties of ferns growing and climbing amongst them. After Miss Hoppin joined us we struck out for the long walk. For the first part we walked on the sand beach where the tide was out, and it was good walking; then crossed through at Fenfukua, where there is rather a sharp turn to the northwest. From there we found the Kusaiens had made and trodden a fine path just above the beach, inside the first row of cocoanut trees. We had to cross a number of narrow rivers, cut through

the sand from the steep mountains, over these we were at first carried. Occasionally we passed native houses, some empty, others occupied by natives who gave us the same cordial greeting. At Matunte there was a woman's meeting in progress, and they came out joyfully after it was over. Here we stopped and had some breadfruit which we had brought and drank cocoanuts for which the boys had permission to climb the trees. A little beyond this we struck out into the swamp, regardless now of our shoes or feet, knowing that we must sacrifice that pair of shoes to the cause. Then when there was no more sand we struck out onto the bare reef, and from here to Lea Harbor we trudged over stones, through seaweed and water inches deep, a long jaunt of two miles, and as fast as possible for darkness and tide would soon overtake us. When we reached the little island at Lea Harbor we could hardly distinguish persons and the water was much above our ankles.

We thought no word of our arrival had reached Miss Wells, and it was quite true. She was expecting Miss Hoppin, however. As we reached the wharf of the mission station, some natives saw our canoes and hurried up the hill and blew the conch shell to let the girls' school know that the canoes had come, so we soon heard signs and sounds of life. Isaiah, the Kusaien boy, told them that "Mother Hoppin and the whole Channon family had come."

On August 23d, the Kusaiens were invited around, partly to dedicate the new school building and partly to meet us. Togusa, the king, had his men put up a broad roof all along the side of the house, where the Kusaiens could stay in case of rain. Miss Hoppin had two cows killed and there was plenty of taro, breadfruit, bananas and fafa (the native feast dish) brought. The Kusaiens came on the morning tide from the different villages, and we had to plan the time of the program for the day after they came. About three hundred came. Captain Melander came by special invitation. He is the trader here and an exceptionally good trader amongst these islands.

We decorated the house, the new part especially, with braided ferns draped over the doors and windows outside and inside, and I framed some pictures of our children and of scenes at Ocean Island and hung the pictures on the porch so that they could be looked at without handling. Mr. Channon and I stood out and welcomed them all and then they were given an opportunity to go all over the new house through the three stories. The program consisted first of singing by the school, then an address by Mr. Channon in which he spoke about the purpose of the building

and how royally and willingly the Kusaiens had helped in bringing around and carrying all the lumber and supplies. He gave them a good helpful talk. Then came singing by the Kusaiens of the different villages, two pieces by Stephen (my son) on his cornet, a duet by Mr. Channon and myself, a doll drill by the Kusaien children, and two organ pieces played by girls in the school. Then came the feast, and the food was passed around to the Kusaiens as they were grouped on the ground. Fortunately there was no rain all day. About five the tide was coming in so that by night most of them had left for their homes. A few were kept at home by sickness. We were greatly impressed with the large number of children.

We spent Sunday at Lelu, and in the evening attended the regular Christian Endeavor meeting,—a most remarkable one, well conducted, and each one doing his part. At one time all the committees came forward and sang the Endeavor song, "Let us go forth." Later about ten new names were presented and voted in. Then these came forward and signed their names to the constitution. The pledge was repeated by the members. The next day Miss Wells and I called on the people at Lelu and some of them who lived across the bay.

We have had such a delightful time here, talking over early days and scholars, gone out and "gone before" and fellow missionaries,—some gone before. Sometimes it does come over one with new force,—the glory of that meeting place where there is no parting and where we shall rejoice in seeing those from whom we have found it so hard to part now.



## A LUNCHEON PARTY

BY ONE OF THE PARTY

On Wednesday, April 17th, in response to an invitation from the Executive Committee of the Woman's Board of Missions, sixty-eight women, including representatives of all but three of the Branches, were gathered at

luncheon at the Art Club in Boston. More than the pleasure of breaking bread together was responsible for their coming from all New England, from New Jersey and New York. To them was presented the plan of the Golden Anniversary Gift, and here it is repeated.

In November, 1917, will occur the fiftieth annual meeting of the Woman's Board of Missions. During the six years that intervene—1912 to 1917 inclusive—we plan to raise the sum of \$250,000 to be used as needs arise for land, buildings and furnishings of buildings on our mission fields. This Golden Anniversary Gift is to be additional to the offerings for the regular pledged work of the Board, and so appeal is made to those who may be able to respond in sums of not less than one hundred dollars and perchance in thousands and tens of thousands.

