

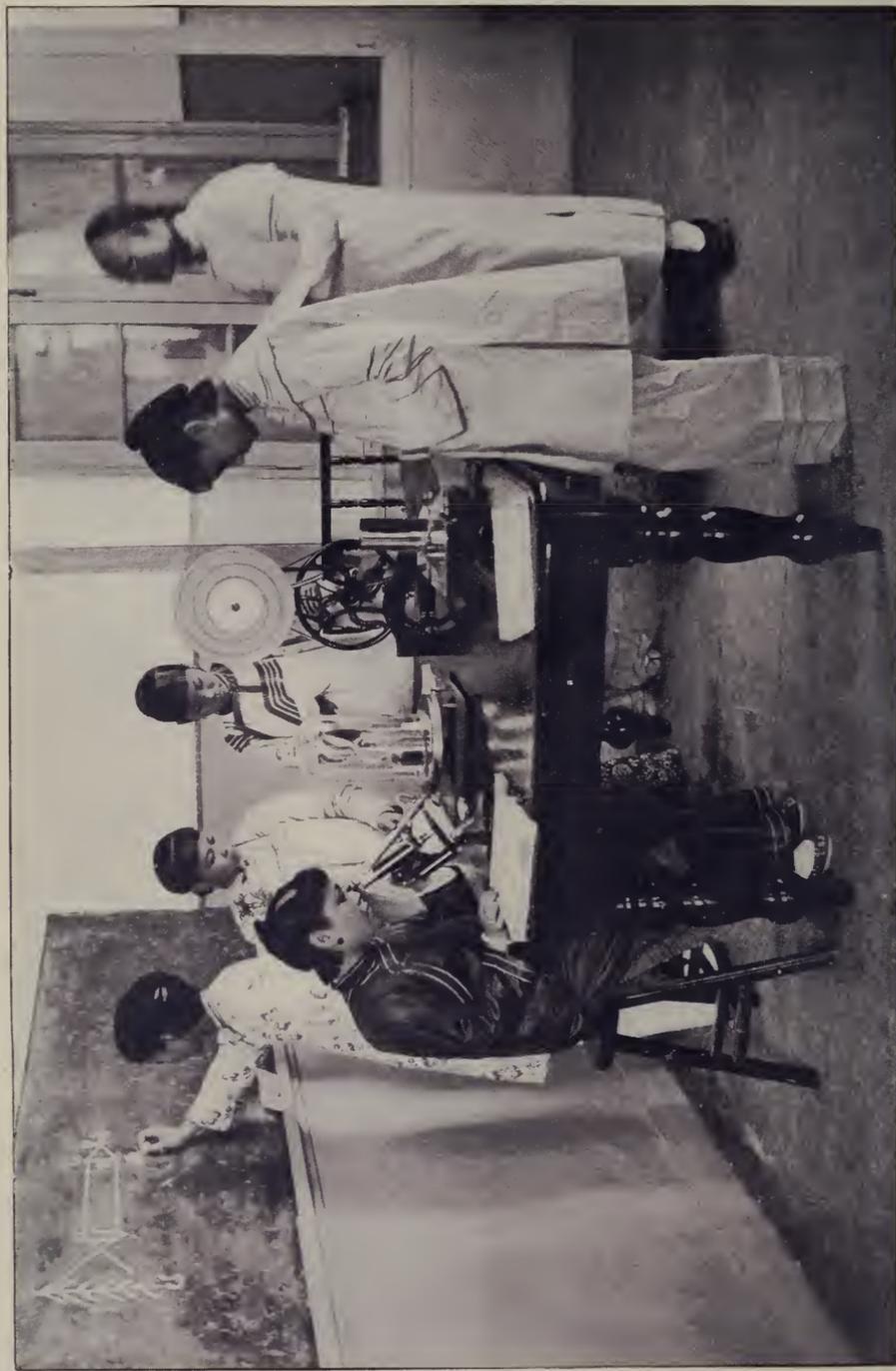


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AN INTERESTED CLASS, PONASANG GIRLS' COLLEGE. (See page 347.)

Life and Light

Vol. XL

AUGUST, 1910

No. 8

During the past weeks we have welcomed many friends from different parts of our own country as well as from foreign shores. It has been a

SUMMER VISITORS. pleasure to greet, among others, Mrs. Cozad, of Cleveland, and her daughter, and Mrs. Bates, whose daughter Rosamond went to Kobe last year to assist her aunt, Miss Gertrude Cozad, in the Woman's Evangelistic School; also Miss Mary G. Holmes, an officer of the Southern California Branch of the W. B. M. P., who is soon to start upon an extended tour of the mission fields. Mr. and Mrs. G. M. Gardner and Mrs. George H. Hubbard of Foochow, Miss Millard of Bombay and Miss Bertha P. Reed of Peking, have also visited the Rooms.

Miss Mary A. C. Ely, after a few months in the home land, sailed from Boston July 12th, returning to Bitlis. Miss Grace Knapp, for some years an assistant in the school there, accompanied Miss Ely. Although not now under appointment, it is a joy to know that Miss Knapp's health is so far restored that she is able to return to the station of her love in the land of her birth. While her help will be most valuable, there is still undiminished need for two assistant teachers, and it was a sorrow to Miss Ely that she needs must turn away from America without the knowledge that such helpers had been found.

Miss Elizabeth Ward, of Osaka, who arrived at San Francisco May 27th, is with her family at Kokomo, Ind.

Dr. J. D. Davis, of Kyoto, who has been attending the World Missionary Conference, has kindly consented to share with us some of his

IMPRESSIONS OF THE EDINBURGH CONFERENCE. impressions of this marvelous gathering, a fuller report of which will be found on page 366: "Lord Balfour, of Burleigh, was chairman, and presided at the first meeting of the Conference. The Archbishop of Canterbury, Sir Andrew Fraser and other prominent English leaders were there. Among the noted Americans were Hon. Seth Low and Hon. William J. Bryan. On the afternoon of June 14th, Mr. Mott and our President Harada, of

the Doshisha, received the degree of LL.D. at the Edinburgh University; and Dr. Mott presided at the forenoon and afternoon sessions during the whole Conference. The 1,100 delegates were nearly all present, and many other friends of missions from these countries, especially from Great Britain and the United States, who were not delegates, were present, and secured tickets for Synod Hall.

“1. It was a World Conference. Its delegates comprised men and women of nearly every country in the world. Almost every mission Board and mission field was represented.

“2. The remarkable interest was sustained from start to finish. The 2,000 seats in Assembly Hall and the 1,500 in Synod Hall were filled three times a day for the nine days.

“3. The reports of the eight commissions and all the discussions and addresses were along practical lines. The great aim in view was how to carry the gospel to the millions who have not heard, and win the world to Christ.

“4. Union was emphasized and illustrated as never before since the Reformation. All branches of the Protestant church, including some who call themselves Catholics, came into the Conference, and took part in its deliberations. With rare interest and discretion Dr. Mott, who presided each day in Assembly Hall, selected from the cards which were handed in representatives of every mission Board and every church, especially those of the Anglican church, calling them to the platform to speak. At the close of the discussion of the report of the commission on union, when the great assembly voted unanimously to appoint a continuation committee of thirty, looking forward to the organization of a permanent union world committee of missions, when that great audience rose to their feet, galleries and all, and sang the doxology, it was a scene never to be forgotten.

“5. The Divine Christ and his gospel were emphasized from first to last. It was evident that the missionaries and the friends of missions were loyal to Christ and to Christianity as taught by Christ and Paul.

“6. It was an optimistic Conference; not a pessimistic note was struck.

“The thought of the privilege, the duty and the possibility of ‘preaching the gospel to every creature’ in this generation seemed to enlighten and pervade all the discussions and deliberations. And shall it not be done? Do not all the signs of the times point to a general quickening of the whole church, an endowment of the Spirit, and a consecration of the service, such as has not been seen since apostolic times. Shall everything

else—material, educational, political—move forward with a geometrical, accelerating rapidity, and the Church of Christ stand still? The Laymen's Missionary Movement, the Young People's Missionary Movement, the Student Volunteers, the Brotherhoods, the Y. M. C. A., the Y. W. C. A., the Y. P. S. C. E., and this great World Missionary Conference, should lead us 'to expect great things of God,' and help us to pray in faith for the speedy answer to the prayer of the ages, 'Thy kingdom come and thy will be done on earth as it is in heaven.' "

About six hundred delegates from the colleges and the normal, preparatory and boarding schools of the northeast attended the Eighteenth Eastern Student Conference, held at Silver Bay on Lake George, June 24-July 4, under the auspices of the National Board of the Young Women's Christian Associations of the United States. Similar conferences under the same auspices were being held simultaneously at Granville, Ohio, Cascade, Col., and The Breakers, Washington. Five hundred were enrolled in the ten mission study classes and 535 in the ten Bible classes.

One hundred and sixty of the delegates were Congregationalists, this number being a close second to the Presbyterian enrollment, which was the largest. At the Congregational rally, held on the first Sunday, the speakers were Rev. W. H. Butler of Edwards Church, Northampton; Rev. R. H. Potter, D.D., of Hartford; Rev. Melville T. Kennedy, Assistant Pastor of South Church, Brooklyn, and Miss Helen B. Calder, who represented the Woman's Board of Missions at the Conference, and led the Normal Mission Study class.

Among other leaders and speakers at the Conference were President Frank G. Woodworth of Tougaloo, Miss.; Rev. John McDowell of Newark; Prof. George Robinson of McCormick Theological Seminary; Professor Parsons of Colorado College, and Rev. H. E. Fosdick of Montclair. Through the mission study classes, the open Student Volunteer meetings and personal interviews, many students were led to consider very earnestly their relation to the missionary work of the church, which will claim many of them in the years to come either as missionaries or as leaders at the home base.

EVERYLAND.—The July number of this charming new magazine for boys and girls amply fulfills its promise of making missionary heroes and heroines just as interesting as those in secular magazines. It should have eager readers and many new subscribers that its continuance may be assured.

The Committee on the United Study of Missions have outlined a plan of campaign for the coming fall and winter in recognition of the anniversary of the founding of the first foreign missionary organization of women,—the Woman's Union Missionary Society incorporated in 1861, with Mrs. Doremus as its president. Beginning in October, probably on the Pacific Coast, it is hoped to hold a series of meetings in thirty cities. In connection with this Jubilee Year celebration there are to be especially attractive features in each city,—such as a conference of workers, a luncheon to which women not before allied with the work shall be personally invited, and a mass meeting of women addressed by inspirational speakers. Mrs. Helen Barrett Montgomery will be in charge of these meetings, aided by missionaries and secretaries of the various Woman's Boards. A great Jubilee meeting to be held in New York in May will close the campaign.

Beginning in September there is to be a joint offer of *Everyland* and the *Dayspring* for sixty cents. The Woman's Board is about to start a THE "DAYSRING" campaign to increase the number of *Daysprings* taken AND "EVERYLAND." by our primary Sunday schools. We hope that this sixty-cent offer will mean a greatly enlarged subscription list for the *Dayspring* as well as for *Everyland*. Each woman interested in the work of the Board has the privilege of helping to bring the *Dayspring* to the notice of those who should see it. Are you living up to this privilege, realizing that no one else can do the local advertising? Have you read the *Dayspring* lately? Is it worth your support? Do not forget that it is the only foreign missionary children's paper in the denomination, and that the children cannot be expected to feel an interest in things and people until they know about them. We are depending on your help. Another reminder of this matter will reach you in the fall. Please do not forget it during the summer months.

L. C. W.

On the 16th of June there entered into rest at her home in Boston, Mrs. Maria Hyde Alden, widow of Dr. E. K. Alden, formerly Home Secretary of the American Board. Her name has long been ENTERED INTO REST. familiar to the readers of LIFE AND LIGHT, as it has appeared among the names of the vice presidents of the Woman's Board. A long trial of loneliness and sorrow has now ended, and this daughter of the King has been welcomed into the rejoicing company of the saints on high.

J. C. M.

Again the report from the treasury is of a nature to give our friends good courage for the opening of the fall campaign. Contributions for the regular

THE regular pledged work for the month ending June 18th amount
TREASURY. to \$11,402.99. We are grateful to note that for the eight months now ended there has been a gain in the regular gifts of \$3,179.57. Our rejoicing is tempered as we realize that this gain includes the gifts of generous individuals as well as the receipts from the Branches, so that a large part of the \$120,000 called for from the latter source—the Branches—is yet to be received, and there are but four months remaining of our fiscal year.

TWO new leaflets in connection with the study of *Western Women in Eastern Lands* are in preparation for circulation at the Northfield Summer School,— one entitled *The Wise Hearted Women*
AIDS TO UNITED STUDY. *of the Olden Days*, by Mrs. S. Leroy Blake, and the other, *The Pioneers of the Woman's Board of Missions*, by Mrs. S. Brainard Pratt. Price, five cents each. The historical sketch of the Woman's Board revised to date is also ready. The Committee on Junior Work offer an attractive leaflet descriptive of the kindergarten work under the care of the Woman's Board. Leaders of junior societies will welcome this new information.

FOOCHOW THE BEAUTIFUL

BY MRS. HARRY WADE HICKS

ONE of the most interesting points of difference between the regular tourist and the traveler intent upon visiting mission stations, is that the former keeps to the highways of travel, while the latter delights in the byways as well, for there he often finds some of the most striking forms of missionary work in the foreign field. Like the Apostle Paul, our Congregational Board has realized the importance of planting mission stations in the great centers of Asia, but to the ordinary tourist many of these strategic points mean absolutely nothing and are not included in the itinerary of many a world traveler.

