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# Life and Light for Woman

A New Venture in Magazine Making

Summer Schools East and West

Fiestas and Graduations at Instituto Colon

Ethel M. Beaman

Watching Girls Grow at Scutari

Mary W. Riggs

The Price of a Girl at Gogoyo

Mathilda T. Dysart

**Congregational Woman's Boards  
of Missions  
PUBLISHED IN BOSTON**

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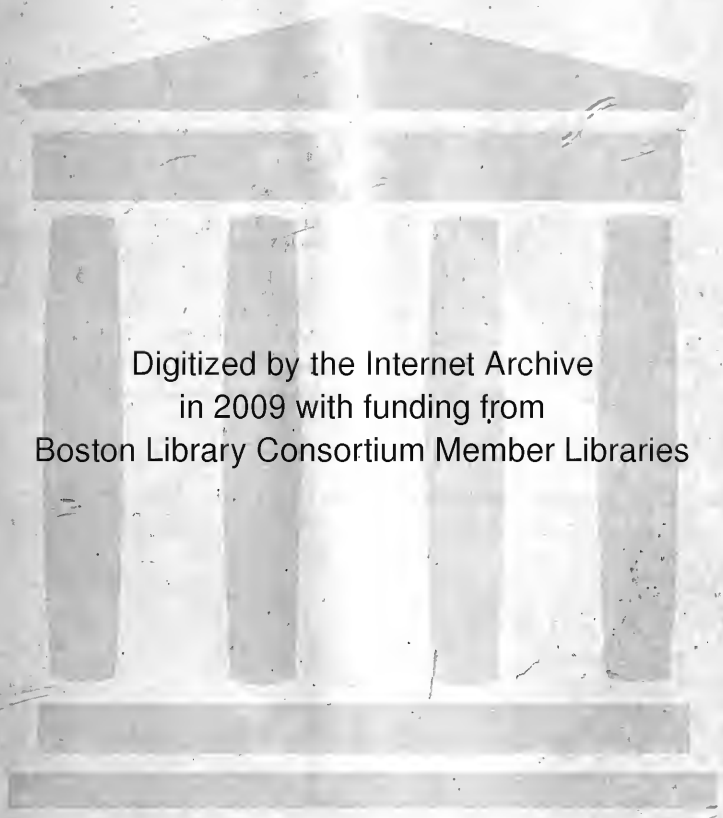
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BIBLE SCHOOL GIRLS AT CAGAYAN, PHILIPPINES.  
Miss Anna Isabel Fox — Miss Florence Fox, Nurse. (See page 322.)



LAUNDRY BRIGADE AT MT. SILINDA, EAST AFRICA.

# Life and Light

Vol. LII

September 1922

No. 9

## A New Venture in Magazine Making

It will not come as a surprise to most of our readers that with the December issue, LIFE AND LIGHT, for more than fifty years the organ of the Woman's Board of Missions, prized and beloved by many, will cease to exist.

In January, 1923, the American Board and the three Woman's Boards will unite in publishing a joint foreign missionary magazine. This will continue the name *The Missionary Herald* but will be essentially a new publication, combining the valuable features of the *Missionary Herald*, LIFE AND LIGHT and *Mission Studies*, and serving also the interests of the Woman's Board of Missions for the Pacific, who have shared in LIFE AND LIGHT.

It is the purpose of the joint Editorial Committee that the magazine shall approximate the size and shape of *The Outlook*, having forty-eight pages and a new and attractive cover design.

The Editorial Board will consist of two members appointed by the American Board and one by each of the three Woman's Boards. Secretary Enoch F. Bell will be Editor-in-Chief. There will be also an Advisory Committee of five, appointed by the four Boards.

*The subscription price will be One Dollar a year. All subscriptions should be sent directly to John G. Hosmer, Publishing Agent of the American Board, 14 Beacon Street, Boston, and NOT to the Woman's Boards.*

(NOTE.—Credit will be given on the new lists for all subscriptions for 1923 which have been accepted for LIFE AND LIGHT.)

It is expected that the new periodical will have a large place in the life of the denomination and that it will be a strong and convincing instrument in presenting the foreign missionary cause.

In addition to the news from the field, always the vital part of such a magazine, there will be current events, editorial pages, personalia, home base matters and suggestions for programs for missionary education in the churches. All these departments will adequately set forth the obligations of both the American Board and the Woman's Boards. The treasury statements for the four Boards will probably be printed in one section month by month, and there will be an earnest effort to simplify and unify the entire presentation of the work, which will undoubtedly result in greater publicity and a more pronounced educational value. Duplication will thus be avoided and the subscription list materially lengthened. Such is the hope and purpose of those who have labored to bring this plan into being and are now endeavoring to perfect it.

For the increased number of those who will read the new-old *Missionary Herald* the Prudential Committee is depending in a marked degree upon the splendid machinery of the Woman's Boards and strong emphasis is being laid upon the ability of the Branches to lead in the enterprise of securing new subscribers.

Already the Committee on Publications of the Woman's Board of Missions has sent a communication to Branch Presidents, asking them to inaugurate, early in October, a systematic campaign, whereby, in every local missionary society, canvassers shall be appointed to secure subscriptions in the churches. Folders, explaining the plan in detail and having a coupon for use as a subscription blank, will be ready October 1 for free distribution. These will be sent to Branch home secretaries on request.

Let us take for our slogan

*More Readers and better Reading for Congregational  
Foreign Missions*

entering heartily into this project and endeavoring to carry up the subscription list to a total figure worthy of the 819,000 church members for whom we stand.

## Editorials

The crowning joy of the Northfield Foreign Missionary Conference for our Congregational women was the Commission Service held in Sage Chapel, Monday afternoon, July 17. At that time, Esther Frances Moody, daughter of Mr. and Mrs. Anbert G. Moody, of East Northfield, was set apart for foreign service.

**Two  
Commission  
Services.**

She goes to North China as an evangelistic worker and has been assigned by the Woman's Board of Missions to the Young Women's Societies as their very own missionary. This made the occasion one of peculiar interest to the 175 Aloha Camp girls who marched in singing their beautiful processional, written by Dr. Isaac O. Rankin, "Lift up your eyes, Aloha." One of the girls pledged the support of the young women, Miss Katharine Crane, of Peking, gave the welcome to the field, the prayer of consecration was offered by Rev. Francis W. Pattison, pastor of the East Northfield Church, and the Commission was presented by Dr. James L. Barton. It was a service of great beauty and significance, long to be remembered. Miss Moody sails for China, September 7, from Vancouver.

Quite as impressive, though very different, was the Commission Service for Miss Mabel E. Larkins, held at Sherrill, New York, July 16. Miss Larkins is on her way to join the Rhodesia Mission, and will teach at Mt. Silinda, supported by the Woman's Board of Missions.

Dr. Barton presented the Commission, and the pastor of the church, Rev. Charles C. Burger, offered the prayer of consecration. There was a large attendance, as Miss Larkins is well known in the community. She is a graduate of Cortland Normal School and has taught in Herkimer and other public schools of the vicinity. For two years she has been a student at the Folts Missionary Institute.



Miss Larkins.

One of the pleasant and unique features of the service was the recital of the following pledge, by minister and people:

"We, the people of this church, do pledge our thought, our prayers and our love to you, Miss Larkins. We will strive to make your interests our interests and to help you in your work in every way possible. We will try to strengthen your hands and help to bear your burdens, and we ask to share with you in joys. The Lord bless you and keep you; the Lord make His face to shine upon you, and be gracious unto you; the Lord lift up His countenance upon you, and give you peace. Amen."

Miss Grace M. Breck, of Paotingfu, North China Mission, arrived in Seattle, July 18. She plans to spend the fall and early winter with her parents in Portland, Oregon, and will come east early in 1923.

#### Personals.

News has been received of Miss Lucy Clark's safe arrival in London. She joined a sister in London for a few days and is now on her way to Ceylon. She hopes her sister, Miss Louise Clark, may be able to meet her for a short visit en route.

Miss Earle, who went to Japan in November 1921 to be associated with Miss Hoyt at Matsuyama, feels deeply the disappointment of having to give up that work. She has been sent home by the doctors and is in a sanitorium in California. She made many friends, both for herself and for the school during her brief six months, and will be greatly missed from the Japan Mission. The work laid down by Miss Earle is urgently calling for a young woman of vision and training to work in a land full of opportunities.