We have no reserve fund from which we can draw for the building of a schoolhouse or hospital, or even for enlarging or repairing an old or inadequate one. What shall be done? How can missionary work go on without equipment? The facing of this serious problem has brought us to the decision that we must make an effort worthy of our cause,—an effort for a sum of money which shall put our work abroad on a dignified basis. In this connection we are convinced that there are individuals all through the eastern United States who will be glad to give as the Lord has prospered them,—as generously, it may be, as they have given for the blessed institutions nearer home.

To illustrate,—the girls' school at Smyrna, one of the leading schools in the Turkish Empire, is housed in separate buildings, several blocks apart, in the heart of the city. For various reasons it must be moved. An available site, one of two remaining on the shore, is offered as a rare bargain. Eight thousand five hundred dollars is needed to secure the land. The purchase of the other lot would require four times the money. But the \$8,500 must be on hand in the city of Smyrna before July 15, 1912. Such needs are constantly pressing. This and others are fully set forth in a circular which will be sent on application to the Woman's Board of Missions, 704 Congregational House, Boston. The Committee on Buildings are ready to give any information that may be wished about the scheme in general or in detail. Checks may be sent directly to the treasurer of the Board, Miss Sarah Louise Day, "for the Golden Anniversary Gift," to be credited as preferred to individuals or to Branches. Five thousand dollars has been given or pledged to start the ball rolling. Who will add to this sum? Such gifts will be noted in *LIFE AND LIGHT* from time to time.

## THE WOMAN OF WEALTH AND MISSIONARY GIVING

BY GRACE DUFFIELD GOODWIN

*Written under advice from the Trained Money-Raiser*

As the Golden Year approaches when the goal of a quarter of a million dollars for buildings on the mission fields is to be reached by the Woman's Board we are bound to consider all the factors which enter into our problem. The amount to be secured is not large and will barely suffice to carry out the work which has been planned; therefore we must not fall short for the sake, not only of our love of missions, but for the sake of our pride and our usefulness.

It is here that the rich woman enters on the scene, willingly because she wishes to, or unwillingly because we wish her to. We are face to face with the question, "How shall we present the cause of missions to the woman who can abundantly afford to give generously to it, but who up to this point has bestowed her largesse upon philanthropies nearer home?" So far as we are concerned she is remote, stellar, inaccessible. She is protected by secretaries and servants from the approach of agents and solicitors. It is obvious that we cannot send up a card, and immediately receive a joyous check. Too many have gone that way before. One lady keeps an engraved slip, "Mrs. So-and-So contributes only to Baptist causes," and the receipt of this from the hand of the utterly bored man-servant dampens any over-eager Congregationalist. Another says, "All of Mrs. So-and-So's charities are subject to the approval of her lawyer," without, however, mentioning his honored name, or the place of his abode. Not feeling equal to the indiscriminate application of the Sherlock Holmes method, this solicitor retires with the card as an interesting souvenir of the pleasant occasion.

In fact, the whole situation is like the ancient recipe for rabbit pie—"first catch your rabbit." It is obvious that I cannot successfully present the cause of missions, with enthusiasm and skill, if I cannot reach the person whom I desire to influence. It is far easier to present a cause to the President of the United States than to many rich women in America. With him, "stone walls do not a prison make nor iron bars a cage," and if you begin in youth it is quite certain that before you die you will see him and speak with him, if your determination holds out. Not so with the woman of wealth. She is the most inaccessible being in democratic America.

But the quarter-million dollars? That must be secured without fail, and so we must make some plan which includes this woman who can do so much if she will.

First of all, before we go outside our own denomination, it is well to endeavor to reach Congregationalists for a Congregational cause. Aside from everything else, they ought to have the chance, and to that end it is well to make a list of the Congregational women of each city and town who seem to be well supplied with money, and to send to them other Congregational women *whom they know*. This is more important than we think, because even the humblest of us, in this busy denomination, receive requests of one sort or another from strangers nearly every day, even when we have no money to give; and we are many times tempted to excuse ourselves, when we would hesitate to refuse to see one whom we know. We must adopt the educational principle of seeking for the point of contact, finding a natural line of approach, securing the services of a mutual friend. It has been found of value to inquire into the antecedents of the Anticipated Giver. An Episcopal clergyman, who was filling his new church with stained glass windows, unearthed an unheard-of number of saintly Episcopal progenitors who deserved to be held in blue and purple remembrance of their hitherto forgetful Congregational offspring. Is the wealthy woman an Episcopalian? Perchance she had Pilgrim forbears. Is she a Baptist? Her aunt's son-in-law was doubtless a Congregational clergyman. Some link may certainly be found with the past.

One woman who gives generously has a social secretary whose acquaintance is profitably cultivated by those who would interest the potential giver.

A man who is a trained money-raiser of notable achievement offers a few more suggestions which are worthy of attention. Find out, he says, in which line your giver's sympathies lie. If a woman is interested in work for children, do not ask her to support a missionary without any. There is much of interest which has to do with children in the mission fields. An architect's wife was once successfully appealed to for mission buildings which were to be erected by the members of the church whose house of worship had been designed by her husband. It was a long way around, but the point of contact was the word "buildings," and in the end the husband drew the plan and the wife donated the schoolhouse.