And so it happened that while the majority of the tourists starting from Colombo, in March, 1908, were planning to include only Hong Kong, Canton and Shanghai in their visit to China that they might hasten on to Japan for the cherry blossoms, there were two passengers looking forward

to a visit—all too brief—to the beautiful province of Fukhien. This trip necessitated a change at Hong Kong from a commodious ocean liner of fourteen thousand tons to a little boat of seven hundred tons, which carries its passengers along one of the most treacherous bits of coast in the world, stopping only at Swatow and Amoy before reaching Pagoda Anchorage. For three days the little steamer pitched and rolled, and as the captain said, “did a good deal of jumpin’;” but the discomforts were well worth while that the journey might be made to Foochow the Beautiful, the center of the oldest and best-established China mission of the American Board, situated on the lovely Min River, justly called “the Rhine of China,” the capital of Fukhien,—the most beautiful of the Chinese provinces. Not only is the Congregational work strong, but the banner mission of the Methodist Board is located here, and one of the strongest missions of the Church Missionary Society.



ON THE RIVER MIN

As the coast steamer could go no further than Pagoda Anchorage, a launch carried the travelers up the Min River to Foochow; but instead of being at once initiated into the mysteries of the native city and the narrow streets, the travelers found themselves on an island,—the “foreign concession,”—a delightfully clean and well-kept part of Foochow, with smooth pavements and lovely grounds surrounding the consulates of the great nations of the earth. Here, too, was found all the property of the Methodists and the Church Missionary Society, and these buildings were really imposing because of their substantial character and the suggestion of prosperity—due to the loyal support of the home churches.

In the heart of the great native city—an even more strategic point—was to be found the compound of the American Board, and the ride from the foreign settlement to this compound proved to be of absorbing interest. After leaving the island in sedan chairs, the travelers first crossed “The Bridge of Ten Thousand Ages,” built of stone, and so long ago that there is no record of its erection. It was by far the most interesting bridge since Galata Bridge in Constantinople. All sorts of wares are sold here and food cooked, and it is necessary for the coolies to move cautiously. One of the sedan chairs collided with a Chinese carrying two immense buckets suspended from a bamboo pole, and he immediately ran into a stand with dishes of cooked food for sale, with the result that the



BRIDGE OF TEN THOUSAND AGES, FOOCHOW

street vender's little dainties and soups nearly tipped over and he looked far from pleasant. As soon as the bridge was left behind, the chairs were taken for three miles and a half through the principal street of Foochow. The chair coolies went very rapidly, never stopping one moment to rest, and as the bamboo poles were more pliant than those used in Canton the occupant of the chair had the sensation of being suspended in mid air (the chair swinging like a pendulum), especially when it was necessary to mount two flights of steps to reach another level. The streets—the width of a sidewalk—are crowded with people going in both directions. When one realizes that there are almost no carts and no horses or donkeys to do the hauling and carrying of burdens, one can see how many human beings are acting as beasts of burden, struggling under heavy loads. Everything

imaginable is carried suspended from two ends of a bamboo pole, swung over the shoulder. One may pass a coolie woman with her coarse blue cotton clothing, much patched, whose wire-like earrings are as large as bracelets, and her three hairpins like daggers, carrying two immense buckets of water or refuse; the next moment another woman with two heavy loads of wood; then a man with two large hampers of hens and roosters, the latter crowing uproariously. All this time there are interesting sights to be seen in the shops, which are without doors or windows of any kind, and one learns to inhale a very deep breath while passing the lacquer and brass shops—for which Foochow is famous—that there may be no further need of inhaling till after the fish markets have been passed! Is it any wonder that one of the Foochow missionaries had to come back to America and enter a sanitarium to be taught how to breathe again naturally?

What a haven of rest the old-fashioned, one-story house of the college president was to the tired travelers after their uncomfortable days on the China Sea! Surely a critic of missions would feel rebuked if he were to see the surroundings of our missionaries' homes and their need of comfortable places in which to live.

For the next three days it was possible to see many forms of missionary work and many needs. Dormitories were crowded to their utmost capacity by the two hundred students in the boys' school and college; the Woman's Bible Training School—unlike those at Madura, Peking and Kobe—inadequately housed in an old Chinese dwelling; the kindergarten, started by Miss Hannah Woodhull, and famous because of the quality of work done and the calibre of the gifted Chinese kindergartners now in charge of it. There were such attractive Chinese children in this school,—none more beautiful than Professor Ding's boy and girl with their lovely dark eyes and long lashes and their clear complexions suggesting cleanliness and the good care at home that intelligent Christian Chinese parents are capable of giving. It is easier after seeing such children, to look into the future and see the China of the time when the gospel has been accepted by many millions of her sons and daughters.

One evening there were the boys' rhetorical in the college. After essays and even a debate in English, the college seniors, dressed in costume, gave a reproduction of the government examinations and the awarding of certificates for the "first degree." The young men showed such dramatic ability that even with the language unknown to the American visitors, they could follow the performance quite easily. One feature that

caused the most merriment was the appearance on the platform of two Chinese villagers, supposed to have come into the city at the time the results of the examinations were posted. Their peculiarities of speech convulsed the audience of schoolboys, who could tell by the "brogue" which one was from a place near Ing-hok, and which one was from some other country place. Certainly no American schoolboys could have shown a keener appreciation of the humorous.



WAITING FOR THE WORD

A Sunday in a mission station is always the day of great opportunity to the visitor. Of all the memories of that Sunday in Foochow, one stands out especially—that of a Sunday-school class of women gathered about the table with a young Chinese girl teacher who was telling the women a

gospel story in the most animated manner. The woman sitting close beside the teacher was looking up into her face, drinking in every word that fell from her lips. This woman proved to be a newcomer who had never before that hour heard about Christianity, and the glimpse of her eager face would have inspired many a discouraged worker in our home churches to press a little harder the important work at this end of the line if such heathen women are to hear the story of Jesus.

Another ride of half an hour brings one to the Ponasang Mission compound where the girls' school and Dr. Kinnear's temporary hospital are located. If one could look out from the tower of the girls' college and



THE MOUNTAINS ABOUT FOOCHOW

see the complete circle of mountains that surround Foochow—"enough mountains for seven states" some one said—he would understand why the visitor to Foochow goes into raptures over the beautiful scenery when the immediate surroundings are so very uninviting. Not far from where Dr. Kinnear's house then stood is a stone well where the bodies of babies not a year old, denied a burial, are thrown after death, and just to the right of this are stone arches, erected perhaps in memory of widows who never remarried or even hanged themselves after the death of the husband; but in the distance is the most exquisite mountain scenery, with a soft haze hanging down and softening but not obscuring the vision of Chinese houses and pagodas with their lovely curving lines. Many times one is

thus reminded in Foochow of the curious commingling of the repulsive features of heathenism and the beauties of nature surrounding all that is so unlovely.

In and out of these Chinese homes in city and country our devoted missionaries come and go, trying to ignore disagreeable features of the life and the dangers of close contact with frightful epidemics that they may help to lift up the people for whom they have given their lives. They are handicapped by insufficient equipment, by lack of funds to enlarge and build new buildings, by a scarcity of American workers for the various departments of the work, and they are confronted with very difficult questions as to plans for extension of their work. They know that money has been poured into those other missions across the river, and they realize the importance of strengthening their own work along all lines at this critical time. Nothing is too hard for them. Is anything too good for them?

AT PONASANG, HILL OF BLESSING

(See frontispiece)

Extracts from the annual report of the Foochow Girls' College and Preparatory School, prepared by Miss Elsie M. Garretson. During the past three years this important school has suffered heavy loss by the death of Miss Newton in December, 1907, and of Miss Alice Underwood Hall in October, 1909. Miss Garretson, ably seconded by Miss Ruth P. Ward, and assisted for a part of the year by Miss Caroline E. Chittenden, of Ing-hok, has carried a heavy burden of work and responsibility.

Another year of work has closed in the Foochow Girls' College. Ninety-one pupils have been in attendance, eighteen of them in the college grade, thirty-three in the preparatory and forty in the sub-preparatory. All of these are boarders.

Four girls were graduated at the end of the year, on Commencement Day, January 25, 1910. These four have already scattered to various places. The first, Miss Li Siok-muoi, has accepted an invitation to teach in the girls' boarding school at Ing-hok. Miss Uong Seu-ung has been married to the son of a Christian teacher in the boys' college, and her husband will probably teach in some government school this coming year. The third, Miss Uong Ging-nguk, will be added to the teaching force in our college here at Ponasang, filling the vacancy caused by the resignation of Miss Uong Mi-ung, who is to be married in the coming fifth month.

Thus three have decided upon their place and work for the coming year; but the fourth, for health reasons, has been obliged to give up the thought of teaching, for a time at least.

Of the work of last year's graduates, both of whom went to help Miss Chittenden at Ing-hok, in the girls' school there, Miss Chittenden writes as follows: "In reopening the school last year (1909), two teachers have been invaluable, Miss Uong Mi-ai and Miss Ling Ding-giu, both graduates of the full course at the Foochow Girls' College. We prize their influence upon the girls: first of all for their efficiency in class work; second, for their daily lives; third, for their earnest purpose to win their pupils for Christ. Again their power to win the loyalty and love of their pupils will, we trust, confirm many Ing-hok girls in the purpose to win the college diploma at Foochow, and be prepared for like service. This makes the promise of a third graduate to be added to our teaching staff in 1910 an especial encouragement, and makes us look forward to the time, three years from now, when our first Ing-hok girl will come back from Foochow, a college graduate, to help continue the circuit of influence her graduation will have established."

Such testimonies are very gratifying. Since 1886 sixty-six girls have taken some kind of written certificate from our school. The lives of some of these have not fulfilled our hopes, but rarely has one proved a failure, while the great majority have become valuable workers in every part of our field. A few have married and moved to other ports, but we have good news of their Christian influence and service, from Shanghai on the north to Hong Kong and Singapore on the south.

In view of these facts we have every reason to feel encouraged. Present daily routine with eyes focused on hard problems at close range may produce discouragement. But to produce a true picture of our school, and gather up the sum total of its value as an evangelizing agency, the camera must be given a time exposure. These past years have produced such a picture, true to fact and admitting of no disheartenment.

The hour of our Christian Endeavor meetings has been changed from Sunday evening to Sunday morning at nine o'clock, and the girls seem to enjoy this plan very much, for their minds are fresher at that time. The senior society has met in the college assembly room, and followed the subjects in a little book called *Outlines of Bible Study*, published by the Y. M. C. A. press. These have proved more helpful than the regular Christian Endeavor subjects used by societies in America; the latter are sometimes not at all suited to our life and thought here in

China. The junior society meets at the same hour in the other building under the guidance of Miss Woodhull. The monthly consecration meeting is held separately as usual, but both societies unite in one general assembly for the missionary concert. This last term we have been studying Turkey, and have greatly enjoyed the material prepared and sent us by the Woman's Board in Boston. Our offering a year ago was sent to the girls' school at Talas, Turkey, and was made the nest egg of contributions for a new building there, so this year too our funds will go to that same school.

Our alumnae meeting at commencement time is always a pleasant occasion, but for many reasons few can attend. Travel is expensive, and a journey from Ing-hok to Foochow means as much effort as a journey from Boston to Chicago at home. So this year only eight were present, and these from the city and suburbs of Foochow. They plan, however, to have a stirring meeting for women and girls at Ponasang during the coming term,—the speakers to be mostly from the alumnae and the main conduct of the meeting in their hands.

Of the four girls who united with the church in the spring term, two come from a well-to-do but heathen home. One has finished the college seventh-year grade, and will graduate next year, while the sister has only two more years. Both are bright, intelligent girls, who may exert great influence for good if they continue to develop as they have begun.

We would speak here of our desire to have more of our own college graduates take the places of the men teachers. However, we will always need a few of these latter to teach the higher Chinese classics and the Mandarin. But before we can hope for the necessary efficiency on the part of all our teachers, we must have more foreign ladies added to our staff.

The need for at least one new lady is immediate, and more should be coming on to get ready for the work. The Chinese teachers must necessarily change, but the foreign teachers are needed for permanency and stability in the school.

As we review the work of the year, the one salient feature which stands out most prominently is the faithfulness of our Chinese teachers. Of most of them we can truly say, they have sought to impart all that they have. The most pathetic appeal, and the one which should most quickly find response among Christian young people in America for more missionary teachers in our Foochow Girls' College, is the mute appeal made by the faithfulness of these teachers to the utmost of their ability.

OUR WOMAN'S HOSPITAL IN FOOCHOW, CHINA

Extracts from a leaflet compiled by Mrs. Newell Dwight Hillis

It is twenty-four years last Thanksgiving since the Woodhull sisters, Dr. Kate and Miss Hannah, reached Foochow. They were not young women. Dr. Kate had taken up the study of medicine only after her family, apparently permanently settled, had been broken into by the death of father, mother and sister. After graduation followed work as house physician in the Chicago Foundlings' Home, two years' medical study in Zurich and Dresden and seven years of private practice. It was, therefore, with no inadequate preparation that this physician started forth. At this time the custom of giving missionaries two years for the study of the language had not been established, so her work began immediately upon her arrival, and she was expected to acquire the language as she could.

A native house adjoining the mission compound was bought, and the beginning of the present hospital work was made. This building was dedicated the last day of 1885. Here medical students were received and hospital and dispensary work carried on for about five years, when another building erected for the purpose was completed and occupied. This has been the home of the hospital until last fall, when a rearrangement of the work of the mission was decided upon, the women's work to be centered about the school in Ponasang and the men's in the old compound in the city.

One of the greatest obstacles to the successful treatment of disease in China is the total lack of understanding of the care of the patients. The Chinese think bathing in sickness so harmful that they do not even wash their faces and hands. Often the patients come with faces black with dirt, and one of the reasons why they do not come sooner is the fear that they will be washed. One of the customs in the hospital has been to give short talks on hygiene at morning prayers. Even the medical students are much more interested in learning about the use of drugs than in the simple rules of hygiene and sanitation. For the same reason it is easier to find girls who will take the medical course than those who are willing to be trained as nurses. There has been no foreign nurse. One is greatly needed to go out with the new physician when she shall be found, needed both for the sake of the patients and to train Chinese women as nurses. The Chinese feel that it is degrading to nurse anyone outside of their

homes. They need the example of an intelligent, educated foreigner to show them the dignity of this work.