Yet another vacancy in the Japan Mission has been caused by the marriage of Pauline Rowland Sistare to Harold M. Lane, a professor in the Imperial University of Sapporo. Mrs. Lane has had a marked influence on the students of Sapporo, and has given generously of her time and strength to effective missionary service. By the retirement of Mrs. Lane an important field is



left unprovided for, and the Mission is calling for some one to enter into this work, rich in promise and in results.

Mrs. Barbara Howland Barber, who since 1918 has been a greatly valued worker at Guadalajara, Mexico, was married July 29 to Mr. Walter C. Taylor, General Secretary of the Y. M. C. A. in Mexico City. The wedding was a family affair. Much as we regret to lose one so helpful in the school, we can but follow her with hearty good wishes.

Among those sailing from Vancouver, August 10, was Miss Florella Pedley, who will teach at Kobe College; while on August 12, from San Francisco, in a large missionary party for Japan and China we note the name of Miss Laura Ward, returning to Foochow, also Miss Mary E. Pike, going for three years' term service to the Girls' School in Foochow, a Woman's Board of Missions' recruit, and Miss Katharine P. Crane (W. B. M. I.) returning to Peking. On the Greek steamer, *Megaly Hellas*, scheduled to sail from New York, August 25, were Miss Esther Bridgman, of Jamaica Plain, Mass., and Miss Elizabeth L. Lewis, of Philadelphia, Penn., both for Constanti-



Miss Ward.



Miss Lewis.

nople. Miss Bridgman will assist in Miss Kinney's school at Scutari and Miss Lewis has just been accepted by the Woman's Board of Missions for a three years' term at Gedik Pasha. She is a "find" of Miss Ethel Putney's and brings splendid training and deep interest in Christian work to her new undertaking.

Miss Olive Greene, of Smyrna, who has spent a few vacation weeks with her family in Maine, sailed from Boston August 23.

Secretary D. Brewer Eddy left Boston, August 1, for San Francisco where he joined his brother Sherwood and family and they sailed August 10 for Japan and China. While his main objective will be to assist his brother in evangelistic services, he will visit many of the mission stations of the Board, making an especial trip into Shansi. Dr. Eddy will be absent about six months. His son George accompanied him to the Coast.

Mr. and Mrs. Franklin Warner sailed for England, July 15, for a few weeks of vacation touring through Great Britain.

Although many of our readers have doubtless seen Miss Lillian Picken's circular letters we cannot resist quoting a paragraph written at Mahableshtar where she and Miss Hoxie were spending the hot season resting and "brushing up" in Marathi. They are now hard at work at their respective stations, Satara and Sholapur. In the words herewith quoted, one catches a glimpse of the source of power which sends many of our workers so fast and so far on the road to achievement, in spite of limited resources and overfull hands: "But the best part of all the days is the early morning time up on the hill ridge back of the house. There is a steep rocky ridge which runs just back of our three bungalows here and at about six o'clock in the morning Miss Hoxie and I go up there for our quiet hour. We can see the sunrise behind the green hills beyond the lake, to the east, and to the west the deep, deep gorges stretching away to the foothills and the coast. When the early sunlight begins to creep down into these valleys and the birds flood the still air with their morning songs—well, words fail me! The peace and beauty of God's great world almost overwhelm me at such times. It is in that hour that we have our Bible study and prayer and come close to God in the communion which makes the days and weeks ahead seem possible. It is then that we feel an especial nearness to you at home who have just watched the sunset in all the glory of spring. And it is hard to know how some lives seem to manage without prayer."

**The Morning  
Watch.**

Our Madura correspondent writes: Mr. J. F. Hall, O.B.E., I.C.S., Collector of Madura, held a Durbar on Saturday at the Audience Hall of the ancient Palace of Tirumal Naick to present the Kaiser-i-Hind medal to Dr. Harriet E. Parker, Lady Physician and Surgeon, in charge of the American Mission Hospital for Women and Children, Madura. There was a very large attendance. In opening the Durbar, Mr. Hall said that he was there to present the medal to one of the best known ladies that had been honored for her services to the country. After referring to the academic career of the recipient and the progress made by the Mission Hospital under her charge, the Collector said that since Miss Parker arrived in Madura the Hospital had expanded vigorously. The medal having been presented to Miss Parker, the occasion was availed of to present two certificates and nineteen medals to sepoy soldiers in recognition of their services in the army. The Durbar then terminated.

—*The Madras Mail.*



Dr. Parker Wearing New Decoration.

As already advertised, the Fifty-fifth Annual Meeting will be held in Pittsfield, Mass., November 8-10. Rev. Hugh Gordon

**Annual Meeting  
of the  
Women's Board.** Ross, pastor of the First Congregational Church in Pittsfield, will lead the devotional service each day; Fred B. Smith, of the Y. M. C. A., recently returned from a world tour, and Dr. James L.

Barton, senior secretary of the American Board, will give addresses at the two evening sessions, November 8 and 9. Among the missionaries who, it is hoped, will be in attendance are Miss Katie Wilcox, of Madura, Miss Minnie Carter, of Inanda Seminary, Mrs. F. P. Woodward, of the Philippines, and Dr. Lora G. Dyer, of Foochow. Mr. and Mrs. Bhaskar P. Hiwale, of India, are also expected to have a part in the program, also Mrs. Simango, a native of Liberia, who, with her husband, is under American Board appointment to Rhodesia.

Dr. Ida Scudder of Vellore has been invited to give an inspirational address concerning the medical work for India's women and will accept if her strenuous itinerary in behalf of the Union College Campaign permits.

It was only a few months ago that Dr. Joseph E. Walker received a remarkable demonstration from his Chinese flock in honor of his eightieth birthday. They came in

**The Shepherd  
of Shaowu.** great numbers to the church and to his home and told him of their love and veneration in song and speech and gifts. Finally they presented a huge silk umbrella bearing the names of eight prayer places, twenty-one schools and fifty-two chapels, his best memorial. Into a chair they gave him they wove the name "Joseph, the Good Shepherd."

And now this kindly, devoted man, just on the eve of his furlough was called to his heavenly home. He had been nearly fifty years a missionary of the American Board and was really the father of the Shaowu Mission. He leaves an only daughter, Josephine, who, since her mother's death, has been her father's constant and faithful companion.

### Fifty-Fifth Annual Meeting of the Woman's Board of Missions.

By invitation of the Berkshire Branch, the next annual meeting of the Woman's Board of Missions will be held in Pittsfield, Mass., November 8-10.

All regularly accredited Branch delegates and all women missionaries of the American Board and Women's Board are entitled to entertainment from Tuesday night to Friday noon. Application should be sent before October 1 to the chairman of the Hospitality Committee, Mrs. Charles L. Hibbard, 40 Colt Road, Pittsfield, Mass.

#### THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD RECEIPTS AVAILABLE FOR REGULAR WORK, JUNE 1—30, 1922

	From Branches and C. on M.	From Other Sources	From Legacies and Reserve Legacy Fund	Income from In- vestments & Deposits	TOTAL
1921 .....	\$12,535.45	\$301.95	\$369.13	\$1,418.62	\$14,625.15
1922 .....	18,449.82	559.25	185.46	2,059.68	21,254.21
Gain .....	\$5,914.37	\$257.30		\$641.06	\$6,629.06
Loss .....			\$183.67		

#### JULY 1-31, 1922

1921 .....	\$9,838.59	\$838.00	\$174.67	\$721.50	\$11,572.76
1922 .....	8,239.80	1,600.34	174.50	1000.25	11,014.89
Gain .....		\$762.34		\$278.75	
Loss .....	\$1,598.79		\$17		\$557.87

#### OCTOBER 18, 1921—JULY 31, 1922

1921 .....	*\$150,494.18	\$12,775.22	\$15,382.43	\$7,420.78	*\$186,072.61
1922 .....	185,833.73	12,016.70	13,238.71	9,105.43	220,194.57
Gain .....	\$35,339.55			\$1,684.65	\$34,121.96
Loss .....		\$758.52	\$2,143.72		

\*This sum does not include \$30,961.74 received from the Congregational World Movement Emergency Fund.

## The Passing On of Two Pioneer Women

Miss Gertrude R. Hance, who joined the Zulu Mission in 1873 and was for thirty years a missionary of the Woman's Board, entered into the other life at her sister's home, in Binghamton, New York, June 23, after a lingering illness. Miss Hance spent the greater part of her missionary life at Umvoti, where she was most successful as a teacher, encouraging self-support and building up the primary schools of the station to a degree of strength not excelled in any other part of the field. She worked in company with Rev. and Mrs. David Rood and was a very able and much beloved assistant.