Other points which the money-raiser suggested: Do not go without an appointment to see busy people; do not sit down unless the conversa-

tion reaches the "sitting-down place"; do not put the wrong suggestion into your hearer's mind—as for instance, "I am afraid I am trespassing on your time, or boring you," or, "you think I am a nuisance and do not want to be bothered with this." No matter how many "buts" you may put in afterward, the harm is done. In less than half a minute you *are* a bore and a nuisance and a trespasser, and it is your own fault. When the wrong idea has been allowed to take root, it grows faster than Jack's beanstalk. Do not, adds the money-raiser, ever phrase anything negatively or interrogatively. Make it a pleasant, interesting, *positive affirmation*, neither aggressive nor imperious, but as if there were only one possible way to come to the point. Do not be in a nervous hurry; keep yourself and your voice quiet and in hand, but be brief and business like, and above all, pleasant, no matter what the outcome. Never go on a day when the weather conditions are nervously trying. A cold, raw day; a close, foggy day; a breathlessly hot day; these are days on which *money will not come*. Take the late morning hours to see a woman, the early ones to see a man, or the hour immediately after dinner. Do not interfere with possible afternoon or evening engagements. In other words, says the money-raiser, out of his wide and successful experience, study the whole situation carefully in its every aspect. Nothing is too trivial to be worth considering. Map out your plan of action, ask God's blessing upon it (never, said he, dare to go without that), and then make a start. Learn by failure as well as by success, erase the word *discouragement* from the dictionary, and that quarter of a million dollars is won!

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## CONCERNING SUMMER CONFERENCES

### SUMMER SCHOOL AT NORTHFIELD, MASS.

Again we call attention to the Northfield Summer School for Women's Foreign Missionary Societies which will hold its ninth session in East Northfield, Mass., July 12-19. The text-book for the next year, *China's New Day*, by Rev. I. G. Headland, D.D., will receive special attention in daily lectures by Mrs. Helen Barrett Montgomery, and a normal class taught by Miss Mary C. Peacock. Other classes will very likely be formed. An hour of valuable electives will give opportunity for choice in the consideration of the junior text-book, *The Young China Hunters*, methods connected with young women's work, and other subjects.

Rev. Charles R. Erdman, D.D., of Princeton Theological Seminary, will conduct Bible study. The music for the week will receive special attention under the direction of Miss Helen Grinnell Mears who will train a chorus class. Miss Olivia H. Lawrence will give an illustrated lecture based upon her recent tour in mission fields. Miss Jennie V. Hughes with the assistance of Miss Honsinger and some Chinese young women will present illustrations of Chinese life. Mrs. Lawrence Thurston and Miss Mary Shepard of China, and missionaries from other fields, will contribute to the interest of the week.

For accommodations, rooms and board, apply to Mr. A. G. Moody, East Northfield, Mass.

#### ALOHA CAMP

The Aloha Camp for Congregational girls will be a feature of the Northfield Summer School. It was organized in July, 1910, when thirty-six girls enrolled. Last year sixty girls cheered the Aloha banner, and as a result of the enthusiasm of Aloha Camp in 1910, Baptist, Methodist and Presbyterian girls formed Camps Salaam, Wesleyana and Westminster, making an unusual number of girls in attendance at the Summer School. Leaders of senior auxiliaries, anxiously seeking leaders for children's and young women's societies, or wondering who is to take up the work after them,



"LIFT UP YOUR EYES AND LOOK!"

will find a solution of these problems if they will send carefully selected girls to Aloha Camp this summer. Money will be well invested by members of auxiliaries in sending delegates to Northfield.

The best testimony to the value of this week at Northfield is that of the girls themselves. The following quotations are taken from letters written by three girls, now college freshmen, who have been in Aloha Camp both summers: "We do not see how we can stay away this summer." "We are waiting for the camp circulars with much eagerness". "I went to Northfield with no particular interest in missions. I had not been there long before I discovered that the missionary movement was one to which every Christian owed support. I came away with an earnest desire to interest other people in missions and do all I could to help my sisters in other

lands." "I have found my experience at Northfield an inspiration for a whole life's work." "I do not think that a girl could spend a happier or more profitable week than at Aloha Camp."



"ALOHA, 1911!"

"Northfield itself is an inspiration, with its beautiful hills, the sparkling river, and the spreading campus. All the meetings widened my horizon, bringing me into closer relation with Christ and making me realize more fully the responsibility which each one of us has toward those who do not know Christ." A fourth girl who returned to work in her own home church writes: "Aloha Camp has had a large part in making this my happiest winter."