There have been fourteen medical students graduated from the six years' hospital course. Of these six have died. One of these, a beautiful Chinese girl, began private practice in Foochow after graduating, nursed one of her patients who had bubonic plague, took it from her, and died. "Greater love hath no man than this, that he lay down his life for his friend."

Of the graduates living, one is practicing in Shanghai, another at Kiu-kiang, two have been assistants at the hospital, and four are practicing in Foochow. You will remember Dr. Creegan said, after his return from his trip to China, that on the signs of these physicians, after the name, was inscribed "pupil of Dr. Woodhull," this being the highest possible recommendation. The four in Foochow are married women with children, so they do not have much time for outside work. They are fine women, well repaying the labor that has been bestowed on them. They give the same testimony that married women in the profession do in America, that what they are able to do for their families repays them for the time and study spent in their medical course. When their children are older they expect to have more time for practice.

Besides the two assistants in the hospital there have been three students who are still pursuing their course of study. The hospital staff has consisted of Dr. Kate Woodhull, physician in charge; Miss Hannah Woodhull, in charge of evangelistic work; the two graduates of the medical course who have acted as assistants; a Chinese instructor in medical books, these books being standard American works, translated into Chinese; Mrs. Lang, hospital evangelist, and Mrs. Bing, hospital nurse. The two last named were pupils in the Bible Training School.

The following extract from a letter written by Dr. Woodhull, last November, shows the esteem in which these sisters are held:—

By November 5th the hospital was practically moved out to Ponasang, and then, to our great surprise, the Chinese said we must have a farewell reception; we must be accompanied out of the city. So we both went into the city, and in the afternoon they had a meeting in the church. It was not very edifying for us to sit for nearly two hours hearing ourselves praised, but we could not but feel that it was a real expression of love on their part. After this we all had our picture taken, then we started back for Ponasang. The procession was headed by the old tablets of praise

which had been given to the hospital. Next came the banners and new tablets which were presented to us on that day, then our chairs ornamented with red silk trimmings. We were paraded the longest way around and entered the compound here with the music of a Chinese band, while the schoolgirls were lined up by the gate, firing off firecrackers. Now our hall is decorated with the scrolls, banners, umbrellas, etc.

But this is not all of the work of this busy center, or of the work of these busy sisters. As a part of her evangelistic work Miss Hannah Woodhull has carried on the Bible Woman's Training School and supervised the girls' day school and kindergarten. The last available report shows the number in the Bible Training School as twenty-six, with a graduating class of seven. One of these is the hospital nurse; another is doing Bible woman's work under the care of a missionary; a third, who had persevered in getting a training against the opposition of an ill-natured brother, and had endured the sorrow of an opium-eating husband, teaches in a day school and does house visiting. Her faithfulness has been rewarded. Her husband has reformed, and is now earning a respectable living. A fourth reports a revival in one of the villages where she is working, whole families coming to church together. A fifth, after teaching for a year and a half in a day school, is now a pastor's wife. Two others have small schools in their own houses. One of these, when her school became too large for her rooms, built a veranda facing the street, so that her school is a constant object lesson to passers-by.

These details have been dwelt upon to show how the work for women centers about the hospital, and to show how one part fits into another, how incomplete one part would be without the rest.

As to the new location much might be said, did space permit. It is near the girls' school, so that illness among the students may be readily attended; the students in the medical course can avail themselves of the laboratory in the school, thus extending their opportunities. The need of the people in this populous suburb, a final extract from a missionary's letter will show. The Rev. Lewis Hodous writes:—

“Within a radius of one mile and a half there is a population of about three hundred and fifty thousand souls. We may safely say that about two hundred and fifty thousand of this population are women and children. It is for these that the hospital should be established. If the ladies of the home churches could get a glimpse of the misery and pain and suffering among these helpless women and children they would not hesitate to promote this work.”

TWO COLLEGE MISSIONARIES A-TOURING

BY MISS ALICE SEYMOUR BROWNE

"When you go out of the door may you see joy." For that is what they mean—those four big Chinese characters written on a strip of red paper you see everywhere pasted up on the wall opposite the doorways of China. And this is how the lovely wish came true to two girls who were fortunate enough to be missionaries in China; and more than that, they were college missionaries, and together. You might call them the Smith College Missionary and the Holyoke College Missionary, for short.

"I am going out into the country for a week end," said the H. C. M. one day. She had been longest in China; anyone could tell that by the cut of her sleeves! The S. C. M. being an unusually intelligent person, did not for a moment dream that this meant some form of an auto tour, or a gay house party, or any of those other extravagances commonly ascribed to missionaries by newspaper reporters. However, being new, and having a delightful new simmering lot of Chinese words in her brain that wanted to get said out loud, and wanting to see Chinese "wheels go round," she asked: "Will you take me? I want to sleep on a kang!" "It's hard." "I want to live on Chinese food." "Maybe the smell will be enough," wickedly. "I want a long ride in a Chinese cart,—and to see the people,—and see what you do,—and I want—."

So they went,—and did all these things,—but they carried a number of Ameliorating Conditions packed compactly on the "cart tail" of their two-wheeled, blue-covered Peking cart. When they had been bounced long enough in the cart, out they would climb and walk along the dusty, flat roads that led between the wheat fields, enjoying the tender green of distant trees or the often-recurring mirage of far-away lakes and islands "that appeared mysteriously among the grave mounds on the horizon."



THE OPEN DOOR

“Such a pretty sight,” the Bible woman was heard to ejaculate to the carter,—“the two teachers are just the same height, and their long, blue Chinese gowns the same color, their little white hats just alike!” “Brown skin seems a little more dressy than white, doesn’t it?” asked the S. C. M. with aesthetic interest, as they rumbled through villages where the streets swarmed with children from whose brown little backs the warm spring sun seemed to have melted all their blue clothing. “It’s their summer suits; don’t be shocked!” smiled the older C. M. “It wears better than anything else, and washes well, if necessary! Just look at those fat tots making mud dumplings. It is all the same to them, and they are happy.”



CHARACTERISTIC CHINESE VILLAGE

So the two C. M.’s journeyed, seeing many tiny joys scattered along the road, until they reached the stately battlemented wall of the city of Fragrant River, jounced over the stone bridge over the city moat and through the crowded streets, where a fair was being held. The S. C. M.’s eyes grew big with interest as she saw the stalls, the queer, unnamable merchandise, and the jostling throngs of people, but came to herself in time to jump out when the cart stopped at a gate. Just inside a small torrent of women and children surged joyously toward them, led by the shining faced helper’s wife. “At last!” she said; “they have all been waiting so long to welcome you.” Introductions followed thick and fast. The carter came in with an armful of Ameliorating Conditions, which were soon stacked up on one end of the kang. The H. C. M., whose legs had had

some previous training in crossing and twisting, just naturally gravitated to the kang also, where she was soon surrounded by a knot of women who all talked at once in their eager welcome. The S. C. M., slightly dazed, found herself on a bench with a pretty young woman talking to her in rapid Chinese on one side, and some affectionate children with rampant pigtaileds clinging to her on the other. "Do wash your face and hands," begged the hospitable hostess, bringing in the inevitable bright brass basin of steaming hot water. The S. C. M. watched with mingled feelings as she saw the H. C. M. calmly take the center of the stage by proceeding to publicly perform her ablutions just where she was, while the Chinese women gazed with breathless interest. "Next!" she thought to herself, and she was.

But the H. C. M. was there on business. There was a brand new day school to examine. "Are the children ready?" she inquired. "All ready, right in the next room," bowed the smiling hostess, who was also teacher in this new school, preacher's wife, two children's mother, church visitor and Bible woman combined, in this new out-station so recently opened. Whereupon there was a general exodus. The H. C. M., being the honorable chief examiner, was ushered with dignity to the biggest chair, while the S. C. M. sat beside her. All the mothers and aunts and grandmothers came in, but they did not sit anywhere, as there was no place to sit! Meanwhile, the seventeen little pupils, clad in their best, had been seated cross-legged at long tables on the kang, staring with solemn, awe-struck eyes. They had only been studying three weeks, and this was the first examination. Timidly they crawled down off the kang and recited their lessons. The relatives of the Bright Boy swelled with complacency, while the Slow Child's mother perspired visibly. The great event was over at last, and the relieved school and its admiring mothers adjourned to the courtyard for a first lesson in gymnastics. Even some fathers gathered in the doorway and marveled at their offspring as they twisted and turned.

"Let's play some games with them," suggested the H. C. M. "They may never have played any before." An unmistakable aroma of double distilled joy soon filled the brick paved courtyard, as the delighted boys and girls were initiated into the wonders of "Drop the handkerchief," "London Bridge," "Here we come gathering nuts in May,"—only they sang it "gathering fuel." Poor tots! They all knew what that meant! Aunts and grandmothers draped themselves around the sides of the yard and smiled sympathetically. Strange doings, these; but very cheerful,

very! "Our guests must be a little hungry," hinted the hostess. Whereat the yard soon emptied, with many promises of coming back the next day.

The two C. M.'s and the Bible woman were begged to dip chopsticks into savory bowls served on a tiny table on the kang. "What are you looking at me for?" inquired the S. C. M., making mad efforts to control with her chopsticks some slippery dough strings covered with a salt brown sauce. "I certainly am a freshman at chopsticks." "I wasn't thinking especially of chopsticks," returned her companion, still gazing at her thoughtfully. "Just the general landscape. What would your college girls say if they could see you now,—chopsticks, kang table, blue gown and all,—cross-legged in this little Chinese room, miles and miles from a foreigner, out in a heathen city." "Same to you!" retorted the S. C. M. "What would your girls say? It is sort of queer. You've got on Chinese trousers, too!" "What are you two talking about, anyway?" asked the Bible woman in Chinese, and the English dialogue finished with an international laugh. "Sleeping on kangs is all right if you turn over often enough to get sore all over instead of in just one place" was the S. C. M.'s wise comment the next morning, as she rolled her bedding into a neat pile in a corner of the kang. "I really slept, too. Goodness! There are some people coming already!" Come they had.

"Do tell us some more about this doctrine," begged one gray-haired woman, sitting very close. "Do you remember my daughter who came yesterday? It was the first time she had ever seen any Christians, and she talked about it all the way home, and she didn't sleep much all night. 'What a loving religion it is, mother,' she'd say over and over; 'why, they were so kind to us and to each other; and their faces were full of love, and they said their God really loves us; mother, mother, I must belong, too! Oh, they were so kind and dear! If Christianity makes people like that, I want it!' But her husband is a heathen! How can she stop burning incense to the Buddha! He'll beat her until he kills her! My! but I used to hate the Jesus religion myself! My old husband, he used to come here to the chapel to listen and learn hymns, and when we found out, I just made his life bitter, you'd better believe! Lots of his relatives wouldn't speak to him, and yet he wouldn't give it up! So one day I told my daughters-in-law, 'I am going to buy some poison and take it up to the Jesus chapel, and eat it there, and then they will be in a nice fix!' They tried to stop me, but I was so desperate I came right along, buying some poison on the way. I was in a tremendous rage by the time

I got here, and then if Mr. Pi, the preacher, didn't welcome me as politely as you please, and show me in here to his wife's room before I could open my mouth to rail at him! Mrs. Pi brewed some tea and talked so pleasantly I really hadn't the face to tell what I came for! The first thing I knew she was explaining just what the Jesus religion really was,—and it was splendid! All I had heard about it were the horrible stories you hear around the streets. When I went home, I told my daughters-in-law how nice the Christians were, and that I didn't wonder their father believed in Jesus; and mercy! they thought I was putting it all on, and that I must have some dreadfully deep scheme underneath, and they were scared most to death! And ever since then, teacher, I've been coming often and learning more and more, and it's the real thing!"

"Explain it a little," said the three young women who had just come in. "We've come to stay a good long time and learn all we can, because our husbands believe in this, and they want us to, too." The Bible woman and the H. C. M. were soon deep in conversations. The poor S. C. M. found their Chinese beyond her, and slipped out into the courtyard with her sketchbook, and sat down opposite a quaint tiled doorway. The sudden silence that fell upon the noisy children who had been playing out in the yard made the mothers look out in alarm, but the only cause for anxiety was the apparently total disappearance of the S. C. M. under a good imitation of a bee swarming given by the children! However, she came in, smiling and triumphant, soon after, driven in by a swirling dust storm, only to find the H. C. M., the Bible woman and the hostess ready to start off. "The dust is stifling," she objected. "Mahomet can't stop for dust storms," said the H. C. M., "the mountains in this case are some women who don't dare to come to us. Will you take care of the people who are left?" They were gone before the S. C. M. fairly realized that she was alone, with a few women and a fascinated group of children, all looking expectantly at her,—and she had been in China but a few months! "One can have new sensations after twenty," she thought to herself, and started bravely in. The full history of the next few hours she has never revealed, but they were memorable!

"I wish the college girls knew a little what it is all like," she murmured, sleepily that night, dreamily wishing that soft bricks could be invented; "let's write them." And that is why you are reading this.

"Looks are born in the heart" (handsome is that handsome does).—
Chinese Proverb.