In the early '90's an emergency arose in Esidumbini which left that important station without a missionary. Miss Hance was transferred by the Mission and, aided by Miss McCormack (now Mrs. W. L. Thompson of Rhodesia) and by Miss Laura Mellen, she was business manager, teacher, preacher, evangelist, nurse and mother. She was obliged to leave the field in 1900 for health reasons, but her interest in the missionary cause continued to be her supreme joy in life.

She was supported by the missionary society of Mount Vernon Church, Boston, and the tie between her and the members of that church was exceedingly close. Rev. F. R. Bunker, long associated with Miss Hance on the field, says of her, "She was not only fine and strong in bodily presence, but she was a strong character in every way, large in thought, in feeling and in action. She demanded much of others, but she never spared herself. She worked herself out, literally, in the Master's service for the Zulu people."

Another of the early workers of the Woman's Board in Japan, Frances Hooper, 1883-1888, for many years the wife of Dr. Jerome D. Davis, passed away July 12 in Denver, Colorado, after a brave fight with a deadly malady.

Mrs. Davis was one of the group of women in the Japan Mission who may well be characterized the "mothers of the mission." Her remarkable ability and unselfishness multiplied her husband's

usefulness, and her influence is being reproduced all over the world today by her children, Mrs. Clara Davis Bridgman, of Johannesburg, Africa, Mrs. Genevieve Davis Olds, of Japan, and Mrs. Helen Davis Chandler, of China. The tribute of her son, Jerome, in the *Congregationalist* of August 3 and a sketch of her life in the September number of the *Missionary Herald* further delineate this rare character.

## Summer Schools East and West

The Northfield Conference of Women's Foreign Missionary Societies, as we must now learn to call it, was held July 12-20 at East Northfield. As always, the beauty of the setting and the glorious associations of the place intensified the spiritual uplift of these rare days. Twelve hundred women registered, the Baptists leading and the Congregationalists making a close second. Of the total number 700 were girls in the various camps and their presence added joy and color to the gatherings, serious and jolly, which filled the days to overflowing. Miss Seabury and Miss Kelsey were in charge of the 175 girls of Aloha Camp aided by several camp counsellors and by Dr. Mary F. Cushman who was conference physician.

Mrs. W. E. Waters of New York, chairman of the Committee, presided throughout with charming dignity and unflinching courtesy and the other members of the Committee upheld her hands with diligence and efficiency.

Perhaps first in point of spiritual value, as first on the day's program, should be mentioned the Bible Study Hour led by Rev. Frederick Spurr of Regent's Baptist Church, London, England, a successor of Dr. F. B. Meyer, a former beloved leader in Northfield Conferences. With picturesque phrase but with the evangelistic note so conspicuous in the teaching of the British preachers, Dr. Spurr gave morning by morning unforgettable lessons from the life of St. Paul. His sermon on Sunday from Paul's Epistle to Philemon was a masterly exegesis of an almost overlooked yet pregnant episode in the great apostle's later life.

Mrs. Henry W. Peabody could be present only for a day, as she sailed July 15 to attend the meeting of the Executive Committee of the International Missionary Committee in England. She spoke with convincing enthusiasm Thursday evening on the Union College Campaign. Mrs. W. A. Montgomery, too, was absent, but the study class on "Building With India" was led with great success by Miss Gertrude E. Schultz, Educational Secretary of the Presbyterian Woman's Board and a member of the Central Committee. Other classes with splendid attendance were Miss Mary Peacock's Normal Class, classes for girls led by Miss Edith Coon and Miss Katie Wilcox on "Lighted to Lighten" and "India on the March," and Miss Katharine Hazeltine's class on "The Social Teachings of the Prophets." Classes on Methods for different junior grades were in charge of Miss Alma J. Noble, Miss Maude E. Bradley and Miss Rebecca E. Hughes. The Methods Hour was led by Mrs. E. C. Silverthorn of Chicago and note books were much in evidence to take down helpful suggestions from the floor as well as from the leader. The music of the choir, led by Miss Eleanor Stanley White of New York, was a wonderful and inspiring feature of the evening services.

Through the courtesy of the Committee, the Christian Literature Committee had the entire session of Saturday evening to present its work. They were fortunate in having as their chief speaker Miss Laura White of Shanghai whose life has been devoted to the cause of producing good reading for the Chinese women. The dialogue, "Starved Brains," by Lucy Fairbanks Alvord, was capitally given by Mrs. Ellen Burdett Shaw and Miss Katharine Collins of Newton Centre. A beautiful poster by Harold Copping was presented by Miss Lawrence. These may be ordered from 14 Beacon St., at one dollar each.

Among the outstanding figures of the Conference was Dr. Ida Scudder of the Vellore Medical School. Wherever she went, on Round Top, in the camps or on the platform, she radiated inspiration and Christ-likeness. The offering Sunday night was devoted to Vellore and amounted to about \$500.



Other speakers who were heard with deepest attention and interest were Dr. J. E. Williams of Nanking University, Miss Christiana Tsai, of Nanking, and Miss Thillayampalm, a graduate of Lucknow College now studying at Columbia.

The Congregational Rally was held Saturday afternoon in Sage Chapel and was well attended. The feature of interest there was the introduction of a dozen or more Student Volunteers and appointees, among them Miss Katharine Mix, daughter of Mrs. C. H. Mix, chairman of our Home Base Committee, and Esther Moody, whose Commission Service was the climax of the Conference for Congregationalists. An account of this service appears on page 303.

The closing address Wednesday evening, July 19, was given by Dr. Robert E. Speer, who has recently returned from a visit to the Orient. This marked the close of what is generally conceded to be one of the great conferences of our Foreign Missionary Societies.

Perhaps for many of the hundreds present the beauty and permanent value of this conference may be summed up by paraphrasing the Aloha motto:

"We looked unto the hills and were rested,  
We looked unto HIM and were radiant,  
We looked unto the fields and were ready."

A. M. K.

## Silver Bay Conference

Twenty years ago this last July a small group of leaders with vision gathered at Silver Bay, N. Y., and organized the Young People's Missionary Movement, now known as the Missionary Education Movement. Although during the twenty years the Movement has developed conferences at other centers, east and west, Silver Bay still holds a unique place among them, as the mother-conference and as the one which in many ways sets the standard for the rest.

This year's conference, held July 7-17, enrolled 280 delegates, a large majority of whom were there for the first time. This

was a slightly larger enrollment than last year, but only half the enrollment of the earlier years before the rapid development of denominational conferences. The Program Committee, headed by Dr. T. H. P. Sailer, had worked for months in planning courses and securing leadership. This year there was introduced the certificate plan by which those wishing to do so may receive credit on a point system for courses taken. When one hundred points of credit have been acquired, probably at the end of three years, but possibly at the end of two, a certificate is given. Silver Bay has always emphasized the two-hour normal class with practice teaching. Such a course now represents forty credit points and is required for a certificate. While a comparatively small number enrolled to work for the certificate the class work in general was of a high order. Leaders without exception spoke with enthusiasm of the type of work done by the class groups. The classes in "Graded Missionary Education in the Church School," working under the direction of Mrs. Sophia Lyons Fahs, Miss Emily Andersen and Miss Mabel E. Emerson, prepared an exhibit to illustrate projects which boys and girls might undertake. The exhibit included a model of an Indian village, an Indian mosque, note books, posters, charts, etc., and was open to the entire conference the last two days.

Dr. Sailer had secured an unusually strong faculty including Mrs. Sophia Lyons Fahs, Prof. John Clark Archer of Yale Divinity School, Dr. John M. Moore of Brooklyn, Rev. John Bailey Kelly of the Presbyterian Home Board, Dr. Herbert W. Gates, our own denominational secretary for missionary education; and two authors of next year's text books, Dr. George Haynes, author of "The Trend of the Races," and Rev. Alden H. Clark, author of "India on the March," both of whom are Congregationalists.