The expense for a girl living in a tent, including registration fee and all items except railroad fare, is about ten dollars. The registration fee of one dollar should be sent with the application as soon as possible to Miss Helen B. Calder, 704 Congregational House, Boston, who will be glad to answer any questions concerning the Camp.

#### WINONA LAKE, INDIANA

Each year in increasing numbers the women of the Central West gather for a few days in the various summer schools of missions which are held in the different states.

At Winona Lake, Ind., the sessions will continue from June 21st to 29th and a program of unusual interest has been planned by the Interdenominational Committee of the Central West for Missions.

Mrs. D. B. Wells who has so acceptably presented the book on home missions will again be present and give the lectures on the home mission study book, *Mormonism, the Islam of America*, by the Rev. Bruce Kinney, while the lectures on the book for foreign missions, *China's New Day*, will be given by Mr. B. Carter Milliken, a specialist in mission study work. The authors of both books will be present to tell of their own work.

Mrs. Georgia Underwood will hold a conference for children's work, with a story-telling hour. Special arrangements have been made to care for the little ones of kindergarten age at a slight expense so that mothers may bring their children, knowing that they will be cared for. For those who expect to do the work of leaders along mission study lines there will be a normal study class and there will be features of interest to young women.

Further information may be obtained by applying to your Board headquarters, or to Mrs. C. W. Peterson, 2449 Prairie Ave., Chicago, Ill.

The summer schools in Minneapolis, Minn., and Cascade and Boulder, Colo., are also offering many attractions.

At Chautauqua, N. Y., it is expected that Miss Margaret E. Burton, author of *The Education of Chinese Women*, will give the lectures on the textbook, *China's New Day*, while at Monteagle, Tenn., July 14-20, Mrs. Henry W. Peabody will assist.

#### OMAHA, NEBRASKA

Plans for the second session of the Summer School and Conference of Omaha, Neb., to be held June 19th to 25th, are being formulated, and an unusually strong program is to be presented. Those who attended the school last summer are enthusiastic in their praise, and efforts are being made to make the sessions even more helpful and inspiring. The Summer School is affiliated with the National Council of Women of New York, and the Central Committee of United Study.

Mrs. D. B. Wells of Chicago will teach the home mission book, and the Bible. Mrs. E. P. Costigan of Denver will have charge of the Story Hour. Miss Frances Bates Patterson, a widely traveled woman, will teach the foreign mission book on China. The lecturers are among the most distinguished leaders of Christian thought in our country.

#### SILVER BAY

Silver Bay, July 12-21, presents a more varied and practicable program than ever. Each year marks a gain in the development of missionary education, manifested in the new and improved features incorporated in the daily schedule of the summer conferences. At Silver Bay, ten years ago, the Missionary Education Movement was born and christened the Young People's Missionary Movement. The conference this year

will reveal in striking manner its growth during a decade of life, and will suggest enlarged activities for the future.

During the mornings, after a period of intercession, there will be adult mission study classes of advanced and elementary character, studying several text-books of home and foreign missions, and taught by experienced leaders under the general direction of Dr. T. H. P. Sailer; an open parliament, discussing some specialized phase of missionary education in the local church; normal classes of Sunday-school teachers of primary, junior, intermediate, senior and adult grades, studying the characteristics of child and adolescent life and the missionary material intrinsically adapted to each period of life. The afternoons will be given to recreation. There will be outdoor vesper services in the evening, also auditorium meetings, addressed by Dr. Robert E. Speer, Mr. J. Campbell White, Dr. Cornelius H. Patton, and others. During the conference there will be three denominational gatherings, thus supplying valuable opportunity for Mission Board secretaries to meet their constituency and *vice versa*.

Those who have been at Silver Bay in other years are glad to testify to its wonderful comradeship, its vivid revelation of the joy of Christian service, and its practical value in individual and collective missionary activity.

#### LAKE GENEVA, WISCONSIN

The eighth annual Lake Geneva Missionary Conference of the Missionary Education Movement is to be held at the Y. M. C. A. Camp, Lake Geneva, Wis.

This movement is a federation of the home and foreign mission Boards of North America for the promotion of missionary education. Its Board of Managers comprises about twenty-eight home and foreign Mission Board secretaries and seventeen laymen, duly authorized to represent the missionary interests of their respective denominations. There are now eight such conferences located at strategic centers of the United States and Canada. The Geneva Conference is the training center for the region between Western Pennsylvania and the Mississippi.

Lake Geneva holds an unrivaled place for the beauty of its surroundings, the purity of its waters and the opportunity for rest and recreation it affords. In every particular it presents an ideal environment for religious gatherings and the priceless advantages of seclusion from the crowds.

The daily program comprises home and foreign mission study classes,

teacher training classes, graded missionary instruction for Sunday-school workers, open parliaments in charge of experts for the general discussion of problems related to missionary education, meetings of Student Volunteers and platform meetings at which Board secretaries and missionaries from the ends of the earth present themes of large interest.