EVERY DAY IN OUR HARPOOT SCHOOL

BY MISS MARY L. DANIELS

PERHAPS you may enjoy hearing about the home life of the girls in the college. We have ninety-one boarders who come to us from thirty-six different cities and towns. Several girls have been sent from other stations that they may perfect themselves in Armenian. One is the granddaughter of a priest. Many are from the middle class; others are orphans who are supported by friends in England, Switzerland or America. These girls are cared for by a matron and eight teachers. One of the American teachers has her room in the same building. She is called "mother" by the girls. The general surveillance, study hour, prayers, etc., are in the hands of the teachers in turn. Besides this each has her own portion of housework to superintend. The daily work is all done by the girls under the supervision of the teachers and matrons. The girls are divided into circles,—four or five in a circle. There are nineteen of these circles. The work changes once in three weeks. The kitchen girls rise early and prepare the breakfast. Before six the teacher calls the girls together for silent time. Then they have a few minutes for putting away their beds. After that the breakfast bell rings. They have a prayer and song before eating. After breakfast they run here and there to sweep and dust. Before eight the house must be in perfect order. Study hour begins at that time. The noon meal is light. Before the bell rings for dismissal the kitchen and table girls run down stairs to do the last things. This meal is prepared by the matron. Most of the girls sit around copper tables on the floor. There is one *a la Franc* table, at which the girls sit in turn. After eating, the rooms are cleaned and dusted again. Lessons begin at one.

After school at night all the girls are expected to take exercise. Sometimes they are taken to walk on the hills; often they play in the yard. One evening Mrs. Riggs has gymnastics with them. Miss Catlin has just had a swing put up for them which they enjoy very much. At 4.45 they are called in to dress for dinner, which is eaten at five. This is the merriest meal of the day because they feel free. After dinner, if there is special work, such as filling tomatoes with prepared meat, or wrapping the same in grape leaves, the girls stay in the dining room for this work; otherwise those who have no work in the kitchen gather in the sitting rooms (there are two) with their fancy work. Sometimes one reads a story; sometimes they play games. At 6.20 they gather again in the large schoolroom for study hour. At the beginning they keep silent time

and the teacher has prayers. Often different classes of girls are called to "mother's" room at this time for a talk. At 8.30 they come down from study hour. In thirty minutes the house is still and all are tucked in bed.

Each teacher has a certain number of girls under her special care. She is the mother; she cares for their clothes, their morals, their life. One teacher cares for the sick. She has a girl who is her assistant. We have a small sick room. Unless a girl is very ill we care for her here. In a few instances we have sent girls to Dr. Atkinson's infirmary, where the Danish nurse cares for them very lovingly. For washing on Saturday four women come to help the girls. We try to have the girls learn to do all kinds of housework.

Sunday evening we have a special meeting for the boarders. This is the sweetest meeting of the week. All feel that they belong to the family, and are ready to talk freely of their needs, temptations and difficulties. It is a great privilege as well as a responsibility to have a home for so many girls. If their lives are molded aright, if they are earnest Christians, they carry the light into many homes. The people expect a great deal from the girls who come to study with us. It is a great joy to receive a rude village girl at the opening of the term, and to watch the development of her mind and to lead her along from truth to truth, and then at last to send her out to work for others.

In another letter Miss Daniels writes:—

Besides this regular planned work the girls do more or less individual work. Sunday I was talking with several girls who were just full of joy because they had been working with different girls. One senior said to me, "I thought such a girl was indifferent but when I talked with her I found that she had very deep longings." The senior who talked with me was just beaming with joy over her work for souls.

I know much prayer has been offered for the school and it seems to me that the girls are in an unusually tender spirit, and my hope is that the Lord will bless the school this winter very richly; and we ask you to pray with us that he may abide in our midst and work in hearts.

Many new girls have come to us; some have been out teaching. Of course some who were with us last year are not here now; some graduated from the college, and some from the kindergarten training course. We are sending out fifteen or twenty undergraduates to teach; the people of the villages cannot afford, and do not need graduates. Each year we have a normal class of girls who expect to be called to teach the following year; these girls go out to teach for a year or two, and then return to finish their

college course. All who are out teaching now have been helped by friends in America. One is a pastor's daughter; both she and her father have lessons in the same school. Ten have taught before. Last year one of our girls opened work in a village in which there had been no school.

There is already much suffering about us. Men from every village had gone to Adana for work; many were killed, and now their families are in need. Prices are three or four times what they usually are,—a whole day's labor goes for a cake of soap. Food is scarce, being brought a long distance on the backs of donkeys or mules. The fruit was injured by the intense heat of the summer. To-day a woman came to say that her children had been hungry for three days. A little money has been sent to me, which I am using to buy bread tickets for the very poorest.

I never was so happy for the privilege of working just here as I am now. My cup is full. Will you not pray that a great blessing may come to the school, and that many may concentrate themselves to the Lord?

MISSIONARY LETTERS

NORTH CHINA

Miss Delia Dickson Leavens writes from Tung-chou:—

Miss Browne asked me the other day, whether I was sorry that I came to China. There are enough interesting things here, not even including the language, to keep one from ever being that, and now that I am beginning to understand something about the work and see the endless opportunities, I keep getting gladder all the time, to think that I am really going to have a chance to share them some day.

I wonder whether Miss Browne wrote you about her trip to Hsiang Ho, when she gave me my first taste of touring and let me see how it was done. I would not have missed that experience for anything, nor a similar one last week where the crowds were greater, for the people had come in from miles around to a theatre and fair that was being held in a village. I was there only one of the three days she spent there, but I could see the interest with which the women listened while she and the Bible women "explained the doctrine." Then the work here in Tung-chou is so interesting, especially since Pastor Ting's meetings. The college students and the school boys and girls are all so in earnest now, and the church people have had their share, too, of the inspiration. I shall not try to give you any incidents about the meetings, for of course all my in-

formation is second hand, as I could understand very little, and went to only a few of them.

Perhaps you would be interested to hear about a caller I had the other night, though I suppose it is just the kind of thing that all new missionaries write about to you. The caller was a serving woman from one of the more well-to-do families in the village, who came on an errand when Miss Andrews and Miss Browne were both out. Having accomplished her errand, she said cooly, "Would you have time to take me upstairs?" It was quite evident that she was not used to stairs, for she mounted with great caution, feeling of the carpet at every step. Stair carpets, of course, are interesting, but they cannot compete with beds to one who has never dreamed of, or on, anything but a kang. "Oh, how white and how soft," she said. "How many of you sleep here?" This question was repeated several times till she really took it in that we had a bed apiece. When she pressed to see how soft it was, and the mattress sprang back again, she was dumfounded, and crawled half way under the bed to see what could be making it behave so strangely. After she had duly admired my simple furniture, she consented to sit down, and perched gingerly on the side of a rocking chair, so that I expected to see her tip over any minute. She talked very fast, but made up for it by making such obvious remarks that one could not miss her meaning, and I was much amused when she suddenly burst out with, "When you speak I can understand!" She picked up a book, and proudly showed me that she could read a few characters (she went for a week to the last station class that was held here). She fairly swelled with pride as she recited a little hymn, running her finger along the lines, under the impression that she was reading it. And then she sang, *we* sang, for though I make no boast of my voice, I hit the tune once in awhile, and she never by any chance did. If it was not very edifying, she evidently enjoyed it, for the next Sunday in church, she fell over two old women and nearly annihilated a small child in her efforts to look over on my hymn book. She sang lustily, beginning each verse at least one character before the rest of the congregation.

WESTERN TURKEY

Miss Ethel Jaynes writes from Marsovan:—

Let me tell you about the visit Mrs. Riggs and I made last fall to a near-by village, Hadji Keuy, the "Pilgrim's Village." When I read of the experiences of missionaries in China and Africa and other similar places, I feel as if we were not missionaries in that sense at all, that is, missionaries in a foreign field. The people whom we especially touch, the Armenians

and Greeks, do not seem "foreign"; to say "heathen" would be ridiculous. I sometimes think, for this very reason, it would be easier to see another people in similar conditions, for then one would not feel so keenly the pity of it all. "The inhumanity of man to man!" What pages can ever tell it all; the suppression of one race by another, through the blindness of each to the good of the whole; the trampling down of the physically weak by the physically strong; the victories of selfishness! But it is marvelous how the quiet, silent, persistent working of the missionaries in Turkey is undermining the power of wrong; is strengthening spiritually where physical power is lacking; is building a foundation which is sure. The longer I stay here, the more clearly do I see how the leaven is working. Let me give you the story of my visit to the schools of Hadji Keuy and I think you will understand.

First, approach the town with me in a comfortable native carriage, packed with our own traveling beds and bedding. The weather is not favorable, for a drizzling rain has begun since we left Marsovan two and a half hours before. The mud-plastered houses and walls look unusually dark, throwing out in contrast the bright red tiled roofs and the occasional whitewashed dwelling, church or school. The fields, ploughed and sown with winter grain, are unusually green, and the rain-washed trees are beautiful. A warm welcome awaits us at the home of the pastor. It is a small "flat" of four rooms above the chapel. The walls are neatly whitewashed, and the pine board steps, leading upstairs, are immaculate. One's rubbers or shoes, as the case may be, are left below so as to carry no mud into the house. Although it is rather chilly, no cheerful base burner greets one, nor yet the cozy warmth of furnace or steam. You just put on enough clothes to keep you warm, or try to keep comfortable by an open brazier of coals. Stoves are seldom used, most of the cooking, even, being done in the great brick ovens or in open fireplaces. But it is wonderful what savory dishes can be so prepared, and we did full justice to the supper, to which the pastor, Mrs. Riggs and I sat down, the hostess waiting on us and eating later with the children at a little low table in the kitchen. The evening passed pleasantly with friends who called, and in the morning Mrs. Riggs and I were ready to start on our rounds, she with the Bible reader, and I to visit schools. We first stopped at the Protestant school in the chapel below, where the boys occupy the men's part, and the girls, the slightly raised "gallery" where the women sit on Sundays. The lack of equipment is really pitiable, and yet, the eagerness of the pupils makes up for much. It makes one think of early days in our own land, where boys and girls, too, struggled against great odds for an education. If one is

really learning something, what can it really matter whether he sits on the floor or on a wooden bench? One gets used to disregarding externals in a place like this. But those very external things must, and will, be improved in time, as ignorance gives way before education. So these fifteen or twenty girls and about thirty boys are making their way.

In contrast to this small group of students, look in with me at the Gregorian school, where one of our girls, Perusig, is, with one assistant, managing a school of 120 girls, in age from six to fifteen years. They sit all in one large room, the older ones at desks, the little ones on mats on the floor. One marvels at the force and control of the little teacher, once a girl of very poor health, who left school a junior, and at her little devices for training in the older girls as helpers, making them proud of their ability to help. All the elementary branches, including Turkish and some English, are taught, as well as dressmaking. I had not been in the school long when the priest came in with the Kaimakam (mayor) of the city—a Greek. He was most enthusiastic in inquiring into educational conditions, in saying that the children should have benches to sit on, and that there should be more teachers. He understood a little English and enjoyed the English lessons, though I conversed with him in Greek while he spoke to the priest and the teacher in Turkish. The rest of the morning I listened to and helped teach other lessons, and at noon stood on the steps watching the girls get in line under their separate group leaders, all waiting patiently until each pair of shoes is found and adjusted. I wish you could have seen the assortment of 120 pairs of slippers, wooden clogs, oxfords and unnamable other footgear that reposed in the shelves made for them in the outer hallway! Stocking feet help much toward quietness in the schoolroom!

Let us follow up the little teacher; come with us to her home the next morning to call. One of the poorest homes in the city, you will find it—yet she insists on living in two rooms, and not in one, keeping their “parlor” upstairs. The small mud-plastered room with a rug on the floor, cushioned floor seats along the walls on two sides, a few school pictures, and a single piece of furniture,—a commode of pine painted a pinkish buff color, shows the struggle she is making to have her home what she knows a home ought to be. Her mother is with her and invites us to tea in the afternoon, for the mother had been with a son in Russia and learned how to make delicious Russian tea on her pretty brass samovar. My first “samovar tea” was at a reception given by the Chicago Woman’s Club! Can you imagine some of the contrasts that came to mind as we three sat about the little commode—three chairs had been brought in—and enjoyed “samovar tea” clear as amber? But the joy of the girl! She couldn’t get over saying, “Miss

Jaynes, I'm so glad you have come!" And, I tell you, I wished then that I might make such visits oftener, to keep in touch with our girls who are struggling bravely in many out-stations. It is a part of our work which is much neglected. On the next day, Sunday, Perusig and Yeva, a graduate of our school, came to church and waited some hours until I could see them, when we read and talked together. Think of living without books! Yet most of the people in a town like this have at most a dozen. The pastor, a progressive one, has more. We again visited the Protestant school Monday morning, to learn some of its definite needs, made a few calls and left for home about ten o'clock.

I wish I could make vivid to you, also, the social side of such a visit, invitations to dinners served partly in native style, partly according to American ways; calls on different families all day Saturday, and calls made on us at the pastor's home. It was all a pleasure and would have been much more so had I been able to talk Armenian or Turkish.

Miss Emily McCallum writes from Smyrna:—

Did anyone write you of the nice training class we have this year? There are nine girls, all but one our own graduates—the other girl is from Hadjin. Five are Armenians and the other four are Greeks. I have their Bible class and History of Education. Miss Ely has three subjects I think and Miss Pohl the rest. Then she has, of course, the charge, and assigns and looks after the practical work, which is the main part of their course. A number of stations have asked us for teachers, so there will be no difficulty in finding places for all who wish to teach.

In our senior class we have five girls,—one Armenian and four Greeks,—all of them Christians and church members. We have a larger number of Protestants in school than ever before, and that in some ways makes the work much easier. The tone of the school seems different. We have a nice set of Greek and Armenian teachers, though we miss some of those who were with us last year. One of our teachers, who was one of our graduates and afterwards taught for us eleven years, was married to the assistant librarian of Hartford Theological Seminary. She is a splendid girl,—such an earnest Christian and such a good worker. We miss her in school and church and in our societies, but I am sure she will be a credit to our school wherever she is. Sometimes it seems as if our work did not have great results, but when we stop to think of the work done by our graduates and the noble lives many are living it does seem as if our work had been rewarded. I often wish the friends at home could see our school and the girls who have been helped by it.