Vesper services, held on the lawn in front of the Auditorium with its beautiful outlook over Lake George, special meetings for those interested in problems of life work, and evening addresses were full of inspiration. One evening was given to celebrating the twentieth anniversary of the Movement's founding. In some

ways that was the high water mark of the evening sessions. There was not a dull moment in the program. Witty reminiscences, serious consideration of present problems, renewed consecration to the task were mingled. Another service to be remembered was the Communion held in the beautiful Helen Hughes Memorial Chapel the second Sunday morning. This was the first time that a Communion Service for the whole conference had been possible and it added much to the deep spiritual note.

In his leadership of the morning devotional period, Dr. John M. Moore made one of the finest contributions to the conference in a series of brief talks on the religious experience of Jesus.

The "Servants of the King" group, made up of delegates between sixteen and twenty years of age, was about seventy strong this year. To many of them the conference with its hard work and wholesome play brought a new vision of what the Christian life in its fulness may be.

The employees in the buildings and about the grounds contributed more than they realized to the fine spirit of the conference. Nearly all of them were college students, several of them Student Volunteers. Among them were seven children of American Board missionaries, two sons and one daughter of Japanese Congregational pastors, and one graduate of our former North China Union College.

Congregationalists had only eighteen delegates as against the "banner" delegation of over a hundred a few years ago. The development of our own denominational conferences accounts in part for this decrease, but is not a satisfactory reason for its continuing. (Presbyterians were there 132 strong, despite their denominational conferences!) Of our eighteen delegates five were class leaders. We furnished also several evening speakers including Dr. Brewer Eddy and Rev. Rodney Roundy.

A committee on the program for 1923 is already at work planning to make the next conference stronger yet and of the type that will attract a still larger number of leaders who desire advanced training in missionary education. Congregationalists should plan *now* for a strong delegation next summer. M. E. E.

## Mt. Hermon Federate School of Missions

The Federate School of Missions, which held its Sixteenth Annual Session at Mount Hermon in the Santa Cruz Mountains, California, July 8-15, had a registration of 183. The two text books used were Fleming's "Building with India" and Haynes' "The Trend of the Races." The former was taught by Prof. C. C. McCown of the Pacific School of Religion, who was formerly a missionary teacher in India. "The Trend of the Races" was taught by Mrs. Moffett Rhodes who spent some years in the south.

The public was admitted freely to the evening lectures. One of these was by Rev. Herman F. Swartz, Ph.D., president of the Pacific School of Religion. Mrs. E. R. Wagner, well-known Congregationalist of San Jose, presided the evening Dr. Swartz spoke and introduced him, speaking of the fine work he has done among the Congregationalists, Dr. Swartz having been Executive Secretary of the Congregational Commission on Missions and having led the campaign for old-age pensions for Congregational ministers. Dr. Swartz' subject at Mount Hermon was "The Church in the Modern City," a subject which he handled in an interesting manner.

On Tuesday forenoon, July 11, Mrs. Swartz presented to the Federate School the subject of "Migrant Work."

Beginning Monday the 10th there were daily Bible periods, a young woman's hour, and a children's story hour. The separate "rallies" of the different denominations were held on Thursday afternoon. The Congregational Rally was presided over by Mrs. E. R. Wagner. Mrs. Eva Maynard of the Cradle Roll Department of the Woman's Board of Missions for the Pacific spoke on the outline of the studies for the coming year.

The "Fellowship Luncheon" of the Federate School was held Friday noon. On Thursday evening occurred the beautiful pageant, "The Peace of India," written by Mrs. George Thomas to illustrate the foreign text book, "Building With India."

## Building with India

### Chapter I. *India's Heritage*

This outline is the first of a series of four which have been prepared by Miss Gertrude Harris of Ahmednagar, India, now on furlough. These are to appear in successive numbers of LIFE AND LIGHT and are designed especially for societies which are limited in the reference books at their disposal.

—*The Editor.*

"The making of a better world is not the work of any one country. It requires that God's purpose shall be widely shared by men. It depends on the efforts of all people combined."—D. J. Fleming.

*Hymns:* "Jesus Calls Us."

"Christ for the World we sing."

*Prayer:* Read John 17:20-23 and close with the Lord's Prayer.

*Leader:* We are to be introduced today to India, our co-worker in a world business,—“God's constructive, co-operative enterprise.” Let us remember that “differences do not necessarily imply inferiority.” Also that “the West should displace the spirit of patronage with the spirit of brotherhood.” We are going to see India through the eyes of one who knows and loves her. (See foreword and preface of text book.) Have the new wall map of India—to be secured from your Board—hung in a place where all can see it. If possible, borrow a relief map from a nearby school. Pictures of Indian architecture and life hung about the room will add much. Each member of the society has been asked to bring something from India. The leader will give a brief talk on India's size, physical characteristics, natural products and peoples, and on her invasions,—Aryan, Mohammedan, English. (If preferred, a high school girl can give this information.) If possible consult Holderness: “Peoples and Problems of India,” chapters 1 and 2. Read paragraph 1, Chapter I, of “India on the March.”

**“What capacities, what attainments, what helpful heritage do they bring to the partnership?”**

*India's Contribution to World Life and Beauty* (text book, pages 1-6). (Ten-minute talk.)

Use pictures of Indian Architecture and Life. A very satisfactory set of six pictures on India, 9 x 12, with interesting facts printed on the reverse side, may be obtained from Miss Helen S. Conley, 14 Beacon Street, Boston. Price fifty cents per set.

*India's Unusual Gifts* (text book, pages 6-15). (Ten-minute talk.) If possible have an Indian song or instrumental music.

*New Spirit of Nationalism* (text book, pages 15-23).

*The leader will close by reading the prayer on page 29 thoughtfully, pausing a minute after each paragraph for silent prayer.*

NOTE.—The members of the society should own or see that the Sunday school library contains the three study books of the year, "Building With India," "Lighted to Lighten," "India on the March," also the six books marked \* in "Building with India." "How to Use," with several sets of helpful outlines, is ready and can be obtained of Miss Conley, 14 Beacon St. Price, fifteen cents.

## To India

Land of the shimmering sea and stately palm,  
 Recurrent restlessness, majestic calm,  
 Land of the sun-parched plain and snow pearled peak.  
 Sublimely strong, pathetically weak!  
 Land of unfathomed age, yet fount of youth,  
 Swiftest, yet slowest in the Quest for Truth!  
 Of old, in cell and cave and hermitage,  
 In forest dim dwelt many a saintly sage  
 Striving by prayer and penance for the key  
 To ope the door of Karma and be free.  
 Yet millions now bow down to wood and stone  
 That haply they may find the Great Unknown!  
 Land of the Quest, I hear within thy breast  
 The throb of that great heart that yearns for rest.  
 I come to claim thee: thus the Master saith;  
 "I am the goal of all thy groping faith,  
 Thy longing and thy love. Come unto Me.  
 Thy quest is ended. I can make thee free."

From "Dyanodaya" —ISABEL BROWN ROSE, Marathi Mission.

## Fiestas and Graduations at Instituto Colon Gaudalajara, Mexico

By Ethel M. Beaman

**H**AST Friday we gave our annual English "Fiesta." Other years we have had a "variety program," but this time we "offered" a Mother Goose operetta. The English of any program appeals to the parents because it is English, and though they can't understand it, they are proud because they think their children can. Costumes or scenic effects are essential if an entertainment is to be considered entertaining here. Many of the little dresses and suits were adorable and most effective, though the black-haired, black-eyed Jack and Jill and Little Bo-peep and all the rest of them looked so different from the ones we have been "brought up" on. The children sang well and Mistress Mary, the "leading lady," who has a wonderfully sweet voice, sang several solos, so everyone enjoyed the music.

During the intermission the girls of the gym classes did wand and dumb-bell drills. They did them perfectly and as if they thoroughly enjoyed the doing. Mexican girls, all of them, whether pretty or homely, and no matter how green and countrified they look, are graceful and have a good sense of rhythm. Each girl wore her school uniform, a blue plaited skirt and white middy blouse with a red tie and the monogram with the letters I. C. embroidered on the corners of the collar.

It was announced on the program that the Instituto Colon Band would play also during the intermission, and when the kindergarten children appeared with horse shoes and sleigh bells and their other little instruments, the audience were surprised or amused according to their sense of humor. A brother of the school matron was here unexpectedly that evening. He has studied for several years in Mexico City with the finest violinist in the country and he kindly offered to play once which was multiplied by encores several times. Everybody was delighted with his playing, and if there were any people present who were

not satisfied with the amateur part of the evening, I'm sure they went home pleased after hearing him.