The afternoons are devoted entirely to rest and recreation, thus combining all the advantages of a summer school with those of an enjoyable and restful vacation.

For full particulars regarding the conference, address the Missionary Education Movement, 14 West Washington Street, Chicago.

#### DEMOREST, GEORGIA

A series of Summer Schools and Assemblies is planned for this season by the Piedmont College Extension Board. These gatherings will be held at Demorest, Ga., a very attractive place for the purpose. The Summer Schools will include courses for college students, also preparatory courses, normal training for those desiring to teach, a school of vocal and instrumental music, physical culture courses and a school of agriculture. These schools begin June 12th and continue through the summer.

Four Assemblies will also be held at Demorest under the same auspices,—The Southern Chautauqua, July 28th-August 6th, with speakers of national reputation; the School of Religion, August 7th-16th, dealing with all phases of church work, including special addresses on mission study. It is hoped that Mrs. Theodora Crosby Bliss will be present at this Assembly in the interests of the foreign missionary work. Country Life Conference, August 17th-26th; Congress of Health, August 27th-September 4th, with special instruction on general sanitation and the prevention of disease. For further particulars address Piedmont College Extension Board, Demorest, Ga.

## OUR BOOK TABLE

*China's New Day.* By Isaac T. Headland, D.D. Twenty-four illustrations. Postpaid. Paper 35 cents. Cloth 57 cents.

In the closing days of Rev. Dr. Davis of Japan he affirmed that if his missionary career were beginning instead of closing he would choose China as the field of greatest promise.

Our United Study Text-books have always dealt with those countries which at the time were absorbing public attention. And now that China is at the front the Mission Study Classes will find this book of Dr. Headland's most timely and interesting.

The chapter headings are as follows :—

1. China's Break with the Past. This chapter deals with the social and political changes and the influences which brought about the revolution.

2. The Chinese Woman. All women will be interested in the study of these remarkable women of China, who, in spite of serious hindrances, have attained high standing among the women of the world.

3. The Educational Revolution. Since Western education, under the direction of missionaries, has been so largely influential in the recent changes in China, this chapter is perhaps of supreme importance in our study. It may be supplemented by pamphlets and annual reports of the Boards on their own educational work.

4. The Chinese Church. Too little has been said of the wonderful fidelity and faith of Chinese Christians. In the strengthening and extension of the Church in China lies her future hope.

5. Medical Work in China. A résumé of the methods of native Chinese doctors contrasted with the practice of scientific medicine and surgery in the hospitals.

6. The Printed Page. Dr Headland has shown here the absolute necessity of a great increase of Christian literature and of the willingness of the people to receive our books and leaflets.

In 1894 two events, one of war, the other of peace, marked China's break with the past. In that year "the gun had been fired which was to awaken China, subjugate Korea and make Japan a leader in the progress of the Orient." That same year on the occasion of the Empress Dowager's sixtieth birthday, the Christian women in China—European, American and Chinese—banded together in presenting a copy of the New Testament to the Empress

Dowager. It was bound in silver, inclosed in a silver box which was placed in a red plush box, and this inclosed in a beautifully carved teakwood box, the whole placed in an ordinary pine box and presented with great ceremony by the British and American ambassadors. This gift of the New Testament was one of the influences which led the Emperor to buy the entire Bible and all the English books he could find which had been translated into Chinese.

The illustrative quotations are admirably selected and the questions at the end of each chapter are suggestive. Dr. Headland's wide acquaintance with Chinese literature enables him to make very pertinent quotations. By means of this book we can all become acquainted with China's past and the promise for the future Christianization of that great Empire.

G. H. C.

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### SIDELIGHTS FROM PERIODICALS

CHINA.—“The Chinese Revolution,” *Quarterly Review*, April. “Forgotten Ruins of Indo-China,” illustrated, *National Geographical Magazine*, March. “Influence of America on Chinese Students” and “Problems Facing Chinese Republic,” *Missionary Review*, May. “The Manchus,” *Contemporary Review*, April. “How the Chinese Republic was Born,” *World's Work*, May.

SIAM.—“Siam and Her New King” and “Boon-Itt, a Christian Leader of Asia,” *Missionary Review*, May.

TURKEY.—“Turkey in the Throes of National Rebirth,” *Missionary Review*, May. “Crisis of Islam,” *Forum*, May.

PERSIA.—“Persian Women in the Recent Crisis,” *Century*, May.

UNITED STUDY COURSE.—“Buddhism in Practice,” *Missionary Review*, May. “An Approach between Moslems and Buddhists,” *Nineteenth Century*, April.