MADURA MISSION

Miss Quickenden writes from Aruppukottai:—

I am going to tell you to-day about two ordinary afternoons' visiting, for the thought came to me that what is part of our ordinary everyday life might seem strange to some of you.

To-day the first house we enter belongs to the middle classes. We enter through a narrow room, 6 x 12 feet, and go out into a courtyard; on two sides of this is a veranda, or thatched shed, with floor of rough cement. This is their home; on one side they cook and on the other we sit down to read and talk. Six women and girls here are learning to read. One of them is only half-witted, and before our Bible women took an interest in her she was despised and treated badly by all, but since it was found that she could learn to read, the people treat her with some degree of respect and her lot is happier. Another woman, a widow of perhaps forty, reads the Bible and is an inquirer; but when asked why she did not comb her hair and make herself look neat and tidy, she replied, "People would think lightly of me if I, a widow, oiled my hair and dressed well." Then a two-year-old child came toddling up to me, and the Bible woman remarked, "That is one of our 'prayer babies'"—*i. e.*, a child given in answer to prayer to a woman who before was treated badly or neglected because she had no child.

To-day the first house we enter belongs to a high-caste family,—vegetarian,—and we are shown into a large room having two doors and three windows in it; but the women were afraid some one might hear them read or sing, so both doors and one window shutter were fast closed, another window covered with a piece of sacking, and only one left for light and air, and that was filled up with children peering in to see the "white woman," as they call me. The next house is very tiny, and no window, and after telling them that I could not see in the dark or breathe in that atmosphere, I succeeded in keeping the door open; but the two girls got behind it while I talked to them.

In the last house to-day I find two sad young wives, and they have sent for me simply to pray for them and comfort them. One is daughter of the "head man" in their caste. She was married at twelve years of age, had one child who died when three days old, and now she is a beautiful young girl of eighteen or twenty. But no other child has come to them, so his mother tells the little wife that she ought to take poison or drown herself—it's her duty since she has no child—in order to set her husband free to marry again! But that girl was taught in our Hindu girls' school

and knows the truth, so she sends for us to pray with her and advise her, and we believe prayer will be answered.

Miss Helen E. Chandler, associated with Miss Noyes in the Madura Normal School, writes :—

We have more boarders than ever and more teachers, so that every corner is occupied. The library given by Miss Bessie Noyes' class at Wellesley College has been put up, and will be a fine addition to the looks of the room as well as to the usefulness of it. In all the rush of work and visitors the cool weather has been a great boon. At one time I feared it might hold the cholera, but the days are so bright and warm that I think the cool nights have not made much difference. The dread disease is still about, but the schoolgirls have been free from it, I am glad to say. We have a good nurse here now who has had long experience in the hospital with Dr. Parker, and she is prompt in giving medicine when needed.

GLIMPSES OF THE EDINBURGH CONFERENCE

BY E. HARRIET STANWOOD

The fellowship seemed really to begin Saturday morning, June 4th, when the Kroonland, which had sailed from New York on Tuesday with a large number of delegates, sent a wireless message to the Zeeland, which had sailed from Boston the same day with a smaller number of delegates, and a reply was returned—an exchange of greetings between ships sixty miles apart, but not alone on the broad ocean. When Edinburgh opened its doors on Monday, the 13th, it extended a cordial hand with open heart. All who were fortunate enough to arrive so early were invited by the Lord Provost, the magistrates and councilors of the city to a reception that evening. The Lord Provost, in official regalia, was accompanied by his wife, at the head of a row of magistrates and councilors in bright scarlet cloaks. The guests, in a long line, were received, brief speeches were made, the pipers piped and refreshments were served—an auspicious opening for the friendly element which was a prominent factor from beginning to end. The city, so attractive and full of interesting history, made a wonderful background for such a company as gathered. They came from the East and the West, the North and the South, from all countries and missions of whatever name, officers of Board organizations, men and women under missionary appointment of longer or shorter terms of service, and representatives of the nations and races to whom missionary effort has been directed.

Tuesday noon a service was held in St. Giles Cathedral, within whose walls Catholics, Episcopalians and Presbyterians have in turn worshiped. A brief afternoon session was given to organization, and Mr. John R. Mott was elected chairman of the Conference. The real opening service was Tuesday evening, when the United Free Church Assembly Hall was filled, and Lord Balfour presided. A message from the king brought the

audience to its feet to listen, and when the message had been read all joined in singing "God save the King." After an introductory address by Lord Balfour, the Archbishop of Canterbury held the great company spellbound from the moment when he greeted them as "Fellow-workers in the Church Militant, the society of Christ on earth," till at the close he emphasized his main thought that missions must hold the central place in the life of the Church. Mr. Robert E. Speer followed with a heart-to-heart address upon "Christ the leader of the missionary work of the Church."

The United Free Church Assembly Hall was the place of meeting for the delegates, and there the business was transacted. Looking from the moderator's gallery one could not fail to be impressed with the character of the gathering, men and women, a large proportion of men, including a striking representation of Anglican bishops and clergy who were not only seen, but heard, and with great effect in their sympathetic and practical utterances.

Beginning with Wednesday evening, meetings were held day and evening in Synod Hall, where alternates and others who were fortunate enough to have tickets attended. Every evening a meeting was held in the Assembly Hall of the Church of Scotland, where crowds waited to gain admittance after every seat was taken. Extra meetings were held in churches, and in all these places members of the Conference and missionaries addressed eager listeners. Two meetings especially for women were held in St. George's Church. Another meeting was much desired, where representatives of Woman's Boards and their missionaries might come together, look into each other's faces, hear each other's voices, and talk together of plans and needs in the work which these Boards are doing; but the days were already so full that it seemed impossible to accomplish it. Mrs. Gladding and Miss Rouse made addresses. Miss Mary Greene told of the methods of the Baptist women in the preparation of missionaries under appointment, and Miss Stanwood described briefly the plan of United Study and Summer Schools.

On Wednesday morning, June 15th, the real business began, and from that time on to the afternoon of Thursday, the 23d, the two day sessions were given to the consideration of the reports of the commissions. Each chairman presented a summary of the report of his commission, and discussion followed. Those who wished to take part were requested to send their names to the business committee beforehand. It was announced that not more than seven minutes would be allowed anyone, and a bell at six minutes gave warning of the imperative ring which was sure to come in one minute more. Sometimes in the latter part of the day even this limited time was cut short, and it was quite impossible in connection with any one of the commissions for all whose names had been sent in to be heard at all. The variety and character of the speakers was most interesting. The subjects treated by the commissions were:—

- I. Carrying the gospel to all the non-Christian world.
- II. The Church in the mission field.
- III. Education in relation to the Christianization of national life.

- IV. The missionary message in relation to non-Christian religions.
- V. The preparation of missionaries.
- VI. The home base of missions.
- VII. Missions and governments.
- VIII. Co-operation and the promotion of unity.

It was evident that the members of each commission had so devoted themselves to the work in hand that they honestly considered their subject and its treatment the most important of all; and no wonder when one saw the ponderous reports with their large, white sheets in the hands of delegates throughout the hall, and heard of the voluminous correspondence of the last two years from which they had been evolved. The order of consideration was changed, so that VII and VIII preceded V and VI. This brought number VI to the last day. The subject was one toward which others seemed to tend, and it was appropriate that it should be the climax. Dr. Barton, as chairman, presented the summary, and opened the way for discussion. Questions and suggestions followed as to the way of presenting the problem of foreign missions to the Church, the secret of life service, stimulating the clergy, theological seminaries and colleges, reaching laymen, and increasing individual gifts.

In harmony with the discussions was the message of the business committee to the members of the Church in Christian lands, in which they say, "The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience," and "The present condition of the world and the missionary task demands from every Christian, and from every congregation, a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal."

A half hour service of intercession was introduced into each morning session, when business and discussion were suspended and the large audience followed the leader in the expression of helpful thought and prayer, and often in silence each listened for the message which might come to a waiting heart. Evenings in Assembly Hall were given mostly to addresses by men of distinction and power.

The final gathering on Thursday evening was an occasion long to be remembered. Mr. John R. Mott, the masterful chairman, spoke of the end of the Conference as the beginning of the conquest, the end of the planning as the beginning of the doing; there must be genuine action. Following his address was a prayer of renewed consecration to the service which this work demands.

An organic union of all the bodies represented may be impracticable, but "unity," the watchword so often sounded through the ten days, is surely more than a vision.

Dr. Arthur J. Brown did not seem extravagant when he said: "Edinburgh has been identified with a gathering that will be considered by future historians as the most remarkable assemblage of the people of God that this world has yet seen."



WHEN WAS YOUR SOCIETY ORGANIZED?

In connection with the study of the first chapter of the new book, *Western Women in Eastern Lands*, there will be no doubt a searching of the records of the past on the part of many auxiliaries.

It is known that there are some of our societies which antedate the formation of the Woman's Board, and that there are a few of them which have had a continuous existence since the early part of the last century. So far as is known, there is no full record of the place or number of such societies in the archives of the Woman's Board; and in connection with the study of the earlier days of woman's work for foreign missions, it would be valuable to have such a record, especially of the societies that date back to the early part of the century.

Believing that it will be a matter of interest to the readers of *LIFE AND LIGHT* to learn something about these societies, the editor asks that brief accounts of their history previous to the formation of the Woman's Board, not to exceed two hundred words in length, be sent to her. So far as practical these sketches will be used in the Home Department of the magazine.

ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-third annual meeting of the Woman's Board of Missions will be held in Clinton Avenue Congregational Church, Brooklyn, N. Y., Wednesday and Thursday, November 9 and 10, 1910; with a delegates' meeting, Tuesday, November 8th.

The ladies of Brooklyn will be happy to entertain delegates from a distance appointed by the Branches, and women who have ever been under appointment as missionaries of the Woman's Board or American Board.

All such desiring entertainment are requested to send their names and addresses, with statement of Branch appointment, to the chairman of the Hospitality Committee, Mrs. C. H. Terry, 540 Washington Avenue, Brooklyn, N. Y., before October 1st.

WOMAN'S BOARD OF MISSIONS

Receipts from May 18 to June 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor, Belfast, Jr. C. E. Soc., 2, North Ch., Jr. C. E. Soc., 1.25; Fort Fairfield, Missy Union, 2.50; Masardis, Mrs. H. E. Brown, 10; Norridgewock, Aux., 8.80; Wiscasset, Mrs. James W. Knight, 2,	26 55
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Auburn, Golden Rule M. C., 2; Augusta, Aux., 18.37; Bethel, C. E. Soc., 2; Buxton, North, 2.50; Freeport, South, Aux., 11; Harpswell, North, C. E. Soc., 2; Lebanon Center, Aux., 15; Lewiston, 10, Pine St. Ch., Aux., 30; Portland, High St. Ch., Aux., 65, Second Parish, Jr. C. E. Soc., 15, State St. Ch., Aux., 5.58; Williston Ch., Friend, 2.70, Gleaners' M. C., 10; Woodfords, Aux. (prev. contri. const. L. M.'s Mrs. C. W. Brooks, Mrs. C. W. Hanson, Mrs. S. E. Randall, Mrs. M. S. Worthley),	191 15
Total,	217 70

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Brentwood, Mrs. Lelia E. Delzell (to const. herself L. M.), 25; Brookline, Aux., 8.16; Concord, Aux., 11, South Ch., Evening Missy Soc., 10; Hanover, Aux., 68; Jaffrey, East, Aux. (25 of wh. to const. L. M. Mrs. Lizzie Webster), 40; Manchester, First Ch., Wallace M. C., 12. Less expenses, 3,	171 16
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VERMONT.