Last Sunday my first class graduated from the primary department. There were only five little girls, but I was filled with pride and sadness to have them leave. Classes have grown up and gone on to the other department before, but this is the first class since I have been here and the first class that has had a graduation with exercises and diplomas. They dramatized the story of the baby Moses and did it very nicely with real bulrushes (at least they look like those in the pictures one is familiar with), a parasol of a canopy fastened to bamboo sticks (also like the pictures) and a real baby which cried just enough but not too much. The children of the Primary Department gave them as a parting present nice little Testaments which they had collected the money for.

The children in the lower grades in school have lately formed Humane Societies in their groups. They enjoy the animal stories and really do make an effort to treat well the animals with which they come in contact, and to their sorrow sometimes try to make others do the same, but their greatest pride is in the buttons. The boys of the fourth grade organized into two bands, and the boys of one party were planning to buy "Be Kind to Animal" buttons, not because they were interested at all at the minute in being kind to animals but because they thought they would be the more redoubtable band with such marks of dis-



Playing Angels.



tion. During "Be Kind to Animal Week" we are planning to present posters and programs and to convert the hitherto "unkind" pupils of the school to membership in the society.

Every school day we have "assembly" at the close of the morning session; each group is responsible in turn for taking charge with an occasional turn for each teacher and for outside speakers. Some of the programs are excellent and most of them have some good points. There are songs and essays and recitations and plays. I should say as a guess that Mexican children make less fuss than American ones about writing compositions and write more fluently. Sometimes their "writings" are too flowery and wordy, but at other times they are delightful with touches of gentle humor and youthful and enjoyable philosophy. I remember especially good ones entitled, "My Books," "To My Broom," and "If I were the Teacher." The younger children delight in dramatizing stories and never, never tire of dressing up to represent anything from a mouse to an angel.

For evening of Juarez' deathday the teachers of the Colegio International prepared a big "fiesta" to which the governor of the state was invited and at which the state band was to play. It was held here because this patio holds more people than any other assembling place in the two schools. Unfortunately, the governor was deposed two days beforehand so he couldn't attend. He had been apparently conscientious and desirous of being as good a governor as possible and that didn't suit the members of the state legislature so they made him leave. The band, however, came seventy strong and such crowds of people that with the center of the patio and all the corridors full there were not seats enough for them all. Mr. Rembao made the chief address of the evening and compared the aims and ideals of the Protestants to those of Juarez. It was a somewhat courageous thing to do in an audience where there were probably people hostile to the Protestants, but everyone listened most attentively without a murmur or a hiss to all that he said about what Protestants stand for, and some of them must have left with a new idea of Protestants from that which they probably had before and which the priests spread abroad.

The members of the "Women's Society" have been studying cooking this year with our competent matron. All the things they make are very fancy to look at, and I think they consider them better for that reason. We would regard a course on food value of beans and the number of vitamins in "tortillas" more worth while, but they certainly enjoy this, and perhaps it gives more scope to their creative artistic selves and makes their husbands happier. They do not devote all their time to cooking, for after each class they have a devotional service. They have raised money this year to buy a clock for one of the churches and an individual communion set for both congregations. The money for the last was raised by a kermess where candy and delicious Mexican dishes were served in separate festive booths so that one progressed through all of them to complete a meal. The president and the minister's wife have started a society in Aqualulco too.

Mrs. Barber's hygiene class has made posters which helped to teach health and cleanliness and even morals. The gardener here gave his children toothbrushes for Christmas, and only yesterday a little boy told me that he and his sister had a toothbrush now! Some of the children have enjoyed immensely visiting the state museum and seeing the pottery-makers in San Pedro and visiting the market. Although one little girl said that when she is a teacher she intends to take her children to visit public buildings so they will have subjects for nice compositions, I think they have acquired more than subject matter for themes.

## Summer Work at Cagayan

By Anna Isabel Fox

HERE has been an inexcusable delay in writing, but all of March was spent touring in the interest of the Bible school and dormitory and then came Mission Meeting and a series of revival meetings, and Holy Week services, and guests, and no cook, and it was wiltingly hot. However, we are now up in the coolness of the Moro country, though it could be cooler here in the daytime and still be comfortable.

There is so much that native women can do, if they have the training they need, that we missionaries cannot do. They go into the homes, and meet the people on a common ground. I suppose the racial barrier exists in all lands. But in some cases at least, the question of Philippine independence makes it seem unusually strong here: Still they are friendly and lovable though proud, and it needs infinite tact. Our hope is in trained Filipina leaders.

I think the touring is going to help both parts of our work—Bible school and dormitory. I do hope and pray so. Financial depression is still a great hindrance and there are few signs of its lifting yet. Even so, a publicity campaign, carried on personally, is going to help. I've written out a circular letter containing an account of the tour so far. Next Tuesday Florence and I start down the west coast to visit Oroquieta, Jurienez and Misamis and the villages near these centers. You will think that these tours do not have much of the evangelistic element in them, but they were mostly house to house visiting, getting acquainted, and winning the confidence of the people. They seem not to wish to trust their daughters to some one they do not know.

Early this month Governor Wood and some of his staff made an unexpected visit to Cagayan. All the American men were called in consultation. One of the things that is most interesting to you and to us was the problem of the American Mestizo children here in the Islands. The number is way up in the thousands. Many of them are living in unspeakable conditions. Recently the Americans in the Islands have wakened to the problem, and an Association, called the American Guardianship Association, has been formed. Colonel Johnson, who is on the Governor General's staff, is at the head of this society, and while in Cagayan he formed a committee to look up these children, and to arrange for their care and protection. They support such cases as are destitute. My dormitory was thought the proper place to put them so we may have a number of these girls soon. I can think of eight or more now that are destitute and in bad environment.

I am hoping to double the little Bible School this year and hope there will be a much larger group in the dormitory and that we may justify that big request for our own building, properly equipped. It is a joy to know we can go on and build as rapidly as is possible.

It was hard to dismiss my neighborhood Bible Class for the vacation. They were so interested, and all were attending church regularly and several in the catechism class preparing for baptism. A few results are shown for our encouragement.

Since Dr. Smith's arrival, Florence has been very busy and it was not easy for her to get away for a needed vacation, native nurses were so hard to get. However, some are on the way, and the hospital can be opened soon. The dispensary is full every morning. Two of my Bible students are helping in the dispensary this summer, getting some good practical training. That is what I hope for all our Bible women—a practical course of home nursing so they can help in the homes they enter. I thought this was an original plan, but I find it did not originate with me as it is already a part of the course of the Methodist Deaconess Training School in Manila. (See frontispiece.)

The Woodwards left us to go to America in June. We shall miss them sorely. Mrs. Woodward has been so good a friend in helping me plan my work, and Mr. Woodward is an indefatigable worker all up and down the north coast as well as in Cagayan and there is no one to take his place while he is absent.

The years go by swiftly. It has come upon me that in a little over a year my furlough is due. I cannot leave till some one comes. I have been well throughout my stay so far and feel that God has blessed me. I only hope and pray that this little work begun in His name may prosper and grow and be a great factor in winning Mindanao for Christ.

“Prayer is the method which links the irresistible might of God to the missionary enterprise. Prayer is the putting forth of vital energy. It is the highest effort of which the human spirit is capable. The primary need is not the multiplication of prayer-meetings, but that individual Christians should learn to pray.”

## Watching Girls Grow at Scutari

By Mary W. Riggs

**Y**OU would all be interested, I am sure, in our Y. W. C. A. At the beginning of the year very few of the girls had ever been in a school of this kind. You may not know that this school was opened only this year and so we had a wholly new set of girls, no old girls to tell the new girls what to do and how to do it. This makes a great difference in starting the work of the year. Many of them had never been away from home and some came to us from Catholic schools or Gregorian schools where everything is by rote and form and ceremony. When we wanted to begin our Y. W. C. A. we had raw material to work with. They did not know our hymns, they had never read the Bible, they had never felt any sense of responsibility for themselves or for anyone else, and were quite unaccustomed to taking the lead in any kind of enterprise.

Now we have our organization with its various committees all at work, each committee having a faculty member as adviser, to be sure, but the girls are themselves doing much of the work. They are learning rapidly and are deeply interested. I wish you might attend and understand one of our Sunday night meetings when a girl leads and many are ready to take part, and the singing of hymn after hymn is really sweet and accurate. Of course they are young, only high school age and quite inexperienced, but they are certainly growing and I think the change is very encouraging. In a little group prayer meeting that I have in my room the spirit is very sweet and they are earnestly seeking the highest things. And some of them have the true missionary spirit of trying to pass on to others what they themselves have found.