F. V. E.

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### WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1912

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ham, East, Mite Gatherers, 60 cts ; Union Conf., Off., 1.10; Vassalboro, Golden Rule M. B., 10; Waterford, Aux. (Friend, 5), 26.55, Clover Leaf Ch., 2; Westbrook, Second Ch., 3.13, Aux., 11.50, S. S., Mrs. Edward's Cl., 11, Prim. and Beginners' Cl., 7.77, Cov. Dau., 30; Woodfords, Aux., 47.81,	608 34
Total	739 09
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Williamsburg, Aux., 100; Worthington, Aux., 30,	192 29
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. South Framlingham, Aux., 32; South Sudbury, Memorial Ch., 7.50,	39 50
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Abington, Aux., 30.76, C. E. Soc., 10, S. S., 3.15; Braintree, Aux., 26; Bridge-water, East, 10.40; Brockton, First Ch., Aux., 62, Prim. Dept., S. S., 3, C. E. Soc., 5, Colonial Cir., 10, Porter Ch. Aux., 68.80, C. R., 6, Wendall Ave. Ch., Aux., 8; Campello, Aux., 75, Jr. C. E. Soc., 5; Easton, Aux., Len. Off., 12.40; Hanover, Second Ch., Aux., 12; Hanson, Aux., 19.91, Jr. C. E. Soc., 3; Hingham, Aux. (Len. Off., 28.35), 38.35; Holbrook, Aux., 6.85; Kingston, Aux. (Len. Off., 5), 8.64; Maumet, Aux., 25; Marshfield, Aux., 14; Milton, Aux., Len. Off., 6.75; Milton, East, Aux., 5; Plymouth, Aux., 13; Plympton, Aux., Len. Off., 9, S. S., 4.03, C. R., 75 cts.; Quincy, Aux. (Len. Off., 15), 65; Randolph, Aux. (Len. Off., 30.38), 156.18; Memorial M. C., 10, S. S., 5; Rockland, Aux. (Len. Off., 11.36), 49.94, S. S., 3.16, Jr. C. E. Soc., 10; Sharon, Aux., 6.65, Coral Builders, 4.60; Stoughton, Aux., 9; Weymouth and Braintree, Aux. (Len. Off., 12), 17, Prim. Dept. S. S., 5; Weymouth, East, Aux., 19, Theresa Huntington M. C., 10; Weymouth Heights, Y. L. M. C., 10; Weymouth, North, 53; Weymouth, South, Old South Ch., Aux. (Len. Off., 31), 34.27, Union Ch. (Len. Off., 37.80) (100 of wh. to const. L. M's Mrs. Daniel Hill, Mrs. Louis A. Cook, Mrs. Roy E. Moar, Mrs. Charles G. Morrill), 100.95; Whitman, Aux. (Len. Off., 25), 35; Wollaston, Aux. (Len. Off., 77), 79,	1,184 54
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<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 5; Mitteneague, Ladies' Benev. Soc. Mrs. W. F. Cook, 2, S. S. Brigade, 36; South Hadley Falls, Miss Elizabeth Gayard, 209; Southwick, Aux., 15; Springfield, C., 5, Faith Ch., Ladies' Aid Soc. (Mrs. M. E. Christy, 5), 30, Memorial Ch., Aux. Mrs. J. L. R. Trask, 5; Westfield, First Ch., Light Bearers, 10; West Springfield, First Ch., Aux., 3,	820 00
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Alston, Aux., 31.15; Belmont, Friend, 1; Boston, Dudley St. Baptist Ch., Guests, 5, Mt. Vernon Ch., Aux., 44, Old South Ch., Aux., 65.50, Old South Guild, 50, Union Ch., Aux., 100, Monday Eve. Miss. Club, 37.15; Boston, East, Baker Ch., 2.62, Maverick Ch., Miss Mary E. Fales, 3; Brookline, Harvard Ch., Aux., 200, Y. L. Soc., 185, Leyden Ch., S. S., 15; Cambridge, Mrs. Edward C. Moore, 12.41, First Ch., Aux., 238.50, Pilgrim Ch., 25.85, Aux., 20, Prospect St. Ch., Woman's Guild, World Dept., 120, Miss. Study Cl., 9; Charlestown, First Ch., Aux., 10; Chelsea, Central Ch., 8.25; Dorchester, Romsey Ch., Aux., 15,	

Second Ch., Aux., 97.40, Village Ch., Aux., 25; Jamaica Plain, Boylston Ch., Willing Helpers, I. B., 30, Central Ch., Aux., 65; Medfield, Aux., 10; Neponset, Trinity Ch., Stone Aux. (Len. Off., 24.30), 29.30; Newton, Eliot Ch., Helpers, 24; Newton Centre, First Ch., Aux., 60; Newton Highlands, Aux., 17.95; Roxbury, Eliot Ch. (to const. L. M. Mrs. E. M. Medlar), 25, Imm.-Walnut Ave. Ch., For. Dept., 10; Somerville, First Ch., 15, Prospect Hill Ch., Aux., 26.07; Waltham, First Ch., 15; Watertown, Phillips Ch., Aux., 50; Wellesley Hills (Len. Off., 34.50), 36.50. <i>Jubilee</i> , Boston, Miss Fanny C. Guild, 10; Newton, Eliot Ch., Mrs. Fred A. Gay, 10; Somerville, West, Miss Eleanor M. Butler, 10, Miss Lucy P. Butler, 10.	1,774 65
<i>Westboro.</i> —Evang'l Ch., S. S.,	10 41
<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babh, Jr., Treas., 12 Clearview Ave., Worcester, Sturbridge C. E. Soc., 5; Whitinsville, Aux., Easter Off., 55; Worcester, Adams Square Ch., Friend, Easter Off., 5, Piedmont Ch., 25.	90 00
Total,	4,185 43

LEGACIES.