<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Barre, Aux. (with prev. contri. to const. L. M.'s Mrs. J. W. Barnett, Mrs. Duncan McMillan), 6.50; Brownington, C. E. Soc., 5; Enosburg, C. E. Soc., 10; Ludlow, Aux., 10; Montpelier, Aux., 10.75; Orwell, Jr. C. E. Soc., 7; Rochester, Aux., 18; Sudbury, Jr. C. E. Soc., 2,	69 25
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MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Andover, Abbot Academy, 12.55, Seminary Ch., Sunbeam M. C., 8.42, South Ch., S. S., Home Dept., 30; Ballardvale, Off. at Semi-ann. Meet., 24.48, Union Ch., Jr. C. E. Soc., 7; Bedford, Aux. (25 of wh. to const. L. M. Mrs. S. A. Wood), 35; Billerica, Aux., 2.50; Lowell, Eliot Ch., Aux., 15; Medford, Mystic Ch., Aux., 30; Wakefield, Mary Farnham Bliss Soc., 65; Winchester, Second Ch., Do Something Band, 5.40,	235 35
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Adams, Aux., 40; Canaan, Aux., 26; Dalton, Inasmuch Cir., King's Dau., 12; Hinsdale, Aux., 15.19; Housatonic, Aux., 10.55, Cong. Jr. C. E. Soc., 19, C. R., 9.50; Interlaken, Aux., 32; Lenox, Aux., 12.07; North Adams, Haystack M. B., 25; Peru, 1; Pittsfield,	

Contri. Ann. Meet., 39.60, First Ch., Aux., 220.65, Memorial Soc., 70, C. R., 10, Pilgrim Mem. Ch., Pilgrim Dau. Soc., 12.81, South Ch., Aux., 58.45; Richmond, Aux., 34.70; South Egremont, Aux., 15; Stockbridge, Aux., 6.30; West Stockbridge, Aux., 25. Less expenses, 1.60,	693 22 135 00
<i>Boston.</i> —Central Ch., Aux., Members, <i>Essex South Branch.</i> —Miss Daisy Raymond, Treas. 120 Balch St., Beverly. Beverly, Dane St. Ch., Aux., Friend, 30, Jr. C. E. Soc., 15, Second Ch., Prim. Dept., S. S., 1; Buxford, Willing Workers' M. C., 5; Cliftondale, C. R., 8.22; Danvers, First Ch., Ladies' Benev. Soc., Len. Off., 12.25; Gloucester, Aux., 29.03; Hamilton, Aux., 5.70; Lynn, Central Ch., Aux. (to const. L. M.'s Mrs. Nellie E. Irving, Mrs. Calista M. Jemison), 50; First Ch., Aux., Len. Off., 30; North Ch., Jr. C. E. Soc., 3; Lynnfield Center, M. C., 2.25; Middleton, Aux., Len. Off., 2.50; Peabody, South Ch., Sunshine Band, 14; Salem, Tabernacle Ch., C. R., 10.61, Light Bearers' M. C., 15, Prim. Dept., S. S., 10; Swampscott, Aux., Len. Off., 22.29, First Ch., S. S., 2.55,	268 40
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Ashfield, Aux., 2; Buckland, Aux., 1.50; Charlemont, Aux., 10; Deerfield, Aux., 23; Erving, Four Leaf Clover Club, 1.25; Greenfield, Coll. at Branch Meet., 2, Aux., 5, C. E. Soc., 5, Miss'n Study Cl., 1.25,	51 00 15 00
<i>Gloucester.</i> —Mr. and Mrs. Reuben Brooks, <i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Hudson, Aux. (to const. L. M. Mrs. Lillian M. Cutler), 25; Milford, Ladies' Benev. Soc., 70; Saxonville, Coll. at Semi-ann. Meet., 13.69; South Framingham, Aux., 51,	159 69
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux., 30; Plympton, Jr. C. E. Soc., 1.50; Sharon, Aux., 15; Wollaston, Aux., 5, Little Lights, 10, Prim. Dept., S. S., 10,	71 50
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Fitchburg, C. C. Ch., Band of Future Workers, 15; Littleton, Aux., 18; Shirley, Aux., 31.50,	64 50
<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. West Wareham, Mrs. Julia R. Morse,	25 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. May Rally Coll., 12.02; Brousa, Turkey. Miss Grisell M. McLaren, S. S., Holyoke, Second Ch., Aux., 34.80, S. S. Cl. of Miss Emma A. Hubbard, 5; Ludlow, Aux., 10; Mitteneague, Ladies' Benev. Soc. (50 of wh. to const. L. M.'s Mrs. Cornelia A. Fisher, Mrs. Ruth Fitch), 60; Springfield, Emmanuel Ch., Jr. C. E. Soc., 3, First Ch., Gleaners, 25; Wilbraham, Aux., 7.50,	177 32
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook,	

Treas., 44 Garden St., Cambridge. Auburndale, Extra-cent-a-day Band, 16, Jr. C. E. Soc., 25; Boston, Mt. Vernon Ch., Aux., 1, Park St. Ch., 415.18, Shawmut Ch., Aux., 16, Union Ch., Aux., 50; Boston, East, Maverick Ch., Miss M. E. Fales, 3; Boston, South, Phillips Ch., C. E. Soc., 2; Brookline, Harvard Ch., W. F. M. S., 125, Y. L. M. S., 15, Leyden Ch., Beacon Lights, 9.25; Cambridge, First Ch., Aux., 22, C. R., (25 of wh. to const. L. M. Miss Cornelia Spencer Love), 25.49, Prim. Dept., S. S., 5, Pilgrim Ch., W. M. S., 30, Y. L. M. C., 25; Dedham, Aux., 46.89, M. B., 20, Jr. C. E. Soc., 10; Dorchester, Central Ch., Aux., Len. Off., 9.10, S. S., 13.55, Jr. C. E. Soc., 5, Harvard Ch., Woman's Benevolent Soc., 25, Pilgrim Ch., Jr. C. E. Soc., 25, Romsey Ch., C. E. Soc., 5; Hyde Park, S. S., 9.37; Jamaica Plain, Central Ch., Chih Jen Yung Club (25 of wh. to const. L. M. Miss Ernestine Bretschneider), 27; Mansfield, C. E. Soc., 10; Medway, Village Ch., Ladies' Benev. Soc., 10; Newton, Eliot Ch., Eliot Aids, 50, C. R., 22; Newton Centre, First Ch., Aux., 200; Newton Highlands, Aux., 9.70; Norwood, Prim. Dept., S. S., 6; Roslindale, For. Dept., Woman's Union (Len. Off., 16.98), 19.27, Martha and Mary Guild, 15, C. R., 2; Roxbury, Imm.-Walnut Ave. Ch., Y. W. F. M. S., 35; Somerville, Broadway Ch., Aux., Friend, 25, Highland Ch., Women Workers, 15, Prospect Hill Ch., Prim. Dept., S. S., 3.50; Somerville, West, W. M. S., 40; Waltham, Aux., 40, 1,483 30

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Blackstone, Aux., 16, C. E. Soc., 5; Hopdale, C. E. Soc., 5; Leominster, Pro Christo Soc., 10; Oakham, Sunshine Cir., 10; Spencer, Y. W. Miss'n Club, 37.50; Westboro, Aux., 11; Worcester, Plymouth Ch., Aux. (to const. L. M. Mrs. Darius A. Putnam), 25, C. R., 10.13, Union Ch., 11.52, 141 15

Total, 3,520 43

LEGACIES.

Concord—Miss Mary Munroe, by Woodward Hudson and Henry Wheeler, Extrs., in part, 200 00

Watertown.—Edward D. Kimball, by Louis M. and Joseph C. Kimball, Trustees, in part, 69 08

Total, 269 08

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Bayside Cleaners, 60; Bristol, Aux., 100; Little Compton, C. E. Soc., 5; Providence, Highland Chapel, 1, Union Ch., Jr. C. E. Soc., 5; Riverpoint, Wide Awake M. C., 5; Westerly, King's Dau., 20; Woonsocket, Ladies' Union, 45, 241 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, Aux., 9; Brooklyn, Aux., 19.44; Central Village, Aux., 5.57; Colchester, Aux. (prev. contri.

const. L. M. Mrs. William P. Palmer), Boys' M. B., 5.10, C. R., 2; East Woodstock, Aux., 5; Franklin, Nott Mem. Aux., 10; Greeneville, Aux., 32.93; Hampton, Aux. (with prev. contri. to const. L. M. Mrs. Mary A. Button), 5; Hanover, Aux., 34; Jewett City, Aux., 10; New London, First Ch., Aux., 17.20, S. S., 24.15, C. E. Soc., 5, First and Second Chs., Dau. of Cov., 17.10, Second Ch., Jr. C. E. Soc., 5, King's Messengers, 3.35; North Woodstock, Aux., 13; Norwich, First Ch., C. R., 3.89, Park Ch., Travelers' Club, 5.09, C. R., 6.20, Second Ch., Aux., 30; Preston City, Aux., 11.25; Stonington, Second Ch., Aux., 11.44; Voluntown and Sterling, Aux., 6; Wauregan, Aux., 30; Willimantic, Jr. M. B., 2.57, 329 28

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Julia W. Jewell Mem., 3,917.46; Buckingham, Aux., 19; Elmwood, Four Girls, 1; Hartford, Asylum Hill Ch., Mrs. Davison, 40, Park Ch., 45; New Britain, First Cong. Ch., 250; South Windsor, Aux., 10, 4,282 46

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 500; Bethany, Aux., 9.50; Bethel, Aux., 36; Bridgeport, King's Highway, Aux., 10, Olivet Ch., Aux., 20, Bell M. B., 10, South Ch., Girls' M. C., 10; West End Ch., Aux. (to const. L. M's Mrs. W. S. Hurlburt, Mrs. Washington Irving Maurer), 50; Chester, Aux., 95; Clinton, Aux., 1; Cornwall, Aux., 1; Darien, Aux., 5; Derby, First Ch., Aux., 48, Second Ch., Aux., 2.88; East Hampton, Aux., 42.85; Ellsworth, Aux., 14; Essex, Aux. (50 of wh. to const. L. M's Mrs. James O. Post, Mrs. Effie Tiley), 58; Greenwich, Aux., 35; Harwinton, Aux., 12.50; Huntington, Cong. Ch., 15; Ivoryton (prev. contri. const. L. M. Miss Jessie Whittlesey); Litchfield, Daisy Chain, 60; Meriden, Center Ch., Aux. (125 of wh. to const. L. M's Mrs. S. A. Arnold, Mrs. W. D. F. Cook, Miss Eliza Foster, Mrs. Sarah E. Paddock, Mrs. S. J. Pratt), 160; Middletown, South Ch., Aux., 1; New Haven, Ch. of the Redeemer, Aux., 25, City Mission, Mothers' Aux., 8, Dwight Place Ch., Aux., 8, Grand Ave. Ch., Y. L., 82, Howard Ave. Ch., Aux., 30, Pilgrim Ch., Aux., 75, Y. L. Circle, 20, United Ch., Montgomery Aux., P. S. A., 4; North Haven, Aux., 20; Norwalk, Aux., 1; Orange, Aux., 47; Ridgefield, Aux., 5; Shelton, Aux., 25; South Norwalk, Aux., 50; Stamford, Aux., 78.91; Stratford, Aux., 8.25; Washington, Aux., 5, Dau. of Cov., 5; Waterbury, First Ch., Girls' M. C., 20, Second Ch., Glad Tidings Cir. (prev. contri. const. L. M. Miss Bessie B. Richardson); Watertown, Aux. (50 of wh. to const. L. M's Mrs. George Decker, Mrs. James Hungerford), 55, Dau. of Cov., 10; Westchester, Aux., 2; Whitneyville, Aux., 1.50; Winsted, First Ch., Caroline Silliman Cir., 5, Second Ch., Aux., 18.66, Golden Chain Cir., 10; Woodbridge, Aux., 54.75, 1,879 80

Total, 6,491 54

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. Branch Fund, 12.83; Wood Mem. Fund, 50; Albany, Aux., 69. C. E. Soc., 26, King's Dau., 15, Prim. Dept., S. S., 2, C. R., 4.25; Antwerp, Aux., 38, C. E. Soc., 5; Baiting Hollow, Aux., 25, C. E. Soc., 12.50, Jr. C. E. Soc., 5; Binghamton, First Ch., Aux., 15; Blooming Grove, Kyle Miss. Soc., 45, Dau. of Cov., 20; Briar Cliff Manor, Aux., 30; Bridgewater, Aux., 25; Brooklyn, Atlantic Ave. Chapel, Friend, 10, Brooklyn Hills Ch., Aux., 15, C. R., 10, Bushwick Ave. Ch., Aux., 25, Central Ch., Aux., 8, Jr. Aux., 10, Whatsoever Cir., 5, Clinton Ave. Ch., Aux. (50 of wh. to const. L. M.'s Mrs. Maria L. Roberts, Mrs. Sarah M. Stuyes), 175, Girls' Club, 70, Flatbush Ch., Aux., 75, Immanuel Ch., Aux., 15, Group, 4, Mizpah Group, 5, Lewis Ave. Ch., Aux., 35, Earnest Workers' Band, 90, Park Ave. Branch Aux., 5, C. E. Soc., 2.50, Jr. C. E. Soc., 2, S. S., 20; Prim. Dept., S. S., 1.50; Parkville Ch., Aux., 23, S. S., 15, C. R., 3, Plymouth Ch., Aux., 170. H. W. Beecher Cir., 35; Roxana Cir., 15, Light Bearers, 15, Richmond Hill Ch., Aux., 10, South Ch., Aux., 5, M. B., 8, Jr. M. B., 10, Tompkins Ave. Ch., T. R. D., 250, Aux., 300, Young People's D. M., 5, Stephenson Cir., 5.50, Philaetha Class, 5, United Ch., Jr. C. E. Soc., 5; Buffalo, First Ch., Aux., 40, S. S., 5, Fitch Mem. Ch., C. E. Soc., 20; Caudor, Aux., 25; Carthage, Aux., 15; Churchville, Aux., 10; Clayville, C. E. Soc., 5; Danby, C. E. Soc., 4; Deansboro, Aux., 17; DeRuyter, Aux., 5; East Smithfield, Pa., Aux., 9.76, C. E. Soc., 7, Jr. C. E. Soc., 10.80; Elbridge, Aux., 22.35; Ellington, Aux., 9.25; Elmira, St. Luke's Miss. Soc., 3; Fairport, Aux., 8; Flushing, Aux., 23.25; Franklin, Aux., 49.92, C. E. Soc., 2.50; Greene, Aux., 5.52; Groton City, Aux., 10; Hamilton, Prim. Dept., S. S., 3; Homer, Aux., 90, Dau. of Cov., 7; Honeoye, Burns Cl., 10; Ithaca, Aux., 24; Jamesport, Aux., 12; Jamestown, First Ch., Aux., 90.75; Lockport, East Ave. Ch., King's Guild, 10; Madrid, Aux., 17; Mannsville, Aux., 5; Middletown, First Ch., C. E. Soc., 3; Miller's Place, Aux., 13; Millville, Aux., 5; Moravia, Home Miss. Soc., 11, Y. L. Aux., 11.45; Morrisville, Aux., 17, C. E. Soc., 5; Munnsville, Prim. Dept., S. S., 2; Neath, Pa., Aux., 10; Nelson, Aux., 6.50; Newark Valley, Aux., 21, Carry the News Club, 5; New York, Bedford Park, Ch., Aux., 5, C. R., 7.10, Broadway Tabernacle, Aux., 353, Young Woman's Club, 50, Children's Band, 25; C. R., 25, North New York Ch., Aux., 10, Prim. Dept., S. S., 15, North Pelham Ch., Aux., 4; Northfield, Aux., 21; Norwich, Aux., 34.97, Loyal Workers' Cir., 10; Norwood, Aux., 20; Ogdensburg, Aux., 27, C. E. Soc., 5; Oneida, Chenango and Delaware Assoc., 9; Orient, Aux. (with prev. contri. to const. L. M.'s Mrs. Wm. S. Brown, Mrs. D. Milton Rackett, Mrs. George H. Terry), 41.24; Oriskany Falls, Aux., 5; Oswego Falls, Fulton Ch., Aux., 5, C. E. Soc., 3, Earnest Workers' Band, 3.62,