We have about sixty boarders, all Armenians, and about 140 day pupils among whom there are a few Greeks and Jews and two Turkish girls. It is almost wholly an Armenian school. The teaching is all done in English above the sixth grade, except of course the study of Armenian itself which is not neglected. We

want our girls to be educated in their own tongue too. Our teaching force is a very fine group of Armenians, Miss Kinney and I being the only Americans this year, with one Swiss lady to teach the French. These Armenians came with Miss Kinney from Adabazar for the most part and are most loyal and devoted to her and to the work. It is a great privilege to work with them. On the whole the spirit of the school is excellent and I am sure we have the blessing and the help of God all the time.

## The Fortunate Four Hundred

By Margaret Welles

This is the title given to Miss Margaret Welles' report of our big girls' boarding school in Ahmednagar from which we quote some paragraphs below.

The dusty drawer marked "1921" is open before us, and in it all the strands which make up the history of the past year. Which ones shall we choose from among these many colored threads, some dark, some light, to weave into the pattern of our story?

This great bunch of tangled threads indicates the opening of school in the middle of June, the finding of teachers, the fitting in of new girls, the arrangement of the schedule, the heart-breaking work of turning away girls eager to enter, and the thousand and one other details attendant upon starting four hundred girls along the road to knowledge.

Here is a silver thread which is a bit of the moonlight which shone on Thursday of Holy Week when fifteen of our girls dedicated their lives to the Master. It was in the big church over which a beautiful peace settled on that night when the girls partook of the Lord's Supper for the first time. Quietness and holiness pervaded the impressive service while outside in the streets the air was filled with the sounds of a vile Hindu revelry.

Because practically all our girls will one day be home-makers and most of them at an early age, we are trying by our domestic science work to fit the girls for the home. This department will be gradually developed in every way possible. As it is, sewing

is taught in the very early grades and continued into the high school. Cooking courses are begun in the middle school. Courses in hygiene and physiology and care of babies are also begun in the middle school with the girls of twelve and thirteen years of age. From the earliest grades, practical housekeeping work is done by the girls in the dormitories. Our hope is to own and to make part of our compound in the near future, two or three houses to be used for domestic science purposes.

There are two brand new threads which have never lain in any other drawer. One represents our first attempt at student government and we are glad to be able to say that the results are most gratifying. The student government pertains to the schoolroom only, not as yet to the dormitory. Each class elects a monitor and the monitors constitute a lower court which meets once a week to consider discipline problems. Punishments are decided upon by the girls themselves and announced before the whole school the following day. Serious problems are referred to a higher court composed of teachers and two girls. The monitors have shown a fine sense of responsibility and fair judgment. The principal has been relieved of all the work of petty disciplining.

The other new thread betokens our very immature alumnae association. The beginning of organization has been made, officers elected and membership defined. Great interest was shown by the dozen or so alumnae who were gathered together to start the plan working, and there are bright hopes for the future. Hereafter we hope to have an "Alumnae Day" every year to which all old girls of the school will be invited and special exercises held. Already we set aside one afternoon a month in which old girls of the school are cordially invited back for a good time at the bungalow. This is chiefly to keep in touch with residents of Ahmednagar. Sometimes as many as twenty girls, all of them mothers of children, came this past year, and all thoroughly enjoyed themselves acting young again, playing games, singing songs, and sharing simple refreshments with their little ones.

Yes, we are grateful for many things. As we gather the scat-

tered threads into our hands we are reminded of happy times with the teachers and girls, of entertainments in the big hall, of Messenger Club meetings, of teachers proving worthy of great trusts, of pupils evincing a fine sense of honor. We are even glad when we look at the long gray thread, symbolic of the many hours of routine which keep us busy and happy.

The Ahmednagar school girls, while enjoying a vacation at Panchgani, have been working diligently to raise money for the new building for the Bible Training School. One of them tells the story in the following quaintly worded letter:

We want to help build a building for the Bible Training School Women in Ahmednagar. So we want to earn some money to build it. For this reason the girls in our school gave a concert one night before vacation. At that time we got about fifty rupees. Each and every girl in our school promised our principal to earn some money for the building during the summer vacation.

We girls are also doing work here in Panchgani for the building. We sew some handkerchiefs and make some crochet work. Here in Panchgani there are three European boarding schools and one Parsi high school. So we make some Indian sweets named *karanji*, *bhaji* and other things and sell them to the boys and girls in the schools. The first sale we made was good and encouraged us in cooking and in selling. One day the convent girls told us to make some special hot *bhaji* for them, but on the same day they had tea party for a girl whose birthday was on that day. So we did not know what to do because it was raining very hard. Then we went to each bungalow to sell the sweets in the rain. At that time our clothes were so wet that we could not walk and our feet were covered with mud as if we were wearing silk stockings but we sold all our *bhajis*.

We four big girls have also the extra work of sewing for Miss Bruce and Miss Welles for two hours every day. We are going to give that money for the building. We are very busy every day. There are four small girls who can not sew or do any crochet work but they help us by bringing in small sticks to burn.

Last week we went to each bungalow and asked for a donation. Now we think that we have earned more than a hundred rupees in our summer vacation.



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## The Price of a Girl: A Gogoyo Story

*(Concluded)*

By Mrs. Mathilda T. Dysart

By the early morning preparations, Makakaseni knew that the day's program had been mapped out, and already she began saying over and over to herself as if gaining strength from each repetition: "I'll not go. I'll not go. I will not go back to that old man."

COMPASSED ON EVERY SIDE.

Seeing her uncle return with several strong rods and place them in a conspicuous position, she knew without glancing at his stern, set face that he was just as determined as she was. Wincing she turned away, failing for the moment to get courage and strength even from her cherished secret. Before many minutes had passed, she was called in the sternest tones her uncle could command: "Come, go!" She sat there still unheeding. As he turned to get his rod, she jumped and aimed to run, but she had not counted on the uncle's accomplice, for in plunging ahead, she ran right into his mother's arms. Fear and determination made her strong. One, two, and three, and she would have been free from her grandmother's vice-like grip, had not a third accomplice appeared upon the scene; she felt a stinging blow upon her bare back. "You will run away, will you?" screamed the infuriated mother, her eyes shooting fire. "You think you have a *jaha* to go to but you heard yesterday that you have none. Now, are you ready to go back to Nkoe? Or do you want some more rods broken on your back." With this the inhuman mother shook her offspring till the poor girl dropped from sheer exhaustion.

"Come! Go!" ordered the stentorian tones of an unrelenting uncle, as with rods in hand he strode towards the beaten girl. Seeing she had stirred up a hornet's nest around her ears, the trembling girl arose and followed the irate man as he stepped upon the narrow trail leading out of the kraal and into the surrounding *beldt*. Close by her heels followed the grandmother, while the woman who knew no true mother's love brought up the rear, smiling to herself as she reviewed with satisfaction her recent conquest, and her daughter's apparent submission. All but beaten in spirit Makakaseni strode on, while prayer upon prayer soared out into the vast unknown if perchance there were some mighty Spirit strong enough to thwart the brutal plans of her relentless adversaries.

Every avenue of escape seemed closed. In front stalked her pitiless uncle, flourishing with seeming pride the rods to which he still clung. Close at her heels walked two, whose every foot-step betrayed an ominous watchfulness of her movements as if fearing the tall rank grass all but covering the narrow trail, was not as impenetrable as it might seem. Surely none but a mighty Spirit could open some avenue of escape. And already the Spirit was nigh at hand, but she knew it not.

#### THE ESCAPE.

At the foot of the mountains they paused, as voices were heard approaching on a narrow trail from the north. Almost immediately a crowd of swarthy warrior-like men appeared clutching in brawny hands their spears, tomahawks, bows and arrows.

"Where goes?" questioned the uncle, after the usual greetings were passed.

"To Bonyea!" (a prominent rain-doctor) came the answer in chorus.

"To buy rain?" queried the man with the rods.

"To buy rain," they answered.

"How many pounds this time?" continued the inquisitive one.

"Two tens and a five and one" (\$130.00) answered the leader.

"Perhaps he'll succeed this time," returned the uncle twisting

and turning the rods in his hands, at sight of which his mind was quickly diverted from gold pounds to the girl for whom the rods were intended.