<i>Buckland</i> —Mary S. Ruddock, by Charles E Ward, Extr.,	1,000 00
<i>Waltham</i> —Martha C. Roberts, by Ernest W. Cushman, Extr.,	1,520 69
Total,	2,520 69

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Pawtucket, Park Place Ch., C. E. Soc., 10; Providence, Beneficent Ch., Women's Guild, 10, Central Ch., Aux., 650.28, Parkside Chapel, C. E. Soc., 5,	675 28
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CONNECTICUT.

<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Central Village, Aux., 10; Griswold, Aux., 11; Norwich, First Ch., Lathrop Memorial Aux. (Easter Off., 10.08) (with prev. contri. to const. L. M.'s Miss Mary Freeman, Miss Jessie Hyde, Mrs. C. P. Lane), 51.73; Plainfield, C. E. Soc., 6; Stonington, Second Ch., Aux., Easter Off., 9, Prim. S. S., 2; Thompson, Aux., Easter Off., 6.40.	96 13
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int on Clara E. Hillier Fund, 120; Granby (prev. contri. const. L. M.'s Mrs. Ann Eliza Edwards, Mrs. Eliza Loomis); Hartford, Asylum Hill Ch., Miss. Club, 35, First Ch., Aux., 82.50; New Britain, South Ch., Aux., 30; South Windsor, Aux., 10; West Hartford, C. E. S., 4.60; Willington, Mrs. E. J. Gardner, 5.	287 10
<i>New Haven Branch.</i> —Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 100; Friend in mem. of Catherine T. Sterling, 100; Bridgeport, Olivet Ch., 10.64, Park St. Ch., Fullerton Cir., 200; Centerbrook, Aux. (with prev. contri. to const. L. M. Miss Myrta Mor-	

gan), 13; Cornwall, Aux., 32; East Haven, Busy Bees, 25; Greenwich, Second Ch., Aux., 197.39; Guilford, Hyacinth M. C., 5; Haddam (prev. contri. const. L. M. Mrs. Abbie E. Dickerman); Higganum, C. E. Soc., 10; Killingworth, Aux., 8.65; Litchfield, Y. L. M. B., 167.50; Meriden, First Ch., Aux., 4; Middlebury, Aux., 6; Middletown, First Ch., Aux., 69.03, C. R., 8.15, South Ch., Aux., 80; Morris, S. S., 10; Naugatuck, Aux., 50; New Canaan, Jr. C. E. Soc., 5; New Hartford, Aux., 15.07; New Haven, Center Ch., Aux., 320.50, City Mission Mothers, Aux., 4, Humphrey St. Ch., C. E. Soc., 12, United Ch., Aux., 4, Montgomery Aux., P. S. A., 12, Yale College Ch., Aux., 10; New Milford, Aux., 10.10, Y. L. M. C., 120, Golden Links M. C., 20; Norwalk, Aux., 25; Redding, Aux., 3, Morning Star Band (25 of wh. to const. L. M. Miss Mary Catherine Day), 30; Ridgefield, Aux., 55; Salisbury, Aux., 15.14; Sound Beach, Aux., 8; South Norwalk, Aux., 50; Southport, Aux., 62.50; Stamford, Aux., 25; Stratford, Aux., 78; Thomaston, Prim. S. S., 12; Westbrook, Aux., 3; Westchester, C. E. Soc., 5; Westport, Aux., 14; Westville, C. E. Soc., 5, Carry the News Cir., 5; Whitneyville, Aux. (50 of wh. to const. L. M.'s Mrs. Charles F. Clarke, Mrs. A. R. Lutz), 55, Y. L. M. C., 5.70; Winchester, C. E. Soc., 12,	2,097 37
<i>New London.</i> —Mrs. J. N. Harris,	689 00
Total,	3,169 60

LEGACY.