Y. L. Cir., 3; Owego, Aux., 27.50, Mrs. E. B. Clark, 1; Patchogue, Aux., 26, C. E. Soc., 5, S. S., 10, Prim. Dept., 5, C. R., 7.31; Perry Center, Aux., 34.96, M. B., 2.50; Philadelphia, Aux., 21.96; Phoenix, Aux., 41.38, S. S., 1.45; Poughkeepsie, Aux., 40; Rauldolph, Aux., 10; Rensselaer, Aux., 10; Rensselaer Falls, C. E. Soc., 4.50; Riverhead, First Ch., Aux., 18, C. E. Soc., 5, Sound Ave. Ch., Aux., 10; Rochester, South Ch., Aux., 25, C. R., 5; Sandy Creek, Aux., 12.50; Savannah, Aux., 5; Sayville, Aux., 25, C. R., 5.75; Schenectady, Pilgrim Ch., Aux., 5; Sidney, Girls' Jr. C. E. Soc., 1, S. S., 10, C. R., 5; South Hartford, Aux., 30; Summer Hill, Aux., 19; Syracuse, Danforth Ch., S. S., 15, Prim. Dept., 2, Geddes Ch., Y. P. Soc., 6.13, Good Will Ch., C. E. Soc., 5, Pilgrim Ch., Aux., 5, Plymouth Ch., Aux., 39, Prim. Dept., 3.50; Troy, First Ch., Aux., 5; Utica, Plymouth Ch., Aux., 25, Dunham Cir., 5, Sunshine Cir., 5; Watertown, Emmanuel Ch., Aux., 25; Walton, Aux., 30, Jr. C. E. Soc., 5; Wellsville, Aux., 62.50; West Bloomfield, C. E. Soc., 5; West Groton, Aux., 20; Westmoreland, Aux. (with prev. contri. to const. L. M.'s Anna T. Grove, Mrs. J. H. McKee, Mrs. J. K. Schuyler), 30, S. S., 2; West Winfield, Aux. (to const. L. M. Mrs. George Wadell), 25, Jr. C. E. Soc., 10, C. R., 1; White Plains, Aux., 50, Chatterton Hill Soc., 1; Woodhaven, Aux., 5, 4,050 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. Md., Baltimore, Associate Ch., Aux., 113, C. E. Soc., 37.50, Jr. C. E. Soc., 5; N. J., Newark, Belleville Ave. Ch., M. B., 13; Nutley, Aux., 18; Orange Valley, Y. W. Aux., 68; Paterson, Aux., Len. Off., 7.43, King's Workers' M. B., 2; Plainfield, Aux., 55; Westfield, Aux., 50; Pa., McKeesport, First Ch., Ladies' Aid Soc., 11.08; Philadelphia, Central Ch., Aux., 15, Snyder Ave. Ch., Aux., 5; Scranton, Plymouth Ch., K. D., 10, 410 01

FLORIDA.

Winter Park.—Aux., 20 00

KANSAS.

Leavenworth.—Mrs. Margaret L. Eddy (25 of wh. to const. herself L. M.), 100 00

CANADA.

Canada.—Cong. W. B. M., Miss Emily Thompson, Treas., Toronto, 562 50

Donations, 11,402 99
Buildings, 3,917 46
Specials, 533 14
Legacies, 269 08

Total, \$16,122 67

TOTAL FROM OCT. 18, 1909 TO JUNE 18, 1910.

Donations, 73,650 68
Buildings, 11,823 16
Specials, 2,247 95
Legacies, 37,644 61

Total, \$125,366 40

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THE KINDERGARTEN IN FOCHOW

BY MISS RUTH P. WARD

The Fochow kindergarten is the child of Miss Hannah Woodhull's love and tireless care. For several years she had the entire charge of it. Then Miss Jean Brown came to Fochow especially for this work, and trained a number of girls in the methods and principles of kindergarten. Some of these girls finished the few years' course with Miss Brown, before the latter was compelled on account of her health to return to America. Two of them have "stayed by the stuff," and are still working there in the city, teaching the little ones of your kindergarten, in spite of the fact that they could earn four times the amount which we are able to pay them by accepting the offers of the Fochow officials to teach in the government kindergartens. At one time the officials did accept the services of these girls for part of the day, but when it was discovered that the girls were teaching about God and about Jesus, and that the little ones were learning the Christian songs and hymns, the officials immediately objected. Since then they have done their best to persuade these kindergartners to leave out of their teaching all the Christian doctrine, and to teach the songs in classical. On such conditions would these tempting salaries be paid, but otherwise not. These girls are Christians, and because of their faithfulness to the same Jesus whom you and I serve they refused to accept any such offers as this from the officials. I remember one day when the older one was telling of this to us, she said that they had been praying about this matter very earnestly, and as soon as they decided that it would be wrong to accept offers on such conditions, there was a strange but definite feeling of peace which filled their hearts. They were glad to teach in the mission kindergarten, and money could not buy them to go elsewhere unless they had liberty to tell of God's love. Imagine what it would mean to our kindergartens at home to take the name of God and all teaching about him out of the songs and lessons that the children learn, and then in addition to teach the songs in Latin!

No kindergartner can be found in America to come out here and take up the work that Miss Brown was obliged to lay down about three years ago, so these girls have been holding on to the ropes as well and as faithfully as they know how, but I often look at them in wonder and try to think whether I, in their place, would not be mightily discouraged as month after month goes by and the word from America is that no kindergartner can be found to come to Foochow. Miss Woodhull still does what she can for the kindergarten, but this last year she moved out to Ponasang, more than half an hour's walk from the city compound, and naturally she cannot give the close supervision that this work ought to have.

Mrs. Newell of the city station goes down to the school whenever she can to encourage and help the girls in their teaching, and she told me the other day that sometimes they come to her to have English stories from the kindergarten books translated into Chinese, so that they can have something fresh for the little ones from time to time. Sometime ago one of them said to me she did wish they had some new pictures for the walls of the room, because the pictures already there were turning yellow and the children were no longer interested in them. She said: "When Miss Brown was here she taught us that we ought to change the pictures frequently for the children, lest they tire of having the same picture constantly before them. But all ours are used up now, and I haven't any to change for the old ones." It was too pathetic an appeal for me, so I went to my limited store to give what I had, but alas, they were not very well suited to her needs, nor of the kindergarten style. But I do not want you to think that we do nothing but bemoan the fact that the kindergartner cannot be found in America. Every day there are about forty little boys and girls sitting around in the circle, listening to the little stories for the day, singing the kindergarten songs, bowing their heads in the morning prayer, playing the children's games and making the simple little things which your children in America make to take home to their fathers and mothers.

Some of these cherubs come from wealthy families. This term four have been attending quite regularly from a well-to-do household. The maid comes with them, walking behind the two sedan chairs in which the children ride to school. Chinese households, as you know, are large in numbers, often including the relatives near and distant. In this particular family some of the men have been to Japan for study, and they are ambitious for their children. The fever is contagious, and the ladies have expressed the wish that there might be a Y. W. C. A. here in Foochow for them, where they could hear lectures, or learn new things about sewing, read good books, or have social times with other women. As it is now, they spend most of their afternoons and their evenings in gambling, a thing very common among the women of China, simply because they lack other occupation.

One poor little boy did not have any money to put in the collection box at the Sunday kindergarten, and came to the teacher in great sorrow,

begging that he might be allowed to help her and earn some money for this offering. Because so many of these children come from non-Christian homes, the kindergarten always has a Sunday session, where they are taught the stories of the Bible more definitely than on the week days.

Another little boy had learned at the "Children's Garden" School to give thanks before each meal. On the Chinese feast days the children have some extra goodies to eat, and are taught to say grace before they partake of these. This little boy was "playing feast" at home, and when he bowed his head to ask the blessing, his older brother laughed at him, which made little brother cry. The next day he told teacher, and as he did so, the tears came to his eyes, for he was hurt to think that big brother did not understand why he said "thank you" for his food.

Now about the mothers who send their children to this school. One lady who sends two or three to kindergarten told the teacher that "the red-sweater lady" (Miss Wiley) was continually asking her why she did not go to "do worship" on Sundays. Her excuse was, "I can't, because I have to send the children to kindergarten with clean hands and faces." That was her part, and perhaps her reward will be in seeing these children grow up to be true and pure, and also loving, lovable Christians.

Shall I tell you one more story? You know that the Chinese idea of beauty includes quite a little paint and powder. A heathen girl when "dressed up" has a small square of red paint in the middle of her lips, her eyebrows are shaved off, and the place blacked over, her hair is shiny with oil, and wonderfully adorned with ornaments, aside from the bangs; a few locks hang down on both sides of the face, in front of the ears and down to the neck, and the whole face is white with powder, concealing entirely the natural complexion. Can you picture such a little one coming to the kindergarten? It was not long before she learned what the teacher wanted her to imbibe. To her mother's amazement she came home one day, saying that she was not going to powder her face any longer. Her mother asked what this meant, and she said, "God made my face just the way he wanted it, and I am not going to change it." The kindergarten does, however, change the faces of these little ones, for it is not long before the light of love and joy shines out from their happy hearts, and thus the transformation begins to show very plainly.

I wish you might, each of you, see this Christ-love-light as we see it,—not only in the little ones but in many of the lives of others that are surrendered to him here in China. Just reading about it and hearing of it you cannot imagine half the joy that we have in this work. Isn't there a kindergartner who wants to share this joy with us—some one from your own Pacific Board? You are doing a most blessed work here, and I pray for you that God will give you the assurance in your hearts that it is all worth while, because done in his name. Your faith is tested more than ours, for you cannot see the results as we can. Our faith is being tested in this time of waiting for another helper for this part of the work here. But we are trying to believe that sometime soon the right one will be found.

A LETTER FROM BANDERMA, TURKEY

MY DEAR LITTLE AMERICAN FRIENDS: Yesterday being perhaps for the tenth and last time, I decided to write to you to-day, because it was just yesterday that for once during the month I found myself in rather good moods to write a letter to anybody. Now you will perhaps think I am a subject to my moods, but I know you would not think so if you had at least a faint idea about the torturing thoughts and dreadful time we are having. I don't need to tell you what has happened in Turkey, but I should like to tell you a little about Banderma, and give an idea what a time we have been having since a month or more. As I have told you before, Banderma is a pretty little city by the seashore, about sixty miles from Constantinople,—the steamers start about six o'clock in the evening and reach here about midnight. There are Armenians, Turks and Greeks in Banderma. The Greeks live all along the seashore, near them or mixed with them the Armenians, then come the Turks, so that we remain between the Greeks and the Turks. The Turks are the most in number and the Armenians are the least.

Since the Constitution the three nations are in very friendly terms with each other,—specially the Turks with the Armenians. I dare say even to a degree to make the Greeks jealous of us. What the good of the constitution meant for us is that since then we—Armenians—went to Constantinople without a *tesskere*,—a passport; while before that, it was positively impossible for an Armenian to get a passport even if he died just for the need of a good physician in Constantinople.

The second is we can get from the newspapers political news from Constantinople or any other place in Turkey, while before what we could hear was how many houses burned during the week, or how many men were robbed in the street, or some other nonsense. The third is that we can learn and sing our beautiful national songs, while before just a line of them in our house would be enough for our imprisonment for life. The fourth is several societies are formed among the young men and young girls in Banderma, while before the word "society" was for us just for the dictionary alone. Well, we people were grateful at least for so much liberty, and so we passed the months after the Constitution thanking God, and praising him for his kindness, that he at last has heard the voice of the Armenians, and hoping and trusting him for better days in the future.

I should like to tell you a little about our society—the first society ever formed among Banderma girls and ladies. Our object is to be useful in the city in any way we can, to help the poor by money or by action. To help the uneducated girls in the city learn reading or get an education in any way we can and think of. We intend to send a part of the money of our society to some other Armenian society that helps the needy in the interior. It is a society whose members have just devoted their lives and everything for the sake of the good of their Armenian brothers in the interior even to give up their life if need be. But the poor ones, how discouraged they must be these days. Please excuse my mistakes in English, and I beg your pardon for tiring you, with much love, I remain your friend in Turkey,

"A."

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EXCEPTIONAL OPPORTUNITIES IN FOOCHOW

BY MISS EMILY S. HARTWELL

This is the Chinese New Year's Day, and everything is quiet. Until to-day my study has been full every moment with Chinese on some matter of business. Even when I had stopped for meals one or two at least have been waiting for me to finish. It probably will not be long before Chinese callers will begin to come.

We are simply snowed under with work, and need to go right away to get any time for letters or rest, and yet to go away simply means that much more piled up when we return. When I look back to twenty-five years ago when I arrived (yes, it is twenty-six years ago now since I reached Foochow City as the first unmarried lady ever sent for this city by the American Board), and see how changed is my work and my relation to the people, it seems to me that almost any stretch of imagination is allowable for the next quarter century.

When I arrived here January 19, 1884, the missionaries practically were left to create work for themselves. Now we have time neither to eat or sleep if we hold ourselves at all approachable to the Chinese. Instead of doing the work first hand, we are overburdened helping to direct the work of the Chinese we have helped to train.