"Where is she?" he exploded in great rage as he glanced from woman to woman, plainly showing that they were responsible and not he, for her disappearance. During the first moments of excitement when greetings were being exchanged she had quietly stepped to the rear and like a young doe she was off, down the narrow trail for a few rods, then into the tall rank grass to the left, and on, on, on, stopping neither to look to right or left, heedless of cutting briars and piercing thorns, on, on, on to freedom and new life beyond the mountains.

#### A PLACE OF REFUGE.

When the sun was well in the west, Makakaseni appeared at the Mission Station, where, according to reports, other girls in similar straits had been given shelter and protection. Very quietly she told her story, eagerly searching the white man's face to see, if possible, what his answer would be. When she heard the coveted words: "You may stay with the girls," how her heart leaped with joy. She barely heeded his closing remarks: "and we'll see your father when he comes." The simple fact that she could remain was enough for her, for there would be no more "old man" and no beatings.

The next day was Sunday and she went first with girls of her own size to the class of the lady missionary. She heard words the like of which she had never heard before, and singing, such singing! How different from that which was also called singing at the kraals! And the Jesus who was said to love little girls and boys, surely he must be the Spirit that helped her escape just as she thought the way was irrevocably closed. How could she help but love Him? She went down to a building they called a church, where many people sat on wooden benches, women and girls on the left, men and boys on the right, and the missionaries in front. Mfundisi read from a book and prayed and talked long and earnestly while the people listened with eyes and ears

and mouths open. Makakaseni, too, listened, but oh, it was all so strange! Many, many words she had never heard before, and many others though familiar conveyed so little meaning to her dark, unenlightened mind. But, perhaps, perhaps she too might learn some day.

All that following week she worked with hoe near the Mission House, except when it rained when she sat on the veranda shelling peanuts. But always she was on the alert, straining her ears for a familiar voice, and her eyes for the much-dreaded figure of her uncle or her mother. About the middle of the second week she looked up from her work with the nuts, one scorching noon-day, to see him turn a corner by the kitchen. Like a flash she was up and in, exclaiming breathlessly "He has come! But I'll not go back with him. I'll not!"

The uncle tried to be calm and respectful, though he found it hard to be cool. The end of the interview was a complete failure on both sides, and he said he would go back after the mother that she might hear all the words. Some days later he returned with her and with the grandmother also. "Come! Go!" again he ordered brusquely. Very respectfully but on the verge of tears, Makakaseni said, "I'll not go back with you for you'll send me to the old man and I'll not live with him." After an hour or more of heated discussion in which the mother and grandmother lashed her with their tongues, the grandmother suddenly made a jump for the girl, but she fled inside the building. They waited until dark without a glimpse of the fugitive who had passed out through a back door and locked herself in the cellar.

The uncle went home, leaving the women to starve and wait, with orders not to return without her. The third day they said to the cook at the Station, "We dare not go home without the girl so we are going over to Muzondi's kraal to get something to eat for we are famished." Another week passed. Then the mother and an aunt came—the mother driven from her husband's kraal for coming without the girl, and refused shelter at her father's kraal because "He could not accept a part of the family.

He must have all or none." Makakaseni did not believe this so again they went away alone.

#### BACK TO BONDAGE.

The mother's sad fate, driven away from both kraals, preyed so heavily on the mind of Makakaseni that she finally felt that she must "show her face at the kraal" in order to gain admittance for the mother and the little ones. "They shall not bind me," was her parting word "for I'll run away again. I will not be that old man's wife. I'll die first."

Arriving at the kraal she was immediately bound and given over to the old man. All her struggles were in vain. They were too many and too strong. She is lost to our influence, at least at present. But we are still hoping and praying that the few seeds which were sown may have found good soil and sooner or later bear fruit for His glory.

NOTE.—Some may think it strange that we did not interfere and keep the girl against the parent's wishes. We wanted to do so, but that would have sent the father to the Commandant with his case, and the result might have been the entire loss of our opportunity of service.—M. T. D.



Sewing Class at Gogoyo.

## Field Correspondents

Miss Craig of Mt. Silinda, South Africa, writes of various pupils at Mt. Silinda, East Africa:

Perhaps you are going about with an umbrella near by you these days because of the spring showers, while here we are little troubled with rain. It would be a blessing instead of a trouble if it would only come. The year of the great famine here, there were forty-two inches of rain and this year there has been only twenty-five and the time of the rains is past. We have heard of five people who have died of famine not very far away. Every day the people are coming over into this territory with their pots and things to barter where they have had partial crops; every day there are a lot of people at our shop selling their corn and in a few weeks theirs will be all gone. Dr. Wilder goes down every day and tells them not to sell it but every day they come and if they are determined to sell it we want it. Even when they see starvation coming they will sell the little that they have.

Tambisa, one of the promising heathen girls, did not return after vacation, and the girls that did return prayed that she would come back. God answered their prayers and she returned about two weeks ago. Last Sunday, the girls in the boarding department asked to go to the kraals and she was along. Some one asked her why she wanted to go and she just hung her head. One day this week at school she confessed Christ. How any one could help loving these dear girls is more than I know.



A Kraal Family.

Last week I received a letter from the native commissioner which made me quite sad. It said that Munjira must go home to stay with her father. The folks at home had tried to force her to stay with her husband who had paid for her but not married her. In fact they had compelled her to stay there a year while she was only a little girl. At the time she came she was the only girl in the boarding school who was not a Christian. We wondered how long she would remain so and just the Sunday before the letter came she confessed Christ. The father tried to be smooth-tongued and to appear very nice to me saying that he was always kind to the girl, but before they had even left the school-house I knew that they would not travel far together. They were supposed to go to Chikore eighteen miles away. The girl is at home over there now but she ran away from her father on the way over. She went to prayer meeting there last week and we hope that she will gain courage enough to refuse the heathen man before it is too late. It is very, very hard for these girls who have been held down so long to assert their rights. Will you not pray for her?

Last Monday, I went with the Zulu teachers out to see some of the school children who were sick. I wish that I could have taken you with me on that trip. It was a beautiful, bright, cool day and I did indeed enjoy the trip over the hills and mountains and through the woods and valleys, sometimes in a good path and sometimes with the high grass on either side, the path being scarcely discernible. After a good many questions as to the path, we at last arrived at the kraal. Upon questioning, we found that the wife and children we were looking for were far down the valley in a hut watching baboons. One of the four wives showed us the way.

The hut was very, very small indeed. It was unplastered and the cold wind could whip in around the many small tree trunks of which it was made. There were four children and the mother in this kraal and there was only one small blanket for all of them, scarcely enough to cover the smallest child. We asked her what she did and she said that she built a fire and that they all tried

to lie around it. Could you have seen the size of the hut you would have wondered how five people could lie down in there and still find a place for a fire. I had taken along a little salt and some guavas for them. The poor mother insisted on giving me some *nyemba*. I did not want to take them but knew that she would be offended if I did not. The little two year old girl had nothing on at all but the rest of them wore small pieces of cloth.

The country is beautiful now, perhaps not as brown as at this time last year. The oranges are just ripening on the trees.

Nearly everyone has green beans but there is not a great deal of green corn. I do enjoy the beautiful extensive landscapes here. The scenes are wide, open and ever changing, quite different from the narrow unhealthy canyon where we saw the sick children.

The work continues about the same in the school. Every week there are a few who profess Christ. The spirit of the boys and girls seems to be deepening. Last week some of the boarding girls came to me on Sunday saying that they wanted to go out to the kraals to do personal work. I let them go and they had a good time. Will you not pray for a deepening of the spiritual life among all the older boys and girls?



Miss Craig.



## Junior Department

### How Can We Help Foreign Mission Work?

By Mabel E. Emerson

Christian Endeavor Topic for September 24, 1922. Scripture Reading: Isaiah 6 : 1-8.

The earnest consideration of this topic should produce *practical results* in every young people's society. The preceding topics have turned our attention to the benefits which home and foreign missions have brought to our country and to the whole world. "Turn about is fair play." What are *we* going to do for this greatest Cause?

This topic and the companion one for November should be considered together, to some extent. Certainly the leaders for the two meetings should work in a co-operative spirit. They, plus the Missionary Committee, should work out a Program for the Young People's Society for the year 1922-1923. More than that, they should so present the cause of missions in these two meetings that the society will be on tiptoe to adopt the program and put it through. That would make the next year count for missions as nothing else could. It would be the best possible answer to the topic's question.