<i>Southington.</i> —Cornelia S. Judd, by Frank S. Neal, Extr.,	47 50
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<i>East Bloomfield.</i> —Mrs. Eliza S. Goodwin, 10 00	10 00
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Albany, Aux., 42, C. E. Soc., 14; Binghamton, First Ch., Aux., 20; Brooklyn, Atlantic Ave. Ch., Friends, 10, Central Ch., Aux., 166.66, Evangel Ch., Bible School, 10, Flatbush Ch., S. S., 25, Park Ch., Aux., 12, Plymouth Ch., Aux., 155, Puritan Ch., Aux., 70, Richmond Hill Ch., S. S., 35, C. R., 15, South Ch., M. C., 275, Tompkins Ave. Ch., Aux., 100, Park Branch, Inter. C. E. Soc., 3; Buffalo, First Ch., Aux., 15, Pilgrim Memorial Ch., Aux., 20; Carthage, Aux., 8; Clayville, C. E. Soc., 5; Cortland, Second Ch., Aux., 6; Deansboro, Dau. of Cov., 15; Fairport, Aux., 25; Flushing, Aux., 30; Fulton, Aux., 4.38, C. E. Soc., 5; Gaines, Aux., 10.08; Greene, Aux., 3.83; Lockport, East Ave. Ch., Aux., 37; Massena, Aux., 6.25; Munnsville, In Mem. of Loved Ones, 15; Newark Valley, Aux., 13.50; New York, Broadway Tabernacle, Aux., 450, C. E. Soc., 25, Children's M. B., 25, Forest Ave. Ch., Jr. C. E. Soc., 5; Oswego, Aux., 92.61; Poughkeepsie, Aux., 50; Prospect, Aux., 5; Pulaski, S. S., 5; Riverhead, First Ch., Aux., 56, S. S., 14.29, C. E. Soc., 5; Rocky Point, Mrs. M. S. Hallock, 15; Saratoga Springs, Aux., 55; Savan-	

nah, Aux., 5; Schenectady, United People's Ch., Aux., 5; Sherburne, Aux., 49; Sidney, C. E. Soc., 5.50; Smyrna, Aux., 8.88; Syracuse, Danforth Ch., Prim. S. S., 5, Geddes Ch., Aux., 50, Plymouth Ch., Aux., 47; Wadham, Aux., 5; Walton, Aux., 59, Jr. C. E. Soc., 5; Watertown, Aux., 15; West Winfield, S. S., 30; <i>Jubilee</i> , Brooklyn, Evangl. Ch., Aux., 5, Lewis Ave. Ch., Evangl. Cir., 15; Fulton, Aux., 3; Syracuse, Off. at Jubilee Rally, 10, Danforth Ch., Aux., 5. Less expenses, 211.63,	2,089 85
<i>Ulster Park</i> .—Mrs. Jennie Newton Whitebeck, in mem. of Mrs. Catharine R. Newton,	5 00
Total,	2,104 85

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<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. <i>Fla.</i> , Mt. Dora, Aux., 11.50; Winter Park, Aux., 20.22; <i>Mad.</i> , Balti-more, Associate Ch., S. S., 15, C. E. Soc., 12 50; <i>N. J.</i> , Asbury Park, S. S., 10; Glen Ridge, Aux., Th. Off., 20; Montclair, First Ch., Aux. (to const. L. M. Mrs. James S. Oakley), 25; Plainfield, Aux., 20; River Edge, Aux., 5. Less expenses, 2.25,	136 97
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FLORIDA.

<i>W. H. M. U</i> —Miss Alice E. Guild, Treas., Winter Park. Orange City, Aux.,	15 00
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KANSAS.

<i>Kansas City</i> .—Central Ch., C. E. Soc.,	5 00
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HAWAII.	
<i>Honolulu</i> .—Mrs. Theodore Richards,	25 00
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<i>Bunde</i> .—Mrs. Helen M. Patterson,	25 00
TURKEY.	
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CHINA.	
<i>Tung chou</i> .—C. E. Soc.,	36 00
AFRICA.	
<i>Inanda</i> .—Inanda Seminary,	9 84

Donations,	\$10,173 42
Buildings,	884 05
Work of 1912,	19 41
Specials,	157 00
Legacies,	2,568 19
Total,	\$13,802 07

TOTAL FROM OCT. 18, 1911 TO APRIL 18, 1912.

Donations,	\$45,512 10
Buildings,	4,621 34
Work of 1912,	4,756 55
Specials,	996 72
Legacies,	6,603 69
Total,	\$62,490 40

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	1,354 01
Receipts of the month	795 05
Total,	\$2,149 06

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Receipts for March, 1912.

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Pomona, W. S., 95; Redondo, W. S., 10; Rialto, W. S., 10.50; Riverside, W. S., 25, C. E., 20, S. S., 80; San Bernardino, First, W. S., 20; Santa Ana, W. S., 50; Santa Barbara, W. S., 28; San Diego, First, W. S., 24, Logan Heights, W. S., 5; Saticoy, W. S., 5; Sierra Madre, W. S., 13.10; Whittier, W. S., 50, Donations, 84; Pomona College, Y. W. C. A., 40,	2,052 67
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