As I look back to myself alone twenty-six years ago, I find myself now with only one other unmarried lady worker, Miss Wiley, with me to share all this highly developed work in this provincial capital. Money is promised for the third worker when she can be found, but the third worker is not yet forthcoming.

The question is growing more and more pertinent, What is the use of praying unless we hold ourselves ready to help answer our own prayers? We pray for success and enlargement, but we do not offer individuals for the work when it succeeds. My uncle, Seneca Cummings, who came to Foochow in 1847, gave as his reason for being a missionary that he could not pray for China without coming himself, for how could God bless China when China had no knowledge of God! He felt he must bring the knowledge of God and then pray for the blessing of God.

Let me explain something of our exceptional opportunities at Foochow City. There are only three other cities in the empire where there are both a resident viceroy and a resident Tartar general. The other cities are Canton, Nanking and Chentu at the west. There are eight cities in China that have a resident viceroy, Tientsin, Wu-chang (Wu-chang is opposite Hankow) Si-ngan, Yunnau, the latter four cities, however, have no resident Tartar general.

Because the reigning dynasty is Tartar, the Tartar general ranks higher than the viceroy, who may be a Chinese; and the present tendency of the government to fill the highest offices with Tartars or Manchus is the real cause of the unrest in the empire, as the Chinese are far more jealous for the privilege of sharing the high offices than of holding the position of emperor.

Of the officials present at our last college commencement, the four highest officers, the Tartar general, the viceroy, the lieutenant general and the provincial treasurer, are all counted as Tartars. The first three are actual Tartars, and the treasurer is one of the eight bannaers of the Manchus. This means that although not a pure Manchu, his family has been adopted into the Manchu families, and intermarry with Manchus. The present provincial treasurer has a son married to some one in the imperial household, and his daughter is betrothed to the nephew of the former empress dowager, who is the brother of the present empress dowager. This high connection makes this present treasurer very independent, as was shown by the following incident: when Mr. Peet and Dr. Reid sent word they could call, he stayed at home to receive them, although he was due at the viceroy's.

The occasion for the large attendance at commencement this year was the visit of Dr. Gilbert Reid of the International Institute. Dr. Reid has an independent mission to the higher classes, having resigned from the Presbyterian Board under which he first came to China. This was Dr. Reid's first visit to Foochow. He is more widely known than any other missionary in China in official circles, and has intimate calling acquaintance with the highest officials of the nation. Almost every one of these highest officers had a previous acquaintance with Dr. Reid, formed at Peking or elsewhere. They, therefore, were all glad to accept the invitation to listen to Dr. Reid's commencement address. Although the viceroy has several times been represented at our commencement by different high officials, this year is the first time the viceroy and Tartar general have come themselves in person. Mr. Peet, as president of the college, had invited Consul Gracey to act with him as host, and Dr. Reid was the guest of honor. The Tartar general and viceroy each made a speech after Dr. Reid had finished. The literary chancellor had prepared a speech, but as the Tartar general and viceroy gave theirs it was not fitting that he should follow them, so his was left unread.

The addresses of the Tartar general and viceroy were written, and will be translated and printed, and I will send you copies. Dr. Woodhull has been the physician in the home of the literary chancellor, and his wife and children often come to our home. The treasurer left invitations for us ladies to call. Had we more time we could visit often in these homes, but with so few of us how can we do it?

It is often difficult to follow up this work, as the officials are promoted and changed from city to city, but I have had great satisfaction in being able to help place five daughters of former high officials at Foochow in mission schools. Two were daughters of the Taotai that started the boys' reform school here at Foochow,—Taotai Tiang, whose wife and children were photographed in the official ladies' party given by Miss Wiley and me when Mrs. Moses Smith and Miss Starr and Miss Beebe were with us. Taotai Tiang (his Mandarin name is Chen, so he is known now as Taotai Chen) went from here to Wu-chang, Hupeb province, while his relative, Chang-chi-tung, the former viceroy of Hupeb, was in office. Taotai Chen is now at the head of some cement works opened up by a company authorized by the Chinese government with headquarters at Shanghai, and the family have moved to Shanghai. They had lived in Shanghai about a month when I went there on my way to Peking this summer. I had corresponded with them, and went to call at Shanghai,

and my friend Miss Burdick gave a *tiffin* party for Mrs. Chen to meet Miss Richardson, who is at the head of the Southern Methodist High Class Girls' School at Shanghai, and also other missionaries. Miss Richardson invited Mrs. Chen and daughters to the closing exercises of her school. I had taken as interpreter with me a Foochow lady physician (Chinese), who had two sisters in this same school. This led to Mrs. Chen's sending her two elder daughters to the Matyerre School for Girls at Shanghai.

When I went to Peking I hunted up the family of Taotai Hang. He was formerly at the head of the military school here at Foochow. Dr. Woodhull was practicing in that family when Taotai Hang died this past spring.

Taotai Hang's brother lives in a fine three-story foreign house in Peking, and is connected with one of the Boards there. He cares for the widow and daughters. These daughters did not know any missionaries in Peking, so I introduced them to Miss Miner at the head of the Union Girls' College, and now three of these girls are studying with Miss Miner at Peking.

For two or three years I had superintended the teaching of English in each of these families taught by the two girl graduates of our Foochow College, and they often visited in our home. By following up the work it was a great privilege to turn them over to missionary boarding schools to continue it. I speak of this to show that while sometimes this work appears unrewarding, still if followed with patience it does bring results. I often think we underestimate the privilege of which Paul always took such great advantage, namely, the privilege of preaching before the rulers. It is a great burden to study into Chinese etiquette and take on such irregular duties, but we are not only commanded but also have Paul's example to "sow beside all waters."

This past year I have had five girls' day schools, and three girls will go to our Ponasang Girls' College from them. I have led five daughters of Taotais into mission girls' schools during my summer vacation. The increase God gave was not as I expected, but I followed his guidance, and he knew the harvest. Where is the American lady who will come and help on this work both in the schools and in the homes?

A MAN must not choose his neighbor; he must take the neighbor that God sends him.

THE WAY PANG-CHUANG GIRLS START FOR
COLLEGE .

BY MISS GERTRUDE WYCKOFF

The long, large cart, with three mules and a donkey, piled up to its third-story capacity with boxes and bedding, stood waiting in the yard. About a dozen wanted to be escorts to the four girls and woman who were leaving for the North, to continue their study in the Union Woman's College in Peking. The word had gone forth that no one could accompany the girls, for had there not been a heavy rain, and were not the roads very bad, and the cart already full? But the long faces looked appealingly to see if the teacher would not relent. Presently she said, "I leave it to the carter to say how many can go, under the circumstances just mentioned." He replied, "As many as can get in." Then began the piling in and on; first the schoolgirls, those who must go, then one and another, even the baby brother of one of the girls, and a half consumptive girl,—yes, most of those who did want so much to go; we numbered a "baker's dozen," and laughed at ourselves, perched up so high and dry, and said, as we looked around to see hands interlocked, not recognizing which belonged to whom, "hold on tight, be careful not to roll or tumble off into the mud." It was something like riding on a haystack. After a time we settled down into place and saw many vacant spots where one, two or three more might have been accommodated. It was a cloudy day, and large and small umbrellas frequently formed a roof over our heads.

We were not out of the village when we found ourselves stuck in a rut, but in time were out of it without accident. We went through not a little water, and just before reaching the river bank, a great sheet of water so dismayed us that we all preferred *terra firma* to those high seats, so we dismounted and walked through the village of the "Four Maiden Temple." After boarding the house boat and making things comfortable for the journey, we ate a few cakes and one watermelon together and then bid our friends adieu. Now they will have four or five days on that floating craft, and then bag and baggage will be put on the fast train from Tientsin to Peking, and in four hours' time they will be taken in jinrikishas to the College, which is home to them for the present. A good and reliable man is their protector, and a woman entirely unused to travel is their chaperon. All this is so much more easily managed than five or six years ago, when the first trial was made of sending girls so far from home.

Our girls have done good work in the College, and they are much interested in their studies. One of our own girls comes to us in Pang-Chuang to be our teacher this year, and others are valuable helpers.

MESSAGES FROM OUR MISSIONARIES

Miss Grace Wyckoff writes from Pang-Chuang under a later date:—

Many times during the last two weeks I have tried to tell the heathen women in the different places which I have visited why we have come to them. Our manner of life is so different from theirs that they think every American must be a millionaire, so I have told them about the societies which send us out and provide for our needs and the needs of the work. The Chinese form little societies in their own villages and put away a little money or something that can be turned into money; at a certain time they receive the equivalent for what they have put in or else have a feast—the real object being to get something out of it for themselves. Confucianism, Buddhism and their sects have nothing to correspond with our benevolent societies. Why has the Christian religion this special form of aggressive work? I have asked the women this question, and so have gathered my text and my message. As I have tried to bring the Saviour before them—coming from heaven to earth—living among men, so full of compassion and love for man, suffering insult and shame, dying on the cross, and then rising from the dead, and before his ascension giving the disciples that wonderful last commission: “All power is given unto me,” “Go ye and disciple all nations,” “Lo I am with you always”—my own heart has been newly stirred. I have said to them: “That is why I am here; that is why Christian men and women in America have sent missionaries forth. God’s wondrous love and Jesus’ great redemption for mankind—this alone can account for the love and interest we show for you.” Now are you wondering with what response this meets? Well, the women listen attentively; the Christian women with an understanding very different from that of the heathen women. To the latter it is a strange story, and oftentimes we can see no results. The cares of this world and the things which are fleeting and temporary so fill their minds that it is too true there is no place for our Jesus.

I have been away from home for a little over two weeks now, and have still two weeks before I return home for a day or two. Five women came with

me, and are distributed in four places, where we have started classes for women. These are to last two weeks each. I am starting on my second visit to them, to examine their work and close the classes. This means moving around every four or five days, so I am now quite accustomed to taking up and putting down my army. Sometimes we appreciate the sentiment, "There's no place like home."

In these places very little has been done for the women, and few are church members. One great trouble is that our chapels are not convenient for the women to come to. In most cases the helper's family do not live with him, and as there is no woman in the chapel yard you can see how it would easily cause talk for young women especially to frequent the places. We must have this changed if the women of the Christian men and others are to be reached. The Methodists employ only men who can take their families with them, and then they furnish them a salary large enough to live on, and have a suitable place for them to live, in connection with the chapel. The Chinese life and their ideas of propriety is such that this is a difficult matter to manage. The helper's parents, it may be, cannot get along without his wife's help at home, or his wife is young and ought not to be in the chapel yard alone, for her husband is away much of the time, or, as I have hinted above, his salary is much too small for them both to live on. If she goes with her husband the parents will not help to support her.

Things being as they are, there is great need for the classes which we are holding. I hope that full thirty will be reached by the effort of these five weeks, aside from the many outsiders who drop in and hear a little about the Truth.

One dear old woman lost her husband two years ago. She was telling me about it, and said: "I so wanted him to live so as to help me, for I am so very stupid, but God took him. There are just five hymns he taught me, and when I cannot sleep at night I recite those, and I pray. Do you suppose I can still hope to get to heaven?" I told her again of the essentials for salvation, and assured her that there was the Saviour, who could help her even more than her husband ever did. In another class was a very bright, black-eyed little girl of seven. She knows a good many characters and hymns, and answers simple questions so glibly she can preach quite a sermon. Much of this she has learned from her mother.

One's heart goes out for the young mothers, who do not know how to read and sing and pray. I had four such at a meeting a day or two ago. The babies were asleep, and we had a quiet time together. I trust they

may come to a knowledge of the Truth at this time. I am trying to sow the seed beside all waters, and do believe that some day I shall come rejoicing, "Bringing in the sheaves."

Miss Edna Lowrey writes from Canton, South China :—

The year's work closed January 20th with the graduating exercises held in the Congregational Church of Canton. There was one graduate. The school has been full, with 47 enrolled the first half year and 48 the second half year. There has been no serious illness in the school during the year.

A field containing a little more than an acre of land, has been bought for the school. Two thousand dollars in gold was given for its purchase by friends in America; five hundred dollars in silver by an American friend here, and five hundred and seventy-five dollars in silver by the Chinese in and around Canton. About eighty per cent of the pupils are Christians, and most of that number belong to the church. A number of the girls teach in the Sunday school, and they have a Christian Endeavor Society of their own. Through the treasurer of this society the girls give several dollars a year to support a leper girl.

Since the prospects are so good for a much larger school within a few years, we feel that two more teachers should be sent out right away, so they can have some time to work on the language before having to take up the regular work. One of the teachers needed should be able to teach music. Such a teacher is needed now, but her ability to teach should not be limited to music alone. The other is wanted for general teaching.

WOMAN'S BOARD OF THE INTERIOR

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RECEIPTS FROM MAY 10 TO JUNE 10, 1910

COLORADO	\$274 00	Previously acknowledged	\$37,041 55
ILLINOIS	1,807 26	Total since October, 1909	\$42,331 73
INDIANA	11 00	Receipts for Dimes and Debt	2,126 84
IOWA	436 08	Previously acknowledged	11,849 66
KANSAS	238 50	Total since October, 1909	\$13,976 50
MICHIGAN	1,121 57	BUILDING FUND.	
MISSOURI	217 73	Receipts for the month	\$400 00
MONTANA	8 50	Previously acknowledged	9,220 75
NEBRASKA	158 20	Total since October, 1909	\$9,620 75
OHIO	484 80	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
SOUTH DAKOTA	55 00	Receipts for the month	\$35 00
WISCONSIN	425 89	Previously acknowledged	2,052 63
WYOMING	15 00	Total since October, 1909	\$2,087 63
ALABAMA	2 25		
TEXAS	10 00		
JAPAN	18 00		
MISCELLANEOUS	6 40		
Receipts for the month	\$5,290 18		

MISS FLORA STARR, Asst. Treas.

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