The leader, or leaders, and the Missionary Committee should make a two-fold report to the Young People's Society at this September meeting. In the first place report your "findings" regarding the present missionary status of your society. Be guided by such questions as these:—What place has mission study in our society? Do we have a mission study class each year? When did we have the last one? Have we good missionary books in our church or Sunday school library? How many in our church subscribe for our missionary periodicals? Is definite prayer for missions and our missionaries by name a part of each meeting? What are our yearly gifts to missions, home and foreign? Has our church ever sent a missionary to the foreign field? When? The findings may not be very encouraging. All the more reason then why you should try to work out a constructive plan for the coming year as the second part of your re-

port to the society. That plan will naturally include the three following points.

1. *Knowledge.* Whatever your past record, give mission study a definite place in your year's program. There are excellent text books ready. India is the special field for foreign mission study among all denominations. "India on the March," by Alden H. Clark, a secretary of our American Board, is the book especially for young people. Sometime during the winter have a study class—or more than one—meeting weekly for seven weeks to study this book. (Special helps are prepared for the class leader.) Better still, you may be able to stir up the whole church for a simultaneous study campaign, called "The Church School of Missions," when the groups of all ages will be enrolled for graded mission study. This is a plan that works and brings wonderful results.

The next best plan—or perhaps a supplementary one—is to have a series of six or eight programs based on a foreign mission text book, in your regular society meetings, setting aside the topics for these meetings. It is often possible, too, to have reading circles when study groups are not feasible, but this is decidedly a second-class plan.

2. *Prayer.* Program for missions cannot be definite and vital apart from knowledge. On the other hand sympathetic knowledge begets prayer. Is your church interested in some one missionary or mission field? Do your young people know even slightly, any missionaries? Then pray for them! If you have no direct personal connections of this sort the "Year Book of Missions," published by the American Board and the three Woman's Boards, has a daily prayer list, covering all our fields during the year, and gives much valuable "tabloid" information about the work. This would strengthen and deepen the prayer life of your society.

3. *Service.* Here is the acid test of our knowledge and prayer. Do they lead us inevitably to service? Service may be given in at least three distinct ways.

a. There are *gifts of money.* There is no end to the needs abroad, because the work is alive and growing. There is no limit

to the return on our investment because we are investing in *lives*. Our Boards have definite missionaries and pieces of work set apart for the gifts of our young people. For example, the "Kingdom Investments" under the American Board and the Christian Endeavor missionary of the Woman's Board.

b. There are *gifts of time*. Our missionaries are in constant need of articles to help them in their work in Sunday schools, day schools and hospitals. Groups of young people could spend many a winter evening most profitably in preparing these articles and packing them. Scrap books, hand made toys, school supplies, layettes are suggestive of the variety of things desired. The Woman's Board can give detailed information about such projects.

Giving missionary plays, pageants or programs is a form of service which might be rendered to help arouse the home church.

c. There are *gifts of life*. The foreign missionary movement in our own country was started by college students, young men scarcely out of their teens. The missionary ranks have been constantly reinforced by *young* men and women, with their enthusiasm, fearlessness, courage and vision. It must ever be so. Yet our churches today are not furnishing the young people needed to keep the gaps filled. In recent years not more than two-thirds of the recruits sent out by the American Board have been from our Congregational churches. Isn't there something wrong when our churches do not produce the young men and women necessary merely to keep our ranks abroad filled?

If your church is one which has sent out a missionary, or more than one, during its history you will want to follow the plan other churches have adopted in having a Christian service flag, similar to the service flags of the war years. Full information regarding these flags will be given by anyone of the foreign Boards. An impressive ceremony for the dedicating of the flag has been prepared also. Such a flag hanging in the auditorium is a constant reminder of the church's responsibility to train men and women for service in all the world.

Bring the above suggestions to your society, with carefully thought out recommendations from your Missionary Committee.

looking toward the coming year:—plans for at least one study class, for definite gifts to the American Board and the Woman's Board, for wide-awake missionary meetings and for such hand-work gifts as may be feasible for you to undertake. Ask for enlistment of the young people in these various plans, and then as rapidly as possible see that the whole Program for the year is launched.

Write about any problems or plans to the Young People's Department of the Woman's Board, 14 Beacon Street, Boston, Mass.

### Summary of Receipts

MRS. FRANK GAYLORD COOK, *Treasurer.*

#### June 1-30, 1922

Commission on Missions	\$1,745.09
Gifts not credited to Branches	2,628.82
Western Maine Branch	248.10
New Hampshire Branch	606.63
Vermont Branch	381.66
Andover and Woburn Branch	1,379.59
Barnstable Association	5.00
Berkshire Branch	4,028.64
Essex North Branch	49.00
Franklin County Branch	326.64
Hampshire County Branch	116.67
Middlesex Branch	440.79
North Middlesex Branch	79.93
Old Colony Branch	413.35
Springfield Branch	358.40
Suffolk Branch	1,287.01
Worcester County Branch	757.85
Rhode Island Branch	1,179.10
Eastern Connecticut Branch	775.28
Hartford Branch	1,510.45
New Haven Branch	1,538.49
New York State Branch	2,682.06
New Jersey Branch	1,169.88
Pennsylvania Branch	3.52
Florida Branch	15.00

Total, \$23,726.95

#### TOTAL FOR JUNE

Donations	\$17,263.98
Commission on Missions	1,745.09
Buildings	4,212.57
Specials	505.31
Legacies	550.00

Total, \$24,276.95

#### TOTAL FROM OCTOBER 18, 1921 TO JUNE 30, 1922

Donations	\$171,730.67
Commission on Missions	17,279.62
Buildings	14,275.95
Specials	4,176.43
Legacies	14,244.74

Total, \$221,707.41

#### July 1-31, 1922.

Commission on Missions	\$419.64
Gifts not credited to Branches	1,962.34
Eastern Maine Branch	179.90
Western Maine Branch	296.09
New Hampshire Branch	667.15
Vermont Branch	504.30
Andover and Woburn Branch	94.00
Barnstable Association	69.93
Berkshire Branch	60.00
Essex North Branch	229.91
Essex South Branch	243.14
Hampshire County Branch	45.08
Middlesex Branch	42.00
Norfolk and Pilgrim Branch	51.49
North Middlesex Branch	133.78
Old Colony Branch	526.52
Springfield Branch	326.99
Suffolk Branch	949.59
Worcester County Branch	1,181.24
Rhode Island Branch	332.50
Eastern Connecticut Branch	331.10
New Haven Branch	1,401.80
New York State Branch	6.25
New Jersey Branch	54.40
Florida Branch	153.00

Total, \$10,262.14

#### TOTAL FOR JULY

Donations	\$9,420.50
Commission on Missions	419.64
Buildings	22.00
Specials	400.00
Legacies	300.00

Total, \$10,562.14

#### TOTAL FROM OCTOBER 18, 1921 TO JULY 31, 1922

Donations	\$181,151.17
Commission on Missions	17,699.26
Buildings	14,297.95
Specials	4,576.43
Legacies	14,544.74

Total, \$232,269.55

## For Reading on Missionary Topics, Apply to Loan Library

Wonders of Missions . . . . .	<i>Mason</i>
What Shall I think of Japan . . . . .	<i>Gleason</i>
Japan . . . . .	<i>Singleton</i>
Sketches from the Dark Continent . . . . .	<i>Hotchkiss</i>
Heroes of the Cross in America . . . . .	<i>Skelton</i>
Social Progress . . . . .	<i>Strong</i>
Young People's Missionary Movement . . . . .	<i>Vickrey</i>
Rising Tide of Color . . . . .	<i>Stoddard</i>
Red, Yellow and Black . . . . .	<i>Fahs</i>
The New Map of Asia . . . . .	<i>Gibbons</i>
Understanding South America . . . . .	<i>Cooper</i>
Everybody's World . . . . .	<i>Eddy</i>

These or others on our list will be sent by mail or express, as desired, though we are sorry to have to limit the distance to points east of Ohio. Terms: Books loaned free for two weeks, Postage charged to and from Boston. A fine of two cents a day on books kept over two weeks. -

**Library closed in September because of repairs.**

### Form of Bequest

In making devises and legacies the entire corporate name of the Board should be used as follows:—

*I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of .....*